Handout for the course migration, refugee and social work practice

Chapter one

1. Introduction

1.1.Definition of migration

Migration is the movement of person or a group of person, either across international border or with in a state. Also it is a population movement, encompassing any kind of movement of people, whether its length, composition and cause differ; it includes movements of refugees, displaced persons, economic migrants and person moving for other purposes (IOM, 2011). Emigrants leave their country, while immigrants enter a country. (Immigration -migration into a country and emigration -migration out of a country).Migration impacts on both the place left behind, and the place where migrants settle.

Migration occurs at a variety of scales: intercontinental (between continents), Intracontinental (between countries on a given continent), and interregional (within countries). One of the most significant migration patterns has been rural to urban migration—the movement of people from the countryside to cities in search of opportunities.

Migration case has always been in history from the early centuries. Migration is as old as humanity. During the last decades it increased in intensity, importance and complexity. Various aspects of globalization contribute to increase migration. Travelling is easier than in the past. Television images, reaching even far away villages of poor countries, increase awareness about the enormous differences in life conditions around the globe. They feed dreams of a better life. The mesmerizing environment of the rich world is often perceived as a sort of paradise on earth that everybody can enjoy by simply being there. The relatively easy worldwide connections, by

phone and e-mail, allow the formation of networks facilitating international movements of human beings. More often than not, their motives are suspicious. Nonetheless they are effective.

People also migrate from rich countries although the majority of migrants move from low income to high income countries, people also migrate, in increasing numbers, from rich countries. In 2004, over 150,000 German citizens left their country looking for a job abroad, the highest number since 1888 (The Economist, 2006). About 200,000 UK citizens left their country in 2005 (The Economist, 2006). The UK citizens permanently working abroad are about 5.5 million, or, 9.2% of the total UK population (IPPR, 2006). This means that there are more UK emigrants abroad than immigrants into the UK.

Migration is a phenomenon as complex as it is unstoppable. Managing it adequately will require hard work, commitment, research, reflection, understanding and, most of all, political courage. Global cultural transformations will be necessary. And they will take place. They too are unstoppable, although, understandably, slow. The short-sightedness of numerous politicians the world over, international terrorism, the so-called "war on terror", ignorance and narrow mindedness, the current global economic crisis, the actual and real problems posed by the integration of massive waves of immigrants, will make the next decades difficult for current and intending migrants.

Furthermore, Human migration is an age-old phenomenon that stretches back to the earliest periods of human history. In the modern era, emigration and immigration continue to provide States, societies and migrants with many opportunities. At the same time, migration has emerged in the last few years as a critical political and policy challenge in matters such as integration, displacement, safe migration and border management. In 2015, there were an

estimated 244 million international migrants globally (3.3% of the world's population) — an increase from an estimated 155 million people in 2000 (2.8% of the world's population).22 Internal migration is even more prevalent, with the most recent global estimate indicating that more than 740 million people had migrated within their own country of birth.

The estimated number of international migrants has increased over the past four-and-a-half decades. The total estimated 244 million people living in a country other than their country of birth in 2015 is almost 100 million more than in 1990 (when it was 153 million), and over three times the estimated number in 1970 (84 million; see table 1).28 While the proportion of international migrants globally has increased over this period, it is evident that the vast majority of people continue to live in the country in which they were born. Most international migrants in 2015 (around 72%) were of working age (20 to 64 years of age), with a slight decrease in migrants aged less than 20 between 2000 and 2015 (17% to 15%), and a constant share (around 12%) of international migrants aged 65 years or more since 2000.

1.2. Migration in Human History

Migration is certainly not a recent phenomenon; Migrations have occurred throughout human history, beginning with the movements of the first human groups from their origins in East Africa to their current location in the world. Archaeological evidence suggests that the history of migration begins with the origins of mankind in the Rift Valley in Africa, from where between about 1.5 million and 5000 B.C Homo erectus and Homo sapiens spread initially into Europe and later into other continents. As more archaeological remnants and new sites are discovered and new technologies become available the record of this prehistoric migration will become even clearer.

On the other hand, in the ancient world, Greek colonization and Roman expansion

depended on migration, and outside Europe significant movements were also associated with the Mesopotamian, Inca, Indus, and Zhou empires. Other significant migrations in early history include that of the Vikings and of the Crusaders to the Holy Land.

In the last two hundred years, the pace of human migration has increased as industrial development has been increasingly concentrated in locations which enjoyed specific economic or physical advantage. These developments were usually near:

• mineral resources such as coal or steel

• rivers which produced hydroelectric power

• flat land where there was room for industrial and residential expansion

• near harbors where there were good ports

• on navigable rivers.

This has meant that industrial growth has been uneven and that the rapid growth of industries in these places created a strong demand for labor to build the new cities and to work in the new industries. As technology improved, more people were able to move more easily and quickly to these urban, industrial centers. The invention of steam railways and later, larger, faster passenger ships and aircraft have made it possible to move people more quickly, cheaply and safely to areas where industrial growth was occurring. Through the nineteenth and twentieth century's the volumes of human of human migration increased steadily.

As industrial growth produced higher incomes and produced great wealth for some, people began to move around to visit and explore places rather than to work. This created a new form of migration based on temporary visits to places of interest in both the old and new worlds. Tourism began to grow rapidly in the nineteenth century as wealthier people from high-income countries travelled the world in more modern and more comfortable ships, to visit the wonders of

the world, to seek adventure, and to seek cures for illnesses. In more recent history, in other words in the last two or three centuries, it is possible to discern a series of major migration periods or events, according to migration historian Robin Cohen. Probably the predominant migration event in the 18th and 19th centuries was the forced transportation of slaves. An estimated 12 million people were forced from mainly western Africa to the New World.

The next period of migration was marked by the rise of the United States of America (USA) as an industrial power. Millions of workers from the stagnant economic regions and repressive political regimes of Northern, Southern, and Eastern Europe, not to mention those escaping the Irish famine, went to the USA from the 1850s until the Great Depression of the 1930s. Some 12 million of these migrants landed at Ellis Island in New York harbor for immigration inspections. Finally the two world wars also considered as the dominant events that causes forced migration of millions of people through around the world.

1.3. Causes of migration

Why do people migrate?

People have many reasons why they might want to move from one place to another. These reasons may be economic, social, political or environmental. There will be many factors that make people to migrate. It is a hard decision to leave their homelands. People still continue to their lives even the conditions are so bad. For example people who are living in the desert do not think to leave their lands even the living conditions are very hard. Even it is very difficult to find fresh water, desert people enjoy their lives. So there must be another reason for people to migrate from their lands. In our opinion it is the globalization effect. In recent years, it has been increasing because it is easier than before. And people see other part of the world that they are

living better so they also want this. To get a better life, people make risky decisions about their lives and families.

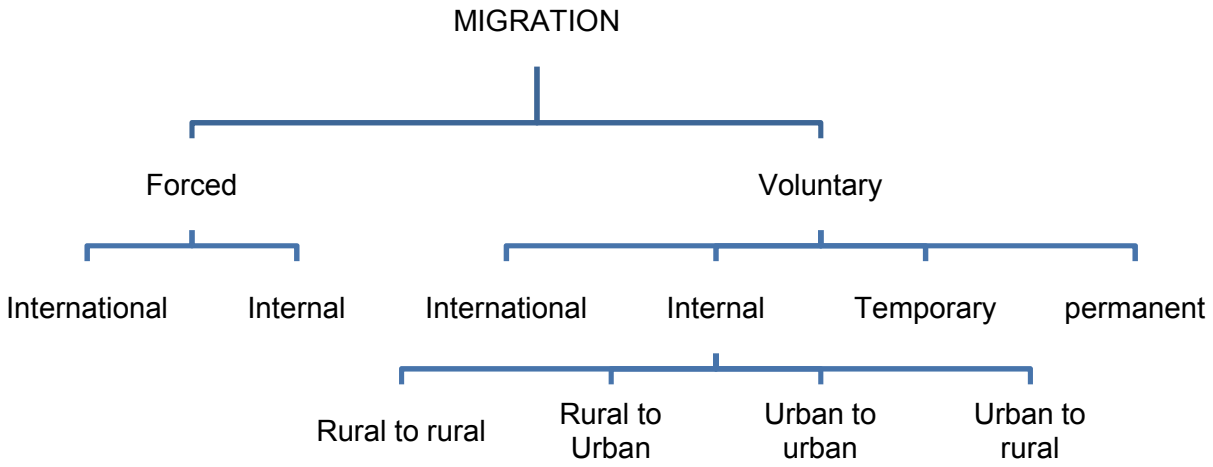
People move for a variety of reasons like environmental, political, economical and etc. Also they consider the advantages and disadvantages of staying versus moving, as well as factors such as distance, travel costs, travel time, modes of transportation, terrain, and cultural barriers. Generally, the factors can be classified into:

Push Factors: Reasons for emigrating (leaving a place) because of a difficulty (such as a food shortage, war, flood, etc.). Push factors are the reasons that make someone decide to move. This is their own experience of life in one place which gives them good reasons to leave it. Often push factors are negative things such as unemployment, crop failure, droughts, flooding, war, population pressure, poor education opportunities or poor services and amenities. Situations of surplus labor arising from scarcity of cultivated land, inequitable land distribution, low agricultural productivity, high population density and the concentration of the rural economy almost exclusively on agriculture frequently lead to an increase in outmigration. This combination of factors creates a "push" that is encountered more often in fragile environments.

Pull Factors: Reasons for immigrating (moving into a place) because of something desirable (such as a nicer climate, better food supply, freedom, etc.). Pull factors, on the other hand, are the expectations which attract people to the new place. They are usually positive things such as job opportunities, a better standard of living, better education or better healthcare. Moreover, people are migrating around the world due to pulling factors such as higher standard of living and better income while poverty and unemployment contribute to the pushing factors. People from the third world countries would choose to migrate out of their homeland as there is

no opportunity to grasp. These people would choose to take the risk and go forth to embrace the dreams and hopes in finding the opportunities and fortune that they seek in life. Some people are also underused as their country is not able to utilize a certain profession or talent that would be more appreciated in some other places.

1.4. Types of Migration



Voluntary migration: It is a type of migration where by people move anther places by their own choice and free will. This type of migration is usually motivated by economic factors, mainly because the new destination has pull factors that attract the people. Other voluntary migrants include older dependants who want to live somewhere warm and sunny in their retirement.

Forced migration

Forced migration is a general term that refers to the movement of refugees and internally displaced people those displaced by conflicts, environmental disasters, chemical or nuclear disasters, famine or development projects.

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Forced migration is not a new phenomenon. African history is replete with the phenomenon, most tragically the slave trades to the Americas, Europe, and Asia, as well as the numerous instances of forced migrations that occurred during the colonial period. Unfortunately, forced migration did not end with the attainment of independence. In fact, new patterns emerged which saw millions of people flee their homes for asylum in foreign countries or within their national borders.

Who are forced migrants?

A. Refugees

The legal definition of refugee as defined in the UN 1951 convention relating to their status , a refugee is someone residing outside his/her country of nationality and has a well-founded fear of returning because he/she might be persecuted because of race, religion, nationality, membership of a particular social group or political opinion.

Those recognized as refugees have a clear international legal status and are afforded the protection of the United Nation High Commissioner for Refugees (UNHCR). In addition to the 1951 UN Convention, the UN Protocol 1967, relating to the status of refugees, defines their rights and duties and contains provision in respect of a variety of matters in day-to-day life, such as the right to work, public assistance, and social security. In many such matters refugees are to receive the same treatment as nationals of their country of settlement or resettlement.

The current refugee problem is a massive human tragedy and challenge. Refugees are found in every region of the globe, although the distribution is uneven. The problem falls disproportionately on some countries, many of whom are ill equipped in terms of resources, to shoulder the burden. Furthermore, many of refugees crossing borders with little or no access to protection or humanitarian assistance and many of refugees are women and children's.

Especially, women refugees may be abused by the calamity from which they seek to escape, they may also be abused by fellow male refugees, and sometimes even by the service providers in the host countries. There are also differences between countries in that some are mainly involved in the settlement or resettlement of refugees, whilst others are primarily countries of temporary or indefinite asylum.

All refugees share common human needs and problems arising from their refugee experience, in addition to their individual situations and requirements. However, the implications arising from the differences in processes have to be taken into account in policy formulation and in social service programs.

B. Internally displaced persons (IDPs)

The United Nation report, *Guiding Principles on Internal Displacement* uses the definition: internally displaced persons are group of persons who have been forced to leave their homes or places of habitual residence, as a result of armed conflict, violation of human rights or natural or human made disasters and who have not crossed an internationally recognized state border.

The displacement of people within their own countries is today a common international phenomenon. While displaced people have the same rights as all others citizens, in reality, they face discrimination. They need special protection and attention during their displacement, return, resettlement or reintegration. Displacement is a social phenomenon that requires preventive strategies within the framework of social and economic development to address the main causes of conflicts that lead to the displacement of individuals and groups. Likewise, social and

economic development is the only means to avoid people's subjugation or permanent dependency on humanitarian assistance.

C. Smuggled people

Smuggled people are migrants who moved into another country illegally for profit. Smuggled migrants may include those who have been forcibly displaced as well as those who have left their homeland in search of better economic and social opportunities.

D. Trafficked people

Trafficked people are those who are moved by deception or coercion for the purposes of exploitation. The profit in trafficking people comes not from their movement, but from the sale of their sexual services or labor in the country destination.

Human trafficking is a complex phenomenon that is often driven or influenced by social economic cultural and other factors. It also affects every country of the world, as countries of origin, transit or destination. Trafficking often occurs from less developed countries to more developed countries where people are rendered vulnerable to trafficking by virtue of poverty, conflict or other condition.

E. Asylum seekers

Asylum seekers are people who have moved across international borders in search of protection or citizenship. Asylum seekers have risen to the top of political agendas across the industrialized world, in particular in Europe at the beginning of the 1990s. This was when the number of asylum-seekers arriving there peaked at around 700,000 in 1992. Their numbers,

furthermore, were compounded by the arrival of almost one million refugees in Western Europe fleeing the war in Bosnia. Besides numbers, several other characteristics of asylum-seekers at this time added to unease. First, they were arriving without authorization – the term 'spontaneous' asylum-seekers is often used. Second, many of those applying for asylum were in fact not refugees at all and they become consider it as legal opportunities to migrate to Europe.

It was largely in response to rising numbers as well as these other concerns that states across Europe introduced a raft of new policies to try to reduce the number of asylum-seekers and ensure that those who did arrive had a genuine claim and were not 'bogus': visas were imposed on nationals of many countries. Airlines and other carriers were required to check the passports and visas of all passengers and fined if they did not.

1.5. Effects of migration

Human migration has both good and bad effects towards the host and sending countries. Human migration affects the **sending** country. There are pros and cons for the country as human migration occurs. Some people who migrated out of their country in search of a better lifestyle and a higher salary will mostly send money back to their parents in their own respective countries. This will help the economic growth of the sending country. In addition, people back at home will be motivated when they see higher salary being paid to people with more knowledge. This will spark encouragement to young people to study harder as the people that migrated out of the country become an example for them. However, the sending country loses high tax payers and talents that could give aid to the development of the country.

First topic that we point out about impact on sending countries is the brain drain. It is very dangerous situation especially for developing countries. These countries need technological

improvement after capital accumulation to maintain the growth. Unfortunately, brain drain decreases the pace of the growth at the increasing of the productivity era. But we couldn't limit the brain drain effects just for the developing countries because; brain drain tends to affect every country in the world.

Secondly, remittance stimulates the economy except the developed countries. Remittances take important parts in balance sheet of many countries. These sources have interesting potential in economies. For example Turkey postponed the global economic crisis at the first half of 1970s. Millions of immigrant Turkish employees have worked in European countries. In 1973, oil crisis occurred and authorities thought that Turkey will face with the lack of foreign exchange. Fortunately, immigrant labor force of Turkey sent enough amount of foreign exchange and Turkey did not faced with that problem for around a half decade.

However, Lucas (2004) indicates that, countries can be highly dependent to that remittance; because, it is second biggest capital inflow for developing countries after the foreign direct investments. And some countries gain more by the labor export than merchandise export. So, when there is a problem occurs in the host country, like a war or natural disaster, sending country will directly affected from that. Also some researches show that remittance decreases the participation rate or at least reduced work effort in the economy (Azam and Gubert 2005).

The one another effect of the labor migration on the sending country is social effects. Generally adults go to the abroad for work. And plenty amount of them are father or mother. By the way, family cohesion weakens and the kids faced with some problems. Mainly, absence of the parents may harm the education of the kids. " Often the children of migrant women workers drop out of school or find themselves in vulnerable situations of neglect and abuse, including

incest ” (ILO, 2004; 23) Finally, we state one of the most important context for the sending countries; decrease of the unemployment rate. Generally excess labor force tends to migrate. This excess labor force is one of the unemployment sources. And by the new structure of the labor market, informal employment will decrease.

Meanwhile, human migration also affects the **host** country. The host country can benefit from the immigrants as most immigrants are willing to be paid a lower price for labor. This creates job loss for the natives and will cause issues between the native people and immigrants. The host country can also benefit from the immigrants because if they are highly educated, they can educate younger generation of the host country, hence giving a brighter future to the next generation of the host country.

