



# THE STATE OF THE EVIDENCE IN RELIGIONS AND DEVELOPMENT

*June 2022*



**Joint Learning Initiative**  
on Faith & Local Communities

Cover photo credit: Emre Acar



# Joint Learning Initiative on Faith & Local Communities

The Joint Learning Initiative on Faith and Local Communities (JLI) is an international collaboration to develop and communicate evidence on local faith actors' roles and contributions to development and humanitarian action for community well-being.

[www.jliflc.com](http://www.jliflc.com)

Project lead: Dr Olivia Wilkinson

Contributing authors: Olivia Wilkinson, Susanna Trotta, Katherine Marshall, Ezra Chitando, Emma Tomalin, John Blevins, Esther Mombo, Philipp Öhlmann, Ignatius Swart, Selina Palm, Kanykey Jailobaeva, Elisabet Le Roux, Nora Khalaf-Elledge, Susan Hayward, Erin Wilson, and Elena Fiddian-Qasmiyeh.

Editor: Laura Collins

The views contained in this report do not necessarily reflect those of JLI Members.

Suggested citation for the full report: Joint Learning Initiative on Faith and Local Communities, ed. *The State of the Evidence in Religions and Development*. Washington, DC: JLI, 2022.

**Suggested citations for individual chapters:**

Wilkinson, Olivia, Susanna Trotta, Katherine Marshall, Ezra Chitando, and Emma Tomalin. "Introduction." In *The State of the Evidence in Religions and Development*, ed. Joint Learning Initiative on Faith and Local Communities (JLI). Washington, DC: JLI, 2022, 10-26.

Blevins, John, and Ester Mombo. "Religions, Health, and Development." In *The State of the Evidence in Religions and Development*, edited by Joint Learning Initiative on Faith and Local Communities (JLI), 28-33. Washington, DC: JLI, 2022, 27-32.

Öhlmann, Philipp, and Ignatius Swart. "Religions and the Environment." In *The State of the Evidence in Religions and Development*, edited by Joint Learning Initiative on Faith and Local Communities (JLI), 34-42. Washington, DC: JLI, 2022, 33-40.

Palm, Selina, and Kanykey Jailobaeva. "Faith Actors and Violence Against Children." In *The State of the Evidence in Religions and Development*, edited by Joint Learning Initiative on Faith and Local Communities (JLI), 43-52. Washington, DC: JLI, 2022, 41-48.

Le Roux, Elisabet, and Nora Khalaf-Elledge. "Religions, Development, and Gender." In *The State of the Evidence in Religions and Development*, edited by Joint Learning Initiative on Faith and Local Communities (JLI), 52-58. Washington, DC: JLI, 2022, 49-54.

Hayward, Susan, and Erin Wilson. "Religions, Peace, and Conflict." In *The State of the Evidence in Religions and Development*, edited by Joint Learning Initiative on Faith and Local Communities (JLI), 59-64. Washington, DC: JLI, 2022, 55-60.

Trotta, Susanna, and Elena Fiddian-Qasmiyeh. "Religions and Forced Migration." In *The State of the Evidence in Religions and Development*, edited by Joint Learning Initiative on Faith and Local Communities (JLI), 65-73. Washington, DC: JLI, 2022, 61-68.

© Joint Learning Initiative on Faith and Local Communities 2022. This work is licensed under a Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International (CC BY-NC-ND 4.0)

Design by Donna Rajeh

## CHAPTER 7: RELIGIONS AND FORCED MIGRATION

AUTHORS: SUSANNA TROTTA<sup>385</sup> AND ELENA FIDDIAN-QASMIYEH<sup>386</sup>

### Introduction

Over the last two decades, the intersections between religions and migration have increasingly been discussed in humanitarian and development circles. Initially, debates focused on religion as a cause of displacement. Subsequently, academics and practitioners started concentrating on the role of religions and religious networks at different stages of migrants' experiences. Increasing attention has also been given to faith actors' engagements in supporting migrants and refugees through material and immaterial resources. In the last five years, migrant and refugee communities have been increasingly acknowledged as being involved in, and leading, responses to migration, including through their religious networks. There are growing efforts to broaden the focus on religion to include non-mainstream traditions, such as traditional beliefs and communities other than Christian and Muslim. Studies on the power dynamics between new and more established migrant and refugee communities, including in terms of gender equity and relations, are becoming more nuanced.

In this chapter, we offer an overview of these key research areas and trends within religion and migration scholarship. The chapter is divided into four sections: Religion as a cause of displacement; Religion and experiences of migration and forced displacement; Transnational religion as a resource for migrant, refugee, and hosting communities; and Religion and faith-based responses to displacement.

### Religion as a cause of displacement

Religious persecution has historically been one of the most common causes of forced displacement.<sup>387</sup> It is therefore not surprising that religion is recognized as one of the main reasons for persecution by the Geneva Convention relating to the Status of Refugees. At the same time, it is also arguably one of the most disputed issues in Refugee Status Determination (RSD) processes. Key legal questions in this area concern the boundaries between religious discrimination and religious persecution, the definition of religion as a cause for persecution, and how to determine an applicant's credibility as regards their religious affiliation.<sup>388</sup>

### Challenges in assessing a claimant's credibility regarding their religious identity

In 2004, UNHCR published guidelines for claims related to religion, which had previously only been regulated by paragraphs 71-73 of the 1992 (1979) "Handbook on Procedures and Criteria for Determining Refugee Status."<sup>389</sup> Despite these guidelines, UNHCR officers themselves have tended to lack a systematic approach, as in the case of Egypt, when UNHCR RSD officers have questioned Eritrean asylum seekers' claims based on affiliation to Pentecostal Churches.<sup>390</sup> In some cases, officers used religious knowledge quizzes, which relied on assumptions about what members of a religious group should know about their tradition.<sup>391</sup>

385 Humboldt Universität zu Berlin and Joint Learning Initiative on Faith and Local Communities.

386 University College London (UK).

387 Pedro C. Moreno, "Religious Persecution and Mass Displacements," *Refuge: Canada's Journal on Refugees* 19, no. 1 (2000), <https://doi.org/10.25071/1920-7336.22066>; Laura Barnett, "Global Governance and the Evolution of the International Refugee Regime," *International Journal of Refugee Law* 14, no. 2 & 3 (April 1, 2002): 238–262, [https://doi.org/10.1093/ijrl/14.2\\_and\\_3.238](https://doi.org/10.1093/ijrl/14.2_and_3.238).

388 Karen Musalo, "Claims for Protection Based on Religion or Belief: Analysis and Proposed Conclusions" (Geneva: Protection Policy and Legal Advice Section, Department of International Protection, United Nations High Commissioner for Refugees, 2002), <https://www.unhcr.org/protect/PROTECTION/3e5f6ad12.pdf>.

389 United Nations High Commissioner for Refugees (UNHCR), "Handbook on Procedures and Criteria for Determining Refugee Status and Guidelines on International Protection: Under the 1951 Convention and the 1967 Protocol Relating to the Status of Refugees (Geneva: UNHCR, 1979 [1992; 2019]), <https://www.unhcr.org/publications/legal/5ddfc47/handbook-procedures-criteria-determining-refugee-status-under-1951-convention.html>

390 Michael Kagan, "Refugee Credibility Assessment and the "Religious Imposter" Problem," *Scholarly Works* 629 (2010), <https://scholars.law.unlv.edu/facpub/629>.

