

Promotio Iustitiae

The challenge of migration: status and answers

Africa

Victor Adangba, SJ and Rampe Hlobo, SJ

Latin America

Yolanda González and Pedro Cano

Asia Pacific

Nilo E. Tanalega, SJ and Denis Kim, SJ

Europe

Josep Buades, SJ

India

Anthony Dias, SJ and Joseph D'Souza, SJ

United States

Sean Carroll, SJ and Tom Greene, SJ

Networking in order to respond better to our mission

Social Coordinators of the Conferences (May 2013)



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Editorial

Patxi Álvarez, SJ

Today's world is characterized by widespread human migration. At the present time more than 200 million persons are living in foreign lands, and it is estimated that this number will double over the next four decades. In the year 2010 the number of people living in cities exceeded the number living in rural areas for the first time in history. Besides this migration to the cities, a great many people have to leave their native regions because of armed conflicts, loss of lands, or natural disasters. We live in a world in movement.

The adversities that migrants face are daunting. Crossing borders is becoming ever more difficult. Indeed, some borders have become veritable death traps. Even if migrants succeed in crossing over, they often feel painfully uprooted from their native lands and must struggle to adapt to strange social and cultural realities. The new society's different ways of being and acting make the migrants vulnerable to contempt and rejection, not to speak of exploitation and abuse. We are urgently in need of a culture of hospitality.

In recent decades the Society of Jesus has been developing in many countries programs for welcoming and accompanying the migrants, trying to meet their needs, studying their situation in depth, and doing public advocacy on their behalf. These programs have increased surprisingly in recent years, often through independent initiatives. The Society's work with refugees is well known thanks mainly to the Jesuit Refugee Service (JRS), but its work with other types of migrants is less known.

In view of this, the present issue of *Promotio Iustitiae* proposes to describe the situation of migrants in some of the countries where the Society is working, and it describes some of the ways in which we are responding to the needs of these sisters and brothers of ours. The articles come from the six Conferences into which the Society is organized: Africa, Latin America, Asia Pacific, South Asia, United States, and Europe. As the articles make clear, the phenomenon of migration has characteristics that are particular to each region so that the apostolic responses to it vary from place to place. The articles describe the situation and explain the responses offered in each region, thus providing a panoramic view of this reality that is at once disturbing and hopeful.

Since migration is a global phenomenon, we are becoming ever more aware of the need to find answers that go beyond national boundaries. For the Society this means better networking. Some of the existing networks are part of the Conference structures, and in this regard Latin America has been especially innovative. There we find that the various pastoral, educational, and social institutions of different countries are working closely together to coordinate their efforts in joint projects. Other Conferences are also developing their own

networks according to their own strengths. At the level of the universal Society there exists the Global Ignatian Advocacy Network (GIAN-Migrations).

The final article of the present issue is not specifically about migration but rather reflects on the importance of networking in the social apostolate. It is the fruit of a period of reflection in which the social coordinators of the Conferences participated in May 2013. Drawing on lessons provided by practical experience, the article offers some orientations that will contribute to the development of effective network collaboration.

Original Spanish
Translation Joseph Owens, SJ



An African view of migration

Victor Adangba, SJ

SFX Community – Abiyán (Côte d'Ivoire)

When Father General Pedro Arrupe invited the Society of Jesus, in November 1980, to share his compassion and concern for the thousands of Vietnamese boat people seeking asylum, he envisaged great spiritual benefit for the Society in caring for refugees. Response to his invitation was immediate and enthusiastic. Companions from around the world offered their support and thus confirmed the Jesuit charism and Apostolate which advocates going to where the need is greatest. The Jesuit Refugee Service was founded to address these concerns and extend the apostolic action of Father General to different parts of the world where men and women living in intolerable suffering and deprivation need help. The service is still relevant. JRS has a high profile and their work accompanying people in need places the Society at the heart of one of the greatest human tragedies of our era.

Throughout the centuries many tragic situations have claimed the attention of those working to meet “the greatest needs”. Thanks to the media, the end of the 20th century seemed to be a new era of hope, yet also a time where human suffering is increasingly manifest and more apparent due to the media. Images of refugees, HIV sufferers, victims of torture, people maimed in war zones, the poor and oppressed in our cities and countries and migrants are now familiar sights and can move us to criticise discrimination and seek justice. Although it is impossible to compare degrees of suffering, the anguish of migrants is particularly poignant since they are the least visible and frequently submerged in the banality of daily life in the host country or in the murky hidden paths of illegal migration. The presence of migrants is rarely revealed to the general public, except in the case of major incidents which attract huge media coverage, such as the recent tragedy in Lampedusa, in the Strait of Sicily. The Pope voiced our sadness when he declared this to be “shameful”, “a globalisation of indifference” and, on his first visit outside Rome to Lampedusa, “an anaesthetising of the heart”.

As we start a new century, the issue of human migration is a matter of debate worldwide. On 14 September 2006, when Kofi Annan, then Secretary General of the United Nations, called for a high level dialogue at the General Assembly, he opened an international discussion on migration issues. What he was saying was, “we cannot ignore the real political problems posed by emigration, nor can we lose sight of the remarkable prospects this offers emigrants, both in the countries they are leaving and those they are headed for”.

The Society of Jesus has entered the debate in more ways than one. In fact GC XXXV (2008) declares the issue of migration to be one of the preferential apostolic options for the Society. It also asks Father General Adolfo Nicolas to put in place the administrative structures

necessary to face universal challenges and continue to “implement the specific content”¹ of the apostolic preferences. It was in response to this request that Father General subsequently established the Secretariat for Justice and Ecology with five international networks for advocacy (GIAN) including the GIAN-Migration network whose principal goal is to motivate the Society with regard to migrants.

Although the Society’s apostolic investment in migrants is tangible in many parts of the globe, the Society of Jesus in Africa is characterised by a sort of apathy towards migrants and their condition. A recent study to identify Jesuit institutions in the continent working directly with migrants revealed the absence of any direct institutional action in favour of migrants. Since the main aim of JRS is focussed rightly on refugees and their mandate does not take into account the specific problems posed by migration, the Apostolate towards migrants becomes secondary². This article intends to draw attention to the tragedy underlying migration in Africa and indicate some areas of action for the Society to promote action aimed at sustaining migrants.

The International Organisation for Migrants estimates that today there are 214 million migrants in the world. This means that one out of every 33 people in the world is a migrant. In 2010 the number of international migrants in Africa was 19.3 million. On the other hand there are 2.3 million refugees in Africa. These statistics alone reveal the huge scale of migration in Africa. This is not new of course since the last two centuries have seen massive population movements on African roads, in quest of employment or as a result of forcible displacement due to the economic needs of colonising countries, farming interests and mining companies. Throughout the 20th century, migrations from Mozambique and Zimbabwe towards mines in South Africa or gold and diamond mines in DRC and Angola have attracted foreign nationals from many parts of the continent. The huge cocoa and coffee plantations in countries such as Ghana and Ivory Coast have drawn a sizable flux of migrant workers from bordering countries. Still today, oil-producing regions in central and west Africa exert a pull for thousands of Africans in search of jobs and social welfare³. In addition to migrant workers, there are many who emigrate to escape from political, social, religious or tradition-based oppression or are simply inspired by media images of the fascination of modern cities which fire the imagination of poor village dwellers or citizens of less affluent countries. Generally, these migrants are unqualified with no means or legal documents to allow them find formal or informal work in the host cities and who very often end up swelling the population of poor townships on city outskirts.

Besides migrations within Africa, recently, the significant flow of African migrants across the Mediterranean in the attempt to reach Europe has been highlighted by the media. We have been led to believe that this migration represents a tragedy for Africa. However Sylvie Brédéloup, researcher in migration sociology, tells us, “Europe is not the main destination for Africans”. She states, for example, that, in 2004, out of 7.2 million African migrants present in

¹ GC 35, d.3, n.40.

² According to Amnesty International, a *refugee* is “anyone who has fled their own country because of violations of their fundamental rights, due to their identity or their convictions, and whose government cannot or will not ensure their protection. Consequently, s/he is obliged to ask the international community to protect her/him. Refugees have rights”. On the other hand, the term migrant is applied, according to the glossary of the International Organisation for Migration (IOM) “to anyone who moves to another country or another region with the aim of improving their material or social conditions, their prospects for the future and those of the families”. It is difficult to speak of their rights in the host country.

³ Brédéloup Sylvie, 2009, La migration africaine : de nouvelles routes, de nouvelles figures, in *Migrations : un monde qui bouge*, n.212, 2009/4.

OECD countries, 1.2 million were originally from West Africa. At the same time, the number of migrants in West African countries was estimated to be 7.5 million, representing 86 percent of migrants in countries in the region.⁴

This great mobility within Africa involves a reorganisation of local populations which can pose important problems in terms of national identity and in maintaining regional balance. Sometimes population movements bring together identical groups living on both sides of a border, in other places and other circumstances, and can expose serious issues which often lead to outbreaks of conflict. In 2008 violence against foreigners in South Africa can be seen as a prototype for various types of violence in Africa where the victims are migrants⁵. When xenophobia spreads in a host country and foreign migrants are subject to violence of all kinds, they find themselves isolated, with no rights at all.

Legal protection for them is practically nonexistent and they are “deprived of rights”⁶. The greatest poverty is to live without rights. In Africa where there are practically no migratory policies, the flow of foreign migrants is regulated by local administrative bodies. In such a context, it goes without saying that what ensues is repression rather than the establishment of greater legal and structural measures to provide a more humane and just response to migration. If the fate of the boat people in their solitude on the sea and the urgency and uncertainty of their journey towards an unknown destination moved us so strongly, the precarious fate of foreign migrants on the terra ferma of our nations, with neither rights nor future, should inspire us to even greater compassion and solidarity. Traditional community links which helped alleviate the solitude of immigrants in the past are disappearing. Once it was easy to find a relative, friend or acquaintance in the host country to accompany the first steps of a migrant. Now migration is undertaken in total uncertainty, with absolutely no guarantee of a reassuring welcome in the host country. In regions prey to insecurity, the lives of migrants are in real danger and women migrants are the first victims.⁷

If we consider it “an inherent human right”⁸ to be able to move freely and settle, for valid reasons, wherever we deem it suitable, there is a moral imperative to ensure protection for the lives of people in regions of great danger. The practice of hospitality is therefore a moral obligation calling for an ethic of responsibility towards the common good of humanity which includes the lives of every human being. Benedict XVI underlines that:

*“In an increasingly globalised society, the common good and the effort to obtain it cannot fail to assume the dimensions of the whole human family, that is to say, the community of peoples and nations [...], in such a way as to shape the earthly city in unity and peace, rendering it to some degree an anticipation and a pre-figuration of the undivided city of God”.*⁹

The legal silence surrounding the condition of migrants in Africa and the absence of migratory policies for a humane and just welcome for migrants in many African countries do not bode well for the ethical need to protect life. What can we do to provide a response to these

⁴ *Ibid.*

⁵ Pascal SundiMbambi, 2008, Comprendre la xénophobie en Afrique du Sud, in *Congo-Afrique*, XLVIII Année, n.428.

⁶ Hannah Arendt, 1982, *Les origines du Totalitarisme*, Paris: Editions Fayard, 280-281.

⁷ In a strategic document, the Economic Community Of West African States (ECOWAS) declared a plan of action aimed at protecting migrants and raising awareness of the gender dimension in migration : *Énoncé des actions visant à la protection des migrants et à la prise en compte de la dimension genre dans la migration*. ECOWAS, Abuja, June 2007, 10-11.

⁸ *Pacem in Terris*, 25 and 106.

⁹ *Caritas in Veritate*, 7.

problems in our Jesuit institutions? Three directions may be identified – advocacy, research and humanitarian aid.

- At legislative level, there is a lot of work to be done to support the legal framework regulating migrant conditions in Africa with conventions, resolutions and declarations accepted by the majority of African countries. For example, within the framework of regional integration policies, free circulation of people is generally authorised in most countries. The application of such legal measures must be enforced. For us as Catholics, in the light of the universal Catechism, it is even more legitimate to accept that every human being has the right to go to seek elsewhere “the vital resources” s/he needs¹⁰. Where the right is nonexistent, the migrant’s position becomes uncertain. The Society of Jesus can help to advocate for the rights of migrants with lawmakers and authorities in host countries, appealing to the coherence of their international commitments and the pertinence of their interior policies.
- The complexity of the phenomenon of migrations urges in depth research to provide further perception of migrant conditions today and the rights and duties incumbent upon host countries and migrants themselves. The Catechesis of the Catholic church tells us, “political authorities can, in view of the common good for which they are responsible, subordinate the exercise of the right to immigrate to a series of legal conditions, regarding in particular the obligations of migrants in their country of adoption”.¹¹ The great difficulty encountered in the establishment of Christian and African values in models of modern political organisation, is often the incompatibility of the endorsements underpinning concepts and theological and sociological reality in Africa. We must rethink in our context the concepts of integration, assimilation, respect, living together, social solidarity, hospitality, etc.
- Finally, charitable action must not be lacking in the aid we offer towards the care of migrants. Since we must ourselves “give food to eat” to them as well.

These pathways before us, as Jesuits, make a concerted and discerned plan of action possible at both provincial level and with regard to aid to Africa in view of becoming involved in support for migrants in Africa and elsewhere. As Gustavo Gutierrez tells us, “the poor are not those who are nearest but rather those who are distant but who become neighbours through one’s commitment to them”. This is the meaning of living the Gospel, the same way as the Good Samaritan who shows concern and offers help to his neighbour.

*Original French
Translation Judy Reeves*

¹⁰ *Catechism*, 2241.

¹¹ *Ibid.*



Migration in post-apartheid South Africa, a challenge to human dignity

Rampe Hlobo, SJ

Jesuit Refugee Service South Africa

Although migration has always characterised the human race from time immemorial, it is happening now at an unprecedented rate. The world has become a global village, and in that process, many have had to leave home for one reason or another. This movement, leading to opportunities or sanctuaries for some, and threats or menace for others, has come to be perceived generally as a posing a challenge. For some people, the 'other', the 'outsider' or 'stranger', offers a disturbing sense of difference and threat. Whether imagined or real, the approach has been deemed critical, affecting as it does the lives of large groups.¹ Some scholars have argued that forced migration in general-which is frequently, but not exclusively the source of this challenge- has always been part of human history from its origins. There is nonetheless, an argument that due to the impetuous changes accompanying globalisation, more people are migrating- twice as many now as twenty five years ago. Statistics indicate that over 232 million people have for different reasons left what they would normally call home and gone abroad. This number accounts for 3.2 % of the world's population.² Around the world people have been forced to move by socio-economic, socio-political and population pressures, and these are only some of the reasons.

Although highlighted in recent years, it is important to note that migration has been a human phenomenon for innumerable years. In Africa for example, the Bantu people have been migrating from about 2500 BC.³ The continent has been characterised by people on the move, and not so long ago we had academics arguing, often fiercely among themselves, about the causes of forced migration and the upheavals that took place in African societies, including the southern region of Africa, especially in the 19th century.⁴ The upheavals of Difaqane or Mfecane, the wars raging across the continent of Africa, serious violations of human rights and consequent atrocities, and abuse of political power, are just some of the many factors that have over the years compelled people to migrate, producing refugees and internally displaced populations.

¹ Asen, B. A., 1995, From Acceptance to Inclusion: The Stranger in Old Testament, in Nichols, F. W., *Christianity and the Stranger*, Scholars Press, Georgia, 16.

² <http://esa.un.org/unmigration/wallchart2013.htm>, accessed November 2013.

³ Haywood, J., 2008, *The Great Migrations: From the earliest Humans to the Age of Globalization*, Quercus, London, 2008

⁴ Cobbing, J., 1988, The Mfecane as an alibi: thoughts on dithakong and Mbolompo, in *Journal of African History*, vol. 29; Eldredge, E. 1996, Sources of conflict in Southern Africa c. 1800- 1830: "mfecane" reconsidered, in Hamilton, ed., 1996, *The Mfecane Aftermath*, Witwatersrand University Press, Johannesburg.

The movement of asylum-seekers, refugees and migrants to South Africa is neither a new trend, as one would be tempted to think, nor is it unique. Even before colonisation, Africa south of the Limpopo river was a settlement area for many who had left their homes further north in Africa, Europe and Asia. The discovery of gold – well over a hundred years ago – also contributed to migration of many African labourers from almost the whole of the Southern African region and beyond to what came to be known as Johannesburg. According to De la Hunt, settlements also took place due to religious and political persecutions, war, famine and economic hardships. She further asserts that in the 1970s the South African government gave asylum to Portuguese-speaking refugees fleeing from Angola into what was then known as South West Africa (Present-day Namibia). The South African government went on to give white Angolans and Mozambicans the right to citizenship and permanent residence in South Africa when colonial rule ended in those countries.⁵

In 1991, when it was ultimately permitted to operate in South Africa, the United Nations High Commissioner for Refugees (UNHCR)⁶ started addressing possible long-term solutions for South African exiles returning home as well as for the 300 000 Mozambican refugees who had fled the civil war in their country but had never been formally recognised as refugees by the South African government.⁷ Soon after that South Africa became the preferred destination of asylum seekers, refugees and other migrants. Consequently, and somehow inevitably, the challenges posed by the new arrivals in South Africa became unbearable for some. The inexperienced, inefficient, and sometimes corrupt government officials did not help matters. As a result, many of the migrants and refugees, for reasons which they did not understand and which were not of their making, began feeling the wrath of disillusioned South Africans.

Challenges and difficulties

The challenges and difficulties posed by migration in South Africa have become more complex and unwieldy. One could liken it to the longest and darkest hour that is yet to give way to the dawn. The situation is probably exacerbated by the fact that the government has not been proactive in dealing effectively with migration since the 1990s when the South African borders were open to all. The obsolescence of regulatory reform created a fertile ground for both institutional and individual human rights abuses, including widespread anti-immigrant sentiment across the country. Accordingly, the progressive South African legal framework has remained progressive only on paper. *De facto* respect for human rights does not necessarily mean respect for migrant or refugees' rights. "... Recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world." This powerful statement in the universal declaration of human rights is apparently not applicable to all. Alas, the fundamental (but not exclusive) source of the problems, and the worst challenge facing refugees and other migrant groups in South Africa is the general failure or refusal of many South Africans to perceive human rights as being applicable to other human beings who are not South Africans. This hostile attitude which is called xenophobia, has become a serious problem in our South African communities and passes without the contempt it deserves.

⁵ De la Hunt L, 1988, Refugees and Immigration Law in South Africa, in Jonathan Crush (ed), *Beyond Control: Immigration And human Rights In A Democratic South Africa*, SAMP, Cape Town, 124-5.

⁶ The UNHCR is the United Nations (UN) agency responsible for the protection and assistance of refugees.

⁷ Crush, J. & Williams, V. 2002, Evaluating Refugee Protection in South Africa, SAMP, in *Migration Policy Brief n.7*, 2.

