Gabriel and Aluel’s Journey From Sudan

WHERE IS HOME?

SOCIAL STUDIES ACTIVITIES

Session 1 3–4
Reader’s Theater
1991: Gabriel and Aluel in Camp in Ethiopia

Session 2 5–6
"One Day We Had to Run"
Timeline of Aluel and Gabriel’s Journey

Session 3 7–8
December 1991: Aluel and Gabriel Arrive at Camp in Kenya
International Humanitarian Relief Organizations

Session 4 9–10
Two Stories, Two Declarations of Human Rights Debate

Session 5 11
Writing

SUPPLEMENTARY ACTIVITIES FOR OTHER CONTENT AREAS

ELA 12
Doctors Without Borders

Math 13
Donations and Nutrition

Science 14–15
Threats to Survival

FOCUS WORDS

Examining the Focus Words Closely 16
World Events

1946
- British unite northern and southern Sudan
- Northern Sudan granted greater power than the south

1956
- Sudan achieves independence

1956–1972
- First Sudanese Civil War

1972
- Addis Ababa Agreement

1983
- Nimeiri declares Sudan a Muslim state
- Dinka leader John Garang (a Christian) establishes the Sudan People’s Liberation Army (SPLA)
- Second Sudanese Civil War breaks out

1991
- Ethiopian government overthrown
- New government breaks relations with SPLA, expels Sudanese refugees

September 11, 2001
- Terrorist group al-Qaeda attacks the U.S.

January 2005
- Comprehensive Peace Agreement signed in Sudan, ending the war between the Muslim northerners and the Christian southerners

January 2011
- Election to determine if Sudan should split into two countries

July 11, 2011
- South Sudan is established as an independent nation, under the leadership of Dinka Salva Kiir

December 2013
- Conflicts between Dinka and Nuer over political power in South Sudan become violent

SoGen Unit 7.3
Displaced by the Displaced!

Setting: Students from Southside went to the community center after school to do homework, use the computers, and play basketball or ping pong with their friends. It was usually a relaxing place, but today felt different. Luis, one of the community center’s supervisors, invited a group of students to the conference table so he could inform them about a meeting scheduled for that evening. Sammy, Laura, Kim, and Carlos—volunteer youth counselors at the center—discussed an emerging issue.

Luis: Sorry to cut into your activity time, but we need to talk about a major issue that’s come up. Tonight there’s a meeting here to discuss the possibility of using the community center as a place where newly arrived refugee families can learn English.

Sammy: Learn English? This isn’t a school. Who wants to learn English?

Luis: The mayor’s office wants us to share the center with refugee families who came to town a few months ago. Some of them were relocated to this neighborhood after they were displaced from their home countries because of war and political violence.

Sammy: I know a couple of the new kids but what does this have to do with the community center and us?

Luis: Well, the mayor’s office wants us to share the center with the new families during the after-school time.

Carlos: What do you mean exactly by share?

Luis: It means they want to block off a part of our gym three days a week from around 4 p.m. to 7 p.m. so the adults and their kids can get some extra tutoring in English. The mayor believes that after all they’ve been through this would be the humanitarian thing to do.

Kim: I still think it’s ironic that the displaced are displacing us.

Luis: Come on, Kim. Sammy makes a really good point. This is a community center. We have to do the right thing. Let’s try to think about ways to make this work, okay youth counselors?

Kim: How are we going to explain this to our teams? They’ve got a big game coming up with kids from across town. Where are they going to go to practice?

Laura: We’ll figure something out. Maybe the refugee kids are good at basketball and can join our team. They can learn to read some other time.

Kim: Don’t push it, Laura!

TURN AND TALK

Kim says that the kids the counselors coach will have a hard time understanding why they are losing their practice time. How would you explain this situation to students in third and fourth grades?
Three months after swimming across the Gilo River to get to the Pinyudo Refugee Camp in Ethiopia, Gabriel wondered if they had found a new home. This place was not what he and Aluel assumed it would be.