Generally, receiving countries are developed countries so many aspects indicated from that point. Firstly, wage rates will be decrease with the labor migration. But flexibility of the wages is important. For example, wage rigidity is high in Europe. So, wages will not decrease and unemployment will increase. On the other hand, the countries with flexible wage system will put stress on the wages. It means, wages will tend to decrease. United States is very common example for that type of countries. We can see the fiscal effects of the labor migration by the ILO’s report (2004). “… Whether they are employed, whether taxes are collected out of their incomes, and whether they are eligible for and need state support.” (Lucas, 2008; 6) These factors are main indicators for the contribution of the host country by the immigrants.

Most of these workers pay their taxes and attend for the social security system. These have advantages and disadvantages on the economy; because although they support the social security system, they sometimes need state support. Most of the western developed countries

faced with the aging population problem. And this immigrant labor force may help them to maintain the average rate of population growth. Especially in Europe, lots countries have low or negative natural population growth.

1.6. Globalization and Migration

Globalization is a process of interaction and integration among people, companies and governments of different nations, a process driven by international trade, investment and aided by information technology.

The term globalization is related with economic exchange among nations world wide via trade, immigration and capital flows (Stewart, 2001). On the other hand, Craig (2003) also criticizes the 'exchange of economies' concept when the benefits of globalization are clearly distributed unevenly and that the powerful economies cannot be ethical for their only responsibility is accumulation of profit. According to Craig, globalization is creating the chance of people's movement from poor countries to the rich ones. As this is a challenge for the local social welfare and services, it indirectly results in structural racism reflected in insensitive immigration policies and attitudes towards immigrants

The notion of migration for a long time has been understood to be aimed at better way of life where the prevalence is from the low developed countries to the capitalized nations. However, in the recent years it is seen that people are migrating, though temporarily, to the low developed countries particularly Africa. A study on the Chinese movement to Africa by Kuang (2008) articulated that a significant movement of the Chinese people to Africa was seen in the last decade.

Such kinds of movements are related to the effect of globalization rather than with low socio-economic status of the migrants. Additional globalization approach for migration is through informal or formal networks. These networks exist through information and communication technologies that facilitate globalization. Consequently, networks have important role to play in accessing foreign spaces by immigrants (Zuev, 2008).

Actors of globalization are mainly trans-national organizations, multilateral organizations and corporations, states and other powerful units leading the world's economy. Yet, a diasporic analysis can bring new actors on the ground by recognizing the contribution of the Diaspora for the development of a country both in formal and informal ways (Mohan & Zach-Williamson, 2002). "Diasporas represent a form of 'globalization from below' - in which 'small' players, as opposed to mega-corporations, make use of the opportunities offered by globalization."

On the other hand, globalization reflected by new trends of world economy resulting in the decline of the products and marginalization of the third world countries, is an important cause of frustrations and conflicts. In this relation, the causes of migration cannot be seen separately from such forces and conflicts caused by the global economy – marginalization, debt, that produce economic diversities.

The last fifty years, the world economic, political and cultural sense, had changed too much. We are now living in era that everything has been changing very fast. Technological developments in the communication and transportation have been transforming our lives. People can access from one place to another in a short period of time, and can receive instant news from all around the world. Globalization, which is both the cause and result of this situation, have made the borders became meaningless.

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Globalization give people hope and chance to have better living but take it back. Globalization's negative effect both for countries and workers must be avoided. The growing pace of economic globalization has created more migrant workers than ever before. The concepts of migration and immigrants have always been important topics from the early eras to our times. But they have been become more important than before; with the spreading effects of globalization.

Nearly all countries today are affected by international migration, either as origin, transit or destination countries - and in many cases all these capacities. The rising mobility of people in search of opportunities and decent work and human security has been commanding the attention of policy-makers and prompting dialogue for multilateral cooperation in practically every region of the world. (ILO, 2004)

Problem of an aging population and the increasing need for workers in developed countries in recent years has become a significant problem. High unemployment rates in the developing countries have led to a migration of the workforce to developed countries. There is also an increasing migration of highly-skilled labor from developing countries to developed countries. This movement, becoming an intensive brain-drain thereby, also results in migration of capital from developing countries.

"The growing pace of economic globalization has created more migrant workers than ever before. Unemployment and increasing poverty have prompted many workers in developing countries to seek work elsewhere, while developed countries have increased their demand for labor, especially unskilled labor. As a result, millions of workers and their families travel to countries other than their own to find work.

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International migration has come to attract a great deal of attention during the recent decades of globalization; the expansion is far behind as considering the flows of larger amounts of commodities and capital. In a way, it may be true as thinking the large amounts of money flows all around the world. But we are talking about millions of people that are changing their locations to get better living standards. And in a way globalization and mobility give them those chances.

Another point is that growing demand for labor. The demand for migrant labor is not declining. Demographic trends and ageing work forces in many industrialized countries suggest that immigration will be an increasingly important option to address, both increasing ratios of retired to active population and aging work forces, taking into account that older work forces tend to be less innovative, less flexible and less adaptable to technological change. Some governments have begun to consider "replacement migration" as one policy option. (Taran& Geronimi, 2003)

Globalization promotes the labor migration as giving the workers best option to migrate. All of these factors mean migration pressures are increasing as possibilities for employment and economic survival at home disappear. (Taran& Geronimi, 2003) Here, we must distinguish the workers who have no chance but to migrate and the rest that have another reasons.

There are two main immigrants group such as workers with less-educated serve as arm-power and workers with high-educated serve as brain-power. You may think that companies or countries prefer the high-educated but they prefer and need both powers. Globalization forces have reinforced the movement of skilled workers who move with FDI flows and multinational

investments. Professional managers, highly skilled persons and technicians are welcomed by many countries to attract foreign investment. (Wickramasekera, 2003)

Globalization has also increased economic disparities between countries. Stalker (2000) argues that flows of goods and capital between rich and poor countries will not be large enough to offset the needs for employment in poorer countries. For instance, "the social disruption caused by economic restructuring is likely to shake more people loose from their communities and encourage them to look abroad for work."

On the "dark side of globalization", some have argued that globalization contributes to higher trafficking and smuggling of persons across borders with the proliferation of transnational crime syndicates. Another point growth in trade can reduce migration through the creation of additional employment and higher growth in labor-sending countries. Increased investments by multinationals in labor-sending countries can create jobs and incomes in the home country reducing emigration pressures.

So we cannot say globalization bad or good or positive effect or negative effect. It depends where we stands and where we look from. In short globalization has been blessing the ones that have power and give them the chance to gain more profits and benefits and has been cursing the ones that are weak and poor and take their dreams.

Communication and transportation revolution

A revolution in communications has facilitated growing awareness of disparities and opportunities for would-be migrants, while transformations in transportation have made mobility cheaper and more readily accessible.

The communications revolution is a central element of the globalization process. Much of the academic literature on globalization has focused on the recent explosion in hi-tech developments such as email and the internet, electronic bulletin boards and satellite television stations, as well as cell phones and cheap international telephone calls. It has been estimated, for example, that between 1990 and 2000 the number of telephone lines worldwide increased from 700 million to 2.5 billion, while the number of internet users increased from scarcely one million to over one billion. This revolution has facilitated increasing global linkages and, in effect, reduced the distance between different parts of the world. It is relevant to migration for two reasons. First, it makes people aware of disparities, of what life is like in other parts of the world. Second, it makes people aware of opportunities to move and to work abroad.

Another 'revolution' often referred to in the globalization literature is in transportation.

This refers, on the one hand, to the increasing range of options for international travel and, on the other, to decreasing costs. It has particularly arisen because of the proliferation of competition between airline companies. Once again it would be a mistake to assume that this revolution has reached every part of the world, but it is nevertheless estimated that today it costs no more than US$2,500 to travel legally between any two places in the world. It can be far more expensive – but is still possible – to travel illegally. If the communications revolution has made many would-be migrants more aware of reasons to migrate, the transportation revolution has made migration more feasible. Once again, however, it is important not to overestimate its impact: travelling internationally is still prohibitively expensive for the majority of the world's population, and many face administrative obstacles such as obtaining passports and visas.

Chapter Two

2. Theories of migration

Migration is the temporary or permanent move of individuals or groups of people from one geographic location to another for various reasons ranging from better employment possibilities to persecution. While migration is as old as humanity itself, theories about migration are fairly new. One of the early writers on modern migration is Ravenstein, who in the 1880s based his “Laws of Migration” on empirical migration data. This collection of empirical regularities, for example the fact that most migrants only travel short distances, was far from a complete theory of migration. In the 1950s migration theory moved from purely mechanical models to more sophisticated theories.

Scholars divide theories of international migration into three main types such as Macro, Mezzo and Micro level theories. These explanatory theories have been developed to explain the inception, continuance, and choice of migration flows, and the socio-economic and cultural integration of migrants in the host countries. Macro-theories, explaining migration in terms of sending and receiving countries – push and pull factors; mezzo-theories, explaining migration in terms of households, and networks; and micro-theories explaining migration in terms of individuals, their background and reasons.

2.1. Macro-level theories of migration

Macro theories emphasize the structural, objective conditions which act as "push" and "pull" factors for migration. In the case of economic migration, push factors would typically include economic conditions such as unemployment, low salaries or low per capita income

relative to the country of destination. Pull factors would include migration legislation and the labor market situation in receiving countries

The macro-theories are mainly based on political, economic, cultural and demographic structures pertaining to the sending and receiving countries. Demographic and economic explanations were the dominant theories that revolved around the concept of migration for a while until the 1970's (Tasse, 2007). These theories are based on the push and pull approach where migrants would be pushed away (push) from poor countries and that richer countries attract those from poor countries (pull). Push factors include economic situations where there is unemployment, low salaries and low per capita income at the home country while pull factors include favorable labor market situations and migration policies of the receiving countries, though currently are changing over from open to restrictive.

One of the macro-theories explaining migration is the theory of development is a **dual economy theory.** This theory argues that that people move from traditional and underdeveloped areas to more developed and modern areas where return or productivity is higher (Massey et al, 1993; Tasse, 2007). Here the basic idea is that both the modern and the traditional sectors benefit where for the modern sectors, rate of wage decreases and productivity increases while similarly the traditional sector gains higher demand from the modern. However, this theory fails to accommodate the probability that receiving countries may suffer from over-crowdedness and that traditional sector loses its manpower (Adamnesh, 2006).

The other theory that can be mentioned at macro-level is **the neo-classical macro economic theory.** According to this theory, the wage differential between sending and receiving countries is one explanation for migration. In other words migration occurs where situations push

labor to where jobs, wages and other economic factors are most advantageous where differentials on such factors is important for migration flows. Therefore as per this theory, labor movement will come to an end when wage becomes equal between receiving and sending countries. Nevertheless, this theory focuses solely on wage differential as the determinant factors of people's movement while it is the case that it is the well to do, upper and middle class, who are seen to migrate to the developed countries more than those belonging to the lower class or the poor (Stalker, 2005; Tasse, 2007; Shuerkens, 2005).

The neoclassical macro migration theories explain migration as part of economic development. Internal migration occurs as a result of geographical differences in the supply and demand of labor, mostly between the rural traditional agricultural sector and the urban modern manufacturing sector.

The basic model (Lewis, 1954 and Ranis & Fei, 1961) that grew out of trade theory, assumes perfect markets and a labor surplus in the traditional agricultural sector that is absorbed by the modern sector. The modern sector grows through capital accumulation and by poaching labor from the traditional sector. Rural workers are attracted by the positive wage differential and migrate to the urban sector, i.e. they are pulled to migrate. In these models migration occurs until wage equalisation has occurred.

Todaro and Harris (Todaro, 1969 and Harris & Todaro, 1970) augmented this model to account for the significant urban unemployment that was found in many less developed countries. Migration is not completely risk-free, because the migrant does not necessarily get a job upon arrival in the city. Rural-urban migration occurs, as long as the expected real income differential is positive. Expected income is a function of the rigid, institutionally determined

urban wages and the urban employment rate. Migration costs can be included. The employment rate is the probability of finding a job, i.e. being selected from the pool of labor, which increases over time, for example due to wider networks of the migrants. Migration thus increases if urban wages increase or the urban employment rate increases (ceteris paribus). The authors show that it can be perfectly rational to migrate, despite urban unemployment, due to a positive expected income differential.

This model has clear predictions and while the significance of income differentials is undisputable in labor migration decision, it is probably not as excessive as Harris and Todaro describe it. The model assumes that an equilibrium will take place, which we do not find in the real world and some of the other empirical predictions e.g. wage equalization, have also not been found.

Another theory is **the dual labor market theory** that explains migration in terms of the initiation of the flow from the receiving countries. It states that the receiving countries determine the areas where they need external force required to fulfill certain demands; yet, the practice reveals that receiving countries are seen to become stricter by the day in accepting migrants (Mahmud et al, 2009; Massey et al, 1993).

The dual labor market theory (Priore, 1979) explains migration as the result of a temporary pull factor, namely strong structural labor demand in developed countries. According to this not purely economic approach, there is economic dualism on the labor market of developed countries and wages also reflect status and prestige. There is a primary sector providing well-paid jobs and a secondary sector, for unskilled jobs, e.g. manufacturing. The demand for migrant labor force stems from several factors. Due to structural inflation, there are

constant wage rises in the primary sector. Proportional wage rises in the secondary sector are too expensive; the consequent lower pay makes the secondary sector unattractive to native workers. Migrants are more motivated to work in these low-status jobs, because they do not consider themselves as part of the destination society. Employment in the secondary sector fluctuates according to the economic cycle, making it unstable and uncertain work, again unattractive to native workers. Traditional sources of labor in the secondary sector, women and teenagers are not available anymore due to demographic changes. Women have joined the regular labor force and there are smaller teenage cohorts. Therefore there is a strong demand for temporary migrant labor that acts as a pull factor to migration. This model is important because it explains some of the post-war migration trends in Europe and the United States, but the focus is too narrow with only one pull factor being analyzed and with no deeper analysis of migrant decision making.

The world systems theory (Wallerstein 1974), which takes a historical structural approach, stresses the role of disruptions and dislocations in peripheral parts of the world, as a result of colonialism and the capitalist expansion of neoclassical governments and multinationals. The capitalist expansion has had profound consequences for migration issues, as not only the capitalist mode of production, but also the culture and stronger transportation, communication and military links penetrate peripheries. Land consolidation, new capitalist farming methods and manufacturing plants have created a socially uprooted population with weakened attachments to their land and more prone to migration. A strong immigrant labor demand in global cities acts as a pull force to migration. According to this theory, migration follows the dynamics of market creation and structure of the global economy, but more individual motivations are not considered. The exact mechanisms of migration are also not clear.

Recent examples of this theory are globalization in general and the transition of Central and Eastern Europe after the fall of Communism.

2.2. Mezzo-level theories of migration

Mezzo theories reject the macro focus on push and pull factors, instead locating migration flows within a complex system of linkages. Two concepts are particularly important for mezzo theories: systems and networks. Migration is assumed to occur within a migration system, i.e. a group of countries linked by economic, political and cultural ties as well as migration flows.

Thus the conditions generating movement are understood as the dynamics or relations between two areas, rather than a set of objective indicators. Networks refer to a set of individual and collective actors (actual and potential migrants, their families, firms, religious or social groups, and so on) and the multiple social and symbolic ties that link them together. Once formed, networks can substantially influence the direction and volume of migration flows, providing resources that help people to move, such as information, contacts, economic and social support.

The resources that flow through networks make moving a more attractive and feasible option for other members of a network, and can generate what has been termed "chain migration": the phenomenon of serial, large-scale migration from one particular area to another defined area. This mezzo level is less relevant for explaining forced displacement, although it can help explain the choice of destination for refugees systems and networks may make particular places easier to reach or obtain protection in, or more attractive as destinations.

The emphasis of the mezzo-level theories on migration is the ties that people have with others in terms of networks and familial relationship. In this case, old ties to the home country may be maintained or new ties may be formed after the migration takes place that can be taken as resources – social capital (Ammasari & Black, 2001). The social capital will bring access to other resources such as information, sharing the assets of others etc.

The theory of **the new economy of migration** is one of the mezzo-level theories. It recognizes the function of the family in the decision making process of the migration while at the same time referring the causing factors of migration from the sending countries' viewpoint. Here the emphasis is on the diversification of income rather than differentials of wage. Moreover, it gives importance to the guarantee of survival in time of hardships than on the income differential where risk of new migrants will be minimized by their family members who already have settled in the host countries. Based on this theory, Gubhaju & De Jong (2009) stated that resulting from the shifts of the decision making from the individual to the households, the individual is motivated to migrate not only to achieve his/her own targets but also for the survival of the home/family.

The other theory at mezzo-level is the **network theory.** A network is 'a composite of interpersonal relations in which migrants interact with their family, friends or compatriots who stayed behind in their country of origin'. It helps migrants get access to resources in the host countries such as information, financial assistance and advice on getting jobs. Network gives a chance to encounter various occasions to migrants as it is expanded and complex (Portes, 1995 in Adamnesh 2006).

