

MIGRANT MINISTRY IN AFRICA 2017 REPORT



MIGRANTS & REFUGEES SECTION
INTEGRAL HUMAN DEVELOPMENT
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MIGRANT MINISTRY IN AFRICA: 2017 REPORT

**SCALABRINI INSTITUTE FOR HUMAN MOBILITY IN AFRICA
(SIHMA)**

FOR

**MIGRANTS & REFUGEES SECTION
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CONCLUSION

Despite many challenges and constraints, Catholic institutions and their affiliates provide vital humanitarian and developmental aid to migrants, refugees, displaced, and trafficked persons in Africa, where the increase in the number of Catholics is significant and in line with demographic growth.

It is, however, a difficult task to provide an exhaustive account reflecting the real magnitude of the work done by the Catholic Church in Africa. The thousands of Catholic organizations spread throughout the continent are involved in a multitude of projects ranging from education, livelihoods, psychosocial, emergency, advocacy, healthcare, and shelter.

This study is a first attempt to collect, classify, and analyse available information on Catholic Migrant Ministry in Africa and reveals how co-operation and collaboration through the provision of social and pastoral services enhance the dignity of migrants and refugees and promote their individual and collective well-being.

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It is helping a lot because now I am a student. But after I finish this course, I can use what I learn here so I can do my business and survive. So I will start a family and then life will continue as long as the UNHCR is alive.

Gashane Mulambo, a 23-year-old Congolese plumber who lost his parents and sister to tribal war, said things have changed for refugees in Kenya.

Salesian missionaries operate four technical training facilities in the camp. The main centre offers training in technical trades as well as literacy and mathematics. Another technical school offers agriculture education where youth learn advanced farming skills. Still another is a technology-focused centre that combines community technology access with computer training. The newest facility is offering classes for adults in carpentry, welding, sewing, and English.

Over the past few years, Salesian technical programs in Kakuma have successfully trained thousands of youth in viable trades to earn a living and care for their families.

“The refugees usually come here with their skills and experience while many others get their skills from here, so they can easily work in the country of asylum and can contribute to the local economy,” said Danya Kattan. Kattan is a livelihood officer at UNHCR Kenya, who is responsible for the livelihood of refugees at the Kakuma refugee camp, and who was quoted in the Anadolu Agency article. He added,

The component of capacity building when it comes to vocational training will help them to be economically inclusive and also get them to work — not only in the country of asylum, but also when they head back home to their country of origin as they participate in the reconstruction of their country.

Salesian missionaries have had an established presence in the Kakuma refugee camp since 1993 as a UNHCR implementing partner in vocational training in Kakuma. The UNHCR notes that the camp was originally established in 1992 to host thousands of Sudanese refugees fleeing from civil war.

country as well as several other humanitarian organizations. The camp offers refugees safety, security, and life-saving services such as housing, healthcare, clean water, and sanitation.

Salesian missionaries at Kakuma refugee camp operate the Holy Cross Parish and the Don Bosco Vocational Training Center where young men and women receive critical employment and life skills. There are many courses available and those studying welding, carpentry, and bricklaying often utilize their new skills to help build infrastructure within the camp.

As noted in a recent Anadolu Agency article, refugees are able to take classes at the Don Bosco Vocational Training Centre to ensure that they will have the skills to rebuild their countries if they are able to go back home. "We are arming ourselves with skills, which we will use to rebuild our countries when we go back home," said Soieso Fumba, a Congolese refugee quoted in the Anadolu Agency article.

The article noted that Fumba watched as militants killed her family. She fled and never looked back and has been afraid to return home because the area is still too dangerous. During her time at Kakuma, she has made the most of the opportunities at the Don Bosco Vocational Training Centre. "When I came here, I was a student. I used to speak French — not even a single word of English. Now I will leave this place a designer, a professional one, if I may say. I design clothes, I make my own patterns, and I am sure that once I leave this place for my home country, I will bring change."

The article cites another story of 32-year old Kabat Hasafa, who ran away from Ethiopia because he felt his life was in danger. Hasafa said,

I am learning at Don Bosco Technical School. I study carpentry and joinery. I am living at the Kakuma 3 Refugee Camp. I fled from my country because of some political issues. You know in our country there is ethnic federalism. Ethnic federalism is not supported by the majority. I can say that, so I oppose that. Somehow, I have been harmed because of my ideology so that is why I came.

He notes that the skills he has acquired at the Don Bosco centre will help him provide for his family:

INTRODUCTION

This report was commissioned by the Migrants & Refugees Section of the Dicastery for Promoting Integral Human Development and compiled by the Scalabrini Institute for Human Mobility in Africa (SIHMA) from June 2018 to October 2018. SIHMA, a non-profit organization and research centre, is one of the projects run in South Africa by the Missionaries of St. Charles Scalabrinians, a Congregation of the Catholic Church devoted to the care of migrants, refugees, and seafarers.

This chapter will provide a detailed explanation of the methodology employed to complete this project. First, desk research was conducted to examine all available secondary data, including documents, annual reports, and project reports on the work carried out by the Catholic community in Africa (e.g., the Episcopal Commission, diocese, parishes, religious congregations, migrant groups, etc.). Secondly, in June 2018, a letter from the Migrants & Refugees Section was sent to all Bishops Conferences in Africa requesting information about the services rendered by Catholic institutions and organizations in Africa.

A simple questionnaire was administered to collect information – referring to the year 2017 – on three different target groups: refugees and displaced people, internal migrants, and victims of human trafficking. Information on each of the three target groups was classified according to the different types of services offered to them. SIHMA collected, classified, and systematized data on the following types of services: education, livelihoods, psychosocial, emergency, advocacy, healthcare, and shelter.

Information regarding the number of staff and volunteers involved in the different activities was also collected, together with financial information about the total cost of the projects. In total, data was gathered from multiple organizations in 29 of the 54 African countries: Algeria, Angola, Benin, Botswana, Burundi, Cameroon, the Democratic Republic of Congo (DRC), Djibouti, Ethiopia, Gambia, Ghana, Guinea Bissau, Côte d'Ivoire, Kenya, Malawi, Mauritius, Morocco, Mozambique, Niger, Nigeria, Rwanda, Senegal, Sierra Leone, Somalia, South Africa, South Sudan, Uganda, Zambia, and Zimbabwe.

This study has some limitations. Firstly, it was carried out over a short period of time and, despite numerous and repeated requests, some of the regional and national Episcopal Conferences were not able to provide any relevant information. In some cases, the information provided was incomplete or inaccurate. Moreover, the specific report of each best practice merely reproduces what is reported by its sponsor, without independent verification, and so neither the Migrants & Refugees Section nor SIHMA assumes responsibility for its accuracy; the references to such reports begin with "Source" (notes 27-39, 41-43). Another challenge relates to 'double counting', referring to cases in which refugees and migrants accessing more than one service were double counted, which affected the data on the total number of individuals assisted and resulted in over-reporting.

This project is the first of its kind aiming to coherently collect, analyse, and present data on services rendered by the Catholic Church to refugees and migrants on the African continent. However, due to its limitations, it is not intended to provide an exhaustive picture of the work done by the Catholic community in Africa whose magnitude goes well beyond the data reported here. Therefore, in future, the methodology of the study will be fine-tuned and the process of data collection perfected in order to provide a still more comprehensive representation of Catholic Migrant Ministry in Africa.

destination. Many end up in Cairo's slums without the means to make a living due to restrictive national labour laws for refugees and discrimination by Egyptians. Many of these refugees are women and children who have been forced into poverty with little means to provide for themselves.

