

PASTORAL ORIENTATIONS ON INTERNALLY DISPLACED PEOPLE

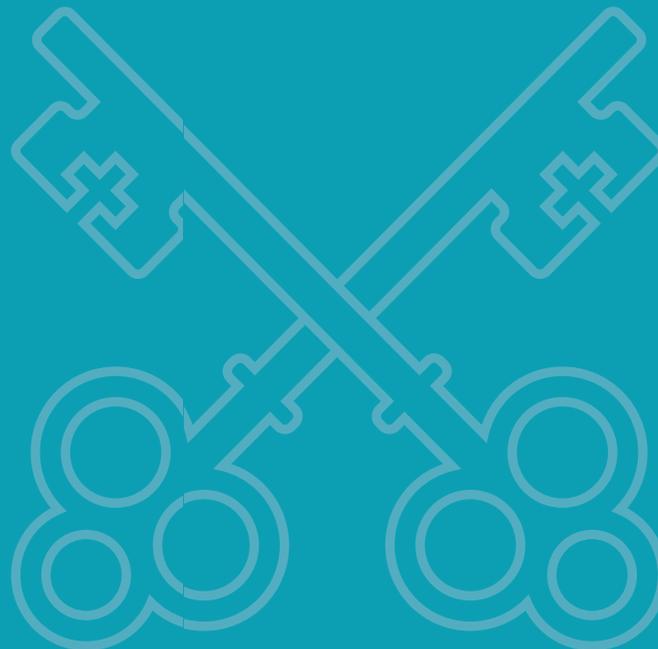


MIGRANTS
REFUGEES

MIGRANTS & REFUGEES SECTION
INTEGRAL HUMAN DEVELOPMENT
PALAZZO SAN CALISTO
00120 VATICAN CITY

*“If any of your kin fall into difficulty and
become dependent on you,
you shall support them;
they shall live with you
as though resident aliens.”*

Leviticus 25:35



HOW TO USE THIS DOCUMENT

The M&R Section hopes that the local Churches and Catholic organizations will find the POIDP useful in addressing the issue of internally displaced people and the concrete needs of their brothers and sisters. When evaluating programmes or planning new ones, when raising awareness or doing advocacy, please feel very free to focus on those responses detailed in the POIDP which seem especially relevant in your area, and add others based on the Social Teaching of the Church.

More specifically, the Section suggests the following:

1. To use the POIDP in information and awareness campaigns and to guide local efforts to welcome, protect, promote and integrate IDPs.
2. To share this booklet and the documents that it cites with Catholic NGOs and civil society groups in your country -- especially those concerned with IDPs and other vulnerable people on the move -- inviting them to join in common action and advocacy.
3. To identify your country's government officials who are responsible for IDPs, and to enter into dialogue with them on the basis of these POIDP.

The M&R Section is keen to collect the experiences of IDPs and of those involved in accompanying them. The intention is to give particular visibility to positive experiences, fruitful initiatives and good practices. The M&R Section is also interested in receiving feedback about how the POIDP are taken up pastorally, ecumenically and inter-religiously; by civil society; and how government reacts to them. Please send such news to info@migrants-refugees.va

To access the files of this booklet or its documents, or for updates and reflections, please visit the M&R website: migrants-refugees.va

In the name of all IDPs and of those who generously and selflessly accompany them, may God bless every effort of reconciliation and every work of mercy to "gather the outcasts of Israel; the dispersed of Judah [...] from the four corners of the earth" (Isaiah 11:12).

PASTORAL ORIENTATIONS ON INTERNALLY DISPLACED PEOPLE

MIGRANTS & REFUGEES SECTION
DICASTERY FOR PROMOTING INTEGRAL HUMAN DEVELOPMENT

122 Responding to the challenges posed by internal displacement, the Catholic Church is called to provide pastoral care to both IDPs and their host communities and work for reconciliation and sustainable development within countries.

The goal of these interventions of the Church is to offer an opportunity for refugees, internally displaced persons and victims of human trafficking to reach their human dignity by working productively and assuming the rights and duties of the hosting country and never forgetting to nurture their spiritual life.⁷⁵

⁷⁵ WCR, Presentation.

CONCLUSION

120 In his Message for the 105th World Day of Migrants and Refugees, Pope Francis stated:

*Our response to the challenges posed by contemporary migration can be summed up in four verbs: welcome, protect, promote and integrate. Yet these verbs do not apply only to migrants and refugees. They describe the Church's mission to all those living in the existential peripheries, who need to be welcomed, protected, promoted and integrated.*⁷³

121 With these words, the Holy Father reminds us that welcoming, protecting, promoting and integrating vulnerable people on the move, including those in internal displacement, contributes and helps all of us to build a fairer, more inclusive society, where the integral human development of all its members is promoted.

*At this moment in human history, marked by great movements of migration, identity is not a secondary issue. Those who migrate are forced to change some of their most distinctive characteristics and, whether they like or not, even those who welcome them are also forced to change. How can we experience these changes not as obstacles to genuine development, but rather as opportunities for genuine human, social and spiritual growth, a growth which respects and promotes those values which make us ever more humane and help us to live a balanced relationship with God, others and creation?*⁷⁴

⁷³ Francis, *Message for the 105th World Day of Migrants and Refugees*, Vatican City 2019.

⁷⁴ Francis, *Message for the 102th World Day of Migrants and Refugees*, Vatican City 2015.

TABLE OF CONTENTS

PREFACE	5
ACRONYMS	9
INTRODUCTION	10
WELCOME	13
INVISIBILITY OF IDPS	13
LACK OF DATA AND RECOGNITION OF IDPS	15
PREARIOUSNESS OF HOST COMMUNITIES	15
RESPONSIBILITY OF INSTITUTIONS	17
EMERGENCY RESPONSES, DURABLE SOLUTIONS AND SITUATIONS OF PROTRACTED DISPLACEMENT	18
PROTECT	20
THE INTERNATIONAL PROTECTION OF IDPS	20
SPECIAL ATTENTION TO PERSONS IN VULNERABLE SITUATIONS	21
HUMAN TRAFFICKING TARGETING IDPS	24
IDPS IN URBAN AREAS	25
IDPS IN CAMPS	25
PROTECTION OF AID WORKERS	27
UNRESOLVED ETHNIC CONFLICTS	27
PROMOTE	29
TOWARDS ECONOMIC INCLUSION	29
NEED FOR PERSONAL IDENTIFICATION (ID)	31
SOUND AND TRANSPARENT MANAGEMENT	31
FUNDING FOR LOCAL CHURCHES	32
NEED FOR SPIRITUAL GROWTH	33
PARTICIPATION OF IDPS	34
INTEGRATE	36
PROMOTION OF DURABLE SOLUTIONS	36
INTEGRATION BETWEEN HOST COMMUNITIES AND IDPS	37
SPIRITUAL CARE OF CATHOLIC IDPS	39
RETURN AND REINTEGRATION	40

IMPORTANCE OF COOPERATION	41
JOINT WORK AND COORDINATION AMONG CATHOLIC ACTORS	41
ECUMENICAL AND INTERRELIGIOUS COOPERATION	42
COOPERATION WITH OTHER ACTORS	44
CONCLUSION	46
HOW TO USE THIS DOCUMENT	48

The mutual exchange of knowledge and information is key to providing an effective response.

