

African Refugee
Journeys:
Listen, Love,
Learn and Act

2019 Sunderland P. Gardner Lecture

Etienne Paul Mungombe

Canadian Quaker Learning Series

African Refugee Journeys: Listen, Love, Learn and Act

by Etienne Paul Mungombe

Sunderland P. Gardner Lecture
presented at Canadian Yearly Meeting August 4, 2019

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About this Pamphlet

Etienne Paul Mungombe is a birthright Friend from Uvira, Democratic Republic of Congo. In 2016 Paul and his family were offered refugee settlement in Canada. Since then Paul has established a Friends Church in Montreal and is associated with Montreal Monthly Meeting. With other refugee Pastors Paul has been involved with founding Union des Églises des Amis/United Friends Churches (UFC) in Quebec.

African Refugee Journeys was the 2019 Sunderland P. Gardner Lecture, presented at the Gathering of the Canadian Yearly Meeting of the Religious Society of Friends, on August 4, 2019 at Canadian Mennonite University in Winnipeg, Manitoba.

Sunderland P. Gardner (1802–1893) was an outstanding figure among Canadian Friends. He ministered with great plainness and vigour. Day or night, he was ready to travel in all weather to be with those who were sorrowing. He left behind a legacy of great tenderness. (adapted from *The Quakers in Canada: A History*, by Arthur Dorland)

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A bari marafiki. Miminaitwa Etienne Paul Mungombe.
I have just greeted you in Swahili language.
Hi Quaker man, hi!

Hi Quaker woman, hi!

Hi everyone, hi!

I am so happy and humble to be with you all in this wonderful place today. It's a day I will never forget in my life. I thank God for bringing me here.

Allow me to begin by thanking everyone present, warmly. I would especially like to thank the community of Canadian Yearly Meeting (CYM)¹ who helped organize this conference and also accepted me as a lecturer of this conference. Without you, I could not be here. Thank you again for your financial support of the HROC (Healing and Rebuilding our Communities)² workshops, my English classes and all the costs of traveling to and from Montreal. Secondly, I would like to thank my Canadian 'mother' Elaine Bishop, who was my contact with CYM while I prepared for this lecture. She called me every Saturday and sometimes Sunday to ask me how I had prepared my presentation. She helped me a lot. God bless you my mother. Thirdly, I thank my monthly meeting in Montreal for help to my family and how we are connected to a family.

Finally, I thank my wife Binwa and the Church of Friends of Montreal for having accepted me to be here.

We will sing a song, Jesus is a Rock in a Weary Land, before my lecture, and Caroline Balderston-Parry will lead it with me.

The Lord's our Rock, in Him we hide,
A Shelter in the time of storm;
Secure whatever ill betide,
A Shelter in the time of storm.
Oh, Jesus is a Rock in a weary land, A weary land, a weary land;
Oh, Jesus is a Rock in a weary land, A Shelter in the time of storm.
A shade by day, defense by night,
A Shelter in the time of storm;

No fears alarm, no foes afright,
A Shelter in the time of storm.
Oh, Jesus is a Rock in a weary land, A weary land, a weary land;
Oh, Jesus is a Rock in a weary land, A Shelter in the time of storm.
The raging storms may round us beat,
A Shelter in the time of storm
We'll never leave our safe retreat,
A Shelter in the time of storm.
Oh, Jesus is a Rock in a weary land, A weary land, a weary land;
Oh, Jesus is a Rock in a weary land, A Shelter in the time of storm.
O Rock divine, O Refuge dear,
A Shelter in the time of storm;
Be Thou our Helper ever near,
A Shelter in the time of storm.
Oh, Jesus is a Rock in a weary land, A weary land, a weary land;
Oh, Jesus is a Rock in a weary land, A Shelter in the time of storm.

I think everyone has been created with the potential to be a solution to another person's life. I believe that God has given us all gifts. He makes sure we are all unique in our own way. But God's goal is for each of us to be in this 21st century. We are part of something much bigger than ourselves. I was a refugee in different parts of Africa. That is why I decided to choose a subject related to the challenges of life of African refugees during their travels.

