



**counselors for  
social  
justice**

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## PRESIDENT'S COLUMN

CSJ

Greetings CSJ members

In this, my first column as your president, I wish I could be profound, wish I had words of wisdom, wish I knew exactly the right thing to say. But none of those things are possible. What I can do is update you on CSJ activities, share some thoughts I have about the role of counselors and counseling in promoting social justice, and perhaps encourage you to be more involved in CSJ and in social justice activities in general. As I have said elsewhere, I view one of the main roles for CSJ is to be “the conscience of ACA.” I heard the noted singer and social activist Harry Belafonte say a few years ago that he had been told he was ‘preaching to the choir.’ His response to that was that it is important to preach to the choir, so they know they are not alone.

When individuals choose to get involved in association work there are many motivations. I can only speak for myself and out of my own observations, but here is what I have seen. CSJ is a special case because many of us get involved as a way of pursuing goals of making a difference. But we also get involved because there is something in it for ourselves. Sometimes that is satisfaction in progress; sometimes there is comfort in shared despair. Sometimes we feel that a burden shared is a burden lightened; sometimes we can look at accomplishments and feel pride that we were a part of it. Sometimes, as Belafonte suggested, to know we are not alone. I hope that some of those reasons are convincing enough for you to want to be more involved. If so, please let me know. My e-mail is at the end of this column.

CSJ is a relatively new organization. We have been fortunate to have some leaders who have been involved since our inception, along with new professionals and others new to CSJ. That is enriching and exciting. One of our goals this year is to expand our leadership pipeline by establishing more working committees and task forces, establishing leadership training, and endeavoring to establish student and branch chapters. We are joining with the ACA Human Rights Committee and other ACA divisions to offer free webinars related to social justice topics. We will keep you informed of these as they occur. We have planned exciting sessions for the ACA conference in San Francisco. Our Governing Council representative, Judy Daniels, was instrumental in the decision to move the conference to San Francisco from Nashville after Tennessee passed laws that encouraged counselors to violate our ethical standards – laws that were targeted against the LGBTQ community.

There are many troubling, disturbing, and just plain terrifying events in our world, in the US and elsewhere. When I see or read the news, my emotions swing among anger, sadness, fear, and somewhat amorphous unease. I also find myself optimistic and hopeful at the good people do. I am happy to have a place like CSJ where members share these concerns, share my desire to address the underlying causes, and share hopes for a better world. I said at the beginning of this column that I would share some thoughts about what counselors can do, in our roles as counselors. (We can all fight for social justice as citizens. I hope you do.)

I find the [ACA advocacy model](#) a good place to start when I think about what I can do. Developed by CSJ founders Judy Lewis, Mary Arnold, Reese House, and Rebecca Toporek, this model is for me an organizing principle of the work I can do at the individual, organizational, and community levels. I strongly recommend it. (You can find it on the ACA website, [counseling.org](#), under the knowledge center, competencies, advocacy.) I also recommend the book developed to demonstrate implementation of the competencies: Ratts, Toporek, & Lewis. (2010). *ACA advocacy competencies*. Alexandria, VA: American Counseling Association.

Whatever you do to promote social justice, thank you! And I hope you choose to get involved with CSJ. Let me know! And get in touch if you just want to chat.

Since I first wrote this we have had a very troubling election. As the cabinet appointments come in it only gets worse. I am trying to maintain my belief in the basic decency of most Americans and hope that the racism, misogyny, homophobia, anti-Semitism, and other vile expressions are the vocal minority and that we can overcome the challenges facing us. CSJ is looking to develop ways for all of us to work together to support our ideals. Please stay tuned!