It is important that evermore effective and incisive co-operation be implemented, based not only on the exchange of information, but also on the reinforcement of networks capable of assuring timely and specific intervention.⁷¹

119 Support the efforts of the international community to foster multilateral dialogues aimed at enhancing the recognition and protection of IDPs, always upholding the principles of the social doctrine of the Church.

It is, therefore, indispensable that the States have the support of a multilateral system, which today needs to be strengthened and reformed, to accompany what the Church would define as 'the signs of the times' and to face effectively and adequately the challenges of our time.⁷²

⁷¹ Francis, *Message for the 103rd World Day of Migrants and Refugees*, Vatican City 2016.

⁷² P. Parolin, *Intervention at the Second Holy See – Mexico Conference on International Migration*, Vatican City 2018.

Societies today [...] require of Catholics a convinced willingness for true interreligious dialogue. To this end both the ordinary Catholic faithful and pastoral workers in local Churches should receive solid formation and information on other religions [...]. Local Churches will take care to include such formation in the educational programmes of their seminaries, schools and parishes.⁶⁹

COOPERATION WITH OTHER ACTORS

115 Working together with government institutions, international organisations, civil society groups, the business sector and the media is an opportunity to offer better services to IDPs and contribute to improving their lives.

To foster cooperation with other actors, the Catholic Church is called to:

116 Assist governments and international organisations in identifying key local stakeholders and community leaders for the development and implementation of programmes addressing IDPs.

In order to be effective, cooperation and coordination must also involve civil society, faith-based organizations and religious leaders as well as the business sector and media.⁷⁰

117 When advisable, establish institutional collaboration with international organizations and institutions aimed at developing and implementing effective responses to humanitarian emergencies entailing massive displacements of people.

118 Encourage government institutions and international organizations to share their data and information on IDPs with the other actors.

⁶⁹ EMCC, 69.

⁷⁰ POHT, 39.

PREFACE

In his 2020 greeting for the New Year to the Diplomatic Corps accredited to the Holy See, Pope Francis explicitly addressed the urgent needs of internally displaced people, and his compassionate concern serves as an excellent introduction to the new *Pastoral Orientations on Internally Displaced People*. Wherever there is intense and protracted violence,

there is a need to encourage initiatives to foster fraternity among all local cultural, ethnic and religious groups [...]. Situations of conflict and humanitarian crises, aggravated by climate change, are increasing the numbers of displaced persons and affecting people already living in a state of dire poverty. Many of the countries experiencing these situations lack adequate structures for meeting the needs of the displaced.

In this regard, I would like to point out that, sadly, there does not yet exist a consistent international response to help address the phenomenon of internal displacement. This is due in large part to the lack of an internationally agreed definition, since that phenomenon takes place within national borders. The result is that internally displaced persons do not always receive the protection they deserve, and depend on the policies and response capabilities of the nations in which they find themselves.¹

It is indeed to devise concrete plans and projects, pastoral programmes addressing the whole person and all the people involved, that these pastoral orientations on internally displaced persons are placed in your

¹ Francis, *Address to the Diplomatic Corps accredited to the Holy See*, 9.1.2020.

hands. With the encouragement and blessing of Pope Francis and gratefully acknowledging the collaboration of the many partners of the Migrants and Refugees Section, we recall the consoling and promising words of Isaiah:

Do not fear, for I am with you; I will bring your offspring from the east, and from the west I will gather you; I will say to the north, 'Give them up', and to the south 'Do not withhold; bring my sons from far away and my daughters from the ends of the earth, everyone who is called by my name, whom I created for my glory, whom I formed and made. (Isaiah 43: 5-7)

PREVALENCE AND TREATMENT OF INTERNAL DISPLACEMENT

Pope Francis gives enormous importance to the plight of the millions of forgotten men, women and children forced to migrate within their own countries and known internationally as 'internally displaced people' (IDPs).

Internal displacement takes place in very many different contexts. Main triggers include armed conflicts, situations of generalized violence, human rights violations, sudden onset disasters as well as disasters that develop slowly. Development investments, such as large infrastructure or urban renewal projects, can also cause displacement on a large scale. Increasingly, most IDPs live in situations of protracted displacement or face chronic displacement risk.

The international community's keen interest in forced migration across international borders has sometimes deflected attention from those forcibly displaced within their own countries, increasing the vulnerability of IDPs and their need for human rights protection and humanitarian assistance. Large numbers of IDPs are often caught in desperate situations amidst fighting or in remote and inaccessible areas cut off from relief or emergency assistance. People in situations of protracted displacement may be forced to live away from their homes for many years, or even decades, and lack access to education, property, employment, and the support they need for sustainable livelihoods and hope for their future.

In this unity in mission, which is decided principally by Christ himself, all Christians must find what already unites them, even before their full communion is achieved. This is apostolic and missionary unity [...]. Thanks to this unity, we can together come close to the magnificent heritage of the human spirit that has been manifested in all religions.⁶⁶

112 Promote active cooperation among faith-based organisations in the use of all means of communication, with the aim of providing sound and reliable information to IDPs and people caught in conflicts.

Cooperation among the various Christian Churches and the various non-Christian religions in this charitable work will lead to new advances in the search for and the implementation of a deeper unity of the human family.⁶⁷

113 Foster collaboration among faith-based organisations in sharing information and advocating for the adoption of national policies, legislation and programmes aimed at welcoming, protecting, promoting and integrating IDPs.

Common action and cooperation with the different Churches and ecclesial communities, as well as joint efforts with those who profess other religions, could give rise to the preparation of increasingly urgent appeals in favour of refugees and other forcibly displaced persons.⁶⁸

114 Encourage local Churches to form their pastoral workers and faithful for ecumenical and interreligious dialogue so that they would be able to take advantage of all the opportunities for such a dialogue offered by the presence of IDPs of other faiths.

⁶⁶ RH, 12.

⁶⁷ RCS, 34.

⁶⁸ WCR, 110.

While the Catholic Church has already taken some important steps towards effective coordination among its own institutions, there is room for improvement.⁶⁴

109 Offer specialized training to all pastoral agents and promote exchange of information and support between the Churches of origin and those hosting IDPs.

This ministry clearly requires adequate formation for all those who intend, or are mandated, to carry it out. It is, therefore, necessary that, from the outset, in the seminaries, 'spiritual, theological, juridical and pastoral formation [...] be geared towards the problems raised by the pastoral care of people on the move.⁶⁵

ECUMENICAL AND INTERRELIGIOUS COOPERATION

110 Especially where the Church is a minority, enhanced ecumenical and interreligious collaboration could help Catholic pastoral agents to reach disadvantaged internally displaced communities, and carry out their ministry to the full.