So, my topic today is "African Refugee Journeys: Listen, Love, Learn and Act."

Why did I decide to choose this topic? I decided to choose this topic because you will learn more about my journey as a man, a Quaker, who is a refugee. Secondly, you will also know how much the African refugees are suffering in their asylum-seeking journey. So I will start by explaining to you about who is a refugee.

The 1951 Refugee Convention is an essential legal document that defines a refugee as "a person who cannot or will not return to his or her country of origin because of a well-founded fear of persecution for

reasons of race, religion, nationality or belonging to a particular social group, or political opinion.” Like me today: I was a refugee. Let me show you how I was a refugee. I will start by telling you my personal story so that you might understand how I became a refugee and my refugee journey. This will include part of the story of Quakerism in Africa.

My journey starts

I am Etienne Paul Mungombe, from Democratic Republic of Congo (DRC). I was born in 1977 in the city of Uvira, South-Kivu province, Democratic Republic of Congo.

Wikipedia tells us that the Democratic Republic of the Congo, also known as DR Congo, the DRC, Congo-Kinshasa, East Congo, or simply the Congo, is a country located in Central Africa. It is sometimes referred to by its former name of Zaire, which was its official name between 1971 and 1997.

From: Wikipedia

Capital: Kinshasa

Population: 81.34 million (2017) World Bank

President: Félix Tshisekedi

Official languages: The official language is French. Four Indigenous languages have the status of national language: Kituba (called “Kikongo”), Lingala, Swahili and Tshiluba.

More of my story. I am a birthright Quaker, born to parents of the Kusu people who were members of the Friends Church, planted in South-Kivu by Evangelical Friends International (EFI)³, missionaries Arthur Chilson, and his wife Edna. They were some of the original missionaries from the United States of America who first planted the Friends Churches in Kenya. Arthur and Edna Chilson left Kenya to found the Evangelical Friends Church in Burundi in 1934. They were the same missionaries who planted the Friends Church in Congo.

There are three groups of Friends worshipping in the Democratic Republic of the Congo.

The first one is the Communauté des Église Evangelique au Congo (Community of Evangelical Church of Congo), who are

evangelical, programmed Friends affiliated to EFI (Evangelical Friends International), which is called Abeka Yearly Meeting. They chose to form their own Yearly Meeting separate from Burundi Yearly Meeting. They have more than 3,000 members.

A completely separate, and much smaller, unprogrammed Kinshasa Monthly Meeting exists in isolation from other Quakers in DRC with a membership of about 50. Canadian Friends Service Committee supports their Muinde Friends' peace work in Kinshasa. In Uvira and Mbuji-Mayi there is another group of unprogrammed Friends Meetings.

