

PEOPLE ON THE MOVE

MIGRANTS REFUGEES SEAFARERS
NOMADS TOURISTS ALL ITINERANTS



7TH WORLD CONGRESS FOR THE PASTORAL CARE OF MIGRANTS

Rome, November 17th – 21st, 2014

Theme: «Cooperation and Development in the Pastoral Care of Migrations»

PEOPLE ON THE MOVE



PONTIFICAL COUNCIL FOR THE PASTORAL CARE
OF MIGRANTS AND ITINERANT PEOPLE

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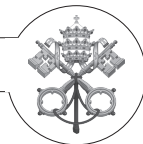
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Breve storia:

La Costituzione Apostolica Pastor Bonus di Giovanni Paolo II, del 28 giugno 1988,¹ nel contesto del riordino generale della Curia Romana, elevava la Pontificia Commissione “de Pastoralis Migratorum atque Itinerantium Cura” al rango di Pontificio Consiglio. La Commissione era stata istituita da Paolo VI, il 19 marzo 1970, con il Motu Proprio Apostolicae Caritatis.² Quell’organismo ereditava, tra altri, anche i compiti dell’Ufficio Migrazione, stabilito in duplice sezione presso la Segreteria di Stato, nel 1946, e l’Ufficio del Delegato per le opere d’emigrazione, creato dalla Costituzione Apostolica Exsul Familia, del primo agosto 1952.³ Questo, a sua volta, aveva preso il posto dell’Ufficio del Prelato per l’emigrazione italiana, costituito con una Notificazione della Concistoriale del 23 Ottobre 1920,⁴ sotto il pontificato di Benedetto XV. Prima ancora, San Pio X aveva creato presso la Concistoriale l’Ufficio Speciale per l’Emigrazione con il Motu Proprio Cum Omnes Catholicos, del 5 Agosto 1912.⁵ Ma l’intuizione di istituire un organismo unitario e centrale per l’assistenza ai migranti di ogni nazionalità risale al Beato Vescovo Giovanni Battista Scalabrini. Egli ne espose il progetto a San Pio X in una lettera del 22 luglio 1904 e, più dettagliatamente, in un memoriale del 4 maggio 1905.⁶ Nell’arco di questa appassionante storia, la Rivista “On the Move. Migrazioni e turismo” uscì con il suo primo numero nel mese di settembre 1971 e mantenne tale titolo fino al numero 47. Con il numero 48, edito nel mese di luglio 1987, cambiò formato e veste tipografica e assunse il titolo che ancora porta attualmente, “People on the Move”, con il desiderio di continuare a “provvedere, nelle misure consentite, al bene spirituale della gente che, ad onde incalzanti, si muove sulle strade del mondo”.⁷

¹ AAS LXXX (1988) 841-930.

² AAS LXII (1970) 193-197.

³ AAS XLIV (1952) 649-704.

⁴ Notificazione *Esistono in Italia*, in AAS XII (1920) 534-535.

⁵ AAS IV (1912) 526-527.

⁶ Archivio Generale Scalabriniano 3020/1.

⁷ C. CONFALONIERI, “Introduzione”, *On the Move* 1 (1971) 2.



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Explanation of the Logo for the 7th World Congress for the Pastoral Care of Migrants (Fr. Luciano Cantini)

The logo:

The basic element in the logo is the road, symbol of those who travel. There are two paths, which overlap and overlay one another: a person is never alone when travelling – alongside migrants are those they left behind at home and those they meet.

Migrants are represented by a family seen from behind, which has the characteristics of complete normality because, in essence, migration is deeply rooted in the historical fabric of humanity and cannot be ignored.

The family casts a shadow on the road: a symbol of their future, which they see and tread upon at the same time, as it is always in the making. We really never have left nor have we arrived definitely (*"I came back the place / where I have never been. / Nothing, how it was, has changed"* – G. Caproni, Ritorno).

In the background, we see the city: a place of hope, of perspective and of welcome; the future, which becomes a reality through cooperation and development.

The image of Christ, with his arms opened wide, overlooks all. Christ Himself, being a refugee since his youth (Matt 2:13),

reflects the experience of Israel's Exile (*cfr.* Matt 4:1-11): His life is one of exile, as He has neither home nor abode. But Christ, Himself, is the way (John 14:6) that, intertwined with the path of humankind, gives meaning and significance.

PAPAL AUDIENCE



DISCOURSE OF THE HOLY FATHER FRANCIS

(Città del Vaticano, November 21st, 2014)

*Your Eminences,
Brother Bishops and Priests,
Dear Brothers and Sisters,*

1. I am pleased to be with you at the conclusion of this Congress. I greet the President, Cardinal Vegliò, thanking him for his kind words of introduction, and I also extend a fraternal welcome to the delegates from other Churches and Communities. To all of you I express my sincere appreciation for your commitment to and solicitude for the men and women who even today are undertaking the “journey of hope” on the path of migration. I thank you for all that you are doing. I assure you, and all those whom you seek to help, of my spiritual closeness.

2. The final Document from your last meeting five years ago affirmed that *“migration is... an invitation to imagine a different future, which seeks the development of the whole human race; this includes then every human being with his or her spiritual and cultural potential and contribution to a more equitable world marked by global solidarity and by full respect for human dignity and life”* (n. 3). Today, notwithstanding new developments and the emergence of situations which are at times painful and even tragic, migration is still an aspiration to hope. Above all in areas of the world in difficulty, where the lack of work prevents individuals and their families from achieving a dignified life, there is a strong drive to seek a better future wherever that may be, even at the risk of disappointment and failure. This is caused in great part by the economic crisis which, to different degrees, is affecting every country in the world.

3. Your meeting has highlighted the dynamics of cooperation and development in the pastoral care of migrants. First and foremost you have analyzed the factors which cause migration, in particular: inequality, poverty, overpopulation, the growing need for employment in some sectors of the global job market,

disasters caused by climate change, wars and persecution, and the desire of younger people to relocate as they seek new opportunities. Moreover, the link between cooperation and development shows, on the one hand, the difference of interests between states and migrants, and, on the other hand, the opportunities which derive for both. In effect, receiving nations draw advantages from employing immigrants for production needs and national prosperity, not infrequently filling gaps created by the demographic crisis. In turn, the nations which migrants leave show a certain reduction in unemployment and, above all, benefit from earnings which are then sent back to meet the needs of families which remain in the country. Emigrants, in the end, are able to fulfil the desire for a better future for themselves and their families. Yet we know that some problems also accompany these benefits. We find in the countries of origin, among other things, an impoverishment due to the so-called “brain drain”, the effects on infants and young people who grow up without one or both parents, and the risk of marriages failing due to prolonged absences. In the receiving nations, we also see difficulties associated with migrants settling in urban neighbourhoods which are already problematic, as well as their difficulties in integrating and learning to respect the social and cultural conventions which they find. In this regard, pastoral workers play an important role through initiating dialogue, welcoming and assisting with legal issues, mediating with the local population. In the countries of origin, on the other hand, the closeness of pastoral workers to the families and children of migrant parents can lessen the negative repercussions of the parents’ absence.

4. Your reflections, however, have wanted to go even further, to grasp the implications of the Church’s pastoral concern in the overall context of cooperation, development and migration. It is here that the Church has much to say. The Christian community, in fact, is continuously engaged in welcoming migrants and sharing with them God’s gifts, in particular the gift of faith. The Church promotes pastoral plans for the evangelization and support of migrants throughout their journey from their country of origin, through countries of transit, to the receiving countries. She gives particular attention to meeting the spiritual needs of

migrants through catechesis, liturgy and the celebration of the Sacraments.

5. Sadly, migrants often experience disappointment, distress and loneliness, and I would add, of emargination. In effect, the migrant worker has to deal with the problem both of being uprooted and needing to integrate. It is here that the Church also seeks to be a source of hope: she develops programs of education and orientation; she raises her voice in defence of migrants' rights; she offers assistance, including material assistance to everyone, without exception, so that all may be treated as children of God. When encountering migrants, it is important to adopt an integrated perspective, capable of valuing their potential rather than seeing them only as a problem to be confronted and resolved. The authentic right to development regards every person and all people, viewed integrally. This demands that all people be guaranteed a minimal level of participation in the life of the human community. How much more necessary must this be in the case of the Christian community, where no one is a stranger and, therefore, everyone is worthy of being welcomed and supported.

6. The Church, beyond being a community of the faithful that sees the face of Jesus Christ in its neighbour, is a Mother without limits and without frontiers. She is the Mother of all and so she strives to foster the culture of welcome and solidarity, where no one is considered useless, out of place or disposable. I wrote of this in my Message for the World Day of Migrants and Refugees this year: *"It is less the criteria of efficiency, productivity, social class, or ethnic or religious belonging which ground that personal dignity, so much as the fact of being created in God's own image and likeness (cf. Gen 1:26-27) and, even more so, being children of God. Every human being is a child of God! He or she bears the image of Christ!"* He is Christ. Migrants, therefore, by virtue of their very humanity, even prior to their cultural values, widen the sense of human fraternity. At the same time, their presence is a reminder of the need to eradicate inequality, injustice and abuses. In that way, migrants will be able to become partners in constructing a richer identity for the communities which provide them hospitality, as well as the people who welcome them, prompting the develop-

ment of a society which is inclusive, creative and respectful of the dignity of all.

Dear brothers and sisters, I wish to renew my gratitude for the service which you give to the Church and to the communities and societies to which you belong. I invoke upon you the protection of Mary, the Mother of God, and Saint Joseph, who themselves experienced the difficulty of exile in Egypt. I assure you of my prayers and I ask you to pray for me. To all of you I willingly impart my blessing. Thank you.

DISCORSO DEL SANTO PADRE FRANCESCO

(Città del Vaticano, 21 novembre 2014)

*Signori Cardinali,
Cari fratelli vescovi e sacerdoti,
Cari fratelli e sorelle,*

1. Vi accolgo con piacere alla conclusione di questo Congresso. Saluto il Presidente, il Cardinale Vegliò, e lo ringrazio per le sue cortesi parole di introduzione. Rivolgo un fraterno benvenuto ai Delegati delle altre Chiese e Comunità. A ciascuno desidero esprimere i miei sinceri sentimenti di apprezzamento e gratitudine per l'impegno e la sollecitudine verso uomini e donne che anche oggi intraprendono il "viaggio della speranza" sulle strade dell'emigrazione. Grazie per quello che fate. Assicuro la mia vicinanza spirituale a voi e a tutti coloro che cercate di aiutare.

2. Il Documento finale del vostro precedente Congresso, cinque anni fa, affermava che *«l'emigrazione è ... un invito a immaginare un futuro diverso, che mira allo sviluppo di tutto il genere umano; include così ogni essere umano con il suo potenziale spirituale e culturale e il contributo ad un mondo più equo segnato da una solidarietà globale e dal pieno rispetto della dignità umana e della vita»* (n. 3). Oggi, nonostante gli sviluppi avvenuti e le situazioni, a volte penose e persino drammatiche, che si sono registrate, l'emigrazione resta ancora un'aspirazione alla speranza. Soprattutto nelle aree depresse del pianeta, dove la mancanza di lavoro impedisce la realizzazione di un'esistenza dignitosa per i singoli e per le loro famiglie, è forte la spinta a ricercare un futuro migliore altrove, anche a rischio di delusioni e di insuccessi, provocati in gran parte dalla crisi economica che, in misura diversa, tocca tutti i Paesi del mondo.

3. Questo vostro Congresso ha messo a fuoco le dinamiche della cooperazione e dello sviluppo nella pastorale delle migrazioni. Avete analizzato anzitutto i fattori che causano le migrazioni, in particolare le disuguaglianze, la povertà, l'incremento demografico, il crescente bisogno di impiego in alcuni settori del

mercato del lavoro, le calamità causate dai cambiamenti climatici, le guerre e le persecuzioni, il desiderio delle nuove generazioni di muoversi per cercare nuove opportunità. Inoltre, la connessione tra cooperazione e sviluppo evidenzia, da un lato, i differenti interessi degli Stati e dei migranti e, dall'altro, le opportunità che potrebbero derivarne per entrambi. In effetti, i Paesi che accolgono traggono vantaggi dall'impiego di immigrati per le necessità della produzione e del benessere nazionale, non di rado limitando anche i vuoti creati dalla crisi demografica. A loro volta, i Paesi dai quali partono i migranti registrano una certa attenuazione del problema della scarsità di impiego, e soprattutto traggono beneficio dalle rimesse, che vengono incontro alle necessità delle famiglie rimaste in patria. Gli emigrati, infine, possono realizzare il desiderio di un futuro migliore per sé stessi e per le proprie famiglie. Ai benefici menzionati si accompagnano, lo sappiamo, anche alcuni problemi. Si riscontrano nei Paesi di provenienza dei migranti, tra l'altro, l'impoverimento dovuto alla perdita delle "menti" migliori, la fragilità di bambini e ragazzi che crescono senza uno o entrambi i genitori, e il rischio di rottura dei matrimoni per le assenze prolungate. Nelle Nazioni che li accolgono, di riflesso, vediamo difficoltà d'inserimento in tessuti urbani già problematici, come pure difficoltà di integrazione e di rispetto delle convenzioni sociali e culturali che vi trovano. A questo riguardo, gli operatori pastorali svolgono un ruolo prezioso di invito al dialogo, all'accoglienza e alla legalità, di mediazione con le persone del luogo di arrivo. Nei Paesi d'origine, invece, la prossimità alle famiglie e ai giovani con genitori migranti può attenuare le ricadute negative della loro assenza.

