



ANTI-RUMOURS

ANTI-RUMOURS

(Resource Pack)



Doras
Luimní

Promoting and protecting human rights



ANTI-RUMOURS CAMPAIGN

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FORWARD

The 'ANTI-RUMOURS' campaign aims to dispel the widespread myths around the topic of immigration. The campaign is a preventative measure against racism that also promotes increased and effective integration of migrants.

As part of the anti-rumours project, we provide evidence based answers to the most common misconceptions about migration.

To compliment this research, we have developed a training resource pack to assist educators; community and youth workers in promoting integration and raising awareness about migrant-related issues, with a focus on challenging the most common myths about migration.

'The resource pack' is suitable for ages 12+ and contains a variety of activities and information, divided into three modules:

MODULE 1 – STEREOTYPES AND RUMOURS

MODULE 2 – RACISM, DISCRIMINATION AND POWER

MODULE 3 – REFUGEE PROTECTION.

For further resources, including research and evidence-based answers to the most common myths, please visit our dedicated website here: www.antirumours.net





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ANTI-RUMOURS

MODULE 1

STEREOTYPES AND RUMOURS

This module encourages discussion about stereotypes and rumours, particularly those that relate to migrants. Learners will be asked to consider where stereotypes come from and how these stereotypes affect people. These issues will also be considered in relation to prejudice and discrimination.

MODULE 1 (A): GROUP EXERCISE ON STEREOTYPES & RUMOURS

Aim: To encourage discussion on stereotypes about migrants, as well as Limerick (optional).

What to do:

- Split group into 3 or 4 smaller groups; ask each group to select a spokesperson to take notes and speak on behalf of the group.
- Ask each group to write down the main myths/rumours they have heard about migrants: aim for a list of about 5 to 10 (allow 5 – 10 minutes).
- Ask each group to read out the list they have compiled (most groups will come up with similar lists of the most widespread myths).
- Optional: Ask each group to write down the main myths/rumours about Limerick (this helps to illustrate how rumours/stereotypes work).
- Facilitate a group discussion about the issues that have come up.

Suggested questions:

- Do you think these rumours are true or false; is there some truth to some of them?
- How would you challenge these statements?
- What information would you need in order to challenge them?

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MODULE 1 (B): DEFINITIONS: STEREOTYPES, PREJUDICE, DISCRIMINATION AND RUMOURS

STEREOTYPE

A stereotype is an oversimplified generalisation about an entire group of people without regard for individual differences.

PREJUDICE

Prejudice is pre-judging, making a decision about a person or group of people without sufficient knowledge. Prejudicial thinking is based on stereotypes. Prejudice is an attitude.

DISCRIMINATION

Discrimination and racism is the behaviour and action of intolerance that can follow prejudicial thinking. Discrimination is the denial of justice and fair treatment in many areas, including employment, housing and political rights. Racism is discrimination or prejudice based on race.

RUMOURS

Rumours are statements about individuals, groups or events that are spread from one person to another. The credibility of rumours comes not from direct evidence but from the fact that many people believe them. Rumours are often based on stereotypes and come in the form of a story, usually about a friend of a friend who 'saw' something or the experience of a neighbour's uncle's friend.

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MODULE 1 (C): WORKSHEET ON UNIVERSAL, CULTURAL & PERSONAL TRAITS

Choose one option (Universal, Cultural or Personal) and match with the list below:

UNIVERSAL

Refers to ways in which all people in all groups are the same.

CULTURAL

Refers to what a particular group of people has in common with each other and how it is different from every other group.

PERSONAL

Describes the ways in which each of us is different from everyone else, including those in our own cultural group.

LIST OF UNIVERSAL, CULTURAL AND PERSONAL BEHAVIOUR

1. Running from a dangerous animal _____
2. Considering snakes to be 'evil' _____
3. Singing while taking a bath _____
4. Respecting older people _____
5. Liking loud music _____
6. Drinking water _____
7. Eating with a knife, fork, and spoon _____
8. Being wary of strangers _____
9. Regretting being the cause of an accident _____
10. Feeling sad at the death of one's mother _____

ANTI-RUMOURS RESOURCE PACK

MODULE 1 (D): WORKSHEET ON STEREOTYPES

A stereotype is an oversimplified generalisation about an entire group of people without regard for individual differences.