Gabriel remembered being met by Ethiopian soldiers after the Gilo River crossing. All seven children in their group were exhausted and starving. The Ethiopian soldiers did not seem very friendly, but took them to the Pinyudo Refugee Camp. Along the way, they saw Anuak villagers who looked like their own Dinka relatives. But the Anuak looked at them with suspicion, maybe even anger. Later, Gabriel found out the Anuak had to contend with their own troubles because a severe drought had swept over their land. Food and water were extremely scarce. More displaced foreigners coming into their homeland just made things harder for them.

During their first weeks at the camp, Aluel and Gabriel realized that thousands of other Sudanese refugees and displaced peoples were there. Boys and girls were separated. Aluel went to stay with an Ethiopian woman who worked and lived at the far end of the camp. Gabriel and the other boys from Fathai were told to make a shelter for themselves. They were given blankets, some mosquito netting, and sisal rope to stitch together to make a roof.

Food and water were scarce in the Pinyudo Refugee Camp. The children got one small meal of corn and white beans each day. If they wanted extra food, they were told they had to hunt in the forest or walk to the Gilo River and fish. Everyone was competing for food so most of the refugees were hungry and thirsty all the time. Gabriel wondered how long they would live at the camp and when they could go back home. The camp seemed to be run by both Ethiopian and SPLA soldiers. The Ethiopian soldiers sometimes hit or beat the refugees for no reason. Meanwhile, local villagers complained that the SPLA soldiers stole what little food they had.

A few international relief workers came to the camp. Gabriel found out these workers were from the United Nations and other private relief organizations. They came to offer humanitarian aid and mediate with the SPLA and the Ethiopian soldiers to get improved conditions for the lost children. Gabriel looked around him and saw little relief; mostly he saw a dusty camp contending with thousands of hungry, tired, and sick kids.

Gabriel was falling asleep in the shade of a tree when Aluel shook him. She had a cup of water for him and some leftover fish she had saved from her own lunch, provided by the Ethiopian woman she was living with. The woman wanted to adopt Aluel. She had lost her husband and two children to the deadly cholera disease, an infection caused by drinking dirty water. Aluel liked the woman, but she did not want to be separated from Gabriel. Still, Aluel was thankful she had more food than most of the refugees. Gabriel smiled at his sister. It felt like it was his first smile since he arrived in the camp in January. As he drank and ate the food, Aluel told him that she had heard more humanitarian relief workers were coming with more food. She had even heard they were going to build a school so the Sudanese refugees could begin to learn to read and write. That thought made them both happy.

The happy thoughts vanished as they suddenly heard screams and gunshots. Refugees were running toward the Gilo River. Aluel and Gabriel asked one of the boys what was happening. He said something bad had happened between the Ethiopian soldiers and the SPLA, and the refugees and Sudanese soldiers were being sent back to Sudan. Suddenly, the Ethiopian soldiers—who were supposed to be their protectors—were shooting at them. They had to run for their lives again. This meant swimming back across the crocodile-infested Gilo River. That thought horrified Aluel and Gabriel, but they had no choice. They jumped in the water as bullets sailed over their heads.

TURN AND TALK: Reread this chapter in the story of Aluel and Gabriel’s exodus from their homeland. What were the signs that the two siblings saw in their first days at the Pinyudo Refugee Camp that suggested they might not be staying there very long? Which sign was the strongest indicator?

Suppose that you were a refugee who had the chance to share your concerns with one of the relief workers from the United Nations. Briefly write about how you would convince this worker that you did not feel safe at the Pinyudo Refugee Camp.
Many Sudanese refugee children fled to Ethiopia in 1987, when the conflict in Sudan started to escalate. They had spent four years there by 1991, when Ethiopian rebels overthrew the government. The rebels took power in Ethiopia’s capital city of Addis Ababa, and soon moved south to attack the camps. The refugees were driven back into Sudan, though many were killed during the flight.

Refugee child’s painting from the UNHCR-Save the Children book entitled “One Day We Had to Run.” © UNHCR. Used with permission.

TURN AND TALK

One of you take the role of Aluel and the other take the role of a United Nations relief worker. As Aluel, explain to the relief worker what kinds of humanitarian aid the refugees in the Pinyudo Refugee Camp need.

Now, the one who took the role of UN worker should take the role of Gabriel, talking to a soldier from southern Sudan. As Gabriel, what would you ask the soldier to do to help you?