Thomas Faist, a sociologist, emphasizes the mezzo-level of migration (1997, 2000). By studying the mezzo-level, he links the rational individual migration decision models to the structural macro migration models. Social relations and social capital in households, neighborhoods, communities and more formal organizations help migrants in the migration decision and adaptation process, so they are both a resource and an integrating device. Different social relations imply different social capital and obligations and outcomes, for example exchange relationships (e.g. between migrant and migration-brokers) are based on weak social ties and usually do not imply solidarity or reciprocity between the parties involved. Social capital can be seen as a resource that is acquired as a result of different kinds of relationship (Bordieu & Wacquant (1992) in Massey et al. (1998)) and can be converted into other types of capital (e.g. borrowing money for migration from your neighbor). Through the use of concepts like social relations or social capital the mechanism with which macro factors shape micro-decision making is made clearer. One example of social ties and social capital in practice is the network theory, discussed below.

2.3. Micro-level theories of migration

Micro theories focus on the factors influencing individual decisions to migrate, analyzing how potential migrants weigh up the various costs and benefits of migrating. Costs could include the financial and psychological resources invested in moving and integrating in the country of destination, while benefits could include a higher salary or physical safety. Micro theories often draw on rational choice theory, which makes a number of controversial assumptions about how and why individuals take decisions. However, the micro perspective is an important level of analysis in terms of showing how individuals internally process and assess the various conditions generating migration. It therefore provides a form of check or control for macro and meso

theories, describing how individuals actually make decisions on the basis of objective or relational factors.

Unlike the new economy theory**,** the neo classical micro economic theory stipulates that the decision to migrate at the end lies on the full autonomy of the individual. Whether the family is involved or the macro-level factors are taken into account, the individual's free choice of migration is the focus of micro-level theories (Nwajiuba, 2005; Gubhaju & De Jong, 2009; Chiswick, 1999).

According to the neo-classical micro economic theory, the individual decides to migrate computing the profits that are available in the host countries with respect to those in the home countries. The theory behind emigration intentions is that an individual makes a decision to migrate when the expected net benefits in the host country are higher than what he/she is earning and the probable earnings in the home country (Mahmud et al, 2009; Van Dalen et al, 2005). Yet, the cost associated with the migration like financial and emotional costs (leaving family behind, attachment to home, etc) should also be subtracted from the expected benefits in the host country. It is only when the net benefit is higher that a person will migrate (Van Dalen et al, 2005). However, the shortcoming of this analysis is that it does not consider how the expectations of the migrant are formed, the quality of information on which the expectations are based, and the self-selection criteria in forming their intentions**.**

The human capital approach is the neoclassical micro-level migration theory. Based on the work of Sjaastad (1962) migration is treated as an individual investment decision to increase the productivity of human capital, thus again focusing on the labor market, but at the same time explaining the selectivity of heterogeneous migrants. Individuals make a rational cost-benefit

calculation of the expected discounted returns of migration over future time periods, migrating only when the expected returns are positive.

This theory emphasizes that migration might lead to occupational upgrading (i.e. investment in human capital of the migrant). Age of the migrants obviously plays a significant factor here; therefore the expected returns are discounted over the remaining lifetime. This model predicts that the young and educated migrate in the first phase. In the basic model information is freely available. The human capital approach is interesting and useful in explaining the selectivity of migrants, but it is very hard to test empirically. It also ignores more structural influencing factors.

All the three levels share common grounds as they are not clearly distinguishable and with specifically set differences and divergent analysis. The mezzo-level theories, as integrative approaches, apply as a link to the micro-level and macro-level theories. Yet the distinction opens a room for discussion of the dimensions and dynamics of international migration, and has possible implication on policy formulation. However, though it is methodically suitable, it may be theoretically and practically confusing; thus clarifying the underlying assumptions opens the door for more work.

Summarizing the relative strengths of these three approaches, one could conclude that macro theories offer most insight into the factors initially triggering "pioneer" voluntary migration, and also provide the best explanation for forced displacement. Mezzo theories are best at explaining the persistence of voluntary migration, and why it occurs from some areas and not others. They can also help explain the choice of destination for both voluntary migration and

forced displacement. Finally, micro theories can help show how these macro and mezzo factors are translated into individual decisions to move. .

Chapter Three: Migration in Ethiopia

Historic Overview of Migration in Ethiopia

As stated in many historical records and reflected in ancient architecture such as the rockhewn churches at Lalibella, the stone obelisks at Axum, and the former imperial palace of Fasiledes in Gondar and other historical architectures indicate that Ethiopia has a rich history that dates back 3,000 years. As such it is said to be a cradle of primeval civilization. Apart from its five-year occupation by the Italians (1936–41), Ethiopia is known as the only country in Africa that was never colonized and is referred to by many as the 'Pride of Africa'.

Ethiopia is also known as one of the world's richest sources of fossils, providing data on the course and timing of human evolution over the past 4 million years of geological time. There are large areas containing deposits, which range from approximately 1 4 million to 4 million years old. It is the place where 'Lucy', the hominid skeleton dating back 3.18 million years, was found.

However, Ethiopia is a poor country that has struggled with drought, famines, overpopulation, poverty, and political instability. Ethiopia is a part of the „cradle of civilization" and is one of the few countries to never be colonized. This has not, however, prevented the country from suffering ethnic conflict and political instability. Today Ethiopia is officially a democratic country, although in practice this would be disputed. The volatile politics and ethnic conflict have contributed to poor governance which, combined with overpopulation and drought, have led to devastating impacts for Ethiopians during the country's famines, resettlement

programs, and political repression.

Ethiopia has experienced political instability, war, famine, and economic hardship over the course of its history. These issues characterized the entire Horn of Africa region. As a result, Ethiopia has known many types of migration over the years. It has been both an origin and a destination country for either voluntary or involuntary migrants, and many migrants have also used it as a transit area. Moreover, Ethiopia has known large internal migration flows. This chapter provides a historic overview of these different types of migration in Ethiopia and discusses the root causes that created these migration flows.

In 1974 a military junta, the Derg, deposed Emperor Haile Selassie (who had ruled since 1930) and established a socialist state. Following the socialist revolution, two major wars violently ravaged the country: 1) The Ethiopia-Somali, which led in 1977-78 to the largest conventional war between independent African states; and 2) the war between central Ethiopian government and different internal opposition groups. In the wake of these wars, lesser but still devastating conflicts proliferated in the region: the civil war in northern Somalia, the Afar and Oromo movements, and the Tigray resistance in Northern Ethiopia (Clapham, 1991).

The Derg regime was characterized by acts of repression against opposition forces and their sympathizers inside Ethiopia. The political repression reached its zenith in 1977 with the declaration of the Red Terror: support for the revolutionary motherland or death was the choice offered to Ethiopians by their new military leaders. The repression was concentrated in urban areas of Ethiopia, especially Addis Ababa, which was the center of opposition. In Eritrea, the assumption of state power by the Derg was met by intensified resistance prompting the Derg to unleash its terror in both rural and urban areas in order to break the resistance. Urban and even remote rural areas became scenes of military confrontations (Kibreab, 1996), with considerable

loss of life and property and massive internal displacements to Ethiopian cities, particularly Addis Ababa, as well as migration across international borders. Consequently, Ethiopia was one of Africa's largest producers of refugees up until the early 1990s (Bariagaber, 1995).

Ethiopia suffered one national famine in 1973-74 during which an estimated 250, 000 people died (Kidane, 1989). During the post revolutionary period, the country witnessed three major droughts (1977-78, 1987-1988, and 1993-1994) and a catastrophic national famine in 1984-1985 (Webb and von Braun, 1994). The 1984-85 famine was the most catastrophic Ethiopia experienced in the 20th century and reportedly more than a million people died (Kidane, 1989; Webb and von Braun, 1994). As part of its response to the famine, the Derg regime launched a massive national resettlement and villagization program intended to bring dispersed rural farmers from drought-prone areas in the north into concentrated farming cooperatives, mostly in western Ethiopia. Kloos (1990) estimated that the 1984-85 resettlement programs resulted in the movement of about 600,000 drought victims from northern and central Ethiopia to the western part of the country. This controversial resettlement program, ostensibly a long-term famine prevention measure, exacerbated the food crisis by not only interfering with agricultural production but also disrupting social relations (Cohen and Isaksson, 1987). Consequently, the program engendered discontent among the peasants and out-migration flows towards cities to avoid living in settlements established and controlled by government (Berhanu and White, 2000).

Torn by bloody coups, uprisings, wide-scale drought, and massive refugee problems, the socialist military regime was finally toppled in 1991 by a coalition of rebel forces, the Ethiopian People's Revolutionary Democratic Front (EPRDF). Since coming to power, the EPRDF has promoted a policy of ethnic federalism as a form of democratization of Ethiopian society. The

country is ethnically heterogeneous (Oromo 40%, Amhara and Tigre 32%, Sidamo 9%, Shankella 6%, Somali 6%, Afar 4%, Gurage 2%, other 1%), and the new leaders established largely ethnic-based territorial units. The politics of ethnicity have thus become the defining feature of governance, access to power and resources, development, and management of public affairs. One notable effect of this policy has been the massive population redistribution, particularly the return migration of settlers from Western Ethiopia back to their region of ethnic origin in the North.

Despite the low level of economic development, population movement in Ethiopia is substantial. Rural-rural and rural-urban migration was a result of the accumulated impact of famines and Ethiopians' survival strategies (Mariam, 1985; CSA, 1992; Kloos and Lindtjorn, 1994; Kiros and White, 2004). In addition, the country has been undergoing a major transformation from a centrally planned to a market-oriented economy since the current government came to power in 1991. Under such transformations, internal migration tends to play an increasing role both demographically and economically (Kiros and White, 2004).

One important dimension of internal population movement in Ethiopia is its link to urbanization. Ethiopia is largely under-urbanized, according to African standards. Recent estimates indicate that in 1975 only 9.5 percent of the population lived in urban areas. For Africa overall, the percentage was 25.1 (Golini et al, 2001). The importance and attraction of urban centers as destinations for migrants was heightened during the post revolutionary period following the opening of branch offices of mass organizations, government and non-governmental agencies that created opportunities at district, provincial and regional levels of the country. Urban growth was especially evident in the northern half of Ethiopia, where most of the major towns are located. As a result of intense and rapid growth of new urban centers between

1967-1994, the proportion of the country's urban population resident in Addis Ababa largely declined. At the middle of the last century, the capital was home to slightly less than half of the urban population, while by 2000 it was home to about 24 percent (Golini et al, 2001). Indeed between 1975 and 1984, the pace of growth of cities and towns was reduced. It increased rapidly again between 1984 and 1994, but at rates lower than those in the first period. For most towns, an explanation for the decline in growth rates could be the 1975 Rural Land Act.

Some researchers argue that the post revolution land reforms and the new socioeconomic structures emerging from the societal reorganization appear to have inhibited rural-urban migration (Rafiq and Hailemariam, 1987). Another factor could be the socioeconomic deterioration of the urban environment, particularly the shortage of housing and lack of jobs, which reduced rural-urban and urban-urban movements. Also differential allocation of investments for development of socioeconomic activities among urban areas could have contributed to maintaining high growth rates of some towns in comparison to others. Some of the country's regional migration differentials are also linked to environmental factors.

Recent Migration Patterns

Recent migration patterns in Ethiopia are driven by the same factors that led to historical migration flows. As was described in the previous chapter, past Ethiopian migration flows were mainly generated by political violence, poverty, famine, and limited opportunities. Estimates of the number of internal migrants are not available; however, it is evident from existing studies that approximately 50 to 70 percent of the population migrates temporarily or permanently (Mberu, 2006). International migration is similarly driven by the desire for better opportunities, but it is currently far less common than internal migration. In the next sections, both current internal and international Ethiopian migration patterns will be discussed.

Internal Migration

Internal migration flows within Ethiopia are currently larger than international migration flows from Ethiopia. There were 300,000 IDPs in Ethiopia compared to around 60,000 refugees that currently reside in other countries (UNCHR, 2009). In addition, development-induced displacement occurs mainly due to construction of large development projects such as dams, buildings, or major roads. Development programs of such magnitude are not common in Ethiopia. The few major development programs in the country are undertaken by the government, and as such, accessing information on their negative implications is very difficult. For instance, it is common knowledge that the nearly finished 47-km 'ring road' that follows the outskirts of Addis Ababa has resulted in the displacement of many families. However, information on the number of people displaced compensation packages offered, etc., is very difficult to access. It is generally believed that the construction has destroyed social networks by removing people from their means of livelihood. This is especially true for those in the low-income strata whose livelihood depended on petty trading and other small income-generation schemes. Relocation in their case has meant losing their developed demand for their products.

Apart from the IDPs, the primary internal migration flows are rural-urban migration, and rural-rural migration. In addition to these flows, the resettlement program of the current government and the trafficking of children are also significant contributors to current migration flows in Ethiopia. Internal migration flows and their causes will be described in detail below.

Rural-urban migration

Urbanization, as discussed in the previous section, is an issue of growing concern in Ethiopia. Rural-urban migration is continuing to occur at high levels as people seek new opportunities in the city to escape rural poverty. Ethiopia's urban centers, such as Addis Ababa,

have high unemployment rates. This has led to shift in rural poverty to urban poverty. An additional area of increasing concern in Ethiopia has been the rural-urban migration of children who move to the cities to find opportunities (Erulkar et al, 2006).

Rural to urban migration among youth between 10 and 19 years of age occurred primarily for educational opportunities (44.9 percent of boys and 51.4 percent of girls), followed by work opportunities (28.6 percent of boys and 32.4 percent of girls) and escaping an early marriage (22.7 percent of girls). Children often migrate with a relative or family friend or are sent to live with family or friends in the city who are expected to educate the children while they help in the house. After migration, however, 13 percent of girls and 21 percent of males do not attend school and 19 percent of females who migrated for work were not employed (Erulkar et al., 2006, p. 368).

The opportunities for work are limited to informal work such as domestic work, coffee shop assistant, or bar girl (Van Blerk, 2007, p. 248). The latter-most option is often an entry into the sex industry, where girls commonly end up. Found that female migrants working in domestic labor jobs received lower wages than their native's cohorts per week (16 Birr/week versus 50 Birr/week). The opportunities for rural migrants in urban areas are limited, and life in cities frequently does not meet expectations.

Rural-rural migration

Rural-to-rural migration in Ethiopia continues to occur along traditional lines of marriage and is increasingly occurring as an adaptation strategy to poor agricultural and living conditions. The 1998 Migration, Gender, and Health Survey was conducted in five regions of Ethiopia among 1554 household heads to gain an understanding of the impact of internal migration in

Ethiopia. The study compared living conditions between permanent migrants, temporary migrants, and non-migrants (Mberu, 2006). The results indicate that high levels of internal migration are occurring as both an adaptation mechanism and survival strategy. There are significant living condition advances made by permanent and temporary migrants over non-migrants due to factors such as permanent migrants‟ abilities to get jobs in the non-agricultural sector and temporary migrants‟ abilities to improve their education and receive better employment opportunities. In addition there was a negative association with the living conditions of returnees compared to non-migrants, suggesting that return occurred when the migration experience had failed (Mberu, 2006).

International Migration Flows

International migration flows out of Ethiopia are relatively small. The World Bank cites an emigration rate of 0.6 percent of the population in 2005, which amounts to a stock of 445,926 persons (2008). Studies have demonstrated that Ethiopian migrants generally spend 1 -3 years in neighboring countries (such as Kenya, Djibouti, or Somalia) before immigrating to the west. Ethiopian refugees residing in refugee camps in neighboring countries may also receive resettlement in other countries further abroad, as in the case of 130 Ethiopian refugees who were resettled in the UK in 2006 (Collyer and de Guerre, 2007).

In urban areas the high unemployment rates lead to a perpetuated dream of international migration. Young men spend their days dreaming of winning the US Diversity Lottery Visa and being able to migrate to a better life (Mains, 2007, p. 668). Some Ethiopians do win the US Diversity Lottery Visa, which requires having a sponsor in the US, but the majority of young men do not have a sponsor or a real 18 chance of realizing this dream. In 2009 5,200 Ethiopians won the US Diversity Lottery Visa (US Bureau of Consular Affairs, 2009).

Handout for the course migration, refugee and social work practice

Human trafficking in Ethiopia

As is the case with most developing countries; the rate of population growth in Ethiopia outstrips the rate of economic growth, resulting in an increased level of unemployment. This coupled with increased demand for cheap labor in developed countries has pushed many young men and women to leave the country in search of employment. According to the Ethiopian Government's Security Immigration and Refugee Affairs Authority, the number of migrant workers leaving the country increased from an average of 23 per month in 1996 to 410 per month in 1999 (Belayneh 2003). Illegal migration in Ethiopia mainly focuses on the trafficking of young women to Middle-Eastern countries.

Women have especially become vulnerable to trafficking as a result of their continued exploitation in the country along with their limited access to education and employment opportunities. Increasing social disintegration of families due to war and poverty has also increased women's traditional burden of taking care of their families including their parents and siblings. This in turn has created an added burden to generate income. 20 Inherently, the types of job opportunities offered in the Middle East—predominately domestic helpers and sex workers—also reinforces the gender bias.