Stereotypes do not necessarily need to be negative. We often emphasise our own positive traits and view other groups in a less flattering light. For example: “Irish people are friendly” while “French people are arrogant”. Many stereotypes attribute positive qualities to entire groups, such as “Jamaicans are really relaxed” or “gay men have fantastic fashion sense”. While positive stereotypes may seem harmless enough it is important to recognise that all stereotypes are problematic because they tend to be patronising in tone and damaging in effect.

LOCAL IDENTITY & STEREOTYPING IN LIMERICK

How is Limerick stereotyped and what impact does it have on how we see ourselves and how we behave?



IDENTITY

What are the first five words that come to mind when you think of these places?
Or draw a picture of what people from these places might look like.

DUBLIN

AMERICA

MODULE 1 (D) : CONTINUED

WHERE WOULD YOU SAY YOU WERE FROM IF THESE PEOPLE ASKED YOU?

- Someone from Spain?
- Someone from Cork?
- In Limerick city?
- Someone in your community?
- Someone in your street?
- An alien from outer space?

IF A CLASS IN DUBLIN WERE ASKED WHAT WORDS COME TO MIND WHEN THEY THINK OF LIMERICK, WHAT WOULD THEY SAY? OR DO A ROLE PLAY ON WHAT DUBLIN PEOPLE MIGHT SAY IF PEOPLE FROM LIMERICK WERE MOVING INTO THEIR STREET?

STEREOTYPING AND MEDIA

Materials needed: Two articles from different newspapers on the same news story.

- Look at the following articles and answer the following questions.
- What is different about each of them?
- Which title do you think appeared in the article?
- Which title do you think is fairest?

READ THE FOLLOWING ARTICLE AND ANSWER THESE QUESTIONS:

- When you read the headline, what do you think the article is about?
- What is the article actually about ?
- After reading the headline, would you read the article?
- Write a headline which is closer to what the article says.

**WRITE A NEWS STORY ABOUT YOUR LIFE IN LIMERICK.
USE A HEADLINE FOR YOUR NEWS STORY.**

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MODULE 1 (E): GROUP EXERCISE ON EFFECTS OF STEREOTYPING & LABELLING

TRAIN GAME

Aim: To understand the effects of stereotyping and labelling.

Materials: Cards/ paper with the following labels on the front and corresponding picture/writing on the reverse; blue tack

LABEL	IDENTITY
Three 'Ex Cons'	Three nuns who were imprisoned for human rights work
Basketball team	Team using wheelchairs
UN Representative	Child representative for children's rights
Grandmother	Tina Turner
Soldier	Child soldier
Two hurlers	Two older men from a non-Irish ethnicity
An Irish teacher	A black man
An Irish family	Two men who are gay with two children
A newly married couple	A lesbian couple
A financial consultant	A black woman
A UN Spokesperson	Mary Robinson
An Irish classroom	Group of girls in a Mosque in Dublin

INSTRUCTIONS:

- Stick the label cards with the label side facing students around the room
- Ask the group to imagine they are going on a long train journey, from Ireland to Russia.
- Everyone must pick another traveller, from the labels around the room, who they would prefer to sit next to for the entire journey.
- Once they have made their choice of co-passenger, they should stand under that label.
- The facilitator should then ask each person under each label to explain why they chose that person to sit next to. Try to bring out the assumption we all make based on the labels.
- Next reveal the identity of the person behind the label in turn.
- Ask for everyone's reaction to the real person behind the label.
- Make it clear that we all use labels and that we all engage in stereotyping and that this exercise was to explore how easy it is to do this.
- Ask the group what the effects of stereotyping are for different groups of people i.e. women, disabled people, migrants, people from other cultures, gay, lesbian and bisexual people.



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MODULE 2

RACISM, DISCRIMINATION AND POWER

Module 2 explores themes of power and discrimination as well as the different forms of racism. Definitions of key terms are also introduced to learners.

MODULE 2(A): GROUP EXERCISE ON POWER

Aim: To explain the notion of power and to raise awareness about our use of power.

Materials: Flip chart, sheets of paper and pens

What to do:

- Ask students to identify five areas in their life where they have power to make decisions that affect other people.
- Ask students to reflect on the consequences of their use of power.
- Advise the group that it is often difficult for people to realise the power they have. Even the fact that one is part of the majority/dominant population gives one a certain power. With power comes responsibilities and choices. Having power is not the issue.

