

REFUGEE UPDATE

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Détenir plus de demandeurs d'asile au Canada : une solution raisonnable et acceptable?

Canada Admits the U.S. is not safe for all Refugees - Yet Will Deny Them Access to Canada? by Marnie Hayes

The time is now to urge the Canadian government to abandon its plan to enter into the proposed Canada-U.S. border agreement on refugees, the so-called "safe third country" agreement. Since this agreement has little to do with safety, and a lot to do with migration control, I prefer to call it a border agreement.(or 'Agreement') Recent events raise even greater doubt that refugee claimants in the U.S. are safe.

The Agreement has already been approved by the Canadian Cabinet and is awaiting U.S. confirmation. Its impact will be to force refugees to seek protection in the first of the two countries in which they set foot. If it is finalized, Canada will deny entry to most of the refugee claimants who arrive via the U.S. In the year 2001, 35% of all refugee claims made in Canada (amounting to 14,000 people) were made at the border with the U.S. The problem with this Agreement is

that the U.S. is not a safe place for refugee claimants. Its asylum law and procedures fall short of international law and do not provide the procedural safeguards to ensure adequate protection. For example, the decision of whether a refugee claimant has a credible fear of persecution is made by an officer of the Immigration and Naturalization Service (INS), the same agency responsible for policing the border. This could lead to refugee claimants being denied protection, and being summarily removed from the U.S. In addition, refugee claimants without identity documents are mandatorily detained, often in jails with criminals, without interpretation or access to state-funded legal counsel.

The U.S. tends to detain people for immigration purposes much more frequently than does Canada, and in the year 2001 it was reported some 4000 minor-aged

claimants, a category of people without the protection of any government? Just as the Canadian Government must stand up to U.S. bullying tactics against Canadians, our Government must also protect the rights of the most vulnerable; the refugee claimants seeking protection at our border.

The Canadian Government itself has publicly acknowledged the unequal treatment given to refugee claimants in the U.S. In its 'Regulatory Impact Analysis Statement' contained in the recently-released regulations to the Border Agreement, the government recognizes that the Agreement will have discriminatory impact on certain categories of refugee claimants. The Statement admits: "the proposed regulations will likely have differential impacts by gender and with respect to diversity considerations."

This reflects, in part, what critics of the Agreement have been saying all along. Some categories of refugee claimants will have a much diminished chance of receiving the protection they need. For example, the treatment of gender-based persecution claims in the U.S. has not been consistent, and women who have been victims of violence are more likely to be recognized to be in need of protection in Canada than in the U.S.

This Agreement is an example of the Canadian Government's lamentable willingness to join a trend among industrialized nations, that of closing their doors to people seeking protection. This is in violation of our international human rights obligations, i.e. to uphold the right to seek asylum from persecution, as set out in the 1948 Universal Declaration of Human Rights, and the right not to be *refouled*, or forcibly returned, to a country where an individual faces serious harm. Furthermore, nowhere

children were in detention, some in juvenile criminal facilities. This Agreement denies what many believe to be a basic right; i.e. the right of a person in need of protection seeking it from the country where they believe they are most likely to get it. It also ignores other factors in choosing one's place of refuge, such as family and/or community ties, language ability, and cultural affinity.

Recent events only heighten concerns for me that refugees sent back to the U.S. will not be safe. U.S. border officials have been interrogating, fingerprinting, harassing, photographing and detaining Canadian citizens and landed immigrants of Middle Eastern and Muslim origin. In October, the Canadian Government issued a rare travel advisory to Canadian citizens, warning Canadians born in the Middle East to

think carefully about travel to the U.S. Meanwhile, the U.S. has provided no explanation regarding the whereabouts of Maher Arar, a Canadian citizen and Ottawa businessman born in Syria, who was detained by U.S. officials while traveling through the U.S., and summarily deported to Syria. It is not clear what his fate has been in Syria, leading *Amnesty International* to issue an Urgent Action to express their concerns about his safety. The humiliating and abusive treatment of Canadians by some U.S. officials at the border has led Denis Coderre, our Minister of Citizenship and Immigration, to question whether the INS authorities are practicing racial profiling (CTV News Nov. 3, 2002).