In the case of Ethiopia, trafficking mostly takes the form of transporting migrants by fraud, deception and different forms of coercion. In this regard, many young girls have become victims of trafficking by illegal agents who claim to have established contacts with employers. According to the International Organization for Migration (IOM), 72 per cent of the Ethiopian surveyed migrants used the services of both illegal and legal employment agents for the process of migration. Of these, 60 per cent used illegal agents, 20 per cent used legal agents, and 20 per cent did not know the status of the agents they used (Messele 2003).

Women's vulnerability has not been limited to trafficking alone but also to violence and violation of their rights upon arrival in the country of destination. It has now become common practice for women migrants to be asked or forced to perform other duties outside of the contract, such as prostitution. Lured by their desire to send remittances to their families and the empty promises of their traffickers, many young migrants now face various forms of persecution in the hands of their 'owners'. Having given up their freedom of movement, they have become vulnerable to physical as well as mental torture. It is reported that many sponsors keep employees' travel documents as a means of guaranteeing continued service (Rifkallal 2003).

Trafficking of women and children in Ethiopia from rural to urban communities is feared to be increasing, but there are no exact numbers to substantiate this flow. Children are trafficked to work as domestic workers, in cottage industries such as weaving, or into prostitution. Both boys (aged 8 to 14) and girls (aged 8 to 24) are trafficked, but the number of girls trafficked is substantially larger than boys. Recruitment generally occurs through facilitators who are family, friends, or trusted community members who work for a broker and receive a commission. Facilitators are trusted by the families and often seen as helping the families by connecting them with a broker and finding opportunities for the children. When a bad situation materializes, the facilitator is not blamed and the broker is often not either, so the situation is repeated within other families in the community (IOM, no year).

One of largest current international migration flows is Ethiopian women migrating to the Middle East as domestic workers, which also often occurs through trafficking. The UN Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children (2009) defines trafficking to include use of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability. In the case of Ethiopian

women going to the Middle East, the initial migration decision is made by their own free will. They are, however, given misinformation regarding the position and circumstances waiting for them in the host country. Numbers of trafficked women are unknown but are estimated to be as large as 130,000 Ethiopian women and children in the Gulf States. The top destinations are Lebanon, Saudi Arabia, Yemen, and the United Arab Emirates.

Women trafficked to the Middle East are generally between 20 -30 years of age, and children as young as 13 are trafficked. The women who leave are living in poverty , and few have completed high school. The majority of women being internationally trafficked are from urban areas, with a large number coming from Addis Ababa. Women and children who migrate to the Middle East will often do so using a tourist visa and claim to be travelling for a religious pilgrimage. In the past they would fly directly from the Addis Ababa airport. Due the establishment of an immigration office at the airport that requires people to show work permits before they leave, it is now more common for people to go to neighboring countries prior to departing. This makes it more difficult for the government to track their citizen's migration.

Ethiopian women working as domestic workers in the Middle East are described as suffering inadequate working conditions and physical and sexual abuse. The study by Anbesse et al. (2009) described how these conditions lead to "social defeat" of the migrant women. From 1999-2005 the Quarantine Office of the Addis Ababa International Airport reported 129 female bodies returned from Jeddah, Dubai, and Beirut. In all cases the cause of death was determined to be suicide. The study conducted by Anbesse et al. (2009) on returnees from the Middle East to Ethiopia arose due to the observations of the number of return migrants seeking

professional psychiatric help. The authors suggest that this is just the tip of the iceberg of mental disorders experienced by female migrants, and it is an area of concern.

Though having bilateral agreements is the best way of ensuring the protection of migrants, they are not easy to secure, mainly due to the unbalanced national interest of the sending and receiving countries. However, efforts are being made at both ends. An Ethiopian embassy has now been established in most of these countries, and the Ethiopian community is also trying to cooperate and make their voices heard. Different governmental and non-governmental organizations using schools and other social forums as entry points are currently undertaking awareness-raising campaigns to make sufficient information available to potential migrants and thus minimize their risks.

Child Trafficking in Ethiopia

It is estimated that each year, tens of thousands of poor, rural children in Ethiopia become victims of child traffickers, who promise them a better life and then sell them to face even greater poverty and suffering. In many cases, the children's horrific journeys begin, and end, at the main bus terminal in the Ethiopian capital, Addis Ababa. Brokers go into the rural areas and then deceive children; tell them that they will take them to big cities where they will have education, better life, and then sort of kidnap them and take them to the next big city where there are bus stations, and then bring them to Addis. But sometimes, arrangements are made with parents. They tell the parents that they could take the child to a city and place them with a good family where they would be cared for. The brokers tell the girls that once they arrive at their destinations, they will be working as maids and nannies. But "buyers" often force many of the girls into prostitution or sexually abuse them at home. To circumvent an Ethiopian law which

regulates issuing passports for children under the age of 18, brokers regularly falsify birth certificates, identity cards, and other documents.

As in most countries, traffickers in Ethiopia make the most money sending victims overseas. Thousands of girls are shipped out each year to such countries as Lebanon, Saudi Arabia, the United Arab Emirates and Yemen, where they are in demand. For each victim, traffickers can earn as much as $800, an enormous sum in a country where many people earn just $100 a year. But The International Organization for Migration says the majority of child trafficking in Ethiopia occurs within its own borders.

Girls work as domestic servants. "Most of them work more than 11 hours a day," he said. "The average pay is about 18 birr a month, which is just a little less than $2. Very few attend school. Even if they attend school, they do not have enough time to do their studying. They are beaten, sexually abused, not by the employers, but by the employer's children. So, it is really bad."

In addition to girls many young boys from rural villages end up in Addis Ababa where they are put to work, weaving popular white Ethiopian dresses called "shemnas." The boys are forced to work more than 10 hours a day and are barely given enough to eat. Those who cannot perform their jobs properly are simply abandoned in the streets.

In recent months, the Ethiopian government has established a national task force with a mandate to protect children and to arrest and prosecute traffickers. In Addis Ababa, non-governmental organizations have teamed up with the local police to find young victims of trafficking and to help reunite them with their families. There are now at least 10 police stations

in different parts of the capital, where a police officer and a social worker cooperate on child trafficking cases.

The consequences of trafficking are not only a social and economic issue, but it is also a health and survival issue. They 18/66 further explain that the victims of trafficking suffer from physical and sexual molestation, particularly rape, ruthless economic exploitation, infection caused by unhealthy life on the streets, and social discriminations. The consequences are not only traumas, loneliness, self-hatred but also serious physical and health disorders, including HIV/AIDS.

In the worst cases, trafficking and the exploitation it involves can cause a child's death, serious illness or permanent injury. Trafficked children may be denied access to doctors and health workers who could report their situation to the authorities. Often children who fall ill are simply turned out onto the streets by their exploiters and left to fend for themselves or in some cases may suffer a worse fate.

Solutions for the victims

Additional support and HIV prevention programs for migrants and domestic workers

The conditions of migration and domestic work put girls at risk of sexual abuse, exploitation, and HIV infection. However, these categories of out-of-school girls are largely ignored by HIV prevention efforts. More programs are needed to provide support and safety to migrant girls and domestic workers, especially social assets, information, services, and protection. Programs targeted to the time of migration—when girls are in transit and when they arrive in urban areas—are also recommended as this represents a point of extreme vulnerability for out-of school girls.

Programs to address exploitation and abuse of domestic workers

A significant number of former domestic workers described previous experiences of sexual abuse in the context of domestic work. It was also widely believed that domestic workers do not talk about such abuse while still in the profession, but only divulge the information after leaving the profession, largely because they rely on employers for accommodations and risk losing accommodations and the job if abuse is reported. Ethiopia has not ratified the Domestic Workers Convention (C189), which calls for support and protection of domestic workers including enforcement of minimum age of employment, a minimum wage for domestic workers, and decent working hours and conditions, among others (ILO 2012). Programs should raise awareness on the rights of domestic workers and actively promote provisions in the convention.

Provide safe and productive livelihoods skills for out-of school girls and women

Out-of-school girls from rural areas are educationally disadvantaged and have limited livelihoods opportunities in urban areas. Support programs should build girls' skills in safe and productive livelihoods, facilitating their exit from unsafe forms of work such as domestic work. Financial literacy and entrepreneurship training can provide out-of-school girls with the skills necessary to transition into safer forms of work, such as petty trade and other small businesses. As well, expanded educational opportunities—including increased access and improvements in quality of education—in both rural and urban areas are important to give girls the grounding necessary to be competitive in the labor force.

Increased attention to trafficking (not just across international borders)

Much attention has been focused in Ethiopia on the international and cross-border migration but considerable number of girls within Ethiopia are victims of deception, false promises, and coercion into domestic work, sex work, or other professions, which is tantamount

to trafficking (USAID 2012). Domestic workers described being promised schooling in the urban areas or well-paying professional jobs, only to fid themselves far away from home and anything familiar, working as domestics. Little attention has been paid to such circumstances in the context of internal migration, and increased programmatic attention to internal trafficking, including the role of brokers who find work for migrant girls, is warranted.

Ethiopian Women migration into Middle East

The July 2015 US Department of State (USDOS) Trafficking in Persons Report notes that many young Ethiopian women migrate into the Middle East for seeking jobs through Djibouti, Egypt, Somalia, Sudan, and Kenya. However, some of these migrants "become stranded and exploited in these transit countries and are subjected to detention, extortion, and severe abuses". The same report also notes: "Increasing numbers of reports describe Ethiopians transported along southern routes towards South Africa, as well as large numbers of Ethiopians who have died in boat accidents crossing the Red Sea to Yemen, many of whom are attempting irregular migration and are vulnerable to trafficking in these onward destinations.

Ethiopian girls are forced into domestic servitude and prostitution in neighboring African countries and in the Middle East. In a November 2015, noted a dramatic increase in both legal and illegal migration of Ethiopian female domestic workers to globalizing cities of the Middle East and Gulf States including Dubai, Beirut, Riyadh, Abu Dhabi, Doha, Sana'a and Cairo where they are policed by their employers, recruiting agencies and by the government regulatory agencies.

The large majority of regular migrants to the Middle East are women. In the past two decades particularly young women have migrated to the Middle East. They respond to the

demand for paid domestic labor among middle and upper middle class families in Lebanon, Kuwait, the United Arab Emirates, and Saudi Arabia where African women have increasingly replaced Asian domestic workers. In an interview, a representative of the Ministry of Labor and Social Affairs (MOLSA) reported that licensed Ethiopian overseas recruitment agencies received 182,000 applications for work in 2012– 2013, a small decrease from the number received in 2011. The Ministry estimated that this represents only 30 to 40 percent of all Ethiopians migrating to the Middle East. The remaining 60 to 70 percent are either trafficked or smuggled with the facilitation of illegal brokers.

When women travel to Lebanon, or other countries like Saudia Arabia, Kuwait, and Qatar, for domestic work, the employer controls the work visa through a system known as kafala, or sponsorship. This is also the policy for foreign laborers in other sectors, like construction. Originally, kafala was part of the tradition of hospitality toward foreigners in the Middle East, when an employer took responsibility for the well-being of a foreigner. Now it is a major contributor to worker exploitation. The employer holds all the power, and the employee has zero options. If a foreign employee complains about work conditions, the employer can threaten deportation. And employees can't leave their employers for better work opportunities since their visas are tied to their employers. They aren't even allowed to leave the country without permission.

Ethiopian women in the Arab States are exposed to occupational safety and health risks, and exhibit mental health problem due to stress and fatigue. Many migrant workers in Yemen and Kuwait say they have been exposed to chemicals and not given the necessary protection. Many Ethiopian migrant domestic workers experience culture shock on arriving in transit countries where they are exposed to different lifestyles and languages (Arabic), which they do

not speak. Many have no privacy or space to accommodate their spiritual, social or familial interests. They are also required to abide by the cultural and religious rules of their employers. Many irregular migrants lead their lives in constant fear of arrest and deportation, face job insecurity, are subject to exaggerated living expenses and are prone to abuse.

Refugee situations in Ethiopia

Refugee influxes in Ethiopia are primarily results of ongoing political and civil unrest as well as recurring natural disasters in neighboring countries. Ethiopia hosts a large population of refugees from many African countries including Somalia, Sudan, Eritrea, Rwanda, Burundi, Angola, Liberia, Djibouti, Uganda, South Africa, and Yemen. However, refugees from Somalia, Sudan, and Eritrea make up the majority. Currently there are a total of nine refugee camps located in the east, west, and northern parts of the country. The main objectives of refugee operations in Ethiopia are:

1) Protection and provision of care and maintenance assistance

2) Promotion of voluntary repatriation

3) Recovery programs including school feeding and environment-focused food for-work programs (Joint Food Assessment Mission 2001).

Somali refugee camps (eastern camps)

Somali refugees began arriving in Ethiopia following the Ogaden war of 1977–8 and again after the fall of the Siyad Barre government in Somalia in 1991 (Joint Food Assessment Mission 2001). The refugees mainly settled amongst their clan members in Ethiopia–Somali land since clan territories span the border between Ethiopia and Somalia.

Since 1997, the eastern programs have mainly focused on repatriation. So far six Somali refugee camps – Hartishiek B, Teferi Ber, Darwonaji, Daror, Rabasso, and Camaboker have been closed with the successful repatriation of 222,033 people (UNHCR and WFP Collaboration Bulletin 2003). Currently, only three camps remain operational, namely Hartishek, Kebrebeyah, and Aisha.

Remittance plays a major role in the lives of refugees in these camps. Prior to the ban of livestock imports from Horn of Africa countries imposed in 1997 by Saudi Arabia and other Gulf countries, the sale of livestock had served as a reliable source of income. However, with the continued ban, and devaluation of Somali and Somaliland shillings, remittance has taken the lead in contributing to refugees' income.

It is believed that there are Ethiopians in these refugee centers. Many Ethiopian ethnic Somalis move into the camp due to recurrent drought and insecurity. This is especially true for Ethiopian–Somali returnees who were repatriated between 1991–3. Due to very limited economic opportunities in the area, the returnees usually join the camps to get access to food and other assistance (Ambroso 2002)

Sudanese refugee camps (western camps)

Most of the Sudanese refugees arrived in Ethiopia in the early 1980s. New arrivals continue to flow into the country due to continued conflict in their country. The refugee population in Ethiopia reached its peak of more than 300,000 in 1991. The number has now reduced substantially, and currently stands at 90,806 (WFP Monthly Food Requirements March 2004). Pugnido is the largest camp, hosting about 35 per cent of current Sudanese refugees (see Table 3). In 2002, ethnic clashes within the camps resulted in the death and displacement of

many refugees. Clashes between the Anuak and Nuer tribes as well as other clashes between the northern and southern Sudanese have become common in the Pugnido, Bonga, and Sherkole camps.

Agriculture, petty trading, and remittance play a major role in making up the livelihood of refugees in these camps. Although selected refugees have benefited from the seeds and farming tools distributed by UNHCR and ARRA, lack of arable land has limited refugees' opportunities to become self-reliant.

Eritrean refugee camp (northern camp)

There are over 6,700 Eritrean refuges in the northern camp. These refugees consist of ethnic Kunamas who fled the country in May 2000 and an increasing number who continue to flow to Ethiopia following the Ethio-Eritrean war in 1998. With very limited access to land and livestock, refugees have been forced to survive on meagre resources. Land is especially a problem in this area as the camp is located near the town of Shiraro, which is very close to the border with Eritrea. As is the case with other camps, refugees receive food and other assistance through WFP, ARRA and UNHCR.

Policies and Programs Regarding Ethiopian Migration

Migration polices in Ethiopia are implemented by the Government of Ethiopia, at the African Union level, and through the International Organization for Migration (IOM).

African Union

Ethiopia is a member state of the Africa Union and thus a participant of the Joint Africa-EU Declaration on Migration and Development. This Declaration states that signatories will "Commit to a partnership between countries of origin, transit and destination to better manage

migration in a comprehensive, holistic and balanced manner, in a spirit of shared responsibility and cooperation". The Declaration provides guidance in the areas of migration and development; migration management challenges; peace and security; human resources and brain drain; concern for human rights and the well-being of the individual; sharing best practices; regular migration opportunities; illegal or irregular migration, and; protection of refugees.

On 22 October 2009 the African Union passed the „African Union Convention for the Protection of Internally Displaced Persons in Africa" known as the Kampala Convention, of which Ethiopia was a signatory. The international migration community hailed this as a major step forward in protection for internally displaced persons. The Kampala Convention is based on the United Nations Guiding Principles on Internal Displacement and seeks protection of the human rights of the internally displaced by the state.

International Organization for Migration Mission in Ethiopia

The International Organization for Migration (IOM) mission to Ethiopia has an active role in facilitating migration in Ethiopia. The IOM runs the following specific programs:

- Movement, Emergency and Post-crisis Migration Management – provides emergency assistance to flood victims and the internally displaced, and prepare s refugees prior to resettlement in third countries.
- Migration Health- provides health assessments for refugees for resettlement and for visa applications.
- Migration and Development- works with the Diaspora to support Government of Ethiopia's Development goals.
- Regulating Migration- Counter-trafficking program that includes: counseling service for migrants, potential migrants, returnees and their families; basic assistance, training and

counseling to victims of trafficking; and an information, education and communication (IEC) campaign among potential migrants, high school students and the society at large to create awareness of trafficking.