In a country where unemployment is as high as it is in South Africa, the black middle class is growing at a painfully slow pace, the scramble for resources and employment becomes so fierce that the weak and vulnerable suffer serious human rights violations and victimisation. Inevitably, in that battle for survival a convenient scapegoat comes in handy. "If you have millions of young people who feel so excluded from all that is good in society, then sometimes this takes a form of actions against others."⁸ These words of South Africa's then finance minister, Trevor Manuel seem to prove that there is a lot of 'scapegoating' underlying the xenophobic attacks in South Africa. We have observed this during the protest marches in many informal settlements and townships all over the country. Protest marches against poor service delivery, lack of facilities in communities and corrupt local councillors have almost all culminated in violent attacks against non-South Africans and their businesses.

Although the government has tried to label some of these attacks as criminal and not necessarily xenophobic, the statistics gathered support the xenophobia argument:

- **2008:** Over 60 people killed and thousands displaced in violence across the country.
- **2009:** 2500 immigrants (mostly Zimbabweans) displaced in the farming town of De Doorns in the Western Cape after riots against them.
- **2010:** The South African government formed the inter-ministerial committee on xenophobia.
- **2011:** Around 120 foreign nationals killed, of which five were burnt alive.
- **2012:** 140 foreign nationals killed and 250 others injured in violent attacks across the country
- **2013 March:** More than 25 Somali-owned shops looted in Mamelodi outside of Pretoria; Five Pakistani nationals were murdered in Mitchells Plain.
- **2013 May:** Somali man stoned and hacked to death in Port Elizabeth, five other Somalis injured but scores of shops looted in up to 4 towns and cities.⁹

These statistics are not only indicative of the xenophobic nature of the attacks but are suggestive of their systematic nature; they make clear the fact that attacks have been on the rise since the notorious 2008 attacks that made international headlines.

Documentation, or rather lack of proper documentation, has rendered non-nationals even more vulnerable. The situation has become dire as South Africa receives many of the forcibly displaced people. According to the UNHCR, in 2010 and 2011 more asylum applications were lodged in South Africa than in any other country in the world. The heavy demands on the asylum system have resulted in a backlog of more than 300,000 applications awaiting a decision by the Department of Home Affairs.

Lack of (proper) documentation renders refugees and migrants vulnerable and denies them opportunities in several other areas as well. It also puts them at risk of becoming undocumented and therefore subject to an unaffordable fine, detention or even refoulement. In following such a policy South Africa is violating its obligations under the domestic and international legal framework including human rights. These conditions are worsened by the corruption of Home Affairs officials, and the violence (verbal and physical abuse) of applicants by security guards. The corrupt practices take place at different stages of asylum application (submission, renewal or even approval for refugee status). Many refugees and

⁸ Hawkins T., 2008, *The economy: Failure to match the backlog of expectations*, in <http://www.ft.com/intl/cms/s/0/7e3c9974-39c9-11dd-90d7-0000779fd2ac.html#axzz21wFpjd4A>, accessed November 2013.

⁹ In <http://www.aljazeera.com/indepth/features/2013/06/201365124758700631.html>, accessed November 2013.

asylum seekers are forced to pay bribes to some officials of Home Affairs or through their agents to obtain services from the Department of Home Affairs that should ordinarily be free.

As a result refugees and migrants find themselves not only exposed to exploitative cheap labour practices –especially if not properly documented- but are also accused of, and hated for, seizing scarce job opportunities. They are at times blamed for allowing themselves to be exploited by unscrupulous employers. They are perceived as a symbol of betrayal by the less industrious indigenous Workers because, by allowing themselves to be exploited by dishonest employers, they weaken the struggle against unjust labour practices and delay the chances of victory. Consequently, the host community sees itself as economically exploited, or not receiving a just wage, and at worst, unemployed because of the refugees and other migrants.¹⁰ This is a condition which refugees and migrants have come to know very well in South Africa.

Apostolic response offered by the Society

As South Africa has no camps, one should not be too surprised that most of the refugees and other forcibly displaced people are found in the urban areas, particularly Johannesburg and Pretoria. They have to find their own means of survival including shelter or accommodation, education for their children or themselves and some form of income or employment, all of which are difficult to find in big cities. The situation demands some form of apostolic response on our part. Most of them rely almost solely on NGOs like JRS, or churches and other religious organisations for their survival. Despite lack of funding, stringent criteria for finding and giving assistance and a team of less than forty members, JRS in South Africa managed to assist over 25 000 beneficiaries in Gauteng and Limpopo Provinces last year.

Under the overarching vision of restoring the human dignity of the refugees, by restoring and nurturing hope, JRS offers help in the main areas of finding work, services in the field of education, emergency assistance, healthcare, livelihood activities and social services. JRS is also involved in advocacy activities supporting the programme officers faced with the challenge of refugees denied access to services to which they are entitled. This is carried out in collaboration with other churches and NGOs.

Our parishes and student chaplaincies are also responding positively to the call to the frontiers. In Johannesburg in our inner city parish, Holy Trinity runs a daily soup kitchen. All the homeless including migrants -most of whom are Zimbabwean- come to have their daily soup and bread at 11:00 am. On Monday evenings the parish runs a bible study group for about 80 of these homeless before they are served their weekly evening soup and bread by the parish's Society of St Vincent de Paul. They are also supported with articles of clothing, and given assistance with identity documents. The St Egidio group is involved in helping to feed the homeless with their outreach project in the neighbourhood around the parish. Our other parish in Soweto, St Martin de Porres has been collecting second hand clothes for JRS to distribute to refugees and migrants. These clothes have been extremely useful for the JRS project in Limpopo which is closer to the border with Zimbabwe.

¹⁰ Hlobo, R., 2001, Fighting Xenophobia, in *Servir* No. 23 - October 2001. Rome: Jesuit Refugee Service, 10- 11.

Looking at the future

While high unemployment rate in South Africa and surrounding countries may be seen as a threat to the protection and wellbeing of asylum-seekers, refugees and other migrants, it cannot be denied that that host communities benefit from the presence of non-nationals in their midst. At a socio-cultural level there is a lot that can be done to turn host communities into cultural melting pots. Concretely, for the non-nationals to be as safe as possible, a surge of local integration programmes involving both South Africans and non-nationals is required. This could go a long way to resolve the many challenges posed by migration, and is probably the key to safeguarding the human dignity of the migrants and refugees in host communities.

Original English



The Jesuit Migrant Network of Central America and North America: 12 Years on the Road

Yolanda González
Radio Progreso, Honduras

The Migratory Context of Central America and North America

The region stretches from Panama in Central America to Canada in North America, and the migratory flow is mainly “northward.” It has inspired countless songs about “wetbacks,” the Central American or Mexican migrants who travel hundreds of miles to reach the Rio Grande and cross into the United States. The ten nations of the region have in recent years become countries of origin, transit, and destination – and also of return.

The recent tendencies of the migratory phenomenon in this region may be summed up as follows:

There are increasing numbers of migrants

Right now it is estimated that there are twelve million undocumented persons in the United States, most of whom are Mexicans (60%) and Central Americans (12%). Central America is one of the regions with the greatest outflow of persons: about 12% of all Central Americans have migrated beyond the borders of their country of birth, most of them without documentation. Census data in the U.S. indicate that between 2004 and 2010 the number of Central Americans in that country increased from 1.5 million to almost 4 million. The increase in Hondurans was 191.1%, that of Guatemalans was 180.3%, that of Salvadorans was 151.75, and that of Mexicans was 54.1%.

The passage is more dangerous

More restrictive policies linked to national security have resulted in greater control over migration and increased militarization of the migratory routes, especially at the borders. There is a marked tendency to criminalize migration by making lack of documentation a criminal offense. This means that migrants become the easy prey of traffickers and corrupt officials who violate their human rights in terrible ways, especially when dealing with more vulnerable groups like women and children.

This has led to the displacement of the migratory routes to riskier, more isolated zones, with the result that these routes have become some of the most dangerous in the world. The border regions have come to play a key role in activities linked to organized crime, so that the

undocumented migrants become the victims of gangs that traffic in persons and of administrative corruption (abuse of authority, extortion, etc.). The most dramatic examples of the abuses committed have been the massacres of migrants – mostly Central Americans – by gangs of organized criminals.

Detention and deportation: the politics of rejection

Between 1999 and 2008 the volume of Central Americans deported annually from the United States has shot up from 12,414 to almost 80,000. In 2011 the U.S. Immigration and Customs Enforcement (ICE) arrested 642,000 persons and repatriated 324,000 migrants without deportation orders. In addition, ICE keeps 429,000 imprisoned, including 288,581 Mexicans, 38,450 Guatemalans, 26,416 Hondurans, and 23,792 Salvadorans. There has also been a significant increase in deportations of Central Americans from Mexico; some 70,000 have been deported, especially Guatemalans (33,000), Hondurans (20,000), and Salvadorans (12,000).

In the United States especially, the detentions and deportations are the result of public policies which, instead of stopping the migratory flows, have succeeded only in criminalizing them. The harsher policies are evident in many ways: the stationing on the border of new patrol agents who have been given military airplanes and helicopters, the construction and fortification of walls along the border with help from the army, and the use of electronic movement detectors, powerful projects, infrared telescopes, and electronic cables.¹

It is clear, then, that U.S. policy and practice with regard to migration are based less on any conception of human *rights* and more on a conception of human *rejects*,² which views “migrants as human rejects from their countries of origin and then, when deported, as rejects from their countries of destination.”³

The policies become ever more repressive

Even though there is a certain optimism in the United States regarding a possible reform of immigration law that would allow for the legalization of millions of undocumented migrants and the subsequent improvement in their living and working conditions, we should not ignore the passage of discriminatory laws such as Proposition 187, California’s Law for the Protection of the Taxpayer, or the Anti-terrorism and Effective Death Penalty Act, all of which make it possible to cancel an immigrant’s citizenship and to carry out raids and massive detentions of undocumented migrants in their homes and workplaces.

In Mexico the government manifests two distinct mindsets: on the one hand, it says it invites the participation of civil society in reforming immigration policy, and on the other it implements repressive practices that criminalize migrants who are in transit. Most of the Central American governments themselves provide little protection for their citizens living abroad, one slight exception being El Salvador. In general terms the migratory policies of the Central American countries are in line with the restrictive parameters of the receiving countries; they follow practices that violate fundamental rights.

¹ Nair, S., 2006, *Y vendrán... Las migraciones en tiempos hostiles*, trans. María Cordon and Malika Embarek, Planeta, Barcelona, 75-78.

² The Spanish word play contrasts *derechos humanos* (human rights) and *desechos humanos* (human rejects).

³ Rocha, José Luis, 2008, Deportees Have no Papers or Rights, Only Borders, in *Revista Envío* [on line], n. 328, November 2008, Managua, Nicaragua, at <http://www.envio.org.ni/articulo/3913> (accessed 27 November 2013).

The multiple causes of migration

In the last decade the migratory flows have been fueled by poverty, exclusion, lack of employment opportunities, and natural disasters resulting from environmental vulnerability. Moreover, in recent years the tremendous increase in both street violence and organized crime in El Salvador, Honduras, Guatemala, and Mexico has caused massive internal displacement and external migration of persons.

El Salvador, Guatemala, and Honduras now have the highest homicide rates in the world, some three times the world average. Even the United Nations High Commission for Refugees has recognized the direct relation between the forced displacement of persons and the increase of criminality and other situations of violence: *“Violence and criminality, being an important cause of migration and forced displacements, require the adoption of measures of early protection and assistance for victims as well as the creation of an international mechanism that supports governments in their policies of prevention, attention, and protection.”*⁴

The Jesuit Migrant Network of Central America and North America (JMN-CANA). Twelve Years on the Road

The Jesuit Migrant Network of Central America and North America resulted from the integration of various works of the Jesuit provinces of Central America, Mexico, the United States, and Canada. These works promote ministry to migrants, their families, and other agents of change in the countries of origin, transit, destination, and return. This process of integration began twelve years ago and in 2004 was officially established as the Network for Jesuit Service to Migrants in Latin America and the Caribbean.

The origins of this effort have contributed to its progress in three ways:

- From the start, the Society of Jesus in Latin America was conscious that there was no need to “reinvent the wheel.” It was entering into a terrain where other religious and secular organizations had already been working for a long time; its intention was to ally itself with efforts that were already underway and to identify areas of work that others were not covering. In the intervening years the network has formed alliances with other congregations and non-Jesuit universities; it has been present in national forums of civil society; and it has assisted in the training programs of grass-roots organizations.
- The network was organized in accord with the nature and the trajectory of the migratory flows. It therefore was able to attain a comprehensive vision of the whole process, including origin, transit, destination, and return. This vision has made possible the development of inter-provincial projects, first on the U.S.-Mexico border and more recently on the Mexico-Guatemala border. The network also publishes specialized journals that analyze the migration process from diverse angles. Its broad perspective also allows it to work on specific themes – such as the search for migrants who have disappeared – and to develop campaigns to inform and sensitize the public.
- The network developed a model of integral apostolic intervention with three interrelated dimensions: social/pastoral, theoretical/investigative, and political/organizational. The network’s point of departure is direct accompaniment of

⁴ Diagnostic Report *Desplazamiento forzado y necesidades de protección, generados por nuevas formas de violencia y criminalidad en Centroamérica*, CIDEHUM/ACNUR. May 2012, 12.

the migrants and their families, which makes it possible to identify the principal areas of interest that most need to be studied. Research is carried out in these areas, preferably using practical methods, and the results of the research serve as the basis for political advocacy and education.⁵ This program is worked out practically in the annual meetings of the JMN-CANA, which bring together activists, academics, journalists, pastoral workers, and community organizers to reflect, debate, and coordinate their activities with respect to the challenges of migration.

There is still the danger, nevertheless, that JMN-CANA will remain anchored in simple “promises” and fail to realize its potential in terms of providing better and more effective service. The problem the network faces is that the whole sub-region suffers from the first two of the three forces of inertia pointed out by the coordinator of JMN of Latin America and the Caribbean: “a) a culture of non-cooperation at all levels; b) lack of human, economic, and technological resources for international initiatives; and c) the unsuitability of provincial structures.”⁶ There is a tendency in the sub-region for immediate local demands to absorb people’s energies and exhaust available funds. In addition, many ministries do not work exclusively with migrants; while their diversity of interests can be an advantage, it also implies that these ministries will be dealing with other “competing” realities that have their own networks.

New challenges and permanent horizons

In the 2013 sub-regional meeting of Central America and North America, the following **new challenges for the network** were identified in view of the present context of work with migrants:

Promoting a culture of hospitality. Given the present hostility toward migrants and the attitudes of exclusion, discrimination, criminalization, and xenophobia manifested toward them, it is imperative to promote a culture of hospitality, welcome, and inclusion as the essential attitudes and practices of a democratic society. The JMN-CANA ratified its commitment to support the campaign of international consciousness-raising that is being promoted at the Latin American level. The objective of the campaign is to encourage a sense of inclusive citizenship toward persons of diverse cultures and national origins.

Responding to the impact of the restrictive tendencies of the United States and Mexico which make it more difficult, risky, and costly to cross their borders and their territories. Special attention needs to be given to U.S. immigration reform which, if approved, will have some positive effects but will also have negative consequences at the border insofar as militarization and stricter vigilance will increase detentions and deportations.

Understanding the new “mixed” reality of migratory flows of Mexicans and Central Americans toward the North, whereby socio-economic reasons are aggravated by the context of violence. The network should try to discern the best service it can provide given this new situation which places an especially vulnerable population in a gray zone.

Finally, it is important to define the **broader horizons of which we should be permanently mindful.** Even if it is sometimes difficult to find answers in our day-to-day work, the larger vision will help us to find the right road and walk on it. Some elements are these:

⁵ Summary of the directives for the functioning of the JMN-CANA.

⁶ Report presented by the coordinator of JMN-CANA in the meeting of the Latin American Provincials Conference of 7 November 2013.

Linking migratory tendencies with their root causes. “The modern-day migratory phenomenon presents a genuine ethical problem: the search for a new international economic order that will bring about a more equitable distribution of the goods of the earth and thus contribute greatly to reducing or moderating the migratory flow of many people who find themselves in a precarious situation.”⁷

Not losing the transformative perspective in the face of greater vulnerability and “emergency situations”. Direct attention and humanitarian assistance, even as they strive to help persons, should also seek to change communities, societies, and even policies.

Restoring dignity to migrants and reinforcing their role as political actors and true agents of change within the dominant social, economic, and cultural systems that affect them. This means changing their identity from that of “beneficiaries” or “passive victims” to that of protagonists.

*Original Spanish
Translation Joseph Owens, SJ*

⁷ GC 35, d.3, n.39.



Migration across the Dominican-Haitian border

Pedro Cano

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The story of the Dominican-Haitian border is woven around a series of encounters and separations, conflict and solidarity. Haitian immigration to the Dominican Republic corresponds to the general characteristics of labour migration between countries sharing common frontiers, such as the migration of Mexicans to the United States, Guatemalans to Mexico, Nicaraguans to Costa Rica, Colombians to Venezuela and Bolivians to Argentina, within the context of other labour movements of this kind throughout the world. In terms of migration involving the islands of the Caribbean, Haitian migration to the Dominican Republic is the most significant labour migration movement in terms of the amount of people involved and the duration - almost a century - of this ongoing labour migration driven by modern capitalism. In fact, the movement of people between the two countries goes back to the period of colonisation and continued throughout the Republican period in the XIX century, especially in regions closest to the Dominican-Haitian border, where people actively circulate and relocate.

Today the immigrant population in the Dominican Republic has risen to 524,632 persons, representing 5.4 percent of the country's population, estimated at 9,716,940 in the last national census. Of the above number of immigrants, 458,233 people were born in Haiti, representing 87.3 percent of those born abroad and resident today in the Dominican Republic. Consequently only 66,399 persons come from other countries and represent 12.7 percent of the total volume of immigrants. These figures reflect the importance of Haitian immigrants and their contribution to the labour market and society in general in the Dominican Republic.

The processes of economic, social and political change in both Dominican and Haitian societies over the last decades, in the context of contemporary globalisation, have led to important transformations in the current migratory situation. The close proximity of these two countries sharing the same island, along with a series of other factors, have conditioned considerable changes in the original migratory structure. The migration of seasonal agricultural workers is no longer at the centre of migration movements. The original crossborder migration monitoring regime has disappeared. Migration flows have diversified in a geographically progressive way, with regard to place of origin and destination, causing a differentiation of immigrants in terms of their social and economic profile. The geographic circumstances of two bordering countries on a small island favours displacement, and dramatically highlights the great "porosity" of the Dominican-Haitian border and the virtual frontier situation which attracts a steady stream of job seekers. Additionally numerous Dominican exclusion policies impede longterm relocation for Haitians and massive

deportation policies put into operation by the General Directorate of Migration send back more than 14,000 Haitians from Dominican soil every year. Furthermore, within the framework of the current migratory situation we must also take into account the many transnational families and social networks which also affect circulation and settlement strategies for immigrants.