391 Kagan, *Refugee Credibility Assessment*.

The subjective nature of assessments and a lack of adequate religious literacy when examining religion-based claims are well documented in several countries, including the UK<sup>392</sup> and the US.<sup>393</sup> The issue of credibility assessment in religion-based claims is particularly crucial in cases of religious conversion.<sup>394</sup> There is evidence that secular states are often not well-equipped to examine these cases without drawing on pre-existing ideas about migrants' identities, as in the case of an asylum seeker from Iran who converted to Christianity after her arrival to Germany and was denied protection.<sup>395</sup>

## Intersections between religion and other identities and practices

Some of the main controversies when determining refugee status highlight the importance of the intersections between religion, gender, sexual orientation, ethnicity, and other dimensions of refugees' identities.<sup>396</sup> For instance, RSD officials have often rejected people's claims for asylum due to their assumption that it is not possible to be simultaneously LGBTIQ+ and, for instance, a practicing Catholic<sup>397</sup> or Muslim.<sup>398</sup> When LGBTIQ+ asylum-seekers self-identify as Muslim decision makers in the Global North have often dismissed their claims as implausible.<sup>399</sup> As a result, many Muslim asylum-seekers are often and effectively forced to performatively renounce their Muslim identity, in order to meet the expectations of decision makers in Europe and North America.<sup>400</sup>

Some recent studies have also explored the issue of how witchcraft is dealt with in asylum applications, both in terms of its inclusion in the "religion" category, and as regards the verifiability of claims regarding supernatural forces.<sup>401</sup> The lack of adequate responses by institutions and practitioners, including RSD officers, to witchcraft-related claims bears particular weight, given the use of juju and other traditional beliefs to engage, control and silence women and girls, mainly from Nigeria, who are victims of human trafficking and sexual exploitation.<sup>402</sup> In the context of broader discussions on current trends in refugee protection, religion remains a crucial ground for persecution and discrimination, not only in countries of origin but also in transit and settlement countries.<sup>403</sup>

- 
- 392 Anthony Good, "Persecution for Reasons of Religion under the 1951 Refugee Convention," in *Permutations of Order: Religion and Law as Contested Sovereignties*, ed. Thomas G. Kirsch and Bertram Turner (New York: Routledge, 2009); Ziya Meral and Amanda Grey, "Fleeing Persecution: Asylum Claims in the UK on Religious Freedom Grounds" (Asylum Advocacy Group (AAG) and All-Party Parliamentary Group for International Freedom of Religion or Belief, 2016), <https://appgfreedomofreligionorbelief.org/in-parliament/reports/>; Roda Madziva, "'Your Name Does Not Tick the Box': The Intertwining of Names, Bodies, Religion and Nationality in the Construction of Identity within the UK Asylum System," *Ethnic and Racial Studies* 41, no. 5 (April 9, 2018): 938–957, <https://doi.org/10.1080/01419870.2017.1318215>.
- 393 Good, *Persecution for Reasons of Religion*; Elizabeth Shakman Hurd, "Freedom, Salvation, Redemption: Theologies of Political Asylum," *Migration and Society* 4, no. 1 (2021): 110–123, <https://doi.org/10.3167/arms.2021.040111>.
- 394 Douglas McDonald, "Escaping the Lions: Religious Conversion and Refugee Law," *Australian Journal of Human Rights* 22, no. 1 (March 1, 2016): 135–58, <https://doi.org/10.1080/1323-238X.2016.11882161>.
- 395 William Allen et al., "Who Counts in Crises? The New Geopolitics of International Migration and Refugee Governance," *Geopolitics* 23, no. 1 (2018): 217–243, <https://doi.org/10.1080/14650045.2017.1327740>.
- 396 T. Jeremy Gunn, "The Complexity of Religion and the Definition of Religion in International Law," *Harvard Human Rights Journal* 16 (2003): 189.
- 397 Jenni Millbank, "From Discretion to Disbelief: Recent Trends in Refugee Determinations on the Basis of Sexual Orientation in Australia and the United Kingdom," *The International Journal of Human Rights* 13, no. 2–3 (June 1, 2009): 391–414, <https://doi.org/10.1080/13642980902758218>.
- 398 Calogero Giametta, "'Rescued' Subjects: The Question of Religiosity for Non-Heteronormative Asylum Seekers in the UK," *Sexualities* 17, no. 5–6 (September 1, 2014): 583–599, <https://doi.org/10.1177/1363460714526130>.
- 399 Laurie Berg and Jenni Millbank, "Constructing the Personal Narratives of Lesbian, Gay and Bisexual Asylum Claimants," *Journal of Refugee Studies* 22, no. 2 (June 1, 2009): 195–223, <https://doi.org/10.1093/jrs/feq010>; Giametta, *Rescued Subjects*.
- 400 Susan Akram, "Orientalism Revisited in Asylum and Refugee Claims," *International Journal of Refugee Law* 12, no. 1 (January 12, 2000): 7; Elena Fiddian-Qasmiyeh, "Representations of Displacement from the Middle East and North Africa," *Public Culture* 28, no. 3 (September 2016): 457–473, <https://doi.org/10.1215/08992363-3511586>.
- 401 Jenni Millbank and Anthea Vogl, "Adjudicating Fear of Witchcraft Claims in Refugee Law," *Journal of Law and Society* 45, no. 3 (2018): 370–397, <https://doi.org/10.1111/jols.12120>; Katia Bianchini, "The Role of Expert Witnesses in the Adjudication of Religious and Culture-Based Asylum Claims in the United Kingdom: The Case Study of 'Witchcraft' Persecution," *Journal of Refugee Studies* 34, no. 4 (December 2021): 3793–3819, <https://doi.org/10.1093/jrs/feab020>.
- 402 Elizabeth Willmott Harrop, "Ties That Bind: African Witchcraft and Contemporary Slavery" (La Strada Documentation Center, 2012), <https://documentation.lastradainternational.org/doc-center/2937/ties-that-bind-african-witchcraft-and-contemporary-slavery>; Kotie Geldenhuys, "The Link between Human Trafficking and Witchcraft," *Servamus Community-Based Safety and Security Magazine* 112, no. 7 (July 2019): 26–30, <https://doi.org/10.10520/EJC-16b2496667>; Marcel van der Watt and Beatri Kruger, "Breaking Bondages: Control Methods, 'Juju,' and Human Trafficking," in *The Palgrave International Handbook of Human Trafficking*, ed. John Winterdyk and Jackie Jones (Cham: Springer International Publishing, 2020), 935–951, [https://doi.org/10.1007/978-3-319-63058-8\\_54](https://doi.org/10.1007/978-3-319-63058-8_54).
- 403 Elena Fiddian-Qasmiyeh et al., "Religion and Social Justice for Refugees," Bridging Voices report to the British Council (London: UCL-Yale, 2020), <https://refugeehosts.files.wordpress.com/2020/04/bc-hl-religion-and-social-justice-for-refugees-report-hr.pdf>.

## Religion and experiences of migration and forced displacement

### Religion and spirituality during processes of migration and displacement

The religious dimension of migratory experiences can be traced at all stages and in all types of migration in its spiritual and practical manifestations.<sup>404</sup> In 2002, a special issue of the *Journal of Refugee Studies* traced some of the ways in which spirituality is mobilized throughout processes of displacement. It found that:

- Forced migrants resort to religious and spiritual coping when they experience displacement-related trauma and suffering
- Religion and spirituality travel with migrants and contribute to identity- and community-making processes in displacement
- It can be challenging for displaced people to keep their spiritual and religious practices alive due to societal and cultural factors in the country of settlement
- The spiritual/religious and gender dimensions of forced migrants' experiences are often intertwined, and displacement processes affect these links in multiple ways.<sup>405</sup>

In another special issue, published by the *Refugee Survey Quarterly*, Mayer stressed how "religious factors may play a role in convincing or forcing people to leave their home country and to seek refuge."<sup>406</sup> When planning, and throughout their journeys, migrants often resort to prayer and specific rituals to ensure the safety of their travels and obtain the protection of supernatural forces.<sup>407</sup>

Religion is also mobilized by people as they face barriers to migration, non-arrival (including death during transit), immigration detention, and the decision either to return or not return. For instance, internally displaced Machazians in Mozambique felt able to return to their homes only after rituals had been performed to disperse the loose spirits of soldiers who had died during the civil war and had not been buried.<sup>408</sup> For Lao refugee communities in the US, the presence of a Lao Buddhist temple provided a sense of community in exile and of projection into its future.<sup>409</sup> There is evidence that some communities engage traditional rituals to address immigration detention, as in the case of Ghanaian migrants in the Netherlands who asked their families in Ghana to participate in prayers and fasting camps and to donate to their religious community on their behalf, in an effort to solve their legal issues.<sup>410</sup>

In Islam, Islamic Relief and others identify seeking asylum as not only a right, but in fact a religious duty.<sup>411</sup> However, religious beliefs are also often at the core of individual and collective resistance to being forced to leave one's place of origin. For example, Chinantecs and Mazatecs religious or traditional leaders in Mexico adapted traditional symbols as part of their fight against the threat of forced resettlement in the context of post-disaster displacement.<sup>412</sup>

---

404 Jacqueline Hagan and Helen Rose Ebaugh, "Calling upon the Sacred: Migrants' Use of Religion in the Migration Process," *International Migration Review* 37, no. 4 (December 1, 2003): 1145–1162, <https://doi.org/10.1111/j.1747-7379.2003.tb00173.x>; Jennifer B. Saunders, Elena Fiddian-Qasmiyeh, and Susanna Snyder, eds., *Intersections of Religion and Migration: Issues at the Global Crossroads* (New York: Palgrave Macmillan, 2016), <https://doi.org/10.1057/978-1-137-58629-2>.