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## HYPER-SURVEILLANCE AND HYPER-POLICING OF BLACK BODIES AND COMMUNITIES

AHMAD R. WASHINGTON, UNIVERSITY OF LOUISVILLE  
JOSEPH M. WILLIAMS, GEORGE MASON UNIVERSITY

Communities that are predominantly Black, and consist primarily of poor and working class residents, are disproportionately subjected to intense patterns of police surveillance (Alexander, 2012; Collins, 2007). Perhaps nothing typifies this surveillance quite like the Stop and Frisk regimen that was deployed by The New York City Police Department, a policy Judge Scheindlin ultimately deemed unconstitutional in 2013 because of how it discriminated against racial and ethnic minorities, Black and Hispanic men, in particular (Gelman, Fagan, & Fisk, 2012). This type of surveillance is not confined to communities and neighborhoods, though. Indeed, an abundance of data reveals an excessive and disproportionate reliance on suspensions and expulsions against Black bodies inside the K-12 educational system (Rios, 2012; Morris, 2014). Taken together, the surveillance of Black bodies--in schools and communities--can be conceptualized as part of a ubiquitous nexus of racialized criminalization that marks the Black body as suspicious, inherently untrustworthy, and prone to nihilistic and pathological behavior (Brown, 2015; Shabazz, 2015; Weheliye, 2014). What is bewildering is how this racialized characterization has been propagated perniciously to not only legitimate draconian in-school disciplinary policies and the hyper-incarceration of Black Americans but also to justify the use of violence or deadly force, by vigilantes or members of law enforcement, to subdue the Black body (Embrick, 2015; Wacquant, 2014).

Blacks who have experienced traumatic events such as racially charged police brutality or who have witnessed harm and injury to other Blacks (directly or indirectly) at the hands of law enforcement officers may be at risk of experiencing symptoms of depression, anxiety, low self-esteem, feelings of humiliation, poor concentration, PTSD, or irritability (Bryant-Davis, & Ocampo, 2006; Comas-Díaz, 2016; Carter & Forsyth, 2009). Scholars have termed this type of trauma as “racial trauma” or race-based traumatic stress. Although not everyone who experiences or witnesses racism and discrimination at the hands of law enforcement officers will develop symptoms of race-based trauma, repeated exposure may lead to the following effects: feelings of shame, self-blame, and subjugation, increased aggression, vigilance, suspicion, and sensitivity to police threats (real or perceived), increased psychological and physiological symptoms and alcohol and drug usage (Bryant-Davis, & Ocampo, 2006; Comas-Díaz, 2016; Carter & Forsyth, 2009).

Hardy (2013) provides several different ways that people of color can heal after experiencing racial injustices in their community. We slightly modified these suggestion to apply to counselor



working with Black clients/students who have experienced traumatic events related to race such as racially charged police brutality or who have witnessed harm and injury to other Blacks at the hands of law enforcement officers:

1. **Affirmation and Acknowledgement:** This involves counselors helping clients to develop critical consciousness and personal agency regarding the hyper-surveillance and hyper-policing of Black bodies and communities and its adverse effect on physical and mental health.
2. **Create Space for Race:** Counselors facilitate empowerment-oriented, social action groups that help members of Black communities: (a) validate and give voice to their negative experiences with hyper and hostile policing and how it impacts them; (b) develop a common language or framework for interpreting such experiences so they do not internalize them; and (c) explore different avenues for social action.
3. **Externalize Devaluation:** Counselors can help members of Black communities focus on increasing respect and recognizing that racial events do not lower their self-worth.
4. **Counteract Devaluation:** Counselors can help members of Black communities counter racial attacks through a combination of psychological, emotional, and behavioral resources. This helps prevent future loss of dignity and sense of self.
5. **Rechanneling Rage:** As counselors help members of Black communities rechannel their rage, individuals can learn to gain control of their emotions and not let emotions consume them. This is an important step because it empowers people to keep pushing for ward after adversity. This may include taking steps to engage in activism or self-care strategies such as spending time with family.

