

sedos

Bulletin 2005

Vol. 37, No. 5/6 - May/June

*“Mission on the Move
Migrations, Proclamation, Witnessing”*



*- ARICCIA 2005 -
SEDOS RESIDENTIAL SEMINAR*

Contents

Presentation of the Annual SEDOS Seminar 2005

President's Address - Sr. Mary Wright

Opening Session of the SEDOS Seminar 2005

- *Migration in the World Today: Notes for Presentation* – Manolo Abella, ILO (Geneva)

Migration and Society

- *Quale protezione per i migranti? Politiche migratorie e diritti umani*
– Graziano Battistella, SIMI (Rome)
- *Women in Migration: The Other Half of the Journey* – Maruja M.B. Asis,
Scalabrini Migration Centre, Quezon City

Migration and the Church

- *Integrazione in un mondo interculturale: proposta cristiana per una società coesa* – Prof. Vincenzo Cesareo, Università Cattolica (Milan)
- *Proclaiming the Good News: to Migrants, to the Gentiles - Mission with Immigrants and Religious Pluralism* – Prof. Sergio Lanza,
Pontificia Università Lateranense (Rome)

Migrants and the Mission of the Church

- *The Mission of the Church with Migrants Today: Journey, Proclamation, and Communion* – Daniel Groody, CSC, University of Notre Dame (IN)
- *A Pilgrim People en route to God's Future: Towards a Vision of the Church for the 21st Century* – Michael McCabe, SMA

Practical Cooperation: Working Groups' Projects

- *English Groups*
- *French Groups*
- *Spanish Groups*
- *Italian Groups*

Presentation of the Annual SEDOS Seminar 2005 President's Address

Sr Mary Wright, IBVM

Welcome to the SEDOS Ariccia Seminar for 2005.

SEDOS is a forum open to Institutes of Consecrated Life which commit themselves to deepening their understanding of global mission through research and dissemination of information in its Bulletin and website, and through public conferences, working groups and its Annual Seminar.

In recent years in this Annual Seminar we have looked at many issues of importance to the world as well as to the Church, including ecumenism, violence, reconciliation and Islam.

This year the topic of the Seminar is Migration – an important, indeed a key phenomenon of this present time which is right now transforming the cultural and religious boundaries of the world as we used to know it. Last year the Pontifical Council for the Pastoral Care of Migrants and Itinerant People published an Instruction: *'Erga Migrantes Caritas Christi'*. The introduction of this document states the situation very clearly:

Nearly all countries are now faced with the eruption of the migration phenomenon in one aspect or another. It affects their social, economic, political and religious life and is becoming a permanent structural phenomenon'.

The document mentions 'social and economic imbalances, exaggerated nationalism, war and ethnic cleansing as reasons driving people to emigrate'.

There would hardly be any country in the entire world which is free from the influence of this massive movement of peoples. In what ways is this a challenge to us in our ministry? In what ways do we see migration as a creative force, or as a destructive one?

How does this phenomenon challenge us in the Church? How do we make a Christian response?

We are fortunate to have the services of Prof. Graziano Battistella, Scalabrini Father, who is the Director of the Scalabrini International Migration Institute (SIMI) here in Rome. Graziano will be our facilitator throughout these four days. Welcome Fr Graziano! We also look forward to hearing our other six Speakers, some of whom have travelled half way around the world to share their specialist knowledge and experience with us this week.

This year we are also fortunate to be able to return to the renovated *Casa Divin Maestro*, after an absence of two years. Up till two years ago, Ariccia was the traditional home of the Annual SEDOS Seminar and it is good to be back again. We hope you find everything to your satisfaction, including the weather.

In conclusion I thank Fr Carlos Rodriguez Linera, OP, our Executive Director, who has worked tirelessly to ensure that this Seminar will be a good experience for all the participants. May it lead us to a deeper understanding and appreciation of the ministry challenges and possibilities presented to us by 21st century international migration.

=====

We have come towards the end of this SEDOS Seminar for 2005, and like the migrants we have been considering during these past days, we are preparing to move on. Our experience together this year has surely been memorable, and I am confident that it will bear fruit in all sorts of different ways in each of our communities.

We have gathered here from 37 different Religious Institutes, bringing with us a rich experience of the reality of ministry with migrants on all the continents. During the conferences all of us have been informed and stretched beyond our own experience by the depth and breadth of the presentations:

Manolo Abella formerly of the International Labour Organisation (ILO) in Geneva widened our knowledge of the phenomenon of world-wide migration. Fr Graziano Battistella informed us about migration policies and human rights. Maruja Asis showed us 'the other half of the journey', the facts and complexities of women in migration.

On the second day we looked at the challenges migration poses to societies and the Church in the process of change from monocultures to pluralist cultures. Professor Vincenzo Cesareo discussed the strengths and weaknesses of different models of pluralist societies evolving as a result of migration, and the challenges to rights, freedoms and relationships which this evolution poses.

Prof. Sergio Lanza looked at the response of established Church communities to migrant groups, demanding from the host community not only welcome, but education and dialogue, and offering to the host and the migrant communities sacred opportunities for growth, evangelization and witness.

On Friday, bringing into sharp focus the input, discussions and indeed the videos of the first three days, we were privileged to share Fr Daniel Groody's experiences and theological reflections on his experiences working with Mexican migrants in the United States of America. And in conclusion we were led by Fr Michael McCabe in a biblical reflection on migration as a metaphor of the spiritual journey which we as missionaries are called to undertake.

It is my great pleasure in conclusion to thank all these Speakers. We were delighted that Maruja and Daniel were able to remain with us even after they had presented their talks. In particular of course I thank Fr Graziano Battistella, of the SIMI Institute in Rome, who, in addition to his presentation, has cheerfully and expertly facilitated the process of the whole Seminar and was also largely responsible for the planning and for obtaining our excellent panel of Speakers. Graziano, it has been a great pleasure for us to enjoy your company and to benefit from your expertise. We thank you most warmly.

There are many others we want to thank today:

First of all, the personnel of the house who have done so much to make our stay here in Ariccia comfortable and convenient.

We thank in a special way our translators, who as always have done a magnificent job under often very trying conditions.

We thank the Secretarial Staff, especially Ilaria who has been with us this week.

We extend a very special expression of gratitude to our donors, *Missio Aachen*, *Missio München* and *Misereor*, who contributed between them approximately Euro 15,000 which enables us to offer you this Seminar at less than half the actual cost per participant.

We all know from our own experience that a Seminar like this doesn't just happen, and it doesn't run smoothly just by chance. Once again I thank our Executive Director, Carlos Rodriguez Linera, OP, who has worked extremely hard both before and during this week, to ensure that this Seminar would be a valuable experience for us all. Thanks also to the Executive Members who have given your time and support to the Seminar planning and execution.

Finally I thank you, the participants, for contributing your wide experience and special expertise to these proceedings. Thank you also for your contribution to the Liturgies. Once again this SEDOS Seminar has given us the opportunity to meet some very interesting and charming people from all over the world. We have greatly benefited from the opportunities we have had to pray together and to share companionship and mutual support as well as to learn from the experiences of each other.

As I said at the beginning, SEDOS is a cooperative association of religious who are committed to global mission. This Seminar has given us all an opportunity to benefit from this collaboration. The presence of each one of you has enriched this experience for all of us. May *our mission on the move* be more daring, better informed, and more effective in transforming ourselves into an itinerant, hopeful, exploring Church which gives a warm welcome to every stranger.

- *Opening Session* -

“Migration in the World Today”

– Notes for Presentation –

- Manolo Abella – ILO, Geneva -

Trends

Although we have very inadequate ways of monitoring migration movements we know that the phenomenon is growing in many parts of the world. The UN Population Division has been doing its best to get some idea of the dimensions by putting together information from periodic censuses of the population of all its member States. These censuses indicate that there were about 175 million migrants in 2000, up from 105 million in 1985. Between 1965 and 1985, the number of migrants rose by 30 million, or 1.5 million a year. However, over the next 15 years between 1985 and 2000 the number rose by 70 million, or almost 5 million a year, with a remarkable 10 million a year increase between 1985 and 1990. The migrant estimate for 1990 was raised from 120 million to 154 million in 2002, largely to reflect the break-up of the ex-USSR, which increased the number of migrants as people crossed borders, e.g. Russians returning to Russia, and added to the stock of migrants even with no movement (Russians became foreigners in the newly independent Baltic States; long-term residents in Russia from the Caucasus also became eligible to be counted as migrants).

Global Migrants, 1965-2000

	Migrants	World Pop.	Migrants-Percent	Annual Change
	millions	billions	of World Pop.	Millions
1965	75	3.3	2.3%	
1975	85	4.1	2.1%	1
1985	105	4.8	2.2%	2
1990	154	5.3	2.9%	10
1995	164	5.7	2.9%	2
2000	175	6.1	2.9%	2

Source: UN Population Division

Migrants are defined as persons outside their country of birth or citizenship for 12 months or more.

The estimate for 1990 was raised from 120 million to 154 million, largely to reflect the break-up of the USSR.

Migration is “globalizing” and expanding geographically. Most of the world’s 200 countries are either countries of destination or origin, transit, or all at the same time. Cosmopolitan centres have migrants from every corner of the world.

The graph shows the world migrant population by region between 1965 and 2000. One notes that the migrant population is largest in Asia Pacific followed by Europe first, then US overtook Europe.

In almost every region one sees growth over the 4 decades. Migration clearly rose much faster in Europe and America than in other regions.

The growth was clearly much faster in the movements from South to North, from the less to the more developed regions.

This shows the proportion of migrants found in different regions and how the distribution of migrants by region has changed between 1965 and 2000.

Note the increased share of the CIS countries (former USSR).

There was a decline in the share of Asia but the share of North America clearly rose.

Irregular/Illegal Migration is increasing. It is estimated that there are currently 20-30 million irregular migrants worldwide, and the number continues to rise partly due to the gap between tightened immigration policies in destination countries and growing emigration pressures in countries of origin, to the difficulty of controlling migration, and to the increasing activities of international crime syndicates who smuggle migrants over borders.

Diversification of Migrants. The number of migrant workers outside traditional international and national categories of foreigners admitted to host nations is rising, such as trainees, students, intra-company transferees and posted workers, and service providers and traders.

Feminization of Migration. Many more women are today moving not only as dependents but increasingly as the principal bread winners. This has been particularly notable in Asia, but is also the trend in Central America and parts of Africa. For example, of the 184,000 workers who left Sri Lanka for foreign employment in 2001, more than two out of every three were women. Unfortunately most are employed in unprotected sectors such as the sex/entertainment industry and domestic work where forced labour and physical and sexual abuse are commonplace.

Service providers. Temporary movements of service providers is rising. The movements are usually for short periods of time, though they may extend for many months or occur at frequent intervals. The General Agreement on Trade in Services (GATS), which has been signed by more than 130 countries, provides for the introduction of simplified procedures to assist the temporary mobility of service providers.

Why is migration rising?

Most observers say that migration is rising because of globalization. What does globalization mean?

For many who are sympathetic to the views of those who participated in Puerto Alegre, globalization means dictation of the world economic order by giant multinationals.

For many workers it means insecurity – it means living in a world they cannot control. Indeed we have experienced the devastating effects of unstable global financial systems.

In many developing countries globalization has meant the loss of traditional livelihoods like cotton growers in Mali.

In Senegal an observer compared globalization to re-colonization.

In The Philippines at a hearing of the World Commission on the Social Dimensions of Globalization a participant said “There is no point to a globalization that reduces the price of a child’s shoes but costs the father his job”.

In the Arab World globalization has been equated to intrusion by foreign powers into their economic and political affairs.

For still others globalization means a path to modernization.

Let me first lay bare what I consider to be the basic characteristics of globalization. I confine myself to its economic dimensions.

Integration of markets. The most basic notion is the idea that the global economy is becoming more integrated. The market for goods and for capital is less and less separated by barriers. In theory that means the law of one price will sooner or later apply.

Note: Except for the Middle East and North Africa, and Central Asia tariff duties declined very significantly over the last two decades.

In South Asia (from 66% to 31%)

Latin America (from 32% to 14%)

East Asia (from 29% to 13%)

The result has been the rapid expansion of world trade. It has grown at twice the rate of growth of world gross product.

Trade as a proportion of GDP rose from 27% of GDP in 1970 to 57% of GDP in 2001.

The integration of the global economy is being helped by the revolutionary changes in transport and communications.

Over the last 40 years a 3 minute international telephone call from the US dropped in cost from \$55 to practically a few cents.

Over a short period of 5 years the number of internet users has risen by over 8 times from less than 100 million to almost 580 million

What about the movement of capital?

We have seen the rapid integration of financial markets. The liberalization of the financial markets began in the early 1980's in the industrialized world, and then followed quickly by the newly industrializing countries in Asia.

The world monetary system is said to have undergone 3 revolutions at the same time:

- Deregulation
- Internationalization
- Innovation

Financial liberalization was accompanied by unification of exchange rates, removal of controls over credit allocation, and the opening up of capital accounts.

It was estimated that the value of international bonds sold rose from \$20 billion in 1980 to \$500 billion in 2003.

Investments in equity markets grew rapidly, thanks to the investments of large pension funds.

There were a lot of speculative flows especially in the currency markets.

Much of the foreign capital flows are really between the rich countries.

But during the early 1980's foreign direct investments in developing countries boomed as you can see from the graph.

In Asia Pacific it grew from \$10 billion a year to \$145 billion a year.

In Latin America to \$110 billion a year.

Globalization has in fact been visible in the growth of global production chains. Multinationals have shifted production to locations where they can reap comparative advantages *delocalization*.

Which countries received these investments?

Only a few countries appear to have succeeded in attracting FDI. China received the lion's share with 24% (plus 7.5% that went to Hong Kong).

Mexico got 8.1%, Brazil (8.3 %) Singapore (6%), Malaysia (4%).

The top 12 countries obtained 75% of all FDI that went to developing countries. The rest of the 175 developing countries only received 25%.

What has been the impact of globalization on growth?

The graph makes use of world total of GDP divided by the world population.

Since 1990 global economic growth appears to be slower than previous decades? This is contrary to what we expected to see when we think of the impact of globalization.

Moreover growth was unevenly spread.

Globalization, which has been characterized by rapid growth in trade, flows of capital, supported by revolution in communications, has in fact generated slower growth.

At the same time we observe another disquieting phenomenon. We are observing that with globalization the poor countries are falling farther behind.

Winners take all.

In 1960 the richest 20 countries had per capita incomes 54 times those of the 20 poorest countries. In 2000, they were earning 121 times more than the poorest.

In 2003 incomes varied from \$100 per capita in Ethiopia to \$38,000 in Switzerland.

Moreover income inequality is also growing within countries. A UN University study of 73 countries revealed that 59% of the population of the 73 countries lived in countries with rising inequality, 36% were living in countries with stable inequality. Only 5% were living in countries with declining inequality.

In the US the top 1% of income earners had 17% of all incomes earned in 2000. This was a level of inequality only previously seen in the 1920's.

People living on less than \$1 a day have risen in number in Eastern Europe, Latin America, Middle East and North Africa. But the most disturbing trend is that for Sub-Saharan Africa where the numbers grew from 241 million to 323 million (about the same population as that of the EU before the recent accessions).

But note the large decline in two huge Asian countries China and India.

In China the numbers in poverty dropped from 381 million to 204 million. This drop of 177 million changed the world averages.

Why has income differences widened?

Instead of helping sustain growth the speculative flows of capital have provoked financial crises in some countries with harmful ripple effects throughout the world.

Direct Foreign Investments (DFI) is concentrated in only a few countries

Only a handful of developing countries have managed to enter the world market for manufactured exports.

It is therefore not surprising that migration is growing.

Irregular migration is inherently difficult to measure. INTERPOL estimates that there is a flow of about half a million irregular migrants a year in the 15 EU States.

There are an estimated 7 to 8 million migrants in an irregular situation in the US.

There are large numbers as well in India, Pakistan, Thailand and Malaysia.

Are these flows contributing to the development of the source countries?

The WB estimated that in 2001 there were \$72 billion of remittances going to developing countries.

This was equal to about 42 % of what they received in DFI.

Equal to 1.3 % of their combined GDP.

Remittances of migrants are a much more stable source of development finance than DFI.

But the impact on development performance is ambiguous at best.

There is no evidence that countries receiving large amounts of remittances have better economic performance than others.

Of the top 20 developing country recipients only 7 managed an annual GDP per capita growth of at least 2 % over the past 25 years. 7 did very poorly.

A recent study by the World Bank however shows more promising results. It reveals that a 10 % increase in share of international migrants in a country's population will lead to a 1.6 % decline in poverty count.

A 10% increase in share of remittances in GDP leads to a 1,2% decline in share of people living on \$1 a day.

Problem of brain drain

Experience has richly shown that human capital, rather than natural resource endowments, is the key to economic development. The current competition for the highly skilled has naturally raised alarms that it

will further aggravate the problems of developing countries in creating a critical mass of professionals and technical workers needed to raise productivity in agriculture and industry, to manage public policies for more effective governance, and to expand education. Infusions of capital alone do not suffice to break out of under-development. A critical mass of native people with the skills necessary to create new knowledge or to transform imported knowledge into viable technologies for production, to design and create new products and services, and to make these competitive in the global market is an essential condition for progress. The huge investments already made by many developing countries to develop such human capital are now at risk because of the new migration phenomenon.

On the other hand, in countries with slow growing workforces Governments are facing pressures to respond in a strategic fashion to the skilled labour requirements of business and industry without adding to popular anxieties about immigration. Recent changes in policies and legislation in Europe and in Asia suggest that there is now more recognition than before of the necessity to use immigration to achieve economic ends as well as meeting the demands of aging societies. Earlier policies adopted to assuage fears about displacement of native workers are giving way to employer-driven immigration schemes to bring in foreign managers and specialists on the grounds that they are needed to spur research and innovation. At the same time many governments have taken measures to reduce bureaucratic impediments to processing applications for immigration and are launching active recruitment programmes to target countries.

What has been the result?

The slide shows the large increases in the number of immigrants with tertiary education to the traditional countries of immigration.

The next slide shows the admissions not in absolute numbers but as a growing share of all immigrant admissions.

These are not the only admissions of the highly-skilled. For many countries it is the temporary admissions that have grown the most. The next slide shows the growth of temporary admission of the skilled.

Knowledge economy is growing rapidly needing educated workforce.

The growth of the knowledge economy is reflected in the overall changes in the skill composition of employment.

The impact of these developments on developing countries is clearly illustrated by the experience of South Africa. From the next slide you can see how this country first experienced large inflows of highly-skilled from other countries but in recent years it has been experiencing heavy losses.

Left to market forces it is inevitable that the best and the brightest will go to the rich countries. The US has been attracting huge numbers of the world's better educated people as shown in the following slide.

Note from the slide that over 2 out of every 5 tertiary education graduates from Guyana and Jamaica were reported to be residing in the US. The percentage is particularly high for the small and the poor countries. This does not include those lost to other rich countries. In some African countries there are more medical graduates working abroad than those remaining at home. For The Philippines more graduates every year go abroad than those who remain to work at home.

What are the issues for the international community?

There are political and social consequences that are only recently receiving some attention. In the case of the migration of the highly skilled there is already considerable consensus on the positive growth effects of additional human capital on receiving countries. The consequences for income distribution are also deemed largely favourable as it leads to a narrowing of real income gaps. The increased supply of the highly skilled components of the work force reduces or slows down the growth of their nominal wages while increased productivity in the production of goods consumed by less skilled workers lead to lower prices.

However, for analogous reasons, there is still some concern about its net effects on source or origin

countries. There are many consequences which have been postulated, most importantly the problem of brain drain, but migration research as a whole is still very fragmentary and lacks a firm statistical base.

Most countries do not monitor the departure of their citizens, let alone record their qualifications.

The notoriously poor quality of data on remittances, for instance, has weakened attempts to assess the overall impact of emigration on growth.

With respect to the developmental consequences, the more recent controversy centres around the fact that while source countries may lose human capital, migration on the other hand also has beneficial consequences in the form of knowledge gained and transferred and significant remittances from broad. There is still little consensus on whether the highly skilled have a higher propensity to remit their savings compared to the less skilled. By and large the issues are not ones of weak conceptual models but the lack of solid empirical evidence.

What constitutes a brain drain? In the brain drain controversy there is an implicit assumption that countries are likely to be permanently damaged by loss of their educated citizens. Under what conditions will this hold true? Once assumptions of autarchy in the supply of skills is removed, the degree of vulnerability changes. Even poor countries seem to import foreign personnel from other low-wage countries.

Impact on GDP growth The expectation is that GDP growth will be negatively affected because the emigration of the highly skilled depletes an origin country's stock of human capital. However development performance of origin countries seems not to be linked to levels of skilled emigration.

Impact on trade To what extent has the loss of human capital undermined the potential of source countries to develop comparative advantages in high tech industries? This expected consequence needs closer evaluation since countries that have suffered from brain drain like Chile, Mexico, The Philippines, Argentina and Costa Rica have been successful in shifting from traditional to more sophisticated industrial products.

Impact on investments in education It has been hypothesized that the possibility of emigrating to higher wage countries stimulates individuals to invest in higher education in anticipation of bigger returns. What is the evidence that this hypothesis is supported by experience? If the hypothesis is valid is there an "optimal level of emigration" that stimulates the pursuit of higher education in developing countries?

Diaspora investments. As high income earners highly skilled workers should have higher savings rates and may even be investors themselves. Because of this some Governments have launched programmes like contributing *matching* grants to encourage their nationals abroad to invest more in their home countries and communities. On the other hand they are also likely to become permanent residents in countries where they are employed. Under what conditions are they more likely to invest?

Technology and knowledge transfer. Backward linkages to countries of origin can increase the available knowledge and technology that boost productivity. Have source countries actually benefited from such knowledge transfers? Does transfer involve permanent returns?

- Migration and Society -

Quale protezione per i migranti?

Politiche migratorie e diritti umani

Graziano Battistella, SIMI
Scalabrini International Migration Institute (Rome)

I giornali riportano spesso notizie che riguardano gli immigrati. Ma si tratta quasi sempre di notizie che riguardano il rapporto tra migrazione e legalità. Infatti, o riguardano immigrati che arrivano per vie irregolari o sono presenti senza la necessaria autorizzazione; o riguardano immigrati che sono vittime di illegalità da parte di datori di lavoro o di organizzazioni criminali; oppure riguardano immigrati coinvolti loro stessi nel crimine. Il tutto contribuisce a creare uno stretto legame tra immigrazione e legalità, che porta inevitabilmente al legame tra immigrazione e sicurezza. Ma la sicurezza di chi? Non primariamente la sicurezza degli immigrati, quanto piuttosto la sicurezza dello Stato e dei cittadini contro gli immigrati. Ma allora, quale protezione può essere offerta agli immigrati stessi?

Per contribuire alla risposta a questa domanda, in questa relazione mi propongo di svolgere quattro punti. Nel primo punto presenterò alcune considerazioni sulle politiche migratorie, evidenziando come siano politiche tese soprattutto ad assicurare la protezione contro i migranti, piuttosto che dei migranti stessi.

Nel secondo punto suggerisco che venga utilizzato l'approccio dei diritti umani come base per politiche migratorie. Il discorso dei diritti umani presenta però varie ambiguità, tra cui quella di una ampia adesione a livello di principi ma scarsa adesione a livello di strumenti, e quindi di limitata efficacia nell'assicurare protezione. Il migrante stesso si trova a negoziare tra ammissione e protezione.

Diventa allora necessario esaminare la base etica delle politiche migratorie, che consiste nel perseguire anzitutto la sicurezza dello Stato e della società, piuttosto che la sicurezza umana di tutti. Non ci si potrà allora aspettare dalle politiche migratorie quella protezione di cui i migranti hanno bisogno.

In questo contesto rimane quindi necessario il contributo della società civile per contribuire alla protezione dei migranti.

1. I limiti delle politiche migratorie

La circolazione delle persone è generalmente libera all'interno di uno stato, ma è regolamentata nel passaggio da uno stato a un altro. Questa regolamentazione è diversificata a seconda della provenienza e dello scopo del movimento. E' abbastanza liberalizzata quando si tratta di ingresso per turismo (tuttavia, a seconda dello stato di provenienza e dello stato di arrivo vi può essere la mancanza di qualsiasi procedura formale previa oppure la necessità di ottenere previamente un visto); è invece piuttosto rigida quando si tratta di ingresso per motivi di lavoro o di residenza. Anzi, l'ammissione per motivo di residenza è generalmente concessa soltanto da quattro paesi al mondo (USA; Canada, Australia e Nuova Zelanda). L'ammissione per motivi di lavoro è variamente regolamentata, sia per il tipo di documentazione previa che occorre ottenere, che per il tipo di occupazione che si può svolgere, come per la durata della permanenza e la possibilità o meno di stabilirsi sul territorio con la famiglia. A questo riguardo si possono ipotizzare tre grandi modelli di politica migratoria: il modello dell'immigrazione permanente, dove l'immigrato è ammesso già dall'inizio come residente e ha la possibilità di svolgere un'ampia gamma di occupazioni; il modello dell'immigrazione a lungo termine, dove l'immigrato, una volta ammesso, può successivamente rinnovare il proprio permesso di soggiorno, fino ad ottenere una carta di soggiorno che gli permette di rimanere indefinitamente sul territorio ed essere protetto contro la possibilità di espulsione; e il modello dell'immigrazione strettamente temporanea, in genere legata a un contratto di lavoro che non supera la durata dei due anni e che può essere rinnovato, ma previo ritorno in patria, e che non dà adito al diritto di permanenza a lungo termine o allo stabilirsi sul territorio con la famiglia. Anche se i modelli di

politica migratoria sono prevalenti nell'una o nell'altra area geografica, sono anche compresenti in tutte le aree, però con accentuazioni diverse. Pertanto, il primo modello è praticato soprattutto dai sunnominati quattro paesi; il secondo modello è praticato soprattutto in Europa e il terzo modello soprattutto in Asia.

Questi modelli si riferiscono soprattutto alle politiche di ammissione e di integrazione, e pertanto alle politiche dei paesi di destinazione. Nonostante la distinzione abbia perso di importanza, soprattutto se considerata sotto la prospettiva delle politiche migratorie, dal momento che ogni paese ha una politica per regolare l'ingresso degli stranieri, tuttavia conserva la sua validità dal momento che sono soprattutto le politiche di immigrazione ad avere un impatto sull'andamento dei flussi. Infatti, sono pochi i paesi ad avere una politica di emigrazione. Nelle sue due forme più eclatanti (la proibizione all'espatrio – rendendo difficile l'ottenimento del passaporto – o l'incoraggiamento all'espatrio – facilitando il trasferimento all'estero dei propri cittadini) ha anche una certa efficacia, ma è poco praticata. In genere, però, la politica del paese di origine ha un impatto limitato sulla condizione dei migranti all'estero, perché ogni paese esercita una giurisdizione soltanto sul proprio territorio.

Quando si esaminano le politiche migratorie si deve costatare in genere che non si tratta del miglior esempio di politiche pubbliche in quanto ad efficacia. Infatti, spesso non sono disegnate per una gestione adeguata di un problema così complesso come le migrazioni ma per ottenere vantaggi politici sotto la pressione dell'opinione pubblica; tendono a rispondere a obiettivi di breve termine, mentre trascurano l'impatto di lungo termine che le migrazioni hanno; si focalizzano sul controllo e trascurano l'integrazione; anche se disegnate per gestire un fenomeno tipicamente multilaterale, sono stabilite sulla base di rigorosi interessi nazionali.

In una recente analisi delle politiche migratorie di 11 tra i paesi di immigrazione più rilevanti gli autori (Cornelius and Tsuda 2004) hanno ribadito le ipotesi di un simile precedente studio, e cioè la “*gap hypothesis*”, vale a dire la distanza tra le politiche e i risultati, e la “*convergence hypothesis*”, vale a dire la crescente convergenza in questi paesi delle politiche di controllo adottate, delle politiche di integrazione e dell'attitudine dell'opinione pubblica verso le migrazioni.

In particolare, la differenza tra politiche e risultati è attribuita a politiche che sono difettose perché producono conseguenze non volute (la permanenza degli immigrati temporanei, apprensioni alla frontiera che spingono verso ingressi più pericolosi, incapacità di controllare il comportamento dei datori di lavoro); oppure che non possono competere con macro tendenze economiche (come la disparità demografica e di sviluppo tra paesi); o trovano l'opposizione di gruppi di interesse (tanto quelli dei datori di lavoro o dei reclutatori quanto quelli delle ONG organizzate per la difesa dei migranti); oppure, come detto sopra, perché si tratta di politiche con scopi ambigui rispetto a quelli dichiarati.

