



diakronia

Serving refugees | sharing their voices

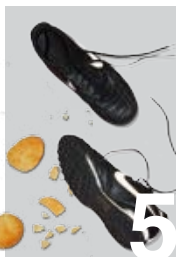
**HAVING to
SAY GOODBYE**
JRS closes its Aceh project in
Indonesia and we look back with a
photo story

LEAVING DETENTION
Community detention in
Australia gives new life to teens

SEE WHAT I SEE
Asylum seekers in Bangkok
photograph their own stories

 **JRS**
Asia Pacific
JERUSALEM REFUGEE SERVICE

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Cover photo: Nasir Md, age 50, carves about 30 bowls a week out of Basun, which he sells for 50,000 Rupiah, about USD\$10 in Pauton Luas, Indonesia. (Photo by Don Dol SJ/ JRS International)

Diakonia, meaning literally "to serve," has been the quarterly publication of JRS Asia Pacific since 1983.

The Jesuit Refugee Service is an international Catholic organisation established in 1980 by Fr Pedro Arrupe, SJ. Its mission is to accompany, serve and advocate for forcibly displaced persons around the world.

Issue 81

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▶▶ EDITORIAL

No room for them at the inn



Christians will remember and re-live this day when God chose humanity-divinity in one act to take His place in the realities of human history. We will hear from Luke's Gospel (2:6-7), "... While they were there, the time came for the baby to be born, and she gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger, because there was no room for them in the inn."

Mary and Joseph only received the hospitality of a place for animals to sleep and a feed-

ing box for animals to lay their son. Both before and after the birth, the family had to make long journeys including fleeing from a king who felt his political power threatened by this 'new king.'

As one meditates on Jesus' birth, one cannot help thinking of the various situations of people forced to flee life-threatening situations.

People are forced to flee due to floods in parts of Thailand, Cambodia, and Vietnam. Migrants who have been the back-bone of the economy, refugees and asylum seekers are in double jeopardy from their already vulnerable situation.

Jesus accepted to share in our humanity including pain, suffering and death. And yet the ironic truth is that it is God Who offers hospitality to us by embracing the entire world unconditionally. He stood beside the weak and vulnerable — strangers, widows and orphans—and had harsh words for those who rejected or marginalised them. He lived and showed us how to be better than we think of ourselves, to inspire us to greatness not in wealth, power, honour but to embrace others irrespective of country, colour or religion.

He has offered us an ethics of hospitality shared by all people of faith and good will—to defend the dignity of people through laws and practices; to ensure just distribution of wealth by corporations and governments extracting resources from mother earth's womb; to share resources with the forgotten and needy.

To know what kind of world we need to construct, we need to place ourselves in the company of refugees and displaced people, migrants, asylum seekers, and people held in detention.

Listen! Listen to their stories. Get to know them and their families. Hear their dreams and hopes for their futures. Listen also to the Spirit calling us out to compassionate hospitality and action. See! See in their eyes the vision of a world closer to the communion with God and humanity—where people from different races, nationalities, colours and religions can share in the banquet feast and celebrate our divinized humanity together!

Let us celebrate the compassion of the Christ-child during this Christmas and everyday hereon.

Bernard Hyacinth Arputhasamy, SJ
Regional Director JRS Asia Pacific



Building in-roads

JRS projects in Timor Leste are growing to incorporate more villages and women into their work. With the goal of getting more people involved in their own community development and advocacy, JRS now works with 20 sub-villages and discuss income generation, sports programs for children and peace and reconciliation. They are also submitting proposals to local government about improving rural roads and working on cleaning the water supply.



Indonesia's new site

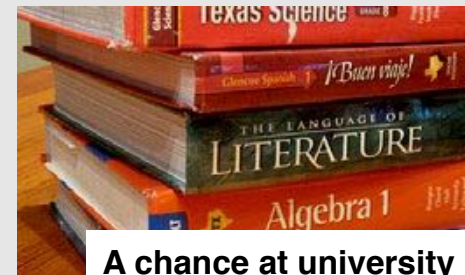
JRS Indonesia has launched its new website. Similar to the JRS Asia Pacific and International site, you can now read archived news stories and read about specific projects. The site is still under construction but will be fully up and running in the next few months. You will be able to read news in both English and Indonesian Bahasa. This is the first step to allow readers to keep up with specific projects and countries online. Soon, you will be able to get news updates, see photos and donate to individual projects and causes.