4. Ma la vostra riflessione ha voluto spingersi oltre, per cogliere le implicazioni della sollecitudine pastorale della Chiesa nell'incontro tra cooperazione, sviluppo e migrazioni. Del resto, è qui che la Chiesa ha una parola forte da dire. La comunità cristiana, infatti, è continuamente impegnata ad accogliere i migranti e a condividere con loro i doni di Dio, in particolare il dono della fede. Essa promuove progetti nell'evangelizzazione e nell'accompagnamento dei migranti in tutto il loro viaggio, partendo dal Paese d'origine attraverso i Paesi di transito fino al Paese di accoglienza, con particolare attenzione a rispondere

alle loro esigenze spirituali attraverso la catechesi, la liturgia e la celebrazione dei Sacramenti.

5. Purtroppo i migranti vivono spesso situazioni di delusione, di sconforto e di solitudine e, aggiungerei, di emarginazione. In effetti, il lavoratore migrante si trova teso tra lo sradicamento e l'integrazione. È anche qui che la Chiesa cerca di essere luogo di speranza: elabora programmi di formazione e di sensibilizzazione; alza la voce in difesa dei diritti dei migranti; offre assistenza, anche materiale, senza esclusioni, affinché ognuno sia trattato come figlio di Dio. Nell'incontro con i migranti, è importante adottare una prospettiva integrale, in grado di valorizzarne le potenzialità anziché vedervi solo un problema da affrontare e risolvere. L'autentico diritto allo sviluppo riguarda ogni uomo e tutti gli uomini, in visione integrale. Questo richiede che si stabiliscano per tutti livelli minimi di partecipazione alla vita della comunità umana. Tanto più è necessario che ciò si verifichi nella comunità cristiana, dove nessuno è straniero e, quindi, ognuno merita accoglienza e sostegno.

6. La Chiesa, oltre ad essere una comunità di fedeli che riconosce Gesù Cristo nel volto del prossimo, è madre senza confini e senza frontiere. È madre di tutti e si sforza di alimentare la cultura dell'accoglienza e della solidarietà, dove nessuno è inutile, fuori posto o da scartare. Lo ricordavo nel Messaggio per la Giornata Mondiale del Migrante e del Rifugiato di quest'anno: *«Non sono tanto i criteri di efficienza, di produttività, di ceto sociale, di appartenenza etnica o religiosa quelli che fondano la dignità della persona, ma l'essere creati a immagine e somiglianza di Dio (cfr. Gen 1,26-27) e, ancora di più, l'essere figli di Dio; ogni essere umano è figlio di Dio! In lui è impressa l'immagine di Cristo!»*. Lui è Cristo. Perciò i migranti, con la loro stessa umanità, prima ancora che con i loro valori culturali, allargano il senso della fraternità umana. Nello stesso tempo, la loro presenza è un richiamo alla necessità di sradicare le ineguaglianze, le ingiustizie e le sopraffazioni. In tal modo, i migranti possono diventare partner nella costruzione di un'identità più ricca per le comunità che li ospitano, così come per le persone che li accolgono, stimolando lo sviluppo di società inclusive, creative e rispettose della dignità di tutti.

Cari fratelli e sorelle, vi esprimo di nuovo la mia gratitudine per il servizio che rendete alla Chiesa, alle vostre comunità e alle società di cui fate parte. Invoco su di voi la protezione della Madre di Dio e di san Giuseppe, che hanno sperimentato la durezza dell'esilio in Egitto. Assicurandovi la mia preghiera, vi chiedo per favore di pregare per me, e di cuore vi benedico. Grazie.

INDIRIZZO AL SANTO PADRE FRANCESCO

(Città del Vaticano, 21 novembre 2014)

*Cardinale Antonio Maria VEGLIÒ
Presidente del Pontificio Consiglio
della Pastorale per i Migranti e gli Itineranti*

Beatissimo Padre!

Ho il grande onore di presentarLe i partecipanti del VII Congresso Mondiale della Pastorale dei Migranti. Con viva gratitudine per l'accoglienza che Ella ci riserva in questa udienza speciale, ho il piacere, insieme all'Eccellentissimo Segretario e al Reverendissimo Sotto-Segretario, di porgerLe il saluto devoto dei Membri, dei Consultori e degli Officiali del Pontificio Consiglio della Pastorale per i Migranti e gli Itineranti, insieme con i circa tre cento delegati qui presenti provenienti da tutto il mondo, coinvolti attivamente nella pastorale dei migranti nei loro Paesi. Tra loro vi sono i rappresentanti delle particolari commissioni episcopali di oltre cento Paesi; vi sono membri di diverse comunità religiose e di vari Organismi che si dedicano al servizio dei migranti; vi sono persone che servono con passione il Signore presente nei migranti. Desidero inoltre menzionare i Delegati Fraternali, appartenenti al Patriarcato Ecumenico, al Patriarcato Ortodosso Rumeno, alla Chiesa Ortodossa di Grecia, alla Comunione Anglicana e alla Federazione Luterana Mondiale. Insieme, condividiamo la stessa preoccupazione e sollecitudine per le situazioni che il fenomeno della mobilità umana comporta.

Nei lavori di questi giorni, iniziati lunedì scorso con una solenne Liturgia e che, con questo Incontro particolare con Vostra Santità, oggi termineranno, abbiamo voluto riflettere sul tema *"Cooperazione e sviluppo nella pastorale delle migrazioni"*. I lavori del Congresso si sono sviluppati intorno a tre tematiche particolari: la diaspora, i migranti in qualità di *partner* e la dignità del migrante. Attraverso discorsi e dialoghi, interventi e testimonianze su vari argomenti, era nostro desiderio che questo Congresso fosse una

vera opportunità per avanzare suggerimenti e proposte concrete per futuri piani d'azione, che manifestino tutto il coinvolgimento di coloro che sono impegnati nella pastorale dei migranti.

Tutto ciò per affrontare insieme la questione delle migrazioni che – da una parte – ha un significato universale perché è un fenomeno che abbraccia il mondo intero, e – dall'altra parte – lancia una sfida a tutti i Paesi e alle possibilità che essi possono offrire. Il fenomeno della mobilità umana è di natura globale e richiede generosa risposta alle condizioni in cui vengono a trovarsi i migranti in un mondo in cui molti hanno l'opportunità e, spesso, sono costretti a lasciare i loro Paesi di origine.

Santo Padre, attendiamo la Sua parola e la sua Benedizione Apostolica, affinché lo sforzo di questi giorni di lavoro porti frutti abbondanti nel nostro quotidiano impegno a favore dei migranti.

MONDAY

17 NOVEMBER 2014



WELCOME ADDRESS

DISCORSO DI BENVENUTO

*Cardinale Antonio Maria VEGLIÒ
Presidente
Pontificio Consiglio della Pastorale
per i Migranti e gli Itineranti
Santa Sede*

*Eminenze, Eccellenze,
Distinti ospiti,
Stimati partecipanti a questo VII Congresso Mondiale della Pastorale
dei Migranti,
Cari fratelli e sorelle in Cristo,*

Ho l'onore di darvi il benvenuto a questo importante Evento, che abbiamo aperto pochi minuti fa con il canto del *Veni Creator*, con il quale abbiamo voluto affidare questo Incontro mondiale alla guida docile ma possente dello Spirito Santo, lasciando a Lui di ispirarci e dirigerci nella buona direzione.

Insieme a me, vi salutano il Segretario, Mons. Joseph Kalathiparambil, il Sotto-Segretario, Padre Gabriele Bentoglio, i Membri, i Consultori e gli Officiali del Dicastero, con la speranza e la fiducia che questa riunione di Cardinali, Vescovi, sacerdoti, religiosi e laici giunti da tutti i confini della terra e impegnati nella pastorale delle migrazioni contribuisca ad approfondire la questione migratoria al fine di dare risposte adeguate al fenomeno, che sta assumendo proporzioni senza precedenti.

Rivolgo un saluto ai nostri Delegati Fraternali, Sua Eminenza Stefanos del Patriarcato Ecumenico, Sua Eccellenza Siluan del Patriarcato Ortodosso Rumeno, il Dott. Emmanouil Papamikroulis della Chiesa Ortodossa di Grecia, la Rev.da Catherine Anne Graham della Comunione Anglicana, il Rev.do Jooseop Keum del Consiglio Ecumenico delle Chiese e la Dott. Doris Peschke della Federazione Luterana Mondiale. La vostra presenza sta a dimostrare che condividiamo la stessa preoccupazione e sollecitudine per le situazioni che il fenomeno della migrazione comporta.

Do il cordiale benvenuto all'Onorevole Angelino Alfano, Ministro dell'Interno del Governo italiano. Rivolgo un saluto agli Ambasciatori e ai rappresentanti delle Missioni Diplomatiche presso la Santa Sede, e ai membri delle Organizzazioni internazionali non-governative. Vi ringrazio per la vostra presenza, segno dell'importanza che riveste la questione della migrazione per lavoro, e testimonianza dell'impegno di coloro che hanno la responsabilità di governo nelle società odierne.

Infine, desidero anche rivolgere un particolare saluto agli esperti nei settori accademici che si occupano delle questioni relative alla nostra sollecitudine pastorale, insieme ai rappresentanti di associazioni e organizzazioni impegnate in questo ambito. Vi ringrazio fin da ora per il contributo che offrirete in questi giorni e che certamente sarà di arricchimento per ogni Congressista.

Anche se può sembrare una frase scontata, dobbiamo affermare che la migrazione continua ad essere un segno dei tempi, che influisce profondamente sulle nostre società e, vivendo in un'epoca di cambiamenti rapidi e senza precedenti, porta con sé potenzialità e rischi.

Le migrazioni pongono particolari sfide per le diverse problematiche di natura sociale, economica, politica, culturale e religiosa che sollevano, e per le diverse emergenze che interpellano la Comunità internazionale. Rappresentano un fenomeno complesso a causa del loro legame con tutte le sfere della vita quotidiana, ed è per ciò che, a volte, sono così difficile da gestire. Ad ogni modo, il fatto che molti migranti si muovano nonostante i persistenti ostacoli mostra, se posso dire, una certa "incompatibilità" tra gli approcci restrittivi, e un mondo che sta avanzando verso una crescente liberalizzazione di altri flussi. Una tale incoerenza può essere considerata, in qualche modo, responsabile del gran numero di migranti senza documenti e anche della comparsa di certe aree di transito migratorio in varie parti del mondo, come pure del fatto di costituire terreno fertile per diversi gravi crimini contro i diritti umani, vale a dire il traffico di esseri umani attraverso le frontiere.

In quest'epoca di migrazioni senza precedenti non di rado emerge la tendenza a vedere il migrante straniero con sospetto e paura. Invece di accoglienza e solidarietà, i movimenti migratori

suscitano diffidenze e ostilità, sospetti e pregiudizi. Si stanno aprendo numerosi dibattiti sull'opportunità e sui modi per affrontare il fenomeno delle migrazioni non solo ad alto livello, ma anche nelle comunità locali dove la presenza dei migranti è sempre più forte. Lo spirito umano, capace di grande generosità, viene messo a tacere da nuovi appelli all'isolamento e alla restrizione. In un clima così preoccupante, ci si può chiedere: come risponde la Chiesa?

Dal punto di vista biblico, il migrante è per definizione "lo straniero" e, secondo un concetto più concreto, lo straniero ospite in mezzo a noi. Per il fatto che condivide l'ambiente di vita quotidiana con gli autoctoni, con tutte le sue differenziazioni, il migrante si colloca nella prospettiva anticotestamentaria del "prossimo". Se, poi, egli condivide la stessa fede in Cristo, è "fratello" nel senso più ampio del termine. Inoltre, poiché necessita di aiuto o di assistenza a causa dello sradicamento dal proprio Paese, delle sfide alla sua fede o perché ne è privo, appartiene a quella categoria di fratelli bisognosi con i quali, nella parabola del Giudizio Finale, Gesù stesso si è identificato (cfr. Mt 25).

La migrazione, a sua volta, nonostante gli innumerevoli aspetti che la caratterizzano, è via caratteristica attraverso la quale il confronto fratello-straniero si realizza in forme sempre nuove, mettendo allo stesso tempo anche in crisi ogni concretizzazione dell'ideale biblico della fraternità. In questa luce, quali sono gli aspetti che più si impongono per una lettura cristiana del fenomeno della migrazione per motivi di lavoro?