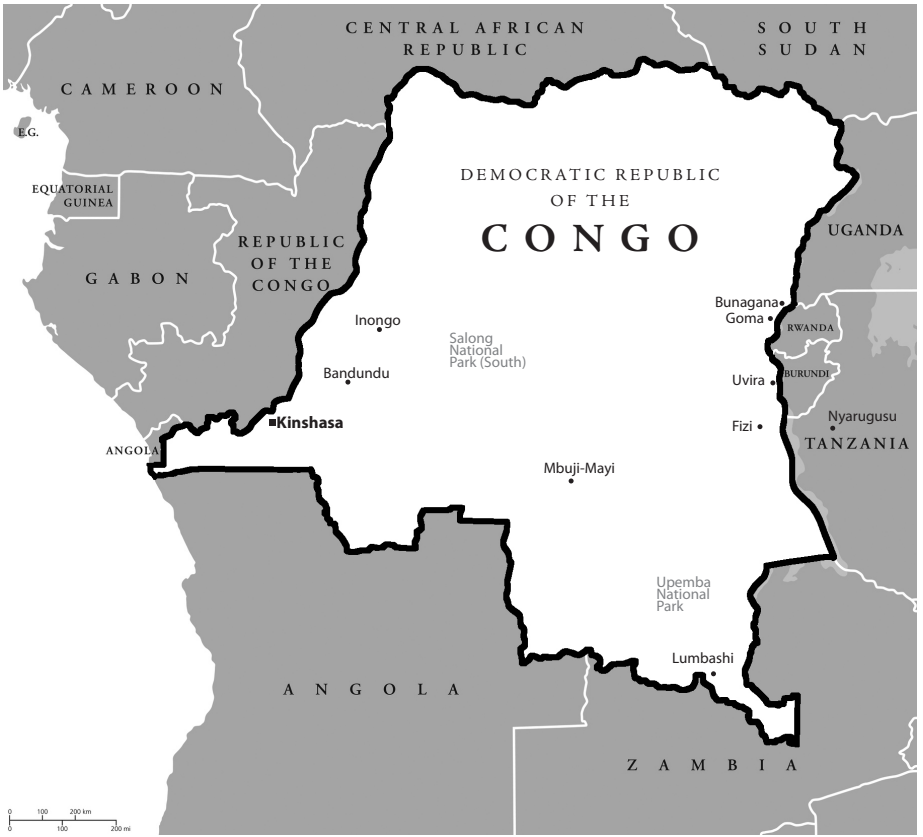
The third group is programmed Friends affiliated to Friends United Meeting (FUM)⁴ which is called Churches of Friends United Meeting of DRC Congo Katungulu Yearly Meeting with 2,471 members.

Uvira is a multilingual city of about 400,000 population, on the DRC-Burundi border. Its main industries were cross-border trade and fishing, which created strong inter-ethnic ties. Its closest neighbour is Bujumbura, the capital of Burundi, 25 km away. My grandfather worked there.

Like my grandfather, I speak many languages: Kusu, Kibembe, Burundian, French, English, and Swahili – the lingua franca of East Africa. Friends Church worship is conducted in all these languages. I was brought up well like other children but I had one problem, and that was caused by the polygamy of my father. We used to go to the Friends Church with my mother when I was six or seven, and after three years I became a singer in a Sunday school choir. After that I was an evangelizer in our Quaker church, so I went into the community to preach the word of God.

Like the majority of the Uvira population, I had fled my country in 1996 because of the First Congo War when so many Congolese went to Tanzania. I went with my brother and aunt. I was living in Nyarugusu camp in western Tanzania as a refugee. In the camp, I lost my elder brother and my aunt. The food in the camp was out of date and many people, including my brother and my aunt, died from illnesses caused by the food. I remained alone in the camp.

But there was a blessing! While in the camps I met and married, in 2000, another refugee: Binwa Anyangya of the Bembe people. We have



MAP: DREAMSTIME.COM WITH CITIES MENTIONED IN LECTURE ADDED

three children, a boy named Lavie, born in 2001, and two girls: Hellen, now 6 and Safi, now 5, both born in Kakuma in Kenya. Our children speak five languages!

Here is a picture of my family. On the right is Binwa's brother Joseph Kapita, who is part of our family that was resettled by the Canadian government in Lasalle, QC, where we arrived in July 2016. The photo was taken just before we left Kenya, in Kakuma refugee camp.



Etienne Paul Mungombe's family

I did my Bible studies while I was in Tanzania where we started a Friends church. Via that church I was ordained as a Quaker pastor.

In 2001 Binwa and I went back in Ubwari in DRC. I started fishing. But we had a challenge when the fishery in Lake Tanganyika collapsed because the lake became contaminated when people put their garbage in it. So the fishery collapsed. People also lost their fishing equipment in the war.

I had just finished secondary school, and was hoping to be a teacher, when the Second Congo War broke out in 1998. The second war was started by the Rwanda government. Wikipedia explains that the "First Congo War (1996-97) was a civil war and international

military conflict which mostly took place in Zaire with major spillovers into Sudan and Uganda. The conflict culminated in a foreign invasion of Zaire that replaced the Zairean President Mobutu Sese Seko with rebel leader Laurent-Désiré Kabila.” In the Second Congo War (1998-2003), also known as the Great War of Africa, another nine neighbouring countries of Congo invaded. Twenty-five armed groups were fighting and that all caused lack of “peace.” Rape, murder, corruption and trafficking natural resources to their countries all were perpetrated, and this continues up to today. This war was neglected by Western media so is not well known. The war was on the scale of World War II and the Holocaust. Five million men, women and children died; two million were displaced and sought asylum in surrounding countries.