Flooding in Bangkok

Bangkok's flooding has affected everyone in the city no matter their salary or status. But 600,000 migrants living in the city are seeing the worst the flood has to offer. They are stranded in flooded areas waiting for relief supplies, and many face salary cuts due to losses incurred by their employers. Read more on page 4.

To read more news briefs or more on these stories, go to www.jrsap.org



A chance at university

Refugees and asylum seekers now have the opportunity to get a degree in European universities in 2012 as applications to the AREAS scholarship was launched in November 2009, JRS assisted in referring three people from Burma and one from Thailand to study in Europe that year. Louie, with the help of Youjin Jung, regional programme assistant, will coordinate this project. This is open to all refugees and asylum seekers in the region. "I am excited that there are opportunities like this offered to people we serve," Taka Gani, JRS Indonesia programme officer, said. She now has the online links to these projects as application to the scholarship will all be done online. Please visit www.jrsap.org for more information.

Citizenship for all in PNG

The Bishop of the Daru Kiunga Catholic diocese, Gilles Cote SMM, urged civil society groups to step up pressure on the Papua New Guinean government to improve the lives of West Papuan refugees and the local population living in the sparsely populated south-western region bordering Indonesia. He suggested the government should compensate all those affected by mining pollution. He also recommended NGOs become involved in trying to waive the fee for refugees to become citizens. Read more on this at www.jrsap.org





📷 Wanrob Wasidr, Urban Refugee Programme caseworker, and Rufino Seva, URP director, help navigate a raft of dry goods through a flooded neighborhood to reach a Sri Lankan community. Their relief aid went to refugees, asylum seekers, migrants and Thai citizens.

Migrants struggle in Bangkok flood

RIISING WATERS LEAVE THOUSANDS STRANDED AND OTHERS AT RISK OF EXPLOITATION AND EXTORTION.



It is said that the way you deal with crisis reveals your character. For many, the flood is an opportunity to help others. JRS have met these unsung heroes during its relief response activities in the past month. Here are some of their stories.

"The senior members in our community were the first to come and give food to us," said a 26-year old migrant worker from Myanmar who joined 40 others in a 2-storey building. Myu Oo, a 19-year old migrant worker, jumped into the boat JRS used to deliver relief goods to unreachable

areas in the district. He translated our conversation in Thai and Burmese.

"I am not leaving this area as this is where I can get food and survive," he said. He has turned his access to relief goods as an opportunity to enable relief workers like JRS understand the impacts of floods on migrants' lives.

Hundreds of Burmese people are still trapped in rented apartments isolated by chest-deep waters. Many of the buildings are 4-5 kilometers away from where relief goods are dropped off and organisations have to take more effort to go beyond this access point.

Local groups like Labor Protection Network (LPN) have gone beyond this point to seek places of greatest need. LPN and JRS have

conducted rapid assessment and relief and rescue mission together during this flood. When JRS relief operation finished with a shared lunch at 5 p.m. one day, LPN excused themselves "because we have to go to another rescue assignment," said Ko, the team leader, smiling.

JRS would not have been able to get home so easily if not for the three boats from the Department of Marine and Coastal Resources who have been offering free rides to residents in the area.

There are dangers as well—a form more menacing than the loose crocodiles—other people who have become opportunists stepping on heads submerged in floodwaters to go higher. Boat operators have charged exorbitant fees leading others to wade in dangerous and dirty floodwaters to survive the day including a pregnant woman who continues to go to work or lose her job in the factory.

The Chinese ideogram for crisis combines two characters—one representing danger and the other, opportunity. The crisis wrought by the flood in Thailand presents an opportunity to everyone. How each one of us—from communities to Cabinet, from individuals to institutions—responds to this crisis reveals who we are. It is, as it were, looking at the water and seeing what image we are making of ourselves, what character we are becoming.

Louie Bacomo, assistant regional director



It was soon done in Australia of young, unaccompanied minors from immigrant communities—brought to Australia by the Australian government. Last year, JRS was the first agency to take them into its care.