This begs the question: if U.S. immigration officials are treating Canadian citizens of Middle Eastern and Muslim origin like criminals, how can Canada in good faith deem the U.S. to be a safe place for refugee



in the 1951 Refugee Convention is there an onus on a person seeking asylum to claim in the first country in which they arrive. It is a distinctly Canadian interpretation that has created this Agreement to deny refugee claimants access to Canadian soil.

We now have a 30 day-period to send comments regarding the proposed regulations to designate the U.S. a 'safe third country' for refugees. The deadline to respond is November 25. I encourage readers to urge Canadian politicians to take a stand against discriminatory practices by the U.S. and cancel this Agreement to deny access to refugee claimants who come via the U.S., especially in light of recent developments at the border.

Write to:

The Deputy Prime Minister, The Honourable John Manley, Fax: 613-952-4919, e-mail<manlej@parl.gc.ca>.

The Minister of Citizenship and Immigration Minister, The Honourable Denis Coderre, Fax: 613-952-5533, e-mail <coderd@parl.gc.ca>.

Your elected Member of Parliament. To find out who your M.P. is and how to contact them, call Reference Canada at 1-800-667-3355.

Visit www.kairoscanada.org for a sample letter.

For more information, please contact Marnie Hayes, Educator/ Policy Advocate, Refugees and Migration Program, KAIROS, 129 St. Clair Ave. W. Toronto, Ontario, Canada M4V 1N5. Phone: 416-463-5312 ext. 245. e-mail: <mhayes@kairoscanada.org>.

"This agreement was signed in Washington on Thursday 5 December, 2002. The implementation date is still uncertain as RU goes to press."



Keeping Families Apart Systemic Dysfunction or Xenophobia? or How immigration policy inhibits successful settlement and government policy defeats common sense

By Marty Dolin

On Wednesday this week our boys and girls in the military returned from their tour of duty in Afghanistan. Much ado in the media. Tearful spouses and kiddies. Stories about getting their lives back together, problems of readjustment, etc. All true. All compelling.

On Wednesday evening I was invited by Hannah to come to the airport with her to meet her husband who was arriving from a refugee camp in the Gambia. Hannah is now a Canadian citizen who came to Canada as a refugee about five years ago with her three children. She was fleeing the civil strife in Sierra

Leone, her home country, and, in the process of flight, she and her husband were separated. Both Hannah and her husband are University educated and she is now a civil servant.

We were standing in the waiting area with friends and I asked Hannah when she had last seen her husband. "Five years ago", was her response. Her son, who is about 17, was hopping around with anticipation of seeing his dad. He hasn't seen him since he was 12. Zeke arrived. Much joy. Some awkwardness. Lots of smiling. He's a good-looking man, soft-spoken and articulate. It's obvious his wife and kids feel great

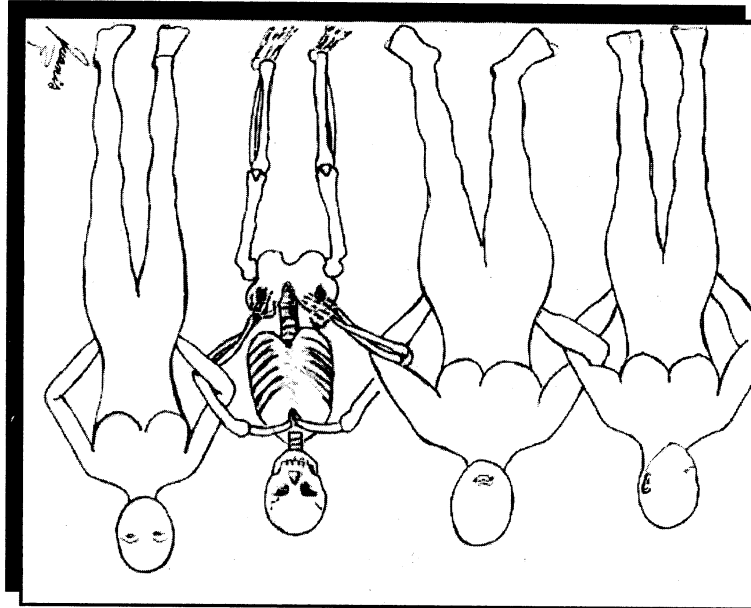
affection for him. They've been here five years. Hannah is employed. Their son is a scholar-football (Canadian) player at a Winnipeg High School. Zeke's got a lot of catching up to do. No ado in the media. Five years to bring the family together. They're lucky. Many spouses and close family never make it here at all.