405 Elzbieta M. Gozdziaik and Dianna J. Shandy, "Editorial Introduction: Religion and Spirituality in Forced Migration," *Journal of Refugee Studies* 15, no. 2 (2002): 129–135, <https://doi.org/10.1093/jrs/15.2.129>.

406 Jean-François Mayer, "Introduction: 'In God Have I Put My Trust': Refugees and Religion," *Refugee Survey Quarterly* 26, no. 2 (January 2007), 6, <https://doi.org/10.1093/rsq/hdi0222>.

407 Rijk van Dijk, "The Soul Is the Stranger: Ghanaian Pentecostalism and the Diasporic Contestation of 'Flow' and 'Individuality,'" *Culture and Religion* 3, no. 1 (May 1, 2002): 49–65, <https://doi.org/10.1080/01438300208567182>; Kim Knott, "Living Religious Practices," in *Intersections of Religion and Migration: Issues at the Global Crossroads*, ed. Jennifer B. Saunders, Elena Fiddian-Qasmiyeh, and Susanna Snyder (London: Palgrave Macmillan, 2016), 71–90, <https://doi.org/10.1057/978-1-137-58629-2>.

408 Stephen Lubkemann, "Where To Be An Ancestor? Reconstituting Socio-Spiritual Worlds Among Displaced Mozambicans," *Journal of Refugee Studies* 15, no. 2 (June 2002): 189–212, <https://doi.org/10.1093/jrs/15.2.189>.

409 Ruth M. Krulfeld, "Buddhism, Maintenance and Change: Reinterpreting Gender in a Lao Refugee Community," in *Reconstructing Lives, Recapturing Meaning*, ed. Linda A. Camino and Ruth M. Krulfeld (London: Routledge, 1994).

410 R. A. van Dijk, "From Camp to Encompassment: Discourses of Transsubjectivity in the Ghanaian Pentecostal Diaspora," *Journal of Religion in Africa* 27, no. 2 (1997): 135–159; Valentina Mazzucato, "Simultaneity and Networks in Transnational Migration: Lessons Learned from an SMS Methodology," in *Migration and Development within and Across Borders: Research and Policy Perspectives on Internal and International Migration*, ed. J. DeWind and J. Holdaway (Geneva: International Organization for Migration, 2008), <https://dare.uva.nl/search?arno.record.id=292498>.

411 Sadia Najma Kidwai, "The Rights of Forced Migrants in Islam," Report (Birmingham: Islamic Relief Worldwide, 2014), <https://www.islamic-relief.org/wp-content/uploads/2016/05/The-Rights-of-Forced-Migrants-in-Islam.pdf>.

412 Anthony Oliver-Smith, "Displacement, Resistance and the Critique of Development," in *Development-Induced Displacement: Problems, Policies, and People*, ed. Chris de Wet (Oxford: Berghahn Books, 2005).

## Religion and coping with trauma

As further explored below in the section Transnational religion as a resource, religion can contribute to sense-making and coping mechanisms against displacement-related trauma.<sup>413</sup> Health-related academic research provides wide-ranging examples of this.<sup>414</sup> In the context of Kenyan internal displacement, Parsitau has described how Christian women who had experienced gender-based violence mobilized their faith using religious texts and practices to collectively rebuild an empowering narrative around their identity and “reclaim their place in society.”<sup>415</sup> Minorities who have experienced persecution and forced displacement often use religious practices as a source of resilience, as in the case of shamanic practices among Yezidis in northern Iraq.<sup>416</sup> However, there is also evidence that religious coping might actually contribute to the exploitation of migrant communities in countries of settlement by “reducing their emotional cost,” increasing their ability to endure adverse conditions, and shifting their focus from demanding better conditions to resorting to a higher power.<sup>417</sup>

## Religion and the quest to improve living conditions

In transit and/or settlement countries, religious beliefs and practices are often linked to migrants’ agency, directed at fostering processes of empowerment and at improving their living conditions. For undocumented migrants in South Africa, strategically highlighting their Muslim religious affiliation, or even pretending to be Muslim, can be a key strategy to access support from Islamic humanitarian organizations and mosques.<sup>418</sup> There is also evidence that unaccompanied male minors fleeing war in Sudan converted to Christianity while in refugee camps in Ethiopia and Kenya, where Christian organizations developed a strong presence.<sup>419</sup> Some, when they eventually returned to Sudan, contributed to the expansion of the Anglican Church in the country through evangelization activities.<sup>420</sup> In a similar and yet opposite way, the Polisario Front - the political and military group representing Sahrawi refugees in their Algeria-based refugee camps - has strategically downplayed Islam in the Sahrawi camps to match the expectations of Western, secular donors.<sup>421</sup> These examples show how the religious dimension of displaced peoples’ experiences is deeply intertwined with their decisions and how they navigate their status and improve their situation in their specific contexts.

## Transnational religion as a resource for migrant, refugee, and hosting communities

Transnational religious activities can constitute a source of belonging, of community-making, and an organizational tool with varying degrees of formality and of engagement for migrants.<sup>422</sup> Religious networks, for example, provide connections and facilitate transit and arrival in the destination country, as reported in the case of Chin refugees seeking safety in the US.<sup>423</sup> Among Kimbanguist communities in the diaspora and the DRC, remittances are interconnected with religious identities and practices; these dynamics have repercussions both in the country of origin and in places of settlement.<sup>424</sup>

413 Gozdziaik and Shandy, *Editorial Introduction*; Alastair Ager and Joey Ager, “The Place of Faith in Humanitarian Engagement with Displaced Communities,” in *Faith, Secularism, and Humanitarian Engagement: Finding the Place of Religion in the Support of Displaced Communities*, ed. Alastair Ager and Joey Ager (New York: Palgrave Macmillan, 2015): 31–54, [https://doi.org/10.1057/9781137472144\\_2](https://doi.org/10.1057/9781137472144_2); Holly Straut Eppsteiner and Jacqueline Hagan, “Religion as Psychological, Spiritual, and Social Support in the Migration Undertaking,” in *Intersections of Religion and Migration: Issues at the Global Crossroads*, ed. Jennifer B. Saunders, Elena Fiddian-Qasmiyeh, and Susanna Snyder (New York: Palgrave Macmillan, 2016), 49–70, [https://doi.org/10.1057/978-1-137-58629-2\\_2](https://doi.org/10.1057/978-1-137-58629-2_2); Stacey A. Shaw et al., “Religious Coping and Challenges Among Displaced Muslim Female Refugees,” *Affilia* 34, no. 4 (November 1, 2019): 518–534, <https://doi.org/10.1177/0886109919866158>.

414 For example, see Joelle Mak, Bayard Roberts, and Cathy Zimmerman, “Coping with Migration-Related Stressors: A Systematic Review of the Literature,” *Journal of Immigrant and Minority Health* 23, no. 2 (April 1, 2021): 389–404, <https://doi.org/10.1007/s10903-020-00996-6>.

415 Damaris Seleina Parsitau, “The Role of Faith and Faith-Based Organizations among Internally Displaced Persons in Kenya,” *Journal of Refugee Studies* 24, no. 3, 509 (September 1, 2011): 493–512, <https://doi.org/10.1093/jrs/fer035>.

416 Tyler Fisher, Nahro Zagros, and Muslih Mustafa, “Palliative Prophecy: Yezidi Perspectives on Their Suffering under Islamic State and on Their Future,” in *Refugee in a Moving World: Tracing Refugee and Migrant Journeys Across Disciplines*, ed. Elena Fiddian-Qasmiyeh (London: UCL Press, 2020), <https://press.uchicago.edu/ucp/books/book/distributed/R/bo68357463.html>.

417 Jonas Nakonz and Angela Wai Yan Shik, “And All Your Problems Are Gone: Religious Coping Strategies among Philippine Migrant Workers in Hong Kong,” *Mental Health, Religion & Culture* 12, no. 1 (2009): 25–38, <https://doi.org/10.1080/13674670802105252>.

418 Shahid Vawda, “Migration and Muslim Identities: Malawians and Senegalese Muslims in Durban, South Africa,” *Journal for the Study of Religion* 30, no. 2 (2017): 32–74, <https://doi.org/10.17159/2413-3027/2017/v30n2a2>.

419 Jesse Zink, “Lost Boys, Found Church: Dinka Refugees and Religious Change in Sudan’s Second Civil War,” *The Journal of Ecclesiastical History* 68, no. 2 (April 2017): 340–360, <https://doi.org/10.1017/S0022046916000683>.

