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THE REFUGEE CRISIS: A VIEW ON THE PROBLEM

In the article, the author analyzes modern processes connected with the Refugee Crisis in the context of international relations of the 21st century. In particular, it discusses the debates on the integration of refugees, the latest media-education approaches aimed at overcoming hostility in society, the experience of inclusive education in the United States, the impact of private integration initiatives.

Keywords: refugee, crisis, media coverage, education, society, the USA, foreign affairs.

For years, integration was looked upon, mostly, as stripping off the new arrivals' past and letting them experience the new kind of lifestyle, interweave with their new neighborhoods, and assimilate with the prevalent culture. America was perceived as a "melting pot," in a stretch of time long enough to make this idea inseparable from the "doctrines" of America's *civil religion* [1]. The one every American citizen would have to worship.

As for now, there isn't any accessible data on the level of social integration of the persons and families that crossed the border to become a part of an entirely different culture, compared to what they had experienced before; nevertheless, there are many opinions concerning this issue voiced – and often not by the refugees themselves.

With the recent development of so-called "refugee crisis" tensions around refugee resettlement issue were aroused throughout the world, the key factors determining the change of American politics considering refugees (especially from the Mideast countries where Islam is the dominating religion) include, mostly, the hot rhetoric of the US President Donald Trump and his reoccurring promises to secure America from the Islamic threat, and the even hotter situation in the war-stricken region.

But it also seems that not only the USA, but governments around the globe switch into the fear ruling mode while the major electoral communities vote for the candidates who promise to cleanse the environment from any suspects, and then to protect and secure the ones left with massive walls – both literal and figurative. Many European countries change their rhetoric to populism, and enormous campaigns – electoral, commercial, and governmental – are more often than not made up of scary presumptions and speculations, data wrenched out of its context and light guesses that leave some nagging uneasiness in the hearts and minds of intimidated voters.

For example, while announcing, Executive Order, also called a refugee ban for all people from seven "terror-prone" countries from entering the United States, President Trump argued his administration was doing it "to keep radical Islamic terrorists out of the United States" [2], though refugees are victims escaping the violence of those terrorists, and not the ones belonging to their alliance. And though the ban is, regarding legislation, a temporary restriction of access, the word "temporary" in this formulation means a period "until more aggressive vetting is in place" [3]. Such claims are legal but might be detrimental to the U.S. policy, major liberal media are stating [4].

Still, Fox News claims that nearly half of American voter's support Trump's Immigration Order [5], which can also be proven by the Gallup Review [6], which makes the trend apparent: there is a lot of fear guiding people's opinions. It seems logical to suppose today this trend will only intensify in the coming years.

Even today, the logic driving the decisions of the President on American internal front seems to gather support from other world leaders. Marine Le Pen was very clear

in voicing her opinion concerning Donald Trump's victory in her interview for *Foreign Affairs* magazine [7].

After the media outburst on the issue of refugee flow from the seven countries of extremist and terrorist risk, provoked by the Executive Order of 2017, the focus has majorly shifted to the plans on a border wall with Mexico, as it can be seen in the "Homeland Security" selection of articles on the Fox News site [8] dating up to April 23, 2017. But the line of Attorney General Jeff Sessions on Fox News: "The border is not open. Please don't come" [9], along with Trump's "Immigration is a privilege, not a right and the safety of our citizens must always come first without question," [10] reinforces the present-day's government perception of the newcomers to the United States of America.

The picture might be very sobering if we dare to compare current situation with Syrian refugees to the actual historical precedent: the Jews lucky enough to escape Nazi Germany right before the WWII burst out were later murdered at Auschwitz after the USA turned them away at the border [11]. It is impossible to make an accurate prediction of what will be the aftermath of the world tensions nowadays, as any of the factors temporary on the stage could change the direction in which the situation is about to evolve.

On the optimistic note, business and media background of Donald Trump, leaves us some space to presume that through his rhetoric of extreme American nationalism he is increasing the perceived value of American citizenship in the world that later might be converted into actual profits and enormous media publicity, and the latter, in its turn, might increase profits, too.