MODULE 2(B): GROUP EXERCISE ON RACISM

Aim: To get students thinking about the meaning of racism

Materials: Large sheet of paper and pens, blue tack, information sheet

What to do: Divide students into groups of three or four. Give each group a large sheet of paper and ask them to write down what they mean by the word racism. They should spend about ten minutes doing this, and then come back together. Pin up the sheets of paper and discuss the participant's definitions.

Use the definitions below as reference for the discussion.

RACISM AND MIGRANTS

Migrant organisations believe that some media coverage of migrants, plus hostile remarks of some politicians have led to an increase in public hostility towards migrants. In a hostile climate migrants are more likely to become victims of racial discrimination and racial remarks. In a hostile climate, governments are more likely to pass laws that restrict the rights of migrants.

The word race is often misused. Sociologists tend to use the words ethnic group or ethnic majority to distinguish people from each other. An ethnic group is a group of people who share a distinctive culture. Where such a group forms a minority of the population in a certain country they are known as an ethnic minority group.

Racial prejudice means negative and unfavourable feelings about a particular ethnic group, not based on knowledge or fact. Racism is where people are treated differently because they belong to a particular ethnic group. Racism can take on many forms.

INDIVIDUAL RACISM

Individual racism manifests itself through attitudes and behaviour of individuals; verbal or physical attacks are common examples of this type of racism. This includes:

- Denial of access to public places/ shops/ pubs and accommodation
- Unjustified verbal and physical attacks
- Hostile attitudes
- Hostility at place of residence
- Wearing offensive badges, insignia or tattoos
- Racist comments
- Racist graffiti
- Racist jokes
- Suspicion

MODULE 2(B): CONTINUED

INSTITUTIONAL RACISM:

It occurs when policies, practices and procedures appear to be equal in a formal sense but can be discriminatory in their outcome for some particular ethnic groups.

Everyday examples include:

- Accommodation and restriction on living areas
- Resources and other opportunities to which the public generally have access
- Being systemically singled out by immigration officers
- Non-recognition of credentials
- Education and training
- Employment
- Government agencies
- Health sector
- Legal aid
- Policing issue
- Provision of goods and services
- Restriction on movement or travel

CULTURAL RACISM:

Cultural racism happens when the culture of one group is considered superior; consciously or unconsciously the values, references and ways of life of one group are giving their support to the idea of superiority of one group over another.

These include:

- Formal and informal clubs
- Media portrayal
- Myths and gossip
- Stereotyping or other cultural disrespect
- Traditions
- Education

MODULE 2 (C): GROUP EXERCISE ON DISCRIMINATION

Aim: To define and understand discrimination. To examine the different levels of discrimination and to reflect on the past experiences of discrimination, be it as victims or perpetrators.

Materials: Flip chart, sheets paper and pens, Discrimination/Discriminator Handout

What to do:

- Following on from the discussion on power, then talk with the students concerning discrimination.
- Talk about the fact that we sometimes have preconceived ideas about a person.
- Introduce the word 'prejudice' – break it down to 'pre-judge'. Advise the group that when we put prejudice and power together then a person can experience discrimination.
- Distribute the handouts individually to the students.
- Do one at a time. When the students are finished filling in the DISCRIMINATION handout, write the results on the flip side.
- Do the same for the DISCRIMINATOR
- Advise the group that anybody can be discriminated against and everybody has the potential to discriminate whether intentionally or unintentionally.

See Worksheet (d) on Discrimination

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MODULE 2 (D): WORKSHEET ON DISCRIMINATION

Recall an occasion when you were at the receiving end of DISCRIMINATION
(Through action or inaction)

	FEELING	GROUNDS	ACTION TAKEN	WHERE WAS THE POWER?
1.				
2.				
3.				
4.				

PREJUDICE + POWER = DISCRIMINATION

DISCRIMINATOR

Recall an occasion when you were the DISCRIMINATOR (Through action or inaction)

	FEELINGS	JUSTIFICATIONS	WHERE WAS THE POWER?
1.			
2.			
3.			
4.			

PREJUDICE + POWER = DISCRIMINATION

MODULE 2 (E): DEFINITIONS

ETHNICITY

Shared characteristics such as culture, language, religion and traditions which contribute to a person or group's identity. Ethnicity has been described as residing in:

- The belief by members of a social group that they are culturally distinctive and different to outsiders.
- Their willingness to find symbolic markers of that difference (food, habits, religion, forms of dress, language) and to emphasise their significance.
- Their willingness to organise relationships with outsiders so that a kind of 'group boundary' is preserved and reproduced.