In 2008, the war started again. We were living in Fizi. We fled with Lavie to Goma on the eastern border of DR Congo close to Rwanda. We lived one week in Goma and then we went up to Bunagana which is on the border between Congo and Uganda. We travelled two days across the Ugandan country. After two days, we crossed the Busia border to get to the Kenya side in western Kenya. In Kenya we took a bus southeast to Nairobi, 750 km. In Nairobi, we slept outside more than four days before meeting the United Nations High Commission for Refugees (UNHCR)⁵ team. UNHCR took us to Kakuma refugee camp in Kenya near the borders of Uganda and South Sudan.

Kakuma is a small town located in the desert in northwestern Kenya. Historically it is believed to be where anthropologists hypothesize the human race began. The Kenyan government picked the area for use as a refugee camp.

Today Kakuma has 184,550 refugees. The largest group at Kakuma are Sudanese who are fleeing the civil war in Sudan between the Muslim north and the south, where Christianity and traditional African religions predominate. Other groups include Somalis displaced by conflict among clan warlords, as well as Ethiopians and Eritreans driven from their homes by struggles over independence, ideology and border conflicts. There are also Ugandans trying to protect their sons from abduction as child soldiers and their daughters as sex slaves by the Lord’s Resistance Army, an apocalyptic movement based on bizarre

interpretations of Christianity and African traditions. Congolese and Burundians have been driven to Kakuma by genocide, ethnic conflict and ongoing civil and interstate war linked with exploitation of natural resources.

In my journey, I had so many challenges. We slept outside. My uncle and my friend were killed in our journey. I was beaten until I could lose my life. I lost all my job and school documents. We lived in Kakuma refugee camp more than seven years.

Building a Quaker church in Kakuma

The church in Kakuma was started as a group for prayer. After four months we decided to open a Friends Church in Kakuma. Now there are more than 500 people involved in that Friends Church. We have opened another Friends Church in Kalobeyei Refugee Camp also in Kenya. Many refugees were not going to other churches and decided to join the Friends Church in Kakuma. There also were Muslim refugees who decided to join the Friends Church. Thirdly, the Friends Church was the church that promoted peace in Kakuma via Africa Great Lakes Initiatives (AGLI)⁶ Alternatives to Violence⁷ workshops and the Healing and Rebuilding our Communities (HROC) workshops. These were supported by FUM (Friends United Meeting).

People with disabilities were not considered like other people in the camp. That is why I decided to mobilize people with disabilities to create a community-based organization called VDPA, Voice for Disabled Peoples Association⁸, in 2012. VDPA is a community-based organization registered in Kenya. It does peace work through games, football competitions, peace workshops and vocational training in four different camps: Kakuma refugee camp in Kenya, Nyarugusu camp in Tanzania, Dzaleka camp in Malawi and Maratane camp in Mozambique. Mennonites from the USA provided the soccer balls for girls. We provided clothes, school uniforms, school books and school bags for children with disabilities. We also provided mattresses and English classes for disabled people.

We need Friends to support this work, please Friends. This was sometimes supported by UNHCR Kakuma Refugee Camp. People

wanting to know more can go to its website. For more on VDPA you can go to this website: vdpa.weebly.com



VPDA workshop inside refugee camp

The root causes of the conflict in Africa

After World War II and the decolonization of Africa, a huge refugee problem surfaced in Africa. During 1987 and 1988 alone, there were between 3.5 and 4 million refugees. The independence wars and civil wars, especially those in Angola, Ethiopia, Nigeria, Zaire (DRC), Mozambique, Guinea Bissau, Uganda, Morocco, and Zimbabwe, accounted for refugee movements in the sixties and the seventies. In the eighties drought, racial separation, and civil war in the Horn of Africa accounted for most of the refugee movement.