Discuss how you might speak similarly or differently to the two adults.
**November 1990**: Aluel and Gabriel flee Fathai with a small group of other *displaced* children and become refugees.

**Early January 1991**: The group arrives at the Pinyudo Refugee Camp with the *assumption* that they have found safety. They have walked for months and survived the swim across the Gilo River into Ethiopia.

**May 1991**: Aluel and Gabriel's group is forced to flee Pinyudo after a military overthrow of the Ethiopian government by Ethiopian rebel soldiers. The Sudan People's Liberation Army left Ethiopia because they were not supported by the new government.

**December 1991**: Aluel and Gabriel *relocate* to the United Nations' Kakuma Refugee Camp in Kenya, after wandering for months through southeast Sudan and then finally into Kenya. Kakuma provides *relief* to many lost boys and girls as well as other *international* refugees.

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With a partner, look at the map of the group’s trek and the legend for distance. Estimate how many miles the children walked from Fathai to Pinyudo and then from Pinyudo to Kakuma.

<table>
<thead>
<tr>
<th>Approximate Distance</th>
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<tbody>
<tr>
<td>From Fathai to Pinyudo:</td>
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<tr>
<td>From Pinyudo to Kakuma:</td>
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**TURN AND TALK**

The children needed to reach the Kakuma Refugee Camp in Kenya. What skills and abilities do you assume they acquired after their first trek to survive this new challenge?
It had been nearly eight months since Aluel and Gabriel fled Pinyudo, swimming back across the Gilo River. In their first few days of walking, they joined other boys from their Fathai group and set off together, enduring months of hunger while walking hundreds of miles. Finally the group reached the Kakuma Refugee Camp in Kenya. This time, however, there were no helicopters attacking them, no rivers to cross, and no crocodiles to contend with. A light blue flag with the letters “UN” flew near the entrance to the camp. Humanitarian relief workers came pouring out of the camp trying to determine who needed emergency care first. After being treated for dehydration and malnutrition, Aluel and Gabriel were given a clean bill of health. They quickly realized that this was a truly international camp. In addition to all the Sudanese children, refugees from Somalia and Uganda, the Congo, and Ethiopia flooded into the camp, all fleeing armed conflict. By the end of 1992, there would be nearly 40,000 displaced persons at Kakuma, being served by international relief organizations and volunteers.

Despite its size, Kakuma seemed better organized and safer than the Pinyudo Refugee Camp. Kenyan guards and UN relief workers kept order. Kenyan soldiers were stationed in and around the camp to provide external protection. The United Nations High Commissioner for Refugees (UNHCR) provided better materials to build shelters, and there was also more access to clean water and better food. Aluel, like many other girls who arrived at the camp, was placed with a foster Kenyan family who lived near the camp. Although the family treated Aluel well, it was assumed that she would work for them – fetching water, gathering firewood, cooking, and cleaning the small hut where they all lived. Between chores, Aluel gazed at the dry, flat, dusty terrain surrounding the camp, so different from the fertile, green areas around Fathai. Aluel remembered being told that the Swahili word for nowhere was Kakuma. She had never imagined that she would have to contend with this kind of environment.

Aluel and Gabriel usually managed to meet once a week, while lining up for water. One day Gabriel told her that the UN had established schools in the camp to teach the “lost boys” to read and write. Aluel asked if girls could attend. Gabriel said he assumed they couldn’t. This made Aluel really angry. Their elders back home had told them “education is your mother and father.” So why not educate girls? She had come too far and suffered too much to be denied this opportunity. Gabriel said he hoped they could go to school together and thought about who could mediate on Aluel’s behalf. After all, Aluel had been mother, sister, and guide to him along their terrible journey. Why should he have more right to be educated than she? It made no sense.

Aluel recalled meeting a relief worker from an international organization called Doctors Without Borders. Aluel had gone to their clinic after getting a spider bite, and was treated by a Spanish woman named Dr. Laura. She was very kind and had learned a little Dinka language. Besides, she was a woman doctor! She had gone to school to become a professional, and Aluel felt she would understand her anger about girls being excluded from attending school.

So Aluel walked to the clinic and found Dr. Laura reading a newspaper. Aluel told the doctor that girls might be excluded from the camp’s new school. “I want to be able to read, like you,” she said. “Why does everyone assume that reading and writing is only for boys?” Dr. Laura said she understood Aluel’s feelings, and that she would do her best to mediate with the other relief workers.