In frontier provinces of the Dominican Republic, with a strong tradition of interaction with nearby Haitian communities and similar geographical and historical reference points, we can identify at least three features which characterise such crossborder areas:

- Trade between the Dominican Republic and Haiti through the border provinces is estimated at 1,320 million dollars a year and border customs and immigration posts control a regular international population movement towards the interior of the country. Through these areas there is also a constant stream of undocumented immigration.
- There are 14 border markets held regularly along the frontier, with a volume of informal trade worth approximately 528 million dollars annually.
- Crossborder populations are involved in different forms of socio-cultural exchange and interaction with their neighbours.

Despite these basic similarities however, differences and disparities are conspicuously manifest. The Dominican border areas are subject to considerable social and economic inequalities in comparison with other parts of the Dominican Republic. Similarly there are substantial demographic differences as well as in economic and social development between the border provinces themselves. For example the population growth rate in these communities has been very low over decades, currently under one percent and the percentage of poverty averages 68.75 percent (there are however provinces such as Elías Piña with more than 80 percent), considerably higher than the national average of 42.2 percent.

Principal problems

When they open the borders for the circulation of goods, thousands of persons migrate, forced to transit the Dominican-Haitian border, without the guarantee of even one single right. In the name of security and prosperity, the Dominican state is fundamentally authoritarian in dealings with Haitian migrants, or with anyone who is different in any way. Many are considered immediately suspect merely because of their ethnic origins, the colour of their skin or even the clothes they wear. However state authorities should on the other hand find the time to listen to these people's stories, dare to listen to those dispossessed of their dignity, their means of survival and their right to life itself. Many immigrants live in conditions of great vulnerability, exposed to exploitation of all kinds and violations of their basic human rights. Nonetheless, this great movement of people across the border is changing the face of Dominican society, adding diversity and vitality, and necessitating the creation of a culture of hospitality and inclusion.

Due to this situation of extreme vulnerability which migrants face when travelling to the Dominican Republic, seeking precarious and poorly paid work in the areas of agriculture, commerce, construction and domestic help, and the legal limbo in which repatriated persons find themselves, it is increasingly urgent to seek social and political commitment for a new model of migration management in order to tackle issues from the viewpoint of two particularly controversial issues:

- The issue of human rights, marked by non compliance and violations of the Dominican Republic's own legislation (special strategic plan, human trafficking, deportation procedures, abuse of office by authorities and so on)
- The issue of exclusion and racism, particularly with regard to labour and socio-economic rights, in a situation where immigrants are being totally denied any rights whatsoever in areas such as education, housing, health care and obligatory personal identity documentation.

The Apostolic response of the Society of Jesus

The most important work we are doing with regard to these dramatic migration issues along the Dominican-Haitian border is aimed at promoting recognition and visibility of migrants vis à vis national and international organisations, civil society and State institutions. In this regard we participate in task forces seeking to put in place a legal framework focusing on human rights, as well as developing proposals for public policies corresponding to the needs of these vulnerable groups. In our experience human rights issues must be supported by capacity building for all social actors.

In order to consolidate this connection we have set up an education project in human rights whose goal is to build capacity for organisations working in this area and to create links leading to ever greater social support. Every day, on the borders, there is an increasingly urgent need to create strong societies, capable of using correct measures to find solutions to problems and able to ensure that the benefits obtained are genuinely enjoyed by all members of that society and especially by those who are most excluded of all, migrants.

In this way we address the establishment of integrated processes with migrants and local populations, including action which goes beyond humanitarian aid and focusses on providing information, formation and visibility for the issues involved, improving access to human rights and enhancing quality of life. This is done in an attitude of closeness and accompaniment with all our brothers and sisters supported by the Society of Jesus, proclaiming the value and dignity of each person and bringing greater visibility to their daily lives and their personal stories of suffering.

It is indispensable for any organisation working to foster change in society, to generate conditions of respect and to defend and promote human rights. These conditions presuppose recognition of existing plurality in society, and require, for plurality to be genuine, that the voice of those traditionally excluded, due to preconditioning in society and its structures, can be heard. It is society which must take responsibility for what happens to those who are excluded. Their voices must be heard. We, on the other hand, must demand for and guarantee the possibility of reporting injustice, since only in this way can we generate the necessary conditions, within society itself, to prevent injustice being perpetrated.

On the basis of the above premises, the Jesuit Refugee Service, an international work of the Society of Jesus, continues its work on the Dominican-Haitian border, in full respect for the human rights of each and every person, especially refugees and migrants, and offers the following services:

- Legal orientation and assistance aimed at providing advice and information on human rights, helping with documentation formalities and supporting each migrant through every stage of the process

- Monitoring of repatriation procedures, transport routes, border posts and binational holidays
- Direct accompaniment for migrants, repatriates and refugees
- Intercultural and human rights training through educational initiatives designed to give the people the language of human rights as a contribution for dialogue.
- Research and publications
- Courses in Creole and Spanish
- Institutional coordination and awareness-raising
- Cultural exchange
- Capacity building for grass-roots organisations, migrants, local populations and mixed groups

Looking to the future, towards a communal and universal response

“We need a clear vision of local problems and we also need to fit these problems into a universal vision. I’m convinced that only this vision really has a future”, P. Arrupe.

In this context where migration and the issues associated with migratory movement are increasingly global, it is important to highlight the extraordinary potential the Society of Jesus has as an international and multicultural organisation. Building networks to engage with the future is one of the greatest challenges we will face over the coming years. We must be capable of creating networks to grapple with the challenges posed by borders, markets, inequality, poverty, ecology and sustainable development from a perspective of respect and recognition of Human Rights. This mission is both a challenge and an opportunity as we face the immediate future.

Human rights are a means to seek and create conditions for living in dignity. For this we must seek models to safeguard personal dignity, especially the dignity of those whose lives are threatened on a daily basis. As an organisation we have made significant steps towards creating increasingly efficient mechanisms to guarantee and demand respect for Human Rights for migrants and local recognition in the areas where we are working. Now is the right moment for the creation of a collective and participative awareness, at international level, based on interchange between equals who accept their differences and are willing to overcome conflict and work more to help vulnerable populations. We must generate synergies at global and local level, in relation to two goals:

- Increase the impact of our actions
- Grow as one single apostolic body

In this way we will be able to give greater scope and unity to our work in promoting and defending human rights for migrants, displaced people and their families. We can tackle in a more global way the structural causes of these different forms of human migration in order to make the societies where we work more aware and responsible for the social transformation which migration and displacement bring.

For this task we have just described, two parameters of assessment are of fundamental importance:

- Hospitality, experienced as a call for a warm welcome towards migrants and displaced people, a cultural characteristic of a genuinely humane society and a value protected by policies and legal measures
- Inclusion, as a force for change which incorporates individuals into society in full totality of their rights, without any distinction according to ethnic origins or cultural, religious or economic conditions.

Original Spanish
Translation Judy Reeves



Migration in the Philippines: Opportunity & Challenge

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Introduction

In its quest to reach out to various types of poor families the Jesuit Province apostolate, UGAT Foundation, Inc., launched its outreach to migrant families as far back as 1988. At that time the focus was simply on those left behind while their spouses went overseas to seek employment in the newly enriched countries of the Middle East. The plan was to build up a support system to help with psychological effects of separation from loved ones, such as loneliness, as well as with the moral-spiritual challenges of being, albeit temporarily, a solo parent. By the year 1990, teams were being sent to Filipino communities abroad to help build support systems through training. Empowering of chaplains provided spiritual care, and training lay care-providers with counseling skills enabled them to offer family interventions. Such needs were ministered to in some 35 countries, stretching from the Asia-Pacific regions to the Middle East and Europe. Most of these workers were employed in domestic service, construction work and factory jobs. Ugat retained its focus on the psychological aspects that call for family interventions in cases of workers abroad.

YEAR	EE.UU.	Canada	Japan	Australia	Italy	Others	TOTAL	% CREC (DECR)
2005	40,28	13,598	7,062	3,027	11,25	3,811	79,028	6.32%
2006	49,522	13,23	9,742	3,735	954	5,784	82,967	20.19%
2007	46,522	14,572	8,806	3,467	1,49	5,844	80,599	-2.85%
2008	34,201	16,443	7,682	3,657	2,405	6,412	70,8	-12.16%
2009	40,598	19,967	5,278	3,85	2,734	7,291	79,718	12.60%
2010	42,007	27,302	3,766	3,062	3,319	6,619	86,075	7.97%
2011	38,463	26,203	3,965	3,957	3,632	7,19	83,41	-3.10%
2012	39,124	24,354	4,759	4,259	3,818	7,326	83,64	0.28%
TOTAL (miles)	1,243	335	125	118	24	50	1,94	
	64.07%	17.28%	6.47%	6.08%	1.26%	2.50%		

Number of registered Filipino emigrants by major country of destination: 2005 - 2012

Source: Commission on Filipinos Overseas web: <http://www.cfo.gov.ph>

UGAT is fully aware that families can only grow and develop against a background of stability. It is this essential feature that is affected and destabilized by migration with its fallout of dislocation and uprooting or of being left behind.

Challenges & Difficulties

We share here our understanding of these disconcerting effects on Filipino families, and the challenges and opportunities for outreach and ministry to this sadly affected group.

Dislocation & Uprooting

Most research in this area has hitherto focused on the impact of migration on family welfare, on children and on changed family roles (cf. Scalabrini report). Here, we mean to go into deeper psychological disturbance within the family, which we refer to as "dislocation".

To begin with we need to note that familiarity induces comfort and ease and stabilizes the person. It provides a ground for looking beyond self, for transcending one's needs, for reaching out to others. Essential to living as a family is concern for others, fostering the capacity to go beyond self-preservation, rather than satisfying one's own needs and pursuing only one's own ambitions. Without this surrounding familiarity offered by the family, one's resources and values, one's own creativity and development of potential will be stunted. Yet, migration removes the basic plank of familiarity or security given by family surroundings and produces instead a sense of deprivation. When I asked a migrant: "Are you happy here (abroad)?", this was his reply: "My wife who is a nurse got this good job in this first world country; everything is provided for- housing, car and education for children, but why am I unhappy?" ... When asked what he had lost he said, "Friends, the neighborhood, the fiestas and casual talk with passersby... It was a good life there."

Part of the challenge is recreating the world that migrants lose. This means something more than just friends (social media can very well address that), or the local, folksy atmosphere (satellite TV can export that), or even local food ('Asian stores' can transport that). It is a matter of home grown values, a unique spirituality, of familiar ways of resolving disputes and survival needs, just a sense of the culture of the old country.

The newness of the surroundings, both physical and human, the often incomprehensible culture of the country one has come to, its treatment of fellow workers and community members, the very stern work ethic as if work is an end in itself, all confuse the Filipino migrant. Much more, the apparent lack of meaningful social relationships is a real challenge to people for whom such relationships matter very much.

For Filipinos, socialized as they are into the predominant value of 'social acceptance', life abroad is, first and foremost, the search for acceptance and belonging ... to the human race. Hospitality towards guests, accommodating another human being, is of prime importance. And if one is going to work abroad, there is an additional expectation that one must contribute to the other's welfare, development and comfort, which in turn increases the expectation of better treatment by this other race (*ibangkulay, ibanglahi... ibangbudhi?*, literally, different color, different race ...different/ alien soul?)

Given this dislocation and uprooting, the challenge faced by the ministry is how to mix the various aspects of intervention needed -- from cultural to spiritual to social.

Separation from Loved Ones

This is experienced not only by those who go abroad, but also by the family members left behind when the 'significant other moves away, even temporarily.

Complicating factors are: the nurturing parent is the one leaving; those left behind have not been fully consulted or a part of the decision to leave; the one leaving is not fully informed about the requirements, the laws and support resources abroad; compensating roles for those who stay behind are not fully identified or defined, nor is there any training for these new roles. If a person is going abroad for the first time leaving the family behind, moral issues surface very quickly: loan sharks to pay startup expenses and travel costs, fraudulent job recruiters, 'experts' in faking documents and corrupt immigration agents. We identify these as sources that form the seedbed of later immoral behavior and infidelity both abroad and at home.

The Filipino family provides a basic 'social security system' at many levels. The disturbance caused by migration goes far beyond a social jar; it can in fact be the beginning of the end. In the local language, it is *kapitsapatalim*, clutching the sharp end of a knife.

Apostolic Response of the Philippine Province

The Philippine Province of the Society of Jesus took notice of the emerging phenomenon of migrant workers after exposure to the regional scene in the Asia-Pacific area. As the Provincials of the region discussed the new scenario of people leaving their home country and entering countries in need of labour, social and ministry issues began to be raised as far back as the late '80s.

At that point, migrant workers numbered about 2.5 million, mostly in the Middle East as construction workers and in Japan as entertainers. Medical workers and seafarers predate this movement, but they were better placed, and more secure, considered as expatriates rather than migrant workers. There was a world of difference in the treatment of the two groups in the host country. Migrant workers were those doing work typified as the 4Ds- dirty, dangerous, degrading and dehumanizing. It seems construction workers belong in the class of the first 2 Ds, engaged in work that is dirty and dangerous, while entertainers fall into the class of the last two Ds—work that is degrading and dehumanizing.

A couple of informal surveys were done by the Assistancy in those early years. It would seem the only disturbing programs came from the Philippine segment of the migrant-sending countries. The receiving countries, such as Japan, Hong Kong, Taiwan, South Korea, Malaysia and Singapore had actually shown more concern, but only Taiwan had a center addressing this phenomenon.

UGAT foundation, while initially established as an apostolate for grassroots families, evolved as the main thrust of the Province to address the issues of migrants.

Using minimally available resources, from the start it launched a reach out program to the families that were not addressed. These were its programs:

- US UT (UnangSulyap, UnangTibok), formation seminar on sexuality, relationships and contemplating building a family.

- TUGMAA (TugonsaMagkatipan o May Sumpaang), this pre-marital counseling is a one-day seminar which envisions a thorough preparation for a lifetime bond of marriage.
- SUYUAN (Sariwainang Ugnayang Yumabong Noong Unana Nating Napagkasunduan), Suyuan Marriage Enrichment Seminar is a one-day seminar conceived in response to the increasing problems brought about by changing norms and modern ideas, which tend to undermine and weaken the foundation of Christian Marriage and Family Life.
- HAKBANG (Haplos at KalingasaBuhayngAnak at Magulang). This seminar will allow participants and their children to develop proper communication skills.
- Growing up as Parents tackles more sensitive areas of parenting such as the clash of values across generations; spirituality of parents and parenting in this technologically advanced age.
- Tipanang Mag-anak. This is a family encounter where participants are given the opportunity to see their family from an objective perspective.
- Dealing with Midlife. This seminar tackles individual changes that are to be expected in this stage and how to adjust with these changes.
- Spousing and Parenting in Mid-Years .This program tackles the impact of midlife on the marital relationship, a couple's sex life and relationship with children.
- Grandparenting. Special focus on the invaluable contribution of grandparents, especially in critical times when most parents are unavailable due to migration, marital difficulties or emotional abandonment.
- Growing Old Gracefully. The workshop reinforces the purpose of life and allows older people to reconcile with the decisions that they have made in their lives and prepare what is to be passed to the next generation.
- Dealing With Irresponsible Spouse. The intervention focuses on what to do in the here and now and has a forward-looking orientation rather than examining the past.
- Reinventing Relationships: Sleeping With Your Spouse The Stranger. A seminar-workshop designed for couples aiming to pinpoint which factors in their marriage are the ingredients for success and which lead to a breakup.
- Commitment-Recommitment. A seminar-workshop designed for commitment-phobic singles, couples planning to marry or married couples with floundering commitment.
- Interdependency: How We Live With Each Other's Compulsions. This seminar includes workshops on areas in a marriage sensitive to co-dependency and dealing with control in a marriage.
- Dealing with Life Compromises: Your Probable Key to Life Happiness. This contains guided workshops towards not just self-acceptance but self-actualization middle age
- Extramarital Friends. A seminar-workshop on how to make friends a source of support marriage and family.

In 1990, recognizing the need to get exposed to the 'other half' of the migrant family, the migrant workers began to see the need to build a support system for themselves. Some 35 countries were recipient of our "Mission to Migrants" reach out teams. The basic resource offered was psychological and family intervention for which our early teams had competence and training.

Peer counseling for Migrants training was the identified point of entry abroad. This was supplemented by a Trainers' training, upgrading and processing of our collaborators and partners from the religious, lay, church or public sectors. Direct counseling was offered by the teams if time permitted, especially during visits to centers for runaways and untimely terminated workers.

At this juncture, the foundation has initiated the following ventures to upgrade its services both abroad and locally:

- Ugat Sandaline - A multi-ICT (Information, Communication Technology) Online Counseling Project designed to provide crisis intervention and counseling for Seafarers, Overseas Filipino Workers and their families.
- Owwa Halfway-House. This project aims to run the Psycho-social Intervention and Rehabilitation Program with the OFW Repatriates at OWWA Halfway House in Pasay and the necessary follow-up counseling sessions when they are back home in the provinces with their families.
- Bayaning Pilipino Awards. This award-giving body under the supervision of ABS-CBN Foundation, Inc. undertakes an annual search for modern-day heroes. It will continue to make a difference in spite of their limitations.
- Ugat Panatag. This program is aimed specifically at helping OFW Families face the psycho-social consequences of physical separation.
- The Preparedness Plan: A seminar series for the wellness of Filipino Families in Foreign Service. This program is solely dedicated to the Filipino families who are in foreign service under the Department of Foreign Affairs.

Opportunities & Future Outlook

Certain given factors define the boundaries of what we can do: migration remains a product of the globalization process, with its negative and positive contributions to human welfare and wellbeing. A negative feature is the setting of the stage for people and family movement. As economic factors enforce the lowering of labor costs, cheap labor will be bantered around the globe. Among positive features is the ongoing and fast development of communication technology which helps cushion the impact of separation from loved ones.

People will continue to seek to better their income generation, even if it involves physical distancing from each other. Faced with the phenomenon of rising expectations, the Church retains its strategic advantage with its global structure, resources and mission.

The Philippines is rooted in such ground, and for that reason opportunities and challenges arising from its situation are relevant and significant. The main opportunity is in the evangelization and ministry platform -- global communication. Not only is the technology becoming more consumer friendly, but also more and more migrants can afford to utilize this resource. Online services are available everywhere.

For UGAT, the onset came with the introduction of online crisis counseling for distressed migrant workers abroad and their families left behind, spread over 7,000 islands. This addresses welfare issues but a host of other issues remain, ranging from well-being and growth, to personal and career development. This is the emerging opportunity.

Its global crisis line will end its pilot run in a few months. What of its continuity?

The FCWC is frozen in its pilot successes due to lack of finances, inhibiting its ability to send initiating teams abroad, an integral component of its effectiveness. While the online facility is still in place and can further be enhanced, face-to-face contact is still required for Filipinos for whom trust in persons means far more than faceless institutions.