"It was pro-

Stack, coordinator of the JRS Shelter Project. "No for, or knew what to expect when the first young

Working under the direction of the Red Cross to lead the programme, JRS partnered with Marist household that can accommodate up to eight young people. It was a momentous, frightening journey, and while they live as normal a life as possible while they wait for applications.

"Because of our expertise with refugees and people into health services, psychological services, that accompaniment and emotional support while that process," Stack said.

"Marist Youth Care bring their expertise in providing live-in carers — youth workers — who do the day-to-day care of the young people, doing the food and clothing and basic needs, and making sure

Nine months into the program, the results show the house is currently occupied by five teenage boys who have formed like bonds with each other, said JRS caseworker S.

"They may have come from a barbed wire detention center — into what is almost a family unit. It is that they go through, and to suddenly see them in the house," he says. "It's a very busy, chaotic household that five boys create! But it's very rewarding and they have dinner when possible. We have a roster of responsibility, and that's very important to them."

And while there's no knowing whether these boys will find Australia their permanent home, JRS is ensuring that their time in Australia is not wasted.

"These boys may or may not be allowed to stay in Australia to give people life skills they can take with them to Australia. Stack. "If they end up having to return to their countries, it will be better because of the experience they've had here."

Catherine Marshall, JRS Australia

This article was first published in Companions magazine


Q: Why is peace difficult to achieve in your area?

A: In 2009, peace talks between the Filipino government and the Moro Islamic Liberation Front (MILF) dissintegrated. After years of violent conflict between the government forces and this extremist separatist group, people hoped peace was around the corner. Fighting continues today and tens of thousands of Filipino people have been displaced as a result.

Q: What is needed for there to be peace and reconciliation?

A: At the local level, there is a need to adopt, review and upscale the culture-based mode of conflict resolution which had been in place and proven effective. It would involve elders from the Muslim community dialoguing with the families who are fighting and they come to an agreement on how to compensate for the loss or offense such as payment of buffalos, weapons, cash and the performance of a community/ethnic ritual to resolve the conflict. The local government units can support the mechanism by providing financial resources that may be required by the peace makers.

For mixed communities of Christians and Muslims, interfaith dialogue is necessary to iron out issues, biases and challenges. Through interfaith dialogue, they can come up with faith-based solutions to the current problem in the two Lanao provinces.


 **To read the extended Q and A and to see more photos our work in the Philippines go to www.jrsap.org**

There is a need for external pressure group to convince the government to materialize the agreement that has been agreed on by the MILF and the government. The agreement allows Muslims a claim to ancestral land in Mindanao. The agreement had been considered unconstitutional by the Supreme Court of Philippines. The current "Comprehensive Compact" between the GPH and MILF is worth trying if peace is to prevail in Mindanao.

Q: What is the role of women in promoting peace?

A: In Maranao Society, the role of women in promoting peace is very crucial. They are very effective mediators as far as community problems and violence is concerned. Keep in mind, If a Muslim family killed or committed a serious offense against a person from another family, the aggrieved family can take the law into their hands and exact the punishment on the offender and his or her family (up to 2nd degree blood relations) which often meant killing and other violent acts. The cycle of violence



 Recently-returned villagers in Balindong, Piagapo, Lanao del Sur look forward to resume planting sweet potatoes and other crops as they used to do before their community was bombed and burnt. Photo by Photo by Mike Macarambon/MuCARRD-RIAP

continues until a resolution is found. Often, civil and government laws are ineffective in addressing them as jail is not a sufficient measure.

The same is true for cases involving violence against women and children. The Maranao tradition has very high regards on the participation and involvement of women in conflict resolution.

Through social media, they have been instrumental in reporting human rights violations committed by both the military and MILF. There are exceptional women, like the Mayor of Balindong, Lanao del Sur. She takes the lead as negotiator with military officials or to the community leaders to pacify the conflict.

Q: What is the work of JRS in the communities?

A: JRS works in the three barangays (village governments): Bualan, Bansayan and Kulasihan in terms of intervention, depending on the needs and skills of the IDPs. Mostly JRS assists with livelihoods by providing farming supplies. In other areas, JRS assists rebuilding homes, providing food to schools and assisting people with starting businesses and leadership training. This is what the people requested when JRS began its work.