La domanda su come mai gli stati insistano con politiche inefficaci sembra quindi logica e la risposta degli autori è che i Paesi, che pur avrebbero i mezzi per un controllo più efficace, sono limitati nella loro azione dagli svariati gruppi di interesse che invece assicurano che l'immigrazione continui e si espanda (Cornelius and Tsuda 2004:42). Anzi, la tendenza ad agire sulla riduzione dei benefici per gli immigrati come misura di controllo dell'immigrazione sembra crescere. Va interpretata in questo senso la legislazione statunitense del 1996 (*Personal Responsibility, Work Opportunity and Medicaid Restructuring Act of 1996*) anche se poi in parte corretta, come pure le restrizioni introdotte nella normativa italiana dalla legge 189/2002 (la cosiddetta Bossi-Fini). Tuttavia, anche questa tendenza non sortirà gli effetti desiderati, dal momento che non sono la protezione o i benefici sociali ad attirare gli immigrati, quanto piuttosto altri fattori, primo fra tutti la possibilità di aumentare i propri guadagni.

Nell'analisi delle politiche migratorie odierne, al di là degli obiettivi complessi e a volte contraddittori di queste politiche che svolgono contemporaneamente una funzione di inclusione, ammettendo lavoratori stranieri sul proprio territorio, ma anche di esclusione, limitando in vario modo la loro possibilità di inserimento, sembra necessario considerare il ruolo che gioca l'aspetto della sicurezza. Questo ruolo non era così prominente in passato. Infatti, l'analisi del legame tra migrazioni e sicurezza comincia a diventare rilevante in Europa a partire dagli anni '80, come conseguenza del mutamento delle politiche migratorie negli anni '70 e il progressivo stabilirsi in modo permanente della popolazione immigrata, che prima si pensava sarebbe ritornata al paese di origine. I legami degli immigrati magrebini in Francia o dei turchi in Germania con frange a volte sovversive nel paese di origine portò in primo piano il discorso sicurezza (Miller 2004).

Weiner (1992) ha utilizzato l'approccio al tema della sicurezza per indicare la necessità di superare l'analisi delle migrazioni sotto la prospettiva quasi esclusiva dell'economia politica, in quanto tralasciava il ruolo dello

Stato. E nel comprendere l'atteggiamento dello Stato, suggeriva che più spesso di quanto non si pensasse contavano i fattori di sicurezza e stabilità, piuttosto che quelli economici. Utilizzando esempi soprattutto dal contesto asiatico, indicava in quali modi i migranti potessero essere considerati una minaccia per lo Stato.

Lo stesso tema veniva affrontato negli Stati Uniti negli anni '90, dopo l'attentato al World Trade Center e naturalmente esplose dopo l'11 settembre 2001. L'effetto più evidente di questo cambiamento di prospettiva si è cristallizzato nella ricollocazione della gestione dell'immigrazione all'interno di un nuovo ministero, il Department of Homeland Security, che fa capire come l'immigrazione venga vista anzitutto come un problema di sicurezza.

In Europa, con la tendenza alla progressiva inclusione di nuovi stati membri, si affermava il bisogno di assicurare "uno spazio di libertà, sicurezza e giustizia". Alla maggiore libertà all'interno degli Stati membri doveva corrispondere uno sforzo comune per assicurare la sicurezza, vista soprattutto come una preoccupazione verso l'esterno. Nell'immaginazione popolare questo venne immediatamente interpretato come la costruzione di una "fortezza Europa". Libro verde

L'aspetto interessante, come ha acutamente osservato Bauman (2005), è che la domanda che lo Stato fornisca più sicurezza cresce in un contesto di progressivo liberismo economico tipico del tempo della globalizzazione. Ma il liberismo economico è basato su uno stato che progressivamente cede le proprie funzioni al mercato. E così, allo stesso tempo che si domanda meno stato, e pertanto meno intervento anche per assicurare maggiore equità tra le persone, si chiede più stato, nella sua funzione di fornitore di sicurezza, individuata come protezione dagli estranei, dagli immigrati. Mentre diminuiscono le spese per la sicurezza sociale, crescono le spese per la sicurezza delle frontiere. Si passa "da un modello di comunità inclusiva, ispirato allo «Stato sociale», a uno Stato esclusivo, ispirato alla «giustizia penale»" (Bauman 2005, 84).

Le iniziative più appariscenti a questo riguardo hanno interessato il modo di fermare l'immigrazione irregolare, soprattutto via mare, dai paesi del Mediterraneo. L'Italia ha stabilito accordi con vari paesi, come l'Albania, il Marocco e la Tunisia, concedendo una quota annuale di visti di ingresso in cambio della collaborazione contro l'immigrazione irregolare. Questo tipo di iniziative ha funzionato abbastanza, ma quando la Libia è diventato il maggior paese di transito degli irregolari, sono state ventilate iniziative diverse, come la costruzione in Libia di centri di raccolta e rimpatrio di immigrati provenienti da altri paesi dell'Africa. L'idea, prima suggerita dall'Inghilterra, è stata poi sostenuta in agosto dai ministri dell'interno tedesco e italiano, ma ha suscitato vivaci reazioni, ed è stata abbandonata (MNS 2004). La cooperazione della Libia è stata poi ottenuta togliendo l'embargo alla vendita di armi a questo paese. In genere, però, si nota come l'esempio della "Pacific Solution" adottata dall'Australia per fermare l'arrivo di richiedenti asilo non sia rimasto senza seguito. Non solo, ma lo Stato non si trova in grado di dare la sicurezza richiesta in tempi di liberalismo e globalizzazione e quindi delega le proprie funzioni alla cooperazione internazionale, alle autorità locali e ad attori non-statali (Lahav 2003:103).

Inoltre, nell'enfatizzare la sicurezza come problema che concerne i non-appartenenti, gli immigrati, lo Stato assume una condotta difficilmente realizzabile, perché si mette in rotta di collisione col mercato. Infatti, allo stesso tempo che viene lasciata al mercato la possibilità di far crescere la domanda per il lavoro immigrato si rende difficile l'ingresso degli immigrati e precaria la loro condizione. Si tratta di un esempio dell'incoerenza delle politiche migratorie, che evidenzia la loro inefficacia.

In realtà, quando si pone il problema della sicurezza come problema di protezione contro gli estranei, occorre fare una distinzione tra immigrazione e mobilità umana. Soltanto da un punto di vista numerico, le sproporzioni sono enormi e gli immigrati sono solo una piccola frazione della popolazione che ogni attraversa le frontiere. Nel 2001, prima dell'11 settembre erano entrati negli Stati Uniti attraverso un ingresso regolare circa 500 milioni di persone (Koslowski 2004).

Ma al di là della sicurezza dello Stato, il tema è stato sviluppato in Europa in una accezione, nuova, quella della sicurezza della società. Si tratta della posizione di Ole Weaver, per cui la sicurezza riguarda "la conservabilità nel tempo, all'interno di condizioni accettabili sul piano della evoluzione, dei modelli tradizionali di uso del linguaggio, cultura, associazione, dell'identità e costume religiosi e nazionali".¹ Huntington (2005, 218) era rapido a dedurre che "nel mondo contemporaneo, la più grande minaccia alla sicurezza sociale delle nazioni viene dall'immigrazione".

In questo approccio si continua a tralasciare l'altro aspetto del problema. E la sicurezza per gli immigrati? Si tratta di spostare l'accento dalla preoccupazione per la sicurezza dello stato o della società alla preoccupazione per la sicurezza umana. Il concetto di sicurezza umana è stato definito dalla *Commission on Human Security (CHS)* delle Nazioni Unite come la protezione delle libertà vitali: la libertà dall'indigenza e dalla paura e la libertà di agire a proprio favore. Questo richiede due strategie: protezione e *empowerment*. Inoltre, aggiunge che il rispetto dei diritti umani è al centro della sicurezza umana.²

Il rapporto della CHS considera in modo specifico il bisogno di protezione e di *empowerment* dei migranti. In particolare, costata che manca una strutturazione internazionale concordata sulla protezione dei migranti. La stessa carenza era stata notata anche dalla *World Commission on the Social Dimension of Globalization* (2004, §428), che aveva detto: “*A major gap in the current institutional structure for the global economy is the absence of a multilateral framework for governing the cross-border movement of people*”.

Berne Initiative e la *Global Commission on International Migration* (che non ha ancora concluso i suoi lavori). Ma, come nota il rapporto, (CHS 2003, 47) “*Common to these initiatives is coordinating restrictive policies at the highest possible level, while agreeing to protect migrants at the lowest possible level. From a human security perspective, managing migration has to go beyond coordinating restrictive policies among states.*” E' necessario, invece, “*a careful balance between national sovereignty, security and development needs on the one hand and the human security of people on the other*” (CHS 2003, 47).

Le serie deficienze che le politiche migratorie presentano per quanto riguarda assicurare la sicurezza umana dei migranti richiedono un approccio diverso. Quelle deficienze sono state brevemente elencate in precedenza, ma possono essere ulteriormente riassunte nell'impatto escludente che queste politiche hanno. Infatti, dal momento che sono costruite sul principio della stratificazione dei diritti in base al tipo di status, finiscono col produrre situazioni di esclusione economica, sociale, culturale e politica. Al fondo, non vi è la preoccupazione per assicurare la sicurezza umana dei migranti, ma per ottenere quanto più è possibile dai migranti stessi dando in cambio il minimo necessario. Si tratta però di una impostazione miope, che finisce per creare la ricerca di irregolarità e spiega la limitata efficacia delle politiche migratorie. Come nota Bauman “*Tagliare e restringere la libertà degli esclusi non aggiunge nulla alla libertà di chi è libero... La libertà di chi è libero richiede, per così dire, la libertà di tutti*” (1999, 19). Politiche migratorie che diano sicurezza umana ai migranti devono essere basate sul rispetto per i diritti umani.

2. I diritti umani dei migranti

Quando si esamina il problema del riconoscimento e della protezione dei diritti umani dei migranti si deve anzitutto constatare che lo Stato, che pure agisce autonomamente nel determinare la propria politica migratoria, non ha una libertà illimitata in questa regolamentazione. “*There is, in fact, a fairly detailed – even if not comprehensive – set of legal rules, multilateral conventions and bilateral agreements that constrain and channel state authority over migration*” (Aleinikoff and Chetail 2003:11).

La sorpresa, se così si può parlare, riguarda il basso livello di ratifica degli strumenti disponibili. Solo per accennare alle convenzioni internazionali più importanti, risulta che la Convenzione 97 dell'ILO è stata ratificata da 42 paesi, la Convenzione 143 da 18 e la Convenzione per la protezione dei diritti di tutti i migranti e le loro famiglie da 29.

Una breve analisi dell'adesione a questi strumenti internazionali fa risaltare subito alcune osservazioni:

- i maggiori paesi di immigrazioni dimostrano riluttanza a legarsi a normative internazionali nella gestione di questo fenomeno, che invece è sempre stato utilizzato in funzione della flessibilità del mercato del lavoro;
- la tendenza a ricorrere a strumenti internazionali per un accordo tra governi sulla gestione delle migrazioni è in fase calante. Infatti, negli ultimi vent'anni sono molto poche le nuove ratifiche alle Convenzioni dell'ILO e anche la MWC ha dovuto attendere oltre 10 anni prima di entrare in vigore;
- nessuno dei maggiori paesi di immigrazione ha ratificato alcuno degli strumenti internazionali. Probabilmente questo deriva dal tipo di sistema migratorio prevalente, orientato all'ammissione di immigrati, piuttosto che di lavoratori migranti. Tuttavia, anche paesi come Stati Uniti e Australia ammettono immigrati temporanei e le convenzioni dell'ILO non presentano alcuna distinzione tra immigrati e lavoratori migranti. Quanto poi alla questione se la MWC si applichi anche agli immigrati, il dibattito non è arrivato a conclusioni definitive;

- al di là dell'assenza dei maggiori paesi di immigrazione, la MWC manca dell'adesione di qualsiasi importante paese di destinazione. Questo comporta che per la maggioranza dei migranti la convenzione, che pure è in vigore, non abbia un impatto effettivo.

Mentre queste osservazioni sulla scarsa adesione da parte dei governi agli strumenti internazionali di protezione dei migranti gettano subito un'ombra sull'impatto che il discorso del riconoscimento dei diritti può avere, è giusto presentare anche osservazioni di natura più positiva. Anzitutto, va osservato che il numero dei paesi che hanno aderito almeno ad una convenzione è di 68, circa un terzo dei paesi del mondo. Da una prevalenza iniziale di paesi europei, che hanno ratificato la convenzione 97 negli anni 50 e 60, quando l'emigrazione era soprattutto una preoccupazione per l'Europa, ultimamente le adesioni sono soprattutto dei paesi latino americani e africani. L'Asia come continente non ha mai dimostrato una grande passione per gli strumenti internazionali. Nei 68 paesi vi è in totale una popolazione di circa 43 milioni di migranti. In particolare, la Convenzione 97 si applica a circa 35 milioni di immigrati, la 143 a 8,2 milioni e la MWC a 8,6 milioni. L'impatto di questi strumenti, se pur limitato a livello internazionale, può essere significativo a livello di alcune aree. Penso in particolare all'America Latina, dove l'adesione alla MWC sembra farsi cospicua, se si eccettua la significativa assenza di due paesi maggiori, come il Brasile e l'Argentina. Va anche ricordato che la mancanza di adesione dei maggiori paesi di immigrazione non significa mancanza di protezione per gli immigrati. Infatti, l'Unione Europea, gli Stati Uniti, il Canada e l'Australia hanno un esteso sistema di legislazione nazionale o regionale in funzione.

A questo proposito, occorre inoltre ricordare che la legislazione internazionale che ha attinenza con la condizione dei migranti si estende a molti altri strumenti. Infatti, gli *standards* dell'ILO sui lavoratori si applicano in genere anche ai migranti. Di particolare rilevanza è la Convenzione 181 sulle agenzie di reclutamento, ratificata da 17 paesi, che prevede come il reclutamento sia normalmente senza costi per il migrante (anche se la pratica è nella maggior parte dei casi diversa). Inoltre, vanno ricordati i due protocolli della Convenzione contro il crimine organizzato transnazionale, uno sul traffico e l'altro sul contrabbando dei migranti.³

Soprattutto, vanno ricordati gli strumenti che la comunità internazionale si è data sui diritti umani, e che si applicano in genere anche ai migranti, a meno che non venga precisata la nazionalità come criterio di esclusione. Se l'adesione alle convenzioni che riguardano gli immigrati è limitata, l'adesione agli strumenti dei diritti umani è molto più ampia, e quindi i migranti devono poter contare su questo rispetto anche se fuori dal proprio paese.

Se si mette l'approccio umanitario come fondamento delle politiche migratorie, si possono dedurre differenze significative. Anzitutto, la priorità diventa il rispetto della dignità dei migranti. Questo vuol dire che le condizioni di vita e di lavoro vengono esaminate in vista di assicurare questo rispetto e che lo Stato diventa un attore interessato nelle relazioni tra datore di lavoro e immigrato, bilanciando una situazione di iniqua distribuzione di potere. In secondo luogo, il migrante viene riconosciuto come persona, non soltanto come forza lavoro, e quindi gli ostacoli al mantenimento delle dimensioni familiari, civili, spirituali e religiose vengono tolti. E poi lo stato riconosce i limiti del proprio potere e quindi gli obblighi verso gli immigrati, anche se irregolari. Soprattutto, una politica fondata sul rispetto dei diritti umani porta a concludere che, una volta ammessi, i migranti appartengono. Il riconoscimento a causa dell'esclusione, che è la ragione per cui i migranti sono riconosciuti, viene sostituito dal riconoscimento a causa dei diritti che il migrante ha.

Ma il discorso dei diritti umani presenta molti limiti riguardo all'efficacia nell'assicurare protezione. Alcuni di questi limiti sono di natura generale. E' difficile garantire i diritti sociali, economici e culturali; la preoccupazione per i diritti lascia spesso inalterato il sistema che genera abusi; i diritti umani sono utilizzati in modo ideologico, per avere altri vantaggi; sembra che anche i diritti umani, che pure sono uguali per tutti, vengano riconosciuti a chi ha già protezione, piuttosto che alle vittime. Altri limiti sono legati alla situazione stessa dei migranti. Per esempio, la difficoltà dei migranti di accedere al sistema di protezione.

In modo ancora più specifico, i diritti umani hanno poca forza quando si esaminano i tre aspetti in cui le politiche gestiscono l'immigrazione, cioè l'ammissione, la selezione e l'integrazione. Per quanto riguarda l'ammissione e la selezione dei migranti, le convenzioni umanitarie dicono espressamente che si tratta di terreno riservato alla sovranità dello stato (MWC 79). L'unico elemento per cui i diritti umani possono essere rilevante è che i criteri di ammissione e selezione non siano applicati in modo discriminatorio. Nel settore dell'integrazione i diritti umani giocano un ruolo maggiore, ma il criterio di base che regola l'integrazione è la durata della permanenza. Quanto più lunga è questa durata, tanto più sostanzioso è il pacchetto di diritti che uno Stato è disponibile a riconoscere.

Il limite definitivo dei diritti umani sta però nella loro scarsa applicazione. Il numero limitato di adesioni da parte degli Stati, illustrato precedentemente, è l'aspetto più eclatante della mancanza di applicazione. Ma vi è un problema più sottile e consiste nel fatto che i diritti umani, che spesso sono protezione contro lo Stato, hanno bisogno dello Stato per essere garantiti. Questo problema è particolarmente grave nel caso dei diritti umani dei migranti irregolari. Per definizione, essi sono presenti nello Stato, ma sono esclusi dallo Stato. Mentre i diritti umani hanno la loro origine e ragion d'essere nel semplice essere umani, membri della famiglia umana, senza altre connotazioni, hanno bisogno dell'appartenenza a qualcosa d'altro, allo Stato, per essere esercitati.

Si crea, a questo punto, spesso nel migrante irregolare vittima di qualche abuso il problema della contrattazione. Se il migrante si appella allo Stato per avere giustizia, la potrà anche ricevere ma viene rimpatriato. Anzi, spesso viene rimpatriato prima di ricevere giustizia, rendendo quindi impossibile il perseguire le proprie ragioni. Se rinuncia ad appellarsi, deve accettare di essere sfruttato. In ogni caso, si tratta di una condizione perdente.

Questa problematica comporta delle conseguenze per il movimento stesso dei diritti umani. Infatti, il perseguire l'affermazione e l'espansione dei diritti umani come base per politiche rispettose della dignità delle persone significa perseguire un'ottica universale, dal momento che i diritti umani appartengono alla persona, non sono concessi, ma riconosciuti dallo Stato, e quindi vanno applicati in ogni Stato. Il discorso dei diritti umani, alla fin fine, erode i poteri dello Stato. Ma in tal modo, erode la base stessa per la propria attuazione, perché è solo lo Stato che può garantire la protezione dei diritti. Si pone pertanto il problema, non solo per il migrante ma anche per il movimento di protezione dei migranti, se convenga affermare in pienezza i diritti umani o se occorra scendere a compromessi.

Il discorso finisce col diventare un discorso etico. Quale è la base etica delle politiche migratorie?

3. L'etica delle politiche migratorie

La valutazione etica delle politiche migratorie si è concentrata in larga parte sul tema dell'ammissione degli immigrati. Quali sono i principi etici che devono guidare la politica di ammissione? Ridotto alla sua essenza, il tema è diventato se lo stato abbia o no il diritto di limitare l'ingresso sul proprio territorio, oppure, visto in altri termini, se le persone abbiano o no il diritto alla libera circolazione nel mondo.

Come è noto, la normativa e la pratica internazionali danno allo Stato la piena facoltà di limitare l'ingresso degli stranieri sul proprio territorio. In tempi come questi, dove il tema della sicurezza è diventato così prominente, parlare di libera circolazione attraverso le frontiere suona come pura utopia. Eppure il tema non scompare, e viene ripreso di tanto in tanto, recentemente per iniziativa dell'Unesco.

La discussione vede in genere il campo diviso in due schieramenti. Da un lato i realisti, che sostengono come il diritto a immigrare non sia un diritto, e infatti non è riconosciuto in nessun ordinamento. Il mondo è composto da stati-nazione, e il dovere di ogni stato è anzitutto verso i propri cittadini. Gli stranieri possono essere ammessi sul territorio, ma in tanto in quanto questo è vantaggioso per lo Stato che ammette, e cioè per i suoi cittadini. L'unica incrinatura a questo principio è costituita dal dovere, largamente accettato dalla comunità internazionale, di non rimandare indietro uno che sia entrato nel territorio per domandare asilo politico quando sia motivato da una fondata paura di persecuzione.

Dall'altro lato si collocano i liberali, che partono dall'idea dell'uguale valore morale di tutte le persone, indipendentemente dal paese di nascita loro o dei loro genitori. Dal momento che le grandi differenze economiche e sociali tra gli stati sono una ingiustizia, frutto non tanto della natura delle cose, ma di altri fattori, tra cui anche le ingiuste relazioni tra nazioni, le persone devono avere il diritto di cercare opportunità diverse altrove. La libera circolazione delle persone è una questione di giustizia distributiva e le responsabilità morali per il bene della comunità nazionale non possono esaurirsi all'interno della comunità nazionale, perché la prima responsabilità è verso la famiglia umana.

E' stato osservato come entrambe le prospettive abbiano delle carenze (Carens 1996). La posizione realista tende a giustificare lo status quo e a lasciare immutate situazioni ingiuste. La posizione idealista tende a richiedere cambiamenti radicali, un nuovo ordine mondiale, ma senza spiegare come farlo e quindi con scarsa utilità pratica.

Se la questione, ridotta alla sua essenza, finisce con l'essere una questione sui massimi principi, che in ogni

caso non modifica la normativa e la pratica internazionali – è da notare che anche i paesi prevalentemente di origine dei migranti hanno una politica restrittiva per quanto riguarda l'ingresso degli stranieri sul loro territorio – nella pratica corrente le politiche migratorie si situano tra i due estremi e implicano la minore o maggiore chiusura all'ingresso di migranti. L'approccio etico utilizzato per giudicare queste politiche è in genere quello consequenzialista. Un esempio di simile analisi è dato in un recente articolo di Ruhs e Chang. Dopo avere valutato le politiche migratorie sulla base dei diritti concessi ai migranti e i tipi di conseguenze che generano, hanno concluso che la maggioranza delle attuali politiche sono basate su un riconoscimento relativamente basso della posizione morale degli immigrati e su un peso relativamente alto assegnato all'efficienza economica e alla identità nazionale (Ruhs e Chang 2004, 94). La loro conclusione è che vanno rigettate sia le politiche che limitano severamente i diritti dei migranti come anche le politiche che concedono troppi diritti ai migranti. Infatti, queste ultime politiche non sarebbero nell'interesse dei migranti, perché porterebbero alla conseguenza che, per non dare loro troppi diritti, gli stati finirebbero per ridurre l'immigrazione.

Naturalmente, l'approccio consequenzialista presenta i soliti problemi. Se un'azione deve essere giudicata solo dalle azioni, da dove vengono fatti derivare i criteri per giudicare questa azione? Ma va anche rigettata l'impostazione che mette lo sviluppo umano e i diritti umani in conflitto. I diritti umani non dovrebbero essere incluso in un calcolo di costi e benefici. Sono un pre-requisito dell'umanità della vita. Gli Stati dovrebbero concordare sui principi che non sono negoziabili e costruire le politiche migratorie di conseguenza.

In realtà, rimangono seri ostacoli ad agire in questa direzione. Nonostante qualche segnale contrario, la politica migratoria rimane saldamente una azione unilaterale di ogni singolo stato. Allo stesso tempo in cui i governi riconoscono che i migranti sono una categoria resa vulnerabile dalla condizione stessa di migrante e quindi bisognosa di protezione, e che questa protezione per essere efficace deve essere il risultato di accordi multilaterali, si tengono lontani dal legarsi agli strumenti multilaterali di protezione che già esistono. Come dimostrato anche nella Conferenza Internazionale del Lavoro del 2004, la proposta per una inquadatura multilaterale del problema è passata solo dopo che è stato precisato che si trattava di qualcosa di non vincolante (ILC 2004, §21).

Pertanto, mentre da un lato la via per una migliore gestione delle migrazioni richiede che ci si orienti verso un regime internazionale delle migrazioni, la tendenza rimane quella di usare la politica migratoria come l'ultimo bastione per l'affermazione della sovranità nazionale. In fin dei conti, finché gli stati di destinazione hanno una riserva abbondante di forza lavoro straniera, particolarmente a basso costo, avranno pochi incentivi a diventare membri di un regime migratorio. I benefici economici derivanti dall'appartenenza a questo regime non compenserebbero i costi non economici che l'accresciuta immigrazione produrrebbe sulla sicurezza, la società e la cultura (Koslowski 2004:3). Stranamente, potrebbe essere proprio la preoccupazione per la sicurezza dello Stato a spingere verso un regime internazionale, ma non sarebbe un regime preoccupato della protezione dei migranti. E' l'interesse nazionale o la sicurezza dello Stato, piuttosto che la sicurezza umana, il principio etico che guida le politiche migratorie.

4. Il ruolo della società civile

In questa realtà, che coinvolge aspetti macro, come le politiche dello stato e le relazioni internazionali, che tocca la vita delle comunità nazionali e aspetti complessi come l'inserimento lavorativo, sociale e religioso, la partecipazione politica e il dialogo interculturale, e soprattutto lavoratori stranieri resi vulnerabili dalla loro situazione di estraneità e di bisogno, cosa è possibile fare per la società civile, e in particolare per gruppi religiosi?

Il primo settore di coinvolgimento riguarda la protezione attraverso assistenza diretta. Si tratta del modo tradizionale di lavorare con chi è nel bisogno, ma è una modalità di cui ci sarà sempre bisogno. La cruda prospettiva di Bauman vede il nostro mondo come una costante produzione di rifiuti. Un tempo le colonie hanno funzionato come discarica, ma ora le discariche sono sature. Progressivamente è cresciuta la componente temporanea dell'emigrazione, per non dover gestire a lungo termine gli esuberanti. Questo ha spostato la creazione delle discariche all'interno delle società stesse, nelle periferie urbane da cui non c'è uscita. "I migranti per motivi economici sono un prodotto collaterale della modernizzazione economica" (Bauman 2005, 74), un prodotto globale per cui però non ci sono soluzioni globali. E quindi sono sempre necessarie delle risposte locali, che si oppongano alla riduzione delle persone a rifiuti. In questo i religiosi hanno una lunga tradizione e offrono una varietà di forme per continuarla, centrate in genere sul concetto di accoglienza, che è esattamente l'opposto di quello di esclusione, che genera gli esuberanti.

Una seconda area di intervento riguarda l'assistenza legale o paralegale, che ha sempre accompagnato l'azione

con i migranti. Sotto questo aspetto, possono diventare utili i contatti che i religiosi hanno per altre attività svolte in altri settori del sociale, anche se spesso si può fare solo azione di riferimento, indicando organizzazioni meglio attrezzate che possono aiutare.

Un'altra area in cui i religiosi hanno una lunga tradizione è quella della formazione. Non si tratta tanto di istruzione formale, quanto di iniziative di coscientizzazione dei migranti sui loro diritti. Come già accenna la CHS, la sicurezza umana si raggiunge attraverso l'*empowerment*, e questo comincia dalla coscienza dei propri diritti.

Ma un lavoro di formazione e coscientizzazione va fatto anche verso la comunità locale, perché diventi capace di accoglienza e di dialogo. Il rifiuto dell'altro è spesso motivato dalla scarsa conoscenza dell'altro. I religiosi possono creare le occasioni per l'incontro e per il dialogo.

Diventa necessario nell'azione con i migranti sapersi coordinare, non solo per aumentare l'efficacia nel servizio che viene offerto, ma anche per poter raggiungere gli altri attori nel processo: i politici, i datori di lavoro, gli intermediari. Come è stato bene espresso nel *Human Development Report* del 2003 (UNDP 2003, 145), ciò di cui c'è bisogno non è la carità, ma la politica. Vi sono molte iniziative in atto a favore dei migranti, ma spesso vi è poca coordinazione per un'azione più efficace.

In fin dei conti, la battaglia per la protezione dei migranti è una battaglia per più sicurezza umana dei migranti, piuttosto che più sicurezza contro i migranti. Ma le politiche migratorie, che pure hanno l'obiettivo di gestire l'inclusione dei lavoratori stranieri, sono spesso basate su una logica di esclusione. Infatti, molti che vorrebbero immigrare non sono ammessi; molti di coloro che sono ammessi non possono inserirsi e rimanere; molti di coloro che rimangono non possono partecipare. Dunque, la battaglia per maggior protezione è anche battaglia per maggior partecipazione, perché, come è stato ben detto nel rapporto dell'ILO, "*Rather than simply trying to manage people, a better approach is to involve them in the making of policies that affect them*" (ILO 2004:127).