- ❖ Facilitating Migration- works with the Government of Ethiopia to strengthen border control.
- ❖ Migration Research- seeks to build capacity in research, data processing and analysis on federalism, peace-building, and conflict management for the Regional Affairs Section of the Ministry of Federal Affairs.
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The IOM in Ethiopia has done critical research on trafficking in Ethiopia that has created an understanding of how people are trafficked and the migration routes utilized to exit Ethiopia. In addition, the mission in Ethiopia provides essential services to return migrants. One study of return migrants indicated that returnees look to the IOM for support and want to see its continuance.

Migration legislation and policies seem more advanced and comprehensive in Ethiopia compared to most of the other focus countries. Existing legislation regulates entry, stay, employment, naturalization and departure (including deportation) as well as the rules, procedures, and responsible authorities for issuing travel documents, visas, and work permits for regular migrants, refugees and asylum seekers in Ethiopia. The Refugee Proclamation provides for rules regarding asylum applications and procedures and defines rights and obligations of

refugees and asylum seekers. There are also possibilities for irregular migrants to become legal residents and special rights and privileges exist for foreign nationals of Ethiopian origin to contribute to Ethiopia's development.

According to the US Department of State (2016), the Ethiopian government is also making significant efforts to combat human trafficking. Ethiopian law prohibits human smuggling and trafficking, defines high penalties for non-compliance (fines of up to USD 19,500 and even the death penalty in severe cases. The Government of Ethiopia, in cooperation with IOM, actively tries to prevent irregular migration including human trafficking and smuggling through awareness raising campaigns.

Gaps

While the Ethiopian government seems to have an advanced understanding of the challenges and potentials of migration, some gaps remain: The Ethiopian government seems rather dependent on civil society organizations and international organizations like IOM in providing assistance to vulnerable return migrants. Accordingly, it is recommended that government capacities and enforcement mechanisms are improved. Ethiopian authorities are for instance not aware of the crucial differences between human smuggling and trafficking and fail to address internal dimensions of human smuggling and trafficking in Ethiopia. In addition, existing policies and legislation do not consider gendered dimensions of migration.

Regarding the protection of Ethiopian migrants abroad, existing laws do not seem sufficient, especially for domestic workers, which is why they should be strengthened, for instance through further negotiations of bilateral labor agreements. Return migrants should receive enhanced support for reintegration. Refugees living in Ethiopia have limited livelihood and employment

opportunities which can cause onward mobility. Therefore, it is recommended to improve local integration of refugees and to expand resettlement opportunities.

Chapter Four: Social work approaches to Practice with immigrants and refugees

This chapter examines the human rights and citizenship rights approaches, ethnic-sensitive and culturally competent approaches and preventive approaches for analysis as well as practice with immigrants and refugees.

The human rights approach establishes a supranational frame for practice with immigrants and, in particular, with refugees. As an idea, human right is one of the most powerful in contemporary discourse. Universal human rights constitutes a supranational instrument that articulates the basic protections and standards of treatment to which all persons, on the very basis of their humanity, are entitled. When individuals must escape life-threatening situations of repression and persecution in their own countries, they can claim protection on the basis of the violation of their basic human rights. Refugee protection is extended by the international regime, which functions through the organized operations of its participating states and international organizations. The international protection that is extended includes arrangements for refugees' resettlement in safe countries. Social work with refugee clients and groups is one phase of the process of international protection. While settlement challenges become uppermost in a tangible way in the new home society, the configuration of events leading up to settlement and conditions that continue in the country of origin will have implications for the way refugee individuals, families and communities set about the tasks of settlement. The movement of refugees and asylum seekers reflect the patterns of international and civil political upheaval and conflict across the globe.

The citizenship rights approach was created for its own time and contingencies in post-world war II Britain. The societal thrust of the idea, its basic principles and the simplicity of the model have made it a generic policy tool that is often used in policy science and policy-making as a reference frame when conceptualizing the scope and emphases of initiatives and measures to promote citizen welfare. Citizenship rights set out the types of relations which the state upholds with its citizens, 'fishing out' the substantive dimensions of the relationship. In settlement work with newer citizens, these ideas can convey the range and types of connections and obligations that bind the state to its citizens, including its newer citizens.

The ethnic-sensitive and cultural competence approaches are well established in professional practice. It has become accepted in the newer models of immigrant incorporation that individuals have the right to maintain valued aspects of their own culture. Social work applies the principle of respect for the client and client constituency's values and culture-based characteristics, which can be seen at the same time as a positive resource for settlement and social life in general.

The thrust of 'prevention' in social work has been defied in broad terms covering three angles: preventing problems from occurring; preventing these from becoming worse or escalating; and preventing such situations from recurring. This broad perspective is not entirely functional as it makes for overlap with other approaches and, in a sense, dilutes the concept.

The Human Rights and Citizenship Rights Approaches

The declaration of human rights consists of four crucial notions: the basic right to human dignity; civil and political rights; economic, social and cultural rights; and solidarity rights.

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Human rights are meant to be an articulation of universal human values and standards across societies and polities. In addition to the Universal declaration of human rights, rights have been endorsed in a number of other human rights declarations, treaties and conventions. Rights provide parameters of the perceived good for human beings at global and at national or citizen level. They are thus an important standard in the context of migration. Settlement and integration practice is embedded in the ethos of these fundamental rights and freedoms. The value base adopted by social work is consistent with universal human rights.

Human Rights

Human rights embody standards of conduct for relations between legitimate authority and individuals. Their function is to limit excesses or abuses of state power. As Brysk (2005) states, the human rights tradition represents a necessary and continuing struggle to limit repression instigated by states. By shielding individuals and collectivities from abuses, they constitute a way of intervening in situations of human vulnerability and danger.

Human rights were established after the excesses of World War II as a supranational instrument for limiting state power. They carry implications of a binding nature for individual states, collectivities, institutions and individuals within the state. It is incumbent upon states, their institutions and the members of the polity to strive to secure their universal and effective recognition and observance.

Regional and national frameworks of legislation and monitoring mechanisms constitute the regional and the state-level instruments for providing for citizens more extensive protection from abuses or infringements. The European convention on human rights and Fundamental Freedoms and the European court of human rights, the American convention on human rights and the African charter on human and People's rights are examples of regional level instruments.

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Refugee protection is a human rights issue. The violations of human rights occurring and perpetrated during periods of repression, internal conflicts and wars give rise to forced migration and refugee situations. Conditions of persecution and danger to life force people to seek safety in other locations, or refuge in other countries.The circumstances of displacement vary in different political and geopolitical contexts. Human rights abuses, displacement and uprooting give rise to flight and asylum seeking as the sole alternative for survival. The restoration of social order and security in the country of origin is invariably a gradual and very complex process, which makes the possibility of return for most refugees a remote one.

Operating at supranational level, the international regime and its organizations, such as the United Nations high commissioner for refugees (UNHCR), organize activities to guarantee security to person's fleeing persecution and repression in their own countries. Refugees can be resettled in neighboring countries of the region when this is possible and feasible. Alternatively, they are resettled in so-called third countries which, under the auspices of the UNHCR, undertake to receive refugees and make provisions for their settlement. In the country of reception and settlement, the refugee is under the protection of the national legislation and practice in that country.

In his work on the link between human rights and refugee protection, kjaerum (2002) emphasizes the contribution made to refugee protection advocacy by international human rights bodies such as amnesty international. He considers that such regular monitoring mechanisms for publicizing and tackling human rights abuses are a positive trend, especially in countries where the national instruments and guarantees have not been articulated in legislation and practice. Non-governmental organizations (NGOs) and advocacy groups often also carry responsibility for

attending to the infringements that have occurred before the individual has received rights of residence and settlement in a receiving country.

States vary to some degree in the manner in which they categorize status for those individuals who arrive in the context of involuntary or forced migration and are allowed to reside. The categorization of humanitarian migrants reflects consideration of the following factors or a combination of them:

- Particular circumstances of flight, such as persecution, immediate danger to life and other factors which fit into the established criteria of 'refugee' under the Geneva Convention.
- Flight from general and more widespread conditions of danger, for example, the zones of turmoil and pervasive conflict in civil war. Such individuals, and generally large groups of them, are in 'refugee-like' situations, and in need of protection.
- The existence and evidence of clear 'humanitarian reasons'. For example, the individual's application for asylum has been years in the processing phase, and there is evidence of some binding tie or ties to the society from which asylum is being sought.
- Arrival in the context of family reunification programs, as in the case of the dependants or close kin of refugees. The right to family reunification has been extended by some states also to those who have arrived in refugee like situations.

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Human rights and social work are inextricably linked. Refugee protection and settlement is one clear example of the link between human rights and social work. The wide significance of human rights as an approach for the profession is pointed out by Ife (2001) and Skegg (2005), who recommend using human rights as central analytic and practice frames for the profession. Ife (2001) argues that human rights can provide social workers with a moral basis for their practice, both at the level of day-to-day work with clients, and also in other areas such as policy advocacy and activism. He sees human rights as having the capacity to link varying social work roles into a unified and holistic view of practice.

As pointed out by social work scholars and teachers, social work values and guiding principles are consonant with basic human rights. Sheafor and horejsi (2000), state that the belief that every individual has certain basic rights is central to social work. Social justice rests on the belief that every human being is of intrinsic value, which in itself need not be earned or proven. Individuals all have a right to be treated with fairness and respect, to be protected from abuse and exploitation, and to be granted the opportunity of having a family, a basic education, meaningful work, and access to essential health care and social services.

kothari (1999) brings out aspects of the wider instrumental use of human rights by citizens. For communities and individuals struggling for the means to meet basic needs and to be represented at a political level, human rights instruments can provide a standard at which to aim, while for civil society groups, they represent a set of rights to be claimed. kothari (1999) points out that human rights instruments are underpinned by the basic principles of non-discrimination, equality, self determination, and the right to political participation. it follows that a forthright and comprehensive approach to human rights would involve critical thinking on government responsibility and would provide benchmarks for interventions and affirmative tasks in all

sectors of society.

Citizenship Rights

Settlement and integration can be understood as the implementation of social citizenship for immigrant and refugee groups who are newer citizen groups in the society. As a system of policy and principles for effecting equality and welfare in the citizenry, it is also highly pertinent to the conditions of settling groups. In social citizenship, social work fids a mode to address the challenges of the integration portfolio. Many societies of settlement, moreover, situate and conceptualize the pursuit of equality and citizen well-being in a frame of social citizenship. On the other hand, this system of policy has to be put in place and implemented directly or indirectly by the state. As an undertaking and commitment with wide implications, social citizenship needs to be supported and legitimized by a base of solidarity in the citizenry. looking at how it might be possible for social work to proceed in its effort to link the concerns of immigrants into the national agenda, Lorenz (1998, 263) states that 'social work methods are geared towards creating the conditions for citizenship as a means of establishing mutually negotiated rights and obligations as the "non-essentialist" basis for solidarity'.

On the one hand, adapting a social citizenship approach would be a more viable course than that of conceptualizing and promoting immigrant interests through ethnification processes and projects, or working through a nation-state solidarity perspective and thrust. On the other hand, the nature of citizenship overall, according to Lorenz (2006), is defined by the everyday practice of citizenship between citizens and state officials, clients and professionals, and claimants and service providers. Lorenz (2006, 78) proposes that it is at this point that the political dimension of social work comes to bear much more than in campaigning and being explicitly politically active. He argues that the exclusion of minorities is not an outcome of

migration processes, but of processes of social construction and definition which can cause individuals to find themselves on the wrong side of a divide without ever having changed location.

Citizenship, from a lay perspective, is a formal and binary variable that distinguishes between the categories of aliens and naturalized immigrants. Distinctions are made, for example, between models of ethnic citizenship that give preference to ancestry and hence to the nationality of parents and grandparents, and models of civic citizenship which employ the place of birth criterion that confers citizenship to children born in their territory without regard to the nationality of their parents. Many countries feature a mixture of both models, for example, the Us, Canada, Israel and Germany. France is an example of a country that uses the civic citizenship model.

Citizenship has subsequently come to embody substantial dimensions referring to rights and duties as aspects of membership within the specific political community to which the citizen belongs. Rights and duties thus derive from status and membership in the nation. The evolution of these 'thicker' concepts of 'social citizenship' and 'citizenship rights' is closely associated with their prominent proponent T.H. Marshall. According to Marshall (1950, 14), citizenship is 'a status bestowed on those who are full members of a community. All who possess the status are equal with respect to the rights and duties with which the status is endowed.' Baubock (1991, 28) elaborates on the concept, defining citizenship as a 'set of rights, exercised by the individuals who hold the rights, equal for all citizens, and universally distributed within a political community, as well as a corresponding set of institutions guaranteeing these rights'. Citizenship thus implies institutional arrangements in a political system, for underpinning a particular political status held by individuals.

Citizenship was shaped as a tool for redressing the inequalities of social class and based on the principle of equality. In the social citizenship relation between the state and the citizen, the state functions as *a guarantor of rights*. The purpose was to address social inequality by having the state formally recognize specific areas of rights to which citizens are entitled and to which they can lay *claims*. From a policy perspective, therefore, citizenship rights are a blueprint or a system of guidelines for creating and guaranteeing conditions that promote greater social equality and well-being in the society.

The idea of citizenship rights underpinned much of social policy building in Britain in the post-war period, when the process was closely linked to the debate over welfare state capitalism. Marshall's (1963) model set out a typology of **civil, political and social rights**, the development of which he ascribed to the eighteenth, nineteenth and twentieth century's respectively.

Civil rights comprise those rights that are necessary for individual freedom– liberty of person, freedom of speech, thought and faith, the right to own property and to conclude valid contracts, and the right to justice. The institutions which are closely associated with the establishment of these rights are the civil and criminal courts of justice.

Political rights, according to Marshall (1963), refer to the right to participate in an exercise of political power, either as a member of a body invested with political authority or as an elector of such a body. These rights refer, in the main, to seeking and holding political office and to voting. Parliament and local elective bodies are institutions closely connected with the implementation and exercise, of these rights. After the franchise was extended and opportunities for political participation opened up, Marshall's concept of political citizenship was expanded by scholars to include freedom of association and speech.

Freedom of speech refers to the right to express opinions and ideas without hindrance, and especially without fear of punishment. Liberals hold that the free interchange of ideas, when not violating the rights of others or leading to predictable or avoidable harm, is basic to democracy and resistance to tyranny, as well as important for progress and improvement in the society. Freedom of speech cannot be an absolute principle. For some refugee groups, the restoration of their right to freedom of speech is one of the immediately experienced positive features in settlement.

Social rights were set out in very broad terms, as ranging from economic welfare and security to the right to share fully in the social heritage and to be able to live in accordance with the standards prevailing in the society. The institutions seen as most closely connected with social rights are the educational system and social services.

This concept is ambitiously pitched but less precisely articulated, and social policy-makers and scholars have had to work within its constraints. As Reisman (2005) observes, social rights are under-explained in Marshall's model, which means that the interpretation of the breadth and content of social rights is devolved to policy-makers and legislators. Social rights are, moreover, very much grounded in context. They are resource-constrained, and their profile ultimately takes shape subject to consensus at decision-making level. Foweraker and Landman (1997) argue that while civil and political rights are universal and amenable to formal expression in the rule of law, 'social rights' are fiscally constricted and require distributional decisions, and therefore they are best described not as equal and universal rights but as 'conditional opportunities'.

Citizenship rights or social citizenship rights are embodied at national level in states' constitutions, laws and policies. States, however, vary as to how the principles of citizenship

rights are articulated in policy. There is also great variation in how policies, once made, are actually implemented in practice. Some are simply left at the formal level. Regardless of variations in different contexts, the declaration and formalization of such rights in legislation and policy constitute guarantees which the state extends to its citizens, with the implication that they will be implemented at different levels of practice. Social citizenship implies a relationship of responsibility between the state and its citizens, who individually are bearers of rights. The nature and extent of the guarantees of social citizenship depend on the moral choices that are made when shaping legislation. Another decisive factor is the allocation arrangements for the requisite structural and institutional infrastructure and the resources necessary for implementation. When rights are not implemented, we understand them as not having proceeded beyond the stage of *nominal* rights.

Originally focused on social class inequalities, the citizenship rights frame can be used as a reference against which other patterns or types of inequality can be charted and analyzed. Nyamu-Musembi (2004) suggests that citizenship should be investigated from the perspective of how the exercise of rights in everyday experience is affected by factors such as gender, ethnicity, and caste and kinship structure. Individuals might be restricted from exercising rights fully because of gender or ethnic background. They might be on the periphery of the labor market, for example, or outside of educational institutions, especially at higher levels. The discussion of rights necessarily includes consideration of the impediments that obstruct individuals from exercising rights in different spheres of social activity. Thus the existence of marginality, vulnerability and disadvantage is not compatible with the idea of full and equal membership in the society. Rights are potentially instruments of empowerment for citizens. if individuals are not able to exercise them in practice, their membership is correspondingly diminished.