Aluel went home, wondering what action the relief workers might take. It seemed so unfair that girls would be kept out of school. She knew that her fellow Dinka refugees might disagree with sending girls to school. Girls were traditionally supposed to tend to matters concerning the home. For that matter, Dinka boys weren’t particularly pushed toward school either, as it was assumed that they would become cattle herders. But everything had changed since the day they fled from the burning village. Boys had learned how to sew and girls had learned how to hunt. Now boys were learning to read, and girls should too.

TURN AND TALK
How does education lead to health, savings, business success, and community empowerment?
The Office of the United Nations High Commissioner for Refugees (UNHCR) was established in 1950 with the purpose of organizing relief for refugees and helping them to return to their home countries or relocate to somewhere new. The UNHCR contends that refugees’ rights must be protected. Today the UNHCR has over 9,300 people working in 123 countries around the world helping about 33.9 million people.

Coordinating relief efforts is a complex job involving many people. Below, you will read a conversation between three relief workers about how to educate girls at the Kakuma Refugee Camp.

**Education for girls in the camp: What should the international humanitarian relief staff do?**

**Dr. Helene:** As you know, Dr. Laura came to me with concerns about girls not having access to the camp schools here. Tribal cultures have traditional roles for men and women, and it isn’t the norm for girls to attend school. I’m not sure that it’s our role to change cultural patterns or practices.

**Mr. Jomo:** But Helene, these practices were already in transition in some Dinka villages. Even before the violence, some Dinka girls and boys were learning how to read and write together. It wasn’t a full scale change, but it had begun.

**Nurse Marie:** I remember years ago in Haiti when I was growing up, some people used the same argument for why girls shouldn’t get a proper education. They tried to justify their position by saying that educating girls went against cultural traditions. Fortunately, people pushed back, and now boys and girls attend school together, and our Haitian culture is doing just fine!

**Dr. Helene:** I understand that kind of slow change, but this is a refugee camp. We have thousands of displaced people because of drought and violence. They’ve been relocated here, but we don’t know for how long. Any kind of disruption to tradition could cause serious trouble.

**Mr. Jomo:** Roles change with displacement. Look at what the boys are doing now. They can’t herd cattle, hunt, or fish, so they end up cooking, washing their own clothes, and cleaning the huts they built, supposedly girl’s chores. So change is already here.

**Nurse Marie:** Maybe we could help promote education for girls in a way that might be more culturally appealing, like providing girls with their own school?

**Dr. Helene:** We’re contending with scarce resources, remember, Marie?

**Mr. Jomo:** I think the boys would be fine with girls sitting next to them. No need for mediation in this case. The boys saw how brave the girls were during those yearlong death marches. We don’t know how long these poor kids are going to be here, and they all deserve equal access to food, medicine, and education. It’s in the Universal Declaration of Human Rights. Straight from the bosses’ mouths to your ears! We work for an international humanitarian organization, emphasis on the human in humanitarian.

**Nurse Marie:** Well, it’s time to do our rounds. We have a new group that just arrived, and they look close to death. We can debate this at our next meeting.

**Mr. Jomo:** I think the sooner the better. Our little Aluel is clearly a contender for a leadership role in girls’ rights in the near future. She should be applauded for her sense of justice and her desire to get an education.

**Dr. Helene:** All right, let’s make this a priority at tomorrow’s meeting. I just got another call that we have a group of 50 refugees who are suffering from dysentery and malnutrition. Let’s move, people!
A human right is understood to be a basic right every human being should have. These rights are for everyone, everywhere.

**Why was the CDHRI created?**

Certain Islamic countries, including Sudan, refused to recognize the UDHR. They said that it was not sensitive to Islamic beliefs and culture. In response, these countries created their own charter, which they called the Cairo Declaration on Human Rights in Islam (CDHRI).

Below are descriptions of three articles from each declaration. Read the descriptions. Then, with a partner, identify the similarities and differences between the articles from the UDHR and the CDHRI regarding freedom, education, and religion and jot them down.