But if America pursues the philosophy of individualism, it might appear on the distant island (both literally and figuratively), secured by oceans and walls, while the crisis in Europe will come to a boil. That might produce apparent splits in already strained allies' relations, and prompt more X-exits in the European Union, discouraging trust among people. As many researchers and interested observers alike believe, one of the aims of ISIS, one of the leading "producers" of the refugee flows, is to divide and rule [12]. They fear their enemies' unity, and they strategically work to sow the seeds of discord. We can presume ISIS is not the only power seeking to destroy the unity. There are other powers out there to whom the solidarity of the Western World is not remunerative. And such sodden disagreements might bring the world on the edge of yet another war – or yet another powerful movement.

While Trumpian America puts its stake on self-sufficiency – its own and those of the European nations, to some extent after a fashion of Pax Americana, it might not prove what the current government expects it to be, but rather become detrimental to the well-established policy of Western Hemisphere.

Adding up to the international issues rising at an accelerated pace, domestic turbulence might shake America as we know it today. The divisions inside the American nation are getting saturated with every new protest and every new governmental response to it, and the refugee issue might become yet another bone of contention – still a huge issue to cover (media attention), and still more splits.

Even more alarming is the situation in which the current debate on the fate of refugees has already dehumanized them as persons (and I do not mean perceiving them as less human, the thought that will be discussed later, but perceiving them as a mass whose suffering is so big that surpasses any understanding, and thus ceases being taking into consideration) and transformed into a discussion of most dangerous (or terror-prone) countries, the kinds of most dangerous extremism, the content of the Executive Order, and the personality of Donald Trump. For example, a minor liberal medium *The Globe and Mail* criticizes the refugee ban, as it is "makes America less safe" [13]. The author focused her arguments on the fact that domestic terrorism is far more likely than the one that could be brought by refugees; that "according to the

Extremist Crime Database, between 1990–2015 the United States experienced 39 attacks from Islamist-inspired extremism, but 178 incidents motivated by far-right extremism”, and that through this ban America will lose its Muslim allies around the world. She claims that “Mr. Trump is willing to overlook any form of violent extremism that does not fit his erroneous worldview” [13].

On the other hand, a conservative medium *USA Today* quotes Republican Marsha Blackburn that in December 2015 Congress was advised by intelligence officials that “Islamic extremists were targeting [...] refugee program to infiltrate America”. The article goes on saying that “the President’s common-sense approach simply imposes a security test for entering our country at a time of heightened terrorist activity”. It also accuses Obama administration of ignoring the “overwhelming evidence” and accelerating refugee admissions – “a counterintuitive approach” [14].

In the Foreign Affairs review of Donald Trump’s book *Great Again: How to Fix Our Crippled America* [15], Walter Russell Mead argues that Trump is “a popular nationalist rather than an ideological one”, seeing the USA “as a community of people with shared customs, a shared history, and shared values rather than as a nation founded on a unique and particular set of ideas’ [16]. Such a viewpoint might push him to oversimplify the political reality and make his decisions of the all-or-nothing kind.

Washington Post in an article covering the problem of refugee admissions to the USA states that “It is clear that Trump’s policies reflect a sea change in the American approach to national security” [4], and adds the authors’ doubt that they are “making America safe again”. The article doesn’t stop the discussion on what the refugee question is doing to the safety of America as opposed to the threats of the external world. Instead, it explores what it does to America from within, in particular by dehumanizing both refugees far away, and the citizens living in their homeland.

“Americans consistently rated Mexican immigrants and Muslims as less human than average Americans,” the report says. It also links the “reported levels of dehumanization’ with “predicted support for Trump’s immigration policies, including the plan to build a wall between the U. S. and Mexico and the proposal to ban Muslim immigration to the U.S’, as well as to “support for Trump as a candidate”. The Latino and Muslim residents of the U.S. were sampled online and asked “how dehumanized they felt by Donald Trump, the Republican Party, and Americans in general’. No doubt, the sampling evinced the feeling of being heavily dehumanized. This sampling also showed that the intensity of this feeling was strongly related to their probable “support violent over nonviolent forms of collective protest’. It also showed that those with the higher intensity of the feeling of being dehumanized were “less likely they were to report suspicious activity in their neighbourhoods, potentially related to terrorism, to the FBI’.

“By insinuating that Muslims and Mexicans are less “evolved” than “us,” and by putting forward blanket measures to keep “them” out at all costs, Trump risks framing Mexican immigrants and Muslims not as human peers to be reasoned with, but as an undifferentiated, threatening mass to be neutralized,’ the article concludes [4].