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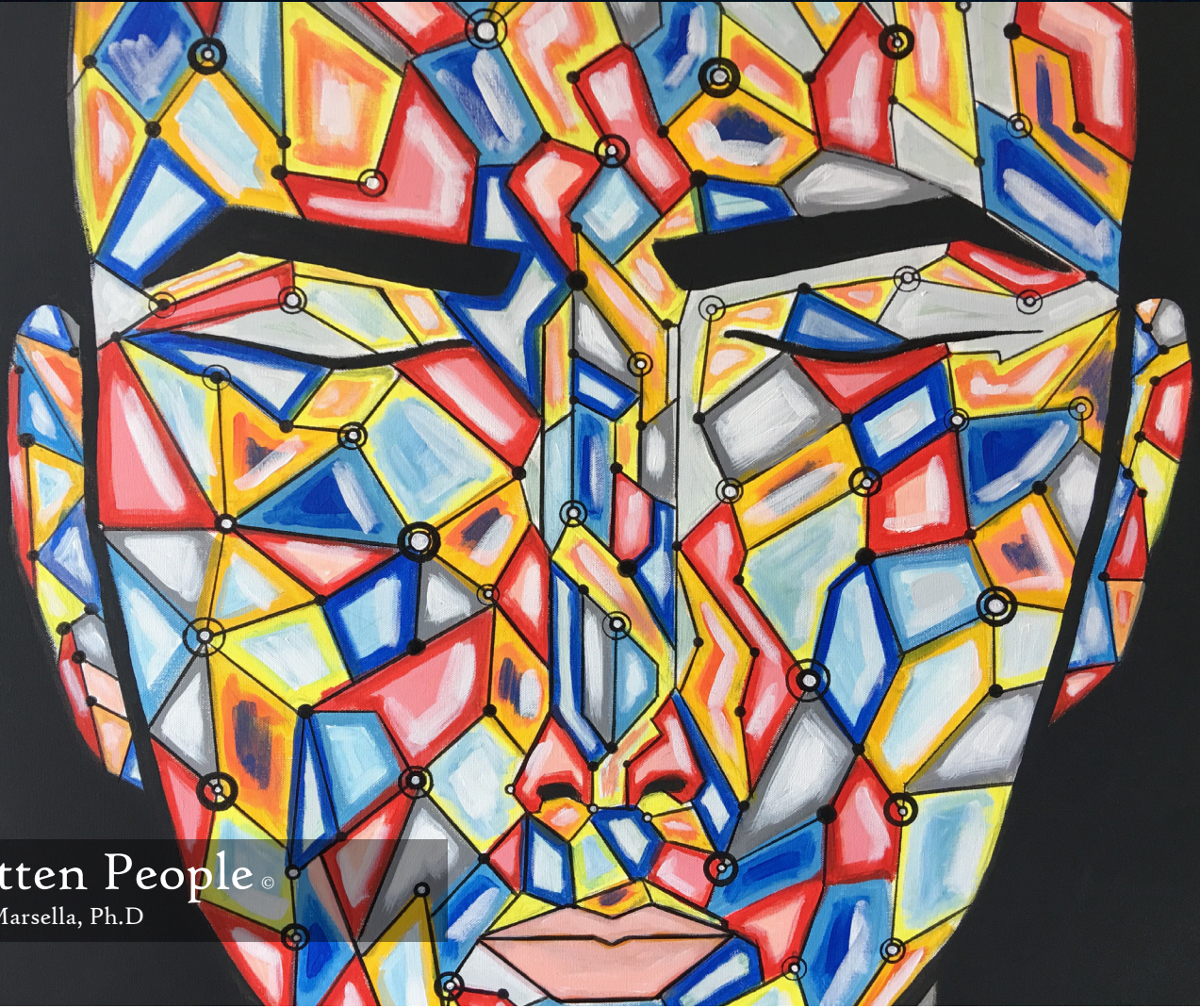


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## Forgotten People®

Anthony J. Marsella, Ph.D

### Human Lives . . .

Today, as I read the daily news from different I-phone app news' sources, I came across a posting on several sites, about an accident in Florida. An old bus, driving agricultural workers south to work in fields, had crashed into a semi-trailer in Florida. Five passengers were killed; 25 were injured. It was a horrible site.

The bus, built in 1979, had run a red light, failed to stop, and crashed into the passenger side of a large semi with full force, bursting both vehicles into flames. And as a seeming final offense and indignity to life, the vehicles were caught beneath electrical power lines, making it impossible to save any caught in the bus. None of the passengers who survived spoke English. They were Haitian.