Through the Sunrise Project, Salesian missionaries offer vocational and technical training to assist refugees in gaining the skills needed for employment in their new host countries. For many, this is particularly challenging due to labour laws and a lack of established social and professional networks.

This project also provides life skills training, health awareness, entrepreneurship literacy workshops, job panels, seed grants, and violence prevention training to help refugees build the skills needed to succeed in the workplace and adjust in their new urban environments. Among the great successes of the project are the additional social services, including transportation vouchers for travel to and from courses that are fully funded for participants. Those engaged in the training are also provided with vouchers to purchase groceries and other essentials from a local store. This helps to ensure that basic needs like nutrition are met.

Each participant also receives a voucher for a primary care checkup and eye exam with a doctor who comes to the school. Some medicine prescriptions are included, as are referrals for secondary care as needed.

SKILLS TRAINING FOR REFUGEES AT KAKUMA CAMP, SALESIANS MISSIONS, KENYA⁴⁴

Kakuma was established in 1992 near Kenya's border with South Sudan and was a place of refuge for unaccompanied minors fleeing warring factions in what was then southern Sudan. Today, the Kakuma refugee camp has more than 185,000 refugees, well over the 120,000-person capacity for which it was built. Most of the refugees are from East African and Central African countries, including Ethiopia, Eritrea, Somalia, South Sudan, Uganda, Burundi, Rwanda, and the DRC. Kakuma is operated by the UNHCR in collaboration with Salesian missionaries in the

⁴⁴ Source: <https://bit.ly/2RgiD3l>

SUNRISE PROJECT, SALESIANS MISSIONS, EGYPT⁴³

Through the Sunrise Project, 400 refugees and vulnerable Egyptians are receiving support and 80 graduates from the program were invited to participate in in-depth seed fund grant training. These graduates submitted entrepreneurial project plans to the Sunrise team which chose to fund approximately 40 projects. Selected grantees, like Abkar, received \$500 and six months of mentorship to launch their businesses.

"The technical training and seed grant program have allowed many participants to increase their skill level and launch their own businesses," says Father Mark Hyde, director of Salesian Missions, the U.S. development arm of the Salesians of Don Bosco. He continued, "The additional social services provided during this project have also been a real success, ensuring that participants have the health screening they need as well as the nutrition in order to focus their attention on the training."

In 2014, Salesian Missions began working with the Institute Don Bosco in Cairo to fund scholarships as part of the Sunrise Project, thanks to support of external donors. This skills training program assists refugees and vulnerable Egyptians to gain the technical and life skills they need to find employment and support their families in their new country.

To the end of 2017, the Sunrise Project in Cairo has improved the livelihoods and quality of life of more than 1,300 sub-Saharan African and Syrian refugees and vulnerable Egyptians. Of this total, 46.9% were female, 62.8% were African, 8.3% were Syrian, and 28.9% were vulnerable Egyptians.

Egypt serves as both a destination and a transit country for refugees and asylum seekers. More than 221,675 people of concern from over 60 countries are registered by the UNHCR, a population increase of over 44% since 2016. Syrians comprise 57.8% of the total number of people of concern. Of the rest, 49.5% are from South Sudan and Sudan and 36.5% are from other countries in the Horn of Africa.

The vast majority have fled wars and conflict in their homelands and have come to Egypt seeking shelter and safety before moving on to their next

⁴³ Source: <https://bit.ly/2Sb5fxd>

EXECUTIVE SUMMARY

In the Gospel of Matthew, the Lord teaches us to welcome the stranger: "For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me" (Mt 25:35); "Just as you did this to the least of these who are members of our family, you did it to me" (Mt 25:40).

In contemporary times, global migration is a challenge that requires the Catholic community to provide an effective system of protection and assistance for refugees and migrants. Pope Francis repeatedly shows his deep compassion for all who are displaced, inviting people to resist "the globalization of indifference." Witness his call for their full embrace: *to welcome, to protect, to promote, and to integrate* migrants, refugees, and victims of human trafficking.

Through the Vatican's Migrants & Refugees Section of the Dicastery for Promoting Integral Human Development, the Church developed 20 *Pastoral Action Points*.¹ These twenty points help to guide us in fulfilling the duty we all share regarding refugees, whether as a host nation or as a supporter of host nations, or as a nation of third-country resettlement. They "advocate effective and proven measures which together constitute an integral response to the current challenges. In accordance with Pope Francis's teaching, the points are grouped under four headings: *to welcome, to protect, to promote, and to integrate*."²

In Africa, the Church's role as defender of migrants and refugees is more important than ever, as those on the move continue to be subjected to abuse, exploitation, and violence. The Catholic community actively provides pastoral care, social services, education, and advocacy to migrants and refugees in need. The work that Catholic agencies (dioceses, parishes, religious congregations and NGOs) conduct throughout the

¹ Vatican's Migrants & Refugees Section. 2017. *Responding to Refugees and Migrants: 20 Action Points for the Global Compacts*. From <<https://migrants-refugees.va/20-action-points-migrants/>> (Retrieved 3 March 2019).

² Ibid. 2.

African continent gives thousands of refugees and migrants hope, promotes their safety, and restores their dignity.

This report aims to contribute to the public debate on contemporary migration by providing comprehensive and up-to-date statistics concerning actions promoted by Catholic organizations and agencies to welcome, protect, integrate, and promote self-reliance amongst refugees and migrants in Africa. It also seeks to highlight good practices and strengthen dialogue and collaboration between Catholic institutions on the continent. The report is detailed but not exhaustive, and represents the first attempt to develop a single database on all activities implemented by Catholic organizations to assist people on the move in Africa.

The official launch of the project was graced by the District Commissioner for Nchelenge District, Mr. Mwelwa Derrick. Also at the launch was Chieftainess Kanyembo of the Lunda people of Mwata Kazembe, in whose chiefdom the refugee settlement is located.

INTEGRATION PROJECT, JESUIT REFUGEE SERVICE, SOUTH AFRICA⁴²

In South Africa, JRS programs include in-home health care, education support, livelihoods training, and pastoral care. The pastoral care team has designed a program for the elderly entitled "Old Age is a Time of Grace", which gathers weekly. The dynamic program engages participants in a variety of activities, such as yoga, reflections, workshops, and occasional outings to sites around Johannesburg, in order to stimulate the elderly physically and mentally, reduce stress and loneliness, and build confidence. The group, which includes both local South Africans and refugees and asylum seekers, builds community and serves as a platform for authentic integration amongst peers.

The Arrupe Women's Centre in Johannesburg promotes social integration through livelihoods courses for women from both refugee and local communities. Every three months the Arrupe Centre took an average of 120 women in Johannesburg and 30 women in Pretoria to attend courses in computers, hairdressing, cosmetology, baking, sewing, and English. After three months, JRS provided the women with the tools necessary to start their own business, monitored their progress, and offered support for half a year, to help them get a start in an otherwise challenging economy. Preference was given to women who were vulnerable, such as survivors of sexual and gender-based violence and other traumas.

