Resilience, Faith, and Social Supports among Migrants & Refugees from Central America and Mexico

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Four waves of interviews over 9 years

- **Wave 1** – Primarily migrants from the 2007-2013 Drug Wars in Mexico – focus on PTSD, anxiety & depression

- **Wave 2** – Mixture of migrants & refugees from Mexico and Central America – focus on resilience

- **Wave 3** – Mixture of migrants & refugees from Mexico and Central America – focus on social supports and culture

- **Wave 4** – Mixture of migrants & refugees from Mexico and Central America - focus on religiosity, faith, social supports & quality of life
Discussion

• Why are migrants fleeing Mexico and the Northern Triangle countries of Central America?
Background & Significance

Intra-Country Violence

Has been problematic in Mexico for 12 years and more recently in El Salvador, Honduras and Guatemala, resulting in:

- Death
- Criminal victimization
- Stress, anxiety and depression
- Injury
- Family separation
- Loss of income & occupation
- Individual & family trauma
- Migration – internal & external

Yet resilience and strengths are evident
Experiences associated with violence

• Witnessing or experiencing:
  – Threat to life or limb
  – Severe physical harm
  – Torture
  – Loss of a loved one
  – Forced disappearance
  – Forced separation from family
  – Abduction/Kidnapping
Central America’s Violent Northern Triangle

- Guatemala, El Salvador & Honduras
- 10% of the populations of these countries have fled the region’s violence, extortion & crime
- 2.7 million in US
- 100,000 unaccompanied minors
- Massive detention in US
- Huge ongoing deportation
Migration

**Push Factors**
- Violence & threats to personal safety & integrity
- Criminal victimization – extortion, assault, robbery, forced conscription, kidnapping, arson, etc.
- High unemployment & low wages
- State corruption & impunity
- Desperation & extreme poverty

**Pull Factors**
- Social stability & economic opportunity
- Family & friends
- Migrant trust networks
- Informal employment
- Possibility of asylum
- Perceived sense of safety
- Hope & Faith
Central America’s Violent Northern Triangle

- Gang-related violence
- Among the highest homicide rates in the world
- Extortion
  - Salvadorans pay $390 million/yr.
  - Hondurans pay $200 million/yr.
  - Guatemalans pay $61 million/yr
- Police/state Corruption
- Transshipment of narcotics
- Legacy of US foreign policy - civil wars 1970 to 1992
- **MS-13 Mara Salvatrucha** (Founded in LA - many of whom were deported from US) others were guerillas and soldiers in the civil wars.
Contributing Factors to Refugee Mental Health

Pre-migration
- Trauma exposure
- Loss of family or friend
- Forced migration
- Planned move or emergency evacuation
- Abduction, torture, rape
- Extortion
- Arson
- Imprisonment
Contributing Factors to Refugee Mental Health

During Migration
- Loss of social status & support
- Deprivation of food, water, & shelter
- Exploitation
- Sexual assault
- Imprisonment
- La Bestia
La Bestia

- Assault
- Bribery
- Extortion
- Trafficking
- Rape
- Forced sex work
- Exposure to elements
- Fall hazards
Contributing Factors to Refugee Mental Health

**Post-migration**
- Discrimination
- Poverty
- Social isolation
- Homelessness
- Lack of health care access
- Fear of deportation
- Anxiety about family left at home
- Acculturative stress
- Mistreatment by federal immigration authorities
- Family & child separation

**Discussion**
- *What border enforcement policies and procedures are affecting migrants and refugees at the border?*
Mental Health Sequelæ

• Depression
  – Dose-response effects

• Anxiety

• Post Traumatic Stress
  – Number of traumatic exposures

• High rates of disability, chronic pain, and perceived quality of life
Too often the narrative on refugees has focused primarily on the adverse precedents and consequences of forced migration.

- **Resilience** is the ability to respond to adversity with strong coping skills and to “maintain a stable level of functioning”
- It is “one’s capacity to adapt successfully in the presence of risk and adversity”
- It is associated with protective environmental factors, such as integral families, stable communities, economic opportunities, social support systems, educational opportunities, and pro-social neighborhood norms.
- In this sense, resilience is also a social and environmental attribute.
Culture can mediate trauma

• Culture can help people construct narratives about adversity to formulate protective features.

• These protective cultural elements may provide meaning to adversity through their cultural interpretation in rituals, ceremonies, rites of passage, and engagement with extended families and cultural groups.
Culture & Resilience

- Cultural factors are significant in explaining how people cope with adversity because resistance to hardship (or resilience) is not as much a matter of one’s psychological traits as it is the capacity of a person’s “informal and formal social networks to facilitate positive development under stress.”

- Social networks are environmental factors that protect individuals from adversity when one is able to access them.

- Social networks can serve as environmental resources to counterbalance adversity; they are important elements of the social ecology of individuals.

- These networks include families and communities that are embedded in the cultural norms of the person.
Key Findings over a Decade - Themes

- **Trauma** - All participants experienced or witnessed multiple traumas/adversities
- **Fear** - All participants moved for fear for their safety/security
- **Networks** - Most participants had family, friends or informal helping networks
- **Border abuses** - Most on the US side had experienced abuse by border enforcement authorities
- **Saviors, Saints and Shelters** – Migrants were helped by strangers
Key Findings - Themes

• Fuerza, Familia y La Fe
  Faith
  Resilience
  Family
Subjective Experiences

• An enormous sense of loss for what was left behind – family, jobs, homes, businesses, friends, country
• A perception of being a survivor rather than a victim
• Strong hopes and aspirations for the future
• Increased sense of safety in US
• Sense of duty to the children
• A belief that they had no choice but to flee (forced migration)
Subjective Experiences

- Homesickness
- Deportation anxiety
- Happy for the children’s new situation
- Loss of status
- Sense of pride
- Felling of belonging to a community (network) of migrants
Hope, Family & Faith

- “La fe, la familia y la fuerza”
- Perseverance
- Faith
- Hope
- Family
Sustaining Cultural Values

- **Hope and Family** – Sacrifice now and hope for the future. Participants said their main motivation was that their children & family would be safer here. They said that they would do anything for their children.
Sustaining Cultural Values

• **Respeto** - Maintaining integrity in the face of adversity violence is culturally a matter of self-respect. Respondents said that it was not right for them to dwell on their victimization, but rather critical to their well-being, self-worth, and pride that they be future oriented and focus on the opportunities that are being presented to them here in the North rather than on the past.
Sustaining Cultural Values

• **Compadrazgo** - Respondents repeatedly emphasized importance of their interpersonal relationships outside the family has also been critical to their integrity. Deep personal friendships (*compadrazgo*) formed the basis of networks that sustained the refugees in their new homeland.
Sustaining Cultural Values

• **Faith** - Participants repeatedly referred to the importance of religion or faith as a sustaining value that help them keep focused on the future rather than dwelling on the immediacy of the harms that had befallen them.

• All of the respondents without exception said that faith and religion had sustained them.

• Refugees were able to find meaning and context in the faith community from which they drew resolve and hope.
Sustaining Cultural Values

*Comunidad* - They sensed that they belong to a community, an extended family of friendships to which they could turn for emotional and physical support (*comunidad*).

In addition, they had utilized *migration-trust networks* of fellow migrants who while not knowing them personally as relatives or friends, extended helping hands, offers of temporary shelter, assistance finding work with no expectation of payment – a version of “paying it forward.”

It was within this extended community that they found solidarity, the shared experience of a minority that has a common worldview with mutual values.
Resilience, Faith, and Social Supports among Migrants and Refugees from Central America and Mexico

• **ABSTRACT:** Migrants flee violence, extortion, assault and kidnapping in Central America and Mexico to make the dangerous journey to the U.S. - Mexico border. They experience trauma and adversity at each stage of the journey – prior to departure, enroute, and upon arrival at the border. This mixed methods research project examines protective factors that mediate trauma and support quality of life among migrants. Despite high levels of post-traumatic stress, migrants score high on measures of resilience and quality of life. Participants expressed high levels of religiosity and utilize faith as a coping strategy to lend meaning to their hardship and suffering.
Current Study - Methods

• We examined protective factors that mitigate the cumulative trauma experience of migrants who have fled violence and adversity

• Protective Factors
  – Social Supports – Trust networks
  – Resilience – Cultural attributes, values & beliefs
  – Faith – spiritual well-being, intrinsic and extrinsic religiosity

• Semi-structured interviews of 30 participants
  – Adults, Mexico, El Salvador, Guatemala, Honduras
  – Forced migrants – fled under duress
  – In Spanish, recorded, transcribed, analyzed and coded
  – Seeking to understand the ‘emic’ (insider) perspective on migration and the ‘liver experience’ of refugees
  – Positive adaptations to traumatic stress
  – Sources of strength and resilience
  – Explorations of spirituality and religiosity
Psychometrics

• Assessed traumatic stress, resilience, protective factors, and quality of life by using the Spanish versions of:

  • Quality of Life Index (QLI-Sp)
  • Short Post-Traumatic Stress Disorder Rating Interview (SPRINT)
  • Connor Davidson Resilience Scale (CD-RISC 25),
  • Duke University Religion Scale.
Psychometrics summary

• **The Short PTSD Rating Interview** (Sprint) was used to assess the severity of PTSD symptoms.

• The **mean score was 19.5 with a SD of 7.27 and a range of 0 to 32.** A score of 10 indicates mild symptoms and 18 and above indicates severe symptoms.

• Only 2 (6.7%) participants’ scores indicated no symptoms of PTSD, while 30% of study participants’ scores placed them in the moderate range, and fully **63.3 % of the study participants’ scores placed them in severe range.**

• By comparison, according to the National Institute of Mental Health (2017), the **lifetime prevalence of PTSD in the U.S. among adults is 6.8%.**

• Migrants have diverse migration experiences; however, as a group they have relatively high prevalence rates of PTSD. **We found that 93% of the current study participants had moderate to severe PTSD symptoms,** which is notable when compared to migrants in general (National Institute of Mental Health, 2017).
Sprint Percentages

- Score of 10 + suggest mild PTSD symptoms
- Score of 18 + suggest severe PTSD symptoms
Psychometrics summary

- **Duke University Religion Index** (Spanish version) – 10 item
  - This index is constructed of 3 subscales versus a summative score that provides an overall index of religion (Koenig & Bussing, 2010).
  - The first subscale on **Religious Attendance** (ORA) has been associated with less depression, higher levels of social supports, better physical health and lower mortality.
    - 66.7% of the study participants attended church at least “a few times a month” and 20% attended church “more than once a week”.
  - The **Meditation and Scripture reading** subscale (NORA) has conversely been associated with poorer health, higher levels of social support and inconclusive levels of depression (Koenig & Bussing, 2010).
    - Eighty three 83% spent two or more times a week praying, meditating or engaged in Bible study and 63% engaged daily
- **Intrinsic Religiosity** (IR) measures subjective sense of religiosity (personal, internal and private aspects of faith)
  - The highest possible score was 15 and 53.3% of the study participants rated their intrinsic religiosity above 14.
Duke Religion Index Subscale ORA

Religious Attendance (ORA)

Religious Attendance

- Few X's Month
- More than 1 x per week
- Less than 1 x per month
Duke Religion Index Subscale NORA

- Scripture Reading (NORA)

  - Less than 1 time per week: 13%
  - 2 or more times per week: 87%
Duke Religion Index Subscale IR

- Intrinsic Religiosity (IR)
  - Mean 12.53 SD 3.47  Range 4-15 (highest score 15)
  - 53.3% rated their IR above 14
The Multicultural Quality of Life Index was used to assess the study participants overall quality of life.

Three specific items of the index were examined to explore specific features of their quality of life: personal fulfillment, spiritual fulfillment and global perception of quality of life.

On Personal Fulfillment or “experiencing a sense of balance, dignity and solidarity,” a large portion of the study participants (63.3%) rated themselves 8 and above on this item and 53.5% rated themselves at 9 or 10.

On Spiritual Fulfillment or “experiencing faith, religiousness, and transcendence beyond ordinary material life,” all of the study participants scored themselves 7 or above on a 10 point scale, 80% scored themselves 9 or above, and 70% scored themselves as a 10.

Global Perception of Quality of Life or “feeling satisfied and happy with life in general,” a significant portion (66.7%) of the study participants scored themselves as 8 or above on this item and 56.7% rated themselves at a 10. These scores suggest that a majority of study participants perceived their quality of life as very high.
Connor-Davidson Resilience Scale

• The mean score of the participants of this study was 79.8, SD 12.83 with a range from 51 to 98. The mean scores suggest moderate to high levels of resilience among 73.33 % of the study participants.

• Despite the great adversities that participants reported at each stage of their journeys northward, we repeatedly heard a seemingly endless series of hopeful, optimistic, and positive statements that stood in stark contrast to the harshness of their witnessed experiences.
Qualitative Results – The Paradox of Resiliency

• **Three stages of traumatization**

• **In-country** – Causes of decision to flee – abduction, victimization, extortion, assault

• Trauma & adversity *en route* – victimization by crime and state actors (federal police, migration authorities)

• **Border Trauma** – victimization in Mexico at border, re-traumatization by federal immigration enforcement, incarceration, forced family separation, abuse and deportation
Trauma & Adversities

Pre-migration

• 18- year-old female & 19-year-old male from Honduras
• Husband was blamed for the death of another migrant, who felt off “The Beast”. Family of the deceased retaliated against the couple.

• “They placed a threat on me and my child and for my child I fled because my child is still very small. I want to see him grow up and so I came here because they threatened us. They said we had to pay 10,000 pesos (~525 US$) for the head of my child and myself.”
• Female was kidnapped and beaten in Honduras by gang members (Maras).

• “Me querían quitar al niño, pero no lo permití, entonces me golpearon, me hicieron daño, querían abusar de mí, me querían drogar... yo me hice la desmayada y me ponían un teléfono a la fuerza para hablar pidiéndole dinero a mi mamá, pero nosotros no tenemos dinero ni nada.”
• 32-year-old male from Mexico

• Farmer

• Refused recruitment attempts by organized crime

• “Me amenazaron, me querían meter a trabajar con la mafia, me negué... querían que matara gente. Me querían cortar el dedo, me golpearon todo y para serte sincero ya no me sirve la mano, me agarraron con una pinza el dedo y me cortaron los tendones, me tuvieron ahí 3 días sin comer.”

• “Te vamos a estar vigilando, donde sea te vamos a parar hasta que tu aceptes... agarra la onda si no te quieres morir.”

• “No somos sabios para ver lo que nos espera y pues para mí era triste.”
Trauma & Adversities
Pre-migration

- 40-year-old male from Mexico
- Left with his wife and 3 children
- Wife and family were threatened
- 4 brothers were kidnapped, one was found dead and the others remained missing
- One sister was tortured and released

- “El miedo y de mi esposa. Le hablaban y le decían ‘si te vemos en tu casa vamos a ir’. Y nos iban a matar o hacer lo que le hicieron a los hermanos de ella.”
- Family left to request asylum in the US

- “Ella (wife) no dormía y la veía mal, desesperada y yo nunca me he querido venir porque mi trabajo lo he tenido seguro.”

- “¿A quien le reclama uno? Yo le voy a ser franco y sincero, sabemos que la justicia acá (México) a veces no le hacen caso a uno.”
27-year-old female from Honduras, traveling with her daughter.

Family (husband, mother & sisters) was threatened by an armed man.

Family decided to move to another community, but the threats continued.

“Dijeron que porque nos hayamos ido no nos iban a matar, y que mi mami iba a morir o iban a matar a los niños de mi hermana.”

“Estaban (children) sentadas en un mueble pequeño, pero se movieron. Entonces en ese mueble en el que estaban sentadas pegaron los impactos de bala y por donde estaba la televisión también.”
La Bestia “The Beast”

• “Los garroteros nos bajaban, nos agarraban a pedradas para que nos bajáramos.”
• 18-year-old female from Honduras

• “We suffered along the way. We suffered greatly because we had to sleep on the moving train, we slept in the streets and on the highways, we endured hunger and we endured unrelenting cold.”
• 19-year-old male from Honduras

• “Uno mira como el tren mata a otras personas, me tocó ver como el tren partió por la mitad a una persona, son cosas difíciles, uno llora con la gente, aunque no sea nada de uno, pero son inmigrantes igual que uno y uno mira como les quita la vida la Bestia.”
“My most difficult experience was when we were crossing the mountains into Southern California, we were walking and as I looked around there were women and children who could no longer continue to walk and who were weeping. I wanted to help them but I couldn’t because to stay with them, I would have been left behind with the rest of them who couldn’t make it, staying there in the mountain among the rattlesnakes and scorpions. One of the travelers was bitten by a snake and could not continue to walk and the coyote (smuggler) just left her there stranded.” -42-year-old male from Mexico
Migrants reported being robbed:

• “Venía a Tabasco... yo traía dinero... me detuvo un agente de los carteles y me dijo «déjame $1000 y te vaz».” - 48-year-old male from Guatemala

• “En el camino me asaltaron.” -28-year-old male from Honduras

• “Tres o cuatro veces me han pedido dinero, me dicen que si no me van a echar a migración.” -22-year-old male from Honduras

• “Me deportaron y caí a Tijuana, pedimos un taxi y una camioneta detuvo al taxi, nos bajaron y nos apuntaron con pistola... nos pedían dinero, nos golpearon.” -44-year-old male from Mexico

• “Siempre que lo detienen a uno lo único que les importa es el dinero.” -19-year-old from Honduras
Organized crime recruiting migrants in Mexico

• “En Monterrey me ofrecieron trabajo en un ranchito... cuando llegamos nos empezaron a bajar y decían «entréñalo», tenían casas hechas de forma que no los vean los helicópteros, estuve ahí 11 días, son pueblos abandonados, me hicieron que agarrara a un muchacho para que ellos le pegaran” -37-year-old male from Honduras

• “Las personas que me ayudaron a cruzar me obligaron a trabajar con ellos en las drogas cuando llegamos a E.U.” -38-year-old male from Mexico
Trauma & Adversities
Post-migration

“Nunca he estado encerrado y que nos tuvieran a temperaturas muy bajas... yo no aguantaba el frío y el encierro como nos tenían ahí en una celda. Me esposaron como si fuera un criminal, me sentía muy mal conmigo mismo.” -25-year-old-male from Mexico

“They didn’t even let me say goodbye to her (wife) and my children, they didn’t tell me(family was released). I was not given that opportunity. I felt bad and nervous, because I did not know what happened to them. After 3 days, I realized what happened and I felt calm. It was just now me detained, but knowing that my family was already safe and well, it’s all I wanted.” -40-year-old male from Mexico.
Migrants traveling with children

• Mujer embarazada, acompañada de su hijo.
• 19 años de Honduras
• “Mi hijo sufrió mucho, tenía temperatura”
• “Nos tiramos en un monte, mi prima se safó la rodilla, iba embarazada”
• “Mi niño me pedía comida y yo le decía que no tenía, me daba pena pedirle a la gente”

• Familia de cuatro integrantes; papá, mamá y dos hijos menores.
• Mujer acompañada de su hija con fractura de cadera. “deja de llorar” -27 años de Honduras
• Mujer acompañada de su nieta producto de violación de su hija.

Discussion

• Implications of child separation at the border
• “Cuando hay alguna situación, yo me encomiendo a Dios, no se lo dejo todo a él, porque uno tiene que hacer su parte... a veces pienso que Dios nos da más de lo que nos merecemos.” -25-year-old male from Mexico

• “Some have treated me well along the way and I believe God is putting people in my path because he knows that I do no harm. I come with good intentions and he puts people in my path - angels to take care of me. If its food I need, I go to a house and ask for it and people never tell me no. They always helped me.” -19-year-old from Honduras

• “En los momentos más difíciles uno voltea a ver a Dios y de repente Dios saca fuerzas de donde no tenemos, Dios siempre abre una puerta quizá una no tan buena como quisiera, pero de repente es lo único que le queda a uno y hay que seguirla.” -49-year-old male from Honduras
• “Yo le pido mucho Dios, toda la noche le pido que el nos abra puertas y ventanas, que él entre en el corazón de los jueces, de los fiscales, de los de migración hasta el presidente.” -43-year-old male from Mexico

• “For me the source of my resolve is my strength, to never be possessed by fear. This is my strength.” -48-year-old male from Guatemala

• "Yo creo que la fe se termina cuando se termina la vida. Aunque sea difícil siempre tiene uno que luchar, siempre tiene que tener uno la esperanza, es lo último que puede perder uno por muy oscuro que sea el panorama para uno.” -35-year-old male from Mexico

• “I have to stay on the path. I’ve been through the worst part, which I’d like to forget about, but even so it stays in my mind.” -19-year-old male from Honduras
“When you talk to God, the first thing you ask for is the health of your family, well-being for oneself, and that he open the doors for us to get ahead. If you just hang on, he will listen. We ask him to help us keep going. The best thing to do is pray and when something happens, for example when someone beats you up on the train or even tries to kill you, well, we are praying because we asked the Lord to guide and protect us so that your dreams will not be shattered and you will be safe.”

-25-year-old male from Honduras

“A veces uno la pierde (faith), pero no, Dios sabe por qué hace las cosas y todo lo que él hace está bien hecho.”

-27-year-old female from Honduras
Family Networks

- “Cuando uno tiene personas detrás de uno, uno tiene que ser fuerte... lo que más me ha ayudado a salir adelante es mi familia.” -mujer de 45 años de México

- “Siempre hemos tratado de proteger a nuestros hijos.” -hombre de 25 años de México

- “Mi esperanza es darle estudios a mis hijos para darles un mejor futuro.” - hombre de 25 años de Honduras

- “Trabajar y enviar dinero para mi familia.” -hombre de 25 años de Honduras

- “Lo primerito es hacerle una casa a mi mamá.” hombre de 22 años de Honduras

- “I suffered, but I knew I was going to make it no matter what. People told me, ‘give me the child. The child should not be suffering.’ But no I’m not going to give my child away because I want my family I do not want my child to go through what I went through.” -19-year-old-male from Honduras
Social Supports
Social Supports

• “El venir acompañado, agarrar ánimo de con otra persona, porque solo hasta pedir comida, me desanimo, él también porque hay muchos trayectos que se para el tren, uno tiene que salir y buscar comida... pero el ánimo es mejor ir con alguien acompañado, tener toda la confianza en él para, para tener un buen apoyo, no poder desconfiar en ningún momento de él, ni dejarse llevar por él tampoco, siempre ir pensando en salir a delante, en el trabajo que se presente en el camino, vamos a hacerlo.” -hombre de 25 años de Honduras

• “La persona que me dio rait me dio unas galletas y $200 pesos... mi compañero de celda me decía que todo saldría bien.” -hombre de 32 años de México

• “Las casas de migrantes siempre me hay ayudado”-hombre de 37 años de Honduras

• “Ahorita estoy triste porque estoy solo... pero estoy bien en este lugar (Casa Del Migrante) y le doy gracias a Dios, a este lugar que nos da la fortaleza de pensar.”  
  - hombre de 25 años de México
Social Supports

• “Las enfermeras, el cirujano, una excelencia... se portaron más que a la altura y no me cobraron... no tengo como agradecerles” -hombre de 34 años de México

• “Estoy muy agradecida con el grupo BETA... la gente mexicana es bien buena, la gente que nos pudo ayudar nos ayudó” -mujer 27 años de Honduras

• “En los albergues le permiten a uno comunicarse con la familia” -hombre de 28 años de Honduras

• “Unas personas cristianas me ayudaron, me prestaron una casa” -hombre de 28 años de Guatemala
Social Supports

- Staff from Casa Del Migrante organizing a “Quinceañera” (Celebration of a girl's 15th birthday)

Photos by Casa Del Migrante Ciudad Juarez
Accompanying the Migrant

*How can we convey their message?*

- Describe the true nature of their journeys and why migrants take the risks.
- Speak about their strengths and resiliency, not just about their suffering.
- Research publications, presentations, professional groups, non-professional groups, civic organizations, and media outlets.
- False narratives and shaping the narratives
- Knowing their immediate needs
- To have an impact on **policy**, the public needs to comprehend the lived experiences of migrants.
- Other?
What did we learn through qualitative research?

• Reflection
• Strengths perspective
• “Desperation” (Violence & Poverty)
• Responsibility as a researcher
• Interview process
• *Praxis* – Research must produce change
Implications for Policy

- End systematic intimidation of asylum seekers
- Cease the incarceration of asylum seekers and refugees
- Stop separating families & immediately re-unite children with parents/guardians
- End prolonged detention of all non-criminal migrants
- Guarantee legal counsel to refugees*

Implications for Practice

• Reverse the “Narrative of Deficits” – Migrants are strong, resilient, socially embedded, sustained by faith, and culturally grounded

• Basic Needs Strategy – safety, housing, reunification, food security, documentation status

• Practice – build social supports, connect to migrant trust networks and faith organizations
Concluding Thoughts

“Nuestro pueblo es La Tierra. Nuestra raza es la humanidad.”
2016 Nobel Peace Prize Recipient, Juan Manuel Santos, President of Colombia.
Colombian Refugee
Syrian Refugees arrive in Europe