The bus was headed toward Belle Glade, Florida, described by Pastor Frantz Gaudard, of the First Haitian Community Church, as a haven for Haitian migrant workers. The driver of the bus, 56 years old Haitian, Elie Dupiche, survived, but is in critical condition. The driver of the semi, 55-year-old Gordon Sheets, from New York State, died.

One more traffic accident; one more headline of deaths and injuries on our roads. Daily fare now! But what sealed my mind about this accident, this human tragedy, was the anonymity of death.

True, many victims will be known and remembered to those whose lives were connected -- grieving spouses, crying children, perhaps distant cousins and aunts living thousands of miles away. Yet still: **“Forgotten People!”**



The passengers on the aged bus were migrant Haitian farm workers, many unknown to each other; possibly undocumented workers who had braved ocean waters in leaking boats, hoping to find work and a new life. Hope!

The migrant Haitian farm workers cut sugar cane in northern states between October and May. They were headed to Florida to work in corn fields, dozing, staring out dirty windows, oblivious to their date with destiny. In their minds, the journey was part of survival: work and meager pay. Now life for 25, ending in a fiery death, posted on news apps: **“Forgotten People!”**

Yes, I know my words can be answered by scores claiming they are not forgotten: relatives, friends, even distant relations in Haiti, all sharing the sadness and grief. Tears, sobs, screams of anguish, at the deaths and struggle for survival . . . for dignity in a world easily forgetting lives lived and lost. It is commonplace! It is reflexive. For **“Forgotten People,”** it is a tragic story as life continues, caught in yet more tragedies and sorrow.

### **I Could Not Forget . . . !**

My attention to the news story could not pass to the next posting. Images of the events remained with me: my senses now continuing to see the crash, hear the screams, and smell the burning flesh. I tried to move to the next posting, concerned with salaries of athletes, celebrity divorces, exposes of politicians currying favor from other politicians and from news’ reporters, and more deaths from bombing and drones across the world.

The next postings, endless daily fare, a gift of the internet linking us to the world beyond our doorways: events, forces, changes, people and the intertwining of all of them. At some point, the mind begins to habituate to the stories, and also seeks to make sense of the collection; a gruesome potpourri punctuated by seemingly ludicrous and insulting events.

to sigh in disbelief, and to move on to the next story or the tasks of our day.

### **“Forgotten People . . .”**

In the minutes following my reading the posting, my mind wandered to a score of associations. How many other **“Forgotten People”** are there across our land and the world? Lives lived with little promise of hope, comforted often by religious beliefs in salvation, and a better place.