Servicing the Halfway House for repatriated abused migrants has proceeded as envisioned with weekly psychological counseling mostly for physically and sexually abused repatriated workers from the Middle East, and also others maltreated in different ways..

The follow up has been sporadic, especially for the more seriously affected. We have expanded the service to seafarers victimized by pirating in the high seas off the Gulf of Aden as far as the Indian Ocean. But now we have extended our services to their families who for all that long while, from two to nine months, have suffered while imagining the suffering and torture endured by their loved ones. While the occurrence of such hostage taking has ebbed, uncertainty and paranoid fears continue to haunt the imagination as many decide to ply those unwelcome seas.

We ardently hope for international and regional interchange and cooperative efforts, especially those which can best help us ascertain welfare and wellbeing of migrants. Somehow we feel that the global structure of the Church and the Society has thus far not been fully exploited and optimized!

Along these lines, we envisage a migrant friendly Open University that can really make a difference in raising the value of our migrant workers in the worldwide labor market, something entirely possible given their skills and knowledge. In such a scenario their compensation, treatment and return to their home country are all viable, raising the hope of establishing their own enterprises and reintegrating with their emotionally deprived families. Better education can raise their self-esteem, lifting their confidence and diverting their loneliness into more positive and productive channels. .

Likewise, with heightened international cooperation, there can be better exchange of competencies in communication technology and networking. This can further enrich the intercultural orientation and preparation for going abroad, develop a reliable support system for the receiving countries, and perchance help resolve or diminish the friction assumed in intercultural marriages as and when they occur. I expect there to be some kinks in the reunification process, as migrant workers bring their families abroad; that passage can be made smoother, if school transfers for their children and compensating jobs for their spouses can be arranged.

Concluding Reflection

The global movement and thrust will be around with us for quite a while. But the global village have learned from history that the opening of frontier lands need no longer be prefaced by the symbols of *conquistadores*, the sword and the cross. Perhaps we can shift to less spectacular but useful technical gadgets and cross-cultural innovations as conduits of change

and impetus for active service across oceans. There are attendant opportunities and challenges that accompany active service for migrant workers and their families. But all the hurdles can be overcome by a deliberate effort to reach out and collaborate with like-minded organizations in a greater scale. General Congregation 35 reaffirms “that attending to the needs of migrants, including refugees, internally displaced, and trafficked people, continue to be an apostolic preference of the Society.” Our commitment to the poor always carries with it a firm resolve to go unflinchingly to wherever they are, to accompany them to distant places far from home.

Drawn from the discussion of UGAT team consisting of: Nilo E. Tanalega, SJ, Sch. Manases Amanence, SJ, Sch. Erik John Gerilla, SJ, Karen Teves, Carlos Lagaya, Loraine Minay, Jefferson Carreon.

Original English



The Church in a New Immigration Country: South Korea

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Korea: from emigration to immigration, from homogenous to multicultural society

Until the late 1980s, Korea was what one might call a typical 'emigration country' with many people seeking work outside Korean shores. From the early 20th century, onwards, all through the colonial period, hordes of Korean migrants moved to Japan, China, or Russia, and, since 1965, to the United States, after the 1965 United States immigration reforms. Korea was a poor, overpopulated country, and the government encouraged its people to emigrate. In the 1970s, Koreans went to West Germany and the Gulf countries as temporary migrant workers.

After its rapid modernization, however, the flow of migration reversed, and foreign workers began to flow in. Korea has faced labor shortages since the late 1980s and non-Korean workers have had to be employed. The numbers of migrant workers coming in increased steeply from 21,235 in 1990 to around 590,000 in 2011; 92% of these are unskilled.¹ The majority of immigrant workers come from East and Southeast Asia, such as China (including Korean-Chinese), Philippines, Indonesia, Vietnam, and Bangladesh, to work in the factories doing the so-called 3D (dirty, difficult, and dangerous) jobs.

Another more surprising form of migration has added to those numbers: the rapid growth of immigration through marriage. Inter-racial, inter-ethnic marriages of Koreans to non-Koreans were formerly stigmatized in Korea. That has changed somewhat. Thanks partly to international marriage brokers, the number of Korean men who find their brides among foreign women has sharply increased in recent decades. These men usually come from the lower rural classes, and many of them marry much younger wives. The numbers have sharply increased from 4,710 (1990) to 13,494 (1995), to 43,121 (2005), to 141,654 (2010) and to 144,498 (2012). Thus, the ratio of inter-racial marriages to the total number of marriages in Korea has risen from 1.2% (1990) to 3.4% (1995) and to 11.0% (2008). The outcome of this change was that 2.8% of Korean residents in Korea in 2012 were foreign-born. The Government estimates that that figure will continue to increase to 3.95% in 2015 and 4.86% in 2020.²

¹ Immigration Policy Commission, 2012, *The 2nd Basic Plan for Immigration Policy: 2013-2017*, 15, at <http://www.moi.go.kr/HP/ENG/index.do>.

² *Ibid.*, 20.

Obviously, these numbers are lower in than in Western countries where there has been large scale immigration. Nevertheless, the impact in Korea has been no less strong than in Europe not only because of the rapid increase in numbers but also because of the nature of Korean society. Korea has long maintained its homogeneity in terms of language, culture, and ethnicity. The current immigration trend has challenged this homogeneity and is transforming the social fabric from an ethnically homogenous society to a multi-ethnic, multi-racial one, although it may not quite be a multi-cultural society yet. A rapid immigration flow into a historically homogenous society is bringing about the formation of a new hierarchy based on race and ethnicity, in addition to the existing class-based hierarchy.

Immigration Policy, but not Immigration Country

Since 2007, the Korean government has tried to respond effectively to the migration flow by reforming the previous, fragmented legal system. Interestingly, it is called “policy for foreigners” in Korean, but is translated by the government into English as “immigration policy.” That difference captures the basic stand of the Korean government: Korea is not a country for immigrants but needs an immigration policy for *desirable* immigrants. Officially there has been no public discussion on desirable immigrants. However, the government position is clearly manifest in the *Basic Plan for Immigration Policy* formulated in 2007 and revised in 2012.

First of all, the Korean government approaches the migration issue from a utilitarian point of view; that is, it uses immigration as an instrument for its own goal of promoting “economic competitiveness” and “social security”. Hence migrants entering Korea are treated as a means to bring security to the economic scene (supplying ‘flexible labor’ where there is labor shortage), and to the demographic scene (striking a balance between an ageing population and declining birth rate). Unskilled foreign labor is welcome but should be “flexible”, meaning temporarily employable but prohibited from settling permanently. Professionals and highly skilled immigrants, however, are more welcome on account of their useful skills. The immigration policy is thus part of the “war for talent”. Immigrants, through inter-ethnic or inter-racial marriage, are welcomed to boost the Korean population but are yet to be integrated into Korean society.

Given this context, its immigration policies are characterized by features such as the temporary worker program (called the Employment Permit Program), co-ethnic preference (via the enactment of the Overseas Korean Act), and the social integration program. Through the temporary worker program, the Korean government does not allow family members of unskilled migrant workers to enter so as to prevent permanent residency. This was based on an understanding that the German experiment of a “guest worker program” had failed by allowing settlement. The Korean government, together with the Japanese counterpart, attributed this ‘failure’ to allowing ‘family reunion’. As a result, the Employment Permit Program strictly prohibits family reunion.

Secondly, ethno-nationalism and cultural and linguistic ties lead Korea to welcome the return of overseas Koreans. Yet, here is another hierarchy: overseas Koreans from advanced countries, such as the US or Canada, have more privileges over those from China or Russia. It then privileges Korean-Chinese over other foreign migrants.³

³ John Skrentny et al., 2009, Defining Nations in Asia and Europe: A Comparative Analysis of Ethnic Return Migration Policy, in *Diasporic Homecomings: Ethnic Return Migration in Comparative Perspective*, edited by T. Tsuda, Stanford University Press, 44-72.

Finally, as regards married migrants, it pushes their Koreanization under the name of “social integration”. Families of mixed marriages are called “multicultural families”. However, their integration calls for their assimilation into Korean culture and society. In short, migrants are categorized and placed in a racial and ethnic hierarchy in addition to an economic one. In particular, unauthorized migrants, who form the significant part of migrant workers⁴, are at the bottom: vulnerable, exposed to human rights violation and labor exploitation. Thus, a consequence of this utilitarian approach is that migrant workers are treated as “disposable labor”⁵.

Migration, Civil Society and the Church

Migration has been reshaping the racial and ethnic map of the host society, which is Korea. In the US and Europe, it has affected the religious landscape. Catholic immigrants in the US or the Muslims in the EU are seen as contributing to “politicizing migration” in certain areas. In Europe, it has created a social context in which radical right wing parties and popular fears of Islam have been promoted. In the US, historically a country of immigrants, migration has become a serious political agenda aimed at stirring up fears of the erosion of both security and economy. It has also ignited debates about national identity by people like Samuel Huntington (of ‘the clash of civilizations’ fame), who suspect that Hispanic immigrants threaten the American national identity.⁶

In contrast, the size of the immigrant population being still relatively small, high politicization of the issue of migration is not yet tangible in Korea. Among civil society actors, however, anti-migrant groups have recently emerged, first online and then in the streets, demanding the deportation of ‘illegal foreign workers,’ or demanding that the government ‘stop this multi-cultural policy’. Their arguments are not different from their counterparts in traditional immigration societies: “foreigners take away our jobs”, “foreigners are dangerous”, etc. Nevertheless, their voices are prominently represented in the Basic Plan, together with the example that Germany’s attempt to create a multicultural society has utterly failed. The Basic Plan exploits these voices to justify the need for enforcing its agenda and providing security.

The formation of anti-migration groups is striking against a very different backdrop. For the first twenty years after democratization in 1987, civil society groups were predominantly pro-migration, defending the human and labor rights of migrants. These pro-migration groups provided social and legal services and raised Korean public awareness regarding migrants. Most importantly, they contributed to the change of the legal framework in which migrant workers could become workers, not just trainees. We may infer therefore that the emergence of the anti-migration groups seem to be a symptom of increasing politicization of migration.

Church groups, both Catholic and Protestant, have greatly contributed to the promotion of migrants’ status and rights. Church-related organizations were the first ones to recognize migrant workers as a social group from the 1990s onwards, to assist in their social adjustment by providing counseling and social services, and to advocate for their rights. The

⁴ The ratio of unauthorized migrants among the total migrants has been in fluctuation between 70% and 30% for the past 15 years. The unauthorized condition is caused not because of illegal entry but because migrant workers stay on to work after their visa is expired.

⁵ Amnesty International, 2009, *Disposable Labour: Rights of migrants workers in South Korea*.

⁶ For Huntington and the critique of his argument, see the following: Samuel P Huntington, 2004, *Who Are We?: The Challenges to America’s National Identity*, Simon & Schuster, New York; Amitai Etzioni, 2005, The Real Threat: An essay on Samuel Huntington in *Contemporary Sociology* 34(4), 477-485.

advancement of their rights has happened largely owing to these groups, especially the abolition of the old 'trainee' program through the implementation of the Employment Permit Program in 2003.⁷

In spite of these contributions, within the Church-related organizations, the traditional authoritarian leadership style has been popular, upheld by the ecclesiastical hierarchy. Not surprisingly, this leadership has easily led these organizations to act as patrons of migrants by objectifying and paternalising migrants, rather than helping them to become independent subjects.

Jesuit Response

Jesuits started their migration ministry by sending regents to a diocesan migration center since 1993. Their commitment to this ministry was strengthened in 2003 by the establishment of their own migration center, *Yiutsari* (meaning neighborhood) outside Seoul. The services *Yiutsari* has provided are similar to those offered by other centers, services such as shelter, labor, legal counseling, migrants' community-building, spiritual ministry, etc. It has however, distinguished itself from its counterparts in two ways. One is its leadership style which emphasizes collaboration with lay staff and the relationship with migrants. The other is its focus on migrant workers located at the lower part of the emerging ethnic hierarchy. This focus is in striking contrast with the thrust of many other centers, which have moved on to services for the 'multicultural family' so as to take advantage of resources the government provides for its project on multicultural families. In addition, some Jesuits assist various migration centers by offering workshops on staff training, volunteer training, strategic planning, etc. As migration centers grow into bigger, more complicated organizations, the need for such service also grows.

Prospects

The Korean government's policy orientation notwithstanding, Korea is an immigration country. As has happened in most advanced countries, so too in Korea, demographic change and economic restructuring call for immigrant workers. Denying this transitional phase with its needs would result in a greater social cost for Korea in the long run, not only because of delays in the legal and institutional system but also because it inhibits cultural re-orientation and tolerance in the larger society. Furthermore, denying the reality of the situation leads to easy exploitation of these migrants.

For these reasons, the role of the Church as well as the Jesuits is more important, especially as public educators and prophets. As migration issues become more public, complex, and even politicized, the Church in Korea, as in the US, will be called upon to engage in public moral education. This mission is as important as its service ministry in two ways. First, the service ministry tends to make migrants mere recipients of Korean benevolence rather than subjects. Secondly, the service ministry still allows Koreans to retain the nationalistic framework of Korean versus foreigner. Thus, in order to tackle the emerging new hierarchy and cultivate the culture of the heart in living together, there is an urgent need for the Church to awaken and educate Koreans. The first step is for the Church to start with its parishioners and students.

Original English

⁷ Denis Kim, 2011, *Catalysers in the Promotion of Migrants' Rights: Church-Based NGOs in South Korea*, in *Journal of Ethnic and Migration Studies* 37(10): 1649-1667.



Communities and movements to “Save hospitality”

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A very remarkable phenomenon has gone quite unnoticed by Spanish society. It is the “Save Hospitality” campaign, which has succeeded in preventing a reform in the Penal Code that would criminalize any hospitality offered to foreigners with irregular status. This campaign has been promoted by a movement (also called “Save Hospitality”) that is made up of a heterogeneous group of professionals who live and work in close proximity to the victims of the social system. This movement was born out of personal experiences of hospitality and community. Its members are persons whose sensibilities have been fine-tuned by their contact with the victims, a contact which allows them to see how much suffering the proposed law could cause. They act freely and ethically in raising their cry against a law that unjustly penalizes the hospitality extended to victims of the migratory legal system out of sense of solidarity with them. All members of the movement are connected with communities and with hospitality projects that promote community. Among them are a significant number of Jesuits, some of whom belong to communities that offer hospitality to young immigrants with irregular status. It is worth telling the story of the “Save Hospitality” campaign and its achievements. But first, there is a need to situate the campaign within the context of Spanish society and the ways in which migration has shaped that society.

Immigration and irregularity in Spain

Spain is no longer experiencing the massive immigration of earlier years. Between 2000 and 2010 the population increased by 7 million. In 2008 alone it grew by almost one million. Since 2010, however, few entries have been registered, and most of these have been for the sake of family consolidation. What is increasing, on the other hand, is the emigration of Spaniards and foreigners. It is difficult to quantify the size of this exodus or to determine where the foreigners are going, whether to their countries of origins or to third countries. Nevertheless, many foreigners testify that they have already sent family members home or that they plan to leave soon themselves.

Spanish society includes many people of foreign origin. Every year there is an increase in the number of persons acquiring Spanish nationality: in 2001 there 20,000, and in 2010 there were 120,000. In June 2013 there were 5,503,977 foreigners living in Spain with authorized residence. Of those, 2,238,917 (40.68%) were citizens of the European Union, 2,801,110 (50.89%) were from outside the E.U., and 463,950 (8.43%) were protected by the Union’s juridical provisions. Of the non-E.U. foreign residents, 2,135,597 (76.24%) are protected by the general provision that grants them long-term residence; they therefore have strong juridical

protection which allows them to renew their residency permits automatically. However, the remaining 665,513 persons (23.66%) have very uncertain juridical protection; to renew their authorization for temporary residence, they need to have a valid labor contract or be recipients of pensions or unemployment benefits.

It is difficult to quantify the number of person with irregular status. By comparing the data from the municipal registries (which list all the inhabitants of each municipality, including those with irregular status) with the registries of authorized foreign residents, it may be calculated that those with irregular status include 300,000 European citizens and about 60,000 persons from outside the E.U. However, these figures do not square. Whatever the number may be, those living with irregular status are highly vulnerable. The most extreme case is that of persons who came to Spain as minors and were placed under the protection of social services; when they come of age, their situation is extremely precarious because they have no residency permit and they have great difficulty in renewing their labor permit (the rate of youth unemployment in Spain is close to 50%). Most of the Jesuit communities that offer hospitality to foreigners with irregular status do so for young people who find themselves in these circumstances.

Foreigners who find themselves in this situation of administrative irregularity experience serious problems. Spanish society oscillates between two responses to immigrants: solidarity and rejection. Solidarity gives rise to hospitality whereas rejection results in administrative irregularity and repression. Curiously, it is usually Spanish society that considered considers itself the injured party.

In the Spanish system irregularity is not irreversible; there are mechanisms for regularizing individuals, such as demonstrating "social rootedness." That means basically proving three years of effective residence as certified by the municipal government and having a labor contract of at least one year's duration. Today, however, with the unemployment rate in Spain at 25% (or 35% when foreigners are included), regularization is a very difficult undertaking.

The prevalence of persons with irregular status is due mainly to a rigid immigration system that is incapable of adapting to the needs of labor and of helping those who migrate for economic reasons to find work. Instead of being seen as a problem of the system itself, irregular status is considered an indication of the criminal intent on the part of those who migrate outside of legal provisions. In this regard, Spanish legislation adopts the juridical framework of the E.U., which insists on repressive mechanisms.

Irregular status constitutes an administrative infraction for which the sanction is a fine or expulsion. There are no data for how many fines are imposed, but every year more than 40,000 orders of expulsion are issued in Spain (in 2008 and 2009 there were close to 80,000), of which about one-fourth (10,000) are carried out.

The repressive measures taken against administrative irregularity are most evident in the police investigations that are directed particularly at persons who "look more foreign" due to their physical features or who appear "irregular" in ways that have more to do with poverty. The result is intolerable harassment. There have been two occasions when the repressive measures against irregular immigration have been extended to persons who offer hospitality to foreigners irregularly residing in Spain: in 2009 when the last immigration law reform was being debated and in 2012-13 when the bill for reform of the Penal Code was introduced.

Criminalizing hospitality and saving hospitality

In 2009 the proposed reform of the immigration law (LOEX) made it a serious offense to provide any support to foreigners living in Spain illegally. Such an offense could be committed by any person of any nationality whose economic assistance helped a foreigner to remain in Spain beyond the period legally permitted. The law provided heavy fines by way of sanction. Our “Save Hospitality” movement mounted a modest media campaign and succeeded in presenting its arguments to the General Council of the Judicial Power (GCJP), one of the institutions which the Spanish government must consult regarding the text of the bill. The GCJP recommended that the government not criminalize acts of hospitality motivated by solidarity rather than commercial reasons.