To foster ecumenical and interreligious cooperation, the Catholic Church is called to:

111 Encourage Catholic actors to partner with other faith-based organizations for the implementation of programmes addressing IDPs, being mindful that the missions and objectives of partner organisations must be compatible with the vocation and doctrine of the Catholic Church.

⁶⁴ POHT, 40.

⁶⁵ WCR, 101.

Even though they are often displaced in the same way, and for the same reasons as refugees, IDPs are not included within the international system of protection provided for by international refugee law. Indeed, until they cross an internationally recognised border in search of safety and protection, they remain citizens under the legal jurisdiction of their own country, entitled to the same rights and guarantees as any other citizen of that particular State. The recognition that a State has the primary obligation to protect all its citizens in all circumstances, coupled with respect for State sovereignty by the international community, has resulted, until now, in the absence of an internationally legally-binding regime and definition of internal displacement. For this reason, under international law, the primary responsibility for protecting their human rights and for providing them with humanitarian assistance remains with their national government even if that government is not always willing or able to fulfil its obligations. In such cases, international actors may be called on by States and the international community to reinforce, rather than to replace, national responsibility.

PASTORAL ATTENTION TO INTERNALLY DISPLACED PEOPLE

It is the purpose of the *Pastoral Orientations on Internally Displaced People* to offer suggestions and guidance for action based on four verbs: welcome, protect, promote and integrate. These verbs have already been used in connection with migrants and refugees. They describe the Church's mission to all those living in the existential peripheries and in concrete peril, who need to be welcomed, protected, promoted and integrated.

The Migrants & Refugees Section (M&R) began its work on 1 January 2017. It was established by Pope Francis and for the time being works under his direct guidance. Tasked with addressing migrant and refugee matters, its mission is to assist the Bishops of the Catholic Church and all those serving vulnerable persons on the move. To address the needs of internally displaced people, during 2019 M&R held two consultations with Church leaders, scholars and experienced practitioners and partner organizations working in the field. Participants exchanged experiences and viewpoints, addressing relevant aspects of the phenomenon of internal displacement. This process resulted in the present *Pastoral Orientations on Internally Displaced People*, approved by the Holy Father and meant to guide the work of the M&R Section and its partners.

The Orientations are for use by Catholic dioceses, parishes and religious congregations, schools and universities, by Catholic and other organizations of civil society and by any groups willing to respond. Besides their implementation in local programs, the Orientations also offer key points for homilies, education and media. These Pastoral Orientations are available at <https://migrants-refugees.va/poidp> in various languages and formats. The M&R Section invites everyone to engage vigorously in learning, communication and action about preventing internal displacement and giving it visibility, nourished by reflection, prayer, and the teachings of Pope Francis.

Card. Michael Czerny S.J. and Fr. Fabio Baggio C.S.

Under Secretaries

Vatican City, 2020

IMPORTANCE OF COOPERATION

JOINT WORK AND COORDINATION AMONG CATHOLIC ACTORS

106 Church actors are supposed to work together and share the same objectives in relation to IDPs. A lack of unity of purpose in advocacy and programme planning might negatively affect the effectiveness of programmes. With better cooperation, local Churches would benefit from increased access to knowledge, resources and funding.

To foster the cooperation among her pastoral actors, the Catholic Church is called to:

107 Promote better coordination of efforts of all Catholic actors at the global, regional, national and local levels, avoiding competition and recognizing the primary responsibility of local Bishops, in order to improve the effectiveness of services provided to IDPs in light of Catholic Social Teaching.

Catholic charitable organizations at all times should work closely in collaboration with the local diocese/eparchial structure under the guidance of the diocesan/eparchial Bishop.⁶³

108 Promote the establishment of local, national and international Catholic networks with the objective of sharing best practices, information and resources, strengthening cooperation and coordinating the advocacy work in favour of IDPs.

⁶³ WCR, 102.

Then for the better coordination of all pastoral activity in favour of immigrants, Episcopal Conferences should entrust it to a special Commission, with the appointment of a National Director to animate the corresponding diocesan commissions.⁶¹

RETURN AND REINTEGRATION

103 It is not always possible for IDPs to return home and, even when this is possible, they may face a wide variety of challenges, such as ethnic persecution, lack of access to alternative and sustainable livelihoods, and lack of measures to favour their reintegration. When return is not voluntary, the reintegration process is more difficult.

To respond to this challenge, the Catholic Church is called to:

104 Advocate for all stakeholders to develop measures and mechanisms to assess the appropriateness of return for IDPs. Such assessment should be carried out thoroughly before offering IDPs the possibility of return.

105 Promote the full participation of IDPs in the planning and management of their return, advocating for them to have a voice in governmental planning. Return must always be safe and voluntary, never against the will of IDPs.

The decision to return to the country of origin must not only be made freely, but should also take into account the sustainability of such a repatriation.⁶²

⁶¹ EMCC, 70.

⁶² WCR, 42, footnote 39.

ACRONYMS

20AP: Migrants & Refugees Section, *20 Action Points for the Global Compacts*, Vatican City 2017

EFP: Pontifical Council for Interreligious Dialogue World Council of Churches, *Education for Peace in a Multi-Religious World A Christian Perspective*, Geneva 2019

EMCC: Pontifical Council for the Care of Migrants and Itinerant People, *Erga migrantes caritas Christi*, Vatican City 2004

IDPs: Internally Displaced People

M&R: Migrants & Refugees Section of the Dicastery for Promoting Integral Human Development

PCPM: Congregation for Catholic Education, *Pastoral Care of People on the Move in the Formation of Future Priests*, Vatican City 1986

POHT: Migrants & Refugees Section, *Pastoral Orientation on Human Trafficking*, Vatican City 2019

POIDP: Migrants & Refugees Section, *Pastoral Orientations on Internally Displaced Persons*, Vatican City 2020

PT: John XXIII, *Encyclical Letter Pacem in terram*, Vatican City 1963

RCS: Pontifical Council "Cor Unum" and Pontifical Council for the Care of Migrants and Itinerant People, *Refugees: a Challenge to Solidarity*, Vatican City 1992

RH: John Paul II, *Encyclical Letter Redemptor hominis*, Vatican City 1979

SRS: John Paul II, *Encyclical Letter Sollicitudo rei socialis*, Vatican City 1987

WCR: Pontifical Council 'Cor Unum' and Pontifical Council for the Care of Migrants and Itinerant People, *Welcoming Christ in Refugees and Forcibly Displaced Persons*, Vatican City 2013

INTRODUCTION

1 At the end of 2018, according to the Internal Displacement Monitoring Centre (IDMC), 41.3 million people were internally displaced worldwide,¹ the highest number in recorded history. The Church recognizes the definition of internally displaced people (IDPs) provided by the United Nations *Guiding Principles on Internal Displacement* (1998): “persons or groups of persons who have been forced or obliged to flee or to leave their homes or places of habitual residence, in particular as a result of or in order to avoid the effects of armed conflict, situations of generalized violence, violations of human rights or natural or human-made disasters, and who have not crossed an internationally recognized state border.”²

2 A further root cause of internal displacement should be added. Governments and private sector actors, including private militias, extremist groups, and multinational companies, are sometimes responsible for planned or arbitrary takeover of certain territories. The purpose is often infrastructure or other building projects, but also mining, intensive agriculture and land grabbing. The takeover may happen without properly consulting and justly compensating the affected communities or providing them with resettlement and rehabilitation, thus creating internal displacement.