<table>
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<tr>
<th>UDHR</th>
<th>CDHRI</th>
<th>Similarities and Differences</th>
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<tr>
<td><strong>Article 1. FREEDOM</strong>&lt;br&gt;When children are born, they are free and each should be treated in the same way. They have reason and conscience and should act towards one another in a friendly manner.</td>
<td><strong>Article 1. FREEDOM</strong>&lt;br&gt;All human beings are a family that comes from Adam and shares dedication to Allah. All men are equal in terms of basic human dignity and responsibilities, without any discrimination on the basis of race, color, language, belief, sex, religion, political affiliation, social status, or other considerations. The true religion is the path to human integrity.</td>
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<td><strong>Article 26. EDUCATION</strong>&lt;br&gt;Everyone has the right to go to school and everyone should go to school. Primary schooling should be free. People should be able to learn a profession or continue their studies as far as they wish. At school, everyone should be able to develop their talents and be taught to get along with others, whatever their race, religion, or country of origin. Parents have the right to choose how and what their children will be taught at school.</td>
<td><strong>Article 9. EDUCATION</strong>&lt;br&gt;Everyone should seek knowledge and it is the responsibility the government to provide education and make it available so that man can learn about the religion of Islam and uncover the secrets of the universe for the benefit of mankind. All people have the right to receive both religious and worldly education from different places of learning, including the family, the school, the university, the media, etc., and in a balanced way that will develop human personality, strengthen man’s faith in Allah, and promote man’s defense of his rights.</td>
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<td><strong>Article 18. RELIGION</strong>&lt;br&gt;Everyone has the right to profess their religion freely, to change it, and to practice it either on their own or with other people.</td>
<td><strong>Article 10. RELIGION</strong>&lt;br&gt;Islam is the perfect and pure religion. It is prohibited to pressure man or to exploit his poverty or ignorance in order to force him to change his religion to another religion or to atheism.</td>
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**Session 4**

**Debate**

Should girls in the refugee camp attend school?

You will be assigned perspectives by your teacher and continue the discussion between Dr. Helene, Nurse Marie, and Mr. Jomo. Review their dialogue from Session 3 and make notes on their points of view in the chart below. Also consider the statements on the right to education in the UDHR and the CDHRI.

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<th>Nurse Marie</th>
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<th>Mr. Jomo</th>
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Make a Case for Educating Girls in Kakuma

Write a letter to the director of Kakuma Refugee Camp supporting education for the girls in the camp. This letter will be read aloud to all refugee camp members, including elders who have traditional views on the roles of women and girls. Use your debate points and evidence from yesterday’s discussion to support your argument. Use language from the Universal Declaration of Human Rights, Article 26, to strengthen your stance. Be sure to use the focus words to make your writing more compelling.

Dear Director,
In 1971, a group of French doctors and journalists had a new vision for international humanitarian relief efforts. They called it Médecins Sans Frontières, or, in English, Doctors Without Borders. They felt that relief organizations needed to be able to operate wherever they were most needed, even if they were not invited in by a country’s government. Doctors Without Borders promised to provide high-quality modern health care to anyone who needed it, regardless of race, class, religion, or political affiliation. They also pledged to speak out against injustices they witnessed while doing their work, even if that meant criticizing a country’s government. This occurred in 1994 when the humanitarian organization requested international intervention to end the genocide taking place in Rwanda.

Today, Doctors Without Borders has more than 35,000 people working in more than 70 countries to provide medical care to refugees, the internally displaced, and those who contend with war, famine, and drought. The relief workers include doctors, nurses, and many other dedicated individuals, most of whom are from the country where the work is being done. For their courage in bringing assistance to those displaced by violence, political marginalization, and natural disasters, Doctors Without Borders won the 1999 Nobel Peace Prize.

Find out more at www.doctorswithoutborders.org.

TURN AND TALK
Would you like to work for an international relief organization like Doctors Without Borders? Why or why not?
As part of a humanitarian effort, an organization that works internationally has asked people in Europe and the United States to donate non-perishable food items. These items are to be sent to refugee camps for displaced people, like the one Gabriel and Aluel reached after their terrible journey. Refugees need a balance of carbohydrates, fats, protein, and vitamins, as we all do, but relief workers contend that the most important thing is to be sure they get enough calories.