RACE

The term 'race' is a social construct used to classify people. Originally, race was based on a false belief that biologically there were different species of humans, with the implication that some 'races' were superior to others. However, research has proven that there is no single race-defining gene and therefore no biological basis for dividing the human population into different 'races'.

The term 'race' is still widely used in legislation. In Irish equality legislation the 'race' ground is described as "race, colour, nationality or ethnic or national origins".

ASYLUM SEEKER

An Asylum seeker is a person seeking to be recognised as a refugee under the 1951 United Nations Convention Relating to the Status of Refugees, to which Ireland is a signatory. If someone is granted this recognition, they are granted refugee status and are no longer considered to be an asylum seeker.

REFUGEE

A refugee is a person "... owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it".

MODULE 2 (E): DEFINITIONS

FOREIGN NATIONAL/ NON-IRISH NATIONAL/ NON-NATIONAL

These terms are increasingly used in Ireland, particularly in a legislative context. However, such terminology can be limited to other contexts. Terminology that solely focuses on nationality will become obsolete for most second and third generation migrants living in Ireland. The term 'non-national' should be avoided altogether as it is both inaccurate (most people have a nationality from their country of origin) and has negative connotations. 'Foreign national' has most recently been used in draft immigration legislation to refer only to people who are not EU citizens and so using the term to refer to all migrants to Ireland may cause confusion. 'Non-Irish National' may be the least problematic. However, outside of a legislative context where nationality is relevant it is useful to ask why the word 'national' is required. It is therefore suggested that the term 'minority ethnic group' could be used instead.

LEAVE TO REMAIN

Also known as 'permission to remain'. This is a statement of the conditions and duration on which a non EEA citizen is permitted to remain in Ireland. It is given on behalf of the Minister for Justice, Equality and Law Reform in the form of a stamp on the person's passport. The main grounds upon which further permission to remain can be obtained are: for the purpose of employment, to study, to operate a business or a dependant family member of an Irish or EEA citizen residing in the state. Another type of leave to remain is humanitarian leave to remain, typically granted to an asylum seeker who does not succeed in being recognised as having humanitarian grounds on which to stay in Ireland.

MIGRANT WORKER

The term migrant worker refers to a person who is to be engaged, is engaged or has been engaged in a remunerated activity in a State of which he or she is not a national.

TRAVELLER

"Travellers are an indigenous minority, documented as being part of an Irish society for centuries. Travellers have a long shared history and value system which make them a distinct group. They have their own language, customs and traditions". Travellers may or may not live a nomadic lifestyle. The recognition of Travellers as an ethnic group is a contested issue. To date the Irish Government has not recognised Travellers as an ethnic group whereas many NGOs, expert and specialised bodies do recognise Travellers as an ethnic group, and in Northern Ireland, Irish Travellers are recognised as an ethnic group.

MODULE 2 (E): DEFINITIONS

ASSIMILATION

Assimilation was an unsuccessful policy aiming to absorb minority ethnic groups into the majority community, with the expectation that communities, their needs and their culture would become invisible or would expire. It was applied in countries with a longer history of migration (e.g. the UK and Australia), but also in Ireland in relation to Travellers. The 1963 Commission on itinerancy referred to the “absorption” of Travellers into the general community. Assimilation has been largely discredited and has been superseded by concepts of integration, multiculturalism and interculturalism.

MULTICULTURALISM

Multiculturalism acknowledges the need for recognition and celebration of different cultures in a society. Multiculturalism differs from one country to another and has had varied success. One criticism has been that it allowed the growth of parallel communities with little interaction between them, whilst glossing over issues such as racism and economic deprivation.

INTERCULTURALISM

Interculturalism emphasises integration by open and respectful exchange and interaction between people of different cultures, including the native/ local population. Through policies of interculturalism, people are encouraged to explore the similarities and differences between different cultural traditions and to try to understand the other’s global perceptions.



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MODULE 3

REFUGEE PROTECTION

The final module examines the different categories of migrants and focuses attention on the concept of seeking asylum and refugee protection. Case studies and exercises on refugee protection, including teacher explanations, conclude the resource pack.