Then there's Asha. Asha is a 23 year old Somali refugee who also got separated from her husband during civil strife. She is employed at minimum wage and sends her husband \$100 a month to help him survive in the refugee camp in Kenya. She applied to sponsor him on Oct 1, 1999. In March of 2000 the Canadian High Commission in Nairobi asked her for documentation which she supplied. On Sept. 27, 2000 Asha's husband received a letter from the High Commission requesting him to get a medical check. So far, so good. On Feb 7, 2001 he was again requested to have a medical check by the High Commission (not so good); then again on June 21, 2001 (not good at all), then again on August 21, 2001 (bad), then again on Sept 14, 2001 (very bad); then again on March 19, 2002 (unbelievable).

Asha is frantic. All they will tell her is that they're testing for TB, but won't give her any further information. She has asked her Member of Parliament to try to get further information, but, to date, there has been no response. Ironically, under the new legislation, in effect since June 28, 2002, medical inadmissibility should not affect spouses!

reunification. And TB, even in its most active phase, is treatable. Asha is in my office or on the phone at least weekly trying to find out what is the matter with her husband. Is he sick? Is it serious? Why won't the High Commission tell her?

She's his wife. Will he ever come to Canada and be with her? I can't give her any answers. A recently arrived Afghan refugee couple came to see me a few



weeks ago. The wife was in tears. She was terrified that her younger brother was left behind and was in extreme danger. Our settlement worker was having a difficult time with their orientations (ESL, housing, banking, education, etc.) because she kept breaking down and was having an extremely difficult time concentrating. We helped arrange a private sponsorship for him and, although it may be rejected overseas and, even if successful, will take years before he sets foot on Canadian soil (the average time from application to arrival, for privately sponsored refugees, is about 2 1/2 years), it at least made her feel that something was being done to help.

Aside from being responsible for receiving and resettling refugees the Manitoba Interfaith Immigration Council also has an agreement with the government of Canada to sponsor refugees.

Our program has two major goals; to reunite Winnipeg families with their refugee relatives who are in dangerous situations overseas and to help the newcomers to settle successfully in Winnipeg.

We refer to these sponsorships as "family linked" and work with "constituent groups" (local associations) who prioritize the hundreds of requests from local families according to the degree of danger the family member is in, the closeness of the relationship and the ability of the family to provide support. We then can submit a limited number of sponsorships to those of highest priority. We meet Immigration both at home and abroad. At the posts abroad they refer to all "family linked" sponsorships as "named", as opposed to those "government" sponsored, who are considered "un-named". Immigration officers have repeatedly recommended the department eliminate all "named", i.e get rid of "family linked"

sponsorships, and only allow un-named sponsorships, chosen by immigration officers and limited by quota.

Here in Canada Immigration officials condemn us for "dumping the responsibility" on to the families. They seem to have no concept of the "extended family" and the closeness of these ties and refuse to recognize that it is the Winnipeg family who is worried about their relatives, and wants to be reunited with them in the safety of Canada, who is approaching the private sponsoring group, not the group "dumping" the responsibility.

It is interesting to note that prior to 1992 the family members themselves, if they met the income requirements and other criteria, could sponsor their brothers, sisters, nieces, nephews, etc. But a *study* was done in Peel, Ontario which "showed" that 14% of these family sponsorships ended up on some form of social assistance and the Department of Immigration extrapolated these figures nationally claiming 300,000 people, sponsored by families, ended up as the responsibility of the tax-payer. This self-serving *study*, designed to keep the relatives of new Canadians out of Canada, has since been shown to be faulty from a research and statistical point of view and biased to confirm a self fulfilling prophecy.