Il tema del nostro Incontro ci viene in aiuto poiché mette già in evidenza due vie da seguire: la cooperazione e lo sviluppo, nella prospettiva specifica della sollecitudine pastorale.

I concetti della cooperazione e dello sviluppo pongono soprattutto l'accento sull'aspetto positivo del fenomeno della migrazione, inclusa quella lavorativa. Dal punto di vista della cooperazione non si può trascurare che l'affluenza di migranti verso i Paesi di accoglienza può significare, per questi ultimi, grandi benefici, in quanto immette nuove forze creative e produttive che possono diventare di indiscutibile utilità per lo

sviluppo. L'inserimento dei migranti nel settore produttivo dei Paesi d'accoglienza ha la capacità di creare ricchezza per i Paesi stessi e, allo stesso tempo, può offrire opportunità di formazione, informazione, lavoro e retribuzione per i migranti. Questi, a loro volta, possono condividere con il Paese d'origine una parte importante dei benefici ricevuti nel Paese d'accoglienza.

Bisogna, però, stare attenti a non misurare lo sviluppo solo in termini di crescita economica o di altri indicatori finanziari, come hanno sempre voluto sottolineare i Pontefici. Papa Francesco ha ribadito che *“non si può ridurre lo sviluppo alla mera crescita economica, conseguita, spesso, senza guardare alle persone più deboli e indifese. Il mondo può migliorare soltanto se l'attenzione primaria è rivolta alla persona, se la promozione della persona è integrale, in tutte le sue dimensioni, inclusa quella spirituale”* (Messaggio per la Giornata Mondiale del Migrante e del Rifugiato 2014). È vero che la migrazione per lavoro rappresenta una grande potenzialità per lo sviluppo, soprattutto attraverso le rimesse, sebbene, a volte, l'effetto nel tempo possa avere purtroppo anche conseguenze negative per lo sviluppo del Paese d'origine. Il vero sviluppo di una società o di un Paese richiede perciò non solo cambiamenti economici e strutturali, ma soprattutto cambiamenti profondi in ambito sociale e politico. Oltre a reali politiche di cooperazione allo sviluppo con i Paesi di origine e di transito dei flussi migratori, servono politiche migratorie che considerino i migranti non solo come strumenti da attrarre o mandare via a seconda delle esigenze, ma come persone alle quali devono essere garantiti tutti i diritti e gli effetti derivanti dalla residenza e dalla cittadinanza.

I migranti, comunque, non hanno soltanto necessità materiali, ma anche spirituali, alle quali la Chiesa è chiamata a rispondere attraverso una cura pastorale integrale che rappresenta una specifica area d'azione all'interno della pastorale ordinaria. Il punto di partenza è sempre la comprensione della situazione dei migranti in tutte le sue dimensioni, alla luce della Parola di Dio e della Dottrina Sociale della Chiesa. Considerarli come risorsa per le comunità ecclesiali che li accolgono permetterà loro di cooperare allo sviluppo della Chiesa d'arrivo, contribuendo così alla crescita della fratellanza e dello spirito di comunità.

In conclusione, formulo l'auspicio che le nostre riflessioni, e soprattutto le nostre preghiere per i migranti, possano portare frutti abbondanti e benedizioni non solo per tutti coloro che vengono in aiuto alle persone "in cammino", ma anche per quanti si trovano, per qualsiasi ragione, lontano da casa.

Grazie per la vostra attenzione. A tutti, buon lavoro!



Edizioni del Pontificio Consiglio della pastorale per i migranti e gli itineranti

ROSARIO DEI MIGRANTI E DEGLI ITINERANTI

Un agile sussidio, in varie lingue, per la recita del Santo Rosario, con particolare attenzione alla pastorale della mobilità umana, che richiama situazioni spesso dolorose, se non tragiche, di rifugiati, profughi, migranti, nomadi, viaggiatori e di molte altre categorie di itineranti.

Il volumetto è arricchito da schizzi autografi del compianto cardinale Stephen Fumio Hamao, presidente emerito del Dicastero.

PONTIFICIO CONSIGLIO DELLA PASTORALE
PER I MIGRANTI E GLI ITINERANTI



ROSARIO DEI MIGRANTI E DEGLI ITINERANTI

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ADDRESS OF INVITED GUEST

INTERVENTO

Mons. Antoine CAMILLERI
Sotto-Segretario
per i Rapporti con gli Stati
Santa Sede

Ringrazio Sua Eminenza, il Cardinale Vegliò, per l'invito all'apertura di questo Congresso Mondiale della Pastorale dei Migranti, al quale si è voluto dare un tema impegnativo: "Cooperazione e sviluppo nella pastorale delle migrazioni". Vi porto il saluto della Sezione per i Rapporti con gli Stati della Segreteria di Stato, che vuole essere a servizio della presenza della Santa Sede nella comunità internazionale, specialmente nei rapporti tra gli Stati e con le organizzazioni internazionali governative, giacché l'orizzonte del bene comune non riguarda solamente le nazioni, ma anche la comunità mondiale¹.

Voi partecipanti siete testimoni e attori in vario modo e nei diversi Paesi di una sollecitudine della Chiesa che, nella storia delle persone e dei popoli, li accompagna anche sulla strada spesso dolorosa e piena di incognite della dislocazione. Sappiamo dalle stime recenti che questa riguarda almeno 232 milioni di migranti internazionali, con i numeri più alti di residenti in Europa (72 milioni) e in Asia (71 milioni), con caratteristiche e dinamiche in parte diverse nelle varie regioni.

Le caratteristiche globali del fenomeno migratorio non garantiscono a nessuna nazione gli strumenti per affrontarlo da sola², mentre la sfida sempre più urgente da risolvere è legata alla crescita dell'immigrazione irregolare, in gran parte dovuta a terribili violenze o all'ignoranza di norme e di vie legali di ingresso o, ancora, a reti criminali che privano i migranti della

¹ BENEDETTO XVI, Enciclica *Caritas in veritate*, n.7.

² Cfr. intervento dell'Osservatore Permanente della Santa Sede all'Assemblea Generale delle N.U., il 28 ottobre 2014: "[Oggi] solo una collaborazione sistematica e attiva tra gli Stati e le organizzazioni internazionali può essere in grado di regolare e gestire in modo efficace i movimenti migratori".

loro dignità e dei loro documenti e crescono sulla vergogna della tratta e del contrabbando di persone.

Con ciò si confrontano timori legati alla sicurezza delle frontiere e al terrorismo, problemi innegabili di carattere sociale, economico, culturale e religioso, cavalcati da mire elettorali, che portano i governi di Paesi di destinazione ad adottare atteggiamenti di precauzione e di salvaguardia, e in molti casi anche di chiusura. D'altra parte, i Paesi più poveri sostengono per il 90% del totale il peso di un'accoglienza di migranti forzati che grava su economie, sistemi sanitari ed educativi, infrastrutture, risorse energetiche, ecosistemi già estremamente fragili.

La mobilità umana è una provocazione per tutti, è un dato di fatto, prima ancora che una ricchezza, che il mondo contemporaneo deve trasformare in opportunità, se vuole trovare una possibilità di convivenza. Ciò chiede uno sviluppo solidale e non solo materiale, e apertura non solo del mercato del lavoro, ma anche di spazi di accoglienza agli apporti culturali, spirituali e di esperienza che i migranti portano con loro³. Una gestione della migrazione che presuppone una visione ampia, che passi dalla considerazione della migrazione come emergenza ad una che la valuti come elemento imprescindibile della società mondializzata e, quindi, da gestire in modo umano.

Se, da un lato, spetta agli stati *in primis* la responsabilità dell'accoglienza e della tutela della coesione e dell'identità della società, così come delle disponibilità in termini di alloggi, lavoro, servizi assistenziali, educativi, ecc., è evidente che il contenimento, la repressione, le misure penali e di limitazione delle libertà personali non devono costituire l'essenza della politica migratoria (si è già constatato il fallimento di questo approccio, primariamente in termini umanitari e, quindi, in termini di sicurezza), ma opzione residuale, qualora si verificino comportamenti lesivi delle norme, che non riguardano la grande maggioranza dei migranti.

C'è un ampio consenso da parte degli Stati membri delle nazioni Unite che la migrazione entri in alcune delle 17 *focus areas* degli obiettivi di sviluppo sostenibile nell'*Agenda dello Sviluppo*

³ BENEDETTO XVI, *Angelus* del 14 gennaio 2007.

post-2015. Ciò significa una migliore valutazione dell'apporto sociale delle diaspore e di quello culturale ed economico di queste e dei singoli migranti, delle loro competenze e del loro lavoro, la tutela dei lavoratori, la diffusione di disponibilità e accessi a servizi e a infrastrutture, l'efficienza della pubblica amministrazione e la semplificazione burocratica, condizioni eque per il risparmio e il trasferimento delle rimesse, valutazioni di impatto ambientale, con una speciale attenzione alle famiglie ed ai giovani e alla loro formazione.

Anche la migrazione forzata richiede un approccio diverso da parte della comunità internazionale: le organizzazioni governative a carattere umanitario considerano questo come uno dei periodi più critici della storia (si afferma che, oggi, un quarto della popolazione libanese e di quella giordana è costituito da rifugiati...) ed invitano a passare da un approccio basato sull'assistenza – che non si riesce sempre a garantire – ad uno fortemente basato sulla prevenzione. A questo riguardo, è significativo ricordare quante volte, ad esempio, le ONG cattoliche hanno lanciato allarmi per i segnali di inasprimento delle violenze, di violazioni di diritti umani: allarmi spesso inascoltati che, puntualmente, sono stati le spie di conflitti poi esplosi.

Sui temi oggetto di questo Congresso, la Santa Sede, tramite i Rappresentanti Pontifici, è intervenuta più volte, specialmente negli incontri internazionali in diverse parti del mondo (sentirete Sua Eccellenza Mons. Tomasi, che da vari anni a Ginevra si fa voce apprezzata di queste istanze) e nei vari fori, dall'Assemblea Generale dell'ONU con le sue Agenzie e Programmi, all'Organizzazione per la Sicurezza e la Cooperazione in Europa, alle varie Istituzioni europee ed altre a carattere regionale, agli incontri della Croce Rossa, all'Organizzazione Internazionale delle Migrazioni. Di questa, la Santa Sede è membro a pieno titolo dal dicembre 2011, per avere una parola più incisiva sulle strategie che la comunità internazionale deve adottare per assistere i flussi migratori in modo adeguato e rispettoso della dignità e dei diritti delle persone, specialmente dei più vulnerabili.

La Santa Sede è presente anche in ambiti internazionali più specificatamente dedicati allo sviluppo ed alle questioni del lavoro, dall'Organizzazione Mondiale del Lavoro all'Organizza-

zione Internazionale del Commercio e varie altre.

In tali settori, molto resta da fare, specialmente in tema di riduzione della povertà e dell'esclusione, di integrazione, di rilancio di economie esauste, ma anche di norme più precise sugli ingaggi lavorativi per ridurre i costi economici ed umani del lavoro, l'emarginazione lavorativa, abitativa e finanziaria, e di formazione culturale dell'opinione pubblica, in anni caratterizzati da una grave crisi economica e occupazionale.

Papa Francesco ha scritto al Primo Ministro dell'Australia, in occasione del recente Vertice del G20 (Brisbane, 15 e 16 novembre 2014): "La comunità internazionale, e in particolare gli Stati Membri del G20 dovrebbero anche preoccuparsi della necessità di proteggere i cittadini di ogni Paese da forme di aggressione, che sono meno evidenti, ma ugualmente reali e gravi. Mi riferisco specificamente agli abusi nel sistema finanziario, come quelle transazioni che hanno portato alla crisi del 2008 e più generale alla speculazione sciolta da vincoli politici o giuridici e alla mentalità che vede nella massimizzazione dei profitti il criterio finale di ogni attività economica. Una mentalità nella quale le persone sono in ultima analisi scartate non raggiungerà mai la pace e la giustizia. Tanto a livello nazionale come a livello internazionale, la responsabilità per i poveri e gli emarginati deve perciò essere elemento essenziale di ogni decisione politica".

Inoltre, anche se occorre ulteriormente approfondire e meglio comprendere il ruolo delle diaspore nelle dinamiche dell'immigrazione, non possiamo dimenticare che migranti e diaspore sono già puntelli per le economie dei proprio Paesi d'origine, con i quali è possibile creare partenariati per il trasferimento di conoscenze, il sostegno all'innovazione e all'impresa, ove i migranti possono essere realmente *partner* del progresso e soggetti integranti delle strategie regionali di sviluppo.