ANTI-RUMOURS RESOURCE PACK

MODULE 3 (A): WORKSHEET ON DEFINITIONS

INSTRUCTIONS: MATCH THESE TERMS (A-G) WITH THE DESCRIPTIONS BELOW

(A) REFUGEES	(B) PROGRAMME REFUGEES	(C) UNDOCUMENTED
(D) ASYLUM SEEKER	(E) ECONOMIC MIGRANT	(F) IMMIGRANT
(G) HUMANITARIAN LEAVE TO REMAIN		

- 1 _____ is the status afforded to individuals who do not meet all the requirements for full refugee status, but do prove to be in a refugee-like situation or individual considerations giving strong reason to allow them to stay. Status is usually afforded on a temporary or review basis.
- 2 The term _____ is used to describe an individual fleeing persecution (or a well-founded fear of persecution) for reasons related to “race”, religion, nationality, membership of a particular social group or political opinion. The Department of Justice Equality and Law Reform uses it to identify those people who have successfully achieved recognition as being in need of protection and resettlement.
- 3 An _____ is a person who formally requests permission to live in another state because s/he has a well-founded fear of persecution. In this effect this person seeks protection and subsequent recognition as a refugee.
- 4 An _____ is a person who moves from one country to another for economic reasons such as to improve their standard of living or escape poverty.
- 5 An _____ is a person who moves from one country to another for a number of reasons including work, to study, as a business person, as a spouse. They do so with the permission of the state.
- 6 An _____ migrant is someone who moves from one country to another without permission. Their presence in a country is undocumented and they have not sought permission to stay under any immigration category. Such people are often detained and deported.
- 7 _____ are a group of people judged by the government as being in special need of protection. They are invited to Ireland by the government in response to humanitarian requests from bodies such as the United Nations Human Commission for Refugees (UNHCR). They may apply for citizenship after three years of residency.

MODULE 3 (B): REFUGEE PROTECTION AND THE RIGHT TO ASYLUM

Aim: To introduce the concept of refugee protection and asylum.

- To realise that the right to asylum is a basic human right.
- To understand the limits of asylum – who is excluded?
- To understand the political and economic forces that affect asylum-granting practices.

Materials: Case Studies, Teacher resource sheet on case studies.

What to do:

- Discuss the definition of a refugee (see below).
- Discuss/ distribute a copy of the Universal Declaration of Human Rights (if desired).
- Distribute the sheet of case studies (Module 3_C).
- Divide the students into groups of three to discuss the five cases in the worksheet.
- Pretending to be the UNHCR Protection Officer, the students must decide whether the individuals in the following cases are eligible for refugee status. In order to do this, the students will have to understand the definition of a refugee.

DEFINITION OF A REFUGEE

A refugee is a person who owing to a well-founded fear of being persecuted for reasons of:

- Race
- Religion
- Nationality
- Membership of a particular social group
- or political opinion
- Is outside the country of his/her nationality and is unable, or owing to such fear, is unwilling to avail of the protection of that country.
- OR someone who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it.

See Module 3 (C) Case studies on refugee protection; and (D) Teacher resource sheet on case studies.

MODULE 3 (C): CASE STUDIES

REFUGEE PROTECTION

Imagine you are a UNCHR Protection Officer. The following individuals appear in front of you asking for protection. You have to decide whether or not they are refugees. Your decision will determine whether they are granted asylum or sent back to their country of origin.

CASE 1: MR H

Mr H, a farmer with no political opinions, belonged to an ethnic minority in Magnolia. Many members of this ethnic group wanted their own independent state. In support of their ideas, certain members of the minority engaged in guerrilla activities. Mr H was threatened by some of his neighbours who belong to the ethnic majority. The local police simply turned a blind-eye to these incidents. In addition, Mr H received threats from extremist members of his own ethnic group who blamed him for not taking their side. Eventually, Mr H obtained a passport and left his country of origin. He is now requesting asylum in Ruritania.

CASE 2: MS Q

For the past two years, Zania has been ruled by a military regime. The country's parliament has been dismissed and all laws are made by decree. As part of an ambitious plan to employ all able-bodied working men, the government orders women to leave their jobs and remain in their homes. Women who disobey this decree will be severely punished. Ms Q, a doctor, had to abandon her profession. Thanks to a missionary, Ms Q obtained a false passport and escaped the country. She is now seeking asylum in Ruritania.

CASE 3: MR C

Mr C, a soldier in Magnolia, executed twenty prisoners of war. He claims that he was following his superior officers' orders. He did so fearing that he might be punished if he had not complied with the order. A common punishment in this case would be demotion and even detention. He is now wracked with remorse. Mr C expects to receive a very long prison term if he returns to Magnolia. He left Magnolia without permission and is now seeking asylum in Ruritania.