At the time of this study I contacted the Director of Winnipeg City Welfare who advised me that of 14,700 welfare recipients 11 (eleven) were receiving assistance due to sponsorship breakdown and his staff advised him that this was primarily due to the sponsor losing their job and sponsorship was re-instituted when the sponsor was re-employed. Certainly not 14% (0.00074%)

Never-the-less, the Department, in its efforts to control these imaginary deadbeats, narrowed the list of family members who can be sponsored by a Canadian family to spouse, fiancé, minor children (under 19), and parents; The Canadian Nuclear family vs. the Extended family. It is interesting to note that the latest round of legislation (June 28, 2002) has expanded the

age of dependent children, but eliminated fiances and, in spite of the exposure of the Peel *study* as flawed, and in spite of the recommendations of government

appointed commissions, parliamentary committees, community groups, settlement agencies and a large portion of the Canadian public, the department has continued to resist expanding family sponsorships, even to what was in effect prior to 1992.

The time delay in reunifying families creates serious problems. People separated for years in different countries can get drawn into new relationships in their respective countries making it difficult or impossible to re-establish former relationships. They also are developing apart in different cultures with different *modus operandi* and different mores. This can lead to family break-down, abuse and other social problems for all the family members.

Legislated chauvinism, refusal to recognize the importance of extended family ties evident in most cultures of the world, can lead to various difficulties for the Canadian newcomers. Fear for the safety of loved ones in dangerous situations abroad can lead to various psychological problems which inhibit successful settlement. A person worried about the safety of family members overseas and unable to help them will certainly not be able to work, study or function up to their maximum capacity.

Common sense tells us that a multi-cultural society must be flexible and adaptable. Within a Canadian context we should recognize the need for strong family units with the supports they bring with them. Common sense should tell us if we want more people to settle in Canada we must be more flexible in recognizing their needs and make attempts to move towards compromise and accommodation. Eurocentric legislation and policies must be modified if we wish to be truly multi-cultural. The philosophy of the Department of Immigration which appears to be to protect *us* (white, Christian, Northern Europeans) against an influx of *them* (people of colour, Africans, Asians and non-Christians) must be rejected. Canada has a sorry history of discriminatory racial, ethnic and religious policies (Chinese, Japanese, Jews, East Indians, Ukrainians, Roma, *ad nauseam*). It's time for a new vision.

RESPECT in Winnipeg classrooms

A program in Winnipeg is bringing the refugee experience to life for students, and helping teachers include the refugee perspective in their classrooms.

By Marc Schaeffer

The Canadian students reply with letters, photographs, information on their school, postcards, posters and other items to make their introduction interesting.

The letter exchange has a tremendous effect - bringing the experiences of refugee youth home to Canadian students. RESPECT hopes that letter exchanges last at least two exchanges school-to-school. Eventually the exchange is continued by students on their own initiatives.

RESPECT also encourages participating youth to organize awareness-building events and raise funds for their sponsored refugee school, to be used to send care packages of school supplies. Students can accomplish awareness-and fund-raising through initiatives like coffee-houses on refugee issues or variety shows with tabling by refugee-related NGOs. RESPECT will launch on December 1 the RESPECT International First Annual Poster Contest.

The sky really is the limit for this phase of RESPECT -- students are only limited by their imagination as to how much they would like to do to help.

For more information about RESPECT, please call the RESPECT International Coordinator at (204) 284-1919 or visit our website at <http://www.winnipegrefugee.org/>. You'll find resources, country profiles and information on how to get involved.

The Refugee Education Sponsorship Program: Enhancing Communities Together (RESPECT) International is a program of the Winnipeg Refugee Education Network (WREN), working together with coordinators in 11 countries from Azerbaijan to Zimbabwe.

RESPECT International has three main goals:

1. To build awareness of refugee issues among youth around the world.
2. To connect international youth to refugee youth by pen friend letter exchange.
3. To encourage young people to teach others about refugee issues and to raise funds for refugee schools.