⁴² Source: <https://jrs.net/country/south-africa/>

- Facilitating the election of 2 refugee volunteers from each of the 12 refugee farmer groups to be trained as Lead Farmers;
- Training of Lead Farmers in agro-ecology (climate robust) methodologies and other relevant basic extension skills;
- Promoting agro-ecological (climate robust) farming practices among refugees through various skills training approaches, including the Farmer Field School Approach (FFS) and demonstration sites;
- Supporting refugees with start-up revolving inputs for crop production;
- Promoting simple irrigation technologies in the refugee settlement to ensure year-round crop production;
- Conducting training in seed selection and multiplication of local seeds that are adaptive to the local environmental conditions;
- Conducting quarterly mentorship to refugee facilitators (Lead Farmers) in facilitating basic extension services to fellow refugee farmers;
- Supporting refugees with revolving inputs in establishing other alternative livelihood activities, including small livestock rearing, bee-keeping, and fish farming;
- Promoting food processing, preservation, and value addition for some cash crops such as sunflower, groundnuts, and soybeans;
- Facilitating savings and lending schemes among the refugee community in order to enable them to diversify into other small business ventures;
- Conducting entrepreneurship training for refugees;
- Supporting refugee farmers in establishing practical market linkages between institutional buyers and established business chains, and promoting innovative information pricing systems, including the use of mobile phones for marketing;
- Supporting refugee farmers to start bulking their produce for better marketing bargaining power.

All of the project activities will be implemented within 12 months, by June 2019; but due to the system of revolving support, most of the activities will continue beyond the lifetime of the project. This will allow more refugees, in addition to the initial beneficiaries, to benefit from the project.

MIGRANT MINISTRY IN AFRICA IN 2017

Information included in this report was collected with the collaboration of several Catholic Bishops Conferences and agencies that provide assistance to refugees, displaced people, migrants, and victims of human trafficking in Africa.

MINISTRY TO IDPS, ASYLUM SEEKERS, AND REFUGEES

Refugees in Africa number 6.3 million,³ however this figure does not include internally displaced persons (IDPs) who make up the bulk of displaced people. It is estimated that in 2017, 14.5 million people were internally displaced as the result of conflicts.⁴ Overall, in 2017, the total population of concern to the United Nations High Commissioner for Refugees (UNHCR) in Africa amounted to 24.2 million, including asylum seekers (509,000), stateless persons (712,000), returnees (1.7 million), and others of concern (510,000).⁵

The African countries that produce the highest numbers of refugees and IDPs are the DRC (5.1 million), South Sudan (4.4 million), Somalia (3 million), Nigeria (2.6 million), the Central African Republic (CAR) (1.2 million), and Mali (168,000). Uganda is the African country hosting the highest number of displaced people (1.3 million) followed by Sudan (906,600) and Ethiopia (883,546).⁶

The vast majority of governments in Africa enforce a strict encampment policy. Most of the refugees reside in camps where basic services are pro-

³ UNHCR. 2017. *Global Report*. From <<https://bit.ly/2lQECh1>> (Retrieved 26 February 2019).

⁴ Ibid.

⁵ Ibid.

⁶ Ibid.

vided by governments with the assistance of humanitarian agencies. A few countries such as South Africa, Egypt, Uganda, and Ethiopia have no-encampment or mixed (encampment/non-encampment) policies geared toward promoting livelihoods and self-reliance amongst urban refugees.

The latest statistics released by the UNHCR reveal that refugees account for 14% of the total population of international migrants in Africa. This data confirms that human mobility in sub-Saharan Africa is driven more by economic factors than by conflicts.⁷

Catholic institutions and affiliated agencies assisted a total of **699,488** refugees, asylum seekers, and IDPs in 2017 (see Table 1 below). Of these, **275,559** (39%) were assisted through emergency programs, **180,937** (26%) through education programs, **111,359** (16%) through livelihoods projects, **106,974** (15%) through pastoral and psychosocial programs, **14,784** (2% percent) through healthcare projects, **9,977** (less than 2%) through advocacy programs, and **898** (less than 1%) through receipt of shelter.

Total costs for the projects amounted to **€23,621,000**. The number of staff members employed totalled **527**, and the number of volunteers totalled **1196**.

Type of program	Number of people assisted
Education	180,937
Livelihoods	111,359
Psychosocial/Pastoral	106,974
Emergency	274,559
Advocacy	9,977
Healthcare	14,784
Shelter	898
Total	699,488

REFUGEE LIVELIHOODS PROJECT AT MANTAMPALA REFUGEE SETTLEMENT, CARITAS MANSA, ZAMBIA⁴⁰

Zambia saw an influx of refugees in 2017, and more refugees entered the country beginning in January 2018. By June 2018, the number of asylum seekers had increased to over 22,000 and 10,300 have since been taken to a permanent site in Mantapala Refugee Settlement. This number is anticipated to increase further due to the continued volatility in the DRC. The estimated number of refugees expected to arrive in Zambia by the end of 2018 is 37,300, which includes both the new arrivals and newly recognized (but not those previously granted status).⁴¹ The two camps are managed by the UNHCR with different organizations intervening to meet different identified needs.

On 20 July 2018, Mansa Diocese responded to the Congolese refugee crisis in Nchelenge District of Luapula Province in Zambia by officially launching a one-year project to ease the suffering of the Congolese refugees at Mantapala Refugee Settlement. This project was supported by funding from the Vatican. The *"Revolving Refugee Farmers Input Support for Value Chain Development Project"* will see the refugees attain significantly improved and sustainably transformed lives through improved agriculture production and productivity, improved resilience to economic shocks and disasters, and improved marketing of agro-products and non-agro commodities.

The project will be implemented by Caritas Mansa, a development department of Mansa Diocese that has a long and strong history of working on livelihood projects with diverse communities. The project activities will result in refugees engaging in sustainable crop production and alternative livelihoods, having access to business knowledge and credit for micro-enterprise development, and to viable markets for agro-products and non-agro commodities. The activities that will produce the above stated results in the lives of the refugees include:

⁴⁰ Source: <https://bit.ly/2TXmqWG>

⁴¹ UNHCR Global Focus, refugee briefs, January 2018.

growth, religious formation, nonviolent communication, management of small businesses, cooking, and pastry making and decoration. Many of them were able to start small businesses, helping their families and improving their quality of life and health.

In Caxito, Portuguese language classes were offered to different groups; more than 200 returnees have benefited from language training. In the cities of Luena and Menongue, training included Portuguese language classes, as well as personal and religious formation. In Menongue, lessons were held at the Kavicvic Reception Center and were attended by 80 children and 27 adults, all of whom were repatriated. In Luena, there were 45 adult returnee participants.

Volunteers of the Pastoral of Migration in Kwito Bié organized Portuguese language classes for returnees and Vietnamese migrants, assisted them in obtaining documentation and purchased seeds for planting for more than 30 families, thus promoting community integration and food security. In the city of Uige training programs were implemented with returnees. Portuguese language courses were attended by more than 700 people, and the micro-credit program assisted more than 200 people. In this province, activities are conducted in partnership with Caritas, which has developed agricultural programs and literacy classes for returnees and after-school programs for children. Participants of these courses are not only Catholic, but also Pentecostal and non-Christian.

In other locations, activities such as home visits, cultural programs, and Masses in English, French, Lingala, and Vietnamese are also implemented. In all provinces, community leaders are trained to help migrants integrate into society. Other activities are carried out in accordance with the objectives of each sector of CEPAMI, in order to create networks of support for migrants and refugees living in Angola. It is necessary to continue developing joint actions and programs to enhance the effective integration of people on the move, promote their dignity, improve their access to the labour market, and provide assistance to their families.