REFUGEE PROTECTION AND THE RIGHT TO ASYLUM

CASE 4: MR R

As a member of a group opposed to the governing regime of his country, Mr R secretly distributed pamphlets in the factory where he worked. The pamphlets called for an uprising of the people against the regime. He was discovered, arrested and sentenced to five years imprisonment. In prison, he was repeatedly tortured by government agents. After two years he managed to escape. However, during his escape he wounded one of the prison guards. As a result, the prison guard was left permanently paralysed. After a long and complicated journey, Mr R managed to leave his country and request asylum in Ruritania.

CASE 5: MS F

Ms F is a citizen of Magnolia. She has been suffering from a serious disease for the past three months. Her doctor believes that she only has a few months left to live. Her only hope is a new, but very expensive medical treatment. Unfortunately, Ms F is very poor. In addition, the Magnolian government has suspended all free healthcare services. All citizens are now required to pay the full price of their medical care. Ms F will never be able to afford the treatment that she needs to survive

However, in neighbouring Ruritania, healthcare is still subsidised by the government. If Ms F is allowed into Ruritania, she is guaranteed free healthcare. With the help of a friend, Ms F travels to the Ruritanian border and applies for refugee status. She claims that she will not survive if she remains in Magnolia.

ANSWERS/ EXPLANATIONS OF CASE STUDIES ON REFUGEE RECOGNITION

CASE 1

Although Mr H was not involved in the guerrilla activities, his neighbours still threatened him because he belongs to the minority ethnic group. In this case, his fear of persecution is well-founded. He is also in the unusual position of being persecuted by certain members of his own ethnic group for not supporting the independence movement. In other words, his political opinion (that is, not being involved at all) is at odds with others in his ethnic community. Again, his fear of persecution on political grounds is well-founded. He should be recognised as a refugee.

CASE 2

Although the 1951 convention does not specifically include gender-discrimination as grounds for refugee status, Ms Q should still be granted asylum. UNHCR considers a person who is fleeing severe discrimination or other inhumane treatment – amounting to persecution – to be eligible for refugee status. Ms Q is being persecuted for not conforming to strict social codes. Since the government is the source of this discrimination, Ms Q has no higher authority to appeal for protection. In the spirit of the 1951 convention, Ms Q is a refugee.

CASE 3

Mr C should not be granted asylum. By killing prisoners of war, Mr C has committed a war crime (according to the 1949 Geneva Convention). By committing a war crime, the exclusion clause applies for this case; under Article F (a) of the 1951 Convention on the status of the Refugees, he is not eligible for refugee status. The Universal Declaration of Human Rights would also exclude extending protection to him because his actions are contrary to the purpose and principles of the United Nations (Article 14(2) Of the Declaration).

ANSWERS/ EXPLANATIONS OF CASE STUDIES ON REFUGEE RECOGNITION

CASE 4

Mr R should be recognised as a refugee. His actions were political in nature. However, one must also examine the crime he committed while escaping from prison. His crime was obviously serious. The next step is to strike a balance between the nature of the offence and the degree of persecution feared. To still be considered as a refugee, the persecution feared must outweigh the seriousness of the offence. It appears that the crime was committed in order to escape persecution. With this in mind, and weighing the offence versus the persecution, the exclusion clause (Article F of the Convention) should not apply. He should be recognised as a refugee.

CASE 5

Ms F should not be recognised as a refugee. Poverty and poor social conditions alone can never be grounds for granted asylum. To be considered a refugee under the 1951 Convention, two conditions must be met. Firstly, there must be a well-founded fear of persecution for reasons of race, religion, nationality, membership of a particular social group or political opinion. However, Ms F is not being persecuted for any of these reasons. Although Ms F belongs to the lower class, her membership of this social group is not in itself enough to be recognised as a refugee. There has to be some clear threat of persecution for belonging to this particular group. Secondly, the individual in question must experience some form of discrimination. In this case, the government health care policy applies to everyone. No one is being disproportionately mistreated for the reasons of race, religion, nationality, membership of a particular social group or political opinion. However, if the government refused to provide medical treatment to Ms F because of her ethnicity, then she might be recognised as a refugee.

THANK YOU

Thank you for your interest and participation in the Anti-Rumours project.

If you would like more information or further resources, please visit
www.antirumours.net or contact us at Doras Luimní.

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