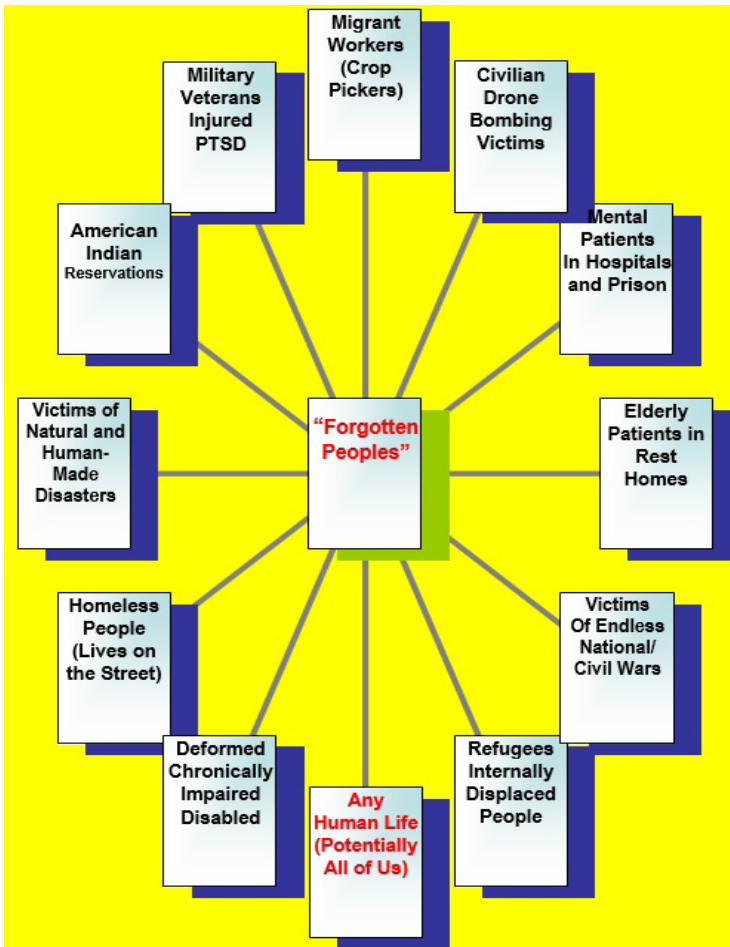


I imagined a graphic display as testimony to their lives. Nothing promising a better life, nor redemption, but only a display, perhaps like a granite tombstone, enduring as long as someone noticed and observed and understood. How inadequate! How insufficient! How sullied even amidst good intentions. All stained by the continued existence of **“Forgotten People.”**



**FORGOTTEN PEOPLE**

**Human Lives Lived Amid Suffering and Deprivation**



What can be said? What can be done? Has not human life, and the lives of all animals, insects, and ocean creatures always existed, only to be forgotten, save those whose acts bring memory? Is this the course of evolution? Is it part of human nature to focus on the now, on our survival, feeling fortunate we are not in the path of being forgotten? Of being anonymous! Will we one day honor and remember robots?

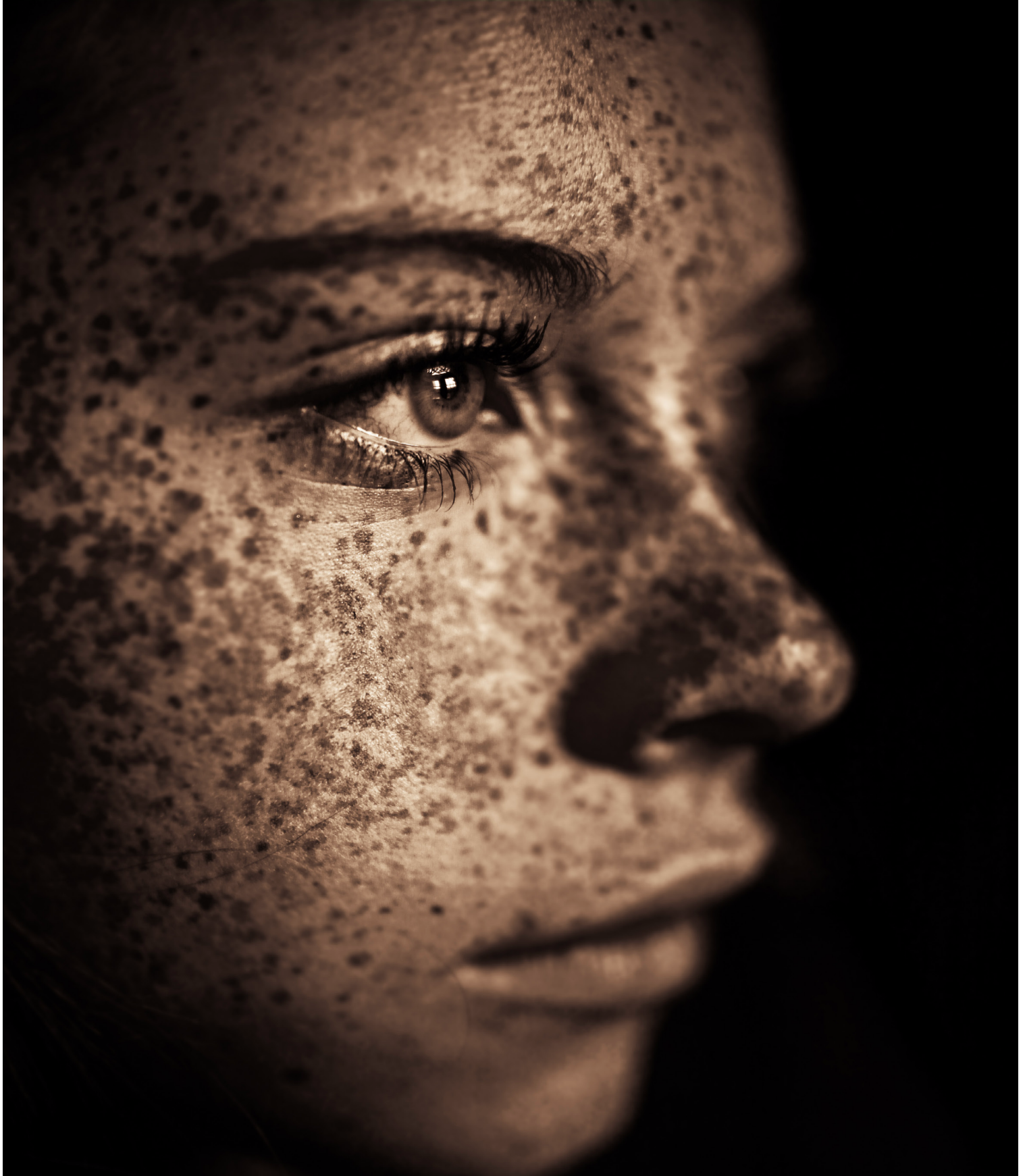
And as human population grows and grows, what promises can there be of salvation identity, and safety, security, survival? What promises of escape from poverty, exploitation, wars, abuses of person and race, gender, tribe, and chance events of accidents? None! We are, all of us, alive. Privileged with the gift of life, and yet subject to its offenses and abuses.