On a different note, strengthened economy (if the business feeling of Donald Trump inspiring his economic policies is justified) might pacify the turmoil of domestic discord for a while. Increased refugee flow to European countries might come to a critical point, inducing European leaders to seek brand new ways of solving this problem. After all, America, going through the cycle of nationalism and isolationism, might return to the phase of active involvement after getting an entirely new perspective on the world affairs. But all these processes will be enormously pricey for thousands of refugees, costing them their well-being, security, a chance for a better life or even their life itself.

Another grievous shift of sentiment, apart from the already mentioned dehumanization (while being firmly connected to it), was the change of U. S. public

opinion on refugees from “humanitarian sympathy” to “national security anxiety”, with Paris attack in November 2015 [17] and San Bernardino attack [18] the following December posed as turning points of this change [19].

When the previous American President Barack Obama’s administration in 2016 proposed to admit 10,000 refugees into the USA, three-quarters of Americans expressed their support for this issue [20]. Polls dealing with the Americans’ attitude towards direct humanitarian assistance to the refugees, the U. S. possible support of European search and rescue operations in the Mediterranean Sea all showed that the substantial majority of the U. S. population was pro-refugee [21]. More than half of Americans shared their feeling that their country and its allies were somehow responsible for the migrant crisis, and a strong majority believed that the United States should be the provider of direct humanitarian assistance to the refugees. More than half of Democrats, Independents, and Republicans [21] all shared this sentiment.

On November 13, 2015, after terrorist attacks in Paris, France, this opinion landed on the blacksmith’s forge, while the plowshares were beaten into swords. 69 percent of Republicans and 36 percent of Democrats – again, more than half of Americans – declared that the USA should stop taking refugees altogether [21]. 11 percent of Americans (9 percent of Democrats and 11 percent of Republicans) noted that the USA should welcome Christians only. Successfully completing a security clearance process by the refugees who would like to enter the United States could be an answer, though, believes a slim majority of the Americans, according to the Public Religion Research Institute (PRRI) [22] as quoted by the Elizabeth Melvin [19].

Americans classified the attacks in Paris and San Bernardino as the defining news events of the 2015 [23] that determined their attitude, and not the fact that since 2001, from the more than 800,000 refugees resettled to the USA, none has been convicted of an act of domestic terrorism [24]. It became obvious that the public sentiment is shaped by the instant reaction on the current affairs broadcasted by the domestic media and commented on by the domestic experts. This leads us to conclusion that in forging the positive public opinion towards refugees for the sake of their integration it is vital that positive news (interviews, success stories, etc.) make it to the headlines and obtain a fair share of comments from the domestic experts, too.

With the growing animosity and xenophobic tendencies in the society it is also very important to focus on non-emotive press coverage – the one that will not fuel the rage and insecurities of people. Facts naming to counterweight the scaring presumptions voiced by press and politicians, might be helpful, too. I believe that larger publicity of both governmental and non-governmental organizations working with refugees, e.g. monthly reports of successful practices, published on popular media would play a huge role in educating the society and decreasing current tensions – at least to a certain extent. It is difficult to imagine a legal ban of hate speech, especially with the President siding with this communication style way too often, but that would help to reverse some of the detrimental tendencies of the modern days.

“Making America great again” does not include going back to remembering the country’s own history now, but it’s a trend that can be influenced to change its direction over time. Focusing on the issue that the history of the USA begins with refugees – pilgrims fleeing religious persecution. “The city upon the hill” has become a place of aspiration to many oppressed, as well as the survivors of the most desperate and perilous situations from around the world who have been seeking a haven there.

In the present world, as – at least according to shared beliefs of many Americans – the USA carries a specific responsibility for the major migration of recent years, and, therefore, should take its share of care giving to those in urgent need. And mass media are a huge moving force behind the changes in policies, as well as this enormous geopolitical shift of recent years.

In her *Foreign Affairs* article, *Destination: Europe, Managing the Migrant Crisis* [25], Elizabeth Collett reviews two books from 2016 and 2017 by American authors and published in the USA, written in the paradigm of such an educational, counter-dehumanizing approach: *The New Odyssey: The Story of the Twenty-First-Century Refugee Crisis* by Patrick Kingsley [26], and *Cast Away: True Stories of Survival From Europe's Refugee Crisis* by Charlotte McDonald-Gibson [27].