Q: What are the lessons learnt from this work so far?

A: If all the affected families were given these opportunities to build a livelihood and gain more diverse skills, they could help themselves and one another to live with confidence. We are finding it challenging to assist in establishing a bridge between dependency and self-reliance considering the adverse effect of the armed conflict they experienced.

h Malihaha Mana
ian Marjanah Mar-
z Mehrnoosh Mehry
gan Mozhdah Mona
adereh Naghmeh
n Nastaran Nasreen
Nazgol Nazhin Nazy
egah Neda Nesha
oor Nour Noushin
id Oranous Orkideh
ash Pareeya Parto
Pari Pareechehr
eh Peyvand Pouneh
dokht Pouri Raha

What's in a

FOR ONE MAN LIVING IN IRAN, BEING FORCED TO CHOOSE A PERSIAN NAME FOR HIS DAUGHTER WAS JUST ONE REASON TO REFORM IRAN, BEFORE HE HAD TO FLEE.

What's the big deal if the law dictates you can't name your daughter what you want to? Is that enough for an asylum claim in your country? Yousef wanted to name his child Jenan, Arabic for Dream. In Iran, that's against the law. Not because it's a bad name, but because it's an Arabian name. Iranian officials, since 1925 want to erase every Arabian, hoping soon the Ahwaz people "will go extinct," said Yousef. "That is my youngest daughter, Alhan. I didn't have a choice."

Yousef gave me a list of Persian names and I had to choose one," said Yousef, who has been seeking asylum in Indonesia with 10 extended family members.

But it's not just the name. It's the language. It's the jobs they are allowed to have. The clothes they are allowed to wear. Their history. Their free speech.

"You can live in Iran as an Ahwazi but if you want to live your life, you have to shut up," he said, clasping his hands over his mouth. "Is that living?"

He and his family didn't think so. So they spoke up. They reminded Iranian officials that the land they call Iran, the land where all of their oil comes from is their land. And they want it back. Unfortunately, the Ahwazi people are nonviolent, saying, "We don't believe a gun can solve anything."

So they did not fight back. And Yousef's family did not fight back when both of his uncles were killed for political activism. Nor did he fight back when he was imprisoned for eight years for going to meetings and talking about democracy.



📷 Students at a local school in Aceh participate in a disaster drill. JRS was helping the communities to prepare for the next tsunami, earthquake or flood.



📷 JRS disaster preparedness teams worked in 17 schools and simulated a disaster as they are susceptible to earthquakes and after the warning siren is sounded.

Reaching Out

JRS' WORK IN ACEH, INDONESIA COMES TO A CLOSE. DON DOLL, SJ, SHARES HIS PHOTOS OF OUR WORK THERE.

Seven years ago this December, a huge tectonic plate on the floor of the Indian Ocean suddenly lunged, and Aceh, Sumatra, the nearest landmass, shuddered.

A few minutes later and without warning, the ocean seemed to tip wildly away from the shoreline and, then, tip back — a 9.3 earthquake

had spawned a massive tsunami that took more than hundreds of thousands of lives and left half a million people homeless around its shores.

Aceh took the biggest hit.

JRS reached out to Aceh to offer assistance. What took shape was a partnership between a Catholic relief agency and a predominantly Muslim community, working together for the greater good of a struggling people. That fact was not lost on Don Doll, S.J., the Charles and Mary Heider Endowed Jesuit Faculty Chair at Creighton University, who spent two weeks photographing the recovery effort in Aceh.

“The Jesuits reach out to the poorest of the poor regardless of their faith,” Fr. Doll explained. “The Jesuits are assisting Muslims: What an





example for the world!”

In order to help, the JRS team first had to listen — meeting with local leaders to build trust and an atmosphere of partnership.

It was crucial to involve the community, religious leaders, institutions, organizations and authorities in socialization, assessment, program design and evaluations. That way, it was the community who took ownership in initiatives, workshops and publications. JRS not only employed local staff in key positions, but sought the approval from local religious leaders and authorities before publishing information or making key decisions.