420 Zink, *Lost Boys, Found Church*.

421 Elena Fiddian-Qasmiyeh, “The Veiling of Religious Markers in the Sahrawi Diaspora,” in *Religion in Diaspora: Cultures of Citizenship*, ed. Jane Garnett and Sondra L. Hausner (London: Palgrave Macmillan, 2015), 181–201, [https://doi.org/10.1057/9781137400307\\_10](https://doi.org/10.1057/9781137400307_10).

422 Peggy Levitt, “You Know, Abraham Was Really the First Immigrant”: Religion and Transnational Migration,” *International Migration Review* 37, no. 3 (September 1, 2003): 847–873, <https://doi.org/10.1111/j.1747-7379.2003.tb00160.x>.

423 Manashi Ray, “Crossing Borders: Family Migration Strategies and Routes from Burma to the US,” *Journal of Ethnic and Migration Studies* 44, no. 5 (April 4, 2018): 773–791, <https://doi.org/10.1080/1369183X.2017.1314815>.

424 David Garbin, “Sacred Remittances: Money, Migration and the Moral Economy of Development in a Transnational African Church,” *Journal of Ethnic and Migration Studies* 45, no. 11 (August 18, 2019): 2045–2061, <https://doi.org/10.1080/1369183X.2018.1433528>.



## Religion and identity-, community-, and home-making

Perhaps the most researched role of religion as a resource in migration processes is that of identity-, community-, home-, or place-making for displaced individuals and communities. Scholars have shown renewed interest in how transnational links contribute to the lives of diasporic communities.<sup>425</sup> For example, studies have shown that Ghanaian Pentecostals in the Netherlands used their transnational links and specific religious practices to retain control over and actively negotiate their identity, which was in different ways simultaneously close to and distanced from both the European and the West African contexts.<sup>426</sup> Iraqi refugees in Syria mobilized immaterial resources to create a sense of home and belonging which does not rely on religious or state institutions, but rather on everyday religious practices facilitated by Islamic transnational networks.<sup>427</sup>

At the same time, religious practices are often performed as part of migrant communities' efforts to affirm their presence and negotiate their visibility in the country of settlement. In Italy, for example, the Filipino Catholic community's Santacruzian procession serves to reinforce cultural and religious transnational ties and to affirm the fact that "Filipinos are here to stay and are asking to introduce and negotiate new religious practices in front of the Italian Catholic majority."<sup>428</sup> However, where there is public recognition of the presence of different religious groups within a multicultural society, celebratory and apparently inclusive approaches do not necessarily translate into actual engagement with and participation of religious minorities.<sup>429</sup> These dynamics have gained particular attention within the academic field of urban studies, i.e. in discussions around how religious communities navigate their migratory experience in the city.<sup>430</sup>

## Religion and faith-based responses to displacement

Since the special issue of the *Journal of Refugee Studies* on faith and displacement in 2011<sup>431</sup> there has been growing attention to the diverse ways that religious communities and organizations support migrants. This has been partly reflected in the inclusion of faith actors as stakeholders in the UNHCR 2018 Global Compacts on Refugees and for Safe, Orderly and Regular Migration. These engagements have deep historical roots and include advocacy, interreligious collaboration, and material and immaterial support.<sup>432</sup> Faith-based private sponsorship resettlement programs to Canada<sup>433</sup> and humanitarian corridors to Europe<sup>434</sup> have long expanded access to protection through safe and legal routes to sanctuary. The history of sanctuary traditions in relation to asylum are intimately linked to religion, constituting the base for modern grassroots movements and initiatives.<sup>435</sup>

---

425 Ninian Smart and Santa Barbara, "The Importance of Diasporas," in *Gilgul: Essays on Transformation, Revolution and Permanence in the History of Religions*, ed. Guy Stroumsa, Shaul Shaked, and Shulman (Leiden: Brill, 1987), 288–97, [https://doi.org/10.1163/9789004378698\\_022](https://doi.org/10.1163/9789004378698_022); Steven Vertovec, "Religion and Diaspora," in *New Approaches to the Study of Religion*, ed. Peter Antes, Armin W. Geertz, and Randi Warne, vol. 2 Textual, Comparative, Sociological, and Cognitive Approaches (Berlin: De Gruyter, 2004), 275–304, <https://doi.org/10.1515/9783110211719.3.27>; Steven Vertovec, "Religious Transformations," in *Transnationalism*, 1st ed. (London: Routledge, 2009), 128–155, <https://doi.org/10.4324/9780203927083>; Seán McLoughlin, "Migration, Diaspora and Transnationalism: Transformations of Religion and Culture in a Globalising Age," in *The Routledge Companion to the Study of Religion*, ed. John R. Hinnells (London: Routledge, 2005); Manuel A. Vásquez, "Diasporas and Religion," in *Diasporas: Concepts, Intersections, Identities*, ed. Kim Knott and Seán McLoughlin (London: Zed Books Ltd, 2010), 128–133, <http://dx.doi.org/10.5040/9781350219595.ch-022>.

426 van Dijk, *The Soul Is the Stranger*.

427 Tahir Zaman, *Islamic Traditions of Refuge in the Crises of Iraq and Syria* (London: Palgrave Macmillan, 2016), <https://doi.org/10.1057/9781137550064>.

428 Chantal Saint-Blancat and Adriano Cancellieri, "From Invisibility to Visibility? The Appropriation of Public Space through a Religious Ritual: The Filipino Procession of Santacruzian in Padua, Italy," *Social & Cultural Geography* 15, no. 6 (August 18, 2014): 658, <https://doi.org/10.1080/14649365.2013.87949>.

429 Claire Dwyer, Justin Tse, and David Ley, "'Highway to Heaven': The Creation of a Multicultural, Religious Landscape in Suburban Richmond, British Columbia," *Social & Cultural Geography* 17, no. 5 (July 2016): 667–693, <https://doi.org/10.1080/14649365.2015.1130848>.

430 For example, see Alana Harris and Jane Garnett, *Rescripting Religion in the City: Migration and Religious Identity in the Modern Metropolis* (London: Routledge, 2016), <https://doi.org/10.4324/9781315605555>.

431 Elena Fiddian-Qasbiyeh, ed., "Special Issue: Faith-Based Humanitarianism in Contexts of Forced Displacement," *Journal of Refugee Studies* 24, no. 3 (2011), <https://www.rsc.ox.ac.uk/publications/special-issue-faith-based-humanitarianism-in-contexts-of-forced-displacement>.

432 For example, see "Faith and Responses to Displacement," *Forced Migration Review* 48 (November 2014), <https://www.fmreview.org/faith>.

433 Jennifer Hyndman, William Payne, and Shauna Jimenez, "Private Refugee Sponsorship in Canada," *Forced Migration Review* 54 (2017): 56–59, <https://www.fmreview.org/resettlement/hyndman-payne-jimenez>.

434 Susanna Trotta, "Safe and Legal Passages to Europe: A Case Study of Faith-Based Humanitarian Corridors to Italy," Working paper (London: University College London Migration Research Unit, 2017), <https://www.geog.ucl.ac.uk/research/research-centres/migration-research-unit/publications/working-papers/files/MRU%20WP%20Susanna%20Trotta%202017%205.pdf>; Carola Ricci, "The Necessity for Alternative Legal Pathways: The Best Practice of Humanitarian Corridors Opened by Private Sponsors in Italy," *German Law Journal* 21, no. 2 (February 2020): 265–283, <https://doi.org/10.1017/glj.2020.7>.

435 Philip Marfleet, "Understanding 'Sanctuary': Faith and Traditions of Asylum," *Journal of Refugee Studies* 24, no. 3 (September 1, 2011): 440–455, <https://doi.org/10.1093/jrs/fer040>.