3 In recent years, the international community has acknowledged the magnitude of IDP needs and made significant efforts to address them, including the Plan of Action for Advancing Prevention, Protection and Solutions for Internally Displaced People.³ We acknowledge its priorities, particularly its promotion of the participation of IDPs

¹ Cf. Internal Displacement Monitoring Centre, *Global Report on Internal Displacement (GRID) 2019*, Geneva, 2019, 48. The IDMC is a leading source of information and analysis with its annual GRID <https://www.internal-displacement.org> The IDMC is part of the Norwegian Refugee Council www.nrc.no

² UN Commission on Human Rights, *Guiding Principles on Internal Displacement*, New York 1998, Introduction, 2. This definition has been quoted in WCR, 50.

³ Cf. *A Plan of Action for Advancing Prevention, Protection and Solutions for Internally Displaced People 2018-2020*, <https://www.ohchr.org/Documents/Issues/IDPersons/GP20PlanOfAction.pdf>

SPIRITUAL CARE OF CATHOLIC IDPS

99 Confronted with IDPs' ethnic, cultural, linguistic and ritual differences and their special vulnerabilities, local Churches often struggle to develop mechanisms aimed at effectively including Catholic IDPs in local parishes.

To respond to this challenge, the Catholic Church is called to:

100 Provide Catholic IDPs, especially during their initial settlement, with spiritual care that respects their traditions, customs and rites. Further, the inclusion of IDPs themselves in providing pastoral care to their communities could be particularly effective.

When groups of immigrants are particularly numerous and homogeneous therefore, they are encouraged to keep up their specific Catholic traditions. In particular, efforts must be made to provide organised religious assistance by priests of the language, culture and rite of the migrant.⁵⁹

101 Support local Churches to develop programmes aimed at including Catholic IDPs in local parishes, by providing them with theological reflections, human and financial resources, and pastoral orientations and materials.

It is also important to work for mutual knowledge, making use of all opportunities offered by ordinary pastoral work also to involve immigrants in the life of the parishes.⁶⁰

102 Encourage Bishops Conferences to entrust the coordination of ministry to IDPs to an episcopal commission headed by a Delegate chosen by the Bishops.

⁵⁹ EMCC, 50.

⁶⁰ EMCC, 50.

96 Provide internally displaced communities and host communities with guidance and support in order to promote authentic integration through mutual interaction and by avoiding the ghettoisation of IDP communities.

[One of] the principal tasks of the pastoral worker among immigrants [is ...] guidance along the way to authentic integration, avoiding a cultural ghetto.⁵⁶

97 Provide education to IDPs on appropriate behaviour, respect for local norms and civil laws and openness towards their host community.

Pastoral workers with competence in cultural mediation [...] are called upon to help bridge the legitimate requirements of order, legality and social security with the Christian vocation to welcome others with practical expressions of love.⁵⁷

98 Develop programmes aimed specifically at building the capacities of both host communities and IDPs to acknowledge and value the other's richness and to foster positive and quality interaction between the two groups.

The acceptance of migrants and refugees is an opportunity for new understanding and broader horizons, both on the part of those accepted, who have the responsibility to respect the values, traditions and laws of the community which takes them in, and on the part of the latter, who are called to acknowledge the beneficial contribution which each immigrant can make to the whole community.⁵⁸

⁵⁶ EMCC, 78.

⁵⁷ EMCC, 42.

⁵⁸ 20AP, IV.

in decisions that affect them, national legislation and policy for the protection of IDPs, collection of data and rigorous analysis on internal displacement, and addressing protracted displacement.

4 The Catholic Church also recognises and appreciates the efforts of the international community to build a legal framework for the protection of IDPs, as well as the engagement of many civil society actors in responding to internal displacement. Nonetheless, they cannot be a substitute for the primary role of national governments and local authorities.

5 The magisterium of the Catholic Church has already considered the plight of IDPs, together with other categories of migrants, and has produced reflections and instructions concerning their pastoral care. The *Pastoral Orientations on Internally Displaced People* (POIDP) focus exclusively on IDPs, highlighting some new challenges posed by the present global scenario and suggesting adequate pastoral responses. The main purpose of these orientations is to provide a series of key considerations that may be useful to Bishops' Conferences, local Churches, religious congregations, Catholic organisations, Catholic pastoral agents and all Catholic faithful in pastoral planning and programme development for the effective assistance of IDPs.

6 The POIDP are deeply grounded in the Church's reflection and teaching and in its longstanding practical experience responding to the needs of IDPs, both past and present. The majority of the magisterial quotes mentioned in this document refer explicitly to IDPs; others originally deal with other categories of migrants, but they can be fairly applied to IDPs. The POIDP draw also from the longstanding practical experience of many Catholic organizations working in the field and from the observations of representatives of Bishops' Conferences. While approved by the Holy Father, the POIDP do not pretend to exhaust the Church's teaching on internal displacement.

7 The POIDP consider a series of challenges faced by IDPs today, each followed by a list that calls upon the Catholic Church to take specific actions in response. Challenges and calls for responses have been organised according to Pope Francis's four verbs for migrants: welcome, protect, promote and integrate. These four verbs have been used as a roadmap in pastoral planning for international migrants and refugees, and, with this document, they extend the Pope's pastoral concern to IDPs. This document also contains a section dedicated to cooperation

and teamwork, which are the foundation of successful projects and are key to effective and efficient service delivery for IDPs.

8 In this document, the expression 'Catholic Church' means and includes the official Church leadership, the Bishops and Bishops' conferences, priests, religious sisters and brothers, officers and heads of organizations and each member of the Catholic Church.

9 The Catholic Church also has a motherly care for all those who have been displaced by the effects of climate change and climate change-related disasters. However this particular situation of vulnerability has not been specifically considered in the present POIDP, because the M&R Section intends to address it in a separate document to be produced in the near future.

10 The POIDP only consider the short-term and long-term responses to challenges posed by internal displacement which has already taken place. They do not consider the actions that the Catholic Church should take to prevent internal displacement from happening altogether. That is, the root causes or drivers of internal displacement are not addressed in these guidelines. Nonetheless, the Church recognises and reiterates the right to life, liberty and security of persons in their country of origin. All people, regardless of their migratory status, should be able to remain in their home in peace and security without the threat of being forcibly displaced.