**Scenario:** You are coordinating a shipment of food items to send to the international relief organization for distribution in refugee camps. Your group has raised enough funds to ship 1,000 kilograms of food.

A group of volunteers has started filling one container (see partially filled out shipping form below). Your task is to figure out how much the container currently weighs, in order to decide what else can go into it. Your first task is to figure out the weight contributed by each type of food (the first one has been done for you), and then to add those weights up.

<table>
<thead>
<tr>
<th>Food item</th>
<th>Number included</th>
<th>Calories per item</th>
<th>Weight per item</th>
<th>Total weight in kilos</th>
<th>Calories per gram</th>
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<tbody>
<tr>
<td>Boxes of multigrain cereal</td>
<td>800</td>
<td>1,330</td>
<td>400 grams (.4 kilos)</td>
<td>800 x .4 = 320</td>
<td>3.33</td>
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<tr>
<td>Energy bars</td>
<td>1,750</td>
<td>280</td>
<td>70 grams (.07 kilos)</td>
<td></td>
<td>4.00</td>
</tr>
<tr>
<td>Packs of ramen noodles</td>
<td>2,000</td>
<td>380</td>
<td>85 grams (.085 kilos)</td>
<td></td>
<td>4.47</td>
</tr>
<tr>
<td>Jars of peanut butter</td>
<td>750</td>
<td>2,018</td>
<td>340 grams (.34 kilos)</td>
<td></td>
<td>5.94</td>
</tr>
<tr>
<td><strong>Total</strong></td>
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</table>

You and your team have to finish filling the container. You have three kinds of food left to choose from: cans of soup, cans of mixed vegetables, and cans of fruit. There are several hundred cans of each available, so you won’t run out. You want to get as close to 1,000 kilos as possible, but if you exceed that weight the container won’t be accepted. Using the data from the table to the right, decide how many of each of the three types of cans you want to include and finish filling out the shipping form above. You can choose to include one, two, or three types of food to complete the shipment. Be sure you can explain why your choice would be particularly nutritionally advantageous for the refugees, like those in Kakuma.
Threats to Survival
Mediating Infectious Diseases

An international refugee camp may seem like a safer place than the open wilderness for refugees and other displaced peoples like Gabriel and Aluel, but it contains plenty of threats to the refugees’ survival. One of the most serious dangers in refugee camps is infectious disease. To understand why this is such a danger, it’s important to look at the three major types of infectious diseases and how they spread. Read the descriptions of each type, and then make recommendations regarding how to prevent these diseases to both the camp organizers and the refugees.

Bacterial Infections
Bacteria are single-celled organisms. Some types of bacteria produce toxic chemicals, and when these get inside the body, they can irritate or damage parts of the body.

Cholera is a bacterial infection that is extremely common in refugee camps. Cholera bacteria live in bodily waste. If this waste comes into contact with drinking water, then the water becomes contaminated with the bacteria. Anyone who drinks the water or eats food that came into contact with such water becomes infected. Cholera causes severe diarrhea and vomiting, which can lead to death.

Antibiotics are often used to kill infectious bacteria, and the person who is ill gets better. However, some bacteria develop a resistance to antibiotics, sometimes very quickly, which means that the antibiotic is no longer able to kill the bacteria. This can lead to severe and untreatable infections.

Viral Infections
Viruses are smaller than bacteria. They attack cells within the body and reproduce inside them, usually killing the body’s cells in the process. This causes irritation and damage.

Hepatitis E is a virus that has become common in refugee camps around the world. Like cholera, it is transmitted through water contaminated by human waste. The virus damages the liver and causes stomach problems, aches and pains, and sometimes liver failure, which can lead to death.

Usually viral infections cannot be treated with medicines. Antibiotics cannot kill viruses. Once a person is infected, the virus can only be killed by the body itself. How long this takes depends upon the virus. Some viruses die within a matter of days or weeks; some take years. And some viral infections can’t ever be killed completely. However, viral infections can sometimes be prevented with a vaccine, a medicine containing a small amount of the virus itself. The body gets used to the virus and can kill it more easily.

Parasitic Infections
Parasites are organisms that live inside the bodies of other, larger animals. Humans can become infected with parasites if they eat the meat of an infected animal or drink water that contains the parasite. Once inside the body, parasites can cause major damage to organs.