## Religion, support for migrants and refugees, and the promotion of social cohesion

Faith actors can also directly and indirectly provide spiritual and psychosocial support to migrants,<sup>436</sup> mobilize material and immaterial resources, and make use of trust, reach, and networks to respond to the needs of displaced people and to support social cohesion.<sup>437</sup> For example, in Turkey, the Vaiz (city preacher) of Bursa used his influence to organize welcoming activities for Syrian refugees within the local community and to negotiate with the government for their access to healthcare, birth and marriage registration, and schooling.<sup>438</sup> In Colombia, small Pentecostal congregations in Bogotá mobilized to support the re-socialization of desplazados (internally displaced Colombians).<sup>439</sup> Multi-religious initiatives often focus precisely on building bridges across communities, as the case of the Swedish “Good Neighbours” program, a collaboration between the Stockholm Mosque, the Katarina parish, and Islamic Relief.<sup>440</sup> At the same time, religious actors’ engagements, especially in their inter-religious dimensions, are often intertwined with power inequalities between the “host” and the “hosted” communities.<sup>441</sup>

## Religion and refugee-led responses to displacement

Migrants and people who have been displaced themselves often draw on religion in different ways to support other migrants and refugees. Before and during the holy month of Ramadan, long-term residents of Baddawi camp in North Lebanon collect zakat donations from other refugees to prepare and distribute iftar food baskets with which families ‘in need’ can break their fast.<sup>442</sup> As documented by Grewal, members of the Afghan refugee community in Greece pooled resources to ensure that a young boy who had suddenly died in a camp would receive a proper religious burial in a Muslim graveyard that Afghan refugees had established.<sup>443</sup> In turn, faith leaders who have themselves been displaced also often play key roles in providing material and immaterial support to members of their own and other displaced communities, as in the case of Muslim Syrian refugee faith leaders in Lebanon<sup>444</sup> and Christian “refugee pastors” from DRC in “refugee churches” in Uganda.<sup>445</sup>

## Religion and the fight against modern slavery and trafficking

There is a growing focus on the role of religion to support the fight against modern slavery and human trafficking, including through the usage of scriptures and religious teachings.<sup>446</sup> In the UK, around 30% of the organizations responding to modern slavery are faith-based.<sup>447</sup> They often mobilize their networks to provide clothing, food, language courses, and shelter to survivors of various forms of modern slavery, including trafficking, in collaboration with the National Referral Mechanism.<sup>448</sup> However, research shows that FBOs operating in this context are adapting to secular procedures and discourses when dealing with other institutions and the wider public sphere.<sup>449</sup> Drawing on a review of over 200 resources and 14 interviews with practitioners, a JLI scoping study documented responses to trafficking and modern slavery by local faith actors in the Global South,<sup>450</sup> highlighting their advocacy and

---

436 Ager and Ager, *Faith in Humanitarian Engagement*.

437 Susanna Trotta and Olivia Wilkinson, “Local Faith Communities and Responses to Displacement,” in *The Handbook of Displacement*, ed. Peter Adey et al. (Cham: Springer International Publishing, 2020), 771–784, [https://doi.org/10.1007/978-3-030-47178-1\\_53](https://doi.org/10.1007/978-3-030-47178-1_53).

438 Tim Jacoby, Roger Mac Ginty, and Bülent Şenay, “Islam, the State and Turkey’s Syrian Refugees: The Vaiz of Bursa,” *Journal of Refugee Studies* 32, no. 2 (June 1, 2019): 237–256, <https://doi.org/10.1093/jrs/fey025>.

439 Susana Borda Carulla, “Resocialization of “Desplazados” in Small Pentecostal Congregations in Bogotá, Colombia,” *Refugee Survey Quarterly* 26, no. 2 (January 1, 2007): 36–46, <https://doi.org/10.1093/rsq/hdi0225>.

440 Majbritt Lyck-Bowen and Mark Owen, “A Multi-Religious Response to the Migrant Crisis in Europe: A Preliminary Examination of Potential Benefits of Multi-Religious Cooperation on the Integration of Migrants,” *Journal of Ethnic and Migration Studies* 45, no. 1 (January 2, 2019): 21–41, <https://doi.org/10.1080/1369183X.2018.1437344>.

441 For example, see Alexander Horstmann, “Sacred Spaces of Karen Refugees and Humanitarian Aid Across the Thailand-Burma Border,” *Austrian Journal of South-East Asian Studies* 4, no. 2 (December 30, 2011): 254–272, <https://doi.org/10.14764/10.ASEAS-4.2-4>.

442 Elena Fiddian-Qasimiyeh, ed., *Refuge in a Moving World: Tracing Refugee and Migrant Journeys Across Disciplines* (London: UCL Press, 2020), <https://press.uchicago.edu/ucp/books/book/distributed/R/bo68357463.html.2020>

443 Elena Fiddian-Qasimiyeh, et al., “Religion and Social Justice for Refugees: Insights from Cameroon, Greece, Jordan, Lebanon, Malaysia and Mexico,” Bridging Voices report to the British Council (London: UCL-Yale: March 2020), <https://refugeehosts.files.wordpress.com/2020/04/bc-hl-religion-and-social-justice-for-refugees-report-rev.pdf.22>.

444 Estella Carpi and Elena Fiddian-Qasimiyeh, “Keeping the Faith? Examining the Roles of Faith and Secularism in Syrian Diaspora Organizations in Lebanon,” in *Diaspora Organizations in International Affairs*, ed. Dennis Dijkzeul and Margit Fauser (New York: Routledge, 2020).

445 Karen Lauterbach, “A Refugee Pastor in a Refugee Church: Refugee-Refugee Hosting in a Faith-Based Context,” *Migration and Society* 4, no. 1 (June 1, 2021): 149–162, <https://doi.org/10.3167/arms.2021.040114>.

446 Dan Pratt, ed., *Slavery-Free Communities: Emerging Theologies and Faith Responses to Modern Slavery* (Norwich: SCM Press, 2021).

447 Hannah Lewis et al., “Faith Responses to Modern Slavery,” Report (Leeds: University of Leeds Religions and the Sustainable Development Network, January 2020), <https://www.sheffield.ac.uk/socstudies/news/report-launch-faith-responses-modern-slavery>.

448 Lewis et al., *Faith Responses*.

449 Gwyneth Lonergan et al., “Distinctive or Professionalised? Understanding the Postsecular in Faith-Based Responses to Trafficking, Forced Labour and Slavery in the UK,” *Sociology* 55, no. 3 (June 1, 2021): 505–521, <https://doi.org/10.1177/0038038520967887>.

450 John Frame et al., “Faith and Freedom: The Role of Local Faith Actors in Anti-Modern Slavery and Human Trafficking – A Scoping Study,” Scoping Study (Washington DC: Joint Learning Initiative on Faith and Local Communities, 2019), <https://jliifc.com/resources/ams-ht-scoping-study/>.

awareness-raising initiatives, including prevention workshops with religious leaders. In Nepal and Thailand, there is also evidence that Buddhist nuns, in collaboration with Catholic nuns in the case of Thailand, engage in initiatives aimed at preventing young girls from becoming victims of human trafficking.<sup>451</sup>

## Religion and supporting social justice for migrants and refugees

Religious organizations often support migrants' and refugees' social struggles and their quest for social and economic justice,<sup>452</sup> although there are also documented instances of religious groups and faith-based organizations becoming complicit with the detention and deportation of migrants, asylum-seekers, and refugees.<sup>453</sup> Several FBOs joined the London living wage and regularization campaign in support of migrant workers<sup>454</sup> and many religious groups have been at the forefront of pro-refugee movements in several countries.<sup>455</sup> For instance, La 72 in Mexico - a migrant and refugee shelter founded in 2011 by the Franciscan order in Tenosique, Tabasco - not only provides accommodation and food to migrants and refugees, but also promotes respect and support for diversity and inclusion across age, gender, sexual orientation and religious denominations.<sup>456</sup> It has also established a School of Human Rights to support members of host communities along the Gulf Route who use their knowledge of human and legal rights to provide assistance and protection to migrants and refugees in transit.<sup>457</sup>

## Conclusion

This chapter has offered an overview of key areas of research in religions and forced migration. The field has evolved rapidly over the last two decades and has established itself within humanitarian and development debates. Going forward, the main takeaways from this complex and growing evidence base can be summarized as follows:

- Religion is often a key dimension of migratory processes
- Faith actors, including transnational networks and refugee and migrant communities, are often involved in responses to displacement
- There is a need to further explore the nuances of religion-related power dynamics, including in terms of gender relations and of social justice
- Research and policy on religions and forced migration need to have a broader focus which includes non-mainstream religious groups and traditional beliefs

---

451 Emma Tomalin, "Buddhist Women and the Challenge of Modern Slavery," in *New Horizons in Buddhism: The Proceedings of the 16th Sakyadhita International Conference on Buddhist Women* (Blue Mountains: The Planning Committee of the 16th Sakyadhita Conference in Australia, 2019), 45–49, [https://www.sakyadhita.org/\\_files/ugd/4c9e8a\\_c74034336dd6433dab84923a8578040a.pdf](https://www.sakyadhita.org/_files/ugd/4c9e8a_c74034336dd6433dab84923a8578040a.pdf).

452 Elena Fiddian-Qasmiyeh et al., *Religion and Social Justice*.

453 For example, see Diane Taylor, "Homeless Charity Aided Deportation Patrols in Search for Rough Sleepers," *The Guardian*, March 5, 2018, <https://www.theguardian.com/uk-news/2018/mar/05/st-mungos-homeless-charity-helped-target-rough-sleepers-to-deport>.