The communities, in general, welcomed JRS assistance after the or-

ganisation and its program were introduced to them, with only very few political leaders expressing suspicion and rejection, the team members said.

How to respond to suspicion? With respect and patience.

What was most interesting and, ultimately successful, was that Jesuits and other Christians were outnumbered on their own staff.

“Of the 41 JRS staffers who came together to help Aceh rebuild, only eight were Christian,” says Toto Yulianto, S.J., director of the JRS Aceh project.

“After working in Aceh for three years,” he adds, “JRS staff saw a change in the community... A primarily Muslim staff under the auspices

of a Catholic organisation had lessons to learn when working in A-

When accompanying, serving and advocating for the rights of rural communities in South Aceh, for example, JRS learned it could build on previous experiences working with Islamic communities in other parts of Aceh province. JRS staff members were all educated in local culture and religion and approached projects with respect.

Nowhere was this change in the community more stunning to participants than a couple of special construction projects that took shape: the building of a mosque and the rebuilding of an Islamic school.

The work of JRS in Aceh ended this past June, after finishing its scheduled three-year implementation.



‘Finally Facing Good things’

Alone in detention, Theresa survived for her unborn daughter. Now she lives for the future she forgot she had.

Theresa seemed like a different person last year. She was nearly nine months pregnant, hoping to be resettled to a new country and living with the possibility of having her first child born in Bangkok's Immigration Detention Center (IDC), away from her husband.

“All I want is to be resettled with my husband and my baby. I want my baby to have a happy life without the difficulties that I have,” she said, moving her hand on her tiny belly in the IDC.

Since she was arrested for overstaying her Thai visa at four months pregnant, Coby, her husband, had only spent a few hours near Theresa, unable to care for his wife during her pregnancy.

“Every time I see her now, she is thinner. I worry so much,” he said.

Before his wife was arrested, Coby was eager about the possibility of making choices about his future with his wife. He escaped Sri Lanka after paramilitary groups bombed his home for not financially supporting their cause. When they reached Thailand, they got married.

“We were happy then,” Coby recounted at the JRS office, miles away from his wife. “We were married and living together and we were safe away from the paramilitary groups. We could live our lives.”

He thought he was on the path to start a new life and make a fam-

ily. They were recognised as refugees and were waiting to be resettled.

But everything changed one August day when she was arrested.

“I thought because I was pregnant they would not keep me there,” Theresa said. “But then the police took notes about me, and they brought me upstairs. Then I knew I wasn’t getting out.”

That’s when UNHCR, the UN refugee agency, got proactive to reunite the couple. Just 13 days before her baby girl was born she was released and reunited with her husband.

“They called me down to the (IDC) office,” Theresa said. “I didn’t know what they wanted, maybe information from me or to give me a message. The officer just said, ‘We are going to release you.’”

“At first I didn’t believe it. I was so happy, I felt numb. It wasn’t until after I walked outside, got into a taxi and was driving away that I really believed that I was free,” she said.

The family is now three strong. Mary was born healthy 3 January, and is now growing up in the United States. Theresa, who was dangerously thin now looks healthy – a woman who used to fold her slender arms over chest and stare at the floor, now holds her baby with a glowing smile. Her husband, who cried for his wife living in detention, now cries with his wife in thanks for those who advocated for her release.

“We are very grateful to those who spoke on our behalf,” she said.

They are now planning for their futures that have been on hold since they left Sri Lanka. “Now that she is out of IDC, our family is finally facing many good things,” Coby said.

For one family trying to start over, the thought of living a normal life seems very far away. Helena tries to provide for her family and find a new home after being displaced from war and returning to nothing but rubble.

Helena is a 50-year-old widow living in the Timorese village of Becora. Her day starts early. By 6 a.m. she is washing clothes for a local laundrette. The small amount of money she receives is just enough to feed her four children and keep three of them in school. There simply isn’t enough money to pay the fees for her 8-year-old son.

She was forced to flee her home during the 2006 conflict between the military, police and people considered to be either Lorosae (Eastern) or Loromonu (Western).

“I became an IDP (an internally displaced person) in 2006. The violence was very bad,” she recalled.

Helena and her four children took shelter in an IDP camp in Dili. Despite government assistance life in the camp was harsh.