This certainly requires the involvement of the International Community in adequate and long-term funding commitments for post conflict situations, thereby allowing refugees and internally displaced persons to return home with dignity and start a normal life all over again, together with the entire population.⁵⁴

93 Advocate for governments to foster the local integration of IDPs by including them in long-term national and local development plans and social safety nets.

Hosting states, rather than providing merely emergency responses and basic services, should assure structures which allow those staying long-term to develop as human beings and to contribute to the development of the host country.⁵⁵

94 Engage with other stakeholders in advanced planning for large-scale displacement, especially in countries where this appears to be a concrete likelihood. Such plans, based on lessons learnt from the past, should include the allocation of funds for building infrastructure and developing adequate capacities and programmes.

INTEGRATION BETWEEN HOST COMMUNITIES AND IDPS

95 IDPs and hosting communities often struggle to integrate. Integration is hindered by a variety of factors, including the lack of support programmes for hosting communities, marginalization of IDPs in camps or slums, and little engagement of both groups in integration processes.

To respond to this challenge, the Catholic Church is called to:

⁵⁴ WCR, 80.

⁵⁵ 20AP, III.

INTEGRATE

PROMOTION OF DURABLE SOLUTIONS

89 When dealing with internal displacement, government and other institutions often lack a far-sighted vision seeking durable solutions and are rarely involved in long-term planning to support IDPs.

To respond to this challenge, the Catholic Church is called to:

90 Advocate for all agencies involved to work towards durable solutions to internal displacement, ensuring that emergency camps do not become a permanent living arrangement for IDPs. Camps are a temporary solution and are not a substitute for adequate housing.

Camps must remain what they were intended to be: an emergency and therefore temporary solution.⁵³

91 Promote the establishment of permanent caucuses, with the participation of governments, IDPs, humanitarian and development partners, donors, civil society organizations and the private sector, aimed at envisioning durable solutions for the different situations of internal displacement. Long-term programmes must be developed jointly by all the stakeholders.

92 Advocate for governments and other donors to allocate funds for investment in the reconstruction of housing and infrastructure in the places of origin of IDPs, so as to make their safe and voluntary return possible.

⁵³ RCS, 15.

WELCOME

INVISIBILITY OF IDPS

11 The phenomenon of internal displacement is very complex and hard to address. The difficulty of the international community to intervene and the lack of interest by the media and wider society have sometimes resulted in IDPs being 'forgotten', increasing their vulnerability and preventing their needs from being sufficiently recognized or met. The specificity of challenges faced by IDPs in each country and the multifaceted reasons for their movement add to the complexity of comprehending their situation.

To respond to this challenge, the Catholic Church is called to:

12 Encourage the media and wider society and governments to raise awareness of the struggles faced by IDPs.

Each and every one of us, therefore, must have the courage not to turn our eyes away from refugees and forcibly displaced persons, but allow their faces to penetrate our heart and welcome them into our world. If we listen to their hopes and despair, we will understand their feelings.⁴

13 For humanitarian reasons, as stated in 1992 by the Pontifical Council 'Cor Unum' and the Pontifical Council for the Care of Migrants and Itinerant People, displaced people should be considered as refugees in the same way as those formally recognized by the 1951 Refugee Convention, because they are victims of the same type of violence.⁵

⁴ WCR, 120.

⁵ RCS, 4.

14 Encourage local Churches, challenged by the phenomenon of internal displacement, to improve their knowledge and expertise on IDPs, and offer them all available tools and resources. The engagement of Catholic universities and study centres in such an endeavour would be highly beneficial. Local Churches with more knowledge and expertise should be encouraged to share their acquired competencies with less experienced Bishops' Conferences.

Bishops' Conferences will likewise entrust to Catholic university faculties in their territories the task of studying the various aspects of migration more thoroughly for the benefit of concrete pastoral service for migrants.⁶

15 Promote and offer resources to organise joint training programmes for law enforcement agencies, civil society actors, faith-based communities, and government institutions engaged in IDPs' assistance and protection, in order to foster a multidisciplinary approach to the phenomenon and the exchange of information.

16 Encourage the organization and delivery of training modules on internal displacement and its root causes in diocesan seminaries, religious formation houses, programmes for pastoral agents at the diocesan and parish levels, and Catholic schools.

Seminaries and Institutes of Higher Studies, in adapting their own curricula and methods, will enable their students to become acquainted with the various types of emigration [...], the reasons for which people move, the consequences of such mobility, the general outlines for adequate pastoral care in this field, the Pontifical Documents on the subject and also those of the local Churches.⁷

88 Involve IDPs in the decision-making processes that affect their economic and social well-being, and encourage institutions and NGOs to promote inclusivity.

The inhabitants should also be protected from the various forms of moral and physical violence, and have the possibility of participating in decisions that affect their daily living.⁵²

⁶ EMCC, 71

⁷ PCPM, Annex, 3.

⁵² RCS, 15.

84 Encourage local Bishops to adopt specific pastoral structures and programmes addressing IDPs' material and spiritual needs and assign adequate financial and human resources for their functioning.

The setting for pastoral action is first and foremost the parish, which can thus live out in a new and fresh way its ancient vocation of being 'a house where a guest feels at ease.' If necessary, personal parishes or 'missiones cum cura animarum' can be set up [...] to better cope with pastoral necessities of forcibly displaced persons.⁵⁰

85 Support Catholic schools in affected areas to provide scholarships and enrol IDPs, even if they are of a different religion, in order to promote their right to an education, without compromising the religious foundation of Catholic schools.

Catholic schools must not renounce their own characteristics and Christian-oriented educational programmes when immigrants' children of another religion are accepted.⁵¹

PARTICIPATION OF IDPS

86 IDPs are seldom included in the development and implementation of programmes addressing their needs.

To respond to this challenge, the Catholic Church is called to:

87 Consult with displaced communities before advocating for their identification as IDPs, as they may not wish to be treated as such.

⁵⁰ WCR, 91.

⁵¹ EMCC, 62.

17 Call upon pastoral workers, particularly parish priests, to promote a positive view of IDPs in their communities, so that they respond to their Christian vocation to welcome the people knocking on their doors, recognizing in them the presence of God.

Offering hospitality grows out of an effort to be faithful to God, to listen to His voice in the Sacred Scriptures and recognize Him in the people around us.⁸

LACK OF DATA AND RECOGNITION OF IDPS

18 States do not always collect data on internal displacement and may not formally recognize the internally displaced as IDPs, sometimes even at the expense of their protection and inclusion in specific programmes for IDPs.

To respond to this challenge, the Catholic Church is called to:

19 Advocate with international organisations and national governments for the collection of data on internal displacement in each country.

20 Promote the building of capacities and competencies at the institutional level for the formal identification and recognition of IDPs.