MINISTRY TO INTERNAL AND INTERNATIONAL MIGRANTS

Africa has a population of 1.2 billion people and its international migrant stock is 2% of the total population.⁸ Data from 2017 show that 24.7 million international migrants resided in Africa, and 36.1 million emigrants left the continent.⁹ Female migrants comprised 47.1% and the number of children below the age of 18 years accounted for 29.8% of the total population.¹⁰

According to UN data, Africa is expected to account for more than half of the world's population growth between 2015 and 2050. Its population is projected to double by 2050, and could double again by 2100.¹¹ The population of Nigeria, which is currently the world's 7th largest, is projected to surpass that of the United States and become the 3rd largest country in the world shortly before 2050.¹² From 2017 to 2050, it is expected that half of the world's population growth will be concentrated in just nine countries: India, Nigeria, the DRC, Pakistan, Ethiopia, the United Republic of Tanzania, the United States of America, Uganda, and Indonesia.¹³ This significant increase in population will affect the African continent first and foremost, since the vast majority of the continent's people move within the region.¹⁴

In 2017, the number of international migrants in Africa totalled to 24.6 million.¹⁵ The main receiving countries in Africa were South Africa (4 million)

⁸ Migration Data Portal: The Bigger Picture. 2017. IOM's GMDAC, UNDESA. From <<https://bit.ly/2OBs2UM>> (Retrieved 20 March 2019).

⁹ Ibid. 1.

¹⁰ United Nations Department of Social and Economic Affairs. 2017. *Population Division International Migration Report 2017: Highlights*. ST/ESA/SERA/404. New York.

¹¹ SAIIA. 2018. *'The Containment Compact': The EU Migration 'Crisis' and African Complicity in Migration Management*. Johannesburg.

¹² DESA, U.N. 2017. *World Urbanization Prospects, the 2017 Revision*. Population Division, Department of Economic and Social Affairs, United Nations Secretariat.

¹³ Ibid.

¹⁴ Flauhaux, M. and de Hass, H. 2016. *African migration: Trends, patterns, drivers*. Comparative Migration Studies 4: 1: 1–25.

¹⁵ UNCTAD. 2018. *Economic Development in Africa: Report 2018. Migration for Structural Transformation*. New York and Geneva: United Nations 2018.

and Côte d'Ivoire (2.2 million),¹⁶ while the main sending country was Egypt (3.4 million).¹⁷ Migrants from North African countries such as Morocco, Algeria, and Tunisia mostly migrate to Europe (5 million), while migrants from Egypt and Sudan prefer to move to the Gulf States (3 million).¹⁸

The vast majority of migrants in Africa stay within the continent and a large number of them remain within the same region. According to the International Organization for Migration (IOM), in 2017, 19 million Africans were living outside of their country of birth.¹⁹ The highest rate of movement occurs from rural, land-locked territories to urban coastal zones.²⁰ Moreover, the majority of migrants move to countries where they already have some kind of connections such as family members or friends.²¹

Catholic institutions and affiliate organizations assisted a total of **129,265** internal and international migrants in 2017 (see Table 2 below). Of these, **80,566** (62%) were assisted through livelihoods programs, **21,911** (17%) through pastoral and psychosocial programs, **12,321** (9%) through healthcare programs, **4,918** (4%) through emergency programs, **4,717** (4%) through education programs, **3,632** (3%) through advocacy programs, and **1,200** (1%) through receipt of shelter.

Total expenditure for the projects amounted to **€1,783,024**. The number of staff employed totalled **422**, while the number of volunteers totalled **752**.

¹⁶ This number of migrants in Ivory Coast is according to IOM. However, according to the National Institute of Statistics of Ivory Coast, in 2014, the non-Ivorian population in Ivory Coast was 5,490,222. Here link of the census: http://www.ins.ci/n/documents/RGPH2014_expo_dg.pdf

¹⁷ UNCTAD. 2018. *Economic Development in Africa: Report 2018. Migration for Structural Transformation*. New York and Geneva: United Nations. / KNOMAD. 2018. "Migration". From <<https://bit.ly/2yp2BM5>> (Retrieved 15 October 2018).

¹⁸ International Organization for Migration. 2018. *World Migration Report 2018*. Geneva: IOM.

¹⁹ Ibid, 7.

²⁰ Ibid, 5.

²¹ Schoumarker, B., Flahaux, M., Beauchemin, C., Schans, D., Mazzucato, V., and Sakho, P. 2018. African migration: Diversity and changes. In: Beauchemin, C. (Ed.). 2018. *Migration Between Africa and Europe*. Paris: Springer.

they bring their work. We must treat them with the dignity they deserve as human beings and with the respect due them as workers." In Angola, there are migrants with different skills who contribute substantially to the nation's productivity and growth. High-skilled workers help maintain the competitiveness of the country's economy. At the same time, there are thousands of less-skilled workers in Angola, many of whom are in an irregular situation, filling high-demand jobs in the agriculture and construction sectors.

Widespread migration in Angola also results in people engaging in illegal practices such as human trafficking or other criminal activities that are defined as such by international and national standards. These mainly involve women and children and include serious forms of exploitation, fraud, coercion, and violence. Victims of trafficking are particularly vulnerable to exploitative situations at work because of their inability to speak the local language and their irregular status in the country.

The integration of migrants into society is a complex process that requires intense communication and cooperation between various actors, including migrants, government, institutions, and local communities. It also requires an adjustment effort and reciprocal adjustment between migrant populations and the host society. In the case of Angola, there are a number of obstacles that refugees and migrants face, particularly in relation to their legal situation and the difficulties of entering the labour market. All these issues might hinder the integration process. In many cases, due to bureaucratic obstacles and high costs, migrants and refugees cannot obtain the necessary documentation for enrolment in vocational training courses, or are unable to have their foreign qualifications evaluated because they do not have sufficient knowledge of the Portuguese language. Access to vocational training, as well as learning to speak, read, and write in Portuguese, are the greatest challenges to social integration for migrants and refugees arriving in Angola.

In light of all these issues, the Pastoral Care for Migrants and Itinerant People has developed a set of formative and vocational training programmes based on the needs of returnees and refugees. This was possible thanks to a partnership with other national and international organizations and the solidarity of pastoral agents who facilitate the integration process of people in vulnerable situations. Projects have been developed in different locations such as Cabinda, where more than 150 repatriated women attended courses in natural medicine, personal

TO INTEGRATE: BEST PRACTICES

GOOD PRACTICES FOR THE INTEGRATION OF MIGRANTS AND REFUGEES, CEPAMI, ANGOLA³⁹

One of the Catholic Church's prophetic services in Angola is the Pastoral Care for Migrants and Itinerant People, spreading throughout all of the country's dioceses. Numerous pastoral agents dedicate themselves, free of charge, to receive and welcome migrants and refugees and to raise awareness of migration-related issues within Angolan society.

The Episcopal Commission for the Pastoral Care of Migrants and Itinerants of Angola and São Tomé (CEPAMI) was founded on 31 October 2006 by the Episcopal Conference of Angola and São Tomé (CEAST) with the purpose of organizing various pastoral services in favour of people on the move. It works in local communities through the specific sectors of the Pastoral Care for Refugees, Apostolate of the Sea (mariners, fishermen and their families), Pastoral of Civil Aviation (airports), Pastoral for Nomads, Pastoral of Tourism (tourists, pilgrims and shrines), and Pastoral of the Road and Migrant Communities. It provides pastoral follow-up and ensures the implementation of actions to welcome thousands of returnees who have returned to Angola from the DRC, Zambia, and Namibia, as well as refugees, asylum seekers, migrants of different nationalities, and internally displaced persons, and reintegrate them into local communities.