Riferimenti bibliografici

- ALEINIKOFF A.T. - CHETAIL V. (eds.), *Migration and International Legal Norms*, T.M.C. Asser Press, The Hague 2003.
 - BAUMAN Z., *Vite di scarto*, Editori Laterza, Bari 2005.
 - ID., *La società dell'incertezza*, Società editrice il Mulino, Bologna 1999.
 - CARENS J.H., «Realistic and Idealistic Approaches to the Ethics of Migration», *International Migration Review* 30 (1996) 156-170.
 - COMMISSION ON HUMAN SECURITY, *Human Security Now*, United Nations, New York 2003.
 - CORNELIUS W. A. – TSUDA T., «Controlling Immigration: The Limits of Government Intervention» in W.A. Cornelius et al. (eds.), *Controlling Immigration: A Global Perspective*, Stanford University Press, Stanford, CA 2004.
 - HUNTINGTON S.P., *La nuova America. Le sfide della società multiculturale*, Garzanti, Milano 2005.
 - INTERNATIONAL LABOUR CONFERENCE (ILC), *Report of the Committee on Migrant Workers. Conclusions on a fair deal for migrant workers in a global economy*, 92nd session, Geneva 2004.
 - INTERNATIONAL LABOR OFFICE (ILO), *Towards a Fair Deal for Migrant Workers in the Global Economy*. ILO, Geneva 2004.
 - KOSLOWSKI R., «Possible Steps towards an International Regime for Mobility and Security» Global Commission on International Migration, *Global Migration Perspectives* N. 8, 2004.
 - LAHAV G., «Migration and Security: The Role of Non-state actors and Civil Liberties in Liberal Democracies», in United Nations Department of Economic and Social Affairs, Population Division, *Second Coordinating Meeting on International Migration*, 15-16 October, 2003.
Migration News Sheet, September 2004.
 - MILLER M., «Security for Whom?», paper presented at *Migration and Theology: An International Conference*, University of Notre Dame, 19-22 September 2004.
 - RUHS M. – CHANG, H.J., «The Ethics of Labor Immigration Policy», *International Organization* 58 (2004) 69-102.
 - UNITED NATIONS DEVELOPMENT PROGRAM (UNDP), *Human Development Report 2003*. New York: Oxford University Press, 2003.
 - WEINER M., «Security, Stability and International Migration» in *International Security* 17, 3 (1992-93) 91-126.
 - WORLD COMMISSION ON THE SOCIAL DIMENSION OF GLOBALIZATION, *A Fair Globalization. Creating opportunities for all*. Geneva, ILO 2004.
-

Note

¹ O. Weaver *et al.*, *Identity, Migration and the New Security Agenda in Europe*, Pinter, Londo 1993, p. 23, citato in S.P. Huntington (2005, 218).

² <http://www.humansecurity-chs.org/finalreport/outline.html>

³ The **Protocol to Prevent, Suppress, and Punish Trafficking in Persons, Especially Women and Children**, which entered into force on 25 December 2003 and has 76 States parties; and the **Protocol Against the Smuggling of Migrants by Land, Sea and Air**, which has entered into force on 28 January 2004 and has 64 States parties.

Tab. 1 - Ratifica delle Convenzioni sui migranti (30 aprile 2005)

Country	C. 97	C. 143	MWC	Country	C. 97	C. 143	MWC
Albania	X			Madagascar	X		
Algeria	X		X	Malawi	X		
Azerbaijan			X	Malaysia(Sabah)	X		
Bahamas	X			Mali			X
Barbados	X			Mauritius	X		
Belgium	X			Mexico			X
Belize	X			Morocco			X
Benin		X		Netherlands	X		
Bolivia			X	New Zealand	X		
Bosnia-Herzeg.	X	X	X	Nigeria	X		
Brazil	X			Norway	X	X	
Burkina Faso	X	X	X	Philippines			X
Cameroon	X	X		Portugal	X	X	
Cape Verde			X	Saint Lucia	X		
Chile			X	San Marino		X	
Colombia			X	Senegal			X
Cuba	X			Serbia/Mont.	X	X	
Cyprus	X	X		Seychelles			X
Dominica	X			Slovenia	X	X	
Ecuador	X		X	Spain	X		
Egypt			X	Sri Lanka			X
El Salvador			X	Sweden		X	
France		X		Tajikistan			X
Germany	X			Tanzania Zanz.	X		
Ghana			X	The f. Yugoslav			
Grenada	X			Rep. Macedonia	X	X	
Guatemala	X		X	Timur Est			X
Guinea		X	X	Togo		X	
Guyana	X			Trinid. & Tobago	X		
Israel	X			Turkey			X
Italy	X	X		Uganda		X	X
Jamaica	X			Un. Kingdom	X		
Kenya	X	X		Uruguay	X		X
Kyrgyzstan			X	Venezuela	X	X	
Libyan Arab Jamahiriya			X	Zambia	X		
				Totale	42	19	29

Women in Migration: The Other Half of the Journey

Maruja M.B. Asis

Scalabrini Migration Center (Quezon City, The Philippines)

We are living in what scholars have described as the “age of migration” (Castles and Miller, 2003) which, among other things, is marked by international migration becoming a truly global phenomenon. Almost all the world’s countries have been touched by international migration either as a source, transit or receiving area.

Women are important actors in the theatre of global migration: of the 175 million international migrants the world over, 49 per cent are women (U.N., 2005). While women have always moved, their migration was traditionally viewed as tied to male migration or family migration — that is, women migrate because of marriage, or to accompany or rejoin their male relatives who have gone ahead of them. Men’s migration, thus, has been privileged as autonomous and purposeful. New data shedding light on the growing participation of women in migration, particularly women migrating independently of their families, has led to a broader appreciation of women as migrants. Feminist and/or gender-sensitive scholarship further introduced a gender perspective as a reaction to gender-blind assumptions in mainstream perspectives. Theoretical approaches examining the causes of migration — neo-classical, dual labour market, dependency, new economics of labour migration, and migration networks/cumulative causation — were developed based on men’s experience, and taking men’s experience as the norm, they assume that the same processes hold true for women. Based on the notion that gender is a central organizing principle of social life, a gender perspective of migration does not accept as a given that women and men experience and are affected by migration in the same way. Other than exploring similarities or differences, a gender perspective of migration underscores how the *unequal* relations between women and men filter through the determinants, processes and consequences of migration.¹

This paper focuses on women in international migration to highlight their experience, particularly the conditions that render them more vulnerable compared to male migrants. The first part of the paper presents some basic data on women in migration describing the scale of female migration, the distribution of female migrants, and how women are migrating, including their role in migration-related decision-making. The second part of the paper provides an overview of the consequences of migration on women and their families. The final part of the paper outlines the challenges and issues suggested by the sociological reading of migration for the pastoral care of migrants in general, and the care of women migrants in particular. Since my work has been mostly in East and Southeast Asia, most of the discussion will be informed by migration experiences in these sub-regions.

Women in International Migration: An Overview

Scale and Distribution of Female Migration

Women’s increasing participation in international migration has been underway for the last 40 years (Zlotnik, 2003). Between 1960 and 2000, the share of women and girls in the population of international migrants increased from 47 per cent to 49 per cent (Table I). Migrants in general and female migrants in particular are not evenly distributed in the world’s regions, a pattern that speaks of migration as a selective process. In 2000, 63 per cent of international migrants were in the developed regions, up from 58 per cent in 1990. The developed regions also have a higher share of female migrants than the developing regions for the period 1960 to 2000. The gender distribution of international migrants reveals that women comprise at least half of the international migrants in all regions, except in Africa and Asia. More variations may be noted when sub-regions or specific

countries are considered. Similarly, varying gender distributions are also notable in the regions or countries of origin. For example, the feminization of labour migration observed in Asia since the 1980s refers mostly to the migration experience of three countries, namely, Indonesia, The Philippines and Sri Lanka. The other major sending countries — India, Bangladesh and Pakistan — impose restrictions, including bans on the migration of women, as a protective measure.

Migrating as Family or Worker

Most international migrants move voluntarily. However, some 16 million or 9 per cent of the world's international migrants are forced migrants — these are refugees or persons of concern to the United Nations High Commissioner for Refugees (UNHCR). The 1951 a U.N. Convention relating to the Status of Refugees defines a refugee as: “a person who, owing to 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, unwilling to return to avail himself/herself of the protection of that country”. The definition of refugees has expanded since then to cover those who are fleeing conflict situations in their home countries.² The UNHCR's mandate also includes specific cases that would qualify as “persons of concern” – women who face persecution because they do not conform to strict social codes or harmful traditional practices may fall under this category. In 1984 the European Parliament decided to consider as refugees women who fear inhuman treatment because they seem to transgress social codes (www.unhcr.ch; www.irinnews.org/webspecials/rr/50241.asp, accessed on 22 April 2005). The U.S., Canada, Germany and Switzerland have developed guidelines in this regard. France, The Netherlands, the U.S. and Canada officially recognize that genital mutilation represents a form of persecution and that this can be a basis for determining refugee status. Specific international instruments have been developed to respond to this particular form of migration, with the UNHCR mandated as the “agency to lead and coordinate international action to protect refugees and resolve refugee problems worldwide”.

Migrating to join family members (including marriage migration)³ or for work are the most common forms of international migration undertaken by women.⁴ Women comprise the majority of migrants under the family category in countries of settlement — the U.S., Canada, Australia and New Zealand. In family migration, female migrants are typically classified as “dependents”, a bureaucratic label which could affect their access to services and programmes that are otherwise prioritized for “principal” immigrants. Women who are part of family migration are far from dependent; women, in fact, play an active role in the migration process. Prior to migration, women engage in considerable “migration work” (i.e., that which “involves developing and maintaining contacts able to assist their strategy of international migration”) as part of the preparation for migration (Salaff, 1997). Upon arrival at the destination, women play an important role in the family's adjustment in their new environment. Many migrant women also participate in the labour market or as unpaid workers in family businesses, partly to respond to the economic needs of their families, and partly because of opportunities to engage in paid work.

A less traditional type of female migration began in the 1970's. It signaled a change because it involved women migrating on their own who are economically motivated (not unlike men's migration); later on, even married women also participated in labour migration, leaving their families behind. Before the time of intense international migration, internal migration was generally male in the developing regions — the exception was Latin America, where women predominated in rural-to-urban migration. Increasing economic pressures, however, altered migration patterns. In Africa, for example, the traditional pattern of migration within and from the region was “male-dominated, long distance and long term”. Economic need has resulted in increasing female migration both within and beyond national borders recently, posing policy challenges for the region (Adepoju, 2004). South Asia is also one region where male migration has been the norm in rural-to-urban migration while women figure mainly in rural-to-rural migration, a migration which is associated with marriage. In Bangladesh, women were launched into rural-to-urban migration with the establishment of the clothes industry in Dhaka. In different parts of the world, as households struggled to meet their needs, migration increasingly became part of their survival strategies.

With economic integration, the search for work has extended into the global labour market. Persisting economic-demographic differentials frame the supply and demand sides of international

labour migration. In the context of globalization, these conditions are mediated by accessible and cheap communication and transportation facilities, and the development of transnational communities. Both developments increase contacts and network-building between migrants and non-migrants, which could facilitate migration.⁵ Further migration, however, is checked by the tendency of receiving States to restrict and regulate migration.

Despite the demand for workers in the destination areas, labour migration programmes are designed to be *temporary*. Migrant workers' work and stay in the receiving country are limited by contracts — in Asia, work contracts are usually for two years.⁶ In receiving countries in Asia, contract workers cannot transfer to other sectors or employers. Should migrant workers run away because of dreadful working and living conditions, they run the risk of turning into unauthorized migrants. To ensure that migrants do not run away, some employers require migrants to hand over their travel and work documents.⁷ To ascertain that workers will not settle, they are not allowed to bring their family members to their place of work. Many families have been torn apart by this policy. UN Special Rapporteur on the Human Rights of Migrants Gabriela Rodriguez Pizarro observed that families separated by migration are “becoming increasingly common, and will become a defining characteristic of societies in many countries in the twenty-first century” (cited in Jastram, 2003).⁸ The participation of intermediaries in labour migration in Asia — recruitment agencies, employment agencies, brokers — also adds to the costs (financial and social) borne by migrants. In summary, these conditions restrict migrant workers' rights, and erode the potential benefits of migration. What may start out as a journey of hope may end up as a journey of trials and tribulations for migrants and their families.

Labour migration is not gender-neutral. This is illustrated in Asia where male and female migrants occupy distinct labour niches. The more developed economies in East and Southeast Asia host some 6 million foreign workers, of which 1.5-2 million are women.⁹ Male migrants are typically recruited to work in construction and plantations while female migrants are in demand as domestic workers and entertainers. The concentration of women migrants in these unprotected sectors has generated concern about their well-being. On comparing male construction workers and foreign domestic workers in Singapore, Huang and Yeoh (2003) observed that gender does make a difference in the two groups' access to legal protection, State medical surveillance,¹⁰ how the State values their skills and productivity, and social control of public space.¹¹ In all respects, male construction workers come off better than foreign domestic workers. Working in the privacy of households, isolated from other workers, and working at a job that is undervalued, domestic workers are dependent on the charity of their employers for their safety and well-being. Women in the entertainment industry (or sex industry as some would call it) are in the same boat; in addition, they are also vulnerable to health hazards (drugs, alcohol, STIs, HIV/AIDS) and are at risk of getting entangled with organized crime groups.

The gendered nature of labour migration led some scholars to consider female labour migration not just as the transfer of (any) labour from locals in the more developed countries to migrants from developing countries, but as the transfer of *reproductive labour*.¹² The transfer of reproductive labour workers is a multi-tiered care chain, with migrant women located at the centre — i.e., they take care of the reproductive work of women in the more affluent societies, while they pass on their care-giving responsibilities to other women in the countries of origin (Hochschild, 2003; Parrenas, 2001; Truong, 1996). This labour shortage has been ignored in mainstream approaches to structural change, with their characteristic focus on *economic production* and neglect of *social reproduction*. As feminist and gender scholars point out, structural change does not only occur in industries, which are in the public sphere, but in households and families as well, which are in the private sphere. In the course of structural change and as developed economies approach full employment, some economic sectors experience a labour shortage, creating a demand for jobs that have become associated with immigrants, the so-called 3D jobs — dirty, difficult, and dangerous. As local women are absorbed in the paid labour market, households and families also experience a shortage of care or reproductive workers, in which importing foreign domestic workers is one solution.¹³

In the 1990's, the more developed economies also turned to migration to address their need for highly skilled and professional workers. In the competition to attract the best and brightest, receiving countries compete with each other to entice the highly skilled. ICT professionals were among the highly skilled wooed by the developed countries. By the mid-1990's, there was a resurgence of the demand for nurses by the developed countries. The nursing profession has ceased to be attractive in the

developed countries at a time when the demand for nurses is increasing. Some gender patterns are also evident in the migration of the highly skilled — ICT professionals, for example, are predominantly male, whereas nurses are largely women. Unlike the migration of the less skilled, the migration of professionals is viewed as less problematic in terms of migrants' welfare. They are generally better protected by contracts; they can be joined by their family members; they have the option to reside or eventually settle in these countries. In terms of social consequences, however, the migration of highly skilled and professional migrants raises concern over the loss of skills critical to the development of their countries of origin. Although there is now discussion about brain gain, at least over the short-term, the departure of the highly skilled is likely to result in the loss of experts and highly trained human resources.

Risky Migrations

While there are legal channels for permanent settlement or for employment, these are limited in relation to the vast pool of aspiring migrants. Those who do not make the grade resort to different strategies to get around the restrictions — which may lead them to smuggling, unauthorized migration, or trafficking channels. Falling outside legal migration, these forms of migration pose varying degrees of risks and dangers to migrants.

Unauthorized migration (also known as irregular or clandestine migration) departs from the migration norms of the country of origin, transit or destination. Forms of unauthorized migration include: exiting from the country of origin without the proper work/travel papers; working in another country without a work permit; overstaying; running away from the designated employer/sponsor; or entering and working in another country without any documents. Findings from a four-country study on unauthorized migration in The Philippines, Indonesia, Malaysia and Thailand confirmed the precarious day-to-day life of unauthorized migrants. Anxiety over being apprehended, lack of job security and low wages are among the common problems of unauthorized migrant workers (Battistella and Asis, 2003).

Smuggling and trafficking in persons, especially women and children, are specific forms of unauthorized migration. Smuggling refers to facilitating — for a fee — the unauthorized entry of a person into a State into which he/she is not a national or a permanent resident. Smugglers may charge migrants exorbitant fees, a form of abuse, but otherwise the smuggler does not exercise control over the migrant. Once the migrant has crossed the border, his or her relationship with the smuggler ceases.

Trafficking in persons is a more abusive, exploitative and violent form of unauthorized migration. The UN Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children defines trafficking in persons as the “recruitment, transportation, transfer, harbouring, or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation includes, at the minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labour or services, slavery or practices similar to slavery, servitude or the removal of organs”. According to the 2004 U.S. Trafficking in Persons Report, some 600,000–800,000 men, women and children are trafficked every year (www.state.gov/g/tip/rls/tiprpt/2004/). This human trade rakes in US\$7 billion yearly (www.unodc.org/unodc/en/trafficking_protocol_background.html, accessed 22 April 2005).

The global attention given to the issue of trafficking has eclipsed earlier discussions on unauthorized migration, and in the process, important issues dealing with migrants' rights have been sidelined. The perception of unauthorized migrants as “violators” and that of trafficked persons as “victims” may have played a part in this shift. As a result, more research, more discussion and more resources have been poured into trafficking. Although the Protocol stresses that trafficking is not just about prostitution, studies suggest that most of the trafficked persons are still channelled for this purpose — and as such, trafficking involves more women and children than men. Since the profile of trafficked persons points mostly to women and children, some women's groups hold that the phenomenon should be called “trafficking in women and children”.¹⁴

The “demand” for women (e.g., as docile workers, as brides for men in areas where there is a bride shortage, as workers in the sex industry) seems to suggest women's particular vulnerability to

be trafficked. An examination of the demand-side of trafficking is one of the critical areas for research, policy and action that various groups are calling for.

Issues Raised by Women's Migration

Women's migration has raised concern about their welfare, brought about by their concentration in domestic work and entertainment. The labour migration of men also disclosed many problems — illegal recruitment, contract substitution, delay or non-payment of wages, long working hours, among others — but because men's work is in the "public" wage-earning sphere, they have access to legal protection. In the case of domestic workers and entertainers, the social construction of these sectors as "private" renders it difficult to expose abuse and exploitation. Other than work and salary-related problems that beset all migrants (even those in legal migration), women in the domestic and entertainment sectors are particularly vulnerable to physical and sexual abuse.¹⁵ Migrant women in an unauthorized situation, particularly those who have been trafficked, fare much worse. Media accounts of overworked, underpaid, maltreated domestic workers are commonly reported in Indonesia, Sri Lanka and The Philippines. Some of the celebrated cases have served to "conscientize" governments and the larger public to promote the protection of domestic workers.

Studies conducted on migrant women likewise report on the myriad problems women in these sectors are prone to (e.g., Silvey, 2004; APMJ, 2003; Hugo, 2003; Wille and Passl, 2001; INSTRAW, 2000; Heyzer *et al.*, 1994). Despite encountering difficulties during their time abroad, most migrant women considered their migration experience in a positive light. Embarking on migration to provide a better future for their family, returning migrant women also see in migration a journey of self-discovery and an opportunity to experience a different culture. A study of Filipino women who had returned from working abroad revealed that women talked as much about the improved economic conditions of their families as about the personal gains that migration opened up for them: knowing their self-worth, gaining confidence, becoming stronger and self-reliant, and being drawn closer to God (Asis, 2002). The high incomes it allows migrant women and the option to escape from oppressive domestic relations count among the emancipatory potentials of migration (Silvey, 2004: 151; see also Wille and Bassl, 2001). New research also underscores that out of their constrained and difficult conditions, migrant domestic workers have somehow developed subjectivities — through their social activities — that uphold their rights and/or upgrade their status (Ogaya, 2004).

Women's migration has also raised awareness of the destabilizing impact of migration on the family. The migration of fathers has also engendered similar questions, but those concerns were allayed by the knowledge that mothers were around to keep the family together. Indeed, research findings in various settings in Asia confirmed that women rose to the occasion in the absence of men, ably taking on the dual roles of being father and mother to their children and managing remittances as well (Asis, Huang and Yeoh, 2004; Zachariah *et al.*, 2002). But when it is the mothers who leave, fathers do not readily take on the care-giving functions; instead, these are assumed by other female family members. While migrant women have expanded their roles, many husbands have not adjusted accordingly. Studies which involve husbands left behind suggest that husbands who have assumed care-giving roles have learned to appreciate the work that women do; a few have become full-time caregivers. However, the men expect their wives to resume their mothering role upon their return (e.g., Asis, Huang and Yeoh, 2004). Thus, it appears that the gender division in the family is resistant to change, even in the face of migration.

A study on the children left behind in The Philippines found that if they had a choice, they would prefer their fathers rather than mothers to migrate. Among others, they noted that mothers can ably play the dual role of being mother and father (e.g., ECMI/AOS-Manila, SMC and OWWA, 2004).¹⁶ In general, left-behind children in The Philippines, Indonesia and Thailand were found to have adjusted well to their parents' migration, thanks to the support and care provided by the extended family (Bryant, 2005). In The Philippines, however, studies have observed that young children left behind by migrant mothers lag behind other children (i.e., children with migrant fathers, children with both migrant parents) in terms of well-being indicators, such as academic performance, physical health and emotional health (Battistella and Conaco, 1998; ECMI/AOS-Manila, SMC and OWWA, 2004). In interviews and focus group discussions with children, they often referred to the

irreplaceable care that only mothers can provide. And while migrant mothers assiduously keep in touch and mother from a distance, these efforts are deemed wanting, as mothering is etched in the children's mind as being present (Asis, Huang and Yeoh, 2004).

For migrant women, overseas employment has provided them with income to support their children and families, "creating new spaces of domesticity and motherhood that extend across vast distances" (Silvey, 2004:148). Access to cheap communications has presented greater possibilities to sustain and nurture family ties. But despite their efforts at transnational mothering, Filipino migrant women still felt they were falling short of the ideal (Parreñas, 2001; Asis, 2001): "In particular, the women spoke of the accompanying sense of irony and guilt that they are caring for other people's children while leaving their own children behind in The Philippines in the hands of other relatives" (in Asis, Huang and Yeoh, 2004).

Questions about the stability of marriages have also cropped up, especially because of the long separation between spouses. Although their work is contractual, migrant workers tend to renew their contracts for as long as possible. In our studies, it is not unusual to find migrant workers who have worked abroad for many years of their lives. Again, some gender issues have been implicated in these considerations. When it was mostly the men who migrated, women were expected to be faithful to their husbands — although there was fear that men might engage in extramarital affairs while they were abroad. When women started to work abroad in large numbers, the concern about the stability of marriages magnified as left-behind husbands were presumed to find other partners while their spouses worked abroad. Representations of left-behind husbands in popular culture are not flattering — they are depicted as lazy, irresponsible and thoughtlessly spending their wives' hard-earned money to support their vices. Data on marriages breaking up because of migration are hard to come by. In our encounters with pastoral workers involved in the care of migrants, they reported that infidelity is a rather common problem. Moreover, in countries with large concentrations of migrant women, same-sex relationships have been reported. Data from research in The Philippines, Indonesia, Thailand and Yunnan (China) confirmed cases of extramarital flings by some left-behind husbands. The resources that they had accumulated while working abroad emboldened some women to end a bad marriage (*see* Wille and Passl, 2001).

As workers, migrant women are not widely distributed in different occupations. Even if work opportunities are opening up in the highly skilled sector, women are still channelled to caring and affective work (which is associated with women) such as nursing. The majority continue to fill low-paid, low-end service jobs. Their niche in domestic work is rife with problems because their labour does not count as "work". This is a fundamental source of migrant women's vulnerability.

As workers, migrant women are not completely de-linked from their role as mothers and/or caregivers. In fact, they continue to engage in care work, albeit in another household, in another country, and for pay. As transnational members of their families, migrant women's remittances contribute to the economic support of their left-behind families. But this is a role that women and their family members still find wanting, wedded as they all are to valorizing mothers as the primary (and preferred) caregivers, even as their families have assumed transnational dimensions. Moreover, as findings of studies indicate, the absence of mothers exacts more toll on the children than when the fathers or both parents work abroad. Children long for their mothers; fathers continue to have minimum involvement in care work; and migrant mothers feel guilty about their absence — these are the emotional costs of migration that migrants and their families bear.

The Pastoral Care of Women Migrants

The 2004 Instruction *Erga Migrantes Caritas Christi* (EMCC), issued by the Pontifical Council for the Pastoral Care of Migrants and Itinerant People, 3 May 2004, took note of the particular difficulties of women in migration: "The emigration of family nuclei and women is particularly marked by suffering. Women migrants are becoming more and more numerous. They are often contracted as unskilled labourers (or domestics) and employed illegally. Often migrants are deprived of their most elementary human rights, including that of forming labour unions, when they do not become outright victims of the sad phenomenon of human trafficking, which no longer spares even children.

This is a new chapter in the history of slavery" (n. 5). This is one of the characteristics of contemporary

migration which prompted the need to chart new directions in the pastoral care of migrants.

As a guide, Part II of the Instruction: *Migrants and the Pastoral Care of Welcome* suggests approaches in welcoming migrants:

“In welcoming migrants it is of course useful and correct to distinguish between *assistance* in a general sense (a first, short-term welcome), true *welcome* in the full sense (longer-term projects) and *integration* (an aim to be pursued constantly over a long period and in a true sense of the word)” (n. 42).

“Nevertheless assistance or ‘first welcome’ are of the greatest importance (let us think, for example, of migrants’ hospitality centres, especially in transit countries) in response to the emergencies that come with migrations: canteens, dormitories, clinics, economic aid, reception centres. But also important are acts of welcome in its full sense, which aim at the progressive integration and self-sufficiency of the immigrant. Let us remember in particular the commitment undertaken for family unification, education of children, housing, work, associations, promotion of civil rights and migrants’ various ways of participating in their host society. Religious, social, charitable and cultural associations of Christian inspiration should also make efforts to involve immigrants themselves in their structures” (n. 43).

A review of the experiences of the Catholic Church in Asia in welcoming migrants may be instructive in further reflecting on the mission with migrants, particularly women migrants. The *conditional* welcome extended to migrant workers by receiving countries in Asia sets migrants off on a difficult course wherein they are identified as the “Other”. The Church presents one of the few welcoming places or “graced shelters” in this unwelcoming milieu. For migrant women, coming to Church on Sundays is an opportunity to be part of a community, a much-needed change from the grinding isolation of domestic work.¹⁷ The Church is not only a place of worship, but it also serves as a gathering place, which has launched informal groups that later evolve into more formal organizations.¹⁸ Organized by migrants for migrants, these groups are important avenues in empowering migrants and to involve them to work at improving their conditions.

The Church (or Church-inspired organizations) is one of the first institutions in the receiving countries in Asia to respond to the call for help by migrant workers, providing essential assistance or “first welcome” — shelters for migrants in distress, paralegal assistance, financial aid, and rescue operations (e.g., trafficking cases). In addition to providing critical services, the Church has also engaged in various training programmes to build up the capacity of migrants: peer counselling, leadership training, skills training (*see* Ogaya, 2004). In response to the growing number of intermarriages between migrants and locals, the Church has also initiated programmes to facilitate the integration of foreign spouses in their new homes.

In partnership with NGOs and civil society, the Church in Asia has also been part of alternative voices that promote the rights of migrants in the region. The Catholic Church, for example, is one of the voices that called on the Korean Government to consider the work permit system (Korea introduced the work permit system in 2004). In The Philippines, the Church also joins civil society in furthering the promotion of migrants’ rights.

The Church’s experience in caring for a revolving population of migrants (given that labour migration in Asia is strictly temporary) is a migration regime that poses a challenge to the Church to respond to the multi-faceted needs and gifts of women and men on the move. The 2004 *Instruction* devotes a specific section “Religious presbyters, brothers and sisters working among migrants”, to men and women religious working among migrants (nn. 80-85). The invitation to be part of the pastoral work for, and with, migrants is one that will hopefully find takers.