Perhaps only through recognizing our common humanity and our shared life impulse can the sorrows and struggles of many be reduced or limited. May "Forgotten Peoples" be acknowledged, remembered, attended to by those escaping the indignities and humiliations of those who fortunes have placed them out of harm's way!

I can hear cynics asking me: "What do you want me to do? Cry for the world?" My answer is "yes!"







**Child Sexual Abuse:  
Range of Mental Health Services Versus Barriers**

Lauren Chase, Georgia State University



There is a range of mental health services available to victims of child sexual abuse. These services include child protective services, law enforcement, child advocacy centers, psychologists, mental health counselors, social workers, and psychiatrists. These professionals are all responsible for protecting children under their care and should be trained to recognize signs of child abuse, neglect, and other maltreatment. According to Fong et al. (2016, p. 286) “Most caregivers reported that they had little knowledge about MHS [mental health services] for child sexual abuse, even if they or their child had prior experiences with services. Despite this lack of knowledge, most caregivers believed that MHS were generally necessary for child sexual abuse.” These mental health services have benefits such as someone to talk to the child about what they were going through, teaching how to deal with what they went through, addressing their behavioral issues they may have as a result of the abuse, and preventing them from getting worse (2016, p. 289). Some caregivers did not think their children needed mental health care after their abuse because “their child was too young, their case was unsubstantiated, they preferred to talk with their children themselves, or they did not receive sufficient recommendations or information about services” (2016, p. 293).

When the child is too young to understand what is going on, they feel they may not benefit from talk therapy but could benefit from an alternative like play therapy in which a therapist could speak in their own language that the child understands. In a different way, group therapy is beneficial because children are naturally social beings and may thrive off of being in a group to work through issues. Play therapy is effective because the therapist is speaking the language of the child and is able to communicate with them better. Cognitive behavioral therapy is particularly helpful because it teaches problem solving skills and changes poor thinking and behavior. These children may have behavioral issues and act out due to the abuse and may exhibit poor self-esteem because of what has happened to them. This CBT therapy will focus on those key factors in order to improve the child’s condition.

An important mental health service particularly focused on this population is the creation of the child advocacy center. These centers are focused specifically on children that are victims of some sort of abuse, mostly sexual, or neglect. In Georgia alone, there are 44 child advocacy centers. These centers offer forensic interviews, medical treatment, victim advocacy, and mental health services to victims of child abuse.