In Angola, migrants represent a significant portion of the resident working population and therefore it is essential to streamline processes of social integration which aim to provide foreign workers with access to the formal labour market and associated protection schemes. According to Juan Somavia, former Director-General of the International Labour Organization, "Migrants represent an asset in each country where

³⁹ Source: <https://bit.ly/2JxjuMG>

Type of program	Number of people assisted
Education	4,717
Livelihoods	80,566
Psychosocial/Pastoral	21,911
Emergency	4,918
Advocacy	3,632
Healthcare	12,321
Shelter	1,200
Total	129,265

MINISTRY TO VICTIMS OF HUMAN TRAFFICKING

Globally, at least 40 million people are estimated to be involved in some form of trafficking, including trafficking for sexual exploitation, forced labour, and other purposes (for example, organ trafficking).²² Numbers have increased over recent years, which might be attributed to "enhanced national capacities to detect, record and report data on trafficking victims, or to a growth in the incidence of trafficking, that is, that more victims have been trafficked."²³

According to the United Nations Office on Drugs and Crime (UNODC), trafficking for forced labour is the most commonly detected form of trafficking in sub-Saharan Africa (63% of total) and most of the victims in this region are children (more than 50% of the total in 2016).²⁴ It is estimated that 6.25 million individuals, 13.6% of the world's enslaved population, are enslaved in sub-Saharan Africa.²⁵ Sub-Saharan African migrants in transit towards Europe are trafficked by smugglers and criminal organizations. Libya is a

²² UN Office on Drugs and Crime (UNODC). 2018. *Global Report on Trafficking in Persons 2018*. From <<https://bit.ly/2AzgZ5j>> (Retrieved 28 January 2019).

²³ Ibid, 7.

²⁴ Ibid, 80.

²⁵ United States Department of State. 2018. *Trafficking in Persons Report*. From <<https://bit.ly/2N5tytL>> (Retrieved 28 January 2019).

destination country for both men and women from sub-Saharan Africa who are trafficked for the purpose of sexual and labour exploitation.²⁶

Data shows that trafficking is more widespread in areas of West Africa than in the rest of sub-Saharan Africa. In Southern Africa, the majority of trafficking victims are women, while the recruitment of children for armed combat is well documented in conflict-prone areas in the DRC and CAR.²⁷

A total of **1,375** victims of trafficking were assisted in 2017 (see Table 3 below). Of these, **593** (43%) were assisted by Catholic institutions and affiliated organizations through education programs, **256** (18%) through pastoral and psychosocial programs, **235** (17%) through advocacy programs, **218** (16%) through livelihoods programs, **37** (3%) through health-care programs, **23** (2%) through receipt of shelter, and **13** (1%) were assisted in emergency situations.

Total expenditure for projects amounted to **€344,183**. The number of staff employed totalled **80**, while the number of volunteers totalled **395**.

Type of program	Number of people assisted
Education	593
Livelihoods	218
Psychosocial/Pastoral	256
Emergency	13
Advocacy	235
Healthcare	37
Shelter	23
Total	1,375

²⁶ Ibid, 462.

²⁷ UN Office on Drugs and Crime (UNODC). 2018. *Global Report on Trafficking in Persons 2018*. From <<https://bit.ly/2AzgZ5j>> (Retrieved 28 January 2019).

FEATURED VALUES: HUMAN DIGNITY, COMMON GOOD, DIGNITY OF WORK, SUBSIDIARITY

Dignity of work is enhanced by both programs' focus on individual empowerment and financial sustainability. Common good is clearly reflected in the WP as a network that works to support its members through the sharing of knowledge, opportunities, and resources for the benefit of all. Subsidiarity is valued through the peer-led facilitation aspect of the WP as well, which uses the expertise of the community of women to enhance each member's personal, business, and skills development.

The programs under the Livelihoods Project serve 1,500 people annually and provide ongoing support to many of its clients. In particular, the Graduate Support Programme assisted 72 clients from January 2016 to January 2017 with 88% reporting an income following their sessions and 100% receiving at least one interview.

- To provide clients with the resources and support needed for successful employment applications and facilitate training in skills that are necessary to find employment;
- To develop a multi-ethnic network that serves as a platform for women to access and share resources for personal, skills, and business development.

The EAP includes an Employment Help Desk that provides resources for job searching, such as assistance with CVs and applications, free phone/fax/computer services, access to available job advertisements, and referrals to further skills development, both in-house and through partner centres. The project also provides a networking platform, sector-specific information sessions, and an individualized job placement service. The Foreign Professionals Desk supports qualified professionals in gaining SAQA recognition of their foreign qualifications. The WP includes a Personal Development Programme, which equips members with new and relevant information and resources to increase their agency and resilience, overall capacity to integrate into Cape Town, and access to economic opportunities. The WP's Financial Sustainability and Business Development Programme identifies participants of the platform to facilitate peer-led training in their areas of expertise within the craft, beauty, childcare, and hospitality sectors. Selected women may also be provided with financial support and ongoing mentorship to start or grow a small business.

FEATURED CRITERIA: EFFICIENT, EFFECTIVE, NEW SERVICE, NEW STRUCTURE/PARADIGM, NEW APPROACH TO RESOURCE DEVELOPMENT, TRANSFORMS THE PROBLEM, SUSTAINABLE, ENHANCES SOCIAL JUSTICE, LEVERAGES SOCIAL CAPITAL

All of these programs are sustainable in the sense that they enable clients to become self-sufficient in a variety of sectors. In particular, the WP is a new program for the Centre, which was designed after a 6-month consultation process with a group of around 50 beneficiaries. This process, as well as the network itself and peer-led training, therefore leverages social capital. Research has indicated that clients who access further services from EAP increase their chances of successfully finding work. Furthermore, the EAP has established the Graduate Support Programme, which gives clients individualized job placement support.

TO WELCOME: BEST PRACTICES

BIENVENU SHELTER, SCALABRINI SISTERS, SOUTH AFRICA²⁸

Bienvenu Shelter is situated in Bertrams and continues to be the only shelter in Johannesburg that provides safe and secure accommodation for migrants, refugees, and displaced women and their children. The shelter has extended its service to nationals coming from different provinces who find themselves destitute and in a country that has high levels of xenophobia. This has promoted better social cohesion. Bienvenu Shelter was established in 2001 by the Missionary Sisters of Saint Charles Scalabrinian, also referred to as the Scalabrinian Missionary Sisters, initially in partnership with the Jesuit Refugee Service (JRS), the Holy Family Sisters who donated the actual building, and the Comboni Missionary Priests. The shelter was established in response to the escalating crisis of survival facing women and their children fleeing unimaginable horrors in their countries of origin. The contractual funding partnership with JRS came to an end in 2005, although a strong working relationship has remained throughout the years. From the first day it was founded, Bienvenu Shelter has been a very important mission for the Scalabrinian Missionary Sisters, who devote their skills and vocation to reach out to the neediest women and their children. This year the shelter celebrated 17 years of existence and it is a welcome home to many women and children from 14 countries like the DRC, Zimbabwe, Rwanda, Burundi, Nigeria, Malawi, Ethiopia, Kenya, Ghana, Zambia, Angola, Mozambique, and South Africa.