The modern refugees tend to be young, politically active, religious, and from civil wars. This refugee problem continues because the conflicts have not been solved. When the foreign fighting forces go home, they leave the conflicts behind. So the problems become internal problems for the countries. And people continue to be displaced and forced into becoming refugees. Western countries have very low limits on the number of African refugees allowed to resettle. Repatriation is the currently favoured solution, however, because of prevailing political conditions and conflicts in the home country this is impossible.

So many refugees live in the camps, but there are others who live

outside the camp in cities and towns. Because other countries around the world are not intervening but letting the conflicts continue, people continue to become refugees. That is why in Africa we have so many refugees and refugee camps. The UNHCR says that the total number of refugees in Africa is 4,413,000.

In Africa, the 10 largest camps in 2019 are:

1. Dadaab Camp, Kenya: 250,000 refugees
2. Kakuma refugee camp, northwestern Kenya: 184,550
3. Nyarugusu camp in Kigoma, Tanzania: approximately 150,000
4. Hagadera in Kenya: 105,998
5. Dagahaley, Kenya: 87,223
6. Ifo, Kenya: 84,089
7. Yida, South Sudan: 70,331
8. Katumba, Tanzania: 66,416
9. Mishamo, Tanzania: 62,000
10. Pugnido in the west Ethiopia: 62,000

I lived in the Kakuma refugee camp so have learned, by living it, that there are so many challenges for those living in the camps, such as:

1. Health care is not sufficient due to not enough availability of medication to treat out- and in-patients at the hospitals. Almost everyone is given medication but it is not enough to cure your illness. If the doctor orders you 20 medications, you get only five. Women and children are dying because there is not enough medication, and, also, there is not the modern equipment for diagnosis.

2. Lack of mosquito nets that makes refugees suffer from malaria.

3. There is not adequate food. Every week they provide beans, maize flour and cooking oil. And all the refugees cook for themselves. UNCHR provides firewood, but not enough, and the refugee women are forced to collect more firewood, which puts them at risk of rape and other violence.

4. There is a lack of refugee employment. So many refugees are bored and playing games and sometimes they go to watch football matches. They often can get into fighting because they have nothing to do.

5. There is some security but not enough. At night and every day, the thieves come to steal anything that people have. They may kill because refugees try to stop them stealing. Sometimes there is fighting between refugees from different areas or on different sides of conflicts back home that result in people being killed. So many refugees have died.

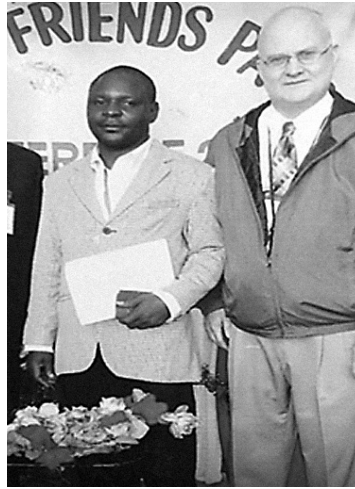
6. Poor education resources and equipment, forcing classes to include boys and girls together when it is not culturally accepted. You find 200 learners per class. But some students get education certificates in the camps.

7. Shelter equipment is not enough. Refugees receive trees and iron sheets to make their own home. But the houses are not big so one family of seven people would live in five square meters. This is not good for the life of a person.

8. Getting clean water is a big problem. People have to go to a tap to get water. There are enough taps but also unsafe water causes cholera and other water-borne illnesses among the refugees. Sanitation is part of the water problem. The camps have improved the toilets. But men and women share the same toilets so some women and children may feel uncomfortable.

9. Lack of funds for community-based organizations (CBOs). CBOs in Kakuma present different opportunities. I started the community-based organization called Voice for Disabled People's Association (VDPA). Some CBOs promote peace via tournaments—soccer for girls. Others help people with jobs, offer English literacy classes for women and disabled people, and provide training for midwives. In Kakuma there are 26 local and international organizations helping the refugees.