The press publicized this recommendation of the GCJP, and the government quickly backed down, claiming that it had never had the intention of penalizing solidarity. In the final version of the immigration law, an offense is committed by any person who encourages the irregular permanence in Spain of a foreigner who entered the country legally at the express invitation of the offender and who remains in the employ of the offender after the period allowed by visa or by other authorization has expired. Flouting of the law definitely remains an offense.

In 2012 the Spanish government made public a bill for reform of the Penal Code. Among other matters it updated the clause referring to crimes against the rights of foreign citizens. The bill proposed to include as part of Spanish legislation the European Council Directive 2002/90/CE, passed on 28 December 2002. This directive sought to define assistance given to foreigners for purposes of illegal entry, movement, or permanence, but it did so in unacceptable fashion. The bill proposed to reform article 318bis of the Spanish Penal Code.

The present Penal Code prescribes prison sentences for those who directly or indirectly encourage, assist, or facilitate the illegal trafficking or the clandestine immigration of persons traveling to or from Spain or traveling through Spain to another country of the European Union. The bill would substantially modify article 318bis of the Penal Code. There would no longer be reference to illegal trafficking or clandestine immigration; rather, the law would criminalize all intentional assistance given to persons who are not citizens of a member state of the European Union for the purpose of entering the territory of another member state or transiting through said state in violation of that state’s legislation regarding entry and transiting of foreigners. It is true, though, that the provision allows the state’s prosecuting attorney to abstain from indicting persons for this crime when the object being pursued is solely humanitarian assistance.

This proposed reform aroused indignation among persons who, motivated by ethical conviction, provide hospitality to foreign citizens with irregular status. Norms which were originally devised to protect migrants from criminal conduct such as human slavery and trafficking of immigrants were being turned against those whom they were supposed to defend and against those who helped them for humanitarian reasons.

The “Save Hospitality” movement was activated once again,¹ and its initial promoters emphasized its basic commitment:

¹ For more information visit the movement’s web page at: www.salvemoslahospitalidad.org (accessed 23 October 2013).

“For many years those of us who form this movement have received in our houses and/or have supported in purely altruistic ways persons without financial means, among whom are migrants with irregular administrative status”.

In 2009 the movement included magistrates, university professors, lawyers, Jesuits, diocesan priests, directors of programs for assisting Africans, journalists, artists, psychologists, volunteers, development agency workers, and ordinary citizens. The members included Spaniards and non-Spaniards. Organizations also joined the movement, including many pro-migrant organizations and a few organizations of immigrants.

The campaign has been able to make use of an excellent communication tool, namely, Change.org, the internet platform that publicizes petitions for social change.² With the help of Change.org, the “Save Hospitality” campaign gathered 62,942 signatures on a petition addressed to the Minister of Justice, asking him “not to demonize solidarity, and to save hospitality from being criminalized by refusing to prosecute actions motivated by humanitarian or altruistic reason.” The petition also asked that “no punishment be visited upon those who as part of their business offer immigrants the means of subsistence.”

The strategy of increasing adherence to the campaign is not limited to non-governmental organizations, human rights movements, or associations of migrants; neither is it limited to private persons; it has extended to more than 50 municipal governments and 3 autonomous parliaments. In fact, the movement has succeeded in getting motions approved that legitimize hospitality and reject its criminalization. It has developed a “hospitality map” that shows all the places where motions have been presented and approved or where other support has been given. Normally the motions are promoted by coalitions of citizens’ groups with moral authority in the municipalities, and they are presented to the political groups represented on municipal councils, with the hope that they will be adopted unanimously.

Other activities have been organized in coordination with the presentation of motions, such as demonstrations, debates, and mass meetings. The “Save Hospitality” campaign has had good media coverage, even in the national press.³ What is most noticeable in the media reporting is the testimony of persons whose commitment and solidarity have been shown concretely by the hospitality they have provided in their own houses. Such persons would be made criminals by article 318bis of the Penal Code as initially proposed by the Ministry of Justice. The most notable images in the media coverage are provided by persons such as the Jesuit Higinio Pi and a married couple named Cuca and Roberto.

The many voices united together in the movement sought to present to the Minister of Justice a consensus of the best ethical and juridical arguments. When members of the movement finally met with the minister, they argued that article 318bis should be revised in such a way

² To learn more about this platform, visit its web page: <http://www.change.org/es> (accessed 2 July 2013). To read the complete text of the petition, check the number of signatures, and follow the “Save Hospitality” campaign, visit the following link: <http://www.change.org/es/peticiones/ministro-de-justicia-salvemos-la-hospitalidad> (accessed 2 July 2013).

³ See, for example, the article by Pedro Simón in *El Mundo* (23 December 2013) at: <http://quiosco.elmundo.orbyt.es/ModoTexto/paginaNoticia.aspx?id=12213010&tipo=1&sec=El%20Mundo&fecha=24%2012&pla=pla%2011014%20Madrid> (accessed 2 July 2013) or the article by Joseba Elola in *El País* (05/05/13) at: http://politica.elpais.com/politica/2013/05/04/actualidad/1367696247_139529.html#sumario_2 (accessed 2 July 2013). The latter article gave rise to a reflection of Elvira Lindo in her opinion column in *El País* (08/05/13); it may be found at: http://elpais.com/elpais/2013/05/07/opinion/1367941997_358192.html (accessed 2 July 2013).

as to exempt from criminal responsibility all those who assisted migrants for humanitarian motives.

The Minister of Justice and his advisers said that they understood the concerns of the movement but that they felt obliged to criminalize the behaviors in accord with the European directive. They admitted, however, that the said directive allowed them to refrain from imposing the indicated sanctions when the proscribed activities were done for humanitarian reasons. This benevolent disposition of the minister, manifested first to the promoters of the movement, was later reaffirmed in a session of the Congress of Deputies and was confirmed in the revised bill for reform of the Penal Code submitted to the Congress.

In the revised bill the phrasing of article 381bis.1 coincides with the proposal of the “Save Hospitality” movement: when a person who is not a legal resident of a member state of the European Union enters Spanish territory or travels through said territory in a way that is contrary to legislation governing entry and transit of foreigners, no punishment is legislated for assistance offered to that person when the objective pursued by the person offering assistance is simply to provide humanitarian aid.

“Save Hospitality” is an excellent example of how citizen participation can influence legislative processes affecting foreigners. The following lessons can be drawn from this way of proceeding:

- Swift-moving initiative
- Flexibility and agility in decision-making within the core group
- Effective organization of work with regard to: close contact with the key figures in the Ministry of Justice, collection of individual signatures in support of the movement, and adoption of municipal (or autonomous parliamentary) motions against the criminalization of hospitality
- Good balance between ethical argumentation, technical legislative work, and contact with political institutions.

Even so, something was lacking. The projected revision of article 318bis of the Penal Code continues to refer to the norms of the European Union, which ought to correspond to the ethical and juridical tradition of the European Community. A campaign such as the “Save Hospitality” movement cannot be content with influencing policy only in Spain. There are also movements, platforms, and initiatives in other member states of the EU that are responding to the same ethical convictions. Communication must be established among these various organizations for the precise purpose of developing a humane European tradition regarding migration. The challenge is great, but it is not impossible. The next European elections would be an opportune occasion for extending reflection and debate about hospitality and solidarity to the whole of the EU. The challenge is to develop a trans-European network such as the ones formed by JRS-Europe and JMS-Spain and also a global network such as GIAN-Migration.

*Original Spanish
Translation Joseph Owens, SJ*



Seasons of distress: forced migration of Adivasis in India

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'We are moving away to survive'
Chalalo Aamhi Zagayala¹

Introduction

'Distress seasonal migration' (DSM) is concerned with survival. It is different from 'migration for accumulation'. The latter is voluntary in nature but the former is forced by circumstances. India's Nobel laureate Amartya Sen's observations are telling:

"There is however another class of deprivations that have received so little concentrated attention that their basic features – including the magnitudes involved, the direct and indirect co-relates and consequences of the primary problems, the nature of policy instruments that could make a real and effective difference – are shrouded in ignorance and confusion. One such problem is the huge phenomenon of what is called "distress seasonal migration", Amartya Sen².

Dr Sen identifies two distinct aspects of DSM:

- Magnitude of migration and its causation. The phenomenon of migration is not *per se* one of distress but the result of terrible things that happen to people's lives, sometime with great regularity. The migration itself is really an attempt to cope with those terrible things, through the only way available to the poor and the underprivileged to deal with local deprivation. There will be no way of eradicating DSM unless the causes of such distress, which have a pattern of seasonality are themselves addressed and is the "foundational task".
- Consequences of such migration and the adversities that migration itself generates. Since the foundational task will not be completed overnight, there is need to see how the adverse consequences of DSM can be reduced, and where possible eliminated,

¹ Pradip Prabhu and Shiraz Bulsara, 2005, Chalalo Amhi Zagayla – Adivasi Labour Migration in Maharashtra, in *Labour File*, Vol 4, No 4., 10-15. This is the title of their article dealing with the migration of the tribals of Thane district in Maharashtra.

² Amartya Sen, 2007, Foreword to Smitha, *Locked Homes, Empty Schools: The Impact of Distress Seasonal Migration on the Rural Poor*, Zubaan, New Delhi.

which is “*the immediate task*”.³ The most recent UNESCO report emphasizes that internal migrants are the most neglected segment of India’s population.⁴

Seasonal migration has long been practiced in rural areas for improving livelihood opportunities, with some male members of the family going out of their villages to look for better paid work, but in the last few decades there has been growing incidence of DSM whereby drought and environmental degradation are forcing entire families to migrate in search of work merely to survive. Children also accompany their parents, drop out of schools and are forced into hard labour.⁵ A conservative estimate is that around 70 million people migrate every year in search of livelihoods; the number of school-age children (up to 14 years) is about 9 million.⁶ Credible estimates put the number of casual workers in the unprotected sector at approximately 97 per cent of the work force; in the case of the vulnerable groups such as the adivasis, it hovers around 99.99 per cent.⁷

Causes

Chiefly push and pull factors have been responsible for DSMs. Huge migrations happened in the late 1960s due to persistent drought in the rainfall-deficit regions. This coincided with the creation of irrigation facilities and commercial agriculture in surplus areas, resulting in high labour demand during specific seasons. Urbanization and infrastructure development in recent decades have made potential employers look for unending supply of cheap labour from remote, impoverished pockets. Local labour was often displaced by migrant labour, which is more vulnerable and submissive. These migrations are due as much to uneven development as to caste and social structures.⁸ In some cases watershed programmes have failed and traditional deep rooted social inequality and governmental neglect and exploitation force people to migrate.⁹

A recent study¹⁰ reveals the following “push and pull factors”¹¹: 1) Dwindling livelihood opportunities were cited by respondents as a factor responsible for out-migration. 2) People prefer to migrate to the cities because they get more pay for the same amount of work; perhaps even better working conditions. Many of the pawra adivasis who migrate said that in the villages they get less pay for more work, whenever work was found. So they move to the cities to get a better deal. 3) Lack of information and access to governmental schemes: Data reveals that many of the government schemes that are supposed to be there to lift up the needy and the desperately poor are: a) either not implemented, b) if they are implemented then a lot of money and benefits are siphoned off by the powerful groups and c) lack of information about schemes on the part of the village and government officials. Hence the only way out of poverty

³ Amartya Sen, *ibid.* This article has drawn much from Smitha’s seminal work.

⁴ UNESCO, *Social Inclusion of Internal Migrants in India*, in <http://www.unescdoc.unesco.org/images/0022>; accessed on 10th October, 2013.

⁵ Smita, *ibid.*

⁶ M R Venkatesh, 2012, The Problem of educating 9 million migrating children, in *Deccan Herald*, August 2012 (citing Smita Agrawal).

⁷ Prabhu, Pradip and Shiraz Bulsara, *ibid.*

⁸ Smitha, *supra* note 2, p 13

⁹ Bavishkar, Amita, (2008), Contract Killings: Silicosis among Adivasi Migrant Workers, in *Economic and Political Weekly*, Vol 43, No 25, June, 21-27.

¹⁰ Anthony Dias and Mithila Deshpande, 2009, *A Study of Seasonal Migration of the Pawra Adivasis of Shirpur – Causes, Consequences and Future Directions*, XISR, Mumbai.

¹¹ Push factors are those that push people out of their habitats. The pull factors constitute opportunities in cities that draw migrants towards them.

and deprivation is out-migration. 4) Pledging then losing land: Wily money lenders who are often brick kiln and sugar cane factory owners and/or contractors, lend to people who are constantly in need of money either for food, building houses, for festivals, to celebrate marriages, for medical treatment and so on and often find that they do not have the cash. They also need the money for ordinary day to day existences, especially during the lean months to just buy simple food items (*kharchi*). They then pledge the only thing they have - land. Conversations with the migrants reveal that in order to pay back the loan they are forced to migrate. However, they soon realize that their income is not sufficient to pay back the loans and so they keep on migrating till they discover that they have become permanent seasonal migrants and asset-less because the little land they had had also been taken away from them.¹² Many of the poorer tribals end up in being in semi-bonded or bonded labour conditions. This slave-labour like conditions continues for generations.¹³

The money-lenders trap is the most insidious one, and one from which its victims barely manage to wriggle out and so finally ends up losing precious land and ancestral property. It has been reported that much of the simmering rural tension and conflicts are connected with this phenomenon of dispossession of farmers and the poor with very little assets to begin with. With indebtedness and the resultant bondage, they lose not only their land but also their security, identity and finally their dignity.¹⁴ It is therefore said that the moneylenders' *debt trap* is actually a *death trap* in many cases. 6) The natural resource base of the people is under increasing threat from industry, forest mafia and other interests. Land expropriation is another important cause of environmental degradation. It has not only displaced millions of persons from their ancestral homes, natural resources that sustained them but has also led to environmental destruction in the form of forests and wild life loss to make dams. People have lost not only forests but grazing land, rivers and other common property resources that supported people's livelihood. Depletion of natural resources and pollution of water bodies in some cases forced people to migrate.¹⁵ 7) Dramatic changes in Climate affect the poor of the world much more than the rich because the poor are generally unable to adapt due to a lack of capacity.

Significant characteristics

Social category

Migrant populations overwhelmingly belong to the subaltern categories - Scheduled Castes (SCs), Scheduled Tribe (ST) and Other Backward caste OBC). They comprise the landless and the land poor who possess the least amount of assets, skills or education. The majority of the migrant labour in states such as Rajasthan, Karnataka, Gujarat, Andhra Pradesh, Tamil Nadu and Maharashtra are from the most marginalized sections.¹⁶ The socio-economic background of migrants is similar across states: they come from the most marginalized and impoverished sections of society - scheduled castes (SCs), scheduled tribes (STs) and other backward castes

¹² Such dispossessions have occurred in many places especially in the case of tribals. A very good example is that of the Gond tribals of Madhya Pradesh who have lost their land to the Mahajans (higher caste money lending land owners) in and around the Bargi Dam. The Mahajans gave loans to the adivasis who soon realized that they were not able to pay back the original money with the exorbitant interests, and so were forced to part with their land. Finally they became labourers on their very own land, which they had received as compensation for their land lost to the Bargi Dam on the river Narmada. (Interview with Michael Bogaert, SJ, 2006, Mumbai).

¹³ Smita, *ibid.*

¹⁴ Ganesh Devy, 2006, *A Nomad called Thief*, Orient Longman, Hyderabad.

¹⁵ These migrants have sometimes been referred to as 'Environmental Refugees'.

¹⁶ Smita, *ibid.*, 14.

(OBCs). An estimated 45 per cent of sugarcane migrants within Maharashtra are OBCs, 15 per cent SCs, 28 per cent STs. The migration from Maharashtra to Gujarat is almost entirely of tribals. Of the salt migrants in Gujarat about half are STs, another one third SCs and the rest OBCs. In Bolangir, Orissa, 38 per cent migrants are OBC, 20 per cent STs and 40 per cent SCs. A majority of migrants are landless or land poor. They are also largely without assets, unskilled and illiterate.¹⁷

Sectors and Seasonality

Many industrial and agro-industrial sectors such as brick making, salt manufacture, sugarcane harvesting, stone quarrying, construction, fisheries, plantations, rice mills and so on are run largely on migrant labour. A high incidence of migrant labour is also found in the agriculture sector. Labour mobility is seasonal because of the uneven rhythm of economic activities over the year – peak periods alternating with slack periods – and also because of the open air character of the production process, which make it necessary for the work to stop with the onset of the monsoon. The entire operation is thus geared to this seasonality. Labour contractors provide cash advances to poor families in villages during the lean post-monsoon months, in return for which they pledge their labour for the coming season. Migrations begin between October and November; families spend the next six to eight months at worksites, returning to their villages by the next monsoon. Once the monsoon is over they again prepare to leave.¹⁸ The mass exodus of the bhils and bhilala tribals of the arid zones of Jhabua district takes place between Diwali and Holi and then again in the summer months between Holi and the rains, when village after village empties out. Only the elderly and the disabled are left behind. Groups of young men and women and their children gather in large numbers to migrate to neighbouring Gujarat in search of livelihood, with desperation and hopelessness writ large on their faces.¹⁹

Multiple Deprivations and Distress

Living and working conditions of migrant labour at worksites are abysmal, whether it is shelter, nutrition, health or security. The work extracted is excessive and completely disproportionate to the payments made, which are far below the legal minimum wage.²⁰ Women are expected to measure up to men in physically arduous and exploitative work. Women and girls cope additionally with domestic responsibilities as well as the psychological insecurity of living in such unprotected environments. Their situation is therefore worse than that faced by those who live at home in their villages, who are also similarly marginalized. There are no mechanisms for redressing grievances. Labour laws and child rights are flouted, raising exploitation levels to the extreme. Employers maximize their profits by maintaining their producers at bare survival levels. The legislation governing migration is grossly outdated, inadequate and poorly implemented.²¹

¹⁷ A survey of sugarcane migrants in 165 sending villages in four districts of Maharashtra done by Janarth shows that 40 % families were found to be landless; 32 per cent owned 1-2 acres of land; 73 per cent families possessed Below Poverty Line cards. 66 per cent men and 92 per cent women were illiterate. The dominant age-profile of the migrant labour is 21-40 years. The study revealed that in this age group 94 per cent people migrate. But older and younger people also accompany, and contribute to family labour. Significantly, even among those above 60 years, 20 per cent are forced to migrate and engage in hard labour. There are instances of women migrating alone from women-headed households. In most migrations, it is largely the old, ill and the disabled who are left behind in the villages, in Smitha, *ibid.*

¹⁸ *Ibid.*

¹⁹ Baviskar, *ibid.*

²⁰ Smita, *ibid.*

²¹ *Ibid.*

Child labour

DSM is a major cause of child labour. The poor have no choice but to take their children along. At worksites, the employer, contractor or the parents invariably draw the little ones into the labour process cutting them off from care and security, health and nutrition, learning and exposure and an overall normalcy of childhood - things that are better assured within a stable home and which non-migrants children experience ordinarily. The detrimental effect on the future of children born or raised at work sites is serious.²² Migrant children get drawn into labour early and are usually full-fledged labourers by the age of 11 or 12. They face hardships and a sense of displacement right from infancy; are subjected to hazardous travel between villages and work sites; a life of severe deprivation at the latter. Girl children endure many more deprivations than boys. It is well known that they receive less nutrition and less care than boys and often have to do double the work at worksites as well as at home. Girls also have to deal with the fact of being female. Parents do not like to leave grown-up girls behind in the villages as they may do boys, but at worksites and in unprotected environments they are sexually abused.²³ In villages, the children find acceptance neither in school nor in the larger community and are constantly viewed as outsiders. Moreover, such children are elusive and difficult to trace and therefore easily left out of the standard systemic interventions. Even many of the alternative schooling innovation may not fit the bill because of their mobility.²⁴

Comprehensive losses and suffering

Distress migration is the last coping strategy in the precarious lives of the rural poor. It has also become an inter-generational phenomenon and it is common to come across fourth and even fifth generation migrants in many sectors.²⁵ They are the missing or invisible citizens of this country. There is stark absence of policy debate on the peculiar situation of migrant labourers who belong neither to their villages nor to their destination areas. They have to forego government welfare benefits in their villages and are unable to access these at the migration sites. Migrants often cannot participate in elections and are not included in the census, thus becoming disenfranchised. This labour force is largely 'invisible' as migration sites are located in remote areas away from mainstream public view. "They build and sustain economies but are seen as being the perennial outsiders."²⁶

Data-Policy gaps

Research on this subject is sparse as is reference to this category of population in media and development discourse. Although evidence throughout the country shows that the numbers involved in DSM are large and growing, there is little systematic data available. Data gaps lead to gaps in policy. In the absence of a proper database, the issue is unlikely to feature in the policy discourse and, therefore, the planning framework.²⁷

Concluding Observations

DSMs are not recognized as a category to be addressed in the country's development planning, unlike tribals and dalits. They belong to the poorest sections of the population and

²² *Ibid.*

²³ *Ibid.*

²⁴ *Ibid.*

²⁵ *Ibid.*

²⁶ *Ibid.*, citing Breman Jan and Arvind Das, 2000, *Down and Out: Labouring Under Global Capitalism*, OUP.