According to this review, Kingsley (*The Guardian's* first “migration correspondent”) interviewed people in 17 countries, putting into one picture snapshots of “migrants, people smugglers, advocates, and, occasionally, policy-makers,” returns to the story of a particular refugee, Hashem, throughout the book. McDonald-Gibson, on the other hand, focuses on individual stories, too, but dives into them in greater depth, “following just five migrants on their journeys”. Through their stories, she points to the sharp discrepancy of the “media’s caricatures of the migrants as impoverished and uneducated”. She also thoroughly analyzes “the forces that impel her characters to move and the personal conflicts they face as they make their decisions”, thus singling out the persons from the dehumanized mass and giving them a voice to be heard.

Inclusive education is not a new concept for the United States. Following the dark ages of the isolation phase in education (the period between 1900 and the 1970s), there came first the integration phase with passage of the Education for All Handicapped Children Act (EAHCA) of 1975 [28]. It made special education mandatory in the United States, and was later modified and renamed the Individuals with Disabilities Education Act (IDEA) [29] – in 1990, reauthorized in 1997 and, again, in 2004. Thereafter, it was aided with No Child Left Behind (NCLB) Act [30] of 2001 and Individuals with Disabilities Education Act (IDEA) of 2004 reauthorization [31], and even later by the Every Student Succeeds Act (ESSA) of 2015 [32]. As it can be seen from the reauthorizations and the change of the titles, most acts did not prove to be as good as it was expected of them, and lots of modifications were needed as they were tried out on practice and rethought over the years.

Though the very concept of inclusive education has its roots in special education for physically disabled children, its practices were extrapolated into the mainstream through the integration approach that has been later applied not only to people with special physical needs, but also for the ones with disability of any other kind (physical, social and/or emotional).

UNESCO in its goals toward “Education for All” [33] identifies refugee children as disabled: they are uprooted little persons, scarred emotionally and reserved, and though those disabilities make the learning more difficult for them, they cannot be viewed upon as disqualifiers. As the many kinds of physical scars can heal and stop hurting when tended to carefully – they remain on the body as the marks of bravery, of hardships turned victories, of motherhood (in the case of a Caesarian section), and many other things; emotional scars, too, should not determine the destiny or the character of a child, as well as they should not determine his or her learning abilities.

The USA’s continuous power struggle dance with UNESCO’s leadership doesn’t make the principles of inclusive education stated by the latter less relevant. There the belief is expressed that in the process of creating the inclusive educational environment it is important to win the support of key players: parents, teachers, educational policymakers. There must also be “a basis for discussion among policymakers, educators, NGOs and international organizations impacting policy in both private and public education and concerned with promoting access for ALL learners” [33] that would help analyze and update if needed any curricula tools and educational planners, as well as “to demystify the notions surrounding inclusion and demonstrate that challenges can be overcome through a willingness to change attitudes regarding

inclusion” [33], which brings us back to the communication between educators and media.

I presume it is also crucial to create an educating plan that would be designated with an understanding of the situation of refugee girls who might not have had any adequate education before. Another important issue to include is the stories that communicate the original culture of the refugees from different countries, their history interwoven into the larger historical landscape, as well as the success of descendants of those cultures in the USA.

Today most Americans are not yet willing to perceive Muslims as a part of their “us”, as well as many Muslims within the US are not ready to answer the question of their political, social, and even religious identity (considering the multiplicity of the religious currents and the impossibility to meet the strict requirements of the Islamic law in the non-Muslim country), as well as the national one: “will they remain Muslims in America or become American Muslims?” [34, p. 3–4]. Living in the “endless crisis of identity” [34, p. 12], they argue question if they should be a part of community life with their non-Muslim neighbours, as well as should they “fully accept and defend a non-Muslim homeland” [34, p. 5]. It is also important for the educators to recognize this strain in minds and souls of their students.

People gravitate towards communities where they are accepted and whose joy they can share. On the contrary, negative attitudes towards differences and prejudice together with discrimination that are the aftermath of those attitudes becomes a serious barrier to learning. But this is a barrier that can be overcome through the practice of inclusion.