21 Make Catholic infrastructure and knowledge available to improve the collection and sharing of quality data on internal displacement.

PRECARIOUSNESS OF HOST COMMUNITIES

22 Communities that host IDPs are often underprivileged and living in precarious situations themselves. They often do not have the resources and infrastructure necessary to welcome large numbers of

⁸ WCR, 83.

newcomers.⁹ Host communities rarely benefit from funding directed to the IDPs they host, leading to unequal treatment and discrimination against them. These hindrances can easily create unnecessary tensions.

To respond to this challenge, the Catholic Church is called to:

23 Promote among all actors a balanced and comprehensive approach to humanitarian aid, so that all programmes, resources and infrastructures aimed at responding to the needs of IDPs also consider, include and benefit host communities.

Encourage donor States to adopt policies that set aside a percentage of the direct assistance, as well as access to programmes and services, provided to refugees and migrants, for the benefit of local families experiencing similar economic and social disadvantages.¹⁰

24 Promote the culture of encounter within the host communities, creating occasions for personal contacts with IDPs, establishing volunteer groups and special funds to assist all people in vulnerable situations, and providing pastoral care and services to both IDPs and host communities.

[The Church's] task takes on various forms: personal contact; defence of the rights of individuals and groups; [...] the creation of groups of volunteers and of emergency funds; pastoral care.¹¹

25 Encourage those providing aid and assistance to IDPs to make similar contributions to the local development of host communities in the areas of health, education and welfare.

Encourage donor States to tailor aid and assistance to in-

⁹ Cf. WCR, 105.

¹⁰ 20AP, 16b.

¹¹ RCS, 26

81 Encourage religious congregations to assign missionaries to cooperate in diocesan ministry to IDPs, so that local Churches could reduce the expenses for personnel, and make available their properties and facilities that would otherwise remain unused.

When offered by those who have voluntarily chosen to live in poverty, chastity and obedience, this solidarity is not only a support in their difficult situation but also a witness to values that can enkindle hope in sad situations.⁴⁸

NEED FOR SPIRITUAL GROWTH

82 Programmes for IDPs often focus on material needs and neglect the relevance of the religious and spiritual dimension for IDPs' resilience and empowerment. This dimension is essential to the integral human development that is supposed to be the ultimate goal of every programme addressing IDPs.

To respond to this challenge, the Catholic Church is called to:

83 Encourage Catholic and other universities to promote interdisciplinary research on internal displacement and include IDPs' issues in their academic programmes, giving particular attention to the religious and spiritual dimension.

Catholic universities have always sought to harmonize scientific with theological research, placing reason and faith in dialogue [...]. It is likewise important to take into account the reactions — negative in principle, at times even discriminatory and xenophobic — that the arrival of migrants is generating in countries of ancient Christian Tradition, in order to recommend programmes for educating consciences.⁴⁹

⁴⁸ EMCC, 83.

⁴⁹ Francis, *Address to the Members of the International Federation of Catholic Universities*, Vatican City 2018.

77 Denounce any case of corruption by humanitarian workers, agencies, governments and local Churches that divert funds from IDP programmes, and insist on clear international accounting systems in the management of aid funds.

The seeds of the Kingdom were sown in these lands. We must recognize them, care for them and watch over them, so that none of the good that God has planted will languish, prey to spurious interests that sow corruption and grow rich by plundering the poor.⁴⁶

FUNDING FOR LOCAL CHURCHES

78 Due to limited financial resources, the local Church is often unable to allocate enough funding to the support and pastoral care of internally displaced communities.

To respond to this challenge, the Catholic Church is called to:

79 Enhance the fund-raising capacity of local Churches, so as to access the financial resources that are made available at both the international and national level to civil society organizations engaged in assisting IDPs.

80 Promote greater solidarity among local Churches, so that the financial resources of individual Churches are shared with those facing the greater burden of assisting IDPs, and request Catholic funding agencies to give priority to the needs of Churches that struggle to assist IDPs.

It would also be appropriate for Catholic funding agencies, individuals and groups to give priority to proposals submitted by Catholic institutions in deciding which projects to support.⁴⁷

⁴⁶ Francis, *Address to the Bishops of Central America in Panama*, Vatican City 2019.

⁴⁷ WCR, 104.

clude the development of medical, educational, and social services infrastructure in hosting areas upon arrival.¹²

RESPONSIBILITY OF INSTITUTIONS

26 At the institutional level, the determination of who is responsible for assisting IDPs can be unclear. Shared responsibility among and between national government and local government institutions is essential. Confusion and frictions among government agencies and others often results in ineffective policies and programmes and inadequate allocation or duplication of resources for the care of IDPs.

To respond to this challenge, the Catholic Church is called to:

27 Remind national governments of their direct responsibility for all their citizens, including the internally displaced. Among other obligations, this includes meeting their basic needs, defending their human rights and promoting their dignity.

Instruments of International Human Rights and Humanitarian Law oblige States to provide for the security and well-being of all those under their jurisdiction, in conformity with the dignity of the human person.¹³

28 Encourage and support dialogue among local and national government institutions in order to improve the coordination of their efforts and the effectiveness of their action in assisting IDPs.

Effective protection will require not only the availability of more human and financial resources, but also of greater institutional support and clearer mandates.¹⁴

¹² 20AP, 16a.

¹³ WCR, 51.

¹⁴ WCR, 69.

29 Cooperate actively in empowering local institutions so that, with the support of the national government, they will be able to develop programmes and services responding to IDPs as well as the most vulnerable residents in the communities hosting them.

30 Encourage IDPs' participation in all decision-making processes that concern them and empower IDP leaders so that they will be able to advocate with national and local authorities for their full protection, inclusion and enjoyment of their rights as citizens.

The refugees [and IDPs] themselves are called to join with volunteers, thus enabling themselves to be heard by directly participating in the discernment and expression of their needs and aspirations.¹⁵

EMERGENCY RESPONSES, DURABLE SOLUTIONS AND SITUATIONS OF PROTRACTED DISPLACEMENT

31 Emergency responses to sudden situations without long-term planning, such as camps and make-shift accommodation that lack proper access to services, may sometimes become permanent. This often creates a culture of dependency in IDPs' communities.

To respond to this challenge, the Catholic Church is called to:

32 Advocate for fair and durable alternatives for IDPs outside of camps and for consultation with and engagement of IDP communities in designing such solutions.

If charity is in us, it would be impossible to remain silent before the disquieting images showing stretches of refugee and IDP camps throughout the world.¹⁶

¹⁵ RCS, 29.

¹⁶ WCR, 119.

NEED FOR PERSONAL IDENTIFICATION (ID)

73 In developing countries, children of IDPs are not always registered at birth and may not have any form of personal identification later needed to exercise their rights as citizens and to avoid statelessness.