References

- Adepoju, Aderanti,
 - 2004 “Changing Configurations of Migration in Africa”, in [http://www.migrationinformation.org/Feature](http://www.migrationinformation.org/Feature/print/print.cfm?ID=251) print/print.cfm?ID=251, accessed 21 April 2005.
- Asis, Maruja M.B.,
 - 2005 “Caring for the World: Filipino Domestic Workers Gone Global”. In *Asian Women as Transnational*

- Domestic Workers*. Edited by Brenda S.A. Yeoh, Shirlena Huang and Noorashikin Abdul Rahman. Forthcoming, Marshall Cavendish.
- 2002 "From the Life Stories of Filipino Women: Personal and Family Agendas in Migration", *Asian and Pacific Migration Journal*, 11(1):67-94.
 - 2001 "The Return Migration of Filipino Women Migrants: Home, But Not for Good". In *Female Labour Migration in South-East Asia: Change and Continuity*. Edited by Christina Wille and Basia Passl. Bangkok: Asian Research Centre for Migration.
 - Asis, Maruja M.B., Shirlena Huang and Brenda Yeoh,
 - 2004 "When the Light of the Home is Abroad: Unskilled Female Migration and the Filipino Family", *Singapore Journal of Tropical Geography*, 25(2):198-215.
 - Constable, Nicole, ed.,
 - 2005 *Cross-Border Marriages: Gender and Mobility in Transnational Asia*. Philadelphia: University of Pennsylvania Press.
 - Ditmore, Melissa and Marjan Wijers,
 - 2003 "The Negotiations on the UN Protocol on Trafficking in Persons", *Nemesis*, 4: 79-88.
 - Heyzer, Noeleen, Geertje Lycklamaa Nijeholt and Nedra Weerakorn,
 - 1994 *The Trade in Domestic Workers: Causes, Mechanisms and Consequences of International Migration*. Kuala Lumpur: Asian and Pacific Development Centre.
 - Hochschild, Arlie,
 - 2003 "Love and Gold", in *Global Woman: Nannies, Maids and Sex Workers in the New Economy*. Edited by Barbara Ehrenreich and Arlie Russell Hochschild. New York: Metropolitan Books.
 - Huang, Shirlena and Brenda Yeoh,
 - 2003 "The Difference that Gender Makes: State Policy and Contract Migrant Workers in Singapore", *Asian and Pacific Migration Journal*, 12(1-2): 75-98.
 - International Research and Training Institute for the Advancement of Women (INSTRAW) and International Organization for Migration,
 - 2000 *Temporary Labour Migration of Women: Case Studies of Bangladesh and Sri Lanka*. Dominican Republic: Amigo del Hogar.
 - Jastram, Kate,
 - 2003 "Family Unity: The New Geography of Family Life", in <http://www.migrationinformation.org/feature/print.cfm?ID=118>, 6 March 2005.
 - Ogaya, Chiho,
 - 2004 "Filipino Domestic Workers and the Creation of New Subjectivities", *Asian and Pacific Migration Journal*, 13(3): 381-404.
 - Parreñas, Rachel,
 - 2003 *Servants of Globalization: Women, Migration and Domestic Work*. Stanford: Stanford University Press.
 - Pontifical Council for the Pastoral Care of Migrants and Itinerant People,
 - 2004 *Instruction Erga Migrantes Caritas Christi* (The Love of Christ towards Migrants). Vatican City.
 - Scalabrini Migration Center,
 - 2003 *Asian and Pacific Migration Journal*, Special Issue: Gender, Migration and Governance, 12 (1-2).
 - Salaff, Janet,
 - 1997 "The Gendered Social Organization of Migration as Work", *Asian and Pacific Migration Journal*, 6 (3-4):295-316.
 - Silvey, Rachel,
 - 2004 "Transnational Migration and the Gender Politics of Scale: Indonesian Domestic Workers in Saudi Arabia", *Singapore Journal of Tropical Geography*, 25(2):141-155.
 - Truong, Thanh-Dam,
 - 1996 "Gender, International Migration and Social Reproduction: Implications for Theory, Policy, Research and Networking", *Asian and Pacific Migration Journal*, 5(1):27-52.
 - United Nations,
 - 2005 *2004 World Survey on the Role of Women in Development: Women in International Migration*. New York: United Nations Department of Economic and Social Affairs; in www.un.org/womenwatch/daw/Review/documents/press-release/WorldSurvey-Women&Migration.pdf.
 - Zachariah, K.C., K.P. Kannan and S.I. Rajan,
 - 2002 *Kerala's Gulf Connection*. Thiruvananthapuram: Centre for Development Studies.
 - Zlotnik, Hania,
 - 2003 "The Global Dimensions of Female Migration", in <http://www.migrationinformation.org/feature/print.cfm?ID=109>.

Table 1. International Migration, 1960-2000: Total Number and Percent of Females*

<i>Major area or region</i>	<i>1960</i>	<i>1970</i>	<i>1980</i>	<i>1990</i>	<i>2000</i>
World	75 900 698 <i>46.9%</i>	81 527 177 <i>47.2%</i>	99 783 096 <i>47.3%</i>	154 005 048 <i>47.9%</i>	174 933 814 <i>48.6%</i>
More developed regions	32 084 671 <i>48.7</i>	38 282 819 <i>49.0</i>	47 726 643 <i>50.0</i>	89 655 849 <i>51.7</i>	110 291 947 <i>51.0</i>
Less developed regions	43 816 027 <i>45.3</i>	43 244 358 <i>45.7</i>	52 056 453 <i>44.7</i>	64 349 199 <i>44.2</i>	64 642 767 <i>44.6</i>
Africa	8 977 075 <i>42.3</i>	9 862 987 <i>42.7</i>	14 075 826 <i>46.7</i>	16 221 255 <i>45.9</i>	16 277 486 <i>46.7</i>
Asia	29 280 680 <i>46.4</i>	28 103 771 <i>46.6</i>	32 312 541 <i>44.4</i>	41 754 291 <i>42.8</i>	43 761 383 <i>43.3</i>
Europe	14 015 392 <i>48.5</i>	18 705 244 <i>48.0</i>	22 163 201 <i>48.5</i>	26 346 258 <i>49.8</i>	32 803 182 <i>51.0</i>
Latin America and the Caribbean	6 038 976 <i>44.7</i>	5 749 585 <i>46.8</i>	6 138 943 <i>48.2</i>	7 013 584 <i>49.9</i>	5 943 680 <i>50.2</i>
Northern America	12 512 766 <i>49.8</i>	12 985 541 <i>51.1</i>	18 086 918 <i>52.6</i>	27 596 538 <i>51.0</i>	40 844 405 <i>50.3</i>
Oceania	2 134 122 <i>44.4</i>	3 027 537 <i>46.1</i>	3 754 597 <i>47.9</i>	4 750 591 <i>49.1</i>	5 834 976 <i>50.5</i>
USSR (former)	2 941 687 <i>48.5</i>	3 092 512 <i>48.0</i>	3 251 070 <i>48.5</i>	30 322 532 <i>51.1</i>	29 468 703 <i>52.1</i>

Source: Tables 1 and 2, UN (2005: 8 and 10).

* The italicized figures refer to the percentage of females out of all international migrants.

Footnotes

¹ Gender is not the only variable that matters. The intersections of gender with other social categories such as class and ethnicity/race introduce other configurations and dynamics of migration.

² The Organization of African Unity Convention in 1969 and the 1984 Cartagena Declaration adopted by the Governments of Latin America expanded the definition of refugees as persons forced to leave their usual place of residence due to conflict-related circumstances. In recent years, the plight of internally displaced persons (IDPs) has also raised humanitarian concern. According to the 2004 Global Survey of IDPs, there are some 25 million IDPs worldwide (*Asian Migration News*, 31 March 2005).

³ Marriage migration has taken a dangerous turn with the use of fraudulent marriage to traffic women and girls. The controversy and concern over the issue of mail-order brides in past decades has expanded into Internet-based operations. A different reading of cross-border or international marriages is offered by Constable (2005).

⁴ Many women also participate in other forms of international migration, such as student migration, as well as in short-term international travels, such as tourism.

⁵ These developments have also led to more contacts between migrants and their countries of origin, reviving discussions on the role of migrants as agents of development.

⁶ At the end of each contract, workers must return home; they may negotiate to renew their contracts. In the case of Taiwan, it imposed a six-year maximum of work in the country and no return or renewal of contract thereafter.

⁷ Entertainers in Japan are taken by bus from their apartments to the clubs. Many of them do not receive their salary until the very end of their contract; their salaries are usually given at the airport, before they fly home.

⁸ The restriction on family reunification does not apply to highly skilled and professional migrants.

⁹ Hong Kong has about 237,104 (2002) foreign domestic workers; Taiwan, 120,711 (2002); Singapore, about 140,000; Malaysia, 260,000 (documented). Japan does not hire domestic workers, but it is a feminized labour market because of its demand for “entertainers”, mostly women, with The Philippines as a major source country. The entertainment industry in Japan also includes entertainers who enter Japan clandestinely or were trafficked. Turning to countries of origin, The Philippines, Indonesia and Sri Lanka are the major sources of migrant women, most of whom work overseas as domestic workers. Migrant women from The Philippines work at other jobs; those from Indonesia and Sri Lanka are mostly in domestic work.

¹⁰ Singapore requires all foreign workers to undergo a medical examination before they can be issued a work permit and a bi-annual check thereafter. In addition, female workers must submit to a pregnancy test every six months; those who fail are immediately repatriated.

¹¹ In response to the public’s expression of concern over the gatherings of male construction workers in public places, the State has taken to providing entertainment and venues for them. In contrast, there has been no State initiative to provide similar facilities for foreign domestic workers (FDWs). Huang and Yeoh (2003:91) explained that the social control for FDWs has been transferred to the employers.

¹² Reproductive labour refers to the care-giving and nurturing work that are traditionally associated with women – in particular, it is work that is premised on the voluntary work of women. Interestingly, when other women take on care-giving for pay, the work is classified as “unskilled”.

¹³ In the oil-rich Gulf countries, the demand for foreign domestic workers is not driven by the entry of local women in the labour market, but by the growing affluence of families.

¹⁴ Heated debates on the definition of trafficking have hounded the discussion of trafficking (e.g., Ditmore and Wijers, 2003).

¹⁵ Prior to deployment, migrant women encounter specific problems. For example, in Indonesia, migrant workers have to undergo training, during which time women are confined in cramped quarters and subject to the control of training centres. Accidents and deaths in these training centers have been reported.

¹⁶ Husbands would have preferred to work abroad, except that the demand is for women workers.

¹⁷ Many Indonesian domestic workers do not enjoy a day-off; Filipino domestic workers are more likely to have a day off.

¹⁸ I have suggested elsewhere that the enabling support provided by the Catholic Church is one of the factors that has contributed to the better conditions of Filipino migrants compared to other migrants in the region (e.g., Asis, 2004; 2005).

Ref.: Text presented by the Author at the SEDOS Seminar on Wednesday afternoon, 4 May 2005.

***-Migration
and the Church-***

Integrazione in un mondo interculturale: Proposta cristiana per una società coesa

- Prof. Vincenzo Cesareo -

Introduzione

È ormai convinzione diffusa che le nostre realtà statuali diventano in misura crescente multiethniche e multiculturali, in quanto al proprio interno sono presenti sempre più numerosi e consistenti gruppi etnici e culturali differenti, che assumono un rilievo non solo quantitativo ma anche sociale, culturale, economico e politico.

Si tratta di una constatazione che genera timori e preoccupazioni, soprattutto di fronte ai fenomeni di globalizzazione, di diffusione delle migrazioni su scala mondiale e di chiusura su base etnica, nazionale o religiosa di gruppi e di collettività, non da ultimo a causa dei recenti fatti internazionali che sembrano confermare le previsioni di un “turbolento scontro di civiltà”. In sintesi, possiamo affermare che vi sono delle condizioni – globali e locali – che si sono modificate e che hanno trasformato l’assetto della società (la presenza di differenze al suo interno) facendo venire meno molte certezze.

Lungi dallo scomparire – come si era troppo affrettatamente sostenuto di recente – la differenza etnica assurge a dimensione importante della vita dei giorni nostri tanto che, con sempre maggior frequenza, anche il linguaggio comune adotta l’espressione ‘società multiethnica’ per designare la tipica configurazione storico-sociale del mondo contemporaneo, sebbene non siano da sottovalutare le spinte in senso opposto, cioè dirette a favorire la nascita di stati tendenzialmente monoethnici.

Va anche detto che l’eticità ha assunto un ruolo nuovo: essa diventa un contenitore culturale su cui si proiettano bisogni, domande e esigenze legate a sistemi di vita molto differenziati. L’identità etnica non fa più esclusivamente riferimento ai contenuti tradizionali di tipo ascrittivo, ma accentua la dimensione culturale e spesso viene utilizzata per fornire al gruppo dei linguaggi e dei simboli allo scopo di affermare dei diritti, in un contesto in cui esplose il bisogno di identità (e di riconoscimento delle differenti identità) dentro una crisi di senso e un diffuso processo di atomismo sociale. Identità e differenze si intersecano poi con interessi e costrutti polemitici in grado di sostenere la mobilitazione politica.

Numerose ricerche sul fenomeno migratorio confermano il permanere di atteggiamenti ambivalenti nei confronti dell’*altro*, derivanti da stereotipi e pregiudizi, spesso amplificati attraverso proiezioni abusive e oggettivazioni generalizzate. Sebbene nelle società contemporanee il pluralismo sia divenuto un principio non più eludibile, le relazioni tra alterità continuano a rappresentare un problema, come mostrano chiaramente i conflitti etnici, nazionali, religiosi, nonché le ondate di xenofobia, razzismo e antisemitismo che attraversano anche la vecchia Europa.

La questione dell’incontro con la diversità – affrontata spesso a partire dall’idea che essa rappresenti l’avvento del disordine nell’ordine, del disomogeneo nell’omogeneo – interessa certamente non solo studiosi delle scienze umane e sociali, ma ogni singolo individuo che, rispetto al passato, esperisce in prima persona la crescente molteplicità di etnie e la maggior consapevolezza di vivere in un contesto che si configura con queste caratteristiche. Questo contesto pone problemi relazionali nuovi, provoca timori e speranze, chiusure e aperture nei confronti dell’altro, sollecita la ricerca di modalità di gestione della convivenza interethnica, che trova nel multiculturalismo – o meglio nei molteplici multiculturalismi – la risposta più recente, ma anche più controversa.

Prima di affrontare una serie di interrogativi, con l’esplicita consapevolezza di potere offrire solo riflessioni limitate e provvisorie, vorrei chiarire brevemente il significato di alcuni concetti utilizzati nel dibattito.

La *multiethnicità* è definibile come una situazione di compresenza in un determinato spazio fisico o relazionale di differenti gruppi etnici portatori di diversi patrimoni culturali. La multiethnicità e la stessa multiculturalità non sono, però, solo dei fattori oggettivi, ma anche il risultato di processi di costruzione sociale delle differenze. L’origine, infatti, di quelli che vengono definiti come aspetti

oggettivi (la comunanza di origine geografica, la condivisione di una lingua e di un insieme di valori e di modelli di comportamento) ha a che fare con il tipo di interazione sociale che si è storicamente sedimentato tra popolazioni di differente provenienza. E' attraverso tali interazioni che determinati tratti somatici, comportamentali o culturali vengono definiti come etnicamente rilevanti assumendo un ruolo significativo nei processi di differenziazione sociale che contemplanol'allocazione delle risorse sociali e possono anche sfociare nella costruzione di disuguaglianze. A ciò si deve aggiungere che la stessa civiltà umana è il risultato di infinite ibridazioni, scambi, sincretismi culturali avvenuti nell'incontro di gruppi differenti.

A sua volta, il concetto di *multiculturalismo* rinvia, come tutti gli 'ismi', al campo delle opzioni politiche e sta a indicare una soluzione al problema della gestione della convivenza multietnica e multiculturali orientata alla valorizzazione pubblica delle diversità. Si tratta di un concetto ancora estremamente fluido e dai significati molteplici, poiché ad esso fanno riferimento diverse concezioni di relazioni tra le culture.

Monoculturalismo, pluralismo culturale, multiculturalismo

Se il termine multietnicità è descrittivo, in quanto designa un dato di fatto, quello di multiculturalismo è prescrittivo, in quanto designa un progetto che ci si propone di realizzare. Tra i due termini esiste tuttavia uno stretto nesso poiché il multiculturalismo costituisce una delle principali risposte alla multietnicità. Essa tuttavia non è l'unica; sono infatti due le prospettive diverse dal multiculturalismo. Da una parte, vi è il *monoculturalismo*, il quale si fonda sull'idea che esista e soprattutto sia necessaria una sola cultura, unificante e quindi tendenzialmente omogenea, che identifica una società territorialmente circoscritta. Il monoculturalismo non dà spazio alle differenze etnico-culturali, le quali vanno eliminate ricorrendo a processi di assimilazione o di espulsione oppure di ghettizzazione: si tratta di una posizione che non va trascurata, poiché ancora ampiamente condivisa, anche se non sempre apertamente sostenuta. Dall'altra parte, vi è il *pluralismo culturale*, il quale ammette l'esistenza di diverse culture all'interno di una stessa realtà societaria e postula nel contempo una rigida separazione tra sfera pubblica e sfera privata della vita, in cui la sfera pubblica è normata da leggi comuni universalmente accettate, mentre quella privata è il luogo della libera espressione delle differenze.

Come nel caso del monoculturalismo, anche il pluralismo non si pone la questione dei diritti etnici ma sottolinea l'essenzialità dei diritti individuali: se ciò dovesse verificarsi si uscirebbe dall'ambito del pluralismo culturale per entrare in quello del multiculturalismo.

Il *multiculturalismo*, infatti, va distinto dai precedenti progetti in quanto si fonda sulla richiesta di riconoscimento delle differenze culturali: esso rimanda dunque all'affermazione della pari dignità di singole identità culturali, cioè dell'eguale valore di culture diverse. A sua volta, il multiculturalismo può esprimersi in forma temperata o radicale. Nella forma *temperata* si parte dal presupposto della pari dignità di tutte le culture, che comunque deve essere empiricamente verificato e dare luogo a una selezione di esse, in base a qualche principio universalistico. La versione *radicale* contesta questa condizione e rivendica il diritto al riconoscimento di ciascuna cultura per quello che è, rifiutando la possibilità di effettuare qualsiasi selezione e valutazione in termini valoriali. Tale atteggiamento è rafforzato con il ritorno in auge dell'etnicità, quale fonte di identificazione collettiva e quale spinta alle rivendicazioni particolaristiche.

La distinzione proposta tra monoculturalismo, pluralismo culturale e multiculturalismo consente di individuare tre modalità profondamente diverse di affrontare la questione della differenza etnica, che si configurano, rispettivamente, come rifiuto, accettazione limitata e valorizzazione.

A sua volta, la distinzione proposta tra multiculturalismo temperato e radicale permette già di cogliere una prima differenza sostanziale in base alla quale mettere a fuoco i diversi volti del multiculturalismo; pertanto, più che di multiculturalismo sembra corretto parlare di multiculturalismi.

I differenti tipi di multiculturalismi

Riprendiamo ancora un momento la distinzione proposta tra multiculturalismo temperato e multiculturalismo radicale. Nel primo caso, i diritti etnici possono essere introdotti solo a condizione di essere conciliabili con la salvaguardia dei diritti fondamentali della persona. Si tratta, cioè, di trovare un equilibrio tra diritti collettivi e diritti individuali, equilibrio che comunque non pregiudichi la piena attuazione di questi ultimi. Pertanto definiamo queste proposte *temperate neo-liberali* per distinguerle da quella classica liberale che nega qualsiasi possibilità di riconoscimento dei gruppi minoritari.

Al modello *radicale* sono direttamente ascrivibili sia la prospettiva *differenzialista* sia quella *comunitarista*: entrambe condividono, infatti, l'idea di una primazia dei diritti etnici. Più precisamente, i differenzialisti contestano il principio della unità della specie umana, quindi la liceità di affermare l'universalità dei diritti individuali, in quanto ritengono che esistano differenze sostanziali tra i diversi gruppi etnici, che vanno decisamente conservate. Il multiculturalismo differenzialista presenta un approccio decisamente statico, per via della sua visione essenzialista della cultura e della identità, in quanto non prende in considerazione le dinamiche modificatrici provocate dall'interazione con altri gruppi e con differenti culture.

La versione comunitarista rappresenta la seconda declinazione del modello radicale: essa sostiene l'irriducibilità degli interessi comunitari a quelli individuali. I comunitaristi non arrivano a negare i diritti umani, ma li subordinano a quelli del gruppo etnico, concepito come riferimento – anche in questo caso – “essenziale” per la formazione della personalità di ogni singolo essere umano, bisognoso di un ancoraggio sicuro e solido all'interno della propria comunità. Questa ultima va quindi difesa nella sua identità, e nei suoi confini territoriali o simbolici, ricorrendo anche a forme molto pervasive e repressive di controllo sociale nei confronti dei suoi appartenenti. Accanto a questi tre modelli di multiculturalismo (temperato neo-liberale, differenzialista, comunitarista) vanno contemplati altri due modelli: si tratta del *multiculturalismo critico* e di quello *neo-mercantilista (corporate)*.

Il multiculturalismo critico non si limita a riconoscere l'importanza delle differenze, ma parte da esse per promuovere una maggiore giustizia sociale e una democrazia sostanziale fondata sull'uguaglianza per tutti. In questa logica, la stessa promozione dei diritti etnici non è fine a se stessa, ma in qualche misura diventa strumentale per una più vasta azione politica che metta in luce le contraddizioni presenti nella società: attraverso il rafforzamento e il sostegno delle minoranze, viene operata una forte resistenza ad ogni forma di autoritarismo, soprattutto laddove quest'ultimo incarna la supremazia della cultura occidentale, bianca, maschile, di classe sociale medio-alta. Il multiculturalismo critico è impegnato nel comprendere e nel denunciare come si producono i processi di dominazione: in particolare, esso vuole non solo dimostrare la falsità di una immagine di sistema sociale che facilita la mobilità verticale per tutti, in una situazione di presunta eguaglianza tra i vari gruppi etnici, ma anche contestualizzare le diverse ineguaglianze, mettendo in risalto come il potere abbia sempre operato nella storia dell'umanità per legittimare le discriminazioni sociali nella vita quotidiana.

Decisamente diverso dagli altri è il quinto modello di multiculturalismo, quello neo-mercantilista (*corporate multiculturalism*). Esso trae origine dai processi di globalizzazione economica, dal ruolo sempre più rilevante delle comunicazioni, dall'aumento esponenziale dell'informazione, dall'emergere di un nuovo spazio socio-culturale mondializzato che si struttura ricorrendo a fattori identitari e simbolici vecchi e nuovi (non da ultimo, anche inventati). In questo contesto, tale forma di multiculturalismo assume le differenze etniche quale nuova opportunità per la vendita di prodotti, nel senso che esse vengono declinate in termini di mercato: l'esclusiva e pervasiva centralità economica conduce a considerare i gruppi etnici sia come settori specifici di consumatori sia come ispiratori di nuovi consumi, adeguatamente elaborati in termini di *marketing*.

In sintesi, i diversi modi di concepire e realizzare il multiculturalismo mettono in evidenza che la questione dei diritti etnici, assunta come essenziale, può declinarsi in formule diverse e più precisamente: I) nel multiculturalismo temperato neo-liberale, essi sono ammessi a condizione di non pregiudicare quelli individuali assunti sempre e comunque come primari; II) nel multiculturalismo radicale differenzialista, la primazia ascritta ai diritti etnici induce a negare quelli individuali; III) nel multiculturalismo radicale comunitarista, ai diritti etnici vengono subordinati quelli individuali; IV) nel multiculturalismo critico, l'enfasi sui diritti etnici è strumentale alla liberazione dell'essere umano da ogni forma di sottomissione; V) nel *corporate multiculturalism*, la questione dei diritti etnici assume fondamentalmente un carattere retorico.

I dubbi sul multiculturalismo

Sebbene il multiculturalismo abbia riscosso, nell'ultimo trentennio, un indubbio interesse crescente tra gli studiosi, i *policy makers* e da parte dei mass media, attualmente esso, nelle sue diverse declinazioni, offre il fianco a non poche critiche e pone problemi significativi, che assumono di volta in volta un rilievo differente a seconda che si faccia riferimento all'uno o all'altro modello di multiculturalismo.

Più precisamente è possibile individuare i seguenti rischi:

1) il rischio di esasperare le differenze, che deriva dall'eccessiva enfasi su queste ultime e dalla più o meno manifesta contrapposizione tra culture diverse. A sua volta, tale esasperazione

può innescare processi di disintegrazione sociale, con regressioni di natura ‘neo-tribale’, oppure degenerare nel fenomeno di ‘balcanizzazione’;

2) il rischio di privilegiare alcuni gruppi rispetto ad altri, che può dar luogo a una distinzione di fatto tra gruppi forti e gruppi deboli e al sorgere di tensioni e di conflitti interetnici;

3) il rischio di prevaricazione all'interno di un gruppo: in questo caso la libertà *del* gruppo può pregiudicare la libertà *nel* gruppo, che si traduce, ad esempio, in interventi discriminatori nei confronti di sotto-gruppi ma anche di singoli appartenenti;

4) il rischio di cristallizzazione: solitamente le strategie di regolamentazione della convivenza interetnica tendono a privilegiare i gruppi minoritari già consolidati, assicurando in tal modo la riproduzione culturale piuttosto che la produzione di nuove culture;

5) il rischio di una visione stereotipata dell'altro, in base alla quale vengono elaborate delle immagini monolitiche delle diverse civiltà, trascurando sia l'eterogeneità culturale, che può esprimersi all'interno di una stessa realtà etnica, sia la molteplicità di reti relazionali esistenti tra gli appartenenti a gruppi etnici diversi.

Negli ultimi anni sono state molte le critiche rivolte al multiculturalismo, in particolare alla sua versione comunitarista. Possiamo qui riassumerle in tre fondamentali questioni: a) si tratta di una prospettiva tendenzialmente statica che privilegia la riproduzione di culture consolidate e trascura la produzione di nuove espressioni culturali; b) l'enfasi sulle differenze spesso si traduce in vere e proprie chiusure comunitarie, per cui la singola cultura si isola nella propria fortezza senza promuovere scambi e comunicazioni con le altre; c) frequentemente al multiculturalismo sottende una visione relativistica radicale che impedisce qualsiasi ricerca di valori universali.

A queste tre critiche ne va aggiunta una quarta relativa alla profonda ambiguità assunta da questo stesso concetto. I cinque modelli individuati (neo-liberale temperato, differenzialista, comunitarista, critico e neo-mercantilista) costituiscono la prova più evidente che con esso si designano prospettive profondamente diverse tra loro, che hanno in comune solo la centralità e la valorizzazione della differenze etniche e culturali.

In generale i quesiti sul futuro della società multi-etnica sono evidentemente connessi al più ampio destino del modello di società che si è consolidato con l'avvento dell'età moderna, in cui è divenuta sempre più significativa la coincidenza tra lo stato e la nazione, che ha consentito finora di tenere insieme realtà economiche ed elementi culturali tramite l'operare delle istituzioni politiche.

Tuttavia bisogna riconoscere che ormai economia e cultura si muovono sempre più su una scala che trascende quella dello stato nazionale. I profondi cambiamenti in atto coinvolgono in particolare il ruolo delle istituzioni e i valori che ad esse sono riconosciuti, nonché i significati attribuiti al concetto di cultura. Per quanto concerne quest'ultimo aspetto a una concezione reificata della cultura, secondo cui essa è un insieme immutabile di caratteristiche sostanziali definite in maniera statica una volta per tutte, come ad esempio la cultura nazionale, si oppone una concezione processuale, dinamica, che vede la cultura come uno sforzo d'incessante adattamento alle condizioni storiche, un incontro simpatetico di nuovi modi di concepire e affrontare la realtà.

Verso l'interculturalismo: questioni aperte

Ciò che rimane come nodo di fondo è la necessità di conciliare l'esigenza di possedere un codice comune di convivenza con la richiesta di riconoscimento delle diversità culturali. Come è stato ricordato prima, lo scenario delle proposte finora avanzate per il raggiungimento di un tale obiettivo presenta, da un lato, la Scilla monoculturalista, che comporta rischi connessi a un imperialismo della cultura dominante, e, dall'altro, la Cariddi multiculturalista su cui grava il rischio del relativismo culturale e della balcanizzazione della società. La via d'uscita da queste acque insidiose potrebbe essere l'integrazione interculturale che tende a conciliare i diritti universali con le differenze culturali.

La ricerca di nuove prospettive porta quindi a prendere in esame l'*interculturalismo*. Nato da una costola del multiculturalismo, esso si distingue da quest'ultimo nella misura in cui il suo elemento distintivo è costituito dal dialogo tra le differenti culture, con la conseguente apertura nei loro confronti e una attenzione alla dinamicità delle trasformazioni culturali. Mentre il multiculturalismo, nelle sue pur molteplici espressioni, pone l'accento sulle *differenze culturali*, l'interculturalismo pone l'accento sui *rapporti tra le culture differenti*, fondati sullo scambio bidirezionale, simmetrico e personale, in base al principio della acculturazione (assunzione vicendevole di elementi culturali nel rispetto delle singole identità). Analogamente mentre la società multi-etnica presenta all'interno della stessa

formazione sociale tante singole culture distinte e separate, la società interetnica comprende, sempre nella stessa formazione sociale una pluralità di contatti, rapporti e scambi tra le culture differenti, che comportano intensi ritmi di cambiamento. La premessa indispensabile per attivare un progetto interculturale consiste nel fatto che i partecipanti a tale progetto debbano essere in grado di fornire ragioni valide per le loro richieste; non solo, ma queste ragioni devono essere giustificate mediante termini che le persone di differente fede o cultura possano comprendere e accogliere come ragionevoli e dunque tollerabili. Il perno di fondo di tale logica consiste nel primato della persona sia sullo stato sia sulla comunità: è la soggettività della persona che diventa il fondamento del rapporto comunitario. In questa prospettiva le culture differenti sono chiamate a condividere e a far proprio un nucleo di valori irrinunciabili che in quanto tali valgono per tutti gli esseri umani, come la libertà, la dignità umana e il rispetto della vita.