454 Jane Wills et al., "Religion at Work: The Role of Faith-Based Organizations in the London Living Wage Campaign," *Cambridge Journal of Regions, Economy and Society* 2, no. 3 (November 1, 2009): 443–461, <https://doi.org/10.1093/cjres/rsp016>.

455 Erin K. Wilson and Luca Mavelli, "Taking Responsibility: Sociodicy, Solidarity, and Religious-Sensitive Policymaking in the Global Politics of Migration," in *Intersections of Religion and Migration: Issues at the Global Crossroads*, ed. Jennifer B. Saunders, Elena Fiddian-Qasmiyeh and Susanna Snyder (New York: Palgrave Macmillan, 2016), 261–284, [https://doi.org/10.1057/978-1-137-58629-2\\_11](https://doi.org/10.1057/978-1-137-58629-2_11).

456 Heather Wurtz and Olivia Wilkinson, "Local Faith Actors and the Global Compact on Refugees," *Migration and Society* 3, no. 1 (June 1, 2020): 145–161, <https://doi.org/10.3167/arms.2020.030112>.

457 Wurtz and Wilkinson, *Local Faith Actors*.



# ***BIBLIOGRAPHIES***

## Chapter 7: Refugees and Forced Migration

Ager, Alastair, and Joey Ager. "The Place of Faith in Humanitarian Engagement with Displaced Communities." *In Faith, Secularism, and Humanitarian Engagement: Finding the Place of Religion in the Support of Displaced Communities*, edited by Alastair Ager and Joey Ager, 31–54. New York: Palgrave Macmillan, 2015. [https://doi.org/10.1057/9781137472144\\_2](https://doi.org/10.1057/9781137472144_2).

Akram, Susan. "Orientalism Revisited in Asylum and Refugee Claims." *International Journal of Refugee Law* 12, no. 1 (January 12, 2000): 7–40. <https://doi.org/10.1093/ijrl/12.1.7>.

Allen, William, Bridget Anderson, Nicholas Van Hear, Madeleine Sumption, Franck Düvell, Jennifer Hough, Lena Rose, Rachel Humphris, and Sarah Walker. "Who Counts in Crises? The New Geopolitics of International Migration and Refugee Governance." *Geopolitics* 23, no. 1 (2018): 217–243. <https://doi.org/10.1080/14650045.2017.1327740>.

Barnett, Laura. "Global Governance and the Evolution of the International Refugee Regime." *International Journal of Refugee Law* 14, no. 2 & 3 (2002): 238–262. [https://doi.org/10.1093/ijrl/14.2\\_and\\_3.238](https://doi.org/10.1093/ijrl/14.2_and_3.238).

Berg, Laurie, and Jenni Millbank. "Constructing the Personal Narratives of Lesbian, Gay and Bisexual Asylum Claimants." *Journal of Refugee Studies* 22, no. 2 (June 1, 2009): 195–223. <https://doi.org/10.1093/jrs/fep010>.

Bianchini, Katia. "The Role of Expert Witnesses in the Adjudication of Religious and Culture-Based Asylum Claims in the United Kingdom: The Case Study of "Witchcraft" Persecution." *Journal of Refugee Studies* 34, no. 4 (2021): 3793–3819. <https://doi.org/10.1093/jrs/feab020>.

Borda Carulla, Susana. "Resocialization of 'Desplazados' in Small Pentecostal Congregations in Bogotá, Colombia." *Refugee Survey Quarterly* 26, no. 2 (January 1, 2007): 36–46. <http://dx.doi.org/10.1093/rsq/hdi0225>.

Carpi, Estella, and Elena Fiddian-Qasmiyeh. "Keeping the Faith? Examining the Roles of Faith and Secularism in Syrian Diaspora Organizations in Lebanon." In *Diaspora Organizations in International Affairs*, edited by Dennis Dijkzeul and Margit Fauser, 129–149. New York: Routledge, 2020.

Dwyer, Claire, Justin Tse, and David Ley. "'Highway to Heaven': The Creation of a Multicultural, Religious Landscape in Suburban Richmond, British Columbia." *Social & Cultural Geography* 17, no. 5 (July 2016): 667–693. <https://doi.org/10.1080/14649365.2015.1130848>.

Eppsteiner, Holly Straut, and Jacqueline Hagan. "Religion as Psychological, Spiritual, and Social Support in the Migration Undertaking." In *Intersections of Religion and Migration: Issues at the Global Crossroads*, edited by Jennifer B. Saunders, Elena Fiddian-Qasmiyeh, and Susanna Snyder, 49–70. New York: Palgrave Macmillan, 2016. [https://doi.org/10.1057/978-1-137-58629-2\\_2](https://doi.org/10.1057/978-1-137-58629-2_2);

"Faith and Responses to Displacement." *Forced Migration Review* 48 (November 2014). <https://www.fmreview.org/faith>.

Fiddian-Qasmiyeh, Elena. "Introduction: Faith-Based Humanitarianism in Contexts of Forced Displacement." *Journal of Refugee Studies* 24, no. 3 (2011): 429–439. <https://doi.org/10.1093/jrs/fer033>.

Fiddian-Qasmiyeh, Elena. "The Veiling of Religious Markers in the Sahrawi Diaspora." In *Religion in Diaspora. Migration, Diasporas and Citizenship*, edited by Jane Garnett and Sondra L. Hausner, 181–201. London: Palgrave Macmillan, 2015. [https://doi.org/10.1057/9781137400307\\_10](https://doi.org/10.1057/9781137400307_10).

Fiddian-Qasmiyeh, Elena. "Representations of Displacement from the Middle East and North Africa." *Public Culture* 28, no. 3 (September 2016): 457–473. <https://doi.org/10.1215/08992363-3511586>.

Fiddian-Qasmiyeh, Elena, Zareena Grewal, U. Karunakara, Aydan Greatrick, Alastair Ager, L. Lombard, Catherine Panter-Brick, Lyndsey Stonebridge, and Anna Rowlands. 2020. "Religion and Social Justice for Refugees." Bridging Voices Report to the British Council. London: UCL-Yale, 2020. <https://refugeehosts.files.wordpress.com/2020/04/bc-hl-religion-and-social-justice-for-refugees-report-hr.pdf>.

- Fiddian-Qasmiyeh, Elena, ed. *Refuge in a Moving World: Tracing Refugee and Migrant Journeys Across Disciplines*. London: UCL Press, 2020. <https://press.uchicago.edu/ucp/books/book/distributed/R/bo68357463.html>.
- Fisher, Tyler, Nahro Zagros, and Muslih Mustafa. "Palliative Prophecy: Yezidi Perspectives on Their Suffering under Islamic State and on Their Future." In *Refuge in a Moving World: Tracing Refugee and Migrant Journeys Across Disciplines*, edited by Elena Fiddian-Qasmiyeh, 249-272. London: UCL Press, 2020. <https://press.uchicago.edu/ucp/books/book/distributed/R/bo68357463.html>.
- Frame, John, Mia Tuckey, Lili White, and Emma Tomalin. "Faith and Freedom: The Role of Local Faith Actors in Anti-modern Slavery and Human Trafficking." Scoping Study. Washington, DC: The Joint Learning Initiative on Faith and Local Communities, 2019. <https://aht-ms.jliflc.com/resources/executive-summary-ams-ht-study/>.
- Garbin, David. "Sacred remittances: Money, Migration and the Moral Economy of Development in a Transnational African Church." *Journal of Ethnic and Migration Studies* 45, no. 11 (August 18, 2019): 2045-2061. <https://doi.org/10.1080/1369183X.2018.1433528>
- Geldenhuys, Kotie. "The Link between Human Trafficking and Witchcraft." *Servamus Community-Based Safety and Security Magazine* 112, no. 7 (July 2019): 26-30. <https://doi.org/10.10520/EJC-16b2496667>.
- Giametta, Calogero. "'Rescued' Subjects: The Question of Religiosity for Non-Heteronormative Asylum Seekers in the UK." *Sexualities* 17, no. 5-6 (September 1, 2014): 583-599. <https://doi.org/10.1177/1363460714526130>.
- Good, Anthony. "Persecution for Reasons of Religion under the 1951 Refugee Convention." In *Permutations of Order: Religion and Law as Contested Sovereignties*, edited by Thomas G. Kirsch and Bertram Turner, 27-48. New York: Routledge, 2009.
- Gozdziak, Elzbieta M., and Dianna J. Shandy. "Editorial Introduction: Religion and Spirituality in Forced Migration." *Journal of Refugee Studies* 15, no. 2 (2002): 129-135. <https://doi.org/10.1093/jrs/15.2.129>.
- Gunn, T. Jeremy. "The Complexity of Religion and the Definition of Religion in International Law." *Harvard Human Rights Journal* 16 (2003): 189-215.
- Hagan, Jacqueline, and Helen Rose Ebaugh. "Calling upon the Sacred: Migrants' Use of Religion in the Migration Process." *International Migration Review* 37, no. 4 (December 1, 2003): 1145-1162. <https://doi.org/10.1111/j.1747-7379.2003.tb00173.x>.
- Harris, Alana, and Jane Garnett, eds. *Rescripting Religion in the City: Migration and Religious Identity in the Modern Metropolis*. London: Routledge, 2016. <https://doi.org/10.4324/9781315605555>.
- Horstmann, Alexander. "Sacred Spaces of Karen Refugees and Humanitarian Aid Across the Thailand-Burma Border." *Austrian Journal of South-East Asian Studies* 4, no. 2 (December 30, 2011): 254-272. <https://doi.org/10.14764/10.ASEAS-4.2-4>.
- Hurd, Elizabeth Shakman. "Freedom, Salvation, Redemption: Theologies of Political Asylum." *Migration and Society* 4, no. 1 (2021): 110-123. <https://doi.org/10.3167/arms.2021.040111>.
- Hyndman, Jennifer, William Payne, and Shauna Jimenez. "Private Refugee Sponsorship in Canada." *Forced Migration Review* 54 (2017): 56-59. <https://www.fmreview.org/resettlement/hyndman-payne-jimenez>.
- Jacoby, Tim, Roger Mac Ginty & Bülent Senay. "Islam, the State and Turkey's Syrian Refugees: The Vaiz of Bursa." *Journal of Refugee Studies* 32, no. 2 (June 1, 2018): 237-256. <https://doi.org/10.1093/jrs/fey025>.
- Kagan, Michael. "Refugee Credibility Assessment and the 'Religious Imposter' Problem." *Scholarly Works* 629 (2010). <https://scholars.law.unlv.edu/facpub/629>.
- Kidwai, Sadia Najma. "The Rights of Forced Migrants in Islam." Report. Birmingham: Islamic Relief Worldwide, 2014. <https://www.islamic-relief.org/wp-content/uploads/2016/05/The-Rights-of-Forced-Migrants-in-Islam.pdf>.