“In the IDP camps I received \$200 (US) for five months from the government but it was not enough to support us. Life was very hard. The government also helped by providing rice. I was given 10kg a month to share with my family. This was then reduced to 5kg and when we returned home we were given only 3kg per month,” Helena said.

After nearly two years in the IDP camp, Helena and her family were finally able to return home. On returning to where her home once stood she found it had been destroyed, leaving them with nothing but a pile of scorched rubble on a dusty patch of land. The government did its best to support returnees by providing financial assistance so people could rebuild their homes, but it was often insufficient.



Helena and

“When I received the \$500 from the government, it wasn’t enough,”

Helena’s story. Her house was rebuilt, but she finds it difficult. With the death of her husband, she was the sole provider. Recently, Helena found a job at the local market, but she is worried about what will happen if her children are not able to find work.

“I have been the owner of the market for a long time. At the moment, I can’t afford to pay for my four children to go to school. I am not able to afford to pay for their education,” admitted Helena.

To make money, she has to do her sight. Her family has to do tasks like cleaning

Stories

what



Cornelius
FUNERAL

This was the funeral for a Somali woman who died while she was waiting for resettlement. I met her because I volunteer at the Bangkok Refugee Centre (BRC). She came here with health problems and now her daughter is here with no family. It is very difficult.



Cornelius, Pakistan
FINDING FOOD

This is the church where people can come to get food and money every month. Every week people register with their papers and can get 300 baht a month and come and get food twice a month. Volunteers distribute tickets to people and we line up to get bags of food.



Blaise, Democratic Republic of the Congo
BATH TIME

This is a picture of my wife — isn't she beautiful! — giving a bath to our youngest daughter. When people think of refugees they think we are so sad and I want to show that we are bright and can be happy too, even in this situation.



Mei, China
FREEDOM OF RELIGION

I am Falun Gong, a spiritual discipline that is banned in China. After having to leave China because of my beliefs, I am able to practice and share my beliefs with others. We meet in the park and practice and tell others about our philosophy.



Sahana, Sri Lanka
TEMPLE IN THE CITY

My cousin stands in front of an icon at a temple in Bangkok. We go there as a family when we feel safe enough to leave the house. She is praying God to help her out from the difficult situation.



Yesodha, Sri Lanka
ALONE

A teenage girl sitting in the corner of a small balcony and thinking about her future life.



Ped, Cambodia
FREE BUS

This is the bus. Sometimes it's usually travel by...

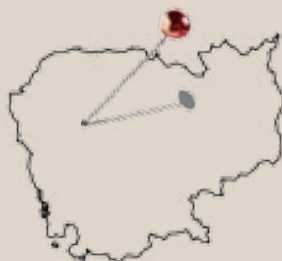


Nikou, Iran
HOPELESS

I took this picture. There is no hope for UNHCR (the... cide my case, I... to me but I have...

Crying in Cambodia

The letters, words and photos of people who were there when JRS first started working in Cambodia prior to the peace accords in 1991 and some of what they have done since.



Twenty years ago, October 23 1991, was the day of the Paris Peace Accords. Civil conflict had broken out in 1979 between four Cambodian factions after the war in Vietnam ended and the Khmer Rouge were driven from power.

Cambodia had already suffered from four years of a genocidal regime (1975-1979) and an embargo by the West. I saw firsthand how this embargo punished the poor inside Cambodia rather than the regime. So 1991 was a moment of hope.

Refugees and displaced people started to return. Elections were planned. The clearing of landmines commenced. Development aid began to flow. The re-integration of soldiers from four different armies

was on the agenda. For a year it looked as if peace had arrived but then cracks appeared and the Khmer Rouge opted out of the peace plan. Until Christmas day 1998, there was fighting and displacement occurred in different parts of the country. I came to realise that reconciliation is a long, slow process.

In 2011 Cambodia is different. We live in a country free from war and most people are less poor than they were in 1991. However the gap between the rich and the poor is more pronounced. Cambodians are speaking out for justice and human rights both at home and abroad. Migrant workers still suffer.

Dams on the Mekong, the pollution of the Tonle Sap, illegal logging and ensuring the survival of Cambodia's animals are an environmental concern as Cambodia seeks to respond to climate change. JRS in its Metta Karuna reflection centre has highlighted this through art work by two Siem Reap artists.