The mental health services available include Trauma-Focused Cognitive Behavioral Therapy (TF-CBT), Parent-Child Interaction Therapy (PCIT), and group therapy. These centers offer therapy to the children completely free of charge so that there are no financial barriers for the families to get help.

There are a number of mental health services available to these victims but there are some barriers to getting this help. The main barrier is the parent or guardian failing to seek services. According to Fong et al., “While a few of these caregivers stated that they would have considered services for their child if they had received stronger recommendations or more information about services, others reported that nothing would have convinced them to pursue services for their child” (2016, p. 287). Children usually have to obtain permission from their parents or guardian in order to utilize these services. Other barriers include: available pediatric mental health care providers, scheduling appointments, lack of coordination and communication around children’s multiple providers, and turnover of mental health care providers (Fong et al, 2016, p. 287). When children can find a pediatric mental health provider, it is sometimes hard to fit it in with their school schedules and parents or guardians may have trouble or lack of transportation to take them to appointments. Also, children may be seeing a social worker, mental health counselor, psychiatrist, and general doctor and all these providers may fail to coordinate with one another regarding the child’s care and the quality of care may suffer.



There are also barriers regarding disclosure of child sexual abuse. These barriers include fear of social stigma, threats by perpetrator, burdening their parents, not wanting the perpetrator to get into trouble, lack of trustworthy people to tell, and fear of not being believed (Münzer et al., 2016, p. 357). Children are afraid of being labeled as “sick” or “gross” or “dirty” for being abused by the perpetrator so they keep the information to themselves. They might also fear that future partners might not want to be with them because they were touched by someone when they should not have been. Victims can also be threatened by the abuser not to tell. They may threaten violence or hurting the victim’s family if they tell. This threat might keep them quiet because they do not want the abuser to hurt them further.

Children also may not want to burden their parents with the information of the abuse. The abuser could be the breadwinner in the family so if they tell, their money might be cut short. The parents or guardians might not be able to handle the information that their child was hurt and might go after the abuser and the child may fear they will go to jail. The child might also feel there is no one trustworthy to tell. They might fear that person will hurt them or just do nothing about it or worse, confront the abuser. The victim already has trust issues from the abuse so risking telling someone is a big deal. One of the victim’s biggest fears is not being believed. The child might tell someone they trust and that individual may believe they are joking or exaggerating. This reaction for a trusted individual will isolate the victim more and make them feel as if they may never be helped out of the situation. There are a range of services available to child sexual abuse victims but there are also just as many barriers keeping them away from getting the help they need and deserve. Counselors can be a resource to child sexual abuse victims by being knowledgeable about resources available to victims, keeping up with new research and trainings available, and most of all being a listening and empathetic ear to the trauma they have endured.

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## IAEVG Communiqué on Education and Career Guidance for Displaced Migrants

The following article came from an IAEVG communication from Japan in 2015. It goes in line with the vision and mission of CSJ and it is our hope that it reaches those who feel compelled to raise awareness of the settlement issues addressed herein.

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**IAEVG, as the largest worldwide guidance association, appeals to providers, practitioners, academics and policy makers, to increase their efforts to actively engage in bringing attention to the needs of displaced migrants and to advocate for services to support their educational and vocational integration in countries of settlement. IAEVG members have an important role to play in leading and promoting research and practice to support the positive integration of displaced migrants, and to influence policy makers and employers to assist them in this endeavour. Policies and practices need to be timely, meaningful, and multifaceted to ensure that displaced migrants are offered meaningful services to support their positive integration and future engagement with education and employment.**

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The current refugee crisis, most recently focused in Europe, is a world-wide issue of concern that impacts the lives of individuals, families, communities, and countries. On the occasion of the International IAEVG-Conference “Restructuring Careers Over Unexpected Powerful Forces”, the IAEVG Board of Directors publishes the following press release/statement, on the need to advocate for services in educational and career guidance and counselling for displaced migrants. The IAEVG Board of Directors invites the membership to actively respond to this crisis through considering the roles of career guidance, policy, and practice for responding to the needs of displaced migrants.