To respond to this challenge, the Catholic Church is called to:

74 Set up mechanisms for the Church to issue forms of documentation, such as baptism certificates or school enrolment certificates to Christian IDPs who lack other forms of ID.

75 Advocate for governments to ensure full and proper documentation of all births within their territories, so that no one is rendered stateless or deprived of their citizens' rights. Church-related humanitarian and social service organizations could assist IDPs to prepare necessary documentation and complete procedures to obtain birth certificates and other forms of ID.

Encourage States to comply with their obligations under the Convention of the Rights of the Child when dealing with all migrant minors and recommend [... that they] (c.) adopt policies that require the registration of all births, providing each newborn with a birth certificate.⁴⁵

SOUND AND TRANSPARENT MANAGEMENT

76 Funds allocated for the support of IDPs are sometimes diverted or distorted due to corruption or mismanagement, thus not reaching the intended beneficiaries.

To respond to this challenge, the Catholic Church is called to:

⁴⁵ 20AP, 8.

69 Advocate for states to provide regular access to education and medical services to IDPs living among the local population, ensuring that these services are provided both to IDPs and the local population.

We see that every man has the right to life, to bodily integrity, and to the means which are suitable for the proper development of life; these are primarily food, clothing, shelter, rest, medical care, and finally the necessary social services.⁴³

70 Ask the pastoral agents of the Church to reach out and identify IDPs living in makeshift shelters to offer them assistance and protection, encouraging them to move to alternative, equipped accommodation where this is available.

We are before people who have tried to escape an unendurable fate, only to end up living in makeshift dwellings, still in dire need. They, too, are human beings, our own brothers and sisters, whose children are entitled to the same legitimate expectations of happiness as other children.⁴⁴

71 Advocate for the participation and inclusion of IDPs in the implementation strategies that identifying possible sustainable and durable solutions to reduce the occurrence and impact of displacement and that ensure IDPs participate in local economies and contribute to economic growth.

72 Advocate for IDPs to access social support programmes and benefits which are portable among different regions in the same national state, so that IDPs continue to receive support from the state in line with their rights as citizens.

⁴³ PT, 11.

⁴⁴ WCR, 119.

33 Call upon the competent authorities to ensure access to basic services and dignified living conditions to IDPs hosted in temporary camps. Even during emergencies, the provision of transitional justice should be always assured to IDP communities.

We are before people who have tried to escape an unendurable fate, only to end up living in makeshift dwellings, still in dire need. They, too, are human beings, our own brothers and sisters, whose children are entitled to the same legitimate expectations of happiness as other children.¹⁷

34 Nurture hope in IDP communities for durable solutions, aiming at preventing despair, fatalism and resignation, while being extremely careful not to feed false expectations.

Welcoming them, showing compassion, treating them fairly which are just a few simple steps to take, yet offer them hope for the future.¹⁸

¹⁷ WCR, 119.

¹⁸ WCR, Presentation.

PROTECT

THE INTERNATIONAL PROTECTION OF IDPS

35 The term IDP is a descriptive, rather than a legal definition.¹⁹ While IDPs are often displaced for the same reasons as refugees and have similar protection needs, they do not share the same rights or legal status as refugees under international law. Instead, the primary responsibility for their protection rests with national authorities, which are sometimes unwilling or unable to meet their protection needs. For this reason, it is crucial that the international community seek constructive ways to reinforce and support this responsibility, while respecting national sovereignty.

To respond to this challenge, the Catholic Church is called to:

36 Advocate for clear mandates and regulations for the protection of IDPs, at a local, national and international level.

It is necessary to develop a clearer system of responsibility for internally displaced persons [...]. Effective protection will require not only the availability of more human and financial resources, but also of greater institutional support and clearer mandates.²⁰

37 Advocate for the international community to engage effectively in increasing the protection of IDPs all over the world, monitoring the implementation of existing international instruments and intervening effectively where states are not able or willing to protect them, in full respect of the principle of subsidiarity.

¹⁹ UNHCR, *Handbook for the Protection of Internally Displaced Persons*, 2008

²⁰ WCR, 69.

PROMOTE

TOWARDS ECONOMIC INCLUSION

66 Although they should already enjoy full citizenship rights in their countries, members of displaced communities are often excluded from full economic and social participation.

To respond to this challenge, the Catholic Church is called to:

67 Promote the creation and adoption of appropriate tools and methods that would allow all the concerned organisations to fairly assess the needs of IDPs.

By responding to the divine commandment and attending to the spiritual and pastoral needs of them, the Church not only promotes the human dignity of each human person, but also proclaims the Gospel of love and peace in situations of forced migration.⁴¹

68 Set up funded programmes and volunteers to promote IDPs' participation in economic and social life beyond the initial emergency, for instance by providing IDPs with access to labour markets and livelihoods.

Assistance or 'first welcome' are of the greatest importance [...] But also important are acts of welcome in its full sense, which aim at the progressive integration and self-sufficiency⁴²

⁴¹ WCR, Presentation.

⁴² EMCC, 43.

In the light of faith, solidarity seeks to go beyond itself, to take on the specifically Christian dimension of total gratuity, forgiveness and reconciliation.³⁸

64 Encourage Church leaders to engage in simple but effective public gestures for peace, such as inviting all parties to pray together.

The way is prayer, humility and love. By walking together, by doing something together for others and for our common home, let us rediscover, at the heart of our catholicity, the ancient significance attributed to the Roman See, called to 'preside over the whole assembly in charity.'³⁹

65 Provide peace education for pastoral agents and Christian communities about the Church's need to remain fair and build bridges within a domestic conflict situation.

Education for peace becomes imperative in our current context, which is characterized by the loss of human life, the destruction of homes, property and infrastructure, the immigration and refugee crises, the impact upon the environment, the traumatization of entire generations, and the use of finite resources to fuel the stockpiling of arms at the expense of education and development.⁴⁰

³⁸ SRS, 40.

³⁹ Francis, *Address to Eastern Catholic Bishops of Europe*, 14 September 2019.

⁴⁰ EFP, preamble.

38 Advocate for IDPs to enjoy their rights as citizens as well as their fundamental human rights, including calling on States to uphold instruments of International Human Rights and Humanitarian Law and to provide for the security and well-being of all those under their jurisdiction. This requires adequate laws and policies on internal displacement, in conformity with the dignity of the human person.

The protection of the human rights of internally displaced persons requires the adoption of specific and appropriate juridical instruments and of mechanisms of coordination on the part of the international community, whose legitimate interventions can not be seen as violations of national sovereignty.²¹

SPECIAL ATTENTION TO PERSONS IN VULNERABLE SITUATIONS

39 Assistance and programmes for IDPs rarely give special attention to the most vulnerable, including people who have escaped from armed conflicts, unaccompanied or separated children, child soldiers, abused women and children, disabled persons and members of discriminated ethnic groups.

To respond to this challenge, the Catholic Church is called to:

40 Advocate for the development and implementation of programmes and policies of rehabilitation of IDPs, particularly minors, affected by psychological trauma and physical injury during armed conflicts, in particular, through access to school as a form of protection and in order to structure their lives and that of their families.