Con queste considerazioni, vi auguro un buono e proficuo lavoro a favore dei migranti e di una società in cui, speriamo un giorno la migrazione potrà essere una scelta e non un obbligo.

Grazie.

TUESDAY
18 NOVEMBER 2014

PRESENTATION OF THE CONGRESS
ROUND TABLE

PRESENTATION OF THE CONGRESS

PRESENTATION OF THE CONGRESS

H.E. Msgr. Joseph KALATHIPARAMBIL
Secretary
Pontifical Council for the Pastoral Care
of Migrants and Itinerant People

As Secretary of the Pontifical Council for the Pastoral Care of Migrants and Itinerant People, it is my pleasure to present to you, at the beginning of this first full-day of proceedings, the goals and aspirations of these next few days of our meeting. We have gathered here together for this 7th World Congress in continuity with the six Events that preceded it and, indeed, this is a World Congress as those present come from all ends of the Earth: from over 100 countries of all five Continents.

The Congress is so designed that each day is dedicated to a different topic within the wider context of the theme of this Event: *“Cooperation and Development in the Pastoral Care of Migrations”*. Our plan of action is structured in such a way so as to culminate, through the different conferences and further debates that elaborate on the key note addresses, in the personal exchange and the expression of concrete ideas and thoughts in the Working Groups of the afternoon. My dear friends, we are here not only to share our experiences and ideas, but to work together to elaborate recommendations and ideas that will be of assistance to each one of us in our pastoral care for the next few years.

I. Day One – The Diaspora

In the context of the theme of the Congress, the first full day of proceedings is dedicated to the subject of the *diaspora*, in particular the labor migration of workers - a phenomenon characteristic to so many different nations around the globe. As a result of the modern-day globalization process, it is a trend among residents of one country to leave for better living prospects in a more developed country. Primarily migrating in search of better job opportunities and better life conditions, these migrants often leave

behind their families and relatives in the hopes of sending back remittances to better their economic and social status, and one day finding a way to help them migrate abroad, as well.

It is a great pleasure, therefore, that the Main Conference of the day, which will serve as the basis for today's work, will be delivered by **His Eminence Cardinal Luis Antonio Tagle**, Archbishop of Manila and Member of our Pontifical Council, who is also a citizen of a country that has one of the largest population outside of its borders, the Philippines. The Conference will be on the subject of *"Diaspora and Cooperation: Towards the Development of the World and of the Church"*. In reference to both society and the Church, today, it is necessary to recognize the need to strengthen synergies between international migration and development at the global, national, regional and local levels. In a general ecclesial perspective, migration must always be seen in the context of the universality of the Church: integration at the local Church level is always in view of the Universal Church, while at the same time respecting the particularities and necessities of the Local Church.

Within the context of the diaspora arises a very important subject that is often affected by labor migration, that is, that of the family which will be the center of attention for the first Round Table of the Congress, entitled *"The Migrant Family in the Context of the Diaspora"*. In his Message for the World Day of the Migrant and Refugee for 2007, specifically dedicated to the migrant family, Pope Benedict XVI stated that *"An attentive pastoral presence is necessary. Aside from giving assistance capable of healing the wounds of the heart, pastoral care should also offer the support of the Christian community, able to restore the culture of respect and have the true value of love found again"*. The family is the source for the culture of life, and a factor for the integration of human and Christian values. This remains true of the family with respect to the phenomenon of migration, which has taken on structural dimensions in today's society. The care of the migrant family requires not only cooperation between the country of origin and the respective country of destination, but also a strong cooperation between the Church of origin, and the Church which welcomes the migrant family. To discuss and share their insight on the matter for the Round Table, we will have the honor of guest speakers from three different cul-

tural backgrounds: His Excellency **Bishop John Charles Wester** of Salt Lake City (USA), His Excellency **Bishop Lucio Andrice Muandula** of Xai-Xai (Mozambique), and His Excellency **Bishop Mario Toso**, Secretary of the Pontifical Council for Justice and Peace.

II. Day Two - Migrants as Partners

Continuing our reflections on cooperation and development in the pastoral care of migrations, the keyword for the second full-day of proceedings is *partner*. Migrants contribute and cooperate substantially to the well-being and to the development not only of their country of origin, but of their country of adoption, as well. The deliberations of the day will aim, in some way, to acknowledge and underline the important role that migrants play as partners in the development of origin, transit and destination countries and to recognize the need to improve public perceptions of migrants and migration, and to recognize the contributions of migrants towards development in both origin and destination countries. This same approach will apply to the role migrants play within the Church community where they currently find themselves at the moment. To deliver the Main Conference for the day, entitled "*Migrants as Partners in the Development of Countries of Origin, of Transit and of Destination*", will be **Dr. Johan Ketelers**, Secretary General of the International Catholic Migration Commission (ICMC), who is also Consultor and longtime collaborator and friend of our Pontifical Council.

The concept of "partner" naturally leads us into the consideration of the role of women migrants in the second Round Table of the Congress. According to the United Nations Department of Economic and Social Affairs (UNDESA), female migration has reached about 49% of the entire migration population. Women are capable of changing and transforming both the face of cooperation and development. In the past, their movements were strongly tied with family reunification. Today, women are protagonists and leading players along with their male counterparts in the role that they undertake in today's society. In the Round Table discussion, entitled "*The Role of Women Migrants in Cooperation and Development*", it will be our great pleasure to host three

exceptional persons: **Sr. Patricia Ebegbulem** from Lagos (Nigeria), Coordinator of the African Network Against Human Trafficking; **Dr. Martina Liebsch**, Advocacy and Policy Director of *Caritas Internationalis*; and **Sr. Rosita Milesi** from Brasília (Brazil), Director of the Migration and Human Rights Institute (*Instituto Migrações e Direitos Humanos*). Their interventions will assist us in paving the theological and pastoral foundation for the solicitude of the Church towards female migrants, and to understand better their situation and role in both society and the Church.

III. Day Three - The Dignity of the Migrant

In his first Message for the World Day of Migrants and Refugees for 2014, Pope Francis states: *"The face of each person bears the mark of the face of Christ! Here we find the deepest foundation of the dignity of the human person, which must always be respected and safeguarded. It is less the criteria of efficiency, productivity, social class, or ethnic or religious belonging which ground that personal dignity, so much as the fact of being created in God's own image and likeness and, even more so, being children of God. Every human being is a child of God! He or she bears the image of Christ!"* For this reason, the third full-day of proceedings of the Congress has been dedicated to the subject of migrant dignity. Human dignity plays an important role in the managing of migrant flows and in the approach that both civil and ecclesial communities take in reference to the presence of migrants among them. It is a concept that derives from the recognition that all human persons were created in the image and likeness of God. Religious, ethnic, social or cultural variables, citizenship or lack of it, do not change this fact that gives any individual an inherent and immeasurable worth and dignity to the point that each human life is considered sacred. In leading us, therefore, in our reflections with the Main Conference, *"The Dignity of the Migrant – a Child of God, Created in His Image and Likeness, Who Bears the Image of Christ the Migrant"*, will be His Excellency **Archbishop Silvano M. Tomasi**, Permanent Observer of the Holy See to the United Nations and longtime collaborator of this Pontifical Council.

The third Round Table will further the discussion begun in the Main Conference, turning its attention to the subject of

young migrants and their role in society and in the Church. Our deliberations will seek, in some way, to recognize the particular vulnerabilities, circumstances and needs of adolescents and young migrants, while at the same time expounding and noting the great potential that these young persons have in building social, economic, cultural and religious bridges of cooperation and understanding across societies and Church communities. Our three guest speakers, who will elaborate and debate on the subject of *“Young Migrants: Potential in Building Bridges of Cooperation Between Societies Towards Development”*, are: His Excellency **Archbishop José Domingo Ulloa Mendieta**, Archbishop of Panama City (Panama) and President of S.E.D.A.C.; His Excellency **Bishop Barthélemy Adoukonou**, Secretary of the Pontifical Council for Culture; and Reverend **Father Maurizio Pettenà**, National Director of the Australian Catholic Migrant & Refugee Office in Canberra (Australia) and Consultor of this Pontifical Council. Coming from three very different backgrounds, it is our hope that the discussion will give insight to our pastoral care of young migrants.

IV. Workshops and Presentations

Dear participants! This Congress is not just an Event in which we all remain still and passive. This is our Congress! In order to offer you the opportunity to reflect on the Conferences and Round Tables, the program has provided three afternoon workshop sessions. They are planned to give you the chance to make your own personal contributions based on your personal knowledge and experiences, to further expound on what has been presented in the previous lectures and dialogues. It is highly recommended that each of you actively participate in the Workshops, as your reflections and the considerations you will express will hopefully lead to the formulation, at the conclusion of this Meeting, of a Final document that will be an instrument that will serve all of us in our pastoral care and approach for the next five years.

One final note regarding the Congress: every day we will have the opportunity to listen and watch short presentations prepared by eleven Bishops' Conferences. They will be a chance to experience, at least in some small form, the richness and variety that the Catholic Church offers in its pastoral care of migrants. To all

those who put in their time and effort to prepare this portion of the program, my profound and sincere thanks.

As this Seventh World Congress for the Pastoral Care of Migrants opens, I wish to conclude by quoting a passage from the Encyclical letter *Spe salvi* of His Holiness, Pope Benedict XVI: “Every generation has the task of engaging anew in the arduous search for the right way to order human affairs; this task is never simply completed”. And continuing, the Holy Father stated: “Yet every generation must also make its own contribution to establishing convincing structures of freedom and of good, which can help the following generation as a guideline for the proper use of human freedom” (n. 25). This task begins here, today. May this encounter together bring bountiful fruit in the assistance of our brothers and sisters migrants, who are “on the move” in search of a better future and the hope of encountering kindness and help, which are a reflection of the Father’s love for each one of us.

ROUND TABLE

The Migrant Family in the Context of the Diaspora

H.E. MSGR. JOHN C. WESTER
BISHOP OF SALT LAKE CITY USA

My dear brothers and sisters in Christ, I thank you very much for the opportunity to address the current dangers, challenges, and opportunities faced by migrant families in the diaspora. I must begin by expressing my deepest gratitude to His Eminence Antonio Maria Cardinal Vegliò and his staff for all the work they do to support His Holiness Pope Francis in his mission to support the poorest of the poor. None are poorer today than the immigrant, who is so often without country, support, legal protections, basic services, and lawful employment. The work you are doing is so important and integral to the Gospel message that my first words must be in gratitude to you for responding to the cry of the poor.

Across the globe, 175 million migrants seek safety and sustenance in an unknown land. Certain themes are shared throughout migrant stories worldwide: hope for a better life, the struggles of the journey, the pain of separation from loved ones, the need to find housing and employment, the challenges of adapting to a new culture without losing one's own identity, and the multiple obstacles to legal immigration. Parents struggle to ensure the safety and care of their children, provide adequate housing, food, medical care, and education, and adapt to complex and confusing school, health, and immigration bureaucracies. Spouses separated by migration struggle to maintain their families, and children endure feelings of abandonment, alienation and often insecurity due to their separation from parents.

The United States provides far too many examples of the many obstacles facing migrant families. Consider the experience of one Carmelite nun in my own Diocese in Salt Lake City. Sr. Lucie came to the U.S. from Vietnam four years ago on a visitor visa. When she filed for renewal, she was told she was out of status and therefore in the U.S. illegally. Sr. Lucie, the U.S. Citizenship and Immigration Services agency claimed, was not a visitor, but was working in the U.S. and needed a work visa. Sr. Lucie is a cloistered nun. Her ministry consists of participating in the family life of her monastery, including praying, prepar-

ing meals, assisting with laundry duty, and completing the other shared tasks of a religious community. Attorneys, a U.S. Senator, and I pleaded Sr. Lucie's case, to no avail. She returned to Vietnam on Aug. 28.

Sr. Lucie was not a criminal. She was a member of her community, loved as a sister, doing the work of the Lord through constant prayer and simple living. Her deportation served no greater American interest than administrative efficiency.

The goal of efficiency has also marred our response to our most pressing family related immigration concern of the moment—an alarming growth in the number of unaccompanied minors and families from Guatemala, Honduras, El Salvador and Mexico seeking safety in the United States.

The numbers are not alarming in themselves, compared to other refugee flows around the world. From 2004 to 2011, the average number of children arriving to the U.S. alone was 6,800. In 2012, the number was over 13,000. In 2013, it nearly doubled to 24,000. By August of this year, the number was 53,000, with several thousand more expected by the end of the year. Though the number is growing, the children can and should be easily cared for in the richest country in the world.

What is alarming is the sheer desperation of parents represented by the numbers. There must be a compelling reason for parents to send their children or call for them to join them. Some of these children are just toddlers on a 1600 mile journey to a new country. Understanding what is happening in the countries of origin to convince parents to send their child on the perilous journey north is vital to crafting the Catholic Church's response.