When I started the Friends Church in Kakuma I met the Lutherans who had a church in Kakuma. In 2009 I received a 20-day peace training from Lutheran World Federation (LWF). From 2010 to 2013, I received Alternatives to Violence (AVP) and Healing and Rebuilding our Communities (HROC) training sponsored by Friends United Meeting (FUM) in Kakuma and Kakamega. I am also a trained HROC facilitator. As far as we know there are two trained HROC facilitators in Canada: me and one in Ottawa.



Quaker pastor Paul and a visitor from the USA

The reality that “a refugee is also human” teaches us to see the realities of conflict with greater sensitivity to see the full range of human suffering from war. For me, it is a good to see refugees as people with problems, but also to see them as human beings, like others. As people with courage and resilience.

Thus, these refugees can teach us about our duty to find alternatives to violence. It is for these reasons that Africa Great Lakes Initiative (AGLI) was introducing Alternatives to Violence (AVP) in the camp.

Starting with two basic AVP workshops with 20 participants each, we reached 40 participants, then proceeded to one advanced AVP workshop including the 20 best participants of the basic workshops. Next, we conducted training for facilitators for 15 of the participants who have finished the advanced workshop, followed by three apprentice AVP workshops with five new facilitators in each, mentored by a lead facilitator, thus reaching 60 participants. After the training some people decided themselves to change. For example, people who were not able to forgive, with AVP they were able to forgive and were able to solve their own problems with their neighbours.

And finally, they considered other people as human beings: there is something good in everyone.

As a church we have faced religious intolerance with support from Friends United Meeting and now the AVP program which has brought about dedication to peace. With refugees from all sides of the conflicts represented in the training, it shows that peace is achievable if the relevant actors can find the will and safe space to talk about peace building through finding alternative ways to violence.

In 2014 I took further detraumatization⁹ training in Kenya with the International Association for Refugees (IAFR)¹⁰. We did some sessions on trauma healing¹¹ and doing mobilization to take the trauma healing out into the community. With support from churches in Africa, Europe and North America, it helps refugees.

My journey in Canada has had blessings and challenges. In Kakuma the UNHCR has five steps to choose refugees. First one: they accept you as an *asylum seeker* and you must tell them why you left your country. If they accept what you tell them they give you a document called a *mandate*. It is a document that confirms you as a refugee. But when they refuse you, they cannot give you a mandate. Then UNHCR will find a country that will help you as a refugee, can give you settlement. When it finds that country it is the duty of that country to meet you in the camp to confirm that the information you gave to UNHCR is your information. This step is called *profiling*. After that, you will receive a letter from the country which will give you resettlement informing you that you are accepted to go to that country. After that that country will call you for *medical checking* all of your family. Finally, it is *orientation* for that place you are going. Then you will depart and they take you there.

This can take six or seven months depending on the country. During that time so many people are traumatized. You would like to go the same day that you get your letter but you can't. People are traumatized because so many people are refused. So many third countries refuse to give resettlement to refugees. That is why I am thanking the government of Canada for accepting my family.

The blessing is that we were brought to Canada as government sponsored refugees¹². That is why when we are arriving in Montreal, we have been finding a government organization which is there helping us.

It helps us to find houses and schools for the children. The name of the organization is Centre Social D'Aide aux Immigrants.

After that we started a Quaker church in Montreal. When I came to Quebec Joel Kabiluba and Rene Misae had already started Friends churches in Quebec City and Trois-Rivières. Friends United Meeting sent Friends to come and to visit us. After starting all the Friends churches we put them all together and formed an organization called United Friends Churches. Then, in 2017, when we were trying to meet Canadian Yearly Meeting, Elaine Bishop as Clerk of CYM and Colin Saxton as General Secretary of FUM visited us in Montreal, Quebec City and Trois-Rivières. And we have received different Friends from Canadian Yearly Meeting like Sheila Havard, David Millar and Nathalie Brunet. We thank the Canadian Yearly Meeting for writing a letter to welcome us to Canada.