From 28 November until 2 December this year, Cambodia will act as the world leader in the Mine Ban movement as it hosts the 11th Meeting of States Parties to the Ottawa Treaty against landmines. Government officials, survivors and campaigners will come from all over the world to push for progress on mine clearance, support for those injured and the destruction of stockpiles.

Our goal, as Song Kosal says remains the same, "No mines made, no mines laid, no mines used ever again!" This means that the world community has embraced the norm of a ban on landmines.

Christmas comes with the message to disarm our hearts, to find the presence of God in the small on this week, to rejoice as we share the treasures of our hearts and live in love of one another.

Denise Coghlan, OSM, JRS Cambodia country director



These letters were written by Sr Denise Coghlan, OSM, while she was working in the Khmer refugee camps on the Thai-Cambodia border in the late 1980s and when she moved into Cambodia with the return of peace.



1983

Khmer women learn traditional dance while living in the refugee camps. The move to revive Khmer culture through the teaching of traditional dance began in the early 80s and was strongly supported by JRS and COERR.



1988

The camps continue to grow as violence from Khmer Rouge remains strong. People come into the camps with diseases like malaria (left). An excerpt from Sr Ath's last letter she wrote before she died December, 2010: What I remember most from JRS was the great team both at the border camps and in Cambodia. The team gave me the energy to support my work among the poor.



.....TIMELINE.....



1982

Tun Channareth, who would later work with JRS in the Cambodia Campaign to Ban Landmines and the wheelchair shop first met JRS in the Khmer refugee camps. "I lost my legs on the 18 December 1982. At that time, I was a crazy person. I tried to kill myself two times. I preferred to die by myself. Six months later, I felt much better and at that time I started living with my wife in the camps. We had a fifth child. In 1986, I began professional training and studying at the COERR office in the refugee camps. After that, I learned skills and re-gained hope. I realised that when I got back to Cambodia I could find a job and support my family."



1987

Fr Pierre Ceyrac, SJ, (left) was one of the first Jesuits in JRS to work in the Khmer refugee camps. Among many other duties, Fr Pierre focussed on accompanying refugees during their displacement. "I found inspiration from my belief that we must support both the poor and one another," said Rachanee Sereechaithaweepong (Took), regional human resource officer about working with Fr Peirre on the border more than 20 years ago.



NOVEMBER 8, 1989

Excerpt from a letter from Sr Denise: on the new "voluntary" repatriation of Vietnamese refugees, on the situation and the failure of the UN and the international community to cope with growing numbers of refugees. We also resolved that the new phase for the Khmer people needs a presence inside the country to work for reconciliation and the integration of the refugees. My experience in Cambodia leads me to see my next steps in Cambodia. Maybe with Jub, and Sr.



1993

JRS began offering social work and legal advice to asylum seekers in Phnom Penh. Kim Phirum and Srun Sony (left) have been working there for over a decade. "Because asylum seekers cannot legally work, they have nothing to do. Whenever I see them, whether it is in their houses during a home visit, or when they come to the office. I enjoy talking to them," Phirum said.



1994

JRS has been the focal point for the Cambodia Campaign to Ban Landmines since its inception in 1994. JRS also monitors the implementation of these treaties every year. JRS follows up services to the people injured by war weapons and with other forms of disability. A symbol of cluster munitions' destruction (left) is displayed in Phnom Penh.



1995-2011

The Metta Karuna is an interfaith reflection centre in Siem Reap, meaning literally "Mercy Loving Kindness." Cambodian international people are welcome to share challenges of Cambodia through the education of the poor. On the land, Sr Denise continues the Jesuit Service outreach service for education and to vulnerable people, including those with disabilities.

TIMELINE



JUNE, 1994

JRS starts campaigning against landmines. With Tun Channareth and Song Kosal (left) and Sok Eng with other advocates they began travelling the world to raise awareness and push for an international treaty to ban landmines and care for those affected. Kosal reflects on campaigning in Vienna when she was just 11. "I went to the CCW in Vienna in September 1995 to try to tell them, 'Please ban landmines so that children can run safely in the field.' But I was so afraid when I saw all those men in their suits I forgot what I wanted to say. But Tun Channareth and Sok Eng called strongly for a ban on landmines. It was the first time survivors of landmines spoke to the UN and some people called us amputee ambassadors."



mines and detention issues have been a focus of JRS this past year.