²⁷ *Ibid.*

represent the major and growing phenomenon of labour mobility driven by a livelihood collapse in rural areas. Despite this, they are not reflected in the Five Year Plans nor are they the focus of any special schemes or sub-plans, thus remaining bereft of any hope.²⁸ DSM relates to the development process. People are not only driven out because of poverty but also because employers far away find it attractive to recruit them precisely because they are vulnerable. Labour migration is thus linked to local labour displacement – local labour is forced to move to other regions while a steady influx of labour nomads from elsewhere takes over. This is evident elsewhere, even at the village level where a village landlord bypasses the local labourers if they demand full wages, getting cheap labour from outside, or the entire brick industry of a state which starts accessing cheaper labour from tribal pockets far away, while local labour ends up looking for work in another region or state.²⁹

The deprivation and degradation arising out of distress migration cannot be understood as the inevitable outcome of stagnation and backwardness. Its origin lies in the politics and policies of the development process itself. Contrary to the idea that poverty is a manifestation of economic redundancy, the down and out produce wealth from which they however remain excluded as beneficiaries. The debt bondage that drives these migrations has been seen as a form of ‘forced labour’ by the International Labour Organisation (ILO), in which the element of compulsion is derived from debt. It has been argued that as the traditional system of bonded labour declined in the mid-90s, the steady supply of migrant labour gave rise to a new form of bonded-ness.³⁰ This dehumanized workforce enable huge profits for the sectors it supports, which are spent neither in making adequate payments to them nor in improving their conditions of work. They are neither organized by trade unions nor protected by state legislation. They lack the social security that dignifies labour.³¹

Response: Initiatives by the Society of Jesus

The Society of Jesus has attempted to minimize DSMs and alleviate suffering, wherever possible. Since poverty’s connection with migration is strong, poverty eradication measures of many kinds are being promoted.

There are successful attempts at accessing governmental schemes. The Right to Information (RTI) Act is being used to get data for action; it has been tried in some places where governmental functionaries colluded with local agents to stall programmes meant for the poor and/or implement them to benefit only a section of the people.

The national Food Security Act is passed and has been hailed by many as a significant achievement. The one Act that has largely benefited the marginalized is the Mahatma Gandhi National Rural Employment Guarantee Act (MNREGA). In some places the schemes under the Act have been implemented. Both success and failure have been attributed to one important factor – ‘implementation’.

The Forest Rights Act (FRA) is another law that is being resorted to in order to give the forest dwellers their right to land, a permanent livelihood resource that has great potential to minimize out-migration. Attempts are also made to recover the commons (common property resource) that is the livelihood support for many rural families.

²⁸ *Ibid.*

²⁹ *Ibid.*

³⁰ *Ibid.*, 17.

³¹ *Ibid.*, citing Breman, *ibid.*

Knowing that that the environment is the resource base of the rural poor social forestry schemes have been tried in some places. Elsewhere afforestation programmes have been successfully implemented. These programmes, besides promoting green cover, have helped several hundreds to get jobs. Watershed programmes have also been successful in minimizing out-migration. These also provide jobs plus increase the green cover. The idea that good ecology is also good economics is promoted. Biodiversity is not only good for ecology but it is also good economics because the 'wealth' hidden in these plant and animal species can be used commercially for the benefit of the locals.

The impact of climate change on agriculture, horticulture and therefore eventually on food production and security is going to be heavily adverse.

The negative impact of climate change on soil conditions is becoming well known and there is reason for anxiety about the future. Extremes in weather, sudden flash floods and storms can cause a lot of havoc. Education with respect to awareness and adaptation is going on. Sustainable agricultural practices are being promoted in several places. If measures are not taken, there is likelihood that climate migrants will join the seasonal ones. Skills training is another input being successfully tried out in some social action centres. At destination sites, non-formal education has been started, which also promotes health and hygiene.

The money lenders have not been successfully confronted. Policy level interventions have largely been missing. These are some of the lacunae.

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Original English



Social Centre Ahmednagar: reverting migration

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Migration is a livelihood strategy and a means to cope with distress arising from drought, flood and lack of employment opportunities locally. There is one section of the population which migrates to better education, skills and employment. People may also migrate for political and social reasons, such as ethnic conflicts, riots and the pressures of various forms of subjugation. It is not just a route to employment and education but also a means to more freedom. Migrants are not a homogenous group. There are huge variations in age, gender, educational level, occupational status, skills, earnings as well as linguistic and cultural background. As a result, they experience different levels of vulnerability and inclusion. Migrants with poor skills and education, driven by distress, are hugely vulnerable and suffer from deprivations and exploitations in the place they migrate.

Gender is an important dimension of migration. Although most women migrate along with their family members, many also move independently. The statistical data base on these independent migrations is extremely poor. But a large number of such women do work before and after migration. Migrant women and adolescent girls are particularly vulnerable to sexual harassment and trafficking. Many of them come from poor, illiterate and tribal backgrounds. There is an urgent need to ensure safe migration for women workers particularly those joining the domestic workforce.

Seasonal migrants often take their children along when they move to other places for work. This affects regular and continued schooling. These children could be kept in the source region, in seasonal hostels. Another option is to set up work-site schools in the places they migrate.

Human migration is a movement by humans from one place to another, sometimes over long distances or in large groups. Usually in the past migration was nomadic of those who have no fixed assets, land, vocational skills, employment, livelihood etc. Then industrialization pushed people to migrate in search of jobs in industries. When migration for educational and higher aspirations of quality of life happens then it affects the development of individuals, families, groups and communities of migrants. But when the migration of the poor, marginalized, illiterate, less educated rural masses is forced and helpless they struggle to be alive. It deteriorates the quality of life of the migrants which leads to poverty and vulnerability. The migration also adversely affects the areas where migrants migrate. It becomes a burden and a load on the residents and their existing systems effectiveness and directly/ indirectly cause social problems for both sides.

Migration brings various kinds of deteriorations in human life. In areas like access of basic requirements of life e.g. water, food, work, employment, shelter, health, education and other basic requirements of modern life. Basic human rights are denied, social security and safety are hardly assured, minimum standard of living are difficult to be achieved by migrants for years or even for generations. A simple example i.e. slum life in cities; crime rates are high, great exploitation from formal sector, vulnerability of human life, increased in environmental pollution, pressure on existing social services in urban areas get increased and affects the ultimate quality of life even of urban areas or where the migrants migrate.

If one sees and understands the real reasons for it, he will learn that most of the migrants did not come willingly to cities or to the migrated places. Various factors have caused and forced them, e.g. lack of natural as well as material resources, employment opportunities, disasters, social conflicts, no ownership of fixed assets like land, shelter and so on. The Government's Policies and programmes do not reach the rural poor. Lack of education and guidance keeps them far away from the existing Government schemes. Here the role of social entrepreneurs comes in.

Birth of Social Centre

Social Centre as NGO of Society of Jesus under Pune province is an outcome of the response by development activists from the family of Jesuits. A visionary and committed missionary became a cause in providing better quality of life to rural masses and reverting the process of migration. The pioneering work is on watershed development and management which has a national level importance and sustainable strategy for rural development and various aspects of improving the quality of human life in rural areas.

Fr. Bacar SJ, a Swiss Jesuit missionary, has spent his priestly ordained life for bringing some sustainable solutions and answers to locals of Ahmednagar by establishing Social Centre (SC) and NGO in 1966. It was a long process in understanding socio-economic realities of rural parents of students who were not regular to school where he was a teacher. He learnt that farmers and shepherds in Ahmednagar district were struggling to get minimum amenities to keep their families alive. Lack of advanced knowledge of farming, cropping, lack of money, lack of usage of water pumps and modern farm technology, lack of access and knowledge of banking loan facilities etc. were causing rural natives to do seasonal migration in search of livelihood options. Natives of the district used to migrate for getting work as sugarcane cutters, brick makers, animal rearers, agricultural labourers etc. Due to this most of the children used to be away from schools. It was a call to the heart of a missionary to respond and timely intervene in the lives of rural masses of Ahmednagar in general and parents of the school coming children in particular. In the coming years the interventions like food for work, short term loans for improving agriculture, water pump sets at wells, banking loan linkages for short term loans, promotion of milking cows rearing practices to shepherds who were having only goats as a source of livelihood.

Education on watershed and demonstrations of techniques in villages etc. through Social Centre helped the people to revert to their own native land, instead of being a part of unsafe and deteriorated life experiences at migrant places. Till now the Social Centre has worked in 127 villages in educating and transferring watershed technologies to better the life of local residents and helping villagers to be in their own villages with adequate livelihood assurance and better safety of life. Now, mostly highly educated and those who have aspiration for earning more money only migrate for better livelihood options. The routine seasonal migrations have hardly been seen in villages where Social Centre has intervened.

Along with watershed work other community development schemes needed to be carried forward. They include Pre-school education, SHGs of women, youth groups, farmers groups, and use these groups capacity to build and manage their resources.

Social Centre initially started not on working on the issues of migration and was not having any particular strategic planning but only to provide better options of life to rural poor as per the needs and response to their real problems in life in Ahmednagar district. It was a philanthropic response to 'help in need' approach. After 48 years of existence and services and pondering over the role and contributions to rural masses with major developmental strategy of Watershed development and management it is learned that it has directly /indirectly helped reduction of migrations from 127 villages, those are helped by the Social Centre with focused planning. Social Centre has lost touch with villages after phasing out of the work. Till now Social Centre has been recognized for its work and people fondly remember its contribution with gratitude.

The strategy for revert migration

Fr. Bacar, in his search for the causes of poor attendance of students to the school in Sangamner boarding, realized that parents of the students do not have money to pay fees of their children. This further motivated Fr. Bacar to know more about the life of rural poor of Ahmednagar and realized various life realities of poor in the surroundings. The heart of the missionary started responding and meditating on the problems and challenges of those farmers. Sometime farmers did not have seeds, water pump or water itself. This lead them to migrate.

Watershed development "Reach to Valley" techniques has been innovated from years of life experiences while storing, harvesting, managing rain water which was pioneering work in the drought prone areas like Ahmednagar by Social Centre in response to the needs of basically backward and underdeveloped districts of Maharashtra. This technique educates and acts towards restoring every drop of rain from top of the hill to the valley; to manage and conserve water as a natural resource. While conserving water, other natural resources like soil, fertility of land, plantation etc. are getting automatically treated which helps in maintaining environmental balance as well as better living opportunities to the natives. This helps in decentralization of development, local economic models of developments, initiatives to pull regional specific economic opportunities and nature specific livelihood opportunities along with safe, peaceful and environmentally safe life to the local natives and so on.

The story of Mendhwan hamlet's

In the year 1993, the Social Centre under an Indo- German Development Support Plan introduced a pilot project and did strategic planning of watershed management techniques in Mendhwan hamlet in Sangamner block of Ahmednagar. The water management programme included rainwater harvesting, digging trenches around the hill contours to tap water, forestation, constructing check dams, etc and also activities like the programme to bring about social change such as ban on tree cutting, free grazing, women's participation/empowerment, forming women and men SHG's group, ban on child marriage, shramdaan etc.

People in this hamlet were migrating, leaving their own lands in search of unskilled wage employment to towns and cities like Pune, Mumbai and other cities in and around Ahmednagar district. The main cause was due to non availability of water to farm. During the interventions the land of theses villagers were treated with various steps and techniques of

watershed and since then the natives are now settled in their own villages with assured livelihood. They take at least three crops in a year and collectively sell the farm produce in nearby block markets. They are now having control over their own farm produce and lands otherwise some other would have captured their lands. Social Centre has helped the residents to get familiar with tree plantation, SHGs for women, improved agricultural techniques, networking with Government development schemes etc.

This kind of services to the community has helped them to get settled in their own native place, to maintain their own native culture, way of life and to restore community relationships for a better healthy living. If they had been still migrant people they would not have shelter, food security and work assurance. They would have insecure income, deteriorated life styles and would be victims of unsafe and hazardous environmental, cultural conflicts.

Particulars	Pre-watershed Status		Post-watershed Status	
	No. of Families	No. of persons	No. of Families	No. of persons
Families / persons permanently migrated in search of work out of the village	46	152	1	4
Families / persons permanently migrated in search of work better opportunities (e.g. Service, Small business etc)	2	3	28	35
Families / persons migrated for the purpose of sheep rearing for the period of 8 months	55	212	0	0
Families / persons migrated for the purpose of sheep rearing for the period of 4 months	21	48	24	45
Families / persons migrating as agricultural labour for the period of 8 months	9	26	-	-
Families / persons migrating for the purpose of sugarcane cutting for 6 to 8 months	18	46	-	-
Families / persons migrating on daily basis	2	2	24	25

Details Migration Pattern of 210 Families in Mendhwan

Challenges before Social Centre

Social Centre is an outcome of a devoted, missionary and charismatic SJ priest. It's a foreigner's gift to India, but continuing in the same charisma and zeal has suffered due to lack of Jesuit resources. The Government has recognizes the work and contributions of the Social Centre with some awards. The uninterrupted development funding support, missionary staff, Government partnership, proactive response from the people, political support and the leadership of Social Centre etc. are some areas to work towards mission - Reverting Migration.

India is one of the underdeveloped countries. Though it is aiming to become superpower in the coming years, the realities of rural life situations are very disturbing and hardly much has been achieved in these 67 years of Independence. The reasons for migration of rural poor to the cities are not growing industrialization and urbanization but the failure of responding the rural development challenges and poor strategic planning for natural resource management. They are the real lacunas in development policies and programmes of the country and the state.

In this context, Social Centre can envisage the role ahead with years of past rich experiences and assured learning strategies of development i.e. watershed management and water conservation which is a pioneered heritage of Social Centre to pass on to many through professional inputs, trainings, consultancies etc. Today Social Centre is in a professional position to contribute in many ways to the state on issues of national importance like rural development and sustainability of livelihood assurances to rural masses. In the context it has become a knowledge dissemination centre for Government and Non-Government agencies in transferring watershed development technologies to the rural areas as an answer to the recent climate changes and global warming process. Social Centre can transfer the technical experience, knowledge and related skills to others so that extension and multiplication of the work could be possible. Many religious organisations are in need to know this strategy in details. Social centre can become a lighthouse to lead the way

Challenges Faced by *Social Centre*

The challenges faced by the Social Centre at present are at various levels. Years of religious and charitable nature of work could hardly develop backup funds. Work was not always for profit and many times it was done on a 'no profit no loss basis'. Attracting highly qualified and committed professional manpower as staff due to lack of attractive remuneration is a challenge. Sometimes due to less remuneration even experienced staff moves to other agencies for better scale. Sometimes people will also not much of proactive in responding to their own development. Convincing them for their betterment takes lot of preparatory time. Government partnerships still have certain reservations to spread the work. Another challenge is lack of political support and cooperation is other challenged faced.

Original English



The Kino Border Initiative: A Response to God's Call on the U.S.-Mexico Border

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When you arrive at the border between Nogales, Arizona and Nogales, Sonora, you immediately notice the long, snake-like wall of circular steel poles that crosses the landscape. Migrants confront this barrier, both when they migrate north from Mexico, and when they are deported to the United States. Many of these people come from Southern Mexico, particularly the States of Oaxaca, Chiapas, Guerrero, Puebla, where they confront severe poverty, due to policies that make it impossible for them and their families to have a dignified way of life. Others come to be reunited with relatives who live in the United States, while others flee generalized violence in Central America's Northern Triangle, and in Mexican states such as Jalisco, Guerrero and the State of Mexico, due to the presence of drug cartels and organized crime. One seventeen-year-old woman fled Honduras because her ex-boyfriend shot her and miraculously did not kill her or the unborn child she was carrying. She, like others from Central America, have travelled north on *la bestia*, the train on which some are robbed and assaulted, while others are kidnapped while the phone numbers of their U.S. relatives are taken from them, so that money can be extorted from their family members.

To enter the United States, migrants will frequently make their way west, to an isolated part of the border, where they will try to cross on foot into the Tohono O'odham nation, on the United States side of the border. As migrants walk toward Tucson or Phoenix, Arizona, they run out of water quickly in the desert. Some become ill from drinking from cattle troughs on ranches. Others begin to die slowly from dehydration. In 2012, one man, by the name of Alfonso, had been deported and separated from his wife and children in Vista, California. He attempted to cross again with his friend, Isaac, and when Alfonso was in distress, Isaac walked ahead to seek help. He found the U.S. Border Patrol, and he urged them to follow him, since he knew exactly where he had left Alfonso. The Border Patrol refused to follow him until three days later, when at the base of Baboquivari Mountain in Southern Arizona, Alfonso's dead body was found in a severely decomposed state.¹ From 1998-2013, the remains of 5,565 migrants have been found in the desert along the U.S./Mexico border, yet the real number is most likely higher.²

¹ Edward Sifuentes, 2012, Vista father of five dies in Arizona desert after being deported, in *San Diego Union Tribune*, at: <http://www.utsandiego.com/news/2012/may/26/region-vista-father-of-five-dies-in-arizona/>, accessed in November 2013.