RESPECT builds awareness of refugee issues among world youth in several ways. By compiling a list of a veritable mountain of refugee-related paper publications, videos, and posters produced by NGOs, RESPECT helps link teachers with high-quality, free information about refugees for use in classrooms. RESPECT also works to build a network of presenters to visit schools and talk about what is a refugee, current issues surrounding refugees, and what students can to help -- through RESPECT International and other organizations in their community.

RESPECT builds connections between students in Canada and those studying in refugee schools around the world. The Canadian sponsoring school receives a package from a refugee school containing information about the school and letters from teachers and students.



Détenir plus de demandeurs d'asile au Canada : une solution raisonnable et acceptable

Delphine Nakache

Parler du droit des réfugiés est devenu un défi encore plus difficile qu'auparavant depuis les événements tragiques du 11 septembre 2001, ces derniers étant devenus les véritables « boucs émissaires » d'un système dans lequel ils n'avaient, au fond, aucune responsabilité. Beaucoup a été dit sur eux, de façon confuse et précipitée. En outre, pour répondre de manière urgentissime à la situation, des mesures rapides ont été adoptées sans pour autant pallier les lacunes précédentes existant dans le droit d'asile canadien. La rapidité de ces mesures ayant été accompagnée d'une radicalisation de ces dernières, l'onde de choc n'en a été que plus forte... L'exemple des conditions de détention des demandeurs d'asile au Canada est une bonne illustration de ce phénomène : le gouvernement canadien a clairement annoncé, dans la lignée des mesures suivant le 11 septembre, sa volonté de détenir plus souvent et plus longtemps les demandeurs d'asile qu'auparavant. Or, des problèmes antérieurs au 11 septembre demeurent...

Tout d'abord, l'accès aux centres de détention – tant en terme de distance qu'en terme de présence souhaitée des différentes ONG sur les lieux de la détention – est difficile. De plus, en l'absence de normes nationales de détention, les divers lieux de détention sont administrés de façon hétérogène, ce qui a des conséquences néfastes sur les droits des personnes détenues. Ensuite, la détention des demandeurs d'asile dans des prisons réservées aux prisonniers de droit commun est une réalité fort inquiétante qui ne vaut pas uniquement pour les seules personnes détenues sous l'effet d'une mesure pénale : parfois, faute de place dans les lieux de détention réservés initialement aux demandeurs d'asile, les demandeurs d'asile sont envoyés dans un monde qui, en plus de leur être étranger, peut quelquefois s'avérer profondément hostile à leur égard. La détention des demandeurs d'asile dans des prisons réservées aux prisonniers de droit commun est une mesure en contradiction avec de nombreux textes de droit international, entre autres, l'article 10 du *Pacte international relatif aux droits civils et politiques*, l'article 8.b) de *l'Ensemble de règles minima pour le traitement des détenus*, le principe 8 de *l'Ensemble de principes pour la protection des*

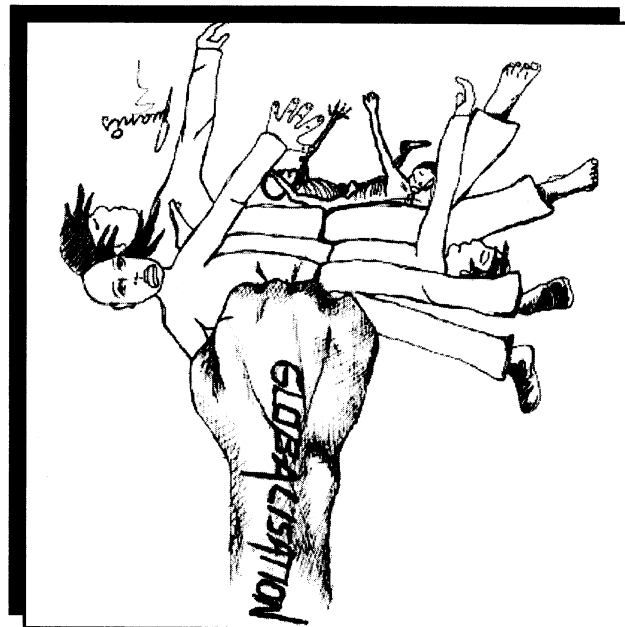
personnes soumises à une forme quelconque d'emprisonnement, et la recommandation no 10 des *Principes directeurs concernant les critères et normes applicables à la détention de demandeurs d'asile* du HCR sur la détention. Alors que la détention des demandeurs d'asile avec des prisonniers de droit commun est problématique, celle des demandeurs d'asile dans les deux uniques centres de prévention en immigration de Citoyenneté et Immigration Canada (Laval et le Celebrity-Inn, à Toronto) engendre des difficultés d'un autre ordre. Il a ainsi été permis de constater que les conditions de détention sont globalement moins bonnes que pour le prisonnier de droit commun : précarité de l'infrastructure, non-respect de la réunion des familles, problèmes linguistiques, absence d'aires de divertissement, accès inadéquat aux services juridiques, faiblesse de la structure religieuse et quasi-inexistence de celle éducative (mineurs en détention), remise en cause des soins de santé etc... Les exigences minimales et fondamentales liées au principe de l'égalité de traitement entre citoyens et non-citoyens ne sont donc pas respectées.