Knott, Kim. "Living Religious Practices." In *Intersections of Religion and Migration: Issues at the Global Crossroads*, edited by Jennifer B. Saunders, Elena Fiddian-Qasmiyeh, and Susanna Snyder, 71–90. New York: Palgrave Macmillan, 2016. [https://doi.org/10.1057/978-1-137-58629-2\\_3](https://doi.org/10.1057/978-1-137-58629-2_3).

Krulfeld, Ruth M. "Buddhism, Maintenance and Change: Reinterpreting Gender in a Lao Refugee Community." In *Reconstructing Lives, Recapturing Meaning*, edited by Linda A. Camino and Ruth M. Krulfeld. London: Routledge, 1994.

Lauterbach, Karen. "A Refugee Pastor in a Refugee Church': Refugee-Refugee Hosting in a Faith-Based Context." *Migration and Society* 4, no. 1 (June 1, 2021): 149–162. <https://doi.org/10.3167/arms.2021.040114>.

Levitt, Peggy. "You Know, Abraham Was Really the First Immigrant': Religion and Transnational Migration." *International Migration Review* 37, no. 3 (September 1, 2003): 847–873. <https://doi.org/10.1111/j.1747-7379.2003.tb00160.x>.

Lewis, Hannah, Gwyneth Lonergan, Rebecca Murray, Emma Tomalin, and Louise Waite. "Faith Responses to Modern Slavery." Report. Leeds: University of Leeds Religions and the Sustainable Development Network, January 2020. <https://aht-ms.jliflc.com/resources/faith-responses-to-modern-slavery/>.

Lonergan, Gwyneth, Hannah Lewis, Emma Tomalin, and Louise Waite. "Distinctive or Professionalised? Understanding the Postsecular in Faith-Based Responses to Trafficking, Forced Labour and Slavery in the UK." *Sociology* 55, no. 3 (June 1, 2021): 505–521. <https://doi.org/10.1177/0038038520967887>.

Lubkemann, Stephen. "Where To Be An Ancestor? Reconstituting Socio-Spiritual Worlds Among Displaced Mozambicans." *Journal of Refugee Studies* 15, no. 2 (June 2002): 189–212. <https://doi.org/10.1093/jrs/15.2.189>.

Lyck-Bowen, Majbritt, and Mark Owen. "A Multi-Religious Response to the Migrant Crisis in Europe: A Preliminary Examination of Potential Benefits of Multi-Religious Cooperation on the Integration of Migrants." *Journal of Ethnic and Migration Studies* 45, no. 1 (January 2, 2019): 21–41. <https://doi.org/10.1080/1369183X.2018.1437344>.

Madziva, Roda. "'Your Name Does Not Tick the Box': The Intertwining of Names, Bodies, Religion and Nationality in the Construction of Identity within the UK Asylum System." *Ethnic and Racial Studies* 41, no. 5 (2018): 938–957. <https://doi.org/10.1080/01419870.2017.1318215>.

Mak, Joelle, Bayard Roberts, and Cathy Zimmerman. "Coping with Migration-Related Stressors: A Systematic Review of the Literature." *Journal of Immigrant and Minority Health* 23, no. 2 (April 1, 2021): 389–404. <https://doi.org/10.1007/s10903-020-00996-6>.

Marfleet, Philip. "Understanding 'Sanctuary': Faith and Traditions of Asylum." *Journal of Refugee Studies* 24, no. 3 (September 1, 2011): 440–455. <https://doi.org/10.1093/jrs/fer040>.

Mayer, Jean-François. "Introduction: 'In God Have I Put My Trust': Refugees and Religion." *Refugee Survey Quarterly* 26, no. 2 (January 2007): 6–10. <https://doi.org/10.1093/rsq/hdi0222>.

Mazzucato, Valentina. "Simultaneity and Networks in Transnational Migration: Lessons Learned from an SMS Methodology." In *Migration and Development Within and Across Borders: Research and Policy Perspectives on Internal and International Migration*, edited by J. DeWind and J. Holdaway, 69–100. Geneva: International Organization for Migration, 2008. <https://dare.uva.nl/search?arno.record.id=292498>.

Meral, Ziya, and Amanda Grey. "Fleeing Persecution: Asylum Claims in the UK on Religious Freedom Grounds." Asylum Advocacy Group (AAG) and All-Party Parliamentary Group for International Freedom of Religion or Belief, 2016. <https://appgfreedomofreligionorbelief.org/in-parliament/reports/>.

McDonald, Douglas. "Escaping the Lions: Religious Conversion and Refugee Law." *Australian Journal of Human Rights* 22, no. 1 (March 1, 2016): 135–158. <https://doi.org/10.1080/1323-238X.2016.11882161>.