Political, civil and social rights are not exclusive domains, but are closely interlinked. For example, civil rights to seek legal redress are weak if a citizen does not have the resources to pay for legal services. Individuals might access employment but not be upwardly mobile because of artificial barriers that indirectly screen out minority group members. Being debarred in a de facto sense from participating as a full and equal member of society can have far reaching ramifications for an individual's life chances and for eventual positioning in society.

Young (1990) has observed that rights refer to 'doing' more than they relate to 'having', and to social relationships that enable or constrain action. Against the matrix of citizenship rights it is possible to identify those areas and levels of activity in society where newer citizens can participate fully. The particular areas in which blockages exist are targets for different types of interventions aimed at opening up access to all groups in the citizenry. Formal equality of rights can be present alongside great inequality in actual conditions, demonstrating the difference between formal rights and real choices. Discussion of opportunity and choice should be balanced by examination of the ways in which participatory choices are constrained by social factors and patterns. The lack of a base of requisite social resources can signify that individuals are not able to benefit from legal or formal rights.

While citizenship rights guarantee a certain level and quality of living for the citizenry, some groups who reside within the borders of the country do not enjoy access to rights. Those who hold entitlements are demarcated sharply from those who do not. Persons with asylum seeking status, for example, do not hold entitlements but can be granted some level of minimal benefits. Brubaker (1992) notes that citizenship is not only a vehicle for participation and integration, but can at the same time constitute an instrument of social closure and exclusion. The dynamics of social closure are inherent in the instituted process of citizenship as they are

also in the systems of nationhood. Yet citizenship is not static as a concept or policy system. The debate is a continuing one over the principles by which the rights of citizenship should be extended. A central issue is over whether those who desire rights or who reside within the borders of the country should be considered as full members, or should this be reserved only for those who belong on the basis of having been born in the country or of having fulfilled lengthy residence requirements.

Scrutiny of the integration processes in different societies suggests, on one hand, that the more developed the systems of rights and entitlements, the more tightly the lines of eligibility can be defied between the eligible and the ineligible. The state's immigration and integration policies, which are themselves products of political processes, are decisive factors in defining citizenship and social citizenship boundaries.

Civil rights are concerned with the implementation of just arrangements and with the principles of equality. Political rights enable members of the society to participate as subjects in decision-making on matters directly concerning their own conditions. Citizenship rights on the whole reinforce the idea that parity should characterize the participatory process of groups in the society. For instance, the ethnic community organizations in Canada have identified three major principles that underpin the integration thrust. These are access, equity and representation. Access refers to the openness of society and its institutions to all, including non-majority groups and individuals. Equity calls for fair practices in public administration, in hiring and in other critical spheres of activity where gate-keeping mechanisms can lead to inequality and discriminatory patterns of action. Representation is achieved when immigrants are participating widely in the full range of roles and responsibilities in the society, and are able to pursue and attain, on a par with others, different social and occupational positions and levels in society.

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Conditions of disadvantage that develop over time, such as the segmented labor market (clustering of immigrants in low-paid and low-skilled sectors), closing off higher levels of employment through the operation of glass ceilings and other forms of artificial barriers, tell of the inability of individuals to exercise citizenship rights fully, a situation leading to their consequent non-representation or low representation in valued positions and spaces.

Settlement countries with a high level of economic development have often expanded social service and welfare systems. it becomes more common for needs to be addressed from a social rights-based principle, or at least from an equality of access approach, even when policies do not articulate 'rights' as such. While progress in the area of social rights is important, the ability of immigrants to exercise and avail themselves of rights in the civil and political spheres is critically important for working towards equitable conditions in areas such as the labor market, about which social rights are vague. The parameters of settlement and integration practice extend into all the areas of citizenship rights. Since settlement is an encompassing challenge involving wide engagement and interface in many societal spheres, developing practice approaches to promote participation in economic, social, cultural and civic/political life would work toward a better fit between the settlement portfolio and the actual parameters of settlement challenges.

The citizenship rights approach brings to the settlement field a robust policy dimension to balance the humanitarian and morally based arguments which surround refugee settlement issues. Valuable as the latter are, they can invite the conflation of equity with issues of charity and humanitarianism. Additionally, regardless of the degree to which basic citizenship rights are articulated in national policy, it is possible to use the model as a matrix for scrutinizing the range, coverage and role of particular mechanisms in addressing well-being/welfare among citizens. The frame of social citizenship is comprehensive and suitable for conceptualizing

and charting the scope of settlement service mechanisms in the civil, political and social rights areas. It also provides a reference point for determining the scope of state responsibility.

Social citizenship can also serve as a structure within which to analyze and develop central aspects of national policy, legislation and programs. Rights can establish an accepted baseline which the state deems to be its level of responsibility for citizen well-being. Existing gaps and inequalities could be identified for requisite interventions and measures. Proactive measures would work toward strengthening the pre-conditions for equal citizenship.

Since the exercise of rights among immigrants might be hindered in varied ways, it is imperative for immigrants to build the social resources which might be lacking to them, such as those of information, social capital and qualifications. Yeoh, willis and abdul khader Fakri (1999, 210) observe that the 'range of administrative policies and bureaucratic procedures' in which citizenship rights are embedded are structures which differentiate easily 'between those "within" and those "without". Immigrants are the actors on whose shoulders also falls the task of redefining and shaping the terms of their own citizenship. Thus social citizenship is not only about a status, but about involvement and participation, a process of involvement and bringing about change. Citizenship must be an active condition of struggling to make rights real.

It should be recognized that the pursuit of rights is part of the portfolio of human service institutions and agencies where, for example, social workers (who are part of the administrative structure) would have access to opportunities for promoting rights through administrative channels. this provides an alternative to confrontational and often contentious processes in courts, which often lead to unsatisfactory outcomes.

In general, rights have tended to be much more clearly specified than duties. It is possible that the citizenship rights discourse resonates to some degree with the human rights discourse, in

which the aspect of inherent rights is clearly of central weight. Moreover, the administration of equality, as a pillar of citizenship rights, would not benefit from strong connections to the conditionalities of corresponding duties, as the workfare issue has demonstrated. Nonetheless, the thoughtful comodification of the social contribution of immigrants to the society could be a counterforce to the negative debate. The idea of duties being conceptualized as the province of both individuals and social collectivities is yet to be explored.

Ethnic-sensitive and culturally Competent Approaches

The concept and term 'ethnic-sensitive social work practice' was originally introduced by Devore and Schlesinger (1981). Ethnic-sensitive and culturally competent social work has brought to the field the realization that a specialized body of knowledge and skills is necessary to work with people from ethnic, cultural and racial backgrounds that differ from their own. This area of practice with clients of different cultural backgrounds is referred to as ethnic-sensitive, culturally competent or cross-cultural social work. Each can be attributed a slightly different emphasis as indicated by the descriptor. These approaches converge on core emphases around the understanding and valorization of the different cultural backgrounds of clients as the basis of effective, high quality and respectful interventions.

It is essential for practitioners to be self-aware and to understand the client's culture, values, belief systems, traditions and world view. Lum (1992) suggests that, in contact and relationship building, the practitioner should distinguish between the etic and emic goals of the client. Etic goals are derived from the assumption that all human beings are alike in some important respects and have certain priorities and values in common. Emic goals can be understood as those that derive from the client's own cultural background. We can readily

appreciate that insight into emic goals would make for greater authenticity in interventions, as well as reinforcing the principles of self-determination and respect.

Green (1982; 1995) proposes ethnic competence as including:

- Awareness of one's own cultural limitations
- Openness to cultural difference
- A client-oriented, systematic learning style with the worker as learner
- Appropriate utilization of cultural resources
- Acknowledgement of the cultural integrity of other people's culture and acceptance of a multitude of life ways.

Cultural competence is reflected in programs and work environments by respect for the beliefs, world views, behaviors and customs of different client groups and colleagues of other ethno cultural backgrounds. In so doing, it incorporates these values at the level of policy, administration and practice. Cultural competence is thus located within the context of the multiple levels of social work practice and service provision.

Culturally competent practice is congruent with a variety of communities and ways of life. Thus the capacity for valuing differences contrasts with an ethnocentric approach (using one's own culture as the standard or measurement of others), or being culturally encapsulated. Practitioners using this approach would give value to the diversity of strengths in settling groups and be able to engage these client-based resources. While culturally competent practice shapes responses to particular features of cultures, anti-racist approaches primarily address oppression related to race. at present, anti-oppressive practice is a term more commonly used in the UK to include anti-racism as well as other forms of discrimination, based, for example, on age, sexual

orientation or disability.

O'melia and Miley (2002) emphasize the importance of contextual social work practice and of taking environments into account in empowering clients. They state that, for culturally competent practice, settlement practitioners would need to know more about the social environments and contexts of their clients' migration experiences. Taking this idea further into the operationalization stage. In addition, Fong (2001) states that cultural competence also entails knowledge of the indigenous interventions of the client system and being able to use these in planning and implementing services. His interpretation introduces a substantial dimension to ethnic-sensitive approaches, suggesting that knowledge possessed by settling communities would be valuable to the development of settlement social work approaches. This question has also been studied by leonard (1997) who argues that the profession–client relationship should take a dialogical rather than an authoritarian form, and that social workers and consumers should work together in the construction of alternative forms of knowledge.

Davies (1991) considers being able to work with the subtle nuances of inter and intra cultural relations as one skill set in working effectively with a multicultural clientele. Indeed skills in intercultural relations are good currency not only in micro and mezzo level work but are also vital in the societal or national level arena of ethnic relations, including majority/minority relations. This skill set is part of the expertise in human relations and relationship building which is one of the distinguishing features of social work

Rogers (1995) has noted that the emphasis on ethnically sensitive and cross cultural approaches in the Canadian setting did not include a position on topics of racism, sexism, classism or homophobia, nor was an anti-discriminatory or anti-oppressive stance taken. The cross-cultural strategies contributed to a serious examination of the barriers, obstacles and

subsequent strategies for working effectively across difference, but did not purport to challenge the structural and systemic nature of oppression. In the same Vein, Gamble and Weil (1995) express concern that culturally appropriate services should reflect a resilience based orientation, requiring practitioners to open up client opportunities and seek to ensure that a client has an equitable distribution of community and societal resources. These observations can help to draw an analytic distinction between culturally competent approaches and more structural methodologies in practice.

Preventive Approaches

The thrust of 'prevention' in social work has been defied in broad terms covering three angles: preventing problems from occurring; preventing these from becoming worse or escalating; and preventing such situations from recurring. This broad perspective is not entirely functional as it makes for overlap with other approaches and, in a sense, dilutes the concept. Prevention in the first sense – engaging in actions that would reduce the incidence of problems and adverse situations – would be a more distinct starting point. The challenges in implementing prevention programs have been related to the difficulties of identifying appropriate target populations without labeling or singling out particular individuals for services, in designing effective intervention programs, and in evaluating program effectiveness.

The early identification of problems that are related to transition difficulties, acculturation and settlement issues is critical. Due to circumstances in the communities such as language barriers, the reluctance of many individuals to seek out formal services, and also the initial lack of strong social support networks, the input of workers of immigrant background with access to communities could be critical. Having persons from the settling groups working on the staff of the main settlement service system would invigorate the linkage into families and communities

and foster timely recognition of potential problem areas. a strong outreach function of settlement practice would also serve to bridge the distance between communities and the formal services.

At the macro-level, tardiness in creating and implementing non-discriminatory mechanisms in legislation and in institutional practice means that much effort needs to be expended in reactive measures. a proactive approach to integration would include policy frames and mechanisms which, from the outset, are geared to promoting positive outcomes of access, for example, to areas in higher education. Preventative work can thus be implemented through direct programs as well as through social policies. They can often be targeted at wider populations, and are closely tied to the pursuit of change. Preventative approaches can be integrated across the different areas of practice.

Other Social Work Theories and Approaches

Critical Social Work

Critical social work is situated within the critical social science paradigm and is informed by the body of critical social theory or critical theory. The conflict perspective on society is a distinct feature of this branch of social theory, built on the idea that social problems arise out of the conflictual relations between social groups. Critical theory is driven by its interest in systems of oppression and in those who are oppressed. The goal of critical social theory is to move society to a state of liberation and freedom from domination by addressing and removing existing exploitation, inequality and oppression.

A main concern of critical theory is with issues of unfreedom and freedom in social relations. Such situations are reflected in power discrepancies and differential control of resource and privilege that sustain oppressive and unjust systems of social relations. The persistent quality of oppression takes place through the internalization of dominant–subordinate relations. This

phenomenon is also related to Tilly's (1998) concept of durable inequality that is sustained through processes of emulation and adaptation.

Critical social theory encompasses the critique of traditional or mainstream social theory, and of existing social and political institutions and practices. Another facet of social theory is the imperative that critique should lead on to the conceptualization of viable alternatives, and to the implementation of change strategies. Thus the link between social theory and political practice is its defining characteristic. Critical theory has a practical aim of bringing about change for a more just society (Leonard 1990). The practical mission of critical social theory is the translation of its developed understandings of domination, exploitation and oppression into a political (anti-oppressive) practice of social transformation to free society from these phenomena. Post-colonial theory, liberation theology and Freire's (1970) pedagogy of the oppressed constitute different strands in a group of critical social theories.

Critical theory thus differs from conventional social science, as it carries analytic understandings forward into action modes, the critical preliminaries of which are consciousness-raising and ownership by the actual groups themselves of the initiatives and actions to address the targeted unsatisfactory structural arrangements. Critical social work practice approaches include Marxist social work, feminist social work, radical social work, structural social work, anti-racist social work, anti-oppressive social work and anti-discriminatory social work. The critical social science paradigm is well suited as an overarching frame to facilitate the scrutiny of prevailing approaches to settlement in both policy and human service areas.

Critical social theory offers a frame for analyzing conditions of systemic-level and institutional-level exclusionary patterns which affect integration processes negatively. It extends a clear call for the revisiting of the field to identify goal displacement processes that take place as

the profession becomes established within the powerful institutional structures of the public sector. The appraisal and monitoring of existing social citizenship arrangements that might be sustaining unequal outcomes for immigrant groups (in contradiction to their original intent) are also important.

Analysis directed to structure-based causes underpinning the persistence of disadvantage and inequality is very salient in the settlement field. In highly organized settlement societies, the newest citizens meet arrangements and established practices that have been largely shaped through gradual and incremental social processes. Settlement practitioners seek understanding of the root causes of oppression and the location of these within the social and institutional fabric in order to intervene with change strategies. Such initiatives need to go deeper than the level of distributive justice in order to achieve sustainable 'improvement' in client situations, by forging positive actions to bring about actual conditions for the exercise of full citizenship.

On the other hand, Critical social work sends a strong message to settlement practice to investigate the structural and institutional environment in order to identify critical factors which give rise to, or are associated with, some of the difficulties and constraints that inhibit citizens, including newer citizens, from taking part in full and satisfying roles in different spheres of social life. Critical social work approaches turn the focus onto institutional structures and systems of which we are a part, and furnish the tools for critical appraisal of oppressive procedures and practices which might unwittingly have worked their way into the system. The negative consequences of oppressive processes are the weakening of the citizenship relation; increase in power asymmetry between institutional bodies and the citizen; and loss of efficacy and quality in service.

Different strands of critical social work were focused upon different cleavage lines of

oppression and power differential, ranging from the class-focused perspective of radical social work to the institution-based oppression focus in anti-oppressive practice. It is possible to trace the critical traditions of social work from early radical critique using Marxist analysis, through feminist and structural developments, to the perspective based on critical theory and postmodern perspectives.

Critical social work, with its strands of structural and radical approaches, calls for settlement workers to direct their perspective to the social environment of settlement and the social structures and institutions in which are lodged root causes of many ongoing social problems. In addition, Critical social work would direct the change initiatives in social work and settlement practice to address barriers and other mechanisms in the environment in order to create the social conditions in which settling groups can exercise social citizenship fully. Anti-oppressive social work brings out for attention in the public space overt as well as covert mechanisms that put groups at a disadvantage. This approach is useful when analyzing the features of resistance in social systems which, when carried on even into second generation cohorts, have socially excluding consequences.

Radical Social Work

Grounded in class-based analyses of social injustices, radical social work approaches held that service users' problems were directly linked to social structures, and did not arise out of clients' personal histories, inherent attributes or shortcomings. Inequality and oppression came to be recognized as having structural antecedents, and as lodged in prevailing societal institutions, policies and values. This period marked a turning point as social workers started to adopt more active roles in pressure groups, giving up the long held principle that professional practice should be politically neutral, and that ethical practice was based on the principle of the separation of

politics and practice. it was accepted that social work practice has its roots in politics and the consequences of politics, regardless of the intentions and consciousness of practitioners. If social workers were to assume a position of neutrality, this in itself would constitute a political act in support of the status quo.

Radical practice advocates for social change argued that the capacity for changing and transforming the social order is possessed by people themselves. In radical social work, an emphasis on power-sharing with clients comes to the fore. importance is given to alliances that can be formed from the outset between workers and clients in the pursuit of more equitable relations and a redistribution of power to include those who lack power. Radical practice calls for developing critical consciousness toward practice, and a re-appraisal of conventional social work approaches which aim to help people adjust to and cope with the status quo. It implies re-orientation of practice principles, as well as theoretical and philosophical perspectives.