In a letter to a meeting of bishops in Mexico City, His Holiness Pope Francis set the tone for the response of the Church to this phenomenon: "I would like to call attention to the tens of thousands of children who migrate alone, unaccompanied, to escape poverty and violence. This humanitarian emergency requires, as a first urgent measure, these children be welcomed and protected." (Papal message on the occasion of "Mexico -- Holy See Colloquium on Human Migration and Development" Mexico City, 14 July 2014)

Recognizing this need for deeper understanding, a delegation from the U.S. Conference of Catholic Bishops traveled to the Northern Triangle of Central America (Guatemala, Honduras and El Salvador) to find out what is driving the increase in unaccompanied children at the U.S. border. What they discovered was a perfect storm of root causes; a lack of economic opportunities, poor or no educational facilities, and the inability of families to support them. But for the Northern Triangle, these push factors were not the overriding reason parents decided to send their young child on a journey alone across thousands of miles. The compelling factor was escalating violence in their communities and the corresponding breakdown in the rule of law that threatened the lives of their children and created a culture of fear and hopelessness.

Within the U.S., some, including members of the U.S. Congress, have questioned whether the violence in the Northern Triangle is any worse than violence elsewhere. And yet, the numbers are staggering. Honduras has a homicide rate of 90.4 per 100,000 people. In comparison, the Democratic Republic of Congo, which has seen nearly 500,000 refugees flee, has a homicide rate of 28.3 per 100,000. El Salvador's rate is 41.2 and Guatemala is 39.9. Not surprisingly, in one study, 61% of the children fleeing Central America to the U.S. reported the very real threat of death at the hands of criminal gangs and drug cartels as a reason for leaving.

There is more to the story than just numbers. As the USCCB delegation discovered, children within the Northern Triangle have stories to tell that no child should have personally experienced.

Consider the case of Marta,* age 16, who was born and raised in El Salvador where she lived with her mother, father, brother and sister until just a few months ago. Currently, Marta is in a secure juvenile facility in the United States because she entered the U.S. without status.

Marta reports having a very happy childhood, being involved with her church and that she is very close to all her family members. Now she is separated from everyone she knows in the world, because she had to flee for her life.

One day back home, Marta witnessed a fellow student's death as he was shot in the back by the gangs on his way home from school. Then the threats against Marta began. Members of the La Mara Salvatrucha (MS13) gang have repeatedly tried to recruit Marta to assist them in their criminal activities and have threatened to kill her and her family. Marta has been beaten and threatened with a machete by gang members. At one point, the police intervened by relocating Marta's family to the countryside, but the gang still located Marta. Few community members are willing to assist her family out of fear of the gang. Marta's choice was to flee the country, join the criminal gang, or possibly be killed. After being in hiding for months, Marta's mother sent her to the U.S. to save her daughter's life. The family continues to be in hiding in El Salvador.

Marta cries repeatedly out of fear for her family's safety and is suffering from post-traumatic stress disorder. Marta is applying for asylum in the U.S. and has been approved to transfer to a foster care setting while she navigates immigration proceedings with the aid of a pro-bono attorney.

Ana,* age 15, grew up in Totonicapán, Guatemala, living with her biological parents and nine siblings. In an average day, Ana would wake up at 5:00 AM to clean the house, and then sew dresses until 9:00 PM, at which time she would fix dinner for her family and then go to bed. Ana had completed fifth grade before her father decided that her time would be better spent working. The impetus for her migration was the severe physical and emotional abuse she suffered at the hands of her father. In June of 2013, Ana's mother secretly arranged for her to travel to the United States in hopes of reunifying with her 30 year-old sister in Houston, Texas. She travelled mostly by car, stopping to sleep in basements and warehouses on her way through Mexico.

Once near the northern border of Mexico, she spent three nights in a trailer while the guide waited on other members of the group to arrive. Ana was given little water and nothing to eat while waiting in the trailer. On the third night in the trailer, the guide attempted to rape Ana, but another traveler pulled him away. The next day, after crossing into Texas, the guide again tried to rape her but his efforts were once again thwarted. The guide then abandoned Ana in the middle of the desert and returned to

Mexico. Ana continued to walk until she found a farm and was subsequently apprehended by the U.S. Border Patrol.

Maria* is a 16-year-old girl from Honduras who arrived to the U.S. and was placed in the Office of Refugee Resettlement custody in July 2013. She was referred for home study due to having been the victim of sexual abuse at the age of 13. While in Honduras, she had suffered additional abuse that began with harassment in her country of origin by the MS13 gang. Maria was pursued and brutalized. Attempts at recruiting her culminated in the brutal beating of her mother and other family members, constant threats of kidnapping, and an eventual kidnapping by MS-13 gang members.

Eventually Maria sought assistance and tried to escape her confinement and recruitment by the gang. Under the ruse of going “shopping”, she arranged to escape to her sister’s house. However, when the gang realized that the child had escaped, they surrounded the home to which she fled. Local authorities eventually secured Maria, debriefed her, and helped her relocate to protective custody in another part of the country. The child’s mother insisted that she be moved to the care of a family member (aunt) in a nearby city in Honduras, but this only lasted a short time; gang members found out this location and pursued and harassed Maria there as well. Since this incident, Maria has not had any contact or involvement with this gang, and eventually fled to the United States for fear she would be killed. Maria is currently being cared for by a foster-care family and awaits her court date.

(*Names changed to protect child’s identity)

These are just three of the many stories the unaccompanied minors tell.

The response within the U.S. to these stories has been heartening, yet also disconcerting. Polls of the citizenry show that most Americans believe the children should be treated as refugees and provided appropriate protections. But not all feel this way and images of angry adult protesters blocking the passage of a bus trying to transport child migrants to a shelter in San Diego

speech volumes about the need for broader understanding of the basic dignity with which all humans are imbued as brothers and sisters in Christ and the need to protect this dignity.

On official levels, the need for education about the value of each human life is even greater. The desire for efficient processes has undermined what should be our first concern--the safety of the children. Congress and even the President, in one troubling example, have sought to eliminate protections for human trafficking victims in a desire to process and deport unaccompanied children faster, despite the very real possibility that some of these children may actually be trafficking victims.

The response of an overwhelmed border patrol is little better. Early in the summer, American media was flooded with images of young, unaccompanied children making the perilous journey to America in search of safety only to find themselves locked in former prison and holding cells, sleeping on concrete floors with little more than an emergency blanket for comfort. When agents purchased toys or games for the children, some members of Congress complained about wasting money on these "illegal" children.

To address the need for shelter for unaccompanied minors and families, and provide more judges to process cases, the U.S. Senate passed a bill to provide supplemental funding. The House of Representatives balked and passed a different measure with far less funding. At the same time, the House also attempted to eliminate key provisions of a child trafficking law in order to make the process more efficient, although less safe for children, so they would be sent back to harm more quickly. The U.S. Conference of Catholic Bishops (USCCB) opposed this change. As of this writing, Congress has not been able to change the law to the detriment of the children, in part due to the advocacy of the U.S. bishops.

While the lack of funding exacerbates the situation, maintaining current trafficking protections is vital. At least one report by the United Nations estimates that 58% of the children arriving at the U.S. border from noncontiguous countries are potentially eligible for legal status as refugees, trafficking victims or victims of domestic abuse. Ensuring that these children are properly identified and cared for is paramount.

U.S. law permits unaccompanied children from noncontiguous countries to be placed with their families pending their immigration proceedings. USCCB helps these families adjust and provides support to the arriving children, including by assisting them to obtain legal representation. About 90 percent of children in this category are reunified with their family members in the United States. Mexican children, however, are usually returned to Mexico without the benefit of these services or an immigration hearing, because they come from a contiguous nation. The United Nations has found that almost 63 percent of Mexican children entering the United States have international protection claims.

Those children who are not found to be eligible for legal status will be deported. For most, deportation means returning to nations that have little capacity to protect them from very real dangers. Gangs and other criminal elements are active throughout many of their home communities and schools, as we see in the case of Maria. Local governments lack the will or the resources to combat the criminal enterprises and law enforcement personnel are often low-skilled and low-paid, rendering them less effective and more susceptible to corruption. The home countries also lack sound child welfare services, foster care and family re-unification programs.

In other words, the children return home to caregivers who felt their only option for protecting them in the first place was to send them on a 1,600 mile journey alone.

At the same time, families—young mothers with children—are arriving on the southern U.S. border from these countries. This is a sure sign of a refugee flow. In many ways, they are even more vulnerable, since U.S. law does not protect them like it does the unaccompanied minors. Specifically, families are not guaranteed a hearing before an immigration judge to plead their asylum cases. Like Mexican children, they are subjected to an immediate review by a Border Patrol agent that, if they do not pass, leads to their expedited removal. Nearly 50,000 family members have arrived since October of last year. The U.S. government has proposed building family detention centers for families, which the U.S. bishops have opposed. Instead, the U.S. bishops have proposed alternatives to detention for this

population, so that families can be placed in the community and given case management services.

The issue of most concern to the U.S. bishops is the family separation caused by the immigration system of the nations involved in this diaspora. In many cases, it is a parent who makes the journey first, leaving home in the hopes of establishing a better life for their families. The long term intention is to reunite the family. While the decision is based on love, children often experience the move very differently. A United Nations Children's Fund report discovered that many children feel abandoned by the parent who left, particularly if the missing parent is the mother. Despite the best intentions of the parent, the children tend to be confused, angry and afraid. While remittances sent back to the family in the home country can ease some of the financial pain, the absence of the parent often creates a deep wound; one that is unlikely to be soon mended given the current state of the U.S. immigration debate.

For those who are reunited, being undocumented in the U.S. has its own perils. While the experience of gang violence in the U.S. is minimal compared to the Northern Triangle and educational opportunities for children are far better, arrest, detention, and removal is a very real threat for families. In both 2011 and 2012, 200,000 parents with U.S. citizen children were deported from the U.S. More than 5,000 children were placed in foster care as a result of these deportations.

These removals further destabilize and impoverish already struggling families. The children who are left behind become anxious and afraid. They have trouble sleeping and eating, are unable to concentrate at school, if they continue to attend at all, and are often forced into less than ideal living arrangements or foster care. In addition, the parental rights of detained and deported parents may be terminated—legally dissolving the family.

The picture for immigrants can be bleak, but we are a church of hope and of action. The U.S. Conference of Catholic Bishops actively advocates on behalf of the children and all migrants and Catholic charities in the U.S. provide food, shelter, medical care, and legal assistance to the migrants.

Following the U.S. bishops' Mission to Central America, the USCCB urged the U.S. to strengthen protections for unaccompanied migrant children. The bishops recognized the legal rights of the children and the inability of scared, confused children in a strange land to know and articulate those rights for themselves. To assist the children, the bishops also recommended that children be provided with free legal representation throughout the course of their immigration proceedings. While current law allows children and others in removal proceedings to be represented by an attorney, it does nothing to ensure that a poor child migrant will be able to find and afford one.

The bishops further recommended U.S. assistance within the countries of origin to increase protections for internally displaced people and refugees. Stronger protections are greatly needed to prevent people from being victimized by human traffickers and to assist children with safe reintegration or resettlement in their country.

In Mexico, for example, there is currently no systemic way to identify children who have been trafficked or are at risk of being trafficked. The fate of children who were trafficked or are at risk is repatriation to their country of origin with no assurance that they will not be delivered into the hands of the traffickers. If they do receive refugee status in Mexico, they will be housed in a shelter with adults until they are 18. In addition to the risk of exploitation by the adults within the shelter, no services are available to address the children's trauma and developmental needs. The U.S. could assist Mexico and other countries in the development of appropriate standards of care for the children and long term plans for providing safe and sustainable integration for the children into the U.S. or their home country.

The bishops recommend U.S. assistance to address the push factors in Northern Triangle nations that are driving minors north. This would include improvements in education, employment, law enforcement, social services and child protection systems.

The USCCB makes its recommendations to Congress, the president, the relevant federal agencies, and to its own constituents—Catholics in the pews. It is our hope that this issue will educate Americans on the causes of flight and move them

to respond in a compassionate way. We have already found an outpouring of support from Catholics and others on behalf of these vulnerable populations. Catholic families, parishes and charities at the border and across the nation have contributed food, clothing, and volunteer time to aid unaccompanied children and families as they await the next stage of their journeys and, in many cases, reunification with family members.

The USCCB also works with a national network of 210 social service agencies to provide alternatives to detention. Through the network, we are able to move children away from the frightening experience of staying in a detention center into a safe, stable family environment. As the children and their families wade through the complex immigration process, USCCB provides referrals to immigration attorneys and culturally and linguistically appropriate medical and mental health services, assists with school enrollment, and helps families navigate community and local resources.

For unaccompanied children without family in the U.S., the USCCB works with twelve foster care programs. The programs are federally-funded and state-licensed to provide safe, family-like settings for children as they pursue immigration status. Children placed with foster families are more likely to attend immigration hearings, improving the likelihood of achieving legal status.