Tra le diverse modalità di gestione della multietnicità è quindi ipotizzabile anche quella che si profila come interculturalismo. Peraltro pure quest'ultimo non è esente da rischi. Al di là degli enunciati di principio, lo scambio può infatti provocare lo sfaldamento delle identità individuali e collettive. Inoltre, se non ben gestito, l'interculturalismo può contribuire alla diffusione dell'indifferentismo e del relativismo etico, così come del sincretismo soprattutto nel campo morale e in quello religioso.

Le proposte ascrivibili al multiculturalismo e all'interculturalismo pongono necessariamente la questione di come tenere insieme una società sempre più culturalmente ed etnicamente differenziata, di come cioè la crescente eterogeneità culturale possa convivere con dei valori comuni. Ad eccezione dei comunitaristi, i più autorevoli studiosi della società multietnica concordano nel ritenere essenziale l'esistenza di un nucleo culturale comune, seppur minimo: vi è chi sostiene che questo nucleo debba riguardare i valori; chi lo identifica in procedure, cioè in regole del gioco che possiedono un carattere universalistico, e chi, ancora, lo circoscrive alla sola primazia del soggetto.

Il primato della persona e l'ermeneutica dell'altro

A questo punto si aprono altri interrogativi che non possono non essere posti: è possibile che il collante che tiene insieme la società possa consistere soltanto in procedure? Come può costruirsi un soggetto indipendentemente dal contesto sociale in cui esso per necessità oggettiva deve realizzarsi? Su quale base si procede per definire alcuni valori come universali? E ancora: se la cultura comune ha costituito l'elemento essenziale delle società della modernità, nella misura in cui tale modernità entra in crisi, come sembra avvenire nel momento storico attuale, questa crisi trascina con sé anche la cultura comune? Sono numerosi e significativi gli indicatori che sottolineano la magmaticità dei sistemi culturali contemporanei, la loro frammentazione interna, nonché l'emergere di nuovi sottosistemi transnazionali.

Per quanto le domande rimangano aperte ed, anzi, aumentino proprio a motivo di una società sempre più individualizzata e contrassegnata da numerose differenze culturali e di altro genere, è evidente che occorre affrontare una serie di sfide importanti, le quali richiedono di intraprendere nuovi percorsi di riflessione in vista di nuove forme di convivenza sociale. Proviamo soltanto ad accennare ad alcune di queste questioni, consapevoli del fatto che rimane necessario continuare a riflettere su tali argomenti.

In primo luogo, una sfida sicuramente cruciale è quella dei diritti umani. Essi affermano la centralità della persona e l'universalità dell'appartenenza all'unico genere umano. A ciò fa esplicito riferimento la 'Dichiarazione Universale dei Diritti dell'Uomo', nel cui preambolo si afferma "che il riconoscimento della dignità inerente a tutti i membri della famiglia umana, i loro diritti uguali e inalienabili, costituisce il fondamento della libertà, della giustizia e della pace del mondo". Questi concetti vengono riaffermati all'articolo 1 che recita: "Tutti gli esseri umani nascono liberi e uguali in dignità e diritti. Essi sono dotati di ragione e di coscienza e devono agire gli uni verso gli altri in spirito di fratellanza". Questi valori costituiscono peraltro una meta da riaffermare continuamente e da proporre tenacemente, in quanto essi non si sono ancora pienamente realizzati nello stesso mondo occidentale. La prospettiva interculturale si fonda, per rispettare le particolarità, su un'etica comune dei diritti, e in particolare dei diritti fondamentali dell'uomo.

Dal primato alla persona umana discende quindi il richiamo a valori e diritti universali: esso costituisce un'esigenza ineludibile, una sorta di pre-requisito in un mondo dove i contatti, i rapporti tra i popoli e i singoli individui dei diversi continenti sono destinati a diventare sempre più frequenti e intensi. Si tratta peraltro di una questione che va al di là delle culture e che, anzi, le interpella e le costringe, per così dire, ad un auto-ripensamento riflessivo sulla base della loro capacità (o meno) di

porre al centro la persona umana e, ancor più radicalmente, la persona umana nella sua unicità, singolarità e alterità. Si tratta di una riflessione importante, non scontata, che costituisce una ulteriore sfida da raccogliere. Sotto il profilo dell'incontro interculturale e del riconoscimento delle differenze – da più parti auspicato come superamento dei rischi insiti nel multiculturalismo – ciò implica l'elaborazione di una sorta di ermeneutica dell'altro, che abbandoni qualsiasi logica dell'inclusione o dell'esclusione.

In secondo luogo, infatti, occorre mettere a fuoco proprio la centralità dell'Altro. La fine della separatezza spaziale e l'aumento della diversità ci costringono a pensare *un'individualità più relazionale*, meno autocentrata rispetto al diffuso individualismo radicale. Che lo vogliamo o no, siamo forzati a uscire da noi stessi e a misurarci con l'Altro da noi, con il diverso, in quanto ci troviamo, necessariamente, ad avere a che fare con differenze sempre meno filtrate dall'elemento istituzionale. Per effetto della riduzione della quota di esperienza comune e dei filtri condivisi, l'altra persona si distingue sempre e comunque da noi, indipendentemente dal fatto che abbia una identità etnica differente dalla nostra. Ciò vale a maggior ragione per quel diverso radicale che è lo straniero, una figura – che lo vogliamo o no – sempre più difficilmente allontanabile, separabile dal nostro territorio, in un'epoca in cui la mobilità e la comunicazione travalicano facilmente gli spazi e le frontiere.

In terzo luogo, un'altra questione cruciale è quella dell'identità. Essa riporta ampiamente al centro dell'attenzione la problematica della convivenza e della coesione sociale poiché affronta la ridefinizione dei rapporti tra l'Io e il Noi, tra il sé e i contesti sociali. Con riferimento all'attuale forte spinta verso l'individualismo, occorre ammettere che non è pensabile rigenerare il senso del vivere insieme *solo* partendo dalla ricostruzione – più o meno forzata o astratta – di quadri istituzionali che impongano norme e valori comuni al singolo soggetto, e quindi identità collettive rigide e stabili.

Occorre piuttosto chiedersi se e a quali condizioni la soggettività personale non sia suscettibile di riconoscere autonomamente una sorta di limitazione del sé, capace di creare le premesse per sostenere un rapporto non meramente opportunistico o addirittura distruttivo tra il singolo individuo, le sue esigenze di radicamento e il riconoscimento delle obbligazioni che ci derivano dal vivere con altri. Le trasformazioni in atto ci inducono a pensare che oggi nessuna autorità o istituzione può imporre al soggetto tale autocontrollo. L'autonomia del Sé costituisce indubbiamente uno dei frutti più duraturi della nostra storia recente, ossia della modernità societaria. Ma di fronte ai tanti problemi attuali è possibile riconoscere che abbiamo più che mai bisogno di una qualche parziale "rinuncia al sé", per contrastare il diffuso individualismo radicale che concepisce gli altri solo in termini meramente strumentali. Ciò non vuol dire sottovalutare l'importanza delle identità, che sono essenziali e senza le quali diverrebbe addirittura impossibile riconoscere l'altro: perché l'incontro con l'altro possa avvenire in modo dialogicamente costruttivo occorre, infatti, partire da soggetti con identità chiare e mature.

Se le identità fossero (come, del resto, oggi appaiono) estremamente deboli e fragili, l'incontro con l'altro potrebbe essere sterile e condurre a mere forme di difesa. Se, ancora, le identità fossero una forte e l'altra debole, l'incontro potrebbe dare luogo a fenomeni di sopraffazione. Quando invece si ha un incontro tra due identità forti, gli esiti possono essere decisamente diversi. Può infatti verificarsi, in un caso, lo scontro e, nell'altro, l'incontro dialogico e costruttivo. Se, infatti, si incontrano identità forti di stampo autoritario (al limite fondamentalista) si giungerà con ogni probabilità allo scontro. Se, invece, il contatto si ha tra identità forti, che sono state educate al rispetto dell'altro e al riconoscimento dell'unità del genere umano, allora l'esito può essere quello di un incontro proficuo tra diversità. Come ha affermato Giovanni Paolo II per l'ultima giornata mondiale del migrante, appare opportuno far propria una "ragionevolezza civica" tra il rispetto della propria identità e il rispetto di quella altrui.

Tali questioni investono peraltro non solo le identità culturali, bensì – come del resto voi potete ben descrivere – anche l'ambito religioso.

Si tratta pertanto – ed è questo il punto su cui ritengo sia importante porre l'attenzione, anche all'interno della dimensione religiosa – di ripensare l'identità in dialogo con l'alterità, di scoprire quindi l'identità nella sua duplice accezione di appartenenza/similarità – ciò che origina le identità di gruppo o collettive – e, al tempo stesso, di individuazione/differenza, ciò che conduce al riconoscimento dell'unicità dell'individuo.

I mutamenti in atto pongono quindi questioni vitali, costringendoci a immaginare culture meno rigide e individualità meno autocentrate, più relazionali e dialogiche: culture e identità sono costrette a mettersi in movimento, a entrare in relazione con l'*altro* e con gli altri, per cui la grande sfida consiste nel riuscire ad essere se stessi senza chiudersi agli altri e ad aprirsi agli altri senza rinnegare

se stessi. L'alterità racchiude al suo interno questa potenzialità, poiché costituisce, a livello individuale, un limite all'ipertrofia dell'io che sembra affliggere la cultura contemporanea, mentre, a livello collettivo, mostra l'intrinseca limitatezza di ogni cultura e la sua porosità.

Il contatto tra le culture – e soprattutto tra i soggetti portatori di culture differenti – può quindi oltrepassare il limite della contrapposizione e della tolleranza per giungere alla influenza reciproca: come la storia dell'umanità insegna eloquentemente, questo genere di contatto è peraltro in grado di generare nuove espressioni culturali, dato che nessuna cultura può sopravvivere se non dialoga con le altre. Tale dialogo poggia – come indicato da Giovanni Paolo II in occasione del Messaggio per la Giornata Mondiale della Pace (1 gennaio 2001)¹ – “sulla consapevolezza che vi sono valori comuni ad ogni cultura, perché radicati nella natura della persona. In tali valori l'umanità esprime i suoi tratti più veri e qualificanti”, per cui diviene necessario “alimentare quell'humus culturale di carattere universale che rende possibile lo sviluppo di un dialogo costruttivo”.

Con riferimento alla concreta convivenza sociale occorre riconoscere l'esistenza di una tensione fra identità e differenze che costituisce una significativa sfida del mondo contemporaneo. Essa ci interpella anche e soprattutto come cristiani: il cristianesimo non costituisce, infatti, una cultura a sé stante; esso è piuttosto un punto di riferimento e di paragone nei confronti del quale ogni cultura è chiamata a rivisitarsi. Approfondire, come usiamo dire in un linguaggio di senso comune, la “nostra identità cristiana” significa allora mettere in dialogo con essa le nostre altre appartenenze (culturali, sociali, biologiche, storiche ecc.). Più precisamente, occorre rinforzare la nostra identità cristiana che costituisce la premessa per poter dialogare proficuamente con gli altri.

In tale direzione, mi pare che un'ulteriore sfida da raccogliere consista nell'imparare a vivere pienamente la propria fede, contestualmente al nostro impegno per una convivenza pacifica *per e con* gli altri. Come ha affermato Giovanni Paolo II in una sua visita in India (6 novembre 1999), infatti: “essere certi della propria fede non significa essere intolleranti e violenti verso la fede altrui”.

In particolare, quanto più la fede cattolica viene colta nella sua verità, tanto più essa rafforza l'identità del credente e tanto più lo apre al dialogo e all'incontro con tutti, particolarmente con le altre religioni proprio perché Gesù Cristo, che è rivelazione piena di Dio, coglie l'intero universo religioso dell'uomo, comunque si manifesti.

A questo proposito il Santo Padre nella sua visita alla diocesi di Tunisi ha affermato rivolgendosi ai fedeli: “Voi fate spesso l'esperienza della vulnerabilità del piccolo gregge e a volte sopportate prove che possono giungere all'eroismo. Tuttavia fate anche l'esperienza della gratuità di Dio, che desiderate vivere con tutti. Ciò che voi testimoniate così nella fede vi fortificherà per un rapporto sempre più profondo e spirituale con i musulmani, che vi porterà a scoprire con essi i benefici di Dio, ad accoglierli e a dividerli”. Noi cristiani abbiamo perciò prima di tutti il compito di convertire noi stessi, cioè di cambiare mentalità.

A tale scopo, diviene illuminante richiamare l'origine dell'umanità: siamo infatti creati a immagine del Creatore, che racchiude in sé unità e diversità, che è in sé dialogo tra diversità, come indica il mistero trinitario; “mistero” non perché totalmente incomprensibile all'uomo, bensì perché non riducibile a categorie rigide tendenti a eliminare una delle due polarità (l'unità o la diversità, l'uno o il molteplice). Si tratta peraltro di una realtà che, se accolta fino in fondo, ha certamente delle implicazioni sociali notevoli e, oserei dire, dirompenti, proprio con riferimento al nostro discorso della convivenza tra le diversità. Si tratta di tematiche non ancora prese in considerazione, anche nell'ambito sociologico, come probabilmente meriterebbero.

Sulla base di quanto fin qui esposto c'è ragione di ritenere che la via della convivenza contempli non solo l'incontro con l'altro, ma anche la responsabilità nei confronti dell'altro. Affinché ciò possa verificarsi, occorre fare uno sforzo perché le diverse culture, che pure esistono e sono anche rilevanti, vadano comprese “nella fondamentale prospettiva dell'unità del genere umano, dato storico e ontologico primario, alla luce del quale è possibile cogliere il significato profondo delle stesse diversità”.²

Note

¹ Tratto dal messaggio *Dialogo tra le culture per una civiltà dell'amore e della pace*, 2001.

² Tratto dal messaggio *Dialogo tra le culture per una civiltà dell'amore e della pace*, 2001.

Proclaiming the Good News: to Migrants, to the Gentiles Mission with Immigrants and Religious Pluralism

- Prof Sergio Lanza -

“In the Church no one is a stranger, and the Church is not foreign to anyone, anywhere” (John Paul II, *Annual Message for World Migration Day*, 1996, n. 5).

“For full catholicity, every nation, every culture has its own part to play in the universal plan of salvation. Every particular tradition, every local Church must remain open and alert to the other Churches and traditions ... were it to remain closed in on itself, it too would run the risk of becoming impoverished” (John Paul II, *Slavorum Apostoli*, 2 June 1985, n. 27).

No culture can survive, if it seeks to exclude the others: to be convinced of one's own faith does not mean being intolerant and violent towards the faith of others (cf. John Paul II, New Delhi, 6 November 1999).

“We may know all about how we dealt with the pastoral care of immigrants or migration in Australia, but we do not know how to deal with 15,000 Albanians in a day”.¹

This down-scaling is this consequence of an epochal change.

Modern society's characteristic features, shaken by the introverted and weak trend of the last 30 years, are immediately called into the question by a migration phenomenon of growing proportions. The national borders, restricted by the norms governing trade (Common Market) and increasingly felt to be politically inadequate (European Union) quickly show their radical inadequacy when faced by the growing phenomena of migration. On the other hand, at the same time that it is expanding, the border shrinks in proportion to the needs of a particular ethnic group² (localization). Over and above the passing discomfort — superficial but felt — caused by the casual and temporary presence of people who are different (guests), the structural question arises of the presence of different cultures which necessarily requires an appropriate approach.

This interweaving of problems, here only briefly touched upon, calls the Christian community into question: how does faith in Jesus, the One Saviour, react in the face of a multiple religious presence?³ how can one reconcile the Commandment to love without limit and without exclusion with the requirement to protect and express fully one's own conviction of the Christian faith? Is 'tolerance' an adequate solution (*sit venia verbo!*), that relegates religion to the private and irrational sphere, according to Weber's⁴ prediction?

In a *societas Christiana*, it seemed that somehow the context would be able to absorb, channel and perhaps even redeem — and actually partly keep whole — the plurality of outlook and the cultural, ethical and social forms. Today the need emerges — here as in other realities — for an apostolate that takes seriously the intercultural and interreligious reality. With the work that all this involves. But, also, with the awareness of the spiritual enrichment that this brings with it: “For full catholicity, every

nation, every culture has its own part to play in the universal plan of salvation. Every particular tradition, every local Church must remain open and alert to other Churches and traditions ... were it is to remain closed in on itself, it too would run the risk of becoming impoverished".⁵

A superficial reading considers the migration phenomenon to be contained and temporary. A view that is widespread in public opinion today, though rarely formulated. However the contrary conviction is correct — it is not a passing phenomenon, but a structural one: "Today we face a religious situation which is extremely varied and changing. Peoples are on the move, social and religious realities which were once clear and well-defined are today increasingly complex. We need only think of certain phenomena such as urbanization, mass migration, the flood of refugees..."⁶ Therefore, not an emergency, but a pressing social and pastoral need, that highlights the extent of the changes produced by the modern age: "And so mankind substitutes a dynamic and more evolutionary concept of nature for a static one, and the result is an immense series of new problems calling for a new endeavour of analysis and synthesis".⁷

The procedural and tolerant universalism of the West empties it of its identity and exposes it to decadence. But, as A. Touraine writes with dramatic words: "if an acceptable solution is not found to the current problems, we will be condemned to accept a civil world war, ever more explosive, between those who direct the world circuits of technology, channel finances and information, and all those — individuals, groups, nations, communities — who feel their identity to be threatened by this globalization".⁸ The clash between cultures — Huntington⁹ maintains — will determine world politics. In the future the front line of conflict will be represented by the rupture between cultures ["Christian" and "Islam", "Confucian" and "Hindu", "American" and "Japanese", "European and African"]. The next world war, should one break out, "will be a war between cultures".

Although not subscribing to this view *in toto*, the risk is not a rhetorical one. It calls for a pastoral vision with its practical responsibilities.

A multicultural society is feasibly possible only if it unfolds within a compatible, broad cultural frame-work (rather than a congenial one) which is not limited by a logical political definition or by rules for communal action, or by the safeguard of the subject, but is identified by really shared social languages (meaning symbolic ones) and by distinct identities upholding common basic values. Therefore, a multicultural society does not permit weak thought; on the contrary, it must be, juridically and institutionally strong.

It takes powerful thought to form identity, when it meets authentic freedom. A strong word is not a closed, authoritarian, despotic word. The word of faith does not produce a pre-fabricated Christian identity. This identity is defined by its Christian, theological profile as a process: "The Gospel creates identity, rather than prescribing ethics".¹⁰

Identity comes into play **in the mutual relational space**. It establishes and manifests itself in relations, through a dynamic process. This is not only the interpersonal relationship formed by intersubjective contacts, but the radical one of **striving towards the truth**. So, authentic dialogue does not weaken identity except weak identities. Were evangelization to lose its own language it would, in fact, irremediably lose itself.¹¹ This does not settle the question, because man cannot desist from asking questions, because he is, by definition, a question.

As Pope John Paul II repeats: "All forms of missionary activity are marked by an awareness that one is furthering human freedom by proclaiming Jesus Christ.... On her part, the Church addresses people with full respect for their freedom. Her mission does not restrict freedom but rather promotes it. The Church proposes; she imposes nothing. She respects individuals and cultures, and she honours the sanctuary of conscience".¹²

The pastoral neutralization of the migratory phenomenon often takes the short cut of commonplaces and rhetorical, abstract solutions: from [theological] romanticism that sees in other cultures only the interesting and positive aspects, to the euphoria for abstract multi-culturalism, in which praise of the differences slyly (and clumsily) masks the empty content and identity. From this ingenuous cultural pluralism, positive contributions are magically expected of a reality that is actually very ambivalent. It is open to promising results, but also to vertiginous falls; it risks making "the complex dynamics of modern society invisible"¹³ (multiform primary cultures, class division, individualism boosted by the market, drifting away from democratic institutions, threats of original and vital cultures...). The expression "multiethnic society" could mask a form of abstract, tolerant disengagement.

Those processes, mainly unconscious, also alter the approach, which we might term psychological

identification masks: I am the stranger (each one of us). Therefore, if we are all strangers, no problem exists regarding any stranger. *** J. Kristeva (Sund., 154). In fact it avoids the issue, drawing back into a suspicious form of psychosocial self-assurance: an obvious, if astute, defence mechanism.

This consideration also has a Christian derivation: "Whoever takes Jesus' message seriously will eventually be emarginated from every culture, even from the Christian culture".¹⁴ However that does not make a Christian a stateless person and the Church a counter community. The correct position has already been outlined in the well-known passages from the *Letter to Diognetus*.

Identity, however, is not an iron cage, nor a powder magazine. In this perspective the aspiration is not so much to achieve a status of equality, as one of recognition of each one's **cultural identity** as a right to be equal but different.

The approach with regard to the stranger implies common measures that can be outlined briefly as follows:

- At the subjective emotional level the other person is felt to be different, as foreign to anything I know (unconscious cultural extraneousness) seen either as: a threat (*tremendum*), or as exotic (*fascinosum*). In both cases the risk is far from being a hypothetical dangerous approach, as it is prone to mutation and possible distortion.

- On the objective plain the strangeness takes a cultural form, expressed by cold behaviour patterns, rules of conduct, usage and customs, etc. This leads to insecurity, which is met, on the same social plain, by the rules of hospitality.

Often, the two aspects meet and condition each other: only a firm identity can offer real openness. In any case the ingenuous belief in the "*ethnic virginity*" of the Italian people is to be rejected as false (as, obviously, for any other). On the contrary, the recent squandering of the basic Christian identity has contributed not a little to sharply reveal those tendencies that are instinctive (not natural!) in the human soul, that only an authentic cultural conversion is able to attenuate and correct, if not to eliminate completely.

Rather, "to the modern world's mobility the Church's pastoral mobility must correspond"¹⁵: **pastoral conversion** (transformation of pastoral work: mentality, regulations, structure, organization ...). Mobility does not reduce the importance of territorial provenance: the place, also in mobility, remains a reality. Rather it demands new patterns and motivation. Mobility favours a supra-territorial outlook long before it affects institutional forms, which respond to the changed importance of the place itself, which due to mobility has become "the intermediary of multiple influences".¹⁶

The **pathologies of the "cultural endogamy"** that produce a Shengen of the spirit must be eliminated. As regards the territorial order, one must bear in mind that, the diocese and the parish cannot be defined merely in territorial terms in a correct theological perspective.

On rejecting **the cultural homogenization, that globalises consumption and financial evasion, while jeopardizing citizenship and relations**, that fosters cultural provincialism, the day to day pastoral commitment rediscovers the real, fundamental dynamics of evangelization.

- "Evangelization loses much of its force and effectiveness if it does not take into consideration the actual people to whom it is addressed, if it does not use their language, their signs and symbols, if it does not answer the questions they ask, and if it does not have an impact on their concrete life".¹⁷

- "Knowledge of the religious profession of immigrants is the fundamental key to their true reception..." (cf. CSER, 1994, 7). Starting from simple statistical data to a real understanding of their original, interior worlds.

Reception: Necessary and Inadequate

§ Undoubtedly important (remember the warning that comes from the spread of the sects), the pastoral reception network is nevertheless inadequate:

- it does not convert
- it does not integrate
- provides temporary hospitality (in the spirit of a *Gastarbeiter*, whose welcome is respectful and distant so long as the visitor has a return ticket in his/her pocket).

Hospitality does not smooth away differences, but it identifies and lists them, so as to overcome a sense of insecurity.

- In traditional cultures the guest is sacred, and hospitality is regulated by precise rules, almost rituals.
- In the declining modern age, these customs are disregarded due to the weakening of identity and the demands of a certain globalization that, paradoxically, provides neither a better welcome, nor a more appropriate integration, but accentuates the subjective impression of alterity and otherness; a declared solution (but not culturally deep) under the heading of tolerance; a form of social ghetto (stresses the weak identity by comparison with the other, in a confined area; defence of distinctive economic and social privileges).

One should try to move towards the principle of living on terms of common interaction. The notion of community is also torn from its strong/primary territorial roots, to assume broader cultural traits and a more expressive symbolic profile.¹⁸

An acid test for the universal anthropology of territorial communities. Herewith are some characteristics and requirements:

- knowledge of the other person
 - without prejudice, suspicion, fear
 - not only for, but together with him/her
 - openly not behind convenient alibis (secretly, etc, with a view to exploit)
 - share, not just occasionally
 - dialogue
 - contact with the home Church (if there is such)
 - community and 'local' dimension: the (diocesan) pastoral workers and experienced reception team dealing with immigrants are officially part of the ordinary pastoral service.
- Practical Guidelines: information, exchanges; taking part in counselling; a pastoral reference for every reality (as far as this is possible).

Hospitality is temporary. Integration requires closeness and continuity.

Knowledge

The lack of knowledge of foreign cultures has serious consequences, for example – on international development policies. At times a project is thrown overboard, because it is seen as a threat to one's own identity.

In order to learn:

- look without projecting any image
- overcome prejudice
- be in no hurry
- penetrate the other person's point of view (without identifying oneself with him/her, but being on his/her side).

Dialogue

“Human”, “culture”, “interreligious” (*Redemptoris Missio*, nn. 54-57). Authentic dialogue surmounts weakness and tolerance,¹⁹ rejects the ambiguities of indifference. Sees the other person in a neighbourly way,²⁰ establishes times for encounter;²¹ teaches: “in this light, listening to one another, respect, refraining from all hasty judgements, patience ... these are all qualities of a dialogue within the Church which must be persevering, open and sincere”.²² Dialogue is able to forgive.²³ A trusting outlook overcomes diffidence. Be outgoing in community, live in a communicating community. All this sounds like rhetoric. Nor is there enough time now to examine it properly. One point however can not be passed over in silence. For meaningful dialogue an atmosphere of trust, respect, openness, etc., is not enough; more is required, real skill, an authentic method, appropriately cultivated and verified.²⁴ It requires a clear cultural option. Dialogue does not take place with feeble thought, nor with an exploitive intention, nor with a functional aim. Only dialogue that is not restricted to the immediate and subjective present, that is not too detached, (or, what comes to the same thing, is unmeaningful), can open the way forward.

With reference to the teaching of Paul VI certain conditions and considerations are necessary:

§ Dialogue opens the way to understanding: “so in every authentic dialogue each person opens him/herself to the other, truly accepts his/her point of view as valid and penetrates the other not to understand that particular individual, but what he/she is saying”.²⁵

§ “Dialogue is a game with difficult rules: only say what one means; listen to and respect what the other person says, however different or strange it may be; be prepared to correct or to defend one’s own opinion if challenged by the interlocutor; be prepared to debate if necessary, to defend one’s view if need be, to undergo the inevitable conflict, to change opinion if the evidence calls for it”.²⁶

§ Faith is to be considered as much a life-style as an attitude.

§ “The Church should enter into dialogue with the world in which it exists and labours. The Church has something to say; the Church has a message to deliver; the Church has a communication to offer”.²⁷

§ “See, then, Venerable Brothers, the transcendent origin of the dialogue. It is found in the very plan of God”.²⁸

§ “We need to keep ever present this ineffable, yet real relationship of the dialogue, which God the Father, through Christ in the Holy Spirit, has offered to us and established with us, if we are to understand the relationship which we, i.e., the Church, should strive to establish and to foster with the human race”.²⁹

Insertion into the fabric of the local Church community calls for, an evaluation of its anthropological-cultural catholicity (much more difficult than the geographical universal one), besides a shared ministerial responsibility (cf. *Pastores Dabo Vobis*, n. 72) between the communities and within the community, the building up of a communicative, narrative, symbolic community.³⁰ The only way to achieve integration is by helping those in need of assistance to become protagonists, going from a spectacular, sporadic solidarity, like philanthropical fast food incapable of foresight and effective action, to true — doubtless tiring but equally satisfactory — reciprocity.

The Migration Phenomenon in the Framework of an Organized Apostolate

The epochal mutation of the socio-cultural context thus requires a radical pastoral conversion: the passage **from the autoreferential and repetitive paradigm of “looking after souls” (a diagram of concentric circles) and of belonging to a creative, missionary one of evangelization (a reticulate diagram).**

All this demonstrates that the attempts at partial adjustment and adaptation are useless: not “a new patch on an old garment”, but “new wine in new wineskins” (cf. Mt 9:14; Lk 5:33; Mk 2:21-22).