At any one time, the shelter can accommodate 45 women and children. In 2017, it provided accommodation for 192 beneficiaries of different nationalities. The shelter has served over 3393 beneficiaries, both as residents of Bienvenu Shelter and through its outreach programs. The shelter aims to attend to the needs of migrants and refugee women and

²⁸ Source: <http://www.bienvenushelter.org/>

their children by providing them with accommodation, guidance and support, food, clothing, assistance in accessing other services, such as basic health care, legal documentation, education and training (provided both by the shelter and through referrals to other organizations). The shelter also provides a crèche and a baby room/day-care services for the children inside the shelter and from the community. As a general rule, women and their dependents are allowed to stay for 3 months (extensions are considered after an assessment of individual needs), so that the women can seek gainful employment and rebuild their lives in South Africa. In its quest to be part of the community and foster positive relationships between residents and members of the neighbourhood, assistance and support is extended to local residents in the form of access to childcare, food parcels, and training skills (e.g., sewing, baking, manicure, pedicure, hairdressing, etc.).

When the women are ready to leave, the shelter continues to provide assistance and assessments to better their chances of integration into the local community. If the women need child-care support in order for them to work, the shelter provides access to the day-care for their children, and access to the baby room/crèche services pro bono for up to a period of three months. Thereafter, a home visit is done by staff members to assess the mother's capacity to pay for child care.

Bienvenu Shelter, in cooperation with other organizations – such as JRS, Pastoral Care for Migrants and Refugees in the Archdiocese of Johannesburg, the Refugee Aid Organisation, Sophiatown Community Psychological Services, Lawyers for Human Rights, Centre for the Study of Violence and Reconciliation, and others – aims to provide psychological support, health care, English language courses, professional training, schooling for the children, and some financial support for small businesses, repatriation, resettlement to other countries, personal/legal documentation, and much more if and when the need arises.

In 2017, the Scalabrinian Missionary Sisters opened a Mother Assunta Training Centre with the objective of providing skills training programs to empower the most vulnerable women from the shelter and the community, enabling them to become self-sustainable. The training centre offers classes in sewing, English, art and craft, catering and baking, cosmetology, hairdressing, and the basics of small business operation. During its first year of operation in 2017, the Mother Assunta Training Centre provided skills training to 385 women.

My father left and never came back. My mother, in all this time, was working in the fields with local people and didn't manage to meet our basic needs. My young brothers and I started to have health problems, and one of my little brothers died after being sick for a long time. As the eldest daughter, I had to help my mother to find something to eat. I went with her to the fields, but that didn't yield any income anymore. I started to prostitute myself. I had a child, the identity of the father is unknown to me; the child I have on my back is my second one, and his father also left. Two or three years ago, I started to benefit from the support of JRS that organized awareness sessions about early pregnancies and about personal hygiene. They give us hygiene kits too. Before this, I used the 'traditional' method for personal care, but I always used to get infections. And there is more: thanks to JRS, my mother has learned a trade, basketwork, and my brother can study.

LIVELIHOODS PROJECT, SCALABRINI CENTRE OF CAPE TOWN, SOUTH AFRICA³⁸

Scalabrini Centre of Cape Town's Livelihoods Project serves migrants, refugees, asylum-seekers, and South Africans, and encompasses three programs: English School (ES), Employment Access Programme (EAP) and Women's Platform (WP). The ES offers language lessons specifically designed to reflect the migrants' context in South Africa; the EAP assists individuals who are looking for work through a combination of skills training and professional development programs; and the WP is a multi-national network of women that strengthens economic independence and integration into the broader community.

The goals of the projects are:

- To provide a specialized English language school that nurtures English communication skills to facilitate socio-economic integration and the well-being of asylum seekers, refugees, migrants, and South Africans;

³⁸ Source: www.scalabrini.org.za

with her children, especially her four daughters, because she did not think that these young people had any rights. “Before, I thought that girls should be married off once they reached puberty. I did not think that education was important for girls.” Habibo is now her daughters’ strongest ally and advocate, determined to protect them from forced marriage and the tradition of female genital mutilation. Habibo is also a member of the refugee elders’ council in her area, where she advocates for women’s rights. She hopes to continue her education and perhaps even start her own business one day.

EDUCATION AND LIVELIHOODS IN CONGOLESE REFUGEE CAMPS, JESUIT REFUGEE SERVICE, DRC³⁷

JRS persevered in its mission in the chronically unstable province of North Kivu in eastern DRC, despite a government decision to abruptly close several camps that forced the relocation of numerous internally displaced people, including those living in four camps where JRS had established projects. The work of JRS was also affected by heightened political uncertainty due to presidential elections that were eventually postponed. Despite these setbacks, JRS offered educational, psychosocial and livelihoods services in several camps in Goma, Masisi, and Mweso. The education support was wide-ranging: subsidizing school fees for very vulnerable students, training teachers, distributing school kits, building schools, and helping final-year students to prepare for the state examination. JRS also offered counselling and helped resolve social problems within the community. For those who were in situations of extreme vulnerability, they are assisted to improve their living conditions with the repair or construction of shelters and the distribution of food, hygiene kits, and other essential items.

One recipient of assistance said the following:

Since 2008, I've been displaced in Lushebere camp with my family. We left our fields and our livestock.

³⁷ Source: <https://jrs.net/country/democratic-republic-of-congo/>

WELCOME PROGRAM, JESUIT REFUGEE SERVICE, MALAWI²⁹

In Malawi, JRS welcomes families fleeing from persecution in the Great Lakes region of Central Africa, Somalia, and Ethiopia. In Dzaleka Camp, JRS educates more than 5,400 children at every level from pre-primary to tertiary. The school includes both local Malawians and refugees to encourage integration. At the secondary education level, apart from running a school for nearly 800 children, JRS runs an ‘open school’ after school hours. This initiative offers accelerated education, with self-study modules, to 117 students who are unable to attend the secondary school. Meanwhile, the higher education component of the program has been developed in collaboration with Jesuit Worldwide Learning (JWL). Dzaleka is one of the first pilot sites of this higher education program, with more than 2,000 alumni in the camp.

Because of the extensive trauma that refugee children encounter, JRS focuses resources on providing psychosocial support for children enrolled in school. In 2017, 789 children received psychosocial support in the form of assessments, referrals, counselling, support groups, and psychoeducational training. Home visits are provided for children who are repeatedly absent from school. JRS welcomes students to ensure they have healthy development in community with their peers.

²⁹ Source: <https://jrs.net/>

TO PROTECT: BEST PRACTICES

MARATANE PROJECT, SCALABRINI MISSIONARIES, MOZAMBIQUE³⁰

Nampula, located in the interior of the homonymous province, is the third largest city in Mozambique and is known in the country as 'The Capital of the North'. Currently, the country is experiencing a strong political and economic crisis due to the high level of corruption.

The Scalabrinian Congregation has been present in the Archdiocese of Nampula since mid-October 2005. It has been entrusted with the management of the Maratane Refugee Camp and the care of the local population: the Scalabrinian presence is valued in terms of social, cultural, and development cooperation. For this reason, the Missão Scalabrini, in collaboration with ASCS Non-Profit Organization, has assumed the task of following the projects that are carried out within Maratane.