The USCCB is also piloting a program to provide hosts or community sponsors for families who arrive at the border with no family or other contacts in the U.S. In the past, families were placed in detention centers. The most infamous detention center is a former criminal facility that maintains its prison-like attributes, including cells and razor wire fencing. Some families were detained in these types of facilities for up to two years.

In an effort to remove families from such facilities, and provide a more acceptable model for respecting human dignity in our immigration system, the USCCB and other faith communities are working with U.S. Immigration and Customs Enforcement to allow families to stay with host families in the U.S. or be sponsored by community organizations in transitional housing.

The arrival of unaccompanied children and vulnerable families is a test for our nation. It goes to the issue raised by His Holiness Pope Francis at Lampedusa, the “globalization of indifference” and the “throwaway culture” in our world. We are working to show the world that the United States is not indifferent to migrants and refugees and is ready to heed the Holy Father’s call to respond to them humanely.

At the same time, the U.S. bishops have been advocating for years to reform the U.S. immigration system so that immigrants who have arrived in the United States are able to come out of the shadows and become citizens. This has not been an easy task. Congress has been at the brink of passing immigration reform on several occasions, only to see it fail in the end. Specifically, the U.S. bishops have asked for a path to citizenship for the undocumented in the nation as well as the creation of more legal avenues for migrants to enter the country and to work. Because of politics, we have been unable to get immigration reform passed to date. It will continue to be an urgent priority for the Church and the nation.

Because of the inaction by Congress, the U.S. bishops asked President Obama to use his executive power to protect immigrant families from deportation in September. In so doing, the bishops placed the protection of these families—who before were being separated at an alarming and record rate—above the partisan political fighting. President Obama is considering, at our behest, granting protection to about 4-5 million undocumented immigrants.

The U.S. bishops will continue to work with the U.S. Congress to make the necessary legal changes to ensure that undocumented persons and their families are protected under U.S. law. As an immigrant nation and an immigrant Church, we are bound to set an example to the world that demonstrates our solidarity with migrants. The Holy Father’s leadership on the issue has been inspiring and will continue to inspire and inform our actions.

In conclusion, there is a social cost to irregular migration and to diaspora—the disintegration of the family unit. We must remain vigilant in attempting to pass immigration laws that protect the family and provide it protection. As we have seen in our recent

influx, children are the victims of this phenomenon and require special attention. This should be a paramount goal of church witness on immigration—the protection of the family.

Discussion Questions

1. Are there systemic push and pull factors similar to those in the Americas that are evidenced in the diaspora in other parts of the world?
2. What strategies would you employ to bring about a change in laws and attitudes in the United States that would assist the unaccompanied minors crossing the US border at this time?
3. In your opinion, what more can the Catholic Church in the United States do to assist unaccompanied minors fleeing violence in Central America and Mexico?
4. In reflecting on the diaspora in the Americas, what would you identify as hopeful signs the Catholic Church should build upon?

S.E. MONS. LUCIO ANDRICE MUANDULA
VESCOVO DI XAI-XAI – MOZAMBICO

1. Mi è stato chiesto di parlare brevemente della *Famiglia migrante nel Contesto della Diaspora* e non so se sarò realmente in grado di fare un breve riassunto di tutto quanto ritengo sia importante considerare per il discorso della *cooperazione e sviluppo nella pastorale delle migrazioni*.
2. La condizione della *Famiglia migrante che vive in Diaspora* ci fa spesso pensare in due questioni fondamentali, cioè della sua relazione con il Paese d'origine, sensazione di un *totale sradicamento*, e della sua relazione con la nuova realtà del luogo dove si trova, tutta contrassegnata da una grande necessità d'*integrazione*. Quest'ultima questione, non di rado fa emergere un'altra problematica non meno importante, quella della ricerca di una nuova identità culturale, dove spesso c'è un passato che si rifiuta (del luogo di origine, ovviamente), coniugato con dei valori che non si vogliono perdere, e un presente (quello della nuova condizione di vita) che non è ancora una realtà acquisita sulla quale la *Famiglia migrante in Diaspora* si può solidamente affermare.
3. La sensazione di *totale sradicamento* nei confronti del suo luogo di origine e la mancanza di una *piena integrazione* nella nuova realtà, spesso generano nella *Famiglia migrante in Diaspora* una dolorosa tensione, che colpisce e distrugge l'intera famiglia, a partire dei suoi singoli membri¹. È proprio per confortare ed alleviare la sofferenza e il dolore in cui la Fa-

¹ A questo proposito, per occasione dell'*Angelus* del 19 maggio 2005, commentando il tema della Giornata Mondiale del Rifugiato, promossa dalle Nazioni Unite, il Papa BENEDETTO XVI diceva: «Il tema di quest'anno - "*Il coraggio di essere rifugiato*" - pone l'accento sulla forza d'animo richiesta a chi deve lasciare tutto, a volte perfino la famiglia, per scampare a gravi difficoltà e pericoli».

miglia migrante in Diaspora vive, che la Chiesa, in tanto che *Famiglia di Dio nel mondo*², è chiamata ad intervenire.

4. Parlando della dimensione vera e propria dell'intervento della Chiesa a favore del migrante e dell'itinerante, il PAPA FRANCESCO, nel suo *Discorso ai Partecipanti della XX Sessione Plenaria del Pontificio Consiglio della Pastorale per i Migranti e gli Itineranti*, l'anno scorso, disse: «La Chiesa è madre e la sua attenzione materna si manifesta con particolare tenerezza e vicinanza verso chi è costretto a fuggire dal proprio Paese e vive tra *stradicamento e integrazione*».³
5. Essere vicino, con particolare tenerezza, a chi è costretto a fuggire dal proprio Paese e vive tra *stradicamento e integrazione*, nel caso concreto della *Famiglia migrante in Diaspora*, significa lasciarsi coinvolgere con la sua particolare situazione di sofferenza e, spinti dalla *compassione cristiana*, mettere in atto azioni concrete che possano alleviare le sue sofferenze e, chissà, guarire le ferite causate dal profondo dolore che sperimenta⁴.
6. Di conseguenza, per alleviare la sua situazione di sofferenza, la Chiesa dovrà in qualche modo imparare ad appropriarsi del dolore in cui la *Famiglia migrante in Diaspora* si trova, imparare a soffrire con essa e a fare sua quell'esperienza

² «La Chiesa è la **famiglia di Dio nel mondo**. In questa famiglia non deve esserci nessuno che soffra per mancanza del necessario. Al contempo però la *caritas-agape* travalica le frontiere della Chiesa; la parabola del buon Samaritano rimane come criterio di misura, impone l'universalità dell'amore che si volge verso il bisognoso incontrato per caso" (BENEDETTO XVI, Lettera Enciclica *Deus caritas est*, n. 25).

³ FRANCESCO *Discorso ai Partecipanti della XX Sessione Plenaria del Pontificio Consiglio della Pastorale per i Migranti e gli Itineranti* (Città del Vaticano, 24 maggio 2013).

⁴ Parlando specialmente della necessità di tutelare la dignità della *Famiglia Migrante*, il PAPA BENEDETTO XVI, nel suo *Messaggio per la Giornata Mondiale del Migrante e del Rifugiato del 2007*, diceva: «In questi casi occorre un'attenta presenza pastorale che, oltre all'assistenza capace di lenire le ferite del cuore, offra un sostegno da parte della comunità cristiana in grado di ripristinare la cultura del rispetto e di far riscoprire il vero valore dell'amore».

spiacevole di *smarrimento totale*, che si manifesta nel bisogno di un'*accoglienza sconfinata* da qualsiasi tipo di frontiera⁵.

7. Per quanto riguarda la dimensione dello sradicamento, la *compassione cristiana* della Chiesa se manifesterà soprattutto «nell'impegno di conoscere gli eventi che spingono la *Famiglia migrante in Diaspora* a lasciare forzatamente la Patria e, dove è necessario, nel dar voce a chi non riesce a far sentire il grido del dolore e dell'oppressione». ⁶ Infatti, «le migrazioni denunciano spesso carenze e lacune degli Stati e della Comunità internazionale.»⁷
8. Per quanto riguarda invece la necessità d'integrazione, la *compassione cristiana* se manifesterà nell'accoglienza ed ospitalità della *Famiglia in Diaspora*, evitando ogni tipo di pregiudizio⁸ ed interagendo con essa nella promozione di un "mondo migliore"⁹, cioè, di una cultura aperta alla solidarietà universale e alla vita. Infatti, lasciando il suo Paese di origine, in ricerca di migliori condizioni di vita, la *Famiglia migrante in Diaspora* «ci rivela anche l'aspirazione dell'umanità a vivere l'unità nel rispetto delle differenze, l'accoglienza e l'ospitalità che permettano l'equa condivisione dei beni della terra, la

⁵ Ancora parlando nel contesto dei rifugiati, il PAPA BENEDETTO XVI diceva, nell'*Angelus* del 19 giugno 2005: «La Comunità cristiana si sente vicina a quanti vivono questa dolorosa condizione; si sforza di sostenerli e in diversi modi manifesta loro il suo interessamento e il suo amore che si traduce in concreti gesti di solidarietà, perché chiunque si trova lontano dal proprio Paese senta la Chiesa come una patria dove nessuno è straniero».

⁶ FRANCESCO *Discorso ai Partecipanti della XX Sessione Plenaria del Pontificio Consiglio della Pastorale per i Migranti e gli Itineranti* (Città del Vaticano, 24 maggio 2013).

⁷ FRANCESCO, *Messaggio per la Giornata Mondiale del Migrante e del Rifugiato 2014*.

⁸ FRANCESCO nel suo *Discorso ai Partecipanti della XX Sessione Plenaria del Pontificio Consiglio della Pastorale per i Migranti e gli Itineranti*, gli invitò «a cogliere negli occhi dei rifugiati e delle persone forzatamente sradicate anche la luce della speranza. Speranza che si esprime nelle aspettative per il futuro, nella voglia di relazioni d'amicizia, nel desiderio di partecipare alla società che li accoglie, anche mediante l'apprendimento della lingua, l'accesso al lavoro e l'istruzione per i piccoli».

⁹ «L'espressione "mondo migliore" non allude ingenuamente a concezioni astratte o a realtà irraggiungibili, ma orienta piuttosto alla ricerca di uno sviluppo autentico e integrale, a operare perché vi siano condizioni di vita dignitose per tutti, perché trovino giuste risposte le esigenze delle persone e delle famiglie, perché sia rispettata, custodita e coltivata la creazione che Dio ci ha donato» (FRANCESCO, *Messaggio per la Giornata Mondiale del Migrante e del Rifugiato 2014*).

tutela e la promozione della dignità e della centralità di ogni essere umano».¹⁰

9. In questo processo pastorale di solidarietà e di assistenza alla *Famiglia migrante in Diaspora*, le Chiese locali dei Paesi di origine e quelle del luogo d'accoglienza e d'ospitalità, devono imparare a lavorare insieme, soprattutto nell'identificazione delle reali cause della migrazione, per stabilire il modo giusto di affrontare le vere sfide dei migranti ed aiutarli a ritrovare la loro dignità umana.
10. Alle Chiese locali dei Paesi di origine si riserva il ruolo particolarmente importante di denunciare quelle situazioni anomale, spesso d'ingiustizia e di persecuzione, che sono all'origine della partenza della *Famiglia migrante in Diaspora*, in modo ad evitare che altre famiglie si mettano nella stessa avventura. Inoltre, incombe ancora alle Chiese di origine, stabilire un dialogo permanente con le Chiese del luogo d'accoglienza, per facilitare l'integrazione della *Famiglia migrante in Diaspora*.
11. Per quanto riguarda la Comunità cristiana delle Chiese del luogo d'accoglienza e d'ospitalità, come abbiamo già accennato, devono essere aiutate ad esercitare la *compassione cristiana* verso il prossimo (cfr. Mt 25,31-46 e Lc 10,25-37 = *Parabola del Buon Samaritano*).
12. Alla *Famiglia migrante in Diaspora* però, si chiede di «coltivare un atteggiamento aperto e positivo verso la società che la accoglie, mantenendo una disponibilità attiva alle proposte di partecipazione per costruire insieme una comunità integrata, che sia "casa comune" di tutti».¹¹
13. Tutto ciò sommato, l'azione pastorale delle migrazioni non si può sostituire alla grande responsabilità che incombe sui governanti, sui legislatori e sull'intera Comunità Internazionale di «considerare la realtà delle persone forzatamente sradicate con iniziative efficaci e nuovi approcci per tutelare la loro dignità, migliorare la loro qualità di vita

¹⁰ *Ibidem*.