A close, knowledgeable observation of the migration phenomenon helps ‘ordinary’ pastoral workers to understand the universal anthropological-cultural trend in a form that is not abstract (cf. Gal 3:28).

A broad ecclesial sensitivity needs to be created since the reception depends on a clear awareness of Church, which it both manifests and increases. This is the aim of the initiatives that seek to form an attitude of welcome and participation, starting with catechesis and actual opportunities to meet, with far-reaching involvement, able to reach and motivate the parish communities farthest from the classical and jubilee places of pilgrimage. Deepening in this way the synodal experience of participating in and sharing in the Church.

Furthermore it is necessary to overcome viewing the Church as an organizing, helping and offering body, that dutifully responds to people’s requests, often chasing after them, but leaving them in their mute anonymity. Instead, a form of involvement and participation, with clear ecclesiastical features should be started. Warm reception requires the parishes to become more like communities, not just groups or simple stations for spiritual service. It is a precious occasion to develop the shared responsibility of lay people, not by absorbing them in organized circuits, but motivating them on their own account.

Some criteria to adopt

1. Equality and identity

§ The affirmation of equality, in its post-illuministic aspect, acquires a substantial truth, but it is content with a theoretical and abstract proclamation. The underlying anthropology is irremediably marked by natural optimism, which lacks the reference points and the dynamism of the Catholic faith which it teaches through its doctrine of original sign.

§ Left to history without the need for conversion, such a theory runs up against an ingenuous psycho-social deductive method.

Eph 2:11-22

The return to theology highlights some peculiar, relevant elements. Ever since Ancient Israel, it appears as the development of two roots:

- Under the ontological profile the stranger is the person, in the image of God.
- Under the historical-existential profile, Israel which has experienced this, does not proclaim it abstractly, but inscribes it in its ordinary life-style (Saturday: Ex 20; 23:9), in its legislation, in its prayer (Ps 146***).

In addition it is worth noting the biblical, theological background of the earth as the gift of God, for the use of all, but menaced by the equivocation of appropriation and domination and thus deprived of its intrinsic eschatological vocation for human advancement.

In Christ such a view finds its fundamental and definitive model: the service of boundless, gratuitous love: Phil 2:1ff., Mk 10:45; Jn 13: I have come among you to serve....

Sundermeier 147: *sic et non*. Does not admit comparison between, being for others or being with others. Yes, to be for others, but in the form of sharing and *kenosis*

Blasberg 83b: *diakonia* not as reaction to the other, but as offering solidarity (*Solidalisierung*) to be shared. In this way Dialogue leads to *koinonia*.

Sundermeier, 147ff.: there is not the least need to turn to the School of Kyoto model, although there is no harm in evaluating coincidences in such a form, on condition one does not forget the Christian faith's own patrimony.

To be equal does not eliminate difference: "Draw a line and you will create a world" (cf. Nluhmann). It demands that:

- one keep one's own identity
 - respect for difference
 - to know and to recognize (does not admit classification)
- Failure of the melting pot

2. Alterity

The tone of alterity is contained in the semantic significance:

- *hospes/hostis*
- friend/foreign

- The stranger is perceived as a threat: so long as aliens remain beyond the territory they are regarded as enemies: "*cum alienigenis, cum barbaris aeternum omnibus Graecis bellum est*" [Tito Livio] (It will be eternal war between aliens, barbarians and all the Greeks).

Once they enter:

Either –

- they are invaders
- or slaves
- or in transit
 - as guests (the guest is sacred)
 - as traders (commercial relationship)
 - as tourists (business relationship)
- or as an inhabitant, but with fewer rights, without obtaining full citizenship (problematic relationship).

3. Complementarity

The theories of complementarity present a more varied spectrum, especially those worked out in the last century:

- as self-fulfilment: nostalgia for a lost fullness (Plato, *Symposium*, 191ff.)
- as mirroring and refinding oneself (ontology of subjectivity): the 'I' needs the other only in order to know itself (Husserl?)

- as dialogue (ontology of relations): relating is “the cradle of reality” because “every real life is relationship”.³¹ However Buber lacks the concept of a communitary we³² (risk of circumscribed relationship I/You)

- as a communicative action (Habermas): encounter as free communication that aims not at comprehension, but at consensus. In addition, this model supposes the West’s rationalized cultural tendency to be universal.³³ One cannot exclude the consideration of a communicative context, in its cultural correlations: “an orgy of harmony”.³⁴

Migration as opportunity (*kairos*) for pastoral growth

“For full Catholicity, every nation, very culture has its own part to play in the universal plan of salvation. Every particular tradition, every local Church must remain open and alert to the other Churches and traditions ... were it to remain closed in on itself, it too would run the risk of becoming impoverished”.³⁵

A broad ecclesial sensitivity needs to be created: since the reception is due to a clear awareness of Church, which it both manifests and increases. This is the aim of the initiatives that seek to form a welcoming attitude of participation, starting with catechesis and opportunities to meet, with far-reaching involvement, able to reach and motivate the parish communities farthest from the classical places of jubilee pilgrimages. Deepening in this way the synodal experience of participating in and sharing in the Church.

Furthermore it is necessary to stop viewing the Church as an organizing, helping and offering body, that dutifully responds to people’s requests, often chasing after them, but leaving them in their mute anonymity. Instead, a form of involvement and participation, with clear ecclesiastical features should be started. Warm reception requires the parishes to become more like communities, not just groups or simply places for spiritual service. It is a precious occasion to develop and share responsibility with lay people, not by absorbing them in organized circuits, but by motivating them on their own account.

Examples of (first) evangelization

First evangelization understood as a consistent, wise proposal of the Gospel in the lands of old Christianity that lack adherence to the faith, is the priority modality of the new evangelization and its dominant tone.

Here, I shall give three schematic examples as the framework for the entire programme of the first evangelization in the perspective of the new evangelization.

1. *Praeparatio evangelica*

This is the moment above all when the process of the inculturation of the faith manifests its capacity to animate the social-cultural reality on the level of the person (mentality) and of society (structure and customs). The Christian vision of the world and life creates projects and perspectives that benefit man and society: in the fields of education, knowledge, artistic expressions, building up society, in the framework of the economy and work ... Christians, nourished by the word of faith, are ready to promote true humanity and authentic progress: not as teachers or critical onlookers, but as protagonists who place themselves in the warp of the socio-cultural fabric and endow it with valuable proposals, that can attract or obtain consensus for their high potential.

This does not happen outside of, or beside, Church action, but is part of the authentic tradition of evangelization³⁶ and is rooted in a precise and unexceptionable Christological perspective.³⁷ In fact many ordinary pastoral concerns converge on this horizon, such as: the family, school, work, health... Overall it leads us back to the commitment to culture, to which we will return.

The penetrating action of *praeparatio evangelica* therefore is primarily directed to the world of non-believers: but it can also sustain and enlighten those who are experiencing a period of doubting and unsteady faith, and for the believer who, breathing the atmosphere of our time, feels frail if not supported by the faith’s clear capacity to renew and build up the human city.

2. *Prolegomena fidei*

Is when from the first words the clear intention emerges to express the eternal Gospel in the ‘here and now’ of an historical culture: the process of the inculturation of the faith assumes the features of

interculturalization, understood as an explicit, convincing and fascinating proposal, of the reasons of the faith, of its fundamental content and of its basic demands. When at a loss or irresolute, this concern, that is certainly not new, takes on a urgent character: here the first evangelization plays one of its most difficult roles: the process: the ability to distance itself from the theological language of proclamation, the shadow cast by atheists, the enduring and widespread feeling of *déjà vu*, of a faded image, maybe precious, but a museum item.... The difficulty touching the nerve-centre of the Christian message is its clear, succinct, persuasive transmission. This need is felt (note the reception which greeted the *Catechism of the Catholic Church* when it first appeared); it is the apostolate's task to understand the knotty problems and to respond to them with appropriate modalities. Every care must be taken so that the word of the *kerygma* may ring out like a powerful existential call: attention must be paid not to anticipate the Word's inherent efficacy, but to prepare the human conditions for it to be heard and accepted.

Besides, in our time, this is also aimed at consolidating the believer's initial faith and Christian belonging.

3. *Intellectus fidei:*

Is when the Christian Truth is deepened organically and systematically — a praxis the pastoral approach has always used: catechesis, as a method aimed to give standing and nourishment to the attitude of faith; to lead from knowledge to wisdom and the witness of Christian life; to form the Christian identity of the subject and to assist him/her to become a protagonist in the life of the Church and of society. Thus, we leave the open sea of the first evangelization, to enter the house where the Master welcomes and teaches the Disciples (cf. Mk 4:11f). But, in this sphere too, the tenor of the 'first evangelization' continues. Due to the critical attitude of the present time, marked by doubt that is not only methodical; for the ever more pressing requirement that every Christian be in a position to give a reason for his/her choice of faith; for the true humility that recognizes faith to be a gift to be welcomed every day, and never a possession presumptuously acquired.

In all these examples — here formally but not formalistically sketched — the ability to communicate is decisive. The urgent, delicate and arduous work to inculturate the faith takes the following steps:

- § Cultural dialogue: challenge, respectful and clear, an open process in the journey towards the truth
- § Cultural discernment: evaluation, purification, enrichment of the cultural, historical reality
- § Cultural elaboration: production of dynamic, valid forms of culture that are typically Christian and able to carry the renovating power of the Gospel into the most intimate recesses of history.

The three-fold pastoral action of the new evangelization and its communicative valency intersect and thus renew the whole approach to the Church's action.

Footnotes

¹ G. De Rita, *Le prospettive dell'emigrazione italiana in una società in trasformazione*, in AA.VV., *Ethnic pastoral work: privileged form of communion and cooperation. Ecclesial Symposium on the Pastoral Care of Italian Emigration*, Rome, 28 September – 3 October 1992, [29-38] 32.

² Cf. F. Barth, *Ethnic Groups and Boundaries. The Social Organization of Cultural Differences*, Alle & Unwin, London 1969.

³ The religious composition of immigration in Italy — the overall figure is about one and a half million people — as follows: 27.4% Catholic, 22.1% Orthodox or Protestant, 36.5% Muslim (mainly from Marocco, then from Albania), 6.5% belong to other Eastern Religions, 7.6% other. Other European countries, such as Germany and England, have much higher figures for foreign residence, than we do, however the phenomenon is growing and the problem is becoming the focus of the political agenda.

⁴ Cf. M. Weber, *La scienza come professione [Wissenschaft als Beruf]*, Rusconi, Milan 1997 [Duncker & Humblot, München/Leipzig 1919], 129: "It is the fate of our time, with its peculiar rationalization and intellectualization, and above all with its disillusionment with the world, that precisely the highest and most sublime values have withdrawn from the public sphere to take refuge either in the celestial kingdom of mystic life, or in a sense of brotherhood with direct interpersonal relations. It is not by chance that our highest form of art is intimate and not monumental, no that today only in tiny communities, in a one to one relationship, very quietly an undefinable

something is throbbing that corresponds to the prophetic spirit that, like a rampant fire, once crossed and welded the great communities”.

⁵John Paul II, *Slavorum Apostoli*, 2 June 1985, n. 27.

⁶John Paul II, *Redemptoris Missio*, n. 32.

⁷Second Vatican Council, *Gaudium et Spes*, n. 5

⁸A. Touraine, *Libertà, uguaglianza, diversità. Si può vivere insieme?*, Il Saggiatore, Milan 1998, 23.

⁹S.P. Huntington, *The Clash of Civilizations*, in «Foreign Affairs», 72 (1993/3), 22-49.

¹⁰D. Marguerat, *Raconter Dieu. L'évangile comme narration historique*, in P. Bühler et J.-F. Habermacher (eds.), *La narration. Quand le récit devient communication*, Genève 1988, 90.

¹¹This goes for catechesis as for every other conversation about God: “Who wishes to speak of God must know what effect the language has and means (cf. A. GRÖZINGER, *Die Sprache des Menschen. Ein Handbuch*, München 1991, 13).

¹²*Redemptoris Missio*, n. 39.

¹³Cf. G. BAUM, *Due punti interrogativi: inculturazione e multiculturalismo*, in “Concilium” 30 (1994) [135-142] 141.

¹⁴Cf. F.X. Kaufmann, *Religion und Modernität. Sozialwissenschaftliche Perspektiven*, Tübingen 1989, 211.

¹⁵Cf. Paul VI, Discourse to the European Convention on the Pastoral Care on Migrants, *AAS* 65 (1965) 591.

¹⁶Cf. Pontifical Commission for the Pastoral Care of Migrants and Tourists, *Church and Human Mobility*, 20.

¹⁷*Evangelii Nuntiandi*, 8 December 1975, n. 63, cf. *Redemptor Hominis*, n. 22, p. 5.

¹⁸A.P. Cohen, *The Symbolic Construction of Community*, Routledge, London 1985.

¹⁹Cf. S. Maggiolini, *Cristianesimo e cultura*, Casale Monferrato 1989, 19: “Alla fine, il credente non accetterà neppure la ‘tolleranza’ che, poco o tanto, presuppone sempre un atteggiamento di degnazione e forse di sottile disprezzo; accetterà, invece, l’amore alla persona e il confronto onesto con le idee. Il dialogo, cioè, non potrà mai segnare una sorta di reale abbandono della propria identità ritenuta vera e giusta, né potrà essere disgiunto dalla volontà di essere aiutato a scoprire più esplicitamente la verità totale che, in chiave oggettiva, si possiede in Cristo...”.

²⁰John Paul II, *Sollicitudo Rei Socialis*, n. 39: “Solidarity helps us to see the ‘other’ ... as our ‘neighbour’, a ‘helper’”.

²¹Cf. CEI, *Insieme per un cammino di riconciliazione*, 39.

²²*Reconciliatio et Paenitentia*, 2 December 1984, n. 25.

²³Cf. V. Janklevitch, *Le Pardon*, Paris 1967, 159.

²⁴Here, we can apply what Pope John Paul II said in the Discourse to the Parish Clergy of Rome, at the traditional meeting at the beginning of Lent on Thursday, 18 February 1988, in the Clementine Hall: “... Here another methodology is needed. We must provide a methodology to combat this secularized materialistic world that is not completely uprooted from the Christian context.... The parish must seek itself outside itself...” nn. 4-5, pp. 6-7), in *L'Osservatore Romano*, English Edition, 21 March 1988.

²⁵H.G. Gadamer, *Verità e metodo*, Fabbri, Milano 1972, 443.

²⁶Cf. D. Tracy, *Plurality and Ambiguity*, Harper and Row, San Francisco 1987, 19.

²⁷Paul VI, *Ecclesiam Suam*, 6 August 1964, n. 65.

²⁸*Ibid.*, n. 70.

²⁹*Ibid.*, n. 71.

³⁰Cf. A.P. Cohen, *The Symbolic Construction of Community*, London 1985: “Such notions, traditionally defined by very precise, circumscribed, ethnic, linguistic territorial borders, now tend to be specified also and above all in terms of *symbolic community*”.

³¹M. Buber, *Ich und Du*, Leipzig, 1923 [‘L’io e tu’, Bonomi, Pavia 1991], 16,18.

³²Ontology of the fragment, according to M. Theunissen, *Der Andere. Studein zur Sozialontologie der Gegenwart*, Berlin 1965, 260, “Ontologie des Zwischen”.

³³Cf. D. Carbough, *Competence as Cultural Pragmatics. Reflections on some Soviet and American Encounters*, in R.L. Wiswmann – J. Köster (eds.), *Intercultural Communication Competence. International and Intercultural Communication Annual XVII* (1993) 168-183.

³⁴Cf. A. McElvoy, *Wenn das Podium zur Kanzel wird*, in “Die Zeit” 26 May 1995, 12.

³⁵John Paul II, *Slavorum Apostoli*, n. 27, 2 June 1985.

³⁶*Ibid.*, n. 27: “By exercising their own charism, Cyril and Methodius made a decisive contribution to the building of Europe not only in Christian religious communion but also to its civil and cultural union. Not even today does there exist any other way.... Being Christians in our day means being builders of communion in the Church and in society”.

³⁷Cf. Cardinal Ruini’s Closing Speech at the Ecclesial Convention in Palermo, 7: “From the centrality of Christ one can obtain a global orientation for all anthropology, and thus for a culture inspired and qualified in a Christian sense. In fact, in Christ we are given an image and a specific interpretation of the human being. It is

***-Migrants
and the Mission
of the Church-***

The Mission of the Church with Migrants Today: Journey, Proclamation, and Communion

- Daniel G. Groody, CSC¹ -

University of Notre Dame

Introduction

In the Spring of 1973, a priest of the Congregation of Holy Cross, by name Joseph Pawlicki, made an appointment with the then Provincial Superior Rev. William Lewers. The purpose of the appointment was to discuss Fr Pawlicki's next assignment. Fr Pawlicki was a Polish-American religious, who had a deep missionary zeal, a strong commitment to the poor, and an intense desire to reach out to the undocumented, Mexican immigrants of the Catholic Church in America. Among the poor, Fr Pawlicki was a much beloved figure. But among his *confrères* of the Congregation of Holy Cross, he had a reputation for being stubborn, eccentric and idiosyncratic. He had a pugnacious character and some unusual ideas which were met with mixed, if not negative, reviews, by his religious brothers. Though in time he would be revered by Mexican immigrants as a man of great holiness, among those in the Congregation he was never on the short list of candidates for the provincial council or other leadership positions.

Many of you who are gathered here today from religious congregations around the world probably recognize the 'Fr Pawlicki' of your own communities. To the provincial administration, he was "a thorn in the side" because he could challenge the local community and even be a "hornet's nest" in the local diocese. This awareness gave Fr Lewers much room to pause when they got together. Fr Pawlicki came to the meeting with the three assignments in mind that he believed were the best fit for him. He said he wanted to dedicate his time and energy to mission and to the immigrants in one of three places: in Arizona near where the Congregation had a number of religious assigned already; in Central California, where he wanted to join the work of migrant activist Caesar Chavez; or in Southern California, in an agricultural rural community named Coachella, where many immigrants worked.

Coachella was a town on the edge of nowhere, a forgotten agricultural community with no influence, stature or relative social significance. After hearing Fr Pawlicki's proposals, Fr Lewers spent a few moments considering his request. After some deliberation, he decided not to send him to Arizona because he thought he would stir up too many things in the local community there. He did not want to send him to work with Chavez because Fr Lewers was a close friend of Chavez, and he did not want him to "mess up" his relationship with him. So he decided to send him to Coachella, thinking that, in his words, "there Fr Pawlicki could do the least amount of damage".

Unaware of the internal thought process of Fr Lewers, Fr Pawlicki accepted his new assignment and assumed responsibility to evangelize the immigrants of the Coachella Valley. This was no small task. Because of its relative insignificance, the Valley had a minimal Catholic institutional presence. Although there were many Hispanic immigrants living there, no mass at that time was being celebrated in Spanish, and they had very little sacramental support. But inspired by the reforms of the Second Vatican Council and the Latin American Episcopal Conferences in Medellin and Puebla, Fr Pawlicki began going out to the remote and neglected migrant camps and neighbourhoods of the Coachella Valley to preach the Gospel among these immigrants and to draw them into deeper communion with the Church.

He began by celebrating neighbourhood masses, along with open-air baptisms. Gradually, however, beyond the sacramental services of the Church, he realized that the people also needed to begin to form small Christian communities. Since many of these immigrants at most were accustomed to a rather formal and functional approach to the Church by which they simply fulfilled Sunday obligations, he realized that his outreach had to build on a solid foundation. To help deepen people's religious experience and to root their Christian calling solidly in conversion, renewal and mission, he began offering parish retreats. He started with the Cursillo Movement, but for various reasons he was eventually kicked out of the Movement, and he started his own retreats. The purpose of the retreats was to proclaim the Good News of Jesus

Christ to Mexican immigrants, so that they might discover they are loved by God, and from this love, that they might form a community of love that is called to mission. He also showed acute sensitivity to the Mexican-immigrant culture and shaped the organization accordingly. It was the beginning of what would be called the “Valley Missionary Program”. Today it is one of the most successful examples of evangelization among immigrants today.

The Valley Missionary Programme

The Valley Missionary Program has affected the lives of tens of thousands of immigrants in the United States and various parts of Latin America. It has brought many immigrants into communion with the Church that otherwise would be disconnected from it altogether; it has renewed those who are in the Church and given new vitality to many local parishes; it has created hundreds of small Christian communities that meet as often as twice a week to pray, share the Scriptures and address common problems; it has created a variety of new ministries ranging from prison outreach to gang mediation; it has dramatically improved the quality of relationships between spouses and their children; and above all, it has ignited in these immigrants an intense passion for mission, a mission for which they sacrifice much of their time and 10 per cent or more of their income. This spirit and mission, and above all the quality of person and depth of Christian vocation, has led me to reflect over the last number of years on what is happening in this important setting and why it has been so fruitful.

As we reflect on ministry to immigrants today, I would like to share with you some of the insights I have observed in working with Fr Pawlicki and the Valley Missionary Program which I believe have more universal implications.² I would like to share some of the ways the Valley Missionary Program has contributed to our understanding of what has worked well in the Church’s mission to immigrants. While I have been asked to speak of the mission to immigrants in terms of proclamation, communion and journey, I would like to make one substantial revision and speak in the order of journey, proclamation and communion. This reordering is important, as we shall see. After a brief reflection on the challenge of mission to immigrants in the context of the United States, I would like to describe the migrant journey and what immigrants go through when they enter the United States. I believe that is only by a better understanding of what they go through that we can adequately answer the question of how to respond to them. Secondly, I would like to speak about proclamation in terms of how this community in the Coachella Valley experienced their own process of evangelization and particularly how it helped facilitate healing in their lives. Thirdly, I would like to speak about communion and the discovery of these immigrants of their own call to be empowered for mission. In conclusion, I would like to reflect on how this process of evangelization actually transforms these from being immigrants to being missionaries.

The Challenge of Mission Today

In the United States, we are only just beginning to grasp the scope and significance of the Latino presence which is growing exponentially each year because of immigration.³ Despite the increase in the number of Latinos, more are leaving the Church than ever before. With the bleeding of Latinos from the Catholic Church — many of whom are immigrants — we do well to ask how we are approaching our mission and what measurements we are using. Although many Hispanics have cultural roots that lie deep at the heart of Catholicism, many are leaving the Catholic Church.⁴ Some studies show that in the 1970’s, 77 per cent of Hispanics were Catholic.⁵ By the mid-1980’s, that number dropped to 71 per cent. By the middle of the 1990’s the number dropped to 67 per cent.⁶ More recently that number has dropped to as low as 62 per cent. Some scholars estimate that one fifth of those who were raised Catholics have left the Catholic Church in the last thirty years.⁷ At the same time, the number of Hispanics involved in evangelical Churches is growing. While these numbers raise many important questions, our focus here is to see how immigrants challenge the way we understand and approach our mission. However the data above are read, they show that something important is missing from the Church’s mission to Hispanics in general and to Mexican immigrants in particular.

But what is missing? This same question was asked in the powerful Apostolic Exhortation issued by Paul VI entitled *Evangelii Nuntiandi*, “On Evangelization in the Modern World”. This document asks three probing questions that are particularly suited to our reflection on mission to immigrants: “In our day, what has happened to that hidden energy of the Good News, which is able to have a powerful effect on the human conscience? To what extent and in what way is that evangelical force capable of really transforming the people of this century? What methods should be followed in order that the power of the Gospel may

have its effect?"⁸ If we had to summarize these questions into one, we might ask, where do we see signs of the Good News transforming the lives of immigrants and helping heal and empower them to discover their own call to mission in the Church? As we begin to look for answers to these questions, I believe the Valley Missionary Program can help offer some guidance.

The success of the Valley Missionary Program does not exist in organizational efficiency, elaborate plans or large buildings. The community is successful as a missionary organization because it is a community profoundly marked by love. This love is something hard to articulate or quantify. It is not easily reduced by statistics or verifiable data. But at the same time, the lack of such tangible benchmarks makes this love no less real and no less significant. In fact, if love is not at the heart of mission, then all the programmes and strategies in the world will render us ineffective in proclaiming the God of Jesus Christ. We can begin to speak of this love in terms of the capacity to welcome outsiders, to serve one another, to forgive each other, to invite others into a life-giving relationship with Jesus Christ, and many other ways. The profound life, love and joy of the people so profoundly moved one visiting priest that he observed, "I have seen the early Church only twice in my life: the first was in the Catacombs of Rome and the second is here in Coachella". While there is much to say about the mission of Coachella, as a foundation for our reflection I want to say that love heals some of the painful experiences of their journey as immigrants, enables them to understand the significance and meaning of proclamation, and ultimately expresses itself in friendship with Jesus Christ and living out that friendship in authentic intimacy in community. The beginning of this mission begins with an attentiveness of what the migrant has lived through before he/she even comes to the United States.

The Journey of the Migrant

Oscar Hanlin many years ago said that he had set out to write a history of the immigrant in the United States until he realized that the history of the United States is about immigration.⁹ Immigration is part of the core fabric of the United States from its very inception. Nonetheless, in recent decades there has been an increasing backlash against immigrants, a reaction that has further intensified by the terrorist attacks of September 11 and some of the economic shifts caused by globalization. In the midst of this economic uncertainty, immigrants today have become the scapegoats for many social problems. Today's immigrants share much in common with previous generations. One of the constants we have seen in the history of immigration, beginning with the Irish in the 1820's followed by waves of Polish, German, Russian, Italian, Lithuanian, Chinese and Japanese immigrants, is that immigrants are valued for their ability to fill jobs at the lowest sector of society but they are not fully accepted as members of the society.¹⁰ What is different today is that many immigrants now face even stronger forms of discrimination which are exacerbated by their lack of legal documentation. As such, they are used, abused, exploited and discarded. Undocumented, they are forced to live in the shadows, on the margins, away from places of influence, at the mercy of the strong and the powerful.

Currently, it is estimated that more than 10 million undocumented Mexican immigrants are living in the United States.¹¹ The vast majority of immigrants come to the United States not because they want to but because they have to. Mexico is their home, their culture, their pride. As they say, "como Mexico, no hay dos" ("There is no place like Mexico"). But because the Mexican peso has undergone a tremendous devaluation since 1983, resulting in economic instability and unemployment and underemployment, many are forced to take jobs that pay as little as 20 cents an hour. In the words of one immigrant, it all boils down to this: "when your daughter comes to you, and she tells you 'Daddy, I am hungry', and you realize you don't have enough to give her, you feel so desperate that you'll go ten blocks or ten kilometers or even to another country to get enough to feed her".

There are pressures that push the migrant out of Mexico, and there are economic possibilities and increasingly even family connections that pull them towards a horizon in the United States. There is also a global economic system that makes it increasingly difficult to find economic sustenance in the homeland. The Church's mission is certainly integrally related to addressing the structural factors which lead to social inequities which result in migration. But my focus here, based on my research, is, what is the impact of migration on the inner life of the migrant and, what are its implications for the way we structure the mission of the Church? I would like to highlight three aspects of the migrant's journey: loneliness, marginalization and meaninglessness. These are not the only dimensions of the immigrants' journey, nor do they have a monopoly of these experiences, but I believe that they experience them to a greater degree than most people.

The Loneliness of the Migrant

The first experience that I would like to highlight is the loneliness of the migrant. Although more and

more immigrants are drawn to the United States because they have social networks and family members living there, many from Mexico still experience migration as a profoundly dislocating experience, one that ruptures all of their primary relationships. It means leaving a familiar culture. It means leaving home. It means saying goodbye to one's parents, one's wife, and one's children. While more and more women are migrating, by and large it is still men who are migrating.¹² This has left an enormous social devastation in its wake. Many of the rural villages are bereft of men for more than ten months out of the year, as they head northward to the United States to find work in the hopes they can then send money back to their families in Mexico who need it. The result is that many of these villages are made up of women and children, causing hardship and loneliness on both sides of the border.

For the men, loneliness is one of the most significant, unacknowledged experiences of the migrant. It is more than just a feeling of not having friends. It is the experience of feeling disconnected from all those whom one loves and values, all those relationships which give meaning, sustenance and purpose to one's life. In describing his journey to the United States, one migrant said he had to stow away in box cars of trains to get to the border of the United States. He had to make his way through the mountains of the southwest where he risked freezing to death. He had to walk across almost fifty miles of desert, where, in the summer, temperatures are up to 120 degrees in the shade. He had to deal with snakes and every kind of desert reptile, and scorpions. He ran out of water, food, and almost died in the desert. Yet, after this difficult and arduous journey, he said all these physical difficulties were not the most challenging. What was worse he said, was that on getting to the United States people treated him as though he were some kind of animal, a sub-human, an outsider or an invader who had no right to be there, as if he were some kind of dog that could be ordered and kicked around and even discarded at a moment's notice. As he said, "This is the most difficult part of being a migrant: to be so humiliated by others that you feel like you are not even a human being".