In 2005, the Maratane Camp was residence to approximately 6,000 refugees, mostly from the DRC, Burundi, and Rwanda. The camp has been installed in the space of a former leper colony, divided into four zones (Maputo, Beira, Sun-City, and Angoche), which are in turn divided into blocks of approximately 20 huts per block. The current headquarters of the 'Community Centre' taken over by the Scalabrinians was also one of the structures of the leper colony and was built as a 'chapel-school' for the community. Currently the field includes a territory of 170 square kilometres where 10,000 people live (the unofficial data speak of 14,000 people). It is estimated that 50% of the residents are asylum seekers and refugees and 50% are locals.

The Scalabrinian missionaries have developed projects aimed at promoting coexistence within the Maratane Camp, among the various eth-

land they have not grown anything in the rainy season and now in the dry season they have nothing to eat. Currently the situation is such that in the Gambella region there are more refugees than indigenous inhabitants.

The Salesian mission in Pugnido also includes ten outreach stations and a few chapels inside the refugee camp that provide assistance, education, pastoral care, and social development services. The goal is to ensure that youth have their most basic needs met so that they are able to focus on gaining the education and skills needed to find and retain stable employment.

Since 2006, the mission in Pugnido has developed to better meet the needs of the growing refugee population and those living in the surrounding area. The camp is home to some 60,000 refugees, the majority of whom are escaping violence and conflict within South Sudan.

The collaboration of Salesian Fathers with the local priest allows for the progressive handover of the activities to the Diocese, so that the pastoral care of migrants and refugees is integrated with the ministry to the local communities.

EDUCATION AND PSYCHOSOCIAL SUPPORT TO SOMALI REFUGEES, JESUIT REFUGEE SERVICE, ETHIOPIA³⁶

"An educated person knows how to protect her children," says Habibo, a mother of eight living in Melkadida, one of the five refugee camps located in Ethiopia's southeastern border region. Like most refugees living in these camps, she comes from an area of Somalia that is largely under the control of a militant Islamist group. Since 2017, Habibo has been attending JRS's Adult Functional Literacy program, where she has learnt to read and write in English and Somali and to do basic mathematics. Habibo says education has also made her aware of her rights and the rights of her children. In fact, Habibo used to have a difficult relationship

³⁰ Source: <http://www.fondazionemilan.org/en/projects/ascs-iin-mozambique>

³⁶ Source: <https://bit.ly/2yyibF7>

YOUTH EDUCATION AND SOCIAL DEVELOPMENT SERVICES, APOSTOLIC VICARIATE OF GAMBELLA, ETHIOPIA³⁵

With the precious help of Salesian Fathers, the local church in Pugnido, Ethiopia provides several programs and services to help those living in poverty meet their basic needs, gain an education, and learn skills for employment. The zealous ministry of Bishop Angelo Moreschi, SDB, who involved the Congregation of Don Bosco in the pastoral care of both locals and refugees, has been fruitful. Inside the Pugnido Refugee Camp, the oldest refugee camp in the Gambella region of Western Ethiopia, poor youth and their families are provided with education and social development services. The mission's Catholic Mass on Sunday and catechism are well attended, as are the daily evening church services. Close to 200 children attend the Salesian-run kindergarten. Thanks to the provision of breakfast and lunch, many children attend school and learn reading, writing, and arithmetic. Most importantly, the feeding program prevents malnutrition, which affects many of the children in the country.

There are also 65 students, both boys and girls, who make use of the Salesian hostel while attending the government high school. Salesian missionaries have started activities to keep youth engaged and occupied after school, including study time in the afternoon and computer and sewing courses. Salesian missionaries also offer football and volleyball tournaments and a new basketball court where many young people play every afternoon. The installation of a new water fountain is enjoyed by both the youth from the hostel and the children from the morning kindergarten.

Father Filippo Perin, who works at the Salesian mission in Pugnido, says that the present situation provides many reasons for hope, but also many difficulties. He notes:

Although recently the situation here in Ethiopia has improved, many refugees continue to arrive from neighbouring South Sudan for assistance in the refugee camps in the region of Gambella, because in their home-

nic groups of refugees and the local population. Scalabrinian missionaries began working in the refugee camp in 2008 on a project to combat malnutrition and child malnutrition. Today, they have developed four distinct areas of work.

FIGHT AGAINST MALNUTRITION AND CHILD MALNUTRITION

In the country, 52% of children under 5 years of age suffer from chronic malnutrition. This means that one in two children does not have access to a healthy diet. Chronic malnutrition means a sub-par nutritive state, due to poor food intake over time. The direct consequences of this are delayed psycho-physical development, an increased likelihood of illness, and a higher risk of death. Inside Maratane camp, a centre has been built where about 60 children are received per week. The activities carried out include:

- Weekly control of weight;
- Distribution of powdered milk for children from 0 to 1 year;
- Distribution of a multi-mixture to children from 6 months to a year;
- Snack distribution to children from 1 to 5 years;
- Preparation of lunch with the mothers of the children and distribution of these lunches to children and their mothers;
- Meetings on mother-child health issues: hygiene, correct use of food for cooking nutritious meals, prevention of diseases in pregnancy and in the early years of a child's life, etc.;
- Distribution of three hens and a rooster to some mothers in the program who are chosen according to certain criteria.

AGRICULTURAL PROJECT

The nutritional project is supported by a series of activities that help families and their children fight food insecurity in the region through training in agriculture techniques and productive breeding.

³⁵ Source: Mission Newswire <https://bit.ly/2R78Gno>

RECREATIONAL PROJECT

Refugee women coming to the centre on a daily basis bring their older children who cannot attend school and instead spend their mornings sitting under the portico of the centre. The recreational project currently assists 60 young boys with recreational activities, preschool (to learn how to read and write), and informal school (including courses in French, mathematics, English, and sewing).

SUPPORT FOR WOMEN VICTIMS OF VIOLENCE

The project assists refugee women who are victims of violence. The activities carried out include:

- Psychological support through both individual and group meetings organized by a psychologist in collaboration with a Congolese nurse who has experience in the field;
- Training courses on the creation of family-size vegetable gardens to improve food security and socio-economic conditions for women and their families.

GUMBO IDP CAMP, SALESIANS MISSIONS, SOUTH SUDAN³¹

In the heart of Juba, the capital city of South Sudan, which is martyred by years of conflict, Salesian missionaries support displaced people by providing education, shelter, food, and assistance. Father David Tulimelli is the parish priest at the Salesian St. Vincent de Paul parish that operates in Don Bosco Gumbo. He has been a witness to the young country's troubles and was praised for his efforts to assist those who were internally displaced by the ongoing conflict in South Sudan when he fed 4,000 people as the country's refugee crisis intensified. The Salesian presence in Juba is quite large. One of the primary centres in the region is the camp for those that have been internally displaced, which also took in refugees during the war in 2013 and later as conflict continued.

³¹ Source: <https://bit.ly/2NNFoti>

are over 700 children attending Salesian primary and secondary schools and more than 700 families that are supported by various other initiatives.

Currently, Salesian missionaries are in the process of constructing a vocational/technical training centre with the intention of offering life skills and other training to help youth prepare for employment. There are seven Salesian missionaries who work at the settlement: two from the DRC, one from Congo Brazzaville, three from India, and one from Venezuela. A recent visitor provided some insight into the work being conducted in the camp: "The work done by Salesians is an eminently pastoral task. There are eleven chapels in the camp where Mass is celebrated and training is offered to young people and families."