Advocates from JRS Cambodia and Indonesia attended the Convention on Cluster Munitions in Beirut, Lebanon to discuss the difficulties surrounding ratifying the treaty in the Asia Pacific and collaborate with other advocates on further action.

JRS staff met in Jogjakarta, Indonesia to discuss their work in places of detention. JRS works in seven immigration detention centres in the region. Staff from Australia, Indonesia and Thailand came together to share their experiences, and to explore ways to promote alternatives to detention. JRS staff explored ways to informally monitor conditions in detention, how to manage stress and devised action plans for promoting alternatives to detention throughout the region.

Thailand

In a change in JRS Thailand IDC policy, JRS facilitated the bail out of 16 detainees, by acting as guarantor for detainees who are able to pay their own bail and have applied to the IDC superintendent. Later, 39 more were released on bail with JRS support.

The Thailand task force on alternatives to detention, of which JRS is a member, finished its proposal which has been submitted to the Ministry of Foreign Affairs and the Immigration Commissioner in both English and Thai on 30 September. It proposes to release vulnerable asylum seekers and refugees into the community with reporting requirements and support from NGOs.

Cambodia

Phnom Penh will host the Eleventh Meeting of States Parties (11 MSP) this November 26th - December 2nd. This will mark the eleventh meeting on the convention on the prohibition of the use, stockpiling, production and transfer of anti-personnel mines and on their destruction.

The Cambodian government and non-governmental organisations focusing on land-

of the Red Cross (ICRC) hosted a workshop looking at the regional impact of landmines. The International Committee to Ban Landmines (ICBL) speakers gave facts about casualties in the region, urging governments to join the treaty and attend the 11MSP. In Siem Reap the Cambodian Mine Action Centre (CMAC) hosted a land release workshop in October. Representatives of demining agencies from around the world met to discuss survey and clearance techniques. Read more on this meeting and its outcomes at www.jrsap.org.

Philippines

The Philippines team has been working over the past year with internally displaced women with children who are extremely vulnerable. They are assisting women with skills training and supplies for vegetable gardens, and animal-raising so they can find work and sustain their families. JRS is also advocating for women's issues to be raised in public meetings and for women's voices to be heard by decision makers. They have established leadership teams in the IDP centres. Women are often at the forefront of discussing food security, education and health issues of IDP children. Those who chose to remain in host communities and evacuation centres, many of them women and children, still find return unsafe.

Indonesia

After three years, JRS has closed its project in Aceh. The project, initially working with those affected by the tsunami and violent conflict worked in education, disaster preparation and conflict management. After their Strategic Planning on August 6-9 attended by the regional office, JRS IDN has decided to move on from Aceh and continue their engagement with IDC in Medan and asylum seekers and refugees in Cisaura. The team is also revisiting and restarting their involvement with displaced people in Ambon.

With their work accompanying asylum seekers and refugees in Medan's Immigration Detention Centre, the team is exploring work-



ing in a second detention centre in Pasuruan, Surabaya and the refugees living in a community accommodation in Sewon, Bantul, Yogyakarta.

Timor Leste

JRS works in 22 sub-villages in four villages. About 4,200 returned internally-displaced people have returned to these villages that registered the highest incidence of violence and conflict. The focus of our efforts is on strengthening sub-village governance and empowering youth and women in the community. By June, 7 45 women participated in skills training.

 This photo was part of JRS Australia's Shelter Project with

In Hera village, two groups of households have each established vegetable farms with assistance from JRS. Other activities include training for local officials and communities on peace, human rights, and reconciliation, gender-based violence, inter-village sports and music for peace involving young people. JRS have trained village officials in proposal writing. In June, one village council proposal for youth sports for peace was approved by the government; three other proposals are awaiting results.

Australia

As we reach the end of the year, JRS Australia is now very busy with services to sing and support the community development of the region. It is deemed to be very important to have the first meeting by Christmas, and a announcement that the onshore process