² Perla Trevizu, et.al, 2013, Border Deaths Database, in *Arizona Daily Star*, at: http://azstarnet.com/online/databases/border-deaths-database/html_c104ad38-3877-11df-aa1a-001cc4c002e0.html, accessed in November 2013.

If the migrants are caught by the U.S. Border Patrol, they are detained – some for days, others for weeks and months, before they are deported to Mexico, many to Nogales, Sonora. Frequently, migrants do not receive adequate access to food and medical attention, and are subjected to verbal, and sometimes, physical abuse. This mistreatment compounds the trauma they often experience as they are robbed, assaulted, raped – sometimes in Mexico and at times in the desert of Southern Arizona.

When they are deported to Nogales, Sonora, they experience profound disorientation, not only because Nogales is an unfamiliar place, but also because they realize that their dream for a better life or their hope of reunification with their family has been dashed. People who work for *coyotes* await them outside the offices of Mexico's National Institute of Migration, trying to convince them to risk their lives and cross the border again. Women and children in particular are vulnerable to abuse and exploitation, especially if they are unaccompanied. While some return to their town of origin in Mexico, others stay in Nogales, Sonora to try to make a living, while others make the painful and difficult decision to risk their lives, by crossing the border again through the desert.

In January 2009, six organizations (three of them Jesuit) from Mexico and the United States inaugurated the Kino Border Initiative, to offer a comprehensive response to the reality of migration, as it is lived on the U.S./Mexico border. We had been moved to assess the needs and to discern if God was calling us to this frontier. We had learned of the humanitarian crisis experienced in Nogales, Sonora, but we had also heard about the urgent need for safe spaces, where people living in the border region could reflect on this brutal reality and on what Catholic Social Teaching had to say about migration. Our mission has been to serve as a humanizing presence and to foster bi-national solidarity on the issue of migration, through humanitarian assistance, education and research/advocacy. In our Aid Center for Deported Migrants (CAMDEP), since January 1, 2013 and as of the end of September 2013 we have served 38,878 meals. The CAMDEP offers a safe space where clothing can be distributed, referral to Mexican government services made and pastoral assistance provided. Frequently, after they arrive and are seated in the morning, migrants openly weep as we offer the prayer and blessing over the meal. At the same time, I am always struck by the difference in their demeanor before and after they are with us. When they wait in line to enter, their body language communicates deep despair, heartache, disappointment, desperation. However, when they leave the CAMDEP, I almost always notice that they stand a little straighter, they look a little more animated and hopeful and they look me in the eye. In those moments, I am reminded that human dignity has been renewed and that God has been at work.

We also offer a shelter called Casa Nazaret, to protect women and children in particular from violence and abuse in Nogales, Sonora. As of the end of September, we have hosted 299 women and children there. The Missionary Sisters of the Eucharist, one of our partner organizations from Colima, Mexico, create a family atmosphere, where women can bathe, eat, sleep, pray and reflect on their experience. They also help them discern the next step. At times, the migrants feel paralyzed, because they do not know what to do. They risk arrest if they cross again, but they also face the prospect of abandoning the hope of seeing their children in the U.S. if they return to their town of origin in Mexico.

As we serve the migrants, we have noticed both through our experience and through surveys that some complain of mistreatment, both by the U.S. Border Patrol and the local police in Nogales, Sonora. We also hear about the experience of family separation and we have wanted to investigate the predominance of violence in countries of origin, which seem to be on the rise. In collaboration with the U.S. Jesuit Conference and Jesuit Refugee Service/USA, we invited a doctoral student from American University in Washington, D.C. to do a qualitative

and quantitative analysis, which led to the publication of a report in February 2013 called *Documented Failures: The Consequences of Immigration Policy along the U.S./Mexico Border*.³ This document has served as an effective resource in addressing these areas of concern, especially in the midst of the current immigration debate taking place in the United States.

We also live and work in a border reality where people have strong differences of opinion about the issue of migration. In local Catholic communities, disagreement takes place regarding the economic effects of migration and the issue of social integration and its implications for the United States. In Nogales, Sonora, some complain about the high number of migrants in their community and frequently do not understand the reasons people come north seeking a more dignified way of life. In response, we have been training pastoral leaders to develop and lead educational activities in their local parishes, thanks to the San Ignacio de Loyola Foundation of the Mexican Province of the Society of Jesus. We have also collaborated with two local radio stations, to raise awareness on the plight of migrants and on the response of the Kino Border Initiative. In Southern Arizona, we have facilitated dialogues on migration in Catholic parishes and just recently, our Director of Education led a webinar on migration for catechists of the Diocese of Tucson, as part of their continuing education. We are hoping that this type of program helps us obtain more ready access to the diocesan parishes. While it has been difficult to enter some of these communities, we have high hopes that we can engage Catholics on the Church's message regarding this critical issue.

At the same time, we have been wonderfully surprised by the development of the "Kino Teens" program. Thanks to a grant from the United States Conference of Catholic Bishops, a local club of students was organized at Lourdes Catholic School in Nogales, Arizona. These students serve once a month at our outreach center in Nogales, Sonora and have led educational activities on migration and Catholic Social Teaching to fellow youth at St. Ignatius College Preparatory in San Francisco, California, Bellarmine College Preparatory in San José, California, and in Tucson, Arizona, at the Diocese of Tucson's annual youth conference. They also host an annual "Border Days" immersion experience for young people who live in our area. This year, a small group of students will participate in the Ignatian Family Teach-In, which will take place in Washington, D.C. Thanks to the Ignatian Solidarity Network, it will offer an opportunity to educate and to advocate on the issue of migration, and will include a visit to legislators to urge them to vote for and pass comprehensive, just and humane immigration reform. Brophy College Preparatory, a Jesuit school in Phoenix, Arizona, now has organized a group and hopefully, the movement will spread to other schools.

As we look to the future, we continue to experience the blessing and challenge of developing a bi-national ministry with three areas of focus. While our staff diversity of language, background and culture blesses our work immensely, it also requires great patience and fortitude to stay engaged in the slow and important process of building a cross-border work. At the same time, our efforts to change the policies that violate migrants' rights present enormous challenges. We are very aware of the critical importance of working through networks, both in the U.S. and in Mexico, to promote positive change, both for migrants and the U.S./Mexico border region. Finally, we hope to buy and remodel a building that will expand our capacity to provide essential services to migrants in Nogales, Sonora. It would also serve as a center where pastoral support, legal assistance and educational activities could be offered. We are preparing to begin a capital campaign to fund this effort, and we pray that

³ Michael S. Danielson, 2013, *Documented Failures: the Consequences of Immigration Policy on the U.S.-Mexico Border*, prepared for the Kino Border Initiative with funding from Catholic Relief Services, Mexico and technical assistance from the United States Jesuit Conference and Jesuit Refugee Service/USA.

God will bless this project in the same way that God has borne fruit through our efforts to be a humanizing presence and a leaven for solidarity on migration in Ambos Nogales.

In his September 19, 2013 interview, Pope Francis mentions how he has urged Jesuit publications to engage in the important dynamic of dialogue, discernment and frontier.⁴ All along the way, the Kino Border Initiative has strived to be faithful to this dynamic. By placing ourselves on the U.S./Mexico border, we engage our challenging and blessed reality directly, through humanitarian aid, education and research/advocacy. Thanks to the blessings given by God in times, places and circumstances, and our own reflection, we can continue to discern and seek God's will, God's invitation, in an ever-changing and difficult reality. This experience makes it possible for us to continue to stay at the frontier, with confidence that the good work that God has begun in us, will truly be brought to fulfillment.⁵

Original English

⁴ Antonio Spadaro, S.J., 2013, A Big Heart Open to God – The Exclusive Interview with Pope Francis, in *America*, September 30, 34.

⁵ *Philippians* 1:6.



U.S. Migrant Detention in a Culture of Fear, Commercialization and Militarization

Tom Greene, SJ

Social Coordinator of the U.S. Conference, Washington

In November of 2013 members of the migration branch of the Global Ignatian Advocacy Network (GIAN) met in Alcalá and Madrid to discuss their work on behalf of two vulnerable migrant groups – detained migrants and domestic workers. While it was heartening to know the Society is present and ministering to these marginalized migrant populations, it was also discouraging to learn of the hardships encountered by migrants, the violence they endure, and the increasing hostility and criminalization they experience.

We discovered that in Malaysia, being undocumented merits a “caning” of fifteen lashes. We saw a photograph of “touch screen” maids in Indonesia where women seated behind a glass partition are purchased by touching the glass partition and pointing in their direction. We heard of Haitian children swept up in street raids in the Dominican Republic and whisked away to the border without any notification to their parents. We listened to accounts of Honduran women being raped and assaulted in the migrant corridors of Mexico and the failure of U.S. immigration courts to acknowledge the right to asylum. As I write this article, I received an email advising that the zoo in Tripoli is being used to cage undocumented immigrants.

In sum, the take away is that we are living in a world of great inequality that causes the displacement and migration of millions of people as they seek a safe place to live and to secure a job to provide for their family. Yet, rather than a sympathetic or welcoming response, the world is choosing an increasingly violent, aggressive and hostile approach that penalizes and dehumanizes those who migrate.

In my context, the United States, the response to migrants is dominated by three themes – fear, commercialization, and militarization, and it is my suspicion that other countries will follow suit as each tries to reroute migration flows to another country and avoid its responsibility to examine the root causes that bring people to its border.

A Climate of Fear – Reality of Virtual Reality?

Border Patrol¹ is a video game which has been played more than eleven million times. The goal of the game is for contestants to kill Mexicans attempting to cross the U.S.-Mexico border, and the game lists three categories of Mexican immigrant: Mexican nationalist, drug

¹ In <http://nerdnirvana.org/g4m3s/borderpatrol.htm>, accessed in December 2013.

smuggler, and breeder. The Mexican nationalist is depicted as a gun toting invader set on reconquering the U.S. territory that was formerly part of Mexico. The drug smuggler is tattooed and has marijuana strapped to his back, and Mexican women are portrayed as a “breeders” with crying and needy children. There are no categories that characterize Mexicans as friend, family member, neighbor, asylum seeker, valuable employee, or human being (!). While it is deflating to learn that such a game has over eleven million players, even more desolating is watching the Congressional debate regarding immigration reform, which seems to have adopted the three categories from the video game!

In 2013 when asked about undocumented immigrant children who graduate at the top of their class, Congressman Steven King of New York remarked, “For every one who’s a valedictorian, there’s another 100 out there that weigh 130 pounds, and they’ve got calves the size of cantaloupes because they’re hauling 75 pounds of marijuana across the desert.”² King’s description matches the drug smuggler icon in the video game, and when I first heard this remark I was stunned that an elected official would choose to inject a criminal stereotype into the national immigration reform debate. However, as I reflected on it, I came to see that his remarks are a natural consequence of what has been building for quite some time. Namely, his statements are part and parcel of an image of migrants as criminals and the move toward criminalization of migrants in the U.S. Such is the environment in which faith advocates are working for immigration reform – a climate wherein opponents prey upon the fears of the citizenry by portraying migrants as a criminal element intent on harming us and destroying our way of life. Fear has become the number one tactic of those who want to delay or cripple efforts to give eleven to twelve million undocumented residents a path to legalization.

It seems that fear pervades all aspects of our lives and prohibits the interaction with other people and cultures that extinguishes fear and fosters friendship, solidarity and community. In El Salvador, U.S. universities cancel international exchange programs because the State Department issues a travel warning for an isolated incident that does not involve U.S. citizens. In the wake of Benghazi, State Department officials heighten security measures for its employees around the globe, further sealing them off from meaningful interaction with local populations and causing an increasing reliance of secondhand information when compiling the country reports on which thousands of asylum cases rely. What hope is there to recognize the humanity of the “other” when such a climate of hostility and fear exists?

Commercialization of Migrants - the privatization of detention

The U.S. spends 2.8 billion dollars a year detaining immigrants, an amount which has doubled since 2006. In 2004 there were 45 beds for detained unaccompanied minors in Houston, Texas. Today that number has risen almost tenfold and there are 400 detainee spaces for undocumented migrant children in Houston. The adult detention space has seen a similar increase and there are now 34,000 migrant men and women detained on a daily basis. In order to detain a population of that size, the U.S. maintains an archipelago of 250 detention centers, the vast majority of which are privately owned and operated. Companies such as GEO Corp. and Community Corrections of America (CCA) vie for millions of dollars in government contracts and take advantage of the aforementioned culture of fear. Consequently, the business community has come to view migrants not only as criminal, but also as an economic opportunity. Migrant equals fast cash!

² In http://thecaucus.blogs.nytimes.com/2013/07/23/g-o-p-congressman-undermines-party-immigration-efforts/?_r=0, accessed in December 2013

In 2006 the private detention industry successfully lobbied conservative lawmakers to approve a law that mandates a quota of 34,000 detainees per day.³ This law assures private detention companies that the facilities they build and operate will be supplied with migrant detainees at a cost of roughly \$ 160 per day per detainee. Never mind that the majority of those detained have no criminal background; there is money to be made in detaining immigrants! The beast must be fed, and woe to those who try to take financial nourishment from the mouths of the detention industry. In the federal budget debates, the Department of Homeland Security tried to do so by arguing that the government could save money by reducing the detainee quota to 31,800, however, conservative lawmakers from states in which the private detention industry is heavily entrenched pushed back fiercely and ordered \$400 million more in detention spending. Such rent seeking by “for profit” detention companies during a time of financial crisis draws little scrutiny or outcry, while federal programs that provide supplemental nutrition for poor children are slashed nonchalantly.

Militarization of Migrants - the border as war zone

In 2007 I visited the border town of Brownsville, Texas, a quiet town in the Rio Grande Valley of Texas which is home to over one million inhabitants, the vast majority of which are first, second or third generation immigrants from Mexico. Although Brownsville is a border city, it has always enjoyed a friendly relationship with its sister city of Matamoros which sits just across the U.S.-Mexico border. I remember driving across the border to have lunch and strolling in the town plaza before coming back to the U.S. There were no long lines of vehicles waiting for inspection and one could easily see the daily commerce and interaction that took place as citizens from the U.S. and Mexico walked through the border stations to shop, work or attend school.

All of that has changed now. The U.S. Department of Homeland Security has built a steel border wall separating the two cities, part of which even cuts through the campus of the state university in Brownsville. The wall is now a sign of division that does not allow the communities to see each other. There are also long waits at the border as people are subjected to increasing vigilance and inspection.

The border patrol has tripled in size since 9/11 and is poised to add 20,000 more agents under a new senate bill. All of this despite the fact that apprehension rates are the lowest they have been in 39 years.⁴ The low apprehension rate has been accompanied by an increase in violence perpetrated against migrants, and since January of 2010 border patrol agents have shot and killed 16 people, none of whom were carrying a fire arm although some were accused of throwing rocks. This seeming disproportionate use of force has drawn the attention of the U.S. government, which ordered a review by the Governmental Accountability Office (GAO.) The GAO report concluded that the Border Patrol did not have an adequate method for gathering information on use of excessive use of force allegations and that some officers were unaware that the Border Patrol had a use of force policy. Border Patrol agents have difficult jobs, yet the failure to adopt adequate standards to investigate the killings at the border shows a lack of respect for the lives the agents are taking.

³ In http://www.washingtonpost.com/world/controversial-quota-drives-immigration-detention-boom/2013/10/13/09bb689e-214c-11e3-ad1a-1a919f2ed890_story.html, accessed in December 2013.

⁴ In <http://america.aljazeera.com/articles/2013/8/22/border-patrol-growingasapprehensionsdrop.html>, accessed in December 2013.

The proposed immigration reform bill of the U.S. Senate (S.B. 744) continues this militarization trend and authorizes over 46 billion dollars of military equipment for the southern border with Mexico. Among the spending requests of the bill are Blackhawk helicopters, drones, infrared sensors, all of which will be delivered by government contractors. In the wake of these developments, Congressman Beto O'Rourke of Brownsville resigned from the Hispanic Caucus in protest of the militarization of his hometown and border area. Perhaps most maddening, is the glaring omission of input from the residents of border communities whose lives are impacted by border walls and military equipment. An omission that allows economic interests of governmental contractors to dictate public policy.

The U.S. Pledge of Allegiance states that we are "One Nation under God" however, as one author puts it, the U.S. is becoming "One Nation under Contract"⁵ by outsourcing the governmental responsibility of domestic security to private companies, which have shown insufficient interest in maintaining proper oversight and accountability mechanisms. Certainly, the "for profit" private detention companies and military contractors are evidence that this is occurring in the area of migration.

The task of the faith community is to recapture the reality of being one nation under God, a God who demands respect for the human dignity of each and every person regardless of whether they possess documents. This call to recognize the dignity of the migrant is changing advocacy strategies as private companies, and not government, become responsible for the treatment of migrants. We now have groups not only walking the halls of Congress visiting senators and representatives, but also engaging the private companies through shareholder advocacy. Through our advocacy efforts, one of the largest private detention corporations is preparing a human rights policy for its detainees.

Of course, implementing and abiding by the policy is the ultimate goal, but such advocacy on our part gives me hope that we can stem the tide of commercialization and militarization of migrants that exists in the U.S.

The images we have of people makes a difference. If we envision them as criminals and dangerous, then punitive policies ensue. However, if we see ourselves in them and if we encounter them as people, then our laws and regulations reflect that image. We should be consoled that GIAN and the Society maintain a worldwide network of people and projects fighting for the rights of migrants and offering a vision of them as people made in the image and likeness of God.

Original English

⁵ Allison Stanger, 2009, *One Nation under Contract*, Yale UP.



Networking in order to respond better to our mission

Networks of the social apostolate in the Society of Jesus

Social Coordinators of the Conferences

May 2013

Introduction

This document was elaborated by the Social Coordinators of the Conferences, along with the Secretariat for Social Justice and Ecology, during their annual meeting in Rome in April 2013. It is the fruit of our joint reflection on the various experiences in the Conferences and on some documents about networking that have appeared in these last years.

This document is especially addressed to all persons and institutions active within the sphere of our social apostolate, including Jesuits, lay people, the Society's apostolic works, and institutions that collaborate with us. We believe this document can be used in formation workshops, and it can also be read by individuals responsible for creating networks at different levels. Furthermore, other groups both inside and outside the Society may find in these pages valuable elements for developing networks.

The text seeks to offer elements for reflection and practical recommendations that will help toward the development of networks as a way of providing a better response to our universal mission today. It begins presenting some documents about networking from the recent past. Then, it explains the reasons that motivate us to work in networks, shows the value that networks can add to our ministries, mentions the various types of networks being created, notes certain factors important for their functioning, discusses the difficulties in developing them, and ends with making some recommendations.

With this document we hope to add another voice to the dialogue being carried on in the Society about networking and to do so from the perspective of the social apostolate.