¹¹ BENEDETTO XVI, *Messaggio per la Giornata Mondiale del Migrante e del Rifugiato 2007 – La Famiglia Migrante*.

e far fronte alle sfide che emergono da forme moderne di persecuzione, di oppressione e di schiavitù». ¹²

14. A modo di conclusione, vorrei lasciare alcune domande per arricchire la nostra discussione su questo tema della *Famiglia migrante nel Contesto della Diaspora*: 1) Come possono le Chiese locali dei Paesi di origine e quelle del Paese di arrivo lavorare insieme per affrontare le sfide che sono all'origine della partenza di *famiglie migranti* in ricerca di migliori condizioni di vita? 2) Che tipo di struttura d'accoglienza potrebbe la Chiesa locale di arrivo organizzare, nella quale al di là della semplice assistenza e solidarietà umana verso la *Famiglia migrante in Diaspora* se mettesse anche in risalto la necessità di una piena integrazione, dove il migrante si sentisse accolto con tutto il suo patrimonio culturale e spirituali? 3) Come far tesoro dei valori umani e spirituali che, pur nella sua situazione d'indigenza totale, la *Famiglia migrante in Diaspora* può condividere con la Comunità cristiana che la accoglie?

¹² FRANCESCO Discorso ai Partecipanti della XX Sessione Plenaria del Pontificio Consiglio della Pastorale per i Migranti e gli Itineranti (Città del Vaticano, 24 maggio 2013).



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S.E. MONS. MARIO TOSO
SEGRETARIO DEL PONTIFICIO CONSIGLIO
DELLA GIUSTIZIA E DELLA PACE
SANTA SEDE

Ringrazio ognuna ed ognuno di Voi ed in particolare Sua Eminenza il Cardinale Antonio Maria Vegliò, Presidente del Pontificio Consiglio per la Pastorale dei Migranti, per l'invito e per l'opportunità offertami di riflettere insieme a Voi sulla famiglia migrante nel contesto della diaspora in occasione di questa prima Tavola Rotonda del VII Congresso Mondiale della Pastorale dei Migranti.

Desidero muovere i primi passi di questa riflessione che percorreremo insieme a partire dall'evento dell'Incarnazione di Nostro Signore Gesù Cristo.

1. Gesù Cristo si incarna in una famiglia migrante

Nel grembo di Maria, Gesù viaggia verso sua cugina Elisabetta (cfr. *Lc* 1,39-45) e poi di nuovo, insieme a Giuseppe, da Nazareth a Betlemme (*Lc* 2,1-5). Poco dopo la sua nascita, inoltre, l'Evangelista Matteo narra che Giuseppe fu costretto a partire di notte per l'Egitto prendendo con sé il bambino e sua madre, al fine di sfuggire alla persecuzione del re Erode (cfr. *Mt* 2,13-15). Commentando questa pagina evangelica, il Servo di Dio Papa Pio XII scrisse nel 1952: "La famiglia di Nazareth in esilio, Gesù, Maria e Giuseppe emigranti in Egitto e ivi rifugiati per sottrarsi alle ire di un empio re, sono il modello, l'esempio e il sostegno di tutti gli emigranti e pellegrini di ogni età e di ogni Paese, di tutti i profughi di qualsiasi condizione che, incalzati dalla persecuzione o dal bisogno, si vedono costretti ad abbandonare la patria, i cari parenti, i vicini, i dolci amici, e a recarsi in terra straniera" (*Exsulfamilia*, AAS 44, 1952, 649). "La Famiglia di Nazareth – scrive Benedetto XVI nel Messaggio per la Giornata Mondiale del Migrante del 2007 – riflette l'immagine di Dio custodita nel cuore di ogni umana famiglia, anche se sfigurata e debilitata dall'emigrazione".

Dio non abbandona la famiglia nel momento in cui questa, o uno dei suoi membri, è costretta o decide di migrare altrove. Anzi, sull'esempio della Santa Famiglia, il cristiano è chiamato a credere ed avere fiducia in un Dio Padre che cammina al suo fianco in ogni pur difficile esperienza di migrazione. Pochi mesi fa, in occasione della celebrazione della stessa Giornata, Papa Francesco affermava: "Penso a come anche la Santa Famiglia di Nazareth abbia vissuto l'esperienza del rifiuto all'inizio del suo cammino: Maria «diede alla luce il suo primogenito, lo avvolse in fasce e lo pose in una mangiatoia, perché per loro non c'era posto nell'alloggio» (Lc 2,7). Anzi, Gesù, Maria e Giuseppe hanno sperimentato che cosa significhi lasciare la propria terra ed essere migranti [...]. Ma il cuore materno di Maria e il cuore premuroso di Giuseppe, Custode della Santa Famiglia, hanno conservato sempre la fiducia che Dio mai abbandona. Per la loro intercessione, sia sempre salda nel cuore del migrante e del rifugiato questa stessa certezza."

"Dio – ha ricordato Papa Francesco ancor prima, nell'Angelus della Festa della Santa Famiglia – ha voluto nascere in una famiglia umana, ha voluto avere una madre e un padre, come noi. E oggi il Vangelo ci presenta la santa Famiglia sulla via dolorosa dell'esilio, in cerca di rifugio in Egitto. Quasi ogni giorno la televisione e i giornali danno notizie di profughi che fuggono dalla fame, dalla guerra, da altri pericoli gravi, alla ricerca di sicurezza e di una vita dignitosa per sé e per le proprie famiglie. In terre lontane, anche quando trovano lavoro, non sempre i profughi e gli immigrati incontrano accoglienza vera, rispetto, apprezzamento dei valori di cui sono portatori. Le loro legittime aspettative si scontrano con situazioni complesse e difficoltà che sembrano a volte insuperabili. Perciò, mentre fissiamo lo sguardo sulla santa Famiglia di Nazareth nel momento in cui è costretta a farsi profuga, pensiamo al dramma di quei migranti e rifugiati che sono vittime del rifiuto e dello sfruttamento, che sono vittime della tratta delle persone e del lavoro schiavo". Questo della tratta di esseri umani è un tema sul quale Papa Francesco ha scelto di impegnarsi a fondo, cercando di costruire alleanze attraverso il dialogo con partner anche esterni alla Chiesa cattolica. Ma su questo torneremo più avanti.

Concludiamo questa meditazione sull'evento dell'Incarnazione osservando che Gesù ha voluto appartenere ad una famiglia

che ha sperimentato queste difficoltà, perché nessuno si senta escluso dalla vicinanza amorosa di Dio neanche in questi momenti che, se da una parte possono portare grande sofferenza, dall'altra aiutano l'uomo a coltivare la speranza di un futuro di giustizia e di pace. Papa Francesco ha spiegato che la fuga in Egitto a causa delle minacce di Erode "ci mostra che Dio è là dove l'uomo è in pericolo, là dove l'uomo soffre, là dove scappa, dove sperimenta il rifiuto e l'abbandono; ma Dio è anche là dove l'uomo sogna, spera di tornare in patria nella libertà, progetta e sceglie per la vita e la dignità sua e dei suoi familiari".

2. Famiglie e migrazioni oggi: un fenomeno strutturale

Nel dibattito politico e culturale contemporaneo i termini "famiglie" e "migrazione" sono raramente accostati. In ambito di politiche sulla migrazione poi, è molto spesso enfatizzata la dimensione individuale di tale scelta e traiettoria umana, tanto nelle sue connotazioni sociali che economiche e lavorative. In realtà, ad esempio in Italia ed in Europa, le storie e i percorsi di vita che hanno portato per anni la grande maggioranza dei cittadini stranieri a migrare hanno radici e motivazioni di ordine familiare: si tratta principalmente di una migrazione lavorativa, volta alla ricerca di un'occupazione che consenta un miglioramento della qualità di vita non tanto del singolo migrante, quanto della sua famiglia allargata. Questo tipo di migrazione, infatti, non si presenta quasi mai come un'impresa individuale, ma sempre all'interno di un progetto familiare sostenuto da un mandato comunitario.

Questo fenomeno, poi, assume una ben diversa drammaticità quando si tratta di migrazioni forzate, categoria che purtroppo oggi registra un costante aumento in varie regioni del mondo. Sono forzate non solo quelle migrazioni dovute a conflitti e persecuzioni, ma ormai anche quelle le cui cause sono riconducibili alle conseguenze dei cambiamenti climatici. Da una parte, secondo il *Conflict Barometer* dell'Heidelberg Institute for International Conflict Research il 2013 è stato l'anno più violento, che cioè ha fatto registrare più conflitti (414) nel mondo dal 1945, anno in cui si concludeva la seconda guerra mondiale. Dall'altra, il numero di cicloni, carestie ed alluvioni è triplicato negli ultimi trent'anni con effetti devastanti sulle comunità più vulnerabili,

soprattutto quindi nei Paesi in via di sviluppo. Secondo i dati dell'Organizzazione Internazionale per le Migrazioni, nel 2008 sono state sfollate per motivi di catastrofi naturali dovute alle condizioni atmosferiche avverse ben 20 milioni di persone, mentre sono state "solo" 4.6 milioni le persone sfollate a causa di guerre e conflitti nello stesso periodo.

Tante sono le difficoltà che incontra la famiglia del migrante. La lontananza fra i suoi membri e il mancato ricongiungimento sono spesso occasione di rottura degli originari legami. Si instaurano rapporti nuovi e nascono nuovi affetti; si dimenticano il passato e i propri doveri, posti a dura prova dalla lontananza e dalla solitudine. Se non si assicura alla famiglia immigrata una reale possibilità di inserimento e di partecipazione, è difficile prevedere un suo sviluppo armonico. La Convenzione Internazionale per la protezione dei diritti di tutti i lavoratori migranti e dei membri delle loro famiglie, entrata in vigore il 1° luglio 2003, intende tutelare i lavoratori e le lavoratrici migranti e i membri delle rispettive famiglie. Si riconosce, cioè, il valore della famiglia anche per quel che riguarda l'emigrazione, fenomeno ormai strutturale delle nostre società. La Santa Sede ha dato il suo contributo all'elaborazione di questa Convenzione Internazionale fin dal momento della sua nascita, ancora in sede del dibattito iniziale presso l'Assemblea Generale delle Nazioni Unite. Con un certo rammarico, però, osservo che tra gli Stati che hanno ratificato la Convenzione in parola (al settembre 2014, 46 Stati), non ci sia nemmeno uno dei Paesi detti "sviluppati", che ospitano la maggioranza dei lavoratori immigrati e che usufruiscono del loro servizio. Comunque è opportuno ricordare di nuovo che la tutela dei diritti dei lavoratori immigrati e dei membri delle loro famiglie è, in realtà, un passo importante per combattere l'illegalità. Infatti, se i diritti di tutti i lavoratori sono protetti, allora è da supporre che i grandi profitti economici ora ottenuti sulle loro spalle da trafficanti di essere umani, o da chi si serve dell'attività di questi ultimi, almeno diminuiranno.

La famiglia è la culla della vita ed anche portatrice di una cultura della vita, ed è per questo che, soprattutto nei Paesi di accoglienza dove la natalità è ferma o in diminuzione, la salvaguardia dell'unità e del benessere della famiglia del lavoratore immigrato è interesse di questi stessi Paesi. Questo è vero anche se consideriamo che il lavoratore migrante, sostenuto

dalla vicinanza della propria famiglia, svolgerà meglio il suo lavoro.

Anche per questo la Chiesa incoraggia la ratifica degli strumenti giuridici internazionali tesi a difendere i diritti dei migranti, dei rifugiati e delle loro famiglie, si impegna, a livello locale, nazionale ed internazionale, nel sempre più necessario lavoro di *advocacy* su questi temi, ed ha intrapreso molteplici iniziative per rispondere alle crescenti esigenze in questo campo.

Certo, molto resta da fare, ad esempio nell'integrazione dei giovani della seconda generazione e nella cura delle famiglie dei rifugiati, i quali spesso perdono insieme ai contatti con il Paese di origine anche la forza di volontà necessaria ad iniziare un nuovo progetto di vita. A riguardo, siamo chiamati ancora oggi a rispondere alla sollecitazione rivoltaci da Papa Benedetto XVI nel Messaggio per la Giornata Mondiale del Migrante del 2007: "Occorre un'attenta presenza pastorale che, oltre all'assistenza capace di lenire le ferite del cuore, offra un sostegno da parte della comunità cristiana in grado di ripristinare la cultura del rispetto e di far riscoprire il vero valore dell'amore. Occorre incoraggiare chi è interiormente distrutto a recuperare la fiducia in se stesso".

3. Donne e bambini, parte fragile della famiglia migrante

Negli ultimi 50 anni sono emigrate quasi altrettante donne che uomini. La maggior parte si è trasferita per raggiungere il marito nei paesi della nuova residenza, in Australia, Canada, Europa, Nuova Zelanda e Stati Uniti. Ebbene, nei ricongiungimenti familiari le assistenti sociali, in particolare le religiose, possono rendere un servizio di mediazione apprezzato e meritevole di sempre maggiore valorizzazione.