Father Lazar Arasu, a Salesian missionary overseeing the work at Palabek, has noted that in addition to Palabek, other large camps are situated in the northwest districts of Arua, Yumbe, Adjumani and Moyo, and each hosts hundreds of thousands of refugees.

Salesian missionaries arrived at the Palabek Refugee Settlement in June 2017. At the start, the precariousness of the situation forced Salesian missionaries to live in huts with the refugees, but little-by-little they built simple dwellings, sanitation and water facilities, small structures for gatherings, and various chapels and schools for children.

According to UNICEF, close to 67% of Ugandans are either poor or highly vulnerable to poverty. While the country has seen some economic growth as well as improvement in its Human Development Index ranking over the last 20 years, the country still ranks near the bottom at 163 out of 188 countries. After decades of war left many displaced, the people of Uganda face significant challenges as they work to rebuild their country. Uganda's literacy rate has improved, with 73% of the population literate; however, only 23% of Ugandans go on to acquire a secondary education. One of the biggest challenges in the country is combating the serious rate of HIV/AIDS that has left millions of children orphaned.

- a. Diversifying their income source by engaging in alternative on-farm and off-farm income-generating activities, such as beekeeping, goat/sheep rearing and fattening, and poultry farming;
- b. Improving access to the necessary productivity-enhancing inputs, technologies, and markets services;
- c. Lessening the impact of erratic rainfall by introducing and promoting low-cost and appropriate irrigation technologies and practices;
- d. Promoting sustainable water utilization and land conservation/rehabilitation practices;
- e. Strengthening farmer groups and cooperatives;
- f. Improving health and nutrition;
- g. Implementing early warning systems and disaster risk reduction strategies.

EDUCATION FOR CHILDREN IN PALABEK REFUGEE SETTLEMENT, SALESIAN MISSIONS, UGANDA³⁴

Uganda hosts close to 1.3 million refugees, the majority of whom come from South Sudan. Others are fleeing from the DRC, Eritrea, Somalia, Burundi, and several other countries. Salesian missionaries are providing pastoral, social development and educational initiatives to refugees living in the Palabek Refugee Settlement in northern Uganda.

The Palabek Refugee Settlement is currently home to 42,000 people, with an average of 300 new refugees from South Sudan arriving each week. It was officially established in April 2016 to reduce congestion in larger refugee camps in the north-western corner of Uganda.

Several agencies are involved in providing food and education within Palabek. Salesian missionaries offer much-needed psychosocial support and pastoral care for thousands of Christian residents. They also operate four nursery schools that educate more than 1,000 children. In addition, there

At the start, Salesian missionaries report that there were close to 4,000 people in the camp. In 2017, there were more than 12,000, the vast majority of whom were women and children.

Near the camp there is a nursery school for 1,000 children. Within the complex, there is another school run by Daughters of Mary Help of Christians with 1,100 children who come from the neighbouring villages. The UNHCR has noted that nearly 2 million people are displaced within South Sudan, and close to another 2 million have fled seeking safety and shelter in neighbouring countries. Many of those fleeing South Sudan are women and children. They include survivors of violent attacks and sexual assault, children who have been separated from their parents or travelled alone, the disabled, the elderly, and people in need of urgent medical care. An estimated 7.5 million people are in need of urgent humanitarian assistance. In addition to the camp within Juba, Salesian missionaries educate 3,900 elementary students in two daily shifts. Another school run by Salesian Sisters has 350 students and a Salesian technical school educates 300 students. The Sisters of Charity of Jesus also run a medical dispensary, which has greatly reduced infant mortality. In the area, the nuns offer horticulture courses to young mothers. A Salesian oratory welcomes nearly 500 children and three outlying Salesian elementary schools educate 450, 600 and 800 students, respectively. Fr. George Kainikunnel, who has also spent most of his life and ministry in Sudan, is now in charge of the project, being a presence of support and a reference point in situations of tension and conflict that can arise among IDPs, especially because of tribalism among the different ethnic groups represented, including the Dinka (the dominant group), the Acholi, and many others.

Salesian missionaries at Don Bosco Gumbo and across South Sudan continue to assess the situation and are working within their networks around the globe to access additional humanitarian aid. They continue their educational and social development programs in communities across the country while also responding to the ongoing humanitarian crisis by providing education, social development services, nutrition programs, and health clinics for poor youth and their families in South Sudan.

³⁴ Source: <https://bit.ly/2PhUo03>

TO PROMOTE: BEST PRACTICES

TONGOGARA CAMP, JESUIT REFUGEE SERVICE, MISEAN CARA, ZIMBABWE³²

In Zimbabwe, JRS focuses on education, counselling services, and livelihoods training in the Tongogara Camp. In partnership with Misan Cara, JRS offers livelihood training courses in carpentry, welding, refrigeration repair, auto-electrical work, motor mechanic repair, detergents, and electrical installation. Over 150 refugees and asylum seekers have received training and start-up kits in order to start their own businesses, contribute to their communities, and support their families. By building the capacity of refugees and asylum seekers, JRS is promoting their financial independence and upholding their dignity.

RESILIENT ECONOMY AND LIVELIHOODS, ETHIOPIAN CATHOLIC CHURCH (ECC-SDCO), ETHIOPIA³³

The Resilient Economy and Livelihoods (REAL) project is implemented by a consortium of international and national NGOs (IDE, Caritas Belgium, Amref Health Africa, SOS Sahel Ethiopia, ECC-SCO) and the OMO Micro-Finance Institutions. The REAL Project builds upon the results and achievements of previous projects and aims to ensure that smallholder farming households do not slip back into destitution and hunger. It improves resilience and capacity to cope with future shocks through increased agricultural productivity and enhanced incomes. By tackling these interrelated problems, this project enhances the resilience of poor smallholder farmers through increased

³² Source: <https://jrs.net/country/zimbabwe/>

³³ Source: <https://www.caritas.org/where-caritas-work/africa/ethiopia/>

agricultural production and income. This is done by promoting measures that increase the productivity of crop and livestock systems and conserve the natural resources that are essential for food security. More productive livelihoods are believed to promote stability and reduce migration in the target areas by enabling farmers to earn a viable income from their land.

This project is coherent with the strategic objectives of previous projects in that it contributes to the following key objectives:

1. Addressing the root causes of migration and irregular displacement through the promotion of measures that:
 - a. Create new and alternative job opportunities outside agriculture;
 - b. Enhance secured and equal access to communal lands for landless youths;
 - c. Improve knowledge and technical skills of youth through vocational training, so that they secure jobs in secondary and tertiary sectors;
 - d. Foster new business visions and activities through investing in human and institutional capacity development of community and government institutions.

2. Enhancing long-term resilience and strengthening economic opportunities through promotion of measures that:
 - a. Improve knowledge of and access to integrated basic social services;
 - b. Improve agricultural incomes by investing in improving the productivity and competitiveness of the sector;
 - c. Diversify livelihood options by investing in off-farm and non-farm income generating opportunities;
 - d. Enhance local risk management capacity to deal with climate crises and external shocks.

The project works with a total of 25,000 households, in three target groups: 14,325 chronically food insecure households, 8,125 households who face transitory food insecurity, and 2,550 higher-potential, wealthier farmers whose productive capacity can be maximized through the range of proposed interventions. These groups are supported by the following initiatives: