The migrant crisis which has recently featured in the headlines of newspapers around the world is presenting a major problem for governments who must decide how to deal with the hundreds of thousands of people crossing their borders in order to flee violence, discrimination and poverty. According to the United Nations High Commissioner for Refugees (UNHCR), by mid-2015 the number of forcibly displaced people worldwide as a result of persecution, conflict, generalized violence, or human rights violations surpassed 60 million, which is the highest number in twenty years (UNHCR, 2015; 3). More than 15 million are refugees (UNHCR, 2015; 4) and more than 33 million of international migrants worldwide are under the age of 20 (51 per cent) (UNHCR, 2015; 3) (Save the Children, 2014). Migration as a phenomenon is not recent, and its implications continue to be a challenge for individuals, international and local agencies and countries (European Commission, 2016). This issue has become even more important as the overall response from worldwide governments to this crisis reflects the failure of politics (The Conversation, 2016), which is leading many sectors of civil society to react, providing humanitarian assistance and advocating for a more human, consistent and sustainable response (Zugasti I, 2016; 5). The Church is one of the sectors involved.

This paper aims to answer two main questions around the role of spirituality in building migrant children’s resilience: 1) why is spirituality important for refugee children’s resilience?; and 2) what can Churches and faith-based organizations do to promote spirituality as a resilience factor among refugee children? It will do so by, first, highlighting migrant and refugee children’s realities and needs. Second, it will argue that the common responses to tackle displaced children’s needs are insufficient. Third, it will stress the importance of resilience in overcoming adversity. Fourth, it will explain the contribution of spirituality in fostering the resilience of children on the move. Finally, it will comment on the role of faith communities in supporting refugee children’s needs in both transit and destination countries.

I. Setting out the problem: children on the move’s realities and needs
There are many ways in which migration affects children. They can be left behind when one or both parents migrate; they can migrate with their parents; or they can migrate alone with or without family consent (McLeigh, 2013; 1057). The numbers of unaccompanied children worldwide has seen a dramatic increase in recent years, raising alarm due to the lack of appropriate rights-based processes and effective protection
measures. In Europe, at least 10,000 children have disappeared after arriving on the continent. Authorities fear that many may have fallen into the hands of organized trafficking networks (Guardian, 2016).

International law differentiates ‘migrants’ from ‘refugees’ on the basis of their reasons for travelling. For instance, refugees are those who are ‘unable or unwilling to return to their country of origin owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group, or political opinion’ (United Nations, 1951; 3). This definition doesn’t seem to be appropriate, as it excludes other valid and serious reasons why people flee their countries, for example due to poverty, discrimination, family reunification, gender-based violence, natural disasters, and more recently, climate change (UNICEF, 2012; 2). On the other hand, although refugee children are supposedly entitled to special protection, the reality is that, regardless of the reason why they have moved, both refugee and migrant children are exposed to similar situations of vulnerability once they engage in the migratory process, including poverty, child labour, trafficking, sexual exploitation, abuse, neglect and violence. Similarly, regardless of their legal category and the degree of documentation they possess, the majority of these children lack legal and social protection, which puts them at risk of systematic human rights violations (UNICEF, 2012; 1) (McLeigh, 2013; 1058).

In transit and at their destination, ‘children on the move’ face a number of challenges that put them in a condition of extreme vulnerability. First, being migrants and children, they are subject to a double invisibility: on one hand, migration laws do not comply with children’s rights, and on the other hand, local child protection services fail to recognize the specific needs of migrant children or discriminate against them because of their irregular migration status (Save the Children, 2014). As a result, children are denied access to essential public services like housing, health care and education, leaving them in conditions of extreme deprivation in overcrowded and unsafe camps, which is detrimental for their healthy development and well-being (Wessells, 2014; 30).

In addition, when entering a foreign territory, children are regarded as threats or offenders against migration laws, instead of being seen first and foremost as children. As a consequence – and against the United Nations Convention on the Rights of the Child and other instruments of international law– children are judged as adult offenders, so they are criminalised, detained and deported. Uncertainty, anxiety and the fear of being deported have been shown to lead some of these children to depression, self-harm and even to suicide (UNICEF, 2006; 201). Painful testimonies of intimidation, violent treatment by police, inhumane conditions and abuse of many kinds, explain why the
experience of detention is so traumatic, leaving permanent negative effects on migrant and refugee children’s mental and physical health (UN, 2006; 201).

Fearful of being detained, children on the move are often reluctant to rely on local authorities for their protection, which increases their risk of being tackled by organized crime networks that recruit them for labour and sexual exploitation, organ-trafficking and other illegal activities. Finally, risk factors like xenophobia, gender discrimination and parental absence are likely to increase children’s vulnerability. An example of this is seen in the number of women arriving in Greece pregnant or with new-borns, as they were raped in Libya (Médecins Sans Frontières 2016).

II. Common responses to the problem of meeting migrant and refugee children’s needs

The urgency of effectively addressing the needs of displaced children is increasing as research has evidenced that during childhood, determining cognitive, social, emotional and physical changes take place; this is why whatever takes place in an individual’s life during that stage is determinant for the rest of it (Woodhead, 2006; 7). This is particularly truth for children under the age of eight. In the face of such a complex reality, the question of how to provide the conditions for children in the context of international migration to develop healthily is central for decision makers, children’s rights practitioners, academia and civil society. Of course, this issue is also central for the Church, which is meant to be a loving and caring community for those who are suffering, as well as a prophetic voice against injustice.

A framework that has often been used to prioritize the type of response to children affected by forced migration is Maslow’s Hierarchy of Needs (Maslow, 1943). The five-stage pyramidal shape communicates the fact that the most fundamental needs – at the bottom – have to be fulfilled in order to achieve the higher levels of growth and development. Therefore, survival and physiological needs – the need of air, food, clothing, and shelter – are at the bottom of the pyramid. Higher levels of needs are: safety and security; love and belonging; self-esteem and self-actualization (Freitas, 2011; 9). Although this framework is useful for practical effects, it has been widely criticized by its simplistic and static conceptualization of human needs in a hierarchical framework. Actually, experience and further research have shown that, although similar general human needs exist regardless of cultural differences, these levels of needs are inter-dependent. As a result, the relationship between them is dynamic and not determinant, as the shape of the pyramid suggests (McLeod, 2014).

In practice, successful strategies for helping migrant and refugee children overcome the adversity they face once they leave their countries of origin have gone beyond the
‘physiological needs’ of Maslow’s bottom ladder, and include the provision of humanitarian assistance like shelter, food, clothing, physical and mental health, and family reunification. Moreover, recognizing the special protection needs of boys and girls under these circumstances, non-governmental agencies have stressed the need for psychosocial therapy, family reunification, schooling and vocational training (Mann, 2012; 449) (Ager, 2012; 1272). More recently, some agencies have established ‘child-friendly spaces’ in camps, aimed at providing opportunities for play, access to some kind of education, a resumption of everyday routines and safety from violence (Wessells, 2014; 30). These initiatives have demonstrably contributed to build resilience among migrant and refugee children, and have become increasingly important in shaping humanitarian strategies.

III. The importance of resilience in overcoming adversity
Resilience has been defined as the ability to anticipate, withstand and bounce back from external pressures and shocks (Ager, 2015; 1). Ann Masten, expert on childhood resilience, defines it as ‘the process of, capacity for, or outcome of successful adaptation despite challenging or threatening circumstances’ (1990; 426). Unlike some researchers who believe that resilience is an inborn characteristic, Masten believes that resilience is a product of experiences and interaction with people and the environment, even before an individual’s birth (1990). Resilience has been associated with a sense of purpose, critical consciousness, social competence, autonomy and problem-solving (Raftopoulos, 2011; 152). (Raftopoulos, 2011; 152). Within migrant children, it has been recognized as a key factor in engendering hope, healing from trauma, and recovering from experiences of loss and despair (O’Leary, 2015; 718).
Resilience – the ecological model

This approach is consistent with recent academic research and field experience which sees resilience within an ecological model in which protective and risk factors interact through different spheres: individual, family, community and wider society.

![Ecological model of factors affecting resilience](image)

From this perspective, although genetic factors are important in defining resilience, relationships and support networks play a key role in strengthening it (Embrace the future) (Ager et al., 2010; 1281). These findings are particularly relevant for churches and other stakeholders interested in supporting boys and girls in the context of migration as it means that projects, programs and policies aiming to promote protective factors within families, schools, faith communities and neighbourhoods can be very effective.

Protective and risk factors

Both risk and protective factors are reflected at each level of the ecological model. Although these resilience factors may be considered as being dualistic or radical, the reality is that many factors can be good and bad at the same time (Dillen, 2012; 65). The risk and protective factors approach must not be seen like a rigid tool but rather like a way to have an idea one person’s reality, including opportunities and limitations.

One of the risk factors is the social and economic deprivation, and is reflected at different levels: at the individual level through physical health problems; at the family level through overcrowding and poor housing conditions; at the community level through...
limited or no access to education opportunities; and at the social level through generalized violence or environmental insecurity. Other risk factors can relate to a dysfunctional child-rearing environment, including maltreatment, neglect and physical, emotional and sexual abuse; exposure to family conflict and domestic violence; mental health issues, substance abuse or high risk behaviours in parents; traumatic life events; and problematic company which can lead to substance abuse and anti-social behaviour (www.embracethefuture.org).

Concerning the protective factors, a non-exhaustive list of these factors is provided in the graphic below. Again, it is important to keep in mind that the relationship between these factors is dynamic, as they are inter-connected with each other.

For sure, faith communities will follow Jesus’ words in Matthew 25:40: ‘I’m telling the solemn truth: Whenever you did one of these things to someone overlooked or ignored, that was me—you did it to me’ (The message). However, when they think on how they might support migrant and refugee children to overcome the adversity they face, faith communities need: first to have a clear picture of the problem (What is happening? What are the roots of the problem? What realistically can be done?); then, to evaluate their capacities in the light of the problem (What am I good at? What resources do I have?); third, to consider what is the very particular contribution that they as a faith community can make that no one else can (How can faith, spirituality and/or religion contribute to healing and hope engendering?); and finally, to choose concrete, thoughtful actions, keeping in mind that whatever will be done, needs to be done with passion and with excellence. Carrying out these steps will not solve the problem of the refugee crisis, but it will, hopefully, avoid doing more harm and will surely positively impact the lives of boys and girls that deserve to be loved and cared for, to live fully and to grow safely.
So, as reflected in the lines above, resilience is a key element when thinking about children on the move, as it deals with the capacity to survive and even flourish in the face of adversity. It has been also shown that many internal and external factors contribute to resilience, including elements that relate with deep dimensions of self like faith, hope and spirituality. Among practitioners, it is well-recognized that spirituality plays an important role in building resilience, however, concrete evidence on ‘why’ and ‘how’ this contribution takes place is missing. It is believed that, if more scientific knowledge existed on the potential contribution of spirituality in helping children face adversity, there would be more ways to promote it, as well as more ways to measure it and advocate for it. With this in mind, two main questions arise: how does spirituality relate to resilience?, and how can it possibly help migrant and refugee children to overcome the challenges they face in their daily lives and achieve their full potential?

IV. Spirituality as a unique factor for resilience

The relationship between spirituality and resilience has been investigated in the context of mental health issues surrounding death (Greef et al., 2003), violent trauma (Connor et al., 2007), war (Fernando et al., 2011) and austerity (Sharma et al., 2013; 4). It has been shown that these two elements – spirituality and resilience – work side-by-side and are ‘shaped by relationships with family, friends, school, faith tradition, communities and places of work, and all play a role in informing a young person’s sense of efficacy and worth, esteem and confidence’ (Sharma et al., 2013; 4). Dillen proposed that, although risk and protective factors need to be considered in building resilience –as shown above- even more important is to identify the force or ‘energy’ that simulates resilience, which is directly related with transcendence (Dillen, 2012; 66). In 2002, the Journal of Refugee Studies published a series of articles on Religion and Spirituality in Forced Migration, acknowledging that religion and spirituality constitute ‘a source of emotional and cognitive support, a form of social and political expression and mobilization, and a vehicle for community building and group identity’ (Gozdiak et al., 2002; 129).

Defining spirituality

Spirituality is conceived as a dimension of every human being, just like the physical, emotional, social and intellectual dimensions. Dr Puchalski, Director of the George Washington Institute for Spirituality and Health, defines it as ‘the aspect of humanity that refers to the way individuals seek and express meaning and purpose and the way they experience their connectedness to the moment, to self, to others, to nature, and to the significant or sacred’ (Puchalski, 2009). Close to these perspectives, Marian De Souza views spirituality as ‘an essential human characteristic which is at the core of and reflected in all aspects of human existence’ (De Souza, 2003). In that sense, spirituality
differs from religion, as the latter is more related to rituals, practices and doctrine (Raftopoulos et al., 2011; 153).

As evidenced in the definitions above, spirituality informs three of the deepest dimensions of an individual’s life: 1) life meaning and purpose; 2) relationship with self and personal worth; and 3) relationship with other people, the environment and divinity.

Dimensions of spirituality – adapted from Puchalski’s definition

**Spirituality, the missing piece**
Some researchers have argued that the current traditional responses to the problem of meeting refugee and migrant children’s needs, in both transit and destination countries, – exposed above – are not adequate, as the daily challenges faced by these children are so hard that they are lead to asking very deep questions about the existence of God, the purpose of their life, the sense of being alive and their worth as human beings (Mann, 2012; 455). This is what educator and anthropologist Gillian Mann investigated among displaced Congolese children living in Tanzania. Listening to children’s narratives made her conclude that the social and economic conditions of displacement had a direct impact on how they perceived themselves – a lost generation, a waste – and how they viewed life. In fact, as their present was marked by strong feelings of humiliation, impossibility and hopelessness, children viewed themselves as having no future (Mann, 2012; 456). This is what Mann called a ‘spiritual death, in which life has no meaning’ (Mann, 2012; 458). These types of stories suggest that spirituality could be an interesting approach to help migrant and refugee children overcome their obstacles and face their future.

**Spirituality in forced migration**
Spirituality is of utmost importance for people ‘on the move’, because, as it is inherent to every human being, it cannot be taken away. It can be negatively affected by external
factors, but it remains even when everything else is removed. In addition, Fisher and Westgate add that spirituality permeates an individual’s value system, which is the basis of their behaviours and attitudes (Raftopoulos et al., 2011; 154). In other words, spirituality responds to migrant and refugee children’s critical life questions in such areas as:

- The conception of life and personal purpose in that life (Is life worthy to be lived? Why is life unfair? What is my purpose in life?);
- The meaning of life events and processing suffering and loss (Why is this happening to me? Is God punishing me? Why does God allow suffering?);
- The perception of self and of others (Who am I? Am I of value? Do others have more value than me? Why do people hurt each other?);
- Relationship with others, the environment and God (Why are people closing the borders? Why are people afraid of us? Does God exist, if so, why is He not listening?);
- The perception of the future (What can I expect from life? Is it worthwhile to fight for survival? Am I going to be better?).

In a study amongst Palestinian refugee children in Lebanon, O’Leary found that hope contributed to engendering a sense of connection, self-agency and futuristic aspiration which in turn contributed to an increase in child protection (O’Leary, 2015; 718). A close relationship with a helpful adult, psycho-social support, children’s agency, family communication, the provision of basis needs and community organization were all factors engendering hope (O’Leary, 2015; 727). Meanwhile, based on a research with school and university students in Australia and the United Kingdom, Fisher has suggested that spiritual health can be fostered through achieving harmony in four domains: personal (relationship with inner-self, which creates self-awareness), global (sense of transcendence), communal (belonging to a spiritual community) and environmental (care and nurture of the environment) (Raftopoulos et al., 2011; 154). As it will be showed in the following lines, churches and faith based organizations are in a privileged position to contribute to displaced children’s resilience through nurturing their spirituality.

V. Faith communities’ unique opportunity to foster hope through nurturing spirituality

Historically, faith communities have played an active role in responding to the most urgent crises around the world. When talking about the lives of migrant and refugee children, faith communities can uniquely help the children to build resilience through developing their spirituality. Some research states that religious communities can provide ‘protection by space and protection by presence’. ‘Protection by space’ relates to the different ways places of worship can provide physical protection while ‘protection by
presence’ relates to the way in which believing in God can provide therapy and recovery (Survey Response, Urban Refugees Evaluation Yaounde, UNHCR). In addition to this, religious beliefs can contribute to building resilience as they allow victims to: recover from adversity; adapt to new circumstances; engender positivity and motivation; interpret challenging situations in the form of opportunities or gifts from God and regain control of their lives (Refugee Studies Centre, 2013). Any action to benefit refugee children needs to start from a recognition of their innate value, worth and their positive capacities as creatures made in the image of God (Dillen, 2012; 71). The following lines provide examples of concrete and unique ways in which faith communities can contribute to alleviating the suffering of migrant and refugee boys and girls through spirituality.

Provision of basic needs
Although it has been argued that the provision of basic needs – shelter, registration, food and health – is not enough to ensure displaced children’s healthy development, it is still necessary that these needs are met as they not only are the basis of children’s survival but they also provide a sense of security and protection. In addition, it is important to note that faith communities are well situated to identify special needs that may not seem ‘basic’ to other cultures but which definitely are for people with the same faith background; for example during the 2004 Tsunami, Muslim women needed headscarves to maintain their dignity and access services in public fora.

Healing through theology, religious narratives and religious practices
Empirical research has evidenced that a belief in God and the perception of that particular God influence resilience (Dillen, 2012; 67). For instance, believing in a loving and caring God can contribute to healing while the image of a retributive and retaliatory God can be a hindrance to healing. It is important to nurture in children a positive perception of and relationship with God at a very early stage in their lives (or even before, in the womb) through their interaction with their caregivers and their environment. Children who have an optimistic image of God before a crisis arrives will be better equipped to cope with adversity.

Secondly, religious rituals like prayer, scripture reading, worship and meditation provide psychosocial support and may promote resilience. Research has shown that other activities -not necessarily perceived as ‘religious’- related to art, music and the environment (walking in the bush, admiring the sea, going out to the park) also contribute to bring harmony (Raftopoulos et al., 2011; 154). These practices and activities can help individuals to connect with self, with transcendence (God) and with others as a community of believers. These connections, in turn, foster positivity and motivation as well as ways of interpreting change. In disaster settings, the importance of rituals is
reflected in the building of sanctuaries or the provision of sacred artefacts to encourage religious practice.

Finally, having an understanding of the interaction between God and humanity and the community’s role in the story of God can be an important part of a person’s resilience (Refugee Studies Centre, 2013; 5). The role of religious narratives in an individual community’s resilience is at the heart of Biblical books like Genesis, which was written at a time when the people of God were facing difficulties and needed their identity to be affirmed and their hope to be strengthened. For religious people, religious narratives can be key to explaining the causes of disasters and have the potential to strengthen resilience. The downside of this is that putting too much stress on the ‘spiritual context’ of disasters can sometimes prevent a community from addressing important environmental, political or social root causes; similarly, it can lead to passivity and, even worse, to guilt, which undermines resilience (Refugee Studies Centre, 2013; 4). An example of a good coexistence between religious narratives and socio-political factors is a church in Zimbabwe, where religious leaders acknowledge the existence of a spiritual dimension but are also engaged in campaigns to promote more sustainable agricultural practices (RSC, 2013; 14).

Engendering hope through pastoral care
Another way faith communities can provide psychosocial healing is by exercising their pastoral vocation through counselling. This kind of ‘psychological first aid’ helps children to develop coping strategies and, by doing so, promotes resilience (Refugee Studies Centre, 2013; 5). Pastoral care needs to stimulate a sense of connectedness, life purpose, self-esteem, humour and the development of one’s own capacities. A useful framework on which to base pastoral care and build an appropriate program for children facing adversity is proposed by Dillen and takes the image of a house with four floors. The ground floor is made up of connections and relationships. The second floor is made up of a sense of meaningfulness and discovering. The third floor is divided into three rooms: capacity development, self-value and humour. Finally, the attic contains personal dreams and plans (Dillen, 2012; 63). Pastoral care goes beyond counselling, as it includes activities that promote supportive and meaningful relationships with other people such as a trustworthy adult who will listen and help the child; or another child, as peer support has been proved to be very effective. Activities could be social or they could be related to church life like prayer, scripture reading, worship or service and interest groups.

Similarly, capacity development, self-value and meaningfulness – which refers to a state of the mind but also to a state of the body – can be developed through different activities including sports, music and other forms of art. Equally, one activity can contribute to reinforce various ‘floors of the house’; for example, a boy who was forced to migrate, may
discover that he is good at playing football and being part of the football club may stimulate his self-confidence, agency and trust in his own competences; but it can also reinforce his sense of belonging and help him to make meaningful connections with peers and adults. Dillen intentionally includes humour in her framework as she believes that it has the potential to relativize oneself and the adverse situation positively; this principle is what organizations like Clown Doctors base themselves on (Dillen, 2012; 63).

**Spirituality as a protective factor**

The term ‘child protection’ refers to all the measures undertaken to prevent and respond to violence, exploitation and abuse against children. It is very important to respond robustly to violations of displaced children’s right to protection because, as has been presented in the first part of this paper, these violations are occurring and they are under-recognized and under-reported. Furthermore, they constitute major barriers to child survival and development (UNICEF, 2006). To promote children’s protection effectively, it is necessary to take deliberate action at all the levels of the ecological model (child, family, community, society), as children interact with each of these micro-, meso- and macro-systems. Faith-based communities must play a key role in the prevention of and response to violence against children; spirituality, in particular, makes a special contribution to the communities’ role.

At the individual level, one key action is related to developing children’s agency through their active participation in church life and in community projects. This puts the emphasis on their strengths rather than on their wounds (Dillen, 2012; 72), which helps children to think more in terms of their possibilities and blessings. In addition, as they feel useful and able to contribute positively to their community, children gain a sense of solidarity and empowerment. An experience from the Catholic group ‘San’t Egidio’ proves that even children living in conditions of poverty can act on the benefit of other people facing similar adversity (Dillen, 2012; 72).

At the family level, field-based research has proven that it is important to work with parents and main caregivers so that they can provide for children’s needs of protection, love and nurture (O’Leary, 2015; 718). Pastoral counselling, parents’ groups and workshops are concrete ways to foster healthy connections between children and their caregivers, which contributes significantly to a feeling of going back to normality and stability. As has been argued before, all this promotes spiritual nourishment and hence resilience.

At the community level, faith-based organizations can prepare their community and put together a plan to prevent displaced children from being abused, exploited, maltreated or neglected, and to respond whenever these incidents take place. Some concrete actions
to prevent violence include establishing safe places to play and learn, providing safe access to toilets (especially for girls), raising awareness of the risks to which children are exposed and establishing a safeguarding network among neighbours. The last level – the societal level – relates to challenging unjust structures, power dynamics and laws that prevent migrants and refugees from having their human rights respected.

**Conclusion: speaking out on behalf of the voiceless**

To conclude, as spirituality is linked to the ‘search for meaning and purpose, through connectedness with other people, the natural world and the Divine’ (International Association of Children’s Spirituality, 2015) (Raftopoulos et al., 2011; 162), it plays a key role in children’s experience of resilience. In fact, enriching migrant and refugee children’ spirituality can, among other things, help them to give a meaning to the adversity they are facing, engender motivation and hope, reinforce their self-value and self-confidence, and build solidarity and trustful relationships with others. Through the analysis of the resilience ecological model, a description of the risk and protective factors that affect displaced children and a presentation of the current findings on children’s spirituality, this paper has suggested concrete ways in which faith communities can nurture spirituality in order to build the resilience of children caught up in forced migration.

In theological terms, the process of building resilience can be conceived as a blessing that people receive, a gift given by God’s grace and a way of experiencing a sort of ‘resurrection’ in this life itself (Dillen, 2012; 68). Contrary to post-modern messages that lay stress on the individual’s unlimited power and possibilities, a Christian conception of resilience might acknowledge and build from people’s vulnerability. As has been said by the apostle Paul: ‘My grace is enough; it’s all you need. My strength comes into its own in your weakness’ (2 Cor 12:9, *The Message*).

Finally, for Christian churches to respond to a complex situation like the refugee crisis, a spiritual understanding of the problem needs to go hand in hand with thoughtful theological reflection in order to read and interpret the Bible in the light of the current socio-economic, political, religious and cultural factors giving rise to the crisis. This would allow churches to be aware of the power dynamics that are preventing decision makers from agreeing on concrete solutions consistent with human rights. By understanding the roots of the problem and knowing about the needs of displaced children, faith communities can fulfil their prophetic calling and be powerful advocates, adding their voices to other stakeholders that are advocating for: 1) Reviewing and reforming migration laws, policies, programs and data collection processes in both transit and destination countries, to ensure that they effectively respond to children’s best interests and comply with the international conventions; 2) Challenging xenophobic attitudes, discourses and actions by effectively addressing, publicly rejecting, and
progressively eradicating them; and 3) Strengthening the social protection systems in the countries of origin, in order to provide safety and opportunities to citizens so that they don’t need to migrate.

‘I’m telling the solemn truth:
Whenever you did one of these things
to someone overlooked or ignored,
that was me—you did it to me’
Matthew 25:40, The message
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