As the “Salamanca Statement on Principles, Policy and Practice in Special Needs Education” [35] indicates that regular schools with an inclusive orientation are: “the most effective means of combating discriminatory attitudes, building an inclusive society and achieving education for all” [33, p. 9].

And if the government is to put the education of the refugees and the education of society on that matter together, I believe that such inclusive education would be beneficial for both the refugees and the native society of the USA. The reform of school systems into becoming inclusive does not stop at implementing the inclusive policies: it goes further and redefines the culture of classrooms, schools, districts, universities, media, society and the government. The establishing of a department that would closely work with the educational platforms; tracking the most adequate ideas in the leading scholastic thought; working closely with politicians and lawyers to create and lobby the relevant acts, amendments, and changes in the federal and states” law, as well as cooperating with the press corps to cover the successful stories and practices, and through it to educate the society in general, might be quite helpful in this respect.

Since after the WWI there were public campaigns in the USA that have encouraged newcomers to take free night classes to learn English. There was even a specific campaign that appealed pointedly to parents in the matter of their relationship with their children, as there was the apparent difference and even the divide between first and second generation of new arrivals, called “Learn to Speak, Read, and Write the Language of Your Children” [36]. This campaign was created in the late 1930s by a government-funded Works Progress Administration project and spoke directly to the fears of many American communities that the children of newcomers were in this simple sociolinguistic way separating from their parents. And though their assimilation into American society was a good thing, the way in which it was performed left their parents behind. This loop was to be bridged over by the government-sponsored English classes.

This acute need has wandered from generation to generation, with the continual flows of refugees and immigrants into the USA. In 2006, bilingual programs in education – mostly targeted at Spanish-speaking children–have provoked debates in the

media and even the government about the role of language integration and immigration nowadays [37].

The authors of UNESCO Guideline for Inclusion [33] claim that it doesn't matter that much how successfully a child is taught at school; cooperation of the family, and sometimes the closely-knit community, is fundamental to ensure that the child's school learning is applied at home and in other real-life daily settings, too. Family and community members might become powerful allies, when they are informed, prepared, and encouraged efficiently. It is also necessary to direct and guide parents how to become a supporting team to their child, especially if the educators are considering the families of the most marginalized students.

Legally in the US the President decides how many refugees to admit each year (upon the advice of Congress), and each state can choose to take part in the federal resettlement program. If they opt out, the federal government can partner with non-profits in the region [38] – and there are quite a few of them throughout the country.

Referring to the *adopting a family* metaphor used by Jim Mather, it seems useful to mention some of the basics of the attachment theory [39]: while it's important to love an adopted child into the family (a refugee family into society in our case), this love must be the practical one, covering the basic needs, the tough period of adaptation; giving the potential to grow strong and respond with the same kind of love and attachment. The unity that grows from hard work and devotion, small steps and tons of thoughtful deeds (and the things that are not done for the sake of creating this precious attachment, too) towards the new arrivals makes the society stronger and richer. Through welcoming a family (not a child alone) into culture, replacing the uprootedness for the healthy frameworks of the established life, curing insecurities with acceptance produces the more excellent fabric of a society than the one where admission of new people is accompanied with media hate speech acceleration and security measures game levelled up to the point of unrecognizability. While such a presumption might look thin because of its theoretical character, education and private integration initiatives are unique tools to put it into practice.

It is also important to stress that that involvement of parents and/or relatives in the educational process is vital for the students' minds to develop healthily, instead of earning new scars of torn identity and relational insecurities. "Voice and action" [40], combined by parents and educators, are often the needed "salt" of the peaceful and fruitful educational and integrational process.

Here the practical concept of welcoming the newcomers into the culture through private initiatives comfortably steps in. Holidays are shared, hospitality is practiced (and being felt), the traditions are passed, shared values come to light, and the differences do not seem so sharp and obvious anymore, and people are bound together. The meaning of the holidays is understood better, and the culture that has produced them becomes engraved on a heart of the newcomer in a very special, personal way.