En outre, ce sont des principes importants du droit international qui sont quelquefois passés sous silence, comme, par exemple, la nécessité de procéder régulièrement à des exercices physiques, la possibilité de continuer l'éducation ou la formation et de bénéficier d'un enseignement visant au plein épanouissement de la personnalité humaine ; ou encore, la possibilité d'exercer sa religion et de recevoir un régime alimentaire en rapport avec sa religion etc... Ce petit tour de piste aura permis de montrer qu'il existe des zones d'ombres dans le tableau. Par conséquent, avant de décider de détenir plus fréquemment et plus longtemps, ne conviendrait-il pas d'apporter des modifications profondes à la situation afin que le pays demeure en conformité avec ses engagements internationaux et ses principes de droit interne?

1. L'auteure, qui a rédigé son mémoire de maîtrise portant sur la détention des demandeurs d'asile au Canada, est doctorante en droit international des droits de la personne à l'Université McGill, et travaille en tant que professionnelle de recherche auprès du professeur François Crépeau en droit des réfugiés.
2. Entrevues avec les différents visiteurs dans les centres avant Mars 2002.

launched an attack on the Tutsi in neighbouring countries. She was terrorized and violated in front of her younger children. Traumatized by her experience and finding no safety in Kenya she returned to Rwanda - in time to help bury all the dead.

In spite of all the difficulties she began organizing women for the reconstruction of their lives and country. When the Hutu returned to Rwanda the women's group began a program of reconciliation which focussed on women. With the support of the UNHCR she began to travel to other countries to negotiate funding and to liaise with NGOs and other women's groups. As she was working on behalf of the women of her country her own children were increasingly at risk (for a variety of complex reasons), particularly the one who bore very visible marks of the genocide.



After a mob attacked their home she fled to the USA where she was already scheduled to attend a meeting. Her husband arranged for the children to join her. She and her children claimed asylum in the US but a year later the immigration judge ruled that, since there was a Tutsi government in Rwanda, they were not in need of protection. He also ruled she had travelled widely and had, or could have had, asylum elsewhere. Her connections with women's organizations had worked against her. Her personal violation was not part of the claim.

Fearing deportation she came to the Canadian border. With the assistance of an NGO and a good lawyer her entire story was prepared and submitted. She appeared before the Refugee Board, and was incredulous when, after a short hearing, she was recognized as a Convention refugee. For the first time, in almost thirty years she had found safety for herself and her children, the youngest who bore the visible scars of a machete

The "None is Too Many" (Safe Third Country) agreement between Canada and the United States, if signed, will deny potential asylum to thousands of people. Some, like the Jews from the former USSR or the persecuted tribes of Africa, transit through US territory because it is virtually impossible to come directly to Canada. For those from South and Central America the US is the bridge to Canada. Many do not wish to claim asylum in the US; perhaps the grapevine told them that their chances were slim or maybe US foreign policy supported those whom they were fleeing. Others asked for asylum and were refused. Women's stories are, too often, not heard or not given serious consideration. The following is one such case.