Challenges are that refugees are not given enough financial support for starting their new life in Canada. It would be good for people, who come from so many different places, to have sessions of trauma healing. When they don't get trauma healing, they are not able to live in a good way with other people. There is a big cultural change of life for people arriving in Canada.

That is why we are bringing HROC to Canada! The HROC work that we are doing in Quebec is going well. We did some training in Montreal and Quebec City. It remains for us to give it in Trois-Rivières and Ottawa. Many people are interested to attend these workshops. In the workshops we have a topic, like the causes of trauma, and everyone contributes on that topic. Then, as facilitator, I will guide them to have more general ideas of the topic, like giving the sources of trauma, like how war causes trauma. People say that if we can continue to do this it can help communities to live together, because they come here with the things that affected them in their countries, but with the HROC it gives them a way to live together as a family in a good way. If we get some support, we can get more training and help more people to live together in a good way. I went to the St. Lawrence Regional Gathering for Quakers with Ottawa, Thousand Islands and Montreal Meetings to facilitate an HROC workshop. Judith (Brown) was there and it was a good workshop.

Closing

I am grateful to have the opportunity for you to listen to these stories.

As Quakers, listening can lead to learning and learning can lead to loving. We must love refugees by praying for them. And loving can lead us into action!

Yet even more is needed. We must also give refugee children a hand up through things like offering scholarships. And providing school materials in Canada and in the refugee camps. An organization is needed to do that.

We can participate in the promotion of peace for refugees still in the camps like in Kakuma and also in their countries by offering AVP and HROC workshop by supporting the work of AGLI. People and Meetings can make donations to AGLI by making a donation through Canadian Friends Service Committee.

We can support VDPA with donations via Kakuma UNHCR. We can also send donations directly to the chairperson of VDPA in Kakuma Refugee Camp through me.

We realize that many refugees in Africa are in a bad situation.

We must see how we can respond as children of light.

Remembering without acting is not a solution to help refugees in need.

We must offer refugees resettlement. I want to encourage Canada to accept more refugees and to improve the support given to them. We can invite the Canadian Government to do that. And also, we can invite more private sponsorships.

We can invite Quakers to talk to the different powers in countries so that they may bring peace in different places in Africa. Then all refugees who are living in the camps willing to go back to their own countries can do so.

We can invite Quakers to encourage different countries to give refugees nationality. According to the rules of Canadian immigration, when you have been here three years in Canada, you can become Canadian. But you have to pay \$600 for each adult person. Now I am ready and my family is ready to have Canadian citizenship, but the financial cost is stopping us to do it.

For local Quakers, the first thing is to visit African refugees in their places—like the places that work with refugees when they arrive—and also to guide them to know their new community. And Quakers can also have opportunities to help refugees learn the new languages like English and French.

I would like to finish with this: We must love refugees and see how we can help them. Finally, I would like to say thank you to the government of Kenya and the government of Tanzania for helping refugees, for protecting refugees in their countries. And, finally, I would like to thank the United Nations High Commission for Refugees for helping refugees in Africa as well as the world.

Notes

- 1 CYM—Canadian Yearly Meeting of the Religious Society of Friends is a national body of liberal, unprogrammed Quakers, with offices in Ottawa, that interconnects such Quaker Meetings across Canada. It includes Canadian Friends Service Committee, with offices in Toronto, a small organization which works on Indigenous rights, peace and social justice work in Canada and around the world.
- 2 HROC—Healing and Rebuilding Our Communities. Developed in the Africa Great Lakes region of Africa in response to requests from Rwandan and Burundian Quakers in 2002/3. HROC offers workshops that provide trauma healing in situations of conflict. HROC adapted learning and exercises from AVP (see below 7) adapted to African cultures. It brings communities together, often of those who have formerly been in conflict, to explore ways of rebuilding from genocide and other forms of destructive conflict. These workshops are very challenging because of the depth of trauma experienced by participants. Yet HROC results in inspiring changes in communities where it has been introduced. friendspeaceteams.org/hroc
- 3 EFI—Evangelical Friends International. EFI is the international organization of evangelical Quaker churches around the world. Evangelical Friends are the largest group of Quakers in the world, most living in Africa, Latin America and Asia. These Friends are evangelical in their theology, programmed in their worship and link spiritual and social ministries. For example: www.efcer.org
- 4 FUM—Friends United Meeting. FUM is a world community of Christ-centered Quakers, embracing thirty-seven Yearly Meetings and Associations, thousands of local gatherings and hundreds of thousands of individuals building global partnerships. FUM stretches from the Caribbean to Palestine, Africa to North America and scattered places in between. www.friendsunitedmeeting.org