The picture seems far too much idyllic, but here is an actual memory shared by Susan Shaeffer Macaulay. This is how she recalled her post-war childhood experience in Europe. "In Switzerland there is the magical First of August. Fires are lit on the highest points in villages and mountain peaks commemorating the fact that the light of democracy has shone out here since their Constitution was written in the 1200s. My childish American heart used to beat harder with gladness as we celebrated freedom from tyranny nearly 800 years ago!.." [41].

Such an energetic participation in the life of a country one came to live helps to develop a strong bond and cultivates the desire to contribute, or, speaking metaphorically, to bring something to the table, too. Though, this approach vividly contrasts with the one practiced at many UN refugee camps throughout the world.

Even before the Paris and San Bernardino attacks that brought the significant changes to the society's sentiment, the first thought of the large percentage of

Americans on the current humanitarian crisis was not about the resettlement of the refugees, but on providing direct humanitarian assistance and supporting European search and rescue operations in the Mediterranean Sea. And even though the media are full of short postings of killings and destruction in the refugee camps around the world, and belaboring the beaten remark of refugee camps being the “concentration camps”, repeated even by the Pope Francis [42], the deplorable conditions of the everyday life of refugees in the camps are very rarely covered.

A Ukrainian missionary to Kenya, Tania Shevchenko, shared her memories from 2008 from a refugee camp in Kakuma, Kenya, not far from a Sudanese border. “The camp is divided according to the refugees’ country of origin, and every part of it shows the culture of that country. In general, people had stayed there for about 15 years and did nothing. At that point, UN was trying to make them go back to the Sudan since the war had ended, but they wouldn’t” [43].

The missionary goes on explaining as there wasn’t anything for them to do, any opportunity to sharpen their minds against any struggle for the better life, their lifestyle produced a dependency that leads to a deficiency of mind and will. She also commented that as far as the camp is situated within Turkana tribe land, people of that tribe come to the refugees to ask for the rice they get from UN, and sometimes they are jealous that the refugees get so much food for free. That is one of the reasons why it is so important to pull the refugees from the temporary refugee camps and resettle them into a sound, working society.

There teachers, parents, and communities might become more than a valuable resource; they are the key players in supporting the inclusion process in every aspect. Along with the key players, there should be a key attitude: a willingness to accept and promote diversity and to take an active role in the lives of students, both in and out of school. The most favorable inclusive learning environment is determined to a great extent by the relationships between teachers, parents, other students, and society. And the most effective inclusion would require implementation both in school and in society as a whole [33].

To make such cooperation possible, there must be some common values to build on. Nevertheless, when the solid foundation of shared values is missing, common interests might become the temporarily substitutes, or the valuable building blocks that will eventually develop into those values. The experts believe this will bring significant change in conceptions and role behaviour [33]. The realization that without such a foundation any change is too difficult to achieve is sobering and motivating at the same time.

This is evident in the case of the HIAS, the Jewish organization formed by the federal government of the USA to help refugees from around the globe. HIAS is the oldest resettlement organization in the world, and its humanitarian practices of supporting both refugees and host communities within the United States provide successful integration. It works with local refugee-assisting organizations around the country, not necessarily the Jewish ones, as well as with The Linking Communities Project (TLC) [44] that operates in five American states – Minnesota, North Carolina, Texas, Ohio, and Pennsylvania.

TLC engages in strengthening the way local and national resettlement advocates cooperate in their everyday practices. It is a platform where new connections are created and cultivated among resettled refugees, refugee advocates, service providers, government officials and other interested persons in promoting welcoming communities for the relocated people. They also strategize spreading the word in local communities about the humanitarian, economic and cultural benefits of refugees. By providing statewide training, networking and general plan development meetings on a variety of topics the Project allows the interested parties to focus on critical issues beyond their everyday duties.

They also believe that raising awareness in communities, dispelling typical myths about refugees and educating the public is crucial to spawn support for resettlement. They fund projects aiding refugees in expanding their networks and getting to know other members of their communities through, for example, volunteer opportunities, and those members, in their turn, learn about the importance of refugee resettlement. The other ways they influence public's mind is through creating resources for media, giving refugees the platform to share their stories, producing videos that highlight the contributions of refugees to the local communities, creating data-driven infographics and a story bank that would be available via social media as well.

They conduct various studies and provide concrete data showing the benefits of resettlement, accenting economic impact refugees offer to the local economy and community, which is of particular importance to elected officials and policymakers who want to support refugees. It is important not only because they have the potential to back pro-refugee policies and legislation; their voiced views impact their electors.