Malaria is one of the most common diseases in the world, especially in refugee camps. In 2010 alone, an estimated 655,000 people died from malaria. That’s about 1,800 people every day. The malaria parasite is carried by mosquitos and is transferred to humans through mosquito bites. The parasite can also be taken up by other mosquitos and spread to other people.

Malaria can lead to coma or death. But if treated quickly with the right drugs, malaria can be killed 90% of the time. However, these drugs are not always available in refugee camps. The best way to prevent malaria is to prevent mosquito bites. This is usually done with a mosquito net, a fabric that mosquitos can’t penetrate.
Threats to Survival
Mediating Infectious Diseases

Now that you’ve read about the major types of infectious diseases and common diseases in refugee camps, what are three recommendations that you would make for contending with the possible spread of infection? How would you prevent it? Address your recommendations to those in charge of the camps and to the refugees themselves, like Gabriel and Aluel. Make no assumptions about previous knowledge.

Dear Camp Staff,

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Dear Refugee,

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### Examining the Focus Words Closely

<table>
<thead>
<tr>
<th>FOCUS WORD OR RELATED FORM</th>
<th>DEFINITION</th>
<th>SAMPLE SENTENCE</th>
<th>TURN AND TALK</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>humanitarian (noun, adjective)</strong></td>
<td>(n) someone who works to relieve people’s suffering; (adj) relating to people’s suffering or to the act of relieving that suffering</td>
<td>Mother Teresa of Albania was a true humanitarian. She worked in India caring for the poor and the dying.</td>
<td>Can you think of a humanitarian crisis that is going on in the world right now?</td>
</tr>
<tr>
<td><strong>relocate (verb)</strong></td>
<td>to move to a new place for a specific purpose</td>
<td>Wendy’s father relocated temporarily to North Dakota to work in the oil fields.</td>
<td>If your family had to relocate to somewhere new, where would you want to go? Why?</td>
</tr>
<tr>
<td><strong>relief (noun)</strong></td>
<td>assistance during emergencies or difficult events</td>
<td>After the snow storm, relief came in the form of blankets, coats, warm food, and hot coffee.</td>
<td>Have you ever donated supplies to a relief effort? If so, what did you donate?</td>
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<tr>
<td><strong>assumption (noun)</strong></td>
<td>something that is accepted as true, even without proof</td>
<td>Darnell made the assumption that he would get a good grade on the test because he studied all night.</td>
<td>Is it a safe assumption to say that everybody wants to be famous?</td>
</tr>
<tr>
<td><strong>international (adjective)</strong></td>
<td>extending beyond national boundaries into another country or countries</td>
<td>International travel always requires a passport and often a visa.</td>
<td>If you could travel to an international destination, where would you want to go?</td>
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<tr>
<td><strong>internationally (adverb)</strong></td>
<td>across many countries or the world</td>
<td>After the internet video went viral, the children became internationally known.</td>
<td>Should American fast food restaurants be encouraged to expand internationally?</td>
</tr>
<tr>
<td><strong>contend (verb)</strong></td>
<td>to present as an argument; to compete against something</td>
<td>Even though she was a proud American, Marilyn contended that Brazil had the world’s best soccer team.</td>
<td>Who might contend that the driving age should be raised to 18?</td>
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<tr>
<td><strong>contender (noun)</strong></td>
<td>a qualified competitor</td>
<td>Out of all the students who wanted to be class president, Joan and Stefan were the only real contenders.</td>
<td>Would you like to be a contender in a hot dog eating contest? Why or why not?</td>
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<tr>
<td><strong>displace (verb)</strong></td>
<td>to force to leave home or country</td>
<td>My uncle’s family was displaced after the hurricane.</td>
<td>How could you help a classmate who had been displaced?</td>
</tr>
<tr>
<td><strong>mediate (verb)</strong></td>
<td>to help two or more people or groups solve a dispute</td>
<td>When Angel and Santiago began arguing about whose turn it was to use the basketball, Charlie mediated to help them come to an agreement.</td>
<td>What is the best way to mediate when two of your friends are arguing?</td>
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</tbody>
</table>