- McLoughlin, Seán. "Migration, Diaspora and Transnationalism: Transformations of Religion and Culture in a Globalising Age." In *The Routledge Companion to the Study of Religion*, edited by John R. Hinnells, 558-580. London: Routledge, 2005.
- Millbank, Jenni. "From Discretion to Disbelief: Recent Trends in Refugee Determinations on the Basis of Sexual Orientation in Australia and the United Kingdom." *The International Journal of Human Rights* 13, no. 2-3 (June 1, 2009): 391-414. <https://doi.org/10.1080/13642980902758218>.
- Millbank, Jenni, and Anthea Vogl. "Adjudicating Fear of Witchcraft Claims in Refugee Law." *Journal of Law and Society* 45, no. 3 (2018): 370-397. <https://doi.org/10.1111/jols.12120>.
- Moreno, Pedro C. "Religious Persecution and Mass Displacements." *Refuge: Canada's Journal on Refugees* 19, no. 1 (2000). <https://doi.org/10.25071/1920-7336.22066>.
- Musalo, Karen. "Claims for Protection Based on Religion or Belief: Analysis and Proposed Conclusions." Geneva: Protection Policy and Legal Advice Section. Department of International Protection. United Nations High Commissioner for Refugees, 2002. <https://www.unhcr.org/protect/PROTECTION/3e5f6ad12.pdf>.
- Nakonz, Jonas, and Angela Wai Yan Shik. "And All Your Problems Are Gone: Religious Coping Strategies among Philippine Migrant Workers in Hong Kong." *Mental Health, Religion & Culture* 12, no. 1 (2009): 25-38. <https://doi.org/10.1080/13674670802105252>.
- Oliver-Smith, Anthony. "Displacement, Resistance and the Critique of Development." In *Development-induced Displacement: Problems, Policies, and People*, edited by Chris de Wet, 141-179. Oxford: Berghahn Books, 2005.
- Parsitau, Damaris Seleina. "The Role of Faith and Faith-Based Organizations among Internally Displaced Persons in Kenya." *Journal of Refugee Studies* 24, no. 3 (September 1, 2011): 493-512. <https://doi.org/10.1093/jrs/fer035>.
- Pratt, Dan, ed. *Slavery-Free Communities Emerging Theologies and Faith Responses to Modern Slavery*. Norwich: SCM Press, 2021. <https://scmpress.hymnsam.co.uk/books/9780334061298/slavery-free-communities>.
- Ray, Manashi. "Crossing Borders: Family Migration Strategies and Routes from Burma to the US." *Journal of Ethnic and Migration Studies* 44, no. 5 (April 4, 2018): 773-791. <https://doi.org/10.1080/1369183X.2017.1314815>.
- Ricci, Carola. "The Necessity for Alternative Legal Pathways: The Best Practice of Humanitarian Corridors Opened by Private Sponsors in Italy." *German Law Journal* 21, no. 2 (2020): 265-283. <https://doi.org/10.1017/glj.2020.7>.
- Saint-Blancat, Chantal, and Adriano Cancellieri. "From Invisibility to Visibility? The Appropriation of Public Space through a Religious Ritual: The Filipino Procession of Santacruzán in Padua, Italy." *Social & Cultural Geography* 15, no. 6 (August 18, 2014): 645-663. <https://doi.org/10.1080/14649365.2013.879494>.
- Saunders, Jennifer B., Elena Fiddian-Qasmiyeh, and Susanna Snyder, eds. *Intersections of Religion and Migration: Issues at the Global Crossroads*. New York: Palgrave Macmillan, 2016. <https://doi.org/10.1057/978-1-137-58629-2>.
- Shaw, Stacey A., Laurel Peacock, Latifa Mahram Ali, Veena Pillai, and Altaf Husain. "Religious Coping and Challenges Among Displaced Muslim Female Refugees." *Affilia* 34, no. 4 (November 1, 2019): 518-534. <https://doi.org/10.1177/0886109919866158>.
- Smart, Ninian, and Santa Barbara. "The Importance of Diasporas." In *Gilgul: Essays on Transformation, Revolution and Permanence in the History of Religions*, edited by Guy Stroumsa, Shaul Shaked, and Shulman, 288-297. Leiden: Brill, 1987. [https://doi.org/10.1163/9789004378698\\_022](https://doi.org/10.1163/9789004378698_022).
- Taylor, Diane. "Homeless Charity Aided Deportation Patrols in Search for Rough Sleepers." *The Guardian*, 5 March 2018. <https://www.theguardian.com/uk-news/2018/mar/05/st-mungos-homeless-charity-helped-target-rough-sleepers-to-deport>.



Tomalin, Emma. "Buddhist Women and the Challenge of Modern Slavery." In *New Horizons in Buddhism: The Proceedings of the 16th Sakyadhita International Conference on Buddhist Women*, 45-49. Blue Mountains: The Planning Committee of the 16th Sakyadhita Conference in Australia, 2019. [https://www.sakyadhita.org/\\_files/ugd/4c9e8a\\_c74034336dd6433dab84923a8578040a.pdf](https://www.sakyadhita.org/_files/ugd/4c9e8a_c74034336dd6433dab84923a8578040a.pdf).

Trotta, Susanna. "Safe and Legal Passages to Europe: A Case Study of Faith-Based Humanitarian Corridors to Italy." Working Paper. London: UCL Migration Research Unit, 2017. <https://www.geog.ucl.ac.uk//research/research-centres/migration-research-unit/publications/working-papers/files/MRU%20WP%20Susanna%20Trotta%202017%205.pdf>.

Trotta, Susanna, and Olivia Wilkinson. "Local Faith Communities and Responses to Displacement." In *The Handbook of Displacement*, edited by Peter Adey, Janet C. Bowstead, Katherine Brickell, Vandana Desai, Mike Dolton, Alasdair Pinkerton, and Ayesha Siddiqi, 771-784. Cham: Springer International Publishing, 2020. [https://doi.org/10.1007/978-3-030-47178-1\\_53](https://doi.org/10.1007/978-3-030-47178-1_53).

United Nations High Commissioner for Refugees (UNHCR). "Handbook on Procedures and Criteria for Determining Refugee Status and Guidelines on International Protection: Under the 1951 Convention and the 1967 Protocol Relating to the Status of Refugees." Geneva: UNHCR, 1979 [1992; 2019]. <https://www.unhcr.org/publications/legal/5ddfdcd47/handbook-procedures-criteria-determining-refugee-status-under-1951-convention.html>.

Van der Watt, Marcel, and Beatri Kruger. "Breaking Bondages: Control Methods, 'Juju,' and Human Trafficking." In *The Palgrave International Handbook of Human Trafficking*, edited by John Winterdyk and Jackie Jones, 935-951. Cham: Springer International Publishing, 2020. [https://doi.org/10.1007/978-3-319-63058-8\\_54](https://doi.org/10.1007/978-3-319-63058-8_54).

Van Dijk, Rijk. "From Camp to Emcompassment: Discourses on Transsubjectivity in the Ghanaian Pentecostal Diaspora." *Journal of Religion in Africa* 27 (1997): 135-159. <https://hdl.handle.net/1887/9347>.

Van Dijk, Rijk. "The Soul Is the Stranger: Ghanaian Pentecostalism and the Diasporic Contestation of 'Flow' and 'Individuality.'" *Culture and Religion* 3, no. 1 (May 1, 2002): 49-65. <https://doi.org/10.1080/01438300208567182>.

Vásquez, Manuel A. "Diasporas and Religion." In *Diasporas: Concepts, Intersections, Identities*, edited by Kim Knott and Seán McLoughlin, 128-133. London: Zed Books Ltd, 2010. <http://dx.doi.org/10.5040/9781350219595.ch-022>.

Vawda, Shahid. "Migration and Muslim Identities: Malawians and Senegalese Muslims in Durban, South Africa." *Journal for the Study of Religion* 30, no. 2 (2017), 32-74. <http://dx.doi.org/10.17159/2413-3027/2017/v30n2a2>.

Vertovec, Steven. "Religion and Diaspora." In *New Approaches to the Study of Religion*, edited by Peter Antes, Armin W. Geertz, and Randi Warne, vol. 2 Textual, Comparative, Sociological, and Cognitive Approaches, 275-304. Berlin: De Gruyter, 2004. <https://doi.org/10.1515/9783110211719.3.275>.

---. *Transnationalism*, 1st ed. London: Routledge, 2009. <https://doi.org/10.4324/9780203927083>.

Wills, Jane, Kavita Datta, Yara Evans, Joanna Herbert, Jon May, and Cathy McIlwaine. "Religion at Work: The Role of Faith-Based Organizations in the London Living Wage Campaign." *Cambridge Journal of Regions, Economy and Society* 2, no. 3 (November 1, 2009): 443-461. <https://doi.org/10.1093/cjres/rsp016>.

Willmott Harrop, Elizabeth. "Ties That Bind: African Witchcraft and Contemporary Slavery." Report. La Strada Documentation Center, 2012. <https://documentation.lastradainternational.org/doc-center/2937/ties-that-bind-african-witchcraft-and-contemporary-slavery>.

Wilson, Erin K., and Luca Mavelli. "Taking Responsibility: Sociodicy, Solidarity, and Religious-Sensitive Policymaking in the Global Politics of Migration." In *Intersections of Religion and Migration: Issues at the Global Crossroads*, edited by Jennifer B. Saunders, Elena Fiddian-Qasmiyeh, and Susanna Snyder, 261-284. New York: Palgrave Macmillan, 2016. [https://doi.org/10.1057/978-1-137-58629-2\\_11](https://doi.org/10.1057/978-1-137-58629-2_11).

Wurtz, Heather, and Olivia Wilkinson. "Local Faith Actors and the Global Compact on Refugees." *Migration and Society* 3, no. 1 (June 1, 2020): 145-161. <https://doi.org/10.3167/arms.2020.030112>.

Zaman, Tahir. *Islamic Traditions of Refuge in the Crises of Iraq and Syria*. London: Palgrave Macmillan, 2016. <https://doi.org/10.1057/9781137550064>.

Zink, Jesse. "Lost Boys, Found Church: Dinka Refugees and Religious Change in Sudan's Second Civil War." *The Journal of Ecclesiastical History* 68, no. 2 (April 2017): 340–360. <https://doi.org/10.1017/S0022046916000683>.