She was a young girl, in 1973, when her family, like other Tutsis, fled from Rwanda. They escaped to

Congo but danger followed them and they fled to Burundi where they found temporary asylum. They remained, as refugees, in Burundi where she completed high school and married a man - also from Rwanda.

She and her husband tried, unsuccessfully, to obtain citizenship in Burundi. All seven children born to them were officially Rwandese. They operated a successful business so immediate survival ceased to be a problem. She, along with other women, organized to assist women in refugee camps with small business or other opportunities.

When the Tutsis were attacked in Burundi, her parents were killed and her older children narrowly escaped. They fled to Kenya. Conflict, economics and circumstances increasingly separated her life from that of her husband. They were waiting to return to Burundi when the Hutu were defeated in Rwanda and

and two others who carried the deeper wounds of what they had witnessed. She could quit running. This woman, whose story was heard, is one of the many who cross the Canada-US border in search of security. I could have written about the multiple horrors in the life of a Zimbabwe woman, of the Salvadorian woman who was gang raped, or the stories of many other women whose voices, typically, were never heard in the US. If the "None is Too Many" agreement is

implemented the voices of these women could again be silenced - perhaps permanently.

1. Janis Nickel. Refugee Claimant Advocate
Welcome Place, 397 Carlton Street
Winnipeg, MB R3B 2K9



Book Review: A Masterpiece of Uprootedness **The Book of Embraces, Images and text by Eduardo Galeano;** **translated by Cedric Belfrage with Mark Schafer**

Eduardo Galeano is one of the most popular writers in Latin America. He was born in Montevideo, Uruguay in 1940. He started his work as a political cartoonist and a journalist. He then turned to writing about "nobodies" (marginalized and the oppressed people). Since 1967, he has published more than twenty books; over half of them are translated into English. Galeano's most popular books include 1971's *The Open Veins of Latin America*, *Days and Nights of Love and War* (winner of 1987 Casa de las Americas Prize), *Soccer in Sun and Shadow*, *We Say No*, *Walking Words*, and a trilogy, *Memory of Fire*, that got the American Book Award in 1989. He continues writing articles in Spanish journals. His most recent book, *Upside Down*, has been described as an agitating, propagandist, electric and alarming work. The book of Embraces is an anthology of around 190 bits and pieces ranging from one line to at most one page. The texts are accompanied by Galeano's own fanciful, abstract, and surrealistic illustrations. The book takes the reader to a long exploratory journey to the width and depth of life, its wonders and stupidities. In a very short and telegraphic form, Galeano speaks about many things: his personal experiences, dreams of his wife (Helena), theology, arts, media, bureaucracy, myths, folklores, poetry, war, tyranny, torture, love, beauty, sex, identity,

alienation, vices, human faculty, steadfastness, etc. The book is reminiscent of the famous dictum of a great philosopher: "nothing human is alien to me."

The Book of Embraces speaks from its readers' hearts. You feel some pieces as if they had happened to you or the closest of your kin. The Book of Embraces "is a mosaic." Its apparent fragmentation does not disturb its integrity. While the truth speaks in a variety of voices, and sometimes in a contradictory manner, all pieces are connected as a coherent whole.

Although the book's focus is on Latin America (Uruguay, Argentina, Venezuela, Cuba, Ecuador, etc), the author does not, however, recognize any geographical frontier. He takes his readers to Spain, Italy, Algeria, England, France and other corners of the globe. The Book of Embraces could, among other things, be considered as a literature of uprootedness. The bitterness and achievements of uprootedness are both reflected in this great *magnum opus*. Based on the personal experiences, Eduardo Galeano speaks about poverty and deprivation with the strongest satirical language. "I write for those who cannot read me: the downtrodden," he says. He belongs to those brave Latin

American and the world's writers who are using their talents to address the root causes of people's uprootedness. He has spared no time to defy repressive Latin American regimes.