Many migrants face conditions of instability without access to education or employment. Migrants often face discrimination and lack of systemic support for securing gainful employment as countries attempt to manage the large volume of individuals seeking refuge and local governments are challenged to provide social and economic resources. The field of vocational guidance has a long-standing history of bringing awareness and assistance to new migrants who were in need of finding appropriate work.

The current migration crisis in Europe provides a contemporary context to examine and take action through the roles that we can play to help people to successfully resettle in their destination countries, and to benefit from educational and vocational guidance. Practitioners can bring attention to the issues faced by displaced migrants and in advocating for service provision. Vocational guidance practitioners have an opportunity to develop model programs and practices to assist migrants in their journey towards finding appropriate employment.

### Background Information for the IAEVG Communiqué on Educational and Career Guidance for Displaced Migrants

It is important to recognize that most displaced migrants, such as refugees, flee their countries, not by choice, but due to war, political persecution, and other forms of oppression that endangers safety and security. Such conditions often result in the separation of family members on a short-term or permanent basis, disruption of sources of income, and loss of documentation regarding employment credentials and/or academic qualifications.

Many migrants face conditions of instability and insecure housing in the first country of asylum, without access to education or employment. Such conditions, which can last several years, may leave children without access to formal learning,

resulting in major gaps in their academic, social, and intellectual development, and deny exposure to vocational information and career education made available in school systems. Such gaps can have long-term consequences for their return to education at age-appropriate levels and for gaining skills that will support entry into employment.

Migrants who flee to neighbouring countries often face discrimination and lack of systemic support for securing gainful employment as such countries attempt to manage the sheer number of individuals seeking refuge and are overtaxed to provide social and economic resources. Employment conditions between migrant and local populations often result in the segregation of migrants into lower-paid positions that are temporary or involve precarious labour conditions.



Educational and vocational guidance services are multi-faceted and must be tailored to meet the unique needs of individuals, families, and whole communities who are facing the disruption of fleeing from their home countries. Of primary consideration are services to help migrants achieve a sense of stability and security in the context of a new country, while often navigating major differences in the cultural contexts of education and employment. Educational and vocational guidance practitioners have roles to play in bringing attention to the issues faced by displaced migrants and in advocating for service provision. Such services could involve working with the local immigrant community and their leaders to identify needs and relevant services, working with school personnel to ease the educational transitions of children and youth, and services to support adults to engage in new learning systems and improving their qualifications to support their re-entry to employment systems. On an individual level, career interventions can support displaced migrants to identify their skills, increase their confidence and sense of hope for the future, identity training needs to increase employability, and the active steps that can be taken towards securing employment stability. Educational and vocational guidance practitioners are in a position to help displaced persons to identify key community resources and to participate on interdisciplinary teams that offer a comprehensive approach to educational and vocational support.

Educational and vocational guidance practitioners can work with individuals about ways to represent their international credentials and educational qualifications, and also have a role in working with employers and educational institutions to match skills and qualifications of displaced persons to work that is commensurate with their qualifications. Issues of equity are integral in such discussions to ensure that qualified migrants are earning wages commensurate with the labour force of the local population.

Educational and vocational guidance practitioners also have a role to play at the levels of policy development and design of programs and services for displaced persons. Lobbying with and educating policymakers regarding the needs of displaced persons and how career guidance is linked to settlement are key directions to increase the services available at the point of settlement.

We encourage our membership to consider the diversity of migrants, recognizing that they must have a voice in determining their needs and in influencing services made available to them. This requires ongoing dialogue and recognition that the needs of individuals and groups will vary according to pre-migration conditions, country and cultural context, and post-migration conditions in the country of settlement.

We invite the membership of IAEEVG to actively participate in raising awareness of the settlement issues faced by displaced migrants and to actively participate in building relevant services to support their positive well-being through meaningful engagement with educational and employment systems. Although the emphasis is placed on the imminent needs for services at the time of settlement, those needs will shift over time and across generations. Displaced migrants are not only people who are seeking asylum or finding their way in a new country; they are people who will be contributing to our countries as citizens, neighbours, and co-workers of the future.