It is the loneliness of being degraded, rejected and regarded as worthless that most shapes the experience of the immigrant. For these Mexican immigrants, such dehumanization is yet another chapter in a long history of being treated as an inferior person in the face of an imperial power. As Darcy Ribero observed, "The worst crime of the conquest of Latin America, and there were many horrible things about it, was that the White European *conquistadores* imposed a deep sense of shame of being an Indio, Mestizo, Mulatto".¹³ These immigrants experience the loneliness of not having anyone to value who they are as human beings. One immigrant talked about how this loneliness can become so intense at times that he simply tries to numb what he feels. He says, "sometimes I am out in the field, and I think about my wife and children living in Mexico, that I'll just work and work and work, because when I stop the loneliness hits me hard. Work at least gets me focused on other things than the feeling that I am far from home and those I love".

The Marginalization of the Migrant

Beyond loneliness, immigrants also feel marginalized. CNN's Lou Dobbs leads the pack of discriminatory, biased and xenophobic journalists, replete with a patriotic myopia. His obsession with broken borders, his inability to deal with immigration as a complex reality, and his crusade to keep undocumented immigrants out of the United States, fuels the fire of racism and reduces public sentiment about immigrants to fear and anxiety. There is not in Dobbs even a hint of Christian theological insight of the fact that the goods of the earth are a common possession and not some divine right or divine land grant given to the citizens of the United States. Instead, the underlying theological presupposition is of a God made in the image and likeness of the imperial American. What he fails to realize is that even Israel's inheritance of the Land was given by the Lord in trust, and possession of the Land was intimately tied to how Israel obeyed the Covenant and cared for the widow, the orphan and the immigrant.¹⁴ In this sense, the biblical narrative reminds us that true national security lies not in building bigger walls, expanding the size of our military or border agents, but in alleviating the causes of underdevelopment and making the care of the vulnerable a central national priority. Nonetheless, day after day Dobbs reports on immigrants who cross borders illegally and seek to come into a country where they do not belong. The consequence of this kind of journalism not only poisons the minds of people in the United States, but it pushes immigrants to live more in the shadows, on the margins, away from where they will attract attention or risk being discovered. Although when California in early 1990s tried to pass legislation like proposition 187 to deprive undocumented immigrants of educational, medical and other State supported services — a move which was later deemed as unconstitutional — anti-immigrant legislation is becoming more sophisticated, especially in border States like Arizona. Recently, Arizona is pushing draconian legislation in Proposition 200 aimed at making the immigrant even more vulnerable and unable to access even the basic goods and services of the community. According to a recent study by the Associated Press, an immigrant a day also dies in the work place, even while

for others the work place has become safer over the last decade. In the mid 1990's, Mexicans were about 30 per cent more likely to die than native-born workers; now they are about 80 per cent more likely. While it is beyond the scope of this paper to pursue this issue, there are profound ethical issues at stake where a country needs and uses immigrants for its labour demands yet forces them to live in such vulnerable conditions.

The Meaninglessness of the Migrant

Beyond the loneliness and marginalization, immigrants also feel a tremendous sense of being meaningless. John Paul II, Catholic Social teaching and the United States Catholic Conference of Bishops have reiterated again and again that the economy is made for human beings and not human beings for the economy.¹⁵ From the industrial revolution onward, workers increasingly feel they are valued more for their productive output than for their human dignity. In our globalized economy, those who do the most menial jobs feel continued alienation between who they are and what they produce. The result is that they experience their lives as utterly meaningless, no more than a cog in an economic machine, with no higher purpose than survival, with no ability to develop the finer dimensions of human life and relationships. Forced to keep up, they do multiple jobs. "My life", said one immigrant, "has become simply a challenge to survive, and all I have learned is how to suffer".

Although paid comparatively low wages, immigrants still send a third to half of their income back to Mexico to support their families. These remittances, which total almost 15 billion a year, are one of the largest sources of income for the Mexican economy.¹⁶ Nonetheless immigrants feel a tremendous sense of meaninglessness in their work. "We are constantly reminded we are inferior to everybody else", said one immigrant woman. "We don't have much education, we are poor, and we work in low paying jobs. Everybody is constantly telling us in one way or another that we are not worth as much as others in American society. And sometimes we wonder if that is how God feels too".

The Evangelization of the Migrant

How does the Church structure its mission to immigrants? Steven Bevans in his powerful book "Constants in Context", points out how mission is not an "innocent word".¹⁷ In various epochs of Church history, "mission" was understood to be an aggressive imposition of faith which showed little respect for what indigenous people or others already believed. There was also little regard for their cultural heritage or the particular issues which threatened them. Bevans reiterates that it is not that the Church has a mission but the mission has a Church. Mission is in fact what constitutes the Church. More fundamentally, the Church is about the Reign of God, and mission is not for the Church but for the world.

As John Paul II noted, "mission is a single but complex reality, and it develops in a variety of ways".¹⁸ Mission is about crossing boundaries, about crossing nations, cultures, belief-systems, races, and about approaching them in humility and openness.

As noted in the Fifth World Congress on the Pastoral Care of Migrants and Refugees, "The Church cannot remain indifferent in the wake of the present plight of immigrants and refugees. She wants to share their joys and grief, there where they are, and be with them in their search for a better and safer life, worthy of being children of God".¹⁹

If part of our task in mission is to proclaim the presence of Christ the healer (cf. Mt 9:12) who came for the sick, we do well to ask in what way we can communicate the redemptive message of Christ to those who suffer such wounds of loneliness, marginalization and meaninglessness. We may have extraordinary theological insight, efficient institutions and refined systems of government, but if we do not have an ear and a heart for the suffering of these immigrants, it is unlikely we will find the way to genuine communion. Without an accurate diagnosis, even the best medicines in the world can be rendered ineffective.

It is important to note here that Fr Pawlicki, for all his idiosyncies, had a profound love of the Mexican immigrant and a profound intuition about what they experienced on their journey and what helped heal them. He trusted these immigrants, and he showed that trust by giving them responsibility. In part, he did this by creating a lay-clerical association, a joint partnership between priests and immigrants where each would have their respective roles. For the most part, he saw that as the immigrants themselves assumed leadership positions, each would have his or her own responsibilities and relative authority within their respective areas. This lay-clerical relationship, though imperfect, enabled the immigrants and the priests to enter into a relationship of genuine mutuality.

The heart of the evangelization of the migrant took place at what was called the Missionary Encounter Retreat. This retreat is a four day immersion experience which presents the basic aspects of the Gospel message and the themes of creation, sin, redemption, community and above all mission. It has some common ground and could even be seen as a child of the Cursillo Movement, but the particular aspects of the retreat are well

correlated with the Mexican culture and immigrant experience. Three dimensions of the Programme are worth highlighting, namely its relational character, its emphasis on hospitality and its focus on mission.

The first element of the Missionary Encounter Retreat is that it is thoroughly relational. Fr Pawlicki's intuition was based upon restoring the broken relationships that these immigrants experience. Theologically, Pawlicki was helping bring about justice in the true sense of the word. Although the word justice conjures up many images in contemporary society ranging from a blind-folded woman holding scales in her hand, of wronged victims getting their day in courts, or of George W. Bush's desire to "bring justice to our enemies or our enemies to justice", the biblical notion is really quite different.²⁰ While these connotations bring out the idea of punishment, retribution or revenge, the biblical idea of justice is about restoring people to right relationships.²¹ To be just means to live in right relationship with God, others, oneself and indeed all of creation. The mission to immigrants then really emerges from the question: "How can the particular approach help to bring people into a right relationship again?"

Although Mexico has a traditionally Catholic culture, there is still a profound need among the people to undergo a profound evangelization, a renewal if not a discovery of who God is in their lives and God's desire to make them whole again. The spirituality of the Program, at its core, is a spirituality of friendship. As noted above, if loneliness results from a rupturing of relationships, or at least a profound strain on them caused by distance, the Valley Missionary Program structures its mission to helping facilitate the creation of spiritual friendship. This friendship has a horizontal and a vertical dimension, in that it awakens one to, or deepens, one's relationship with God and it helps bring one's relationship with others to a deeper, richer level of shared intimacy. The Program understands friendship as the deepest longing of the human heart, one that first must be realized as friendship with God, and secondly, a friendship that must be expressed in communion with others, a friendship which also has its reference point in the early Church (cf. Acts 4:32).

Secondly, what most changes these immigrants is not an abstract doctrinal message but the experience of being welcomed and accepted. Only after this foundational experience is there an interest in theological reflection, because this spiritual experience prompts them to investigate the source of this love they have received. In other words, the Valley Missionary Program is also marked by a profound hospitality, the experience of which shapes the way they understand God. For immigrants who have undergone such loneliness, the good news is that there are others who manifest genuine concern for their material and spiritual well being. This is a simple yet very important point that must not be overlooked. To illustrate, from the moment they walk in at the door of the retreat house, two lines of people, one on either side of them, cheer, clap and serve them. In the background, loud festive music plays. For many, this is the first time they have ever experienced such a welcome, and it is the opposite of what many experience in their daily lives. The retreat experience becomes a contrast world because the Christian community in its best sense lives differently and treats them differently. In place of discrimination they experience appreciation. Instead of being slaves, they are treated as kings and queens. Instead of being rejected and marginalized, they are treated as honoured guests. So proclamation, above all, means providing a place for the lonely to experience that they are loved. In this sense, hospitality is at the core of the spirituality of these immigrants.

Lastly, the effectiveness of the Valley Missionary Program is that it is profoundly missionary. This is a hunger of all people in the Church today and one area where many Protestant congregations have arguably done a much better job than Catholics. Perhaps one of the greatest needs in our Church today is a rediscovery of the mission of the laity. More than simply being passive participants in the liturgy and sacramental recipients of the graces of the Church, these immigrants show a profound desire to engage in a project that has meaning here in this world and in the next. But this is especially true amongst those who experience such meaninglessness in their lives. The Good News of salvation to those who experience such meaninglessness is that they are called to a special mission by God which results in the rebuilding of their lives and their relationships. For these immigrants, this mission, echoing that of Johannine theology, is that of bringing people to Jesus, and to them, the Valley Missionary Program and the Missionary Encounter Retreat is one of the privileged places where that encounter happens.²² Because this mission engages one of the deepest longings of their heart, that is to give themselves to a loving relationship, to sacrifice for some perceived meaning, to make a difference in people's lives for the better, and to make a contribution to the world that has eternal significance — engages them in such a way that they not only devote their time and energy but even substantial parts of their income as well. They desire to give themselves to something greater than themselves. They give much because they have received much and are expected to do much.

The Community of the Migrant

One of the distinctive emphases of the Valley Missionary Program has not been only on individual conversion or on accepting Jesus as one's personal saviour but in understanding communion as the building

of a community of relationships. Many of these immigrants have come to recognize that it is only in community that people come to understand the essence of their Christian and human identity. The communities that the Valley Missionary Program forms share many similar characteristics with Base communities in Latin America. They meet once and sometimes twice a week. They begin with a shared prayer, followed by a reading of Scripture, followed by group reflection on the significance of the Scriptures for their daily lives. But unlike other movements, there is no prerequisite to joining this community. Members do not have to have lived their Missionary Encounter Retreat. Nor is there an emphasis on training “leaders”. The vision of Fr Pawlicki has always been to create community, and to welcome all to that community, regardless of their personal talents or prior spiritual experience.

One of the significant aspects of this community, however, is that they have a mission. They do not exist for their own self-actualization or even for their own spiritual enrichment. They exist to invite others into a life-giving relationship with Jesus as Lord, and from that relationship they are challenged to restructure their relationships so that they reflect the very God of Life.

The fruit of the Valley Missionary Program is that it facilitates healing and empowerment among these immigrants. While there are no serious “quick fixes” to the deep inner wounds of the immigrants, it does facilitate ongoing healing that comes about through meaningful connectedness to people, who share a common vision of life that is based on common spiritual values and has been forged by a common spiritual experience. When these are present, the foundation for a genuine spiritual communion is possible. And when it is, the community becomes a place where undocumented immigrants and others can find a context in which to gradually reveal the story of their lives, and with the help of others, under the light of the Scriptures, with a challenge to mission, find the orientation and direction that transforms the lives of immigrants into a genuine missionary call.

Summary and Conclusion

In the face of the massive influx of immigrants into economically prosperous countries like the United States, the Church faces new challenges to respond to the complex needs of immigrants. As the Church seeks to challenge the social, economic and political structures which lead to widespread injustices and inequity, it also seeks to find new and creative ways in which to bring the Gospel alive in a way that transforms their lives into something new. In the process, we might ask whether some mavericks in our midst like Fr Pawlicki might challenge us to go beyond the borders of our comfort zones so that as religious communities we might find new possibilities in this endeavour.

The immigrants of Coachella are but one example of the Church in mission. By addressing the key wounds to the heart — namely, loneliness, marginalization and meaningless — and helping them discover community, hospitality and mission — many immigrants are finding healing from their arduous journey and empowerment to bring the gift they receive to others in need. More important, they see themselves not simply as passive recipients of the missionary activity of the Church but indeed as active participants in it.

Notes

¹ Fr Daniel Groody, CSC, is an assistant professor of Theology and the director of the Center for Latino Spirituality and Culture at the University of Notre Dame. He is the author of *Border of Death, Valley of Life* (Lanham: Rowman and Littlefield Publishers, 2002).

² For more on the Valley Missionary Program, see Daniel G. Groody, *Border of Death, Valley of Life* (Lanham: Rowman and Littlefield Publishers, 2002).

³ The United States Conference of Catholic Bishops has been addressing the Hispanic Presence in the United States for years, but in the face of the enormous need, much more work needs to be done. See especially *The Hispanic Presence in the New Evangelization in the United States*. Washington, DC: National Conference of Catholic Bishops, 1996; *Hispanic Ministry: Three Major Documents*. Washington, DC: United States Catholic Conference, 1995; *Welcoming the Stranger Among Us*. Washington, DC: United States Catholic Conference, 2000. Also see “Strangers no Longer: Together on a Journey of Hope”, at <http://www.usccb.org/mrs/stranger.shtml>.

⁴ Many hypotheses have been advanced in order to explain why Hispanics are leaving the Church. Greeley believes some of the reasons have to do with the Church’s neglect of its poorest members, the failure to give adequate attention to grass-roots ministry and the lack of native and married clergy (See Andrew M. Greeley, “Defection Among Hispanics”, *America*, 30 July 1988, 61-62). Others, like J. Juan Diaz Vilar, argue that the sects simply challenge their Hispanic members to a greater level of Christian virtue (See J. Juan Diaz Vilar, “The Success of the Sects Among the Hispanics in the United States”, *America*, February 25, 1989, 174-75, 181). Still others like Allan Deck feel

the problem has to do with the lack of a sense of community, empowerment and affectivity, especially in worship, preaching and other aspects of parish life (See Allan Figueroa Deck, "Proselytism and Hispanic Catholics: How Long Can We Cry Wolf?", *America*, 10 December, 1988, 485-90).

⁵ Andrew M. Greeley, "Defection Among Hispanics", *America*, July 30, 1988, 61.

⁶ Greeley, Andrew M. "Defection Among Hispanics (Updated)". *America*, 27 September, 1997, 12-13.

⁷ *Ibid.*, 13.

⁸ *Evangelii Nuntiandi*, n. 4, Paul VI, http://www.vatican.va/holy_father/paul_vi/apost_exhortations/documents/hf_p-vi_exh_19751208_evangelii-nuntiandi_en.html:5/25/2004.

⁹ Handlin, Oscar. *The Uprooted*. Boston: Little, Brown, 1951.

¹⁰ Jorge A. Bustamante, *Cruzar la línea: La Migración de México* (Mexico: Fondo de Cultura Económica, 1997).

¹¹ For up to date information on migration, see <http://www.migrationinformation.org> and www.cis.org.

¹² Pierrette Hondagneu-Sotelo, *Gendered Transitions* (Berkeley, Calif: University of California Press, 1994).

¹³ Darcy Ribeiro, "The Latin American People" in *Concilium* 6 (1991): 13-29.

¹⁴ Walter, Brueggemann, *The Land: Place as Gift, Promise, and Challenge in Biblical Faith*, Second Ed., (Minneapolis: Fortress Press, 2002).

¹⁵ See in particular "Economic Justice for All", available online at <http://www.osjspm.org/cst/eja.htm>.

¹⁶ http://migration.ucdavis.edu/mn/comments.php?id=3022_0_2_0.

¹⁷ Stephen B. Schroeder Bevens, Roger, *Constants in Context*, American Society of Missiology series no. 30 (Maryknoll, N.Y: Orbis Books, 2004).

¹⁸ *Redemptoris Missio - Ioannes Paulus PP. II* - Encyclical Letter (1990.12.07), http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_07121990_redemptoris-missio_en.html:4/12/2005, no. 41.

¹⁹ *Migrants Fifth World Congress Final Document*, http://www.vatican.va/roman_curia/pontifical_councils/immigrants/documents/rc_pc_immigrants_doc_2004001_Migrants_Vcongress_%20findoc_en.html:4/12/2005, no. 3.

²⁰ As Gerhard von Rad notes, "there is no concept in the Old Testament with so central a significance for all relationships of human life as that of *sedaqab*" (justice/righteousness or upright relations). The word *sedaqab* is often translated as "rightness" or "righteousness", but lest it be associated with contemporary connotations of moral high-mindedness and spiritual superiority, it more precisely has to do with interdependence and a profound attentiveness to the needs of others. G. von Rad, *Old Testament Theology*, trans. D.M.G. Stalker (New York: Harper and Bros., 1962), I, 370.

²¹ Donahue, J.R., "Biblical Perspectives on Justice", In *The Faith that Does Justice: Examining the Christian Sources for Social Change*, New York: Paulist Press, 1977, 76.

²² For more on the Johannine concept of mission, see Sandra Marie Schneiders, *Written that You May Believe* (New York: Crossroads Pub., 1999).

Ref.: Text presented by the Author for the SEDOS Seminar on Friday morning, 6 May 2005.

A Pilgrim People en route to God's Future: Towards a Vision of Church for the Twenty-First Century

- Michael McCabe, SMA -

Introduction

One of the major objectives of the Second Vatican Council was to examine and re-think the Church's understanding of itself and its role in the world. This new understanding found expression especially in the Council's *Dogmatic Constitution of the Church (Lumen Gentium)* and the *Pastoral Constitution on the Church in the Modern World (Gaudium et Spes)*. Taken together these documents represented a move away from the rather static and institutional model of Church that dominated ecclesial thinking from the sixteenth to the mid-twentieth centuries to a more dynamic model of the Church as a pilgrim people *en route* towards God's future. This model sought to give the Church a new relevance, a new vitality, a new modernity, and a new sense of mission.

Unfortunately, apart from a few hints, the Council did not elaborate in detail what this new model would mean for the Church and so we have seen, in recent decades, a tendency to return to the more familiar and safer institutional model of preconciliar times. However, I believe that the model of the Church as a pilgrim people *en route* to God's future can be developed in ways which highlight both its strong biblical foundations and its relevance to the world of today. This I will try to do by exploring three biblical themes which help to shape the model of Church as God's pilgrim people: rising on the wings of hope; ***crossing the threshold of the familiar; and embracing the stranger.***

1. Rising on the Wings of Hope

The notion of the Church as a pilgrim people has its roots in the Israelites's experience of God. This experience was essentially one of hope, a hope grounded in the belief that Yahweh, the God of Israel, had entered their history and was leading them towards a definite future. The Israelites' experience of God was thus, in Jurgen Moltmann's striking phrase "harnessed between memory and hope".¹ The Israelites recounted and interpreted past revelations of God as anticipations of a reality yet to be, as promises of a future to be disclosed. In Moltmann's pithy phrase, the Israelites spoke of God historically and of history eschatologically.² The God of the Israelites is characteristically the God of Abraham, Isaac, Jacob, the God of Moses and the prophets, above all, the God of the Exodus. The Exodus was understood, not as a mythical event, but as an historical event which pointed beyond itself to a greater future.

The naming of God in relation to that event is particularly significant. Yahweh appears to Moses in the form of a burning bush and commissions him to lead his people out of slavery in Egypt. Moses asks God to identify himself by name, so he can tell the people who it is that is sending him. God replies:

"I AM WHO I AM.... Say this to the people of Israel: I AM has sent me to you.... This is my name forever, and thus I am to be remembered throughout the generations" (Ex 3:14-15).

In the text, the word translated 'I AM' consists of four Hebrew letters **YHWH** which represents some form of the Hebrew verb 'to be' but the exact form is not known. For most biblical scholars, the meaning of YHWH is best expressed in the statement "I am the one who will be there with you ... in the way I will be there", thus linking God's name and identity with future events yet to unfold. Thus, Old Testament discourse on God gives prominence to the future "as the mode of God's existence with us".³ Like God's Reign, God is coming, and "only as the coming one, as future, is he already present. He is present in the way in which his future in promise and hope empowers the present".⁴ Moreover, it is precisely in this way of being present that God is experienced by the Israelites as a liberating God, a God of hope.

Throughout its history, Israel received many promises from God. Some were fulfilled, others left behind, still others were reinterpreted and expanded through partial fulfilment. The Exodus event, for example, as remembered, recounted and celebrated, became a pledge of an even greater hope. This process of refinement and reinterpretation can be seen especially in the prophets, drawing attention especially to the ethical implications of Israel's hope. Tapping into the rich reservoir of hope, expectation and longing associated with the Covenant, they pointed out that these hopes could never be realised as long as Israel failed to conform to God's will as expressed in the Covenant. They also deplored the narrowing of Israel's hopes and expectations to the sectional interests of the ruling classes, while the poor, the orphan, and the widow went needy.

And yet, however harsh the criticisms and condemnations of the prophets are, condemnation is not their last word. The bottom line of all the great prophets is that, even though the Israelites may have abandoned God, He will never abandon them. He will intervene once more to establish his rule of peace, justice and love. He will make a new Covenant, written this time not on tablets of stone, but deep within their hearts. This hope for the definitive establishment of God's rule of peace and love is associated with the coming of the Messiah.

Israel's messianic hope is movingly expressed in Isaiah. For Isaiah, the Messiah will be a wise, holy and peaceful King "who will judge the poor with justice and decide in favour of the land's afflicted" (Is 11:1-10). He will put an end to conflict and bring lasting peace. With his coming, warring factions "will beat their swords into ploughshares and their spears into pruning hooks" (Is 2:4) and the lamb and the lion shall lie down together. The word that Isaiah uses for peace is "shalom", and it has a much richer meaning than we normally give to the term 'peace'. It signifies, as the images Isaiah uses clearly suggest, not merely the absence of war or violence, but the full presence of harmony and integrity, both for the individual person and for society.

The Hope of Jesus

Jesus speaks of Israel's hope, not as a distant dream, but as a hope that is being realised as he speaks and acts. In the words of John Fuellenbach, "Jesus declares that what Isaiah had promised as God's final messianic future is now at work. Reconciliation and deliverance are not distant songs of a utopian future far removed from present reality. The promise is invading the world now in every relationship and circumstance of our lives".⁵ This is, I believe what is meant by the phrase: "The time is fulfilled; the Reign of God is at hand", which we find as a summary statement of Jesus' message in all the Gospels (cf. Mt 4:17; Mk 1:14; Lk 3:3; cf. Jn 1:33)..

Jesus' way of establishing God's Reign was in stark contrast to the often violent pursuit of specific political objectives by contemporary Jewish groups – groups who laid claim to the hopes of Israel as the legitimisation of their activities. Jesus' life-style gave clear witness to a new way, a different way. He abandoned the security of house, family, and possessions for the insecure life of an itinerant preacher. The life-style he chose was thus a protest against the prevailing value-system in the Palestine of his day: the naked greed and opulence of Herod and his court; and the view of the temple-based aristocracy that material possessions were signs of divine blessings. Greed and acquisitiveness were totally inappropriate in light of a God who cared for the smallest and most insignificant of his creatures.

Jesus' evangelical practice represented an absolute reversal of the scale of values of Palestinian theocratic society. The afflictions of the poor, then as now, were in large measure caused by repression, discrimination and exploitation by the rich and powerful, the upholders of the *status quo*. In his ministry Jesus turned deliberately to those who had been pushed aside: to the sick who were segregated on cultic grounds; to tax-collectors who were excluded on political and religious grounds; and to prostitutes and public sinners who were excluded on moral grounds.

In his compassionate outreach to outcasts, Jesus concretely embodied God's reign as Good News for the poor; God's reign signaled the end of their misery and the introduction of a new order of social relationships based on the principle of inclusion. No one is excluded from the love of God "who causes his sun to rise on bad as well as good, and sends down rain to fall on the upright and the wicked alike" (Mt 5:45) What amazes one again and again is the inclusiveness of Jesus' Kingdom mission. It embraces both poor and rich, oppressed and oppressor, sinners and the devout. His mission is one of dissolving alienation

and breaking down walls of hostility, of crossing boundaries. Israel's hope, then, as reinterpreted by Jesus' life and ministry, is a summons to think beyond the narrow limits of greed and fear, to cross national, cultural and social boundaries and build authentic human community in the light of God's ultimate rule of the universe. This leads us to the second theme: crossing the threshold of the familiar.

2. Crossing the Threshold of the Familiar

As disciples of Jesus, we are called to be people of hope embarked on an 'open-ended' journey, an 'exodus' people, a 'pilgrim people' *en route* towards the fullness of the truth. As followers of Christ we are pilgrims with 'restless hearts', persons touched by God, journeying ceaselessly here on earth in search of God so that others too might experience that same touch. Our spirituality then is the spirituality of one who has 'never arrived', who is a 'frontier' person, always open to and continually exploring new horizons. The words of the poet, T.S. Eliot are certainly applicable here:

*Old men ought to be explorers
Here or there does not matter
We must be still and still moving
Into another intensity
For a further union, a deeper communion
Through the dark cold and the empty desolation,
the waves cry, the winds cry, the vast waters
Of the petrel and the porpoise. In my end is my beginning.
(East Coker)*

Deeper communion with God and one another is a tremendous grace, but as the poet indicates, it is a 'costly' grace which comes only through "dark cold and ... empty desolation". In this respect, openness to the 'other' renders the disciple of Christ particularly vulnerable, as vulnerable as Christ himself was during his mission on earth.

To journey with Christ is to transcend our own fears and insecurities and leave far behind us the defensive barriers we hide behind in the illusion they give protection, but which really only succeed in making us fearful and insecure; challenging us fundamentally to leave well-known, secure and familiar places and risk the journey into the unfamiliar and unknown. It calls us to open up to ever new horizons and perspectives, to imitate the 'liminal' lifestyle lived by Jesus, a lifestyle which is the very incarnation of the reign of God in this world. The concept of 'liminality' is, I believe, one which is important for understanding the Church as a pilgrim people.

This concept (liminality) is to be found in the anthropological studies of Victor Turner who, in investigating the structures of human society, identifies the central role of 'rites of passage' in initiating individuals into adult society. In that transition from one period and station in life to another, the liminal stage, marks that "lengthy period of transition and testing when the initiates are on the boundary, on the limen or threshold, when they are 'betwixt and between what has been and what will be'" (E. Bredin, *Disturbing the Peace*, 139). He continues:

"Liminal existence is marked by the absence of the familiar, by separation from all cozy supports, and by the dissolution of all pretensions. The structures that had previously defined life are left behind. They are simply no longer there. This asceticism, this stripping away of the old, the familiar, and the taken-for-granted structured existence, challenges one to use one's resources (they are all one has) to take a stand, to create a new world of meaning. The liminal period is marked by pilgrimage, especially the journey inward. It is a time of deeper, more disturbing thoughts, of exposure to new values, of insight into the life of things, of seeing and living by a new vision. To inhabit this world is to be 'on the threshold', to live 'betwixt and between' the structures, and therefore to see into the relativity of things" (Disturbing the Peace, 139).

Bredin goes on to make the point that people may indeed experience liminal existence without undergoing any formal rites of passage, for there is a dimension of life that is not encompassed by the ordinary structures of society and there are individuals who see beyond society's pretensions, transcend society's conventions, and try to live by an alternative vision. Jesus was one such individual.

For Bredin, Jesus stands outside the present structures of society on the threshold of a new and radical kind of existence that is grounded on the all-embracing and gratuitous love of God for sinful humanity.

Through his preaching and teaching, symbolic actions and lifestyle, he invites his hearers “to take the risk and cross the threshold into the liminal world that he inhabits, a world of paradox and mystery that is the antithesis of their everyday world” (*Disturbing the Peace*, 141). In brief, Jesus subverts the traditional structures of Jewish society by reaching out to those on the margins of that society and empowering them to respond wholeheartedly to the God of infinite love and forgiveness manifested by his life and actions. That is precisely the challenge facing the Church today and it is especially relevant for missionaries.