In the 1970s, structural social work extended the radical social work focus of injustice from class-based to all forms of oppression. it brought out the fact that different forms of oppression are mutually reinforcing and overlapping. This perspective is similar to the concept of structural disadvantage.

Anti-racism became identified with black perspectives and for designating the term 'black' as an inclusive category for persons of color who is affected by racism. The analytical adequacy of the term 'black' to subsume diverse experiences of discrimination across minority and non-white groups in Britain was heavily critiqued and challenged. Stanfild and Dennis (1993) observe that reified categories such as black and white served to reproduce traditional racial stereotypes rather than facilitate adequate data collection. Macey and Moxon (1996) state that social work literature on anti-racism tended to oversimplify the extent and nature of the

myriad influences needing to be addressed, including high levels of poverty, inequality, competition and widespread, violent racism. From another perspective, Williams (1999) points to the significance of gains made through the efforts of anti-racist activists, using the argument that it has now become possible to problematize the anti-racist struggle, to understand the constraints of institutional change, to confirm strategies for mobilization, and to acknowledge the great personal costs to many 'black' people that this voyage has entailed.

Anti-racism is acknowledged as having made an impact on the quality of service for service users. It has brought a particular aspect of discrimination into the public arena, and presented a challenge to the established institutions. Anti-racist practice has been drawn into, or at least strongly connected with, anti-oppressive practice that has a wider and more inclusive focus on oppressions.

Anti-oppressive practice is defined by Dominelli (1994) as: a form of social work practice which addresses social divisions and structural inequalities in the work that is done with people whether they are users ('clients') or workers. Anti-oppressive practice (AOP) aims to provide more appropriate and sensitive services by responding to people's needs regardless of their social status. AOP embodies a person centered philosophy; an egalitarian value system concerned with reducing the deleterious effects of structural inequalities upon people's lives; a methodology focusing on both process and outcome; and a way of structuring relationships between individuals that aims to empower users by reducing the negative effects of social hierarchies on their interaction and the work they do together.

Practitioners who adopt an anti-oppressive approach consciously seek to be aware of and to avoid reinforcing inequality in worker–client relationships arising out of the power differential based on the practitioners' power position and close affiliation to institutional power. Workers'

awareness of the social divisions and structural inequalities that affect the lives of clients helps them to avoid becoming themselves agents of oppression and reproducing oppressive relationship patterns. Such awareness also contributes to the quality and efficacy of the working relationship.

In order to arrive at an understanding of how oppression is practiced Foucault (1977) states that it is necessary for us to go beyond thinking of oppression as the conscious and intentional acts of one group against another, or the exercise of tyranny by a ruling group. Oppression is found in areas of social life such as education, public administration, health and social services delivery. Inequality is often systemic and complex, while people who perpetrate it may have no idea that by following certain time-honored ways of doing things, they are actually sustaining unjust practices. Thompson (1997) states that inequality; discrimination and oppression are largely sustained by ideology, the power of ideas. If we are not aware of the subtle workings of ideology, we are likely to find ourselves practicing in ways that unwittingly reinforce existing power relations and thereby maintain the status quo with its inherent inequalities.

Chapter Five: Social work practice with immigrants and refugees

Social work practice with immigrants and refugees takes into consideration the factors associated with voluntary and forced immigration. For many, the immigration process is characterized by trauma, grief, and isolation. Social workers empower individuals, families, and communities to successfully resettle in a new country and to rebuild meaningful and productive lives. Social workers support initiatives that foster more welcoming communities for new arrivals. Social workers need to be skilled in cross-cultural care and leadership that supports the mental health and well-being of immigrants across the lifespan.

Handout for the course migration, refugee and social work practice

Nations are becoming increasingly diverse and social workers will find themselves working with immigrants and refugees, their families and their communities in many professional settings, both domestically and internationally. Refugees and immigrants have unique needs and challenges, which can be effectively addressed by social workers who are knowledgeable, sensitive, and responsive to their needs.

The roles of social workers towards immigrants and refugees

Despite the many positive contributions to their host community, migrants including refugees and asylum seekers can present a plethora of needs to the society in which they try to resettle. These can include mental health concerns such as Post Traumatic Stress Disorder (PTSD); socio-economic concerns such as a lack of housing, education or work; and legal needs such as personal documentation (UNCHR, 2012b). Therefore, this section will seek to summarize these issues and provide an overview of the role of social workers in helping forced migrants within these three major areas of concern: health, socio-economic and legal matters.

Health concerns and the role of social workers

Immigrants and refugees have been identified as vulnerable population that that has high risk for poor health. Therefore, social work with members of this population must address their health status and health care needs. Whether social workers are employed in health care settings or other settings that serve immigrants and refugees, they should be familiar with the unique health issues of this population, and with appropriate interventions.

Subpopulations with unique health issues

Subpopulations of immigrants and refugees have particularly unique health issues that are

different from the health issues of the general immigrant and refugee population. These subpopulations are especially women and elderly people.

Women

Immigrant and refugee women are at risk of not receiving adequate prenatal care due to the health care barriers discussed earlier. Additionally, in many cultures prenatal care is not believed to be necessary unless there is some overt problem with the pregnancy. Further, women may be reluctant to seek prenatal care because health care providers, may be culturally unacceptable, particularly if the health care provider is male. Immigrant and refugee women are also at risk for infectious diseases and nutritional deficiencies that may affect pregnancy. These problems may be a function of their current living conditions as well as conditions in their country of origin.

Immigrant women have encountered multiple barriers when desiring to use contraception. Some have faced sanctions from pronatalist governments while others have been forcibly sterilized or coerced into contraception by governments attempting to dramatically impact population growth. Immigrant women have been subjected to spousal or societal abuse for attempting to regulate their fertility. Many have been unable to maintain contraception due to the inability to obtain resupplies or adequate medical care for complications. Others have sustained unintended pregnancies from lack of knowledge about reproductive anatomy and physiology or the mechanism of action of the contraceptive method. Health care providers counseling immigrant women on fertility regulation will need to explore past methods used and results to adequately assess the appropriateness of contraceptive methods requested or advocated.

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Elderly people

Elderly people are more likely than younger people to experience chronic or terminal illness, disability, and the need for long-term care. Elderly immigrants and refugees, particularly those who came to the U.S. when they were already elderly, are likely to be socially isolated, have low English ability, have much greater identification and familiarity with their culture of origin than with the host culture, and have a high degree of dependence upon their adult children. Therefore, all of the issues discussed above, such as health care access, traditional health beliefs and health practices, family issues, and ethical issues, become even more salient in the provision of health care for elderly immigrants and refugees. Further, immigrants and refugees facing the end of their lives often have unique psychosocial needs, such as coming to terms with the loss of their homeland and the likelihood that they will never return. All of these issues must be considered in the context of providing health care for this population.

Social work practices in health care

Social work in health care to immigrants and refugees takes place within the broader context of health care social work in general. Thus, it is first necessary to have a basic understanding of this context before addressing the specific needs of immigrants and refugees. Social work in health care is defined as "a form of practice that occurs in hospitals and other health care settings that facilitates good health, prevention of illness, and aids physically ill clients and their families to resolve the social and psychological problems related to disease and illness". Social work in health care entails a broad range of roles, functions, and tasks at the macro, mezzo, and micro levels.

Macro practices

The discussion of the health and health care issues of immigrants and refugees began

with the problems of health care access and differential health status. These are macro level issues; consequently, they require macro level social work interventions.

Community need assessment: as the first step in macro practice, social workers need to identify the specific health care access problems and differential health status issues that impact the immigrants and refugees in the local community. Various community needs assessment methods can be employed, such as surveys, key informant interviews, observations, structured groups such as focus groups, public forums, archival research i.e., using existing sources of public data such as vital statistics, and rates-under-treatment e.g., using hospital or clinic records to assess treatment rates for various health problems. The community needs assessment is developed to answer questions such as the following:

- what health problems are prevalent among immigrants and refugees in the local community?
- What are the existing service gaps and service duplications?
- What health care resources are available in the community to address the above-identified problems etc?

Community consultation, policy and program planning: In addition to advocacy, social workers should engage in consultation with community members and policy and program planning to develop services to meet the health and health care needs of immigrants and refugees in their community. Community-level policy and program planning should address preventive, screening, treatment, and support programs.

Community health education: the other macro-level social work practice strategy that social workers should employ is community health education. Community-level health education aims to improve health status by promoting healthy behaviors and changing those factors that negatively affect the health of a community's residents. Community-level interventions are

directed at populations rather than individuals. Community-level education programs can be used to increase immigrants' and refugees' awareness of health problems for which the specific population is at high risk; increase awareness of available health care resources and eligibility requirements; increase awareness and use of preventive, screening, and treatment services; and modify health-related behaviors such as diet, exercise, tobacco use, and safe sex practices. Community education interventions, or public information programs, may include working with print and broadcast media, producing educational materials, hotlines, and special events. "Public information programs craft and deliver data-driven and consumer-based messages and strategies to target audiences". They are intended to:

- Raise awareness
- Increase knowledge
- Refute myths and misconceptions
- Influence attitudes and social norms etc

Mezzo practice

mezzo-level social work practice in health care for immigrants and refugees involves organizational activities within the worker's health care agency to improve the agency's effectiveness in serving the immigrants and refugees in the local community. These organizational activities include providing consultation to agency administrators on how to enhance service delivery; assisting the agency in recognizing client needs and developing new or improved services and programs; assisting the agency in continuous quality improvement to effectively meet client needs; and serving as a liaison to the agency on behalf of the client. The purpose of mezzo-level social work practice for immigrant and refugee health care should be to assist organizations to implement these best practices.

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Micro practice

Micro social work practice entails direct service delivery to individual clients. Micro practice entails many separate tasks. These can be summarized into three categories: case management, health education and counseling, and psychosocial treatment.

Case management: There is an increased need for and importance of case management in the contemporary health care system. Case management is defined as the process of planning, organizing, coordinating, and monitoring the services and resources needed to respond to an individual's health care needs. Case management is particularly important in social work with immigrants and refugees since they are often unfamiliar with available services and programs, and may not have the necessary skills or resources to access them. Effective case management requires social workers to have knowledge of community services and programs, to have good working relationships with workers in the referral agencies, and to be assertive in following through on referrals. Since it can sometimes be difficult to find services and programs that provide a perfect fit to a client's needs, effective case managers also need skills in compromise and conflict resolution. Effective case managers also have the capacity to deal with emergency situations and to connect clients to needed services quickly.

Health education and counseling: Health care environment involves an increased emphasis on health promotion and preventive intervention, as stated earlier. This is achieved in part through the macro-level intervention of community education as discussed above, and in part through micro-level health education and counseling. Health education and counseling is a service delivered directly to individuals, families, and small groups. Its purpose is to assist "individuals to become cognizant of what factors are important to maintaining their own health and wellness; to help communicate needed information that will assist the individual in making needed

changes; assist individuals in using this information to develop self-help skills that can empower them to address health needs; and assist individuals to gain access to the techniques or technology that can help them in meeting their needs".

Psychological treatment: The other micro social work intervention in health care is psychosocial treatment, or direct clinical counseling. The purpose of such treatment is to help clients and families cope with and adapt to illness, and to address psychosocial issues that impact on health, such as "interpersonal conflicts, psychological and behavior problems, dissatisfaction with social relations, difficulties in role performance, problems of social transition, problems in decision making, problems with formal organizations, and cultural conflicts".

Mental health concerns and the role of social workers

Refugees and immigrants are at risk of developing mental health problems due to the unique stressors experienced during the pre-migration and departure, transit, and resettlement stages of the migration process. Each stage of the migration process entails unique stressors. The pre-migration and departure stage entails the loss of family members, friends, home, and the familiar environment. Additionally, for refugees, this stage often involves traumatic experiences such as war, famine, violence, rape, imprisonment, and torture, witnessing violent death of family members, as well as discrimination, and other forms of persecution within their homeland. For refugees, departure is often unplanned, hasty, chaotic, and dangerous.

The transit stage is usually not overly stressful for legal immigrants, but is for refugees and illegal immigrants. Refugees frequently face dangerous conditions during transit such as being victims or witnesses of violence, or physical deprivation such as starvation, dehydration, hypothermia, sun exposure, or risk of death such as by drowning. Refugees may also spend

lengthy periods in refugee camps that are often overcrowded with poor sanitary conditions, and where the refugees' future is uncertain. For illegal immigrants, transit often entails dangerous border crossings by land or water, and exploitation or violence by smugglers.

The resettlement stage entails a host of new stressors as migrants attempt to come to terms with their losses and to adapt to life in the new country. The losses that must be faced include the loss of family, friends, possessions, and familiar surroundings, as noted above, as well as loss of status in society. Loss of status refers to the fact that immigrants and refugees often have a lower social and occupational status in the new country than they did in the country of origin. The stresses of adaptation include language problems, employment problems, social isolation, stress of modernization and industrialization, stress related to legal status, family conflict, role changes, and discrimination, racism, and xenophobia from members of the host society.

It has been widely recognized that in the area of mental health there are two issues faced by all forced migrants: trauma and loss. Trauma has been experienced by all forced migrants in one way or another; the difference between cases is in the length of time, how much, and what kind of trauma they have experienced. The forced migration process itself may be traumatic for individuals, with the trauma stemming from the deep sense of loss that they experience.

There are different types of loss and forced migrants may experience some, all, or few of them. These include, Material loss refers to the physical, familiar environment left behind, and encompasses the home or any other physical assets that the individuals may have possessed in the home country. Refugees, asylum seekers and IDPs lose their homes, their communities, their jobs, and are often forced into poverty, which can be detrimental to their mental health and well-

being. At the emotional level, Galambos (2005) and Palmer (2007) mention that refugees, asylum seekers, or IDPs may experience the loss of family members, friends, long-standing social contacts, and their overall social support and community. Galambos (2005) adds that a cultural loss is also experienced; specifically, the loss of established social norms and values. In addition, there are unique psychosocial problems, such as extreme anger, that characterize the experience of these individuals or those who are secondary victims to the loss.

Other mental health issues faced by forced migrants include a wide range of presentations of Post-Traumatic Stress Disorder (PTSD), major depression often caused by the sense of loss, suicidal thoughts and suicides, anxiety disorders stemming from the trauma experienced, sleep disturbances, impaired concentration and loss of memory due to the traumatic events that preceded the flight or during the fleeing process itself, community and family stigma faced due to the loss of the original socio-economic status, a lowering in the individuals' standards of living, and a sense of "giving up" on facing the issues that caused the migration in the first place. Additionally, in refugee situations, individuals face safety issues with later implications for mental health. In refugee camps, women and girls are often exposed to more gender-based violence and are more likely to experience depression and post-traumatic stress than men.

Professionals in the human services field specify that individuals who experienced forced migration need long-term recovery mental health interventions such as group, individual, and family counseling, cognitive behavioral therapy, and learning relaxation techniques, as well as a psychosocial education of the host community. Taking a holistic approach by incorporating social and political factors will help to further improve forced migrants' quality of life across geographical locations and settings. By providing for these basic needs, especially in the areas of

safety, education, health care, counseling, and most importantly the provision of psychosocial support, the overall well-being of the individuals might be improved.

Social workers play key roles in addressing the mental health issues of forced migrants in a variety of settings. In Jordan, for example, many school counselors lack basic knowledge regarding Iraqi refugee children behavioral needs; in these cases, social workers are called to become educators to the teachers and counselors, imparting best practices for addressing the specific needs of this population. Research shows that a majority of the Iraqi refugees in Jordan come from urban areas and struggle with the trauma and loss, as well as new stressors which impact individual and family lives, such as behavioral problems in children, depression and anxiety, domestic violence, and parental relationships altered by the immigration process.

The macro practice such as community needs assessment, policy and program advocacy, community consultation and policy and program planning, and community health education are directly relevant and applicable to mental health as well. As with physical health, these approaches are aimed at increasing immigrants' and refugees' access to mental health services and preventing mental health problems through community education. In regard to the latter goal, there is less empirical knowledge thus far about prevention of mental health problems than prevention of health problems, particularly in regard to community-based prevention.

Consequently, macro interventions should be targeted at reducing those risk factors during each stage of the migration process. For example, to reduce the risk of mental health problems among refugees in the pre migration and departure stage, social workers should engage in advocacy and activism at the international level to pressure governments to respect human rights. In the transit stage, for example, various services should be provided in refugee camps both to improve living conditions in the camps and to prepare refugees for the stressors of the

resettlement stage.

The mezzo practice strategies on health are also directly relevant and applicable to mental health. These strategies of interdisciplinary collaboration and organizational development are aimed at enhancing agencies' effectiveness in serving refugees and immigrants. At the micro level, best practices include appropriate assessment techniques and consideration of relevant issues, including the use of traditional healers; cultural differences and role preparation; language problems and the use of interpreters; the use of psychotropic medications; and empirical knowledge about treatment effectiveness. Best practice interventions for acculturative stress are case management, supportive counseling, information and skills training, and crisis intervention. Best practice interventions for depression, anxiety, post traumatic stress disorder, and substance abuse are cognitive and behavioral therapies, and interpersonal psychotherapy in the case of depression.