In 1973, as a result of a military coup in his country, Galeano was forced to exile, initially in Argentina, then in Spain. He returned to Uruguay in 1985. In almost all his writings, specifically in *The Book of Embraces*, he reflects his experience of uprootedness. He speaks about his nostalgia and shares nostalgia of others. He says, "I'm a curious man, always devouring other people, their voices, their secrets, their stories, their colours. I'm stealing their words; maybe I should be arrested." John Leonard, literary critique of the New York Review Book, calls him "a dangerous radical storyteller.

Following are some samples from this Galeano's masterpiece:

Nobodies

"We are not, could be

We don't speak languages, but dialects.

We don't have religions, but superstitions

We don't create art, but handicrafts

We don't have a culture, but folklore

We are not human beings, but human resources

We do not have faces, but arms

We do not have names, but numbers

We do not appear in the history of the world,

But in the police blotter of the local paper

The nobodies, who are not worth

The bullets that kill them."



Dreams at the End of Exile

1. "Helena dreamed she was trying to close her suitcase and couldn't, and she pushed down on it with both hands and knelt on it and sat on top of it and stood on top of it, and it wouldn't budge. Mysteries and belongings gushed from the suitcase that wouldn't close."

2. "Helena was returning to Buenos Aires, but didn't know what language to speak or what currency to use. Standing on the corner of Pueyrredon and Las Heras, she waited for the number 60 which didn't arrive – which never would arrive."

3. "Her glasses were smashed and her keys were missing. She scoured the city for her keys, groping on hands and knees, and when at last she found them, the keys told her that they didn't open any doors."

In conclusion, I would like to depict *The Book of Embraces* as a liberal, leftist, anti-capitalistic, and a secular humanistic gospel. The author should be commended for his unshakable faith in the ultimate triumph of human voice: "When it is genuine, when it is born of the need to speak, no one can stop the human voice."

Published by W. W. Norton & Company, 1992.
Paperback, 272 pages. ISBN: 0393308553

SELECTED ACRONYMS

Canadian Council for Refugees (CCR) October 31, 2002

AWR	Women at risk
C-11	Bill that became the <i>Immigration and Refugee Protection Act</i> , entered into force 28 June 2002.
C-36	Bill containing anti-terrorism legislation, entered into force December 2001
CAT	Convention Against Torture (also Committee Against Torture)
CIC	Citizenship and Immigration Canada
CPC	Case Processing Centre
CRDD	Convention Refugee Determination Division (became RPD June 28 2002)
CSIS	Canadian Security Intelligence Service
DFAIT (d-fate)	Department of Foreign Affairs and International Trade (Canada)
EXCOM	Executive Committee (of the UNHCR)
GBA	Gender-based analysis (required of CIC)
H & C	Humanitarian and Compassionate - grounds for permanent residence status
HDC	Humanitarian Designated Classes (basis for resettlement from overseas)
IDP	Internally displaced person
IFH	Interim Federal Health Program
INS	Immigration and Naturalization Service (US)
IOM	International Organization for Migration
IRB	Immigration and Refugee Board (Canada)
IRPA	Immigration and Refugee Protection Act (Canada's law - 28 June 2002)
PIF	Personal Information Form - completed by refugee claimants
POE	Port of Entry
PRRA	Pre-removal Risk Assessment (new under IRPA)
RAD	Refugee Appeal Division (new under IRPA not yet implemented)
RAP	Resettlement Assistance Program (for government-assisted refugees)
RPD	Refugee Protection Division (was CRDD before 28 June 2002)
RPO	Refugee Protection Officer (employee of IRB)
SAH	Sponsorship Agreement Holder
SIO	Senior Immigration Officer
SIRC	Security Intelligence Review Committee
UNHCR	United Nations High Commissioner for Refugees
UCRCC	Undocumented Convention Refugee in Canada Class
Vegreville	Location (in Alberta) of Case Processing Centre for permanent residence, work permit and other applications.

Refugee Update

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Breaking News!!!

"As Refugee Update was going to press, Timor Leste announced its accession to the 1990 International Convention on the Protection of the Rights of All Migrants and Members of their Families - the 20th State to do so. Three months following official deposit of accession by Timor Leste with the UN, this treaty will officially enter into force and become operational."