Another organization, US Together [45], that works within the state of Ohio, in 2016 published a report on its site on impact of refugees in Central Ohio. It indicated that 41.8 % of refugees age 18 and older were enrolled in college or had already graduated; compared to 43.0 % of all Franklin County residents of the same age, which suggests that refugees in the community were as well-educated as the rest of the society. 13.6 % employed refugees age 16 and older were business owners, that is more than double the Franklin County rate of entrepreneurship (amounting to 6.5 %). There were approximately 873 refugee-owned firms in the Columbus Metropolitan Area employing 3,960 workers; the local refugee community supported around 21.273 jobs [45].

The more often such reports with actual numbers penetrate the flow of the negative and fear-driven, yet quite watery regarding facts, news, the more powerful the impact of the private integration initiatives in the society will be.

Even before the legal resettlement of refugees to the USA began, there have always been ethnic-based organizations. Many of them still thrive today, among them The Edith and Carl Marks Jewish Community House (JCH) [46], Bosnian-American Association (BAA) [47], Somali Community Centre of Nashville (SCCN) [48], North Carolina African Services Coalition (ASC) [49], Cambodian Mutual Assistance Association (CMAA) [50], Pan-African Association (PAA) [51], Somali International Minorities of America (SIMA) [52], as Migration Policy Institute and International Rescue Committee indicate in their report from 2007, *Bridging Divides: The Role of Ethnic Community-Based Organizations in Refugee Integration* [53].

For example, SCCN works within the Nashville metropolitan area with Somali and other African and Middle Eastern refugees, providing ESL classes, health education and youth activities; translation and interpretation help; immigration and family reunification assistance; run educational programs on "SOM-TV," and promote abstinence. The center serves about 400 clients a month. One of the principal goals of the center is not only refugee integration to the culture, but also promote inclusive approach by helping to overcome the tribal and ethnic distinctions of their clients that existed back in Somalia. Mental Health Programs the center offer aim to increase awareness of mental health issues and refer refugees to appropriate mental health providers. Their focus groups work to demystify the perception that mental health facilities carry a stigma though, for instance, organizing community meetings in such facilities on popular topics. One of the important traits of their approach is that they arrange separate meetings for Somalis and other Africans, such as Sudanese and Central Africans, so the services are culturally tailored.

JCH has started its work in 1927, and since then has been serving the Russian Jewish community in the Bensonhurst neighbourhood of Brooklyn, New York, helping around 10,000 to 15,000 clients a year. Their Department of Immigrant Services

provides classes in different levels of English as a Second Language (ESL) and civic education; offers interest-free loans; aids the newly resettled Russian Jews with registration, case management, and obtaining citizenship. Specific programs are fighting domestic violence, and supporting mental health. JCH is a community hub, hosting various activities. Among them, there are Shabbat and Jewish holiday services, daycare, after-school programs, fitness activities, college preparation, a business club and the elderly services. One of the primary goals of the department is to help their clients become self-sufficient, as well as balance societal integration as the US citizens with the preservation of their Russian-Jewish identity.

ASC offers similar services to the already described, as well as acculturation programs, job training, and placement, and organizes speaking opportunities at which refugees share their stories at churches, museums, and libraries. It also runs two major programs that distinguish it from other organizations: HIV Outreach Program and Lost Boys of Sudan Storytelling. The first one aids African refugees in overpowering the cultural stigma attached to HIV/AIDS through providing education about the virus.

The second one arranges participation in public education seminars throughout the Greensboro community for their Sudanese refugee clients. They explain the conditions of their displacement from Sudan to Ethiopia, then to Kenya, and finally to the United States [53].

The stories of the Lost Boys of Sudan have grown into a well-recognizable narrative throughout the world, extensively covered in more than 30 original books, documentaries, and fiction movies, such as *Lost Boys of Sudan* [54], *The Lost Boys of Sudan: An American Story of the Refugee Experience* [55], *What is the What* [56], *God Grew Tired of Us: The Story of Lost Boys of Sudan* [57], *The Good Lie* [58], *Machine Gun Preacher* [59] and many others.