Socio-Economic concerns and the role of social workers

Not only do refugees often suffer from mental health issues such as PTSD, depression, or anxiety, but they also struggle with socio-economic issues. Forced migrants often have limited or no access to health care, welfare, or social services in the host or transitional countries (George, 2012). In the United States, for example, asylum seekers are ineligible for government social services. Instead they must depend on private social service agencies and charitable organizations for meeting their basic needs: food, shelter, clothing, or money for transportation. Additionally, asylum seekers are ineligible for governmental aid for housing, cash assistance, work authorization, and health insurance. In Jordan, where refugees are considered "guests" or "visitors," there are no explicit policies to address the specific needs of this population. In

Kenya, refugees and asylum seekers must spend much of their financial resources and time in order to register with the appropriate authorities and acquire the legal documentation that will allow them to seek employment and gain access to other resources (Anderson, 2012).

Within the global context, most international social workers are found working with non-governmental organizations (NGOs) to address these issues and provide planning for and implementation of assistance programs. Therefore, social workers have major roles to play in providing public awareness, advocating for resources and education, community organizing, and planning and delivering peace and reconciliation programs planning and delivery. Specifically, it is recommended that social workers be knowledgeable about the available services and in-country/third-country resettlement options while providing culturally appropriate interventions that address and respect the individuals' right to self-determination and are aligned with the refugee/forced migrant community values.

The social and economic situation can have negative effects on the dignity of forced migrants and may be very humiliating, affecting all levels of functioning and emotional well-being. Many refugees and asylum seekers may find that they are obliged to live as second-class residents, with limited privileges, rights, freedoms, and benefits, until they receive their refugee status from the host country. From the early days of research in the different areas of forced migration, it has been recommended that NGOs as well as governmental agencies provide specialized training for refugees and asylum seekers. These services should include: training on micro-entrepreneurial or job skills; strategies for providing balanced nutrition on a limited budget; guidance on financial strategies and the legal system; methods on integrating with the host community; safe and unsafe health practices, especially relating to children and women's health; peace education and reconciliation to build social capital; and generally resolving

differences between the old and the new cultures. In addition, NGOs must assist in addressing the gender specific issues of women, who often become heads of households and thus must support their families; programs that address empowerment and human rights, as well as ensure women's access to resources, provide key interventions to this special population.

NGOs in particular hold keys to addressing most socio-economic issues faced by forced migrants. Scholarly literature shows that it is advantageous for NGOs to implement outreach programs to encourage displaced people, whether in their own country or an international context, to seek assistance. This way, the NGO can become a venue for providing emotional support, facilitating referrals for health care, social services, and protection. In addition, NGOs can ensure that individuals have access to social reintegration programs provided by other NGOs or governmental organizations and programs such as vocational training, income generation projects, or established communities of interest such as refugees support groups.

Research also shows that access to education is a determining factor in successful resettlement; by providing refugee children and adolescents with education, they are granted a sense of continuity, of achievement, and friendship/companionship. It is recommended that NGOs provide cultural programming, including advocating on behalf of refugees to a host country's institutions such as schools, police, etc. Also, NGOs should help celebrate and organize religious and other meaningful activities for both the displaced population and the host community so that they build bridges across the cultural environments. Such activities may assist in the fast integration of migrants and immigrants while preserving their original cultural heritage. Within the field of the sociology of forced migration there is a wide recognition that there is a strong relationship between violence, forced migration, and social transformation; thus

social and economic issues must be addressed to aid in the process of resettlement in the mainstream culture.

It is important to recognize that socio-economic issues are not exclusive to refugees and asylum seekers; internally displaced persons (IDP) encounter many of the same challenges after being forced to relocate within the borders of their own countries. By 2009, Colombia was internationally recognized as having the largest number of IDPs in Latin America. Due to the specific contexts that influence forced migration, many internally displaced people were not prepared to migrate, but fled the presenting armed conflict without resources or specific plans for relocation. Moreover, many IDPs came from a rural background, with few transferable skills into the urban areas of resettlement. Lack of access to resources, lack of knowledge about resources, and lack of employment and proper housing all contributed to the socio-economic issues faced by IDPs. Social workers have an ethical mandate to address social and economic justice issues (NASW, 2008), therefore placing them in a position to advocate for resources, provide education and training to IDPs, and assist in the process of returning to the place of origin post-conflict, or resettlement at the reception site through building community and social networks.

Legal Issues and Social Work's Position

In addition to socio-economic issues, George (2012) points to several aspects that forced migrants may face in the host country, as they relate to their legal status, temporary or permanent. First, it is recognized that in most countries, the process of resettlement may take a long time, during which the immigrants may not have any access to governmental or settlement assistance. Another issue faced by those who hurriedly flee persecution or violence is that they may be missing important personal documents that prove their identity or education: documents such as birth certificates, marriage certificates, educational diplomas, and even passports, as

oftentimes refugees use false names or documentation to be able to escape in emergency situations (UNHCR, 2012).

Additionally, in order to qualify for legal documents, refugees and asylum seekers must show proof of the reasons they left their country of origin; the abuse experienced there can be very hard to prove as personal accounts are tainted by PTSD, anxiety disorders, memory loss due to trauma experienced, etc. Physical evidence, witness accounts, or other documentation of abuse may be very difficult to produce or conserve during the immigration process. This may, in turn, impede the completion of the resettlement process, since asylum seekers and refugees may not be able to prove the persecution experienced in their country of origin. Furthermore, research has shown that there is a stigma associated with the mobility of these individuals.

Castles (2012) also brings the distinction between the attitudes toward higher skilled professionals' immigration, sometimes termed as "professional mobility," versus the attitudes toward perceived lower-class, lower-skilled individuals which are marginalized and labeled "immigrants" no matter how dire the circumstances that caused the move . This distinction is most visible when forced migrants are facing the legal system. When looking at the issues faced by refugees, asylum seekers, IDPs, and returnees, we must be aware that there is no short or easy answer that will "cure" all these issues. The answers are most often long term interventions at all the above-mentioned levels.

To secure forced migrants' human rights and a dignified standard of living in the host country, it is recommended that they should be granted legal status – temporary or permanent, depending on the individual circumstances (International Journal of Refugee Law, 2006). Social workers have a specific role to play in raising awareness regarding the legal needs of refugees,

asylum seekers, IDPs and returnees. They must advocate for a stable social environment and access to employment, health, and other resources through legalizing the status of forcibly displaced people in their transition or resettlement country. In addition, as evidenced by a study conducted in Kenya, social workers should mediate between NGOs and UNHCR to promote a streamlined legal process that is accessible to the specific population of interest, and is provided in close geographical proximity to the areas where refugees and displaced people reside.

When analyzing the legal needs of Iraqi refugees to different countries in the Middle East, it is important to recognize several aspects: research shows that most Iraqi refugees in Syria were largely well-educated, with the most pressing issue being that of access to medical care (Harper, 2008). Iraqi refugees in Jordan were shown to have arrived as family units, with the poorest families being those with female heads of household – either as single mothers, one of other wives of the same man, or as widows, due to lack of access to employment for the women. From a legal perspective, even though refugees are considered visitors in Jordan without specific policies addressing their needs, as of 2007 Jordan has allowed refugee children to attend public schools, a major win for international organizations advocating for refugee children's rights in that country. The situation of refugees in Lebanon, however, is very different: research shows that most Iraqi refugees entered the country illegally, and therefore lack any legal documentation for staying and accessing employment and education. The same study showed that more than half of the respondents felt unsafe in Lebanon due to their legal status.

Grace (2013), reports on the situation of the Zigula who took refuge in Tanzania during the conflict in Sudan. Through the "Intra-African Refugee Resettlement Project," the Tanzanian government recognized Zigula refugees as having a local ancestry and provided individuals with citizenship through autochthony, or their ancestral links to the local area (Grace, 2013).

However, in this case, even while having a legally recognized status, the Zigula still lived in the Chogo refugee camp, experienced dire poverty without access to safe water or medical care, and were relegated to a "second-class citizen" position, experiencing marginalization and stigma in the larger community. The case of the Zigula refugees in Tanzania is an example of how social workers can advocate for and provide education to the local community on how to integrate refugees and assist in the resettlement process through community building and social integration networks.

In addition to recommending short term solutions for assisting refugees, asylum seekers, and IDPs with accessing much-needed resources, integrating locally, or resettling those vulnerable populations for whom no other solution is feasible, UNHCR proposes another long-term solution that includes voluntary repatriation whenever possible and deemed safe. Repatriation processes, as well as returning to the place of origin for IDPs, may seem like feasible solutions; however, many returnees, upon arriving home, find themselves in socio-economic situations that are actually more difficult. Such circumstances are often due to lack of documentation regarding their original property, which then impedes land restitution, or to a lack of social networks to assist in the rebuilding processes. It is important to recognize the importance of advocacy in favor of return policies that would provide for individuals and families who want to return to their place of origin as well as for those who want to remain at the reception site in the case of IDPs, or third country resettlement in the case of refugees.

Overall, best practices should include ecological perspectives that emphasize the significance of social and economic justice values without discounting the clients' cultural norms and social understandings. There are numerous avenues through which social work practitioners can help shape policy regarding services and resources for forced migrants. Of the most

prominent, social workers should get involved in advocacy and policy change on behalf of refugees, asylum seekers, IDPs and returnees who may not be entitled to services, or lack access to them due to their circumstances. As evidenced in the case of Jordan's allowing refugee children to attend their public schools, international and local advocacy plays an important role in social change and assistance provisions to forced migrants.

Though there has been ample research in the past few years dealing with the experience of forced migrants, there is still a pressing need for further applied research on how social service providers can best respond to these individuals in ways that incorporate cultural competency, and on evidence-based practices. It is of utmost importance to identify key diagnostic concepts and tests that may need more culturally sensitive criteria to be applicable to forced migrants and that may help better diagnose individuals from various cultural backgrounds. Additionally, there is a pressing need for research that addresses administrative and leadership issues, and includes community organizing to help with long term sustainment of programs for refugees, asylum seekers, IDPs, and returnees (UNHCR, 2012).

In the context of today's global village, world influences and population movements, it is of paramount importance for social workers, as well as other professionals, to know the issues faced by forced migrants, and to understand challenges and celebrate successes in the developing field of forced migration. Refugees, asylum seekers, internally displaced persons, and returnees are all vulnerable to the nuances of the resettlement process, including but not limited to emotional issues, socio-economic issues, and legal issues. It is therefore clear that an organized response following best practices must include culturally competent services, advocacy, and thoroughly supported community integration.

Handout for the course migration, refugee and social work practice

International Protection System

Human beings have migrated since the earliest societies. The first migrants were tribal people in search of food, water and resources. They were not yet refugees or asylum seekers; they were mere gatherers or hunters who began exploring new lands to settle. The land, provided for much of their basic needs and so on, "territory became associated with property". Conflicts emerged in order to gain or protect one's territory, just like governments were created to organize and defend this very territory. In those early years, governments instituted laws and policies for security reasons in order to guard their natural resources. Not much has changed since then. The migration regulations that exist today were also introduced to enforce security throughout countries, as well as to fight terrorism or illegal traffic of people, drugs or weapons. But what happens should governments fail to protect their citizens and if people become displaced for any reason? In such a case, they become refugees, asylum seekers, stateless or internally displaced persons.

Migrant rights are human rights; therefore, countries must ensure that these rights should be respected not just on paper but in practice. This implies developing fair national migration policies and signing international instruments such as the Migrant Convention to protect migrants and their Families, as well as helping to establish fair international cooperation policies on migration. It also implies setting up a system for monitoring and implementing policies and including avenues for redress when rights have not been respected.

A common concern among the international community is to what extent the human rights of migrants in general and the most vulnerable in particular are protected. Women, trafficked persons and people in irregular situations are the migrant groups most likely to face

human rights violations. Especially, women are more likely to experience deprivation, hardship, discrimination and physical, sexual and verbal abuse when traveling as migrants. They are also more likely to be exploited and become victims of human trafficking. At the same time, once they arrive in the destination country, female migrants may have a more difficult time integrating, face more marginalization and have a more difficult time entering the labor market. This means they may have less access to employment, social security and health programs compared to male migrants. Women are also more vulnerable if their legal residence is tied to their relationship with a citizen.

According to ILO Migrants are often relegated to the "Three D" – Dirty, Dangerous, and Degrading jobs that national workers reject or are not available for. In addition, many migrants work in precarious and unprotected conditions in the growing informal economy. In recognition of the actual and potential of discrimination that migrants face, the United Nations has a number of conventions and instruments intended to protect the rights of migrants internationally. Some of the most important are:

A. 1949 Migration for Employment Convention (No. 97), International Labor Organization (ILO)
B. 1975 Migrant Workers (Supplementary Provisions) Convention (No. 143), ILO
C. 1990, International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families
D. 2000 Palermo Protocols on human trafficking and Smuggling: Governments agreed on two protocols that set standards to address trafficking and smuggling

what is an International Convention?

International Conventions set up a framework for international cooperation on

common issues. States who sign and ratify the conventions are agreeing to their principles and to their implementation. Conventions only become international law when they are signed and ratified by enough states; more precisely, when the legislative branch of a government incorporates the Convention into its national laws. However, there is much debate about the usefulness of international conventions sometimes countries targeted by conventions refuse to sign them and even those who do, don't necessarily respect them in practice. A main point of debate is to what extent international conventions interfere with national policies. But in fact, international conventions are not intended to replace national policies but rather to complement or provide guidelines for framing national policies.

Protection of refugees

Under international law, refugees are individuals who:

- Are outside their country of nationality or habitual residence;
- Have a well-founded fear of persecution because of their race, religion, nationality, membership in a particular social group or political opinion; and
- Are unable or unwilling to avail them to the protection of that country, or to return there, for fear of persecution.

The protection that the international community extends to refugees is a response to the specific needs of people who have good reason to fear that their own governments cannot or will not safeguard their rights. It provides a temporary substitute for national protection, until

refugees can either return to their country of origin or form a new and durable relationship with a government that will protect them as permanent legal residents or citizens. Above all, international protection is meant to prevent refugees from being returned against their will to a place where they reasonably fear being persecuted.

The normal means of international protection is the institution of asylum, by which refugees gain access to the territory of a state that, will accord them the same civil and economic rights as other legal residents, without discrimination. This includes such key elements of national protection as physical security (guaranteed as best the state can through military and police protection), access to the courts in case asylums are attacked or their rights are violated, and protection against economic exploitation.

Obviously, the capacity of countries of asylum to deliver these protections varies, but the international system seeks to ensure that a refugee is no worse off than the citizen or legal migrant in the country of asylum. UNHCR and other protection advocates also work to ensure that refugees are allowed to escape from danger and gain access to asylum. This internationally agreed system of protection has provided safety to many millions of refugees in the last half-century.

A strong record on international protection arises from three factors: access to protection, quality of protection, and respect for the principle of non- refoulement. Hosting refugees in large numbers places a considerable burden on the country of asylum. States have been most willing to shoulder this refugee burden when they have had a motive for doing so beyond devotion to refugee protection: support for the political cause in which the refugees are embroiled, sympathy

for displaced co-ethnics or co-religionists, a desire to score political points at an adversary's expense, or a need for human resources.

There are significant legal and institutional challenges to ensuring the provision of protection to refugees, IDPs and other forced migrants. The meaning of protection itself has been the subject of considerable debate in recent years. UNHCR and other international organizations have emphasized the need for protection to extend beyond the recognition of civil and political rights to encompass access to sustainable livelihoods, although states have refused to accept this rationale for what they call irregular secondary migration. Recent developments in the asylum policies of EU and other Northern states and the Common European Asylum System, for example, have been repeatedly criticized by advocacy organizations for their incompatibility with refugees' rights. There is an urgent need to build a wider consensus on what constitutes protection not only in practice but also in legal and normative terms.

United Nations High Commission for Refugees (UNHCR)

The first refugees abandoned their homes due to religious persecution or conflicts that emerged in their societies. But the highest number of refugees ever recorded, was produced during and after the two world wars. This led to the necessity of creating a structure that could help these people. In the 1950s, the United Nations High Commissioner for Refugees was established with its headquarters in Geneva, Switzerland and replacing the previous refugee agencies that existed under the League of Nations. Its mandate was to provide refugees with international protection, as well as to seek permanent solutions for the problem of refugees by assisting governments and private organizations to facilitate the voluntary repatriation of such refugees, or their assimilation within new national communities. For its contribution in the field

of human rights, the UNHCR has been conferred the Nobel Peace Prize twice, in 1954 and in 1981.

The UNHCR, in collaboration with various bodies/ partners such as government agencies, non-government organizations and volunteers, carries out, among others, the following activities:

- to provide assistance for refugees and asylum seekers in a variety of areas such as healthcare, education, shelter, counseling and other welfare needs;
- to carry out detention monitoring and intervention;
- to provide legal representation in court for offences under the Immigration Act;
- to support long-term solutions for refugees, such as resettlement in countries willing to accept them.