A large percentage of refugees is made up of children, who are the most severely affected by the trauma expe-

²¹ RCS, 21.

rienced during their development; their physical, psychological and spiritual balance is seriously jeopardized.²²

41 Advocate for policies which protect the family and that prevent family separation during all stages of internal displacement, including policies promoting family reunification, particularly in the case of unaccompanied and separated children.

Families should enjoy personal and family privacy, and the possibility for family reunification.²³

42 Advocate for the direct application by the competent authorities of the principle of the *Best Interest of the Child* in all the stages of internal displacement as well as in the return and/or integration of children and minors.

Encourage States to comply with their obligations under the Convention of the Rights of the Child (CRC) when enacting domestic legislation to address the vulnerable situation of unaccompanied children or minors separated from their family.²⁴

43 Advocate for states to implement legislation against the recruitment of child soldiers and to offer programmes of treatment and reintegration for children caught up in conflicts, with particular attention towards child soldiers.

Child soldiers (boys and girls) need to be part of disarmament, demobilisation and reintegration (DDR) programmes after a conflict, in order to offer them authentic integration.²⁵

²² RCS, 28.

²³ WCR, 61.

²⁴ 20AP, 7.

²⁵ WCR, 75.

PROTECTION OF AID WORKERS

59 Aid workers operating to support IDPs, especially in camps, often lack protection and are sometimes at risk from both hostile national governments and situations of conflict and general violence.

To respond to this challenge, the Catholic Church is called to:

60 Advocate with international organisations and national governments for the full and effective protection of all aid workers assisting IDPs.

61 Ensure that pastoral agents and volunteers assisting IDPs are appropriately trained, prepared and supported. Topics to be included are the safeguarding and protection of minors and of adults in particularly vulnerable situations. Preparatory courses prior to missions are necessary in all Catholic organisations.

The situation of people in forced migration urgently calls on priests, deacons, religious and lay people to be adequately prepared for this specific apostolate.³⁷

UNRESOLVED ETHNIC CONFLICTS

62 Ethnic or tribal conflicts can cause internal displacement, and the Church has not always proactively worked for their resolution by denouncing injustices and promoting reconciliation and peace.

To respond to this challenge, the Catholic Church is called to:

63 Work for reconciliation, mutual acceptance and respect between ethnic or tribal groups, promoting a healing of memory, re-learning communication and adopting a non-violent lifestyle.

³⁷ WCR, 97.

Camps, necessary though not ideal structures for initial reception, should be located in places as far away as possible from armed conflict, secure from possible attacks.³³

56 Advocate for strengthened security provisions inside IDP camps, and for conditions that encourage their inhabitants to become protagonists in raising the issue of their own safety and that of their peers.

The inhabitants should also be protected from the various forms of moral and physical violence.³⁴

57 Advocate for equal protection, provision of services and access to welfare to local communities and IDPs in nearby camps, so as to avoid creating divisions and tensions.

Promoting and respecting the human rights of migrants and their dignity ensures that everyone's rights and dignity in society are fully respected.³⁵

58 Advocate with international organisations and national governments for Catholic and other religious ministers to be allowed to access IDP camps and offer social assistance and pastoral care to its inhabitants, actively and fully, respecting the faith of the displaced people.

Ministers of different religions must be allowed full freedom to meet with refugees, and to offer them an adequate assistance.³⁶

³³ RCS, 15.

³⁴ RCS, 15.

³⁵ AP20, II.

³⁶ WCR, 62.

44 Promote awareness and education campaigns to avoid the abuse of internally displaced women and children, and advocate for governments to apply the law appropriately in dealing with these crimes.

Those who sexually exploit women should be warned and educated on the damage caused. Knowledge of the motives behind their behaviour is necessary in order to address the problem of women being abused.²⁶

45 Advocate for states to offer specialized measures and protection for disabled IDPs to ensure that they are safe from harm and foster their full participation in host societies.

Encourage States to adopt policies and practices that provide migrants, asylum seekers and refugees with special needs or vulnerabilities with the same opportunities available to disabled citizens and residents.²⁷

46 Advocate for states to implement international legislation against the discrimination of IDPs based on their ethnicity, offering equal services to all ethnic groups within states. Where states are themselves causing mass displacement of people based on ethnicity, campaign against such discrimination and advocate for these states to offer reparations to displaced ethnic groups.

The problem of refugees and other forcibly displaced persons can be solved only if the conditions for genuine reconciliation are in place. This means reconciliation between nations, between various sectors of a given national community, within each ethnic group and between ethnic groups.²⁸

²⁶ WCR, 73.

²⁷ 20AP, 15.

²⁸ WCR, 122.

HUMAN TRAFFICKING TARGETING IDPS

47 There are increasing incidents of human trafficking targeting IDPs in the different stages of their displacement.

To respond to this challenge, the Catholic Church is called to:

48 Provide IDPs with the relevant information they need to avoid falling into the hands of traffickers, especially if they are considering to immigrate or to seek protection in other States.

Relevant information includes human trafficking (HT) prevention, identification and prosecution; the risks, modalities and consequences of HT; and applicable international and national laws.²⁹

49 Offer education and training programmes to IDPs and receiving communities to empower them in the prevention, protection and prosecution of human trafficking.

Specific programmes of education and self-education, aimed at reinforcing the capacities for prevention, protection, prosecution and partnership, should be offered at the community level.³⁰

50 Advocate for IDPs who have been trafficked to be given the possibility of integrating into the receiving society, protecting them from re-trafficking.

States should establish or improve programmes and mechanisms for protecting, rehabilitating and reintegrating victims, allocating to them the economic resources seized from the traffickers.³¹

²⁹ POHT, 24.

³⁰ POHT, 24.

³¹ POHT, 42.

IDPS IN URBAN AREAS

51 IDPs living in urban areas are often relegated to peripheral neighbourhoods and slums where they experience disadvantaged conditions compared to other local citizens.

To respond to this challenge, the Catholic Church is called to:

52 Reach out to IDPs in every urban periphery and slum, aiming at promoting the human development of all through the provision of social assistance and spiritual ministry.

In 'urban' areas their situation will become more complex. They are living among the local population, with whom they have to compete for employment, social and other infrastructural services. Access to education and medical services can become difficult because of financial constraints.³²

53 Provide concrete support and pastoral care to relatives or family members who have welcomed IDPs in their own homes, accepting financial burdens and other financial risks.

IDPS IN CAMPS

54 IDPs frequently face hardship and lack of protection in camps, even when the camps are set up by international organizations. Pastoral and humanitarian workers are sometimes prevented from entering camps, thus failing to provide social assistance and pastoral care to IDPs.

To respond to this challenge, the Catholic Church is called to:

55 Advocate for camps to be located in safe areas.

³² WCR, 47.