The missionary stands on the threshold between Church and world, “betwixt and between what has been and what will be”. He or she is one who leaves behind the familiar, taken-for-granted, structures of home and indeed of Church to reach out to the ‘other’, to those ‘on the margins’ whose way of life is different, unfamiliar and perhaps even threatening. He or she is one who is a constant challenge and reminder to the Church, when Christians are tempted to settle for the *status quo* and comfortable lifestyles, of the disturbing message of Jesus and his radical openness to those ‘on the margins’. He or she is one who continually subverts the known by inviting people to take the risk of ‘crossing the threshold’ of the familiar and living the alternative vision of human existence grounded in the life and activity of Jesus. This is an absolutely essential dimension of the Church in the time between the ‘already’ and ‘not yet’ of God’s reign.

As John O’Brien reminds us, “the Church does not exist for itself” but rather it exists for the Gospel and for “the kingdom of justice and compassion which God wishes to inaugurate” (*Seeds of a New Church*, 145). Indeed, it can be argued that the Church truly exists as Church only when it is continually ‘stretched open’ to embrace with a Trinitarian faith, hope and love the entire creation. The Church can all too easily be tempted to opt for the relative security of the known and the familiar, and the prestige and the privileges of the institutional, rather than the radical insecurity of liminal existence of which the missionary should be a constant reminder. For the Church is most true to its own nature, not when it is consolidating its own structures but rather when it is open to and actively engaged in outreach to others that they too might experience for themselves that new kind of existence made possible by the vision and activity of Jesus Christ. In this perspective, mission is the sign *par excellence* of the Church’s own liminal existence as God’s eschatological people on the threshold of the fullness of God’s reign. It is the Church’s experience of being continually stretched open to new horizons, even though it might prefer to rest awhile on its pilgrim journey, both to experience and to manifest as clearly as possible the enormity of God’s love made completely visible in Jesus Christ. This brings us to the final theme: openness to the stranger.

3. Embracing the Stranger

During his earthly ministry, Christ himself manifested a radical openness to each and every person, including the most sinful and despised people of his time, and ultimately, this led to his crucifixion. His followers too are invited to manifest a similar openness and, indeed, it is a profound truth that Christ himself is the stranger whom we are invited to be open to and to welcome in every stranger (Mt 25:35,36). The person whom we proclaim, and on whom our faith is centred and grounded, is encountered precisely as the ‘stranger’, the ‘Other’, the ‘outsider’ and the ‘Gentile’. Furthermore, it means that the strangers and the outsiders, the pagans and the Gentiles, whom we encounter and to whom we preach the Gospel, actually mediate Christ to us, help us to know him more intimately and enable us to carry out his work more faithfully. In brief, openness to the ‘Other’, who is ‘foreign’, ‘unwelcome’, and ‘peripheral’ is a constitutive dimension of Christian spirituality, for Christ continually invites us into a deeper relationship with himself through the others we encounter.

Being turned inside out

Stephen Bevans makes the point that the Holy Spirit, the third person of the Trinity, “is divine mystery sent from ‘inside’ to be that mystery fully present and active ‘outside’ – in the world, in human history, in human experience: the Spirit is God Inside Out” (“God Inside Out”, p.102). All who are touched by this Spirit are likewise turned inside out. Bevans writes:

The Spirit is the Spirit as God turned inside out; the Spirit given to Jesus turned him inside out and opened him up to the vision of God’s reign among women and men; the Spirit lavished through Jesus turns his disciples inside out as they include unthinkable people and go to unthinkable places. Thinking missiologically about the Holy Spirit can turn the Church inside out, perhaps making it more responsive to where God is really leading it in today’s world (“God Inside Out”, 105).

Being touched by the Spirit, “the principal agent of mission” (*Redemptoris Missio*, n. 30), always and

inevitably means being turned inside out (and upside down too, as witnessed by the reversal of values proclaimed by Jesus in the Beatitudes – Lk 6:20ff). Jesus himself is the clearest expression of this God, “the ‘face’ of the Spirit, the ‘face’ of God’s mysterious presence ‘inside out’ in history and human experience” (“God Inside Out”, 108). Likewise too, the follower of Christ is called to manifest and be the “face” of the “inside-out” God in human history today. But that is something we all resist, for it is too threatening, too insecure, too challenging, for it demands a surrender to the Spirit at a very deep level in our own lives.

Surrender to the Spirit as “God inside out” is to discover, to acknowledge, to experience and to live in a very personal, profound and fundamental way the fact that we are all “strangers and exiles on the earth” (Heb 11:13). It is to discover the stranger in ourselves, in the “bottomless heart” (Farrell) of our own humanity. It is, in psychological terms, to befriend the ‘shadow’ within each of us; or, in more theological terms, it is to acknowledge the ‘stranger to the Gospel’, the ‘Philip’ in each of us, when we hear the words, “Have I been with you so long, and yet you do not know me?” (Jn 14:9). It is to live an ‘exodus’ spirituality; to experience fundamentally that ‘home’ is actually something which happens elsewhere and that we are actually strangers both at home and away; it is to discover that the essential nature of the Church is found only by going outside, that the Church is truly Church only when it is continually going outside itself. But, in living this experience as mere “strangers and exiles here on earth”, which is so fundamental to both our humanity and our Christianity, and in sharing our story with other ‘strangers’ and in being open to their stories, we also encounter Christ who thereby leads us to salvation. That openness, which is constitutive of the spirituality we are called to live at this time is rooted in the very nature of the Church as catholic and as the eschatological People of God.

The catholicity and openness of the Church towards the world is grounded in and reflects the eternal openness of God towards all creation. That eternal openness of God towards the ‘other’ is perfectly expressed here in the world in the missions of the Son and the Spirit, who come from the Father to embrace all that is remote and distant and estranged from God, thereby effecting redemption. Such is the openness of God towards the ‘other’ that not only does the infinite Trinitarian life and love bring that ‘other’ into existence at the moment of creation, but it actually overflows into it to incorporate it forever within the divine life through the missions of the Son and the Spirit. Those missions define God’s openness to, and engagement with, the world as self-emptying love (Phil 2:6-11).

Against this background, the Church, to quote Bevens, “is not so much ‘sent’ as it is simply part of God’s embrace of the world, an embrace made flesh in Jesus but accomplished already in the past, present, and continuing presence of the Holy Spirit” (“God Inside Out”, 103). As members of the Church, we are called to share in and embody that same embrace of love here and now, by being open to and by reaching out to the ‘stranger’.

Conclusion

A pilgrim Church then is a Church propelled towards God’s future by its hope in Christ, a Church that continually crosses the threshold of the secure and the familiar to encounter and learn from the stranger. It is also a Church that invites us to dialogue with and befriend the stranger within ourselves; an itinerant Church, a Church of exploration, believing that God is accompanying us on the journey and, in the very process of journeying and exploring, transforming us.

Footnotes

¹ Jurgen Moltmann, *The Experiment Hope*, SCM Press, London, 1975, p. 47.

² *Ibid.*, p. 46.

³ *Ibid.*, p. 50.

⁴ *Ibid.*, p. 50.

⁵ John Fuellenbach, *The Kingdom of God: The Central Message of Jesus*, Orbis, New York, 1995, pp. 81-82.

**- *Working Groups'*
*Projects -***

- English Groups -

Group A

TO EDUCATE THE MEMBERS OF OUR CONGREGATIONS, ESPECIALLY IN ROME, ABOUT MIGRATION IN ROME, BY HOLDING A PUBLIC INFORMATION/ EDUCATION MEETING ON THE ISSUE

Motivation

To support existing projects, make them known and become involved in them.

Objectives

- To raise awareness among SEDOS Members and other religious
- To link SEDOS with existing projects:
Sri-Lankan Migrants' Project, Filipino Chaplaincy Project, Ponte Galleria Detention Centre, Friends of Migrants.
- To ask these groups to publish an account of themselves in the SEDOS Bulletin
- To invite the participation of other groups

Intended Target

- Religious communities in Rome, including Members of SEDOS
- Members of SEDOS and other religious who are invited to take up similar projects for the education of their members in other countries

Who should implement the Project?

The project should be implemented by SEDOS and the USG/UISG, JPIC Commission

How the Project will Develop

During the coming year one of the JPIC commission's public meetings, or better the Seminar in Fall 2005 or Spring 2006 should be on this topic. The preparation should start soon: choosing the Speakers, the date and venue, publicizing it, etc.

Potential Difficulties

A challenge will be to plan the Seminar in such a way that it is seen as part of the mission of all religious. The title might be: "*Concrete Solidarity between Religious in Rome and Migrants in Rome*"

Human Resources

Important resources would be: the right facilitator, the right Speakers, the witnesses and a good process. The Seminar should include input from migrants and there should be small group sessions to allow personal sharing of experiences. A good resource would be the video: "*Dying We Live*"

Potential Partners

Caritas Internationalis/Italy, Pax Christi International/Italy

Evaluation

The Executive Committee of the JPIC Commission would evaluate the Seminar the following week, using the evaluation of the participants. The whole JPIC Commission would review it later

Group B

A PASTORAL PROGRAMME OF WELCOME FOR PEOPLE ON THE MOVE IN THE TWENTY FIVE DIOCESES OF IRELAND

Motivation

1. In our experience of working with migrants, the host community is often frightened and threatened by the arrival of migrants. They are unaware of the needs of the “stranger” among them.
2. The loneliness, marginalization and meaninglessness experienced by the migrants need to be addressed so that they can adjust, belong and integrate into the host community.
3. It is a Biblical Call to us.

Leviticus take care of the foreigners ... for they could be angels;

Mt 25:40 “When you did this to the least of my brothers and sisters, you did it to me”.

Rom 15:7 “Welcome, then, one another, as Christ welcomed you”.

Objectives

1. To mobilize all the Dioceses of Ireland, through the Bishops’ Conference, to implement a concrete programme at the parish level which will prepare the faith communities to welcome the migrants.
2. To promote and develop relationships within the parish that enable the migrant to settle and to belong.

Intended Target

- The Bishops’ Conference of Ireland; and
- The faith communities which have migrant members.

Who will implement the Pastoral Programme?

The 25 Bishops of Ireland through their Diocesan Pastoral Committee for Migrants.

Describe how the Programme will emerge

1. Presentation of the Proposal to the Bishops’ Conference ... October, 2005.
2. Appointment of 25 Diocesan Pastoral Coordinating Team October-December, 2005.
3. Conference and training for The Coordinating Teams, based on the Instruction *Erga Migrantes Caritas Christi*, (The Love of Christ towards Migrants) ... January-March, 2006.
4. The Coordinating Teams to research and provide data regarding the needs of the migrants in their respective Dioceses ... March-October, 2006.
5. To plan a programme of catechesis to address the fears, to increase understanding and to prepare the parish to welcome migrants ... Advent, 2006.
6. Using the Vatican guidelines, encourage each parish to develop practical initiatives in welcoming their own migrant population ... Lent, 2007.

Potential Difficulties

1. Indifference or non-acceptance on the part of the Bishops’ Conference
2. Reluctance at Diocesan level to finance the programme
3. Resistance and prejudice within the faith communities
4. Difficulties in coordinating the pastoral programmes
5. The Mobile nature of the migrant population

Resources required

1. Personnel – both voluntary and salaried
2. Training programmes
3. Training materials – Educational resources packs
4. Offices and administrative set up
5. Publicity
6. Documentation
7. Research

Potential Partners

1. Local Diocesan Development Offices
2. Justice and Peace Groups
3. Religious Congregations including returned Missionaries
4. Embassies, Local UN Office
5. Existing Organizations for Migrants
6. Universities and Academies
7. IMU – Irish Missionary Union

Evaluation Time

Annual Evaluation of this three-year process

Group C

Suggestions of Possible Projects:

Documenting the Resources for undocumented/illegal migrants

Motivation/reasons for establishing the project:

Making use of existing resources through effective networking

Objectives:

Making existing resources more widely available

Enabling more effective networking

Helping to identify unmet needs

Inviting more part-time participation/contribution from religious, local parishes and committed Christians/citizens

Target area:

Rome – but it could be a model for other places

The ones to initiate: Suggestion to create a *JPIC Working Group* under SEDOS

Development of the Project:

To gather the data: available spaces (for permanent or temporary use) – sources of material support (food, clothing...), legal aid – translation – health care – language classes and other educational

needs – assistance with job-placement – counselling/social work, etc....

To document the data/create the data-base

Produce a resource booklet in several languages

To be distributed among congregations/parishes

Potential Difficulties:

Needs regarding personnel and resources:

Volunteers from missionary congregations as members of the working group

To develop the questionnaire

Staff to create the data-base about the available resources

Finance to produce and distribute the booklet

A person and a method to keep the data-base updated

Potential Partners:

SEDOS Members in Rome – UISG – Justice Peace Committees of Parishes – Diocese

Evaluation Time: One Year after the publication and distribution of booklet

- Creating a Resource Pack for conscientization about migrant issues

***- Beginning an inter-congregational programme for one group of needy migrants:
for example the children of the gypsies***

MAPPING(*) RESOURCES FOR MIGRANTS

1.1. Motivation/Reasons for establishing the project:

Making better use of existing resources through effective networking

1.2. Objectives

- making known/available resources that exist at the level of the local Government,
The Church (parishes, diocese, *Caritas*, religious communities...), with NGOs
- enabling more effective networking
- inviting more participation/ contribution (full-time or part-time, voluntary) from religious, parishes, committed Christians or citizens
- helping to identify unmet needs

1.3. Target Area: Rome – but this could be a model for other places

1.4. Initiators of the Project: collaborative working group under SEDOS and/or JPIC (USG/UISG)

1.5. Development of the Project:

- the Working Group to develop a detailed Questionnaire eliciting information about: available space (for Permanent or temporary use)

Sources of material assistance: food – clothing – shelter ... Legal aid

Translation facilities

Health care

Counselling, etc.

Language classes and other educational offers

Assistance with employment/labour laws, etc.

- the working group to identify and contact sources of information (by visit and/or letter)
- creating the data-base
- posting the data on SEDOS Web-site
- producing a resource booklet in several languages
- distributing the booklet to information sources

1.6. Potential Difficulties: difficulties in acquiring the information, i.e. good questionnaire – getting responses from people

1.7. Needed personnel and funds:

- volunteers from missionary congregations as members of the working group to initiate and coordinate the project
- staff to create the data-base about the available resources
- staff to update periodically
- finance to produce and distribute the booklet

1.8. Potential partners: SEDOS Members in Rome – UISG/USG – JPIC Promotors

1.9. Evaluation-Time: One Year after publication and distribution of the booklet

() Mapping: identifying, documenting and disseminating information*

Group D

PASTORAL INITIATIVES: LOCAL

Migrants as Missionaries

1. Motivation: Pastoral care to a group marginalized by society and by the Church

2. Objectives:

Short-term:

To respond to the immediate needs of the target group by providing language learning and cultural learning and by facilitating access to employment, housing, legal advice, education and medical care

Long-term objectives;

- a. to integrate the target group into the local Church
- b. to build up an active evangelising community among the target group

3. Target Group: Catholic English-speaking migrants in a foreign country

4. Implementors: Initially a priest, religious or other pastoral agent and later leaders arising from within the target group

5. Stages:

- a. to encourage the target group to express its felt needs
- b. to promote a closer relationship with Jesus through personal reading of Scripture
- c. to form youth groups, women's groups and adult groups
- d. to offer religious education to the target group
- e. to educate the target group about their mission to the local Church
- f. estimated time-frame: ten years

6. Potential difficulties:

Indifference or resistance on the part of the local Church

7. Human and material resources

- a. Language teachers
- b Target group provides the financial resources

8. Potential partners

- a. *Caritas*
- b. Other priests and religious engaged in similar work

9. Evaluation: Every three months the whole group evaluates itself.

Group E

PASTORAL INITIATIVES — MACRO-LEVEL PROPOSAL

Action for Systemic Change Goal: To influence/promote action that changes the system

Context: Some examples of problems relating to migration require collaborative action at the macro-level

e.g. Mafia threats re: 'interference' in trafficking networks; the role of US subsidies and their impact on corn producers in Mexico; organs' trafficking and the conspiracy of silence

1. MOTIVATIONS:

- Conviction that only systemic change can address the underlying problems relating to migration
- The "*Trafficking in Organs*" case in Nampula, Mozambique, (2004) highlights the potential that exists for mobilizing our international efforts as religious to report injustice

2. OBJECTIVES:

- 1. To challenge corruption and the conspiracy of silence surrounding the issues where local action at the local level is inadequate to resolve problems

2. To help the SEDOS membership to be more pro-active at the systemic level,
3. To develop concrete ways in which member congregations of SEDOS can work collaboratively at the macro level to advocate for change of unjust policies

3. INTENDED TARGET GROUP:

- Political, financial, business institutions
- **Church and media**

4. WHO SHOULD IMPLEMENT IT:

- SEDOS work group/action group

5. ACTIVITIES:

- a) Setting up a **SEDOS work group**/action group.
- b) Inviting the **gathering of information** (*facts and experiences*) from the grass roots level.
- c) Promoting **analysis and theological reflection** on migration-related issues among the SEDOS membership with a view to **disseminating information** and **encouraging a method of action** geared to systemic change.
- d) Using the **SEDOS publications and website** to:
 - publish experience-based contributions from the field (theological praxis) and encourage **feedback** to articles on a given theme.
 - **initiate ongoing dialogue** relating to migration issues starting from grass-roots experience.

6. POTENTIAL DIFFICULTIES:

- Potential reprisals, physical and psychological threats
- Indifference from Church authorities
- Silence – passive resistance.

7. POTENTIAL PARTNERS

NGOs, Media – other groups working in the same area

8. RESOURCES NEEDED

SEDOS membership — SEDOS Bulletin and web-site
 Information — Good communication systems
 Collaborative support

- French Group -

Afrika Center

Nous, Missionnaires d'Afrique (Pères Blancs), avons constaté qu'actuellement l'Afrique est également présente en Europe. Tout en nous investissant en Afrique, nous avons créés des Centres pour aider les Africains, entre autres, au Canada, en France, en Hollande, en Belgique, en Espagne et en Allemagne.

Je vous présente rapidement *l'Afrika Center* de Berlin en Allemagne, tenu par les P.B. et une avocate employée à temps plein.

La ville de Berlin compte 3,5 millions d'habitants, avec un estimé de quelque 25.000 personnes originaires d'Afrique, soit nationalisées, en situation régulière, étudiants ou sans-papiers.

Motivations

Nous, Missionnaires d'Afrique (Pères Blancs), avons tous vécus des dizaines d'années en Afrique.

Même si chaque pays est aussi différent l'un de l'autre que les pays d'Europe, il y a certaines aspects de la mentalité qui sont communs.

- Nous connaissons donc un peu la mentalité ;
- Dans les pays africains, nous étions bien accueillis ;
- Nous parlons plusieurs langues africaines ;
- Et, nous avons vécu et travaillé avec des musulmans.

Objectifs

En faveur des Africains :

- Les accueillir ;
- Les sortir de leur solitude et de la marginalisation ;
- Faciliter leur intégration ;
- Rapprocher les différentes cultures et religions ;
- Pour qu'ils gardent ou retrouvent leur propre valeur et leur dignité.

Pour les habitants de Berlin :

- Créer un climat d'acceptation mutuelle entre Européens et migrants ;
- Leur faire rencontrer des hommes et des femmes d'Afrique pour qu'ils réalisent que ce sont des personnes comme chacun d'entre nous avec leurs souffrances et leurs joies ;
- Pour qu'ils se respectent mutuellement ;
- Que la présence des Africains dans la vie publique devienne normale et souhaitable et qu'elle soit perçue comme un enrichissement.

Activités :

Accueil :

- Les accueillir (e.g.: Lorsque quelqu'un arrive, au lieu de lui demander tout de suite : «*Que voulez-vous ?*», nous le faisons entrer, lui donnons un verre d'eau et peu à peu il commence à parler) ;
- Les accepter comme ils sont ;
- Souvent nous connaissons quelques mots de leur langue ;
- Les écouter et, ensemble avec eux, chercher une solution à leur problème ;

Activités juridiques :

- Les conseiller au sujet de leurs différents problèmes administratifs ;
- Régulariser leur séjour ;
- Pour les mariages mixtes, aider à se procurer les documents nécessaires dans leurs pays d'origine (grâce souvent à la présence de nos confrères dans divers pays d'Afrique)
- Après le divorce, qui aura les enfants ? Qui doit payer ? Combien et à qui ?
- Obtenir un traitement gratuit aux malades du sida sans papiers ;
- Visites aux prisons ;
- Obtenir une formation pour les filles ou les femmes soumises au trafic, maintenant - libérées ;
- Procès en justice pour libérer ceux et celles qui sont emprisonnés injustement ;
- Trouver des interprètes ;
- Obtenir le salaire d'un patron qui n'a pas payé ;
- Empêcher quelqu'un d'être mis à la porte de son logement à cause de la couleur de sa peau ;
- Trouver des logements pour les sans-papiers avec une garantie juridique pour que la police ne les importune pas ; etc., etc.
- Travailler avec les partis politiques pour influencer certaines lois.

Activités humaines et pastorales :

- Les mettre en contact avec d'autres personnes de leur pays (e. g.: souvent, au moment de leur arrivée, des femmes africaines sont seules à la maison toute la journée parce que le mari européen travaille ; elles ne connaissent ni la langue, ni qui que ce soit et n'osent pas sortir seule dans la rue ; elles en arrivent assez souvent à une dépression).
- Les mettre en contact avec des Berlinoises ;
- Signaler aux curés qu'il y a des migrants dans leur paroisse ;
- Manger, prier ensemble, se donner la main ;
- Faciliter l'apprentissage de la langue ;
- Nous allons dans les écoles, de préférence avec un Africain, pour créer une atmosphère favorable aux immigrés et pour informer sur l'Afrique ;
- Information objective et positive sur l'Afrique pour contrecarrer l'information souvent partielle de la télé ou de certains journaux ;
- Animation de messes dans les paroisses, (la danse n'est pas que du folklore, elle fait découvrir une autre façon d'exprimer la prière) ;

- Aide ponctuelle, si par exemple un vendredi soir, au moment de la fermeture du Centre, une femme à son 9^{ième} mois de grossesse vient vous demander : «*Où est ce que je peux donner vie à mon enfant sans peur de la police et sans sécurité sociale ?*».
- S'occuper des enfants seuls, originaires d'Afrique, ramenés au Centre par quelqu'un qui les a trouvés abandonnés et pleurant, soit à la gare ou sur la rue. Une chose de plus en plus fréquente ; Il y a beaucoup d'autres situations humainement difficiles à vivre ;
- Préparation des mariages mixtes (Européen/Africain, chrétien/musulman), pour faire comprendre la mentalité différente de l'autre ;
- Contact avec les musulmans de la ville (80 mosquées), rencontres, repas, actions communes dans les quartiers de la ville ;
- Distribution de la *lettre du Vatican*, adressée chaque année aux musulmans du monde entier à l'occasion du ramadan, pour être lue dans les mosquées ;
- Causerie sur l'islam, surtout depuis le 11 septembre 2001, dans les mairies, les écoles, les paroisses ou divers groupes en ville ;
- Prières avec les musulmans dans des situations qui touchent tout le monde (e. g. : pour les victimes d'un tremblement de terre en Turquie) ;
- Rencontres interreligieuses pour prier ensemble : par exemple, une que nous avons faite à la mairie de Berlin avec 14 religions.

Difficultés :

- Démarches administratives ;
- Obtenir des papiers dans les pays d'origines ;
- Contact avec la police ;
- Menace contre nous de la part de ceux qui font le trafic des femmes ;
- 'L'aveuglement' des amoureux au sujet des difficultés possibles des mariages internationaux et interracialisés ;
- Finances ;
- Intolérance entre migrants ;
- Mariages fictifs pour obtenir un permis de séjour.

Partenaires :

- Des dizaines, même des centaines de gens de bonne volonté ;
- Des organisations qui s'occupent des migrants : d'État, non gouvernementaux, - Congrégations religieuses, diocèses, paroisses des Églises protestantes, divers groupes... ;
- Médecins, hôpitaux ;
- Des Africains déjà établis.

[P. Otmar Strzoda, M. Afr.]

- Spanish Group -

Donde tu vayas, ire ...

MOTIVACIONES

Jesus opta por aquellas personas que migran, ya que El mismo se presenta como migrante.

Jesus es el extranjero al que estamos invitados a acogerlo en el rostro del migrante.

Es un fenomeno que nos interpela en el cual vemos una cierta pasividad

Es un nuevo KAIROS.

Nos presenta las nuevas esclavitudes de nuestro mundo de hoy.

Las Congregaciones pueden dar respuesta a nivel internacional.

OBJETIVO

Sensibilizacion y conscientizacion del fenomeno migratorio internacional, para descubrir el llamado de salvacion que Dios nos hace en esta realidad que grita.

DESTINATARIO

Congregaciones femeninas y masculinas

Comunidades educativas, parroquiales

Asociaciones

Laicos

QUIEN?

SEDOS (que coordine y convoque e implique a los grupos que ya existen y al conjunto de las Congregaciones).

DESARROLLO - ACTIVIDADES

Recopilacion y distribucion de diversos materiales

Creacion de DVD con experiencias concretas y con situaciones de diferentes fronteras migratorias

Celebraciones liturgicas y de oracion

Conferencias

Usar los medios de comunicacion para conscientizar

Formacion de comunidades de apoyo intercongregacionales

TIEMPO

Desarrollar este proyecto en tres anos como tiempo minimo.

DIFICULTADES

Multiplicidad de proyectos en las Congregaciones

No priorizar en los campos pastorales

Situacion del personal en las Congregaciones

Economia para desarrollar el proyecto

Indiferencia ante esta situacion de migracion

Unidad de criterios

RECURSOS HUMANOS

Involucrar a otras organizaciones, como la ONU y ONGs

Involucrar a Universidades, Escuelas y Parroquias

Comunidades ya existentes en diferentes fronteras

Apoyo de laicos

Colaborar con JRS

Los mismos migrantes

EVALUACION

Anualmente

- Italian Group -

**“DAL MULTICULTURALE ALL’INTERCULTURALE,
ILLUMINATI DA CRISTO:
CREARE RELAZIONI CHE GENERANO VITA PER TUTTI”**

– *Progetto Pastorale per e con i Migranti* –

Obiettivo finale: Ri-creare relazioni umane di fraternità, armonia

Obiettivo a breve o parziale termine: aiutare la trasformazione della mentalità

Destinatari:

1. I membri dei nostri istituti religiosi e missionari
2. I fedeli delle comunità cristiane
3. Tutta la società

Attività/ modalità:

- Conoscenza reale del territorio (quartiere, comune ...)
- Attività di sostegno reciproco, con i migranti e per tutti (per esempio il centro “Futura” di Roma), aiuto ai migranti che stanno cercando lavoro tramite il servizio di *baby-sitting*.

Nella VR e Missio

- Uscire di più dalle mura dei conventi, partecipare ad iniziative civili d’incontro interculturali.

Partecipare, far conoscere e diffondere tali iniziative.

- Formazione continua nei nostri Istituti religiosi e missionari su:

- ° spiritualità biblica del migrante
- ° diritti umani
- ° rapporto tra Missione-immigrati/ Giustizia

- maturare fraternità che permettano ai laici di sperimentare Cristo incontrandosi.

Nelle comunità cristiane

1. a livello liturgico:
 - liturgie in lingua (dare spazio alle diversità simboliche)
 - liturgie ecumeniche

2. Uscire dalle mura parrocchiali per partecipare ad iniziative d’incontro interculturali.

3. Informare con CD/ e Media vari la comunità cristiana su: (evento migrazione, cause, drammi personali, risposte alternative cristiane)

4. Formare all’incontro con Cristo attraverso la Parola di Dio.

Nella società civile

1. iniziative sportive/culturali, per tutti, in ambienti neutri, fuori dalle mura delle parrocchie, per far incontrare le persone

2. Informare con CD e Media vari la comunità civile su : (evento migrazione, cause, drammi personali, risposte alternative...)

3. creando luoghi e tempi di incontro e confronto diretti (tavole rotonde) su problemi comuni.

Possibili partners:

- tutte le realtà locali:
 - Società civile locale + ONGs
 - Associazioni volontariato confessionali
 - Altri istituti...

Quali problemi/difficoltà intravediamo:

- Mentale-culturale: (difficoltà nel superare le barriere) “uscire da se stessi ... per andare verso l’altro” che è il nuovo, l’incerto, il diverso, il rischio ... ma anche la nuova possibilità!

- Fisica: uscire “fuori le mura” (sia delle comunità parrocchiali che delle nostre Congregazioni) per raggiungere l’altro nei suoi luoghi di vita.