The debate on refugee arrival to the USA in the media and society is rather heated today, but in most cases, it excludes the refugees themselves from the discourse: there is the issue of national security that is being discussed primarily. The case of dehumanization of refugees can be observed.

One of the successful media approaches to treating the *depersonalized* animosity is to cover personal stories of the refugees that often differ tremendously from the stereotypic caricature, as it was shown in Elizabeth Collett book reviews [25]. TLC indicates that one of its partners, The Forced Migration Innovation Project in Texas was cooperating with other organizations to produce a series of brief video interviews with refugees focusing on family, neighborliness, civic engagement, the values of diversity, sacrifice and giving back.

Viet Thanh Nguyen, a Vietnamese American Pulitzer Prize winning novelist, shared his story in *The New York Times*, calling himself a refugee “that never ceased being one in some corner of his mind”. His story is about his tough childhood in the States as a Vietnamese refugee, but by referring to it, he is able to release the tensions of present-day events and fears in the minds of his readers and to help them look upon the current humanitarian crisis through the lens of history.

“Today, when many Americans think of Vietnamese-Americans as a success story, we forget that the majority of Americans in 1975 did not want to accept Vietnamese refugees. (A sign hung in the window of a store near my parents’ grocery: “Another American forced out of business by the Vietnamese.”) [...] For people like my parents and the Syrians today, their voyages across land and sea are far more perilous than the ones undertaken by astronauts or Christopher Columbus. To those watching news reports, the refugees may be threatening or pitiful, but in reality, they are nothing less than heroic. [...] It is more glamorous to be an exile, more comprehensible to be an immigrant, more desirable to be an expatriate. The need to belong can change refugees themselves both consciously and unconsciously, as has happened to me and others”.

Another common platform for integration is national education that guarantees inclusivity. The community that usually surrounds the educational process might be an overlooked key for smooth and fruitful implementation of the dry governmental strategy, helping the new arrivals to integrate easily, the society to be practically educated how to overcome its fear of otherness, and for all to be enriched and strengthened in every way possible.

This major process of cultural change includes fostering grassroots action and political lobbying to promote protection; encouraging the creation of community and children's councils where the mentioned issues can be discussed; as well as developing community-school mechanism that would help identify children outside of the school system and develop activities that will ensure those children enroll in school and learn [25].

American society tends to speak of refugee children as the ones "emotionally disturbed due to unsettled backgrounds" [40], but aren't their own, visibly settled peers disturbed – even if to a different extent and in an entirely different way – through the terror of nowadays media drawing an illusion psychopath at every corner of the intercity? The process of inclusion, coming to cherish the culture of other, developing personal cross-cultural friendships might decrease the level of anxiety within the children's communities.

And coming back to the role of media, the fact that an "average American child spends more time in front of the TV set than he ever spends in school" and that "many teenagers cull most cultural norms from their peers and all forms of media" [40, p. 8] makes it obvious that inclusion, and later assimilation and integration is not a separate process placed in the walls of educational institutions, it's the all-consuming practice that will either bring abundant benefits to the society or become its apple of discord – depending on the effectiveness of the efforts put into this matter.

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Надія Гербіш**КРИЗА ЯВИЩА БІЖЕНЦІВ: ПОГЛЯД НА ПРОБЛЕМУ**

У *статті* авторка аналізує сучасні процеси, пов'язані з кризою біженців у контексті міжнародних відносин XXI століття. Зокрема, розглядає дискусії щодо інтеграції біженців, новітні медіа-освітні підходи, спрямовані на подолання ворожнечі у суспільстві, досвід інклюзивної освіти в США, вплив приватних інтеграційних ініціатив.

Ключові слова: біженці, криза, мас-медія, освіта, суспільство, США, міжнародні відносини.

Надежда Гербиш**КРИЗИС ЯВЛЕНИЯ БЕЖЕНЦЕВ: ВЗГЛЯД НА ПРОБЛЕМУ**

В *статье* автор анализирует современные процессы, связанные с кризисом беженцев в контексте международных отношений XXI века. В частности, рассматривает дебаты об интеграции беженцев, новейшие медиа-образовательные подходы, направленные на преодоление вражды в обществе, опыт инклюзивного образования в США, влияние частных интеграционных инициатив.

Ключевые слова: беженцы, кризис, масс-медиа, образование, общество, США, международные отношения.