Some references on networking from the recent past

General Congregation 34 (1995) stressed the need for networking within the Society in a very meaningful text: "To exploit more fully the possibilities given us by being an international body, additional global and regional networks must be created. Such networks of persons and institutions should be capable of addressing global concerns through support, sharing of

information, planning, and evaluation, or through implementation of projects that cannot easily be carried out within province structures... Initiative and support for these various forms of networks should come from all levels of the Society" (d. 21, n. 14).

Since that time many efforts have been made in the Society to create these networks, and there has been great generosity and creativity in attempts to respond better to our mission. In the course of these years the social apostolate has become ever more convinced that the problem areas which it addresses locally are often connected to global phenomena. There has, therefore, been an increasing demand in this apostolic sector for development of international networks that can deal with the root causes of injustice in the world.

This broad practical effort to build networks has been accompanied by an effort to reflect on the process. Thus in 2002 the Secretariat for Social Justice under the direction of Fr. Michael Czerny SJ published the document, "[Directives for Networking in the Social Apostolate of the Society of Jesus](#)." This text offered a series of guidelines and proposals to help in the development of networks, and many of them are still useful.

Several years later, in 2008, General Congregation 35 issued a similar instruction: "We encourage the Society's government at all levels to explore means by which more effective networking might take place among all apostolic works associated with the Society of Jesus" (d. 6, n. 29a).

Later still, in the year 2012, a congress was held at Boston College (United States) on networking at the international level in the Society. Both the preparatory documents and the [final document](#)¹ were received with great interest. All the documents may be consulted on the web page prepared for that event.²

Why work in networks? – a new context

The social apostolate is motivated by the desire to share the life of the most disadvantaged, to serve and to defend them. Over the last few decades we have learned that our presence among the poor must aspire to encouraging them in their own processes of growth. The strength and credibility of the social apostolate derives in large part from our immediate local presence on the frontier zones that experience exclusion. As a result, there is a decided *tendency toward local involvement and insertion* in the social apostolate, since these give expression to our desire to accompany concrete persons and communities in their daily lives and their social struggles.

At the same time, one of our basic aims is the promotion of social justice. It is not just a question of trying to improve the living conditions of the people but of attempting to change the structures that produce injustice so that the excluded populations can live with independence and dignity and not have to rely on alms and the charitable help of others.

The external context: globalization

The context of our promotion of justice has undergone significant transformations in recent decades. The phenomenon we now call globalization assumes a fluid interconnection among economic, political, social, and cultural dynamics. It is now possible for local events to have

¹ *International Networking in the Society of Jesus. Challenges from a Universal Mission*, Conference at Boston College, 28-30 April 2012, at http://jesuitnetworking.org/wp-content/uploads/2013/10/2012_Conference_International_Jesuit_Networking.pdf, accessed in July 2013.

² <http://www.jesuitnetworking.org/>, accessed in July 2013.

immediate repercussions around the globe. That was the case with the economic crisis of 2008, which started in the United States but eventually affected the entire world. At the same time, many local situations are affected by global phenomena. The same global causes can give rise to a variety of local expressions. A phenomenon that produces beneficial results in one part of the world or in one sector of the population can cause conflict and violence elsewhere. There are winners and losers. For example, cell phones that offer planet-wide communication are benefiting many poor communities, but they are also provoking conflicts in the eastern Congo, which is the source of COLTAN, a mineral used in the manufacture of cell phones.

These characteristics of our present age render the local setting inadequate for understanding and confronting the basic causes of injustice. We need to pay more attention to the larger regional and international dimensions. The social apostolate is experiencing this reality with special urgency because the daily life of the people in the poorest communities where we are working is being seriously affected by the global phenomena.

The internal context: intersectorial and international collaboration

The Society possesses the necessary *conditions* to operate within this new context. The Society has a great variety of different works in many countries, all of which share a mission and a way of proceeding based on the same spirituality. As a result, the Society is a body especially well endowed for acting within the global context to which we have alluded. The Society has many institutions at the local level; it possesses means of communication that are capable of overcoming geographical barriers; and it has good reasons to pursue coordinated action at the international level. In the case of the social apostolate, the motives for undertaking joint action are especially compelling.

Not only are there conditions for joint action, but there is also a *need* for it. Networking is necessary first of all for the fuller comprehension of reality available through international and interdisciplinary studies. We may speak of phenomena like migration, ecology, or mining and the impact they have on the poorest people, but we immediately become aware that explaining all that these phenomena entail requires field work, academic study, and approaches from the social and economic sciences—and all this undertaken from an international viewpoint. A second reason why networking is necessary is that best practices are dispersed. Not all institutions are equally prepared in every area, and there is much that they can learn from one another. A third reason why collaboration is needed is advocacy. The promotion of justice involves shaping public opinion and influencing the spheres of power which make the major decisions and which often are far removed from the people who suffer their consequences. This is the case, for example, of huge multinational companies that violate human rights in countries of the South can perhaps be influenced only in countries of the North or before international organizations.

It is clear that intersectorial and international collaboration is needed for doing research, learning best practices, and defending the most vulnerable. The social apostolate has identified the universities as especially relevant collaborators or allies for carrying out this common mission of the promotion of justice.

This intersectorial and international collaboration required by the external context of globalization and the Society's own internal context is being implemented now by the development of networks. We believe that networks allow us to respond to the new conditions of mission while at the same time respecting the autonomy of institutions and maintaining our contact with local realities, a contact which provides us with credibility and spiritual nourishment for our commitment to justice.

There exist other ways of responding to the new conditions of our mission. For example, other actors create hierarchical type organizations which subordinate local institutions. This allows for easier alignment of these local institutions. However, we are not taking that path. We have chosen networks because they seem better adapted to the conditions of the Society. Consequently, we can say that the networks are not an end in themselves or simply the latest fad; rather, they are a privileged means for our corporate collaboration as the Society.

The concept of networking in the Society

In general, we can say that a network is a structure of horizontal communication that brings together a variety of local actors for the purpose of facilitating collaboration among them. This broad and somehow vague definition allows us to understand most of the horizontal collaborations in the Society.

More specifically, networking in the Society is a way of working which uses regional or global collaboration of local institutions – or nodes – to offer joint responses to regional or global apostolic challenges that cannot be met by these institutions acting on their own. This second, more ambitious definition emphasizes unity of action, ability to act at the regional or global level, and intensification of the level of response. We devote these pages to this definition.

Networking in the Society and Ignatian spirituality

We can observe certain characteristics proper to networks that are inspired by Ignatian spirituality. In the Contemplation on the Incarnation, when the three Divine Persons behold the misery of the world and have compassion on it, their response is, “Let us work redemption.” We are called to participate in that *movement of the redemption of the world in its totality* whose aim is to help people to live and to live completely.

If we are to take seriously the consequences of this commitment today, it means that we must look beyond the narrow frontiers of our works and our local, provincial, and national contexts. Questions about justice are being decided at a global level which we should aim to influence even if only modestly. Our networks are rooted in this universal perspective, which runs through the Contemplation on the Incarnation, a bedrock of Ignatian spirituality.

Networks oblige us to engage in *dialogue*, to open ourselves to other forms of work and ways of perceiving reality. They require us to consider the truths held by others and to take on their causes and make them our own. This openness to the other and detachment from the self is an exercise that is profoundly Ignatian.

Networks in turn require us to practice *generosity* and *trust* since responsibilities are assumed jointly with others. They ask us to give what we can without necessarily realizing any direct institutional benefit. Joint agendas are created for the service of others, and resources, personnel, and enthusiasm are offered to others. This is the way of practising generosity. Networks also demand that we trust people who are different from us in their language, their ways of working, or their perceptions.

Such trust helps us realize better the principle of subsidiarity and allows each institution to discern at the local level how best it can contribute, according to its context and internal circumstances.

Generosity and trust also help toward *detachment from power* and the realization that power should rely on consensus and operate more horizontally. There should not be imposition of

particular interests or agendas. What must prevail is the persuasion of truth and pursuit of the common good.

In networking the way of proceeding is *participative* through mutual listening, prayerful discernment in common, and active reception of the Spirit who opens up spaces through the network itself. That work of building together with the help of the Spirit is what generates esprit de corps throughout the network, which thus constitutes a community of service to a greater mission.

The Society's networks should carry out their diagnoses *rigorously* and *with profound analysis*, drawing both on academic research and on reflection about our experiences of accompanying the marginalized communities.

We therefore stress the importance of taking seriously the themes of redemption, dialogue and openness, generosity and trust, detachment from power, discernment, and rigorous analysis. These are characteristics needed for networking, and they form part of the Ignatian spirituality that the Society of Jesus seeks to embody.

“Value added” of the networks

Networking provides added values that can be achieved by other means only with difficulty. We list here some of the values to be found in different areas:

- a. For the local institutions:
 - i. The network provides help for the weaker institutions by broadening their horizons, reinforcing their social capital, and reducing any sense of isolation they may have
 - ii. Interconnection increases the capacities of institutions without competing with their proper autonomy
 - iii. The local mission gains in universality and also in relevance
 - iv. The local institutions achieve greater visibility and importance
- b. Practical advantages:
 - i. The institutions learn from one another: best practices, methodologies, ways of proceeding
 - ii. There is easier access to relevant information
 - iii. Intersectorial collaboration is made possible around shared apostolic projects
 - iv. Networks have better access to financing agencies
- c. For the apostolic body of the Society:
 - i. Networks bring with them a new sense of being a universal body
 - ii. Networks contribute to the development of a joint strategic vision of the Society's future
 - iii. New levels of action are discovered which allow regional or global responses to apostolic challenges
 - iv. Networks help to coordinate the efforts of different institutions on behalf of common apostolic challenges
 - v. Networks project to the public an image of the Society's common identity
 - vi. Networks allow for advocacy at the international level

- d. Other benefits:
 - i. Networks provide new possibilities for research and shared learning experiences by allowing quality access to many social realities
 - ii. Networks allow for the creation of knowledge that would not be possible just by local analysis
 - iii. Networks help the Society to generate a common vision regarding important apostolic questions

Types of networks

Networks can be distinguished according to different criteria:

- a. **According to the geographic area** in which they are located, we can distinguish between those that are i) provincial level, ii) conference level, and iii) global. It is expected that as Conferences develop they will in turn facilitate the creation of Conference networks which may then interconnect at a global level.
- b. **According to the apostolic sector** in which they function, we can distinguish between i) those which exist only within the social sector and ii) those which are intersectorial
- c. **According to the type and purpose of coordination**³:

- i. Peer network:

This type of network is one established among organizations that work in similar areas. Regular communication among the organizations allows them to learn from one another and to exchange information and resources. It is also possible to establish spaces for discernment and consultation.

This type of network requires minimal coordination, the obligations for the institutions which make it up are not demanding, and there are not many common objectives. In the course of time it may be possible to engage in a common project such as, in the fields of training, research, advocacy, good practices, or other areas.

Networks in the apostolic sector are generally of this type.

- ii. Transnational advocacy alliance

This type of network is created out of the need to respond to a specific local problem that requires an intervention in another country. Alliances are established with institutions in other countries that can contribute to the resolution of the problematic.

This type of network lasts only as long as the local problem that needs resolving. It does not always need a global network; it is enough to form strategic alliances with institutions that can do effective advocacy.

³ This section is indebted to the presentation on networks offered by Christina Kheng to the leaders of the GIAN networks in 2011.

In this type of network it is essential to concentrate efforts on those private or public organizations that can change the conditions of the local problematic.

iii. International advocacy coalition:

This type of network brings together a variety of organizations which contribute to a set of common objectives. These objectives may be organized around a joint international campaign. Such a network may in turn join other coalitions that share the same objective. The results expected should be quite specific.

Some of the networks that are being developed in the social apostolate

- There exist several *networks of social centers*, and these are becoming strong in several Conferences. They are peer networks that identify various areas where the social centers can collaborate together. They are limited to the social sector and develop within Conferences.
- The *Xavier Network* brings together NGOs of international cooperation and the mission offices of Europe and Canada. This also is a peer network that has identified specific areas of collaboration. It is limited to the social sector. Although the institutions are mostly European, its reach is global.
- The *Jesuit Migrant Network* in Latin America is a transnational alliance of works in different sectors that have identified common areas of collaboration with regard to the problem of migration. The aim of the network is to develop new levels of agency.
- *Fe y Alegría* is a regional network in Latin America (with some presence in Africa and Europe). It works within the sector of education and concentrates on educating disadvantaged students. It provides a model for networking because of its insertion into the Society's governing structures, its style of leadership, its internal participative organization, and the way it identifies common objectives to which it responds by means of programs deployed throughout the network.
- *African Jesuits AIDS Network (AJAN)* is a network of Jesuits and other co-workers in sub-Saharan Africa, who serve people affected by AIDS in different ways. They may also work in the area of HIV prevention.
- The *Global Ignatian Advocacy Network (GIAN)* has global reach and involves the participation of different sectors. It also has the aim of developing new levels of action. It is functioning in five different areas: Migration, Right to Education, Ecology, Governance of natural and mineral resources, and Human rights. *Promotio Iustitiae* n. 110 has been recently devoted to these networks.
- The *Jesuit Refugee Service* is primarily an institution that can nevertheless be viewed from the perspective of a global network within the social sector. It establishes fruitful relations with other apostolic sectors.

Key factors for international networking in the Society

We mention here a series of factors which contribute to the successful development of international networking. They are the fruit of learning acquired in different types of experience. We will distinguish factors internal to the structure of the network, factors external to the structure, and factors related to the institutions that form part of the network.

Factors internal to the structure of the network

- a. The network leader. The leader must have the time, the ability, and personal dedication. The leader should promote frequent contact. Heightened motivation is helpful. The leader should have a strategic vision and know how to inspire others by offering lofty, attractive objectives.
- b. A core group that is the moving force of the network in which the leader is inserted. In this group decisions should be made mostly by consensus. It is helpful to have a prospectus of the network that can be shared with new members.
- c. An institution which acts as the communications hub. It is helpful if one institution of the network takes on the function of facilitating internal and external communication and offering services the network needs, such as maintenance of a web page or elaboration and justification of projects. These tasks can either be centralized or be distributed among members of the network. The relation established between this institution and the leader should be clear.
- d. In particular, when the activities of the network are funded by outside agencies and they are being carried out by different institutions of the network, the role of this central institution is fundamental. Failure to carry out this task well can be the source of problems.
- e. Regular meetings. Communication technologies make it easy to have necessary electronic meetings. However, actual meetings where members are physically present are necessary in order to develop mutual knowledge and trust and to foster friendship and a sense of community in mission.
- f. Apostolic plans that are clear and concrete. When the network does not achieve discernible concrete results, people easily lose interest. Enough freedom should be allowed so that members can participate in some program and not others. The apostolic plan, however, should be approved by the network as a whole. Finally, there must be firm commitment to these apostolic plans.
- g. The existence of clear apostolic plans makes it possible to render a thorough accounting of the network itself and to evaluate its functioning.
- h. Clear Ignatian and Jesuit identity in the institutions, processes, and structures. Such an identity generates a strong sense of belonging within the network and offers a coherent image to the larger world. A shared logo can also be very helpful.
- i. Effective communication of the achievements of the network. Such communication makes the network visible and allows others to see its value and importance.

External factors for "official networks"⁴

Many networks are informal and do not need approval or special recognition by Superiors. Other networks may receive official recognition from the corresponding Superior because of the special contribution they make to the strategic plan of the entity in which they are

⁴ The concept of official networks is mentioned in the document *International Networking in the Society of Jesus* (2002), to which we referred earlier.

deployed, whether it be a province, a conference, or something more global. Here we refer to these lattermost.

- a. It is best that these networks be incorporated into the structure of the Society's government, which means the following:
 - i. They should make a substantive contribution to one or more of the strategic objectives established at the province, conference, or global level. In this regard, strategic planning at those levels is extremely helpful for identifying the areas in which networks may be necessary. This in turn will make it possible to establish a certain order as regards the priority of some networks over others.
 - ii. These networks and the institutions which make them up require a clear mandate from Superiors that identifies them as high priority.
 - iii. The mission and the plans of these networks should ideally be approved by the corresponding Superior.
 - iv. The network leader and the members of the group that is its moving force should receive their Superiors' approval and be missioned by them for these tasks.
 - v. The conference social coordinators should provide accompaniment, guidance, and support for the networks, and they should also help to put order into the different initiatives of the conference when they become numerous.
- b. If they have received approval by Superiors, these networks must have some means for gaining access to the economic resources needed for their structure and activities.

Factors relating to the institutions that form part of the network

- a. The institutions that participate in the networks must provide the human and financial resources that are needed to maintain their participation and execute the activities being carried out.
- b. The activities of the networks should finally be incorporated into the networks' apostolic plans and their annual calendars.

Obstacles and limitations that present themselves in networking

- a. Weak sense of universal mission. A first difficulty consists in the lack of a sense of the Society's being called to contribute to a mission that extends beyond the local ministry. Without this sense of a wider mission the emphasis of our action is limited to one locality while the importance of the global level is neglected. As a result, important challenges of a global nature appear to be competing with urgent local needs.
- b. Individualism. Certain unhelpful attitudes can flourish in institutions, such as self-sufficiency and individualism. Also, the failure to fulfill commitments assumed can jeopardize the survival of a network since confidence is undermined.
- c. Lack of sufficient resources. Practical obstacles also exist; these may include the absence of human and financial resources dedicated to the network, the lack of resources for good communication, or the inability to use such resources. Often there is much good will, but also an inability to use horizontal participation to identify visions and objectives for the network; this results in a network empty of contents.
- d. We are not used to horizontal leadership. Our present mentality is also sometimes an obstacle. We are not accustomed to horizontal leadership, where decisions are made by

consensus and we respond to commitment collectively. Such leadership requires rendering of accounts, and often we are not prepared for that.

- e. Organizational culture. The establishment of intersectorial and interprovincial networks sometimes may not be favored by the Society's organizational structure, which entails a certain understanding of authority and of the procedures and behaviors required by authority. Diversity is part of the Society's potential, manifesting itself in the variety of apostolic sectors, provinces, languages, cultures, etc. At the same time, diversity can become a major obstacle to achieving joint plans and agendas.

Some recommendations and proposals

There follows a brief list of recommendations for developing networks in the social sector, that can be considered together with the key factor already mentioned in section 6:

- a. Create a few intersectorial networks at the province level (or among several provinces) to respond to an important apostolic challenge. This can provide an opportunity for testing and learning and will allow for the development of more complex networks.
- b. Formation programs can be set up that will help to develop the abilities needed for the creation of networks.
- c. Raise the awareness of Provincials and Conference Presidents about the interest of present networks as instruments that will help them respond better to the Society's apostolic mission; they should be encouraged to provide human resources and financial and technical support for the networks. Every six months their respective social coordinators should report to them on the progress of the networks in which they participate.
- d. A major communications effort should be made in the formal spaces of the social sector for the purpose of increasing awareness among those who form part of the social apostolate.
- e. Include in the strategic planning of the social centers some type of participation in networks.

Original English

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