- 5 UNHCR—United Nations High Commission for Refugees.
UNHCR is the United Nations global organization dedicated to saving lives, protecting rights and building a better future for refugees, forcibly displaced communities and stateless persons.
www.unhcr.org/about-us.html
- 6 AGLI—Africa Great Lakes Initiative. Now part of the Friends Peace Teams, AGLI promotes grassroots peace making activities in the Great Lakes area of Africa (Burundi, Congo, Kenya, Rwanda, Tanzania, and Uganda). AGLI offers experiential training in response to requests from local religious and non-governmental organizations which focus on conflict management, peace building, trauma healing and reconciliation. AGLI was responsible for developing HROC—see above.
friendspeaceteams.org/agli
- 7 AVP—Alternatives to Violence. AVP is a training program that enables people to respond to conflict in new and creative ways. Workshops are experiential and offered at three levels: Basic, Advanced and Training for Trainers. AVP originally was developed in response to a request to a Quaker Meeting in New York State by prisoners to help reduce violence in their prison. Since then it has been used around the world in various settings, including prisons and community settings, adapted to be used in various cultures and settings. avp.international
- 8 VDPA—Voice for Disabled Peoples Association. vdpa.weebly.com
- 9 Detraumatization training—see below— 11 Trauma and trauma healing.
- 10 International Association for Refugees—IAFR. IAFR was established in 2009 in response to the need for an international Christian non-profit agency devoted to the mission of helping people survive and recover from forced displacement. IAFR does this in partnership with local churches, refugees churches and the church-at-large. www.iafr.org/

11 Trauma and trauma healing. Trauma is the effect on peoples' bodies and minds of deeply disturbing and distressing experiences that can overwhelm a person's ability to cope. Different people may have dramatically different responses to the same trauma. While trauma may result for individual experiences it, in particular, may result from collective experiences such as shared experiences of violence, war, the refugee experience and natural disasters. Trauma often causes feelings of helplessness, anger, pain, confusion, sleeplessness and a variety of other physical and emotional symptoms. People may even feel ashamed of feeling traumatized. Trauma generally involves a sense of loss of control and loss of power. Trauma may also not be experienced until after the traumatic experience and can continue to have affect for years. Trauma is pervasive in the world. Trauma healing is the process of providing the resources and support that enable people to heal from their experiences of trauma. Trauma healing requires creating places of safety for people, opportunities for grieving, opportunities for dealing with other feelings, especially learning ways of dealing with anger, and building/re-establishing trust. Forms of trauma healing need to be profoundly respectful of the culture and gender of the traumatized people. Training for facilitators of trauma healing needs longer as many experiential facilitators—facilitators who have also experienced the trauma—need opportunities to heal from their own trauma to be enabled to facilitate trauma healing for others.

12 Government sponsored refugee—refugees accepted into Canada whose expenses for the first year to settle in their new Canadian home are paid by the Canadian government. Expenses include being met at the airport, housing, medical care, food, language training, assistance learning about Canadian procedures for things like banking and referrals to employment agencies. Local agencies are funded by the Canadian government to assist these refugees. The other major stream of refugee settlement in Canada

is done by private sponsorship—groups of Canadian citizens, either independently or with organizations such as local churches. In private sponsorship the local group is responsible for the costs same costs for the first year and often also offer friendships that last beyond the initial year.

As Quakers, listening can lead to learning and learning can lead to loving. We must love refugees by praying for them. And loving can lead us into action!