C'è inoltre un contributo delle donne migranti all'economia globale che continua a essere largamente non riconosciuto, come emerge dal fenomeno noto come "catena globale dell'assistenza". Molte delle collaboratrici familiari e delle badanti che lasciano le loro case per occuparsi di altre persone all'estero hanno a loro volta bambini e anziani di cui prendersi cura. Le migranti di solito affidano queste responsabilità ad altre parenti – oppure, grazie al reddito più alto che percepiscono all'estero, pagano a loro volta delle collaboratrici domestiche a basso costo per

gestire le proprie famiglie. Molte collaboratrici familiari finiscono per mandare avanti entrambe le famiglie, quella del datore di lavoro e, da lontano, anche la loro. Tutto ciò senza che sia loro economicamente riconosciuto il tempo che passano ad occuparsi dei membri della famiglia (in media il 70% del loro tempo non retribuito). Lasciare la propria famiglia per poterla mantenere ha un costo enorme in termini psicologici ed emotivi. Queste donne danno amore e affetto ai figli dei loro datori di lavoro in cambio di un reddito che possa migliorare la qualità della vita dei propri figli, che però a volte nemmeno vedono per molti anni.

Negli ultimi tempi è inoltre aumentato il numero delle donne che lasciano il proprio Paese d'origine alla ricerca di migliori condizioni di vita, in vista di più promettenti prospettive professionali. Non poche però sono quelle donne che finiscono vittime del traffico di esseri umani, finalizzato a diverse forme di sfruttamento, inclusa la prostituzione.

Tra le categorie relativamente nuove di persone in movimento che richiedono una nuova forma di protezione ed esigono urgentemente l'attenzione della comunità internazionale c'è quella dei minori non accompagnati, all'interno della quale i numeri e gli abusi sono in rapido aumento. Nel 2011 i minori non accompagnati che hanno fatto richiesta d'asilo in Europa sono stati 12.225. Rappresentavano tutti i luoghi problematici del Medio Oriente e dell'Africa. Sintomatica è anche l'esplosione del numero di bambini migranti che viaggiano soli, sperando di attraversare il confine per entrare negli Stati Uniti. L'ondata di migranti bambini ha visto un aumento costante dal 2008 a oggi, sicché nel 2013 i minori non accompagnati fermati sul confine tra Stati Uniti e Messico sono stati 38.883, e nel 2014 la cifra tende a raddoppiare, superando i 70.000. Su imbarcazioni di fortuna che attraversano il Mediterraneo o sui treni che collegano il Centro America con il Nord, questi bambini sono esposti ad abusi sessuali, alla fame, a mutilazioni quando cadono, e perfino alla morte quando affondando le imbarcazioni su cui viaggiano oppure si perdono nel deserto.

Come ha ricordato con forza pochi mesi fa Sua Eccellenza Monsignor Tomasi, Osservatore Permanente della Santa Sede presso le Nazioni Unite a Ginevra, rivolgendosi al Relatore speciale dell'ONU sui diritti umani dei migranti: i bambini in movimento costituiscono "un'emergenza umanitaria che esige

rimedi immediati". Un'emergenza a cui non si può rispondere con la detenzione dei bambini, il cui superiore interesse (cfr. art. 3 Convenzione ONU sui diritti del fanciullo) dovrebbe prevalere anche in queste difficili circostanze. Il diritto umano naturale dei bambini di vivere con i propri genitori ha la priorità sulle violazioni amministrative delle norme sui confini. Nello sforzo per prevenire il flusso costante di minori certamente può essere efficace la solidarietà internazionale, aiutando ad affrontare la violenza urbana che è alla base dell'esodo infantile. Anche i canali legali per il ricongiungimento delle famiglie eviteranno che i bambini ricorranò a vie insicure, dove il loro sfruttamento diventa quasi inevitabile. Tuttavia, noi oggi dobbiamo interrogarci sulle potenzialità della Chiesa nella risposta a questa tragedia. Occorre migliorare la comunicazione e la comunione tra le Chiese di origine e le Chiese che accolgono i bambini e le famiglie migranti. Non ignoro che esistano delle buone prassi in questo senso, ma credo che siamo chiamati a compiere ulteriori passi avanti, anche in nome di quella libertà religiosa che intere comunità cristiane si vedono negata in questi mesi in molte aree del mondo, a partire purtroppo dal Medio Oriente. Infine, progetti comuni a finalità preventiva tra le Chiese di origine e quelle di accoglienza potrebbero portare ai giovani qualche opportunità educativa e lavorativa, dando loro un senso di speranza per il futuro e un motivo per restare nel proprio paese.

4. Avere cura delle fragilità: l'apporto dell'Evangelii Gaudium

In questo contesto appena descritto, tutta la Chiesa "in uscita da sé" è chiamata ad impegnarsi nell'annuncio del Vangelo con rinnovato slancio. Al termine dell'Anno della Fede e a seguito del Sinodo dei Vescovi sulla Nuova Evangelizzazione, Papa Francesco ha sorpreso tutti offrendo alla nostra lettura e meditazione l'Esortazione Apostolica *Evangelii Gaudium*. Questo documento, mentre sollecita la Chiesa ad entrare sempre più in una nuova tappa evangelizzatrice, sottolinea la dimensione sociale della fede. Esso mette particolarmente in luce il realismo dell'evangelizzazione, derivante dall'incarnazione di Gesù Cristo nell'umanità e nella storia. Ed è proprio nel IV Capitolo dell'Esortazione Apostolica, dedicato alla dimensione sociale

dell'evangelizzazione, che il Santo padre esplicita la "particolare sfida" che i migranti pongono a lui – e con lui ciascuno di noi – in qualità di "Pastore di una Chiesa senza frontiere che si sente madre di tutti" (EG 210).

Questa particolare sfida ci chiede di mettere in discussione e rovesciare l'attuale "modello di successo". Abbiamo già ricordato come Gesù si identifica specialmente con i più piccoli (cfr. Mt 25,40) e come questo ci ricordi che tutti noi cristiani siamo chiamati a prenderci cura dei più fragili della Terra. Ebbene, per Papa Francesco questo comporta la rinuncia a vantaggi tangibili e immediati quando "siamo chiamati a riconoscere Cristo sofferente" (EG 210), insieme al dovere di rifiutare e rovesciare l'attuale modello "privatistico", per il quale "non sembra abbia senso investire affinché quelli che rimangono indietro, i deboli o i meno dotati possano farsi strada nella vita" (EG 209).

E' a partire dalle grandi città, dalle periferie urbane ma soprattutto da quelle esistenziali delle persone che vi vivono, che il Santo Padre sogna "spazi che collegano, mettono in relazione, favoriscono il riconoscimento dell'altro", auspicando "nuove sintesi culturali" che facciano dell'integrazione "un nuovo fattore di sviluppo" (EG 210).

Passando dalla "sfida particolare" percepita dal Papa alla sfida di questo Congresso, siamo chiamati oggi a credere e a capire in che modo l'integrazione, anche in Paesi di accoglienza che sperimentano situazioni di crisi economica e sociale, l'integrazione delle famiglie migranti sia veramente un nuovo fattore di sviluppo. Allo stesso tempo la ricerca di un nuovo umanesimo per l'uomo del nostro tempo non può prescindere dalla sfida delle nuove sintesi culturali, ai fini della quale l'accompagnamento della famiglia migrante può essere un'esperienza fortemente formativa.

Infine, se volessimo individuare la situazione umana che più di ogni altra addolora Papa Francesco, è lui stesso a suggerire che questa è certamente la situazione di coloro che sono oggetto delle diverse forme di tratta di persone. Questa è in profonda contraddizione con il Vangelo della fraternità e con l'universale paternità di Dio. Il Santo Padre ci esorta a non far finta di niente, a riconoscere la nostra complicità spesso comoda e muta verso questo crimine che definisce "mafioso e aberrante" (EG 211).

Il primo *Messaggio* di Papa Francesco per la *Giornata Mondiale*

della Pace, lo scorso 1° gennaio, era dedicato alla fraternità: "Fraternità, fondamento e via per la pace". L'essere tutti figli di Dio rendergli esseri umani fratelli e sorelle con eguale dignità. Ebbene, pochi mesi fa è stato annunciato che il titolo del Messaggio per la 48ª Giornata Mondiale della Pace, 1 gennaio 2015, sarà "*Non più schiavi, ma fratelli*". La pace, infatti, c'è quando l'essere umano riconosce nell'altro un fratello che ha pari dignità. Nel Messaggio, il Santo Padre intende guardare ai molteplici e abominevoli volti della schiavitù: i bambini costretti a lavorare in condizioni pericolose e malsane; le donne sfruttate nei lavori domestici, laddove i requisiti di giustizia e della Convenzione sulle lavoratrici e i lavoratori domestici (n. 189) del 2011 — concernente il lavoro dignitoso per i lavoratori domestici, entrata in vigore poco più di un anno fa — vengono negati; le donne usate nell'attività sessuale per i turisti e altri schiavisti; i ragazzi e gli uomini costretti a svolgere lavori sporchi e pericolosi, senza avere scelta e senza poter avanzare delle giuste richieste. Sono tutti vittime le cui piaghe sono ormai ben documentate, ma non sempre affrontate a sufficienza. Ciò detto, non si può negare che se esempi di buone pratiche a livello ecclesiale non mancano. Tra di esse, sono da incoraggiare, ad esempio, quelle tendenti alla costruzione di un partenariato che metta in rete, tra gli altri, le Chiese locali con le forze dell'ordine di Paesi di origine e Paesi destinatari della tratta. Nella Seconda Conferenza Internazionale su "*Combating Human Trafficking*", tenutasi presso la Pontificia Accademia delle Scienze il 9-10 aprile di quest'anno, Papa Francesco ha definito questo fenomeno con le seguenti, esplicite parole: "terribile ferita aperta nel corpo della società contemporanea e piaga gravissima nella carne di Cristo".

Non bisogna aver paura di denunciare il fatto che su questa schiavitù speculano vergognosamente individui e gruppi, approfittando dei tanti conflitti in atto nel mondo, del contesto di crisi economica e della corruzione. La moderna tratta degli schiavi è un'industria in rapida crescita nel nostro mondo globalizzato e colpisce circa 30 milioni di persone. Questa industria criminale, che rende 21 miliardi di dollari l'anno, è consolidata in quasi tutte le filiere che forniscono cibo, abbigliamento e prodotti elettronici al mercato mondiale. Tutto ciò richiama il monito espresso da Papa Francesco nell'*Evangelii Gaudium* in merito alla nostra complicità. I nostri prodotti di uso quotidiano dovrebbero

ricordarci la responsabilità di essere consapevoli di come vengono trattati gli operai che rendono più comoda la nostra vita.

Per contrastare efficacemente questa deriva occorre innanzitutto riconoscere l'inviolabile dignità di ogni persona umana, e inoltre tenere fermo il riferimento alla fraternità, che richiede il superamento della diseguaglianza, in base alla quale un uomo può rendere schiavo un altro uomo, e il conseguente impegno di prossimità e gratuità per un cammino di liberazione e inclusione per tutti.

Vale la pena ricordare che sono stati compiuti alcuni progressi nel combattere la schiavitù attraverso strumenti giuridici, buone pratiche e una crescente consapevolezza delle molte forme che questo crimine assume, dalla schiavitù per debito al matrimonio servile, e dalla schiavitù infantile alla servitù domestica (sono stati resi esecutivi diversi trattati: la Convenzione concernente la schiavitù, o Convenzione concernente l'abolizione della tratta degli schiavi e la schiavitù, del 1926; la Convenzione OIL concernente il lavoro forzato e obbligatorio, o Convenzione sul lavoro forzato [n. 29] del 1930; la Convenzione supplementare delle Nazioni Unite sull'abolizione della schiavitù, del commercio di schiavi, e sulle istituzioni e pratiche assimilabili alla schiavitù, del 1956; la Convenzione OIL del 1957, sull'abolizione del lavoro forzato; la Convenzione delle Nazioni Unite contro il crimine organizzato transnazionale e il Protocollo per la prevenzione, la soppressione e la punizione della tratta di persone, specialmente donne e bambini. Il fondo fiduciario per la schiavitù delle Nazioni Unite su *Forme contemporanee di schiavitù* è stato istituito dall'Assemblea Generale nel 1991). Tuttavia, sul piano del rispetto effettivo degli impegni intrapresi, molto resta ancora da fare.

L'obiettivo è la costruzione di una civiltà fondata sulla pari dignità di tutti gli esseri umani, senza discriminazione alcuna. Per questo, occorre anche l'impegno dell'informazione, dell'educazione, della cultura per una società rinnovata e improntata alla libertà, alla giustizia e alla pace, alla democrazia. La fraternità, infatti, è stata presentata da Papa Francesco non solo come bene morale e religioso universale, ma anche come principio architettonico del sociale. E' la fraternità che sollecita a scegliere tra una democrazia "a bassa intensità", che produce esclusi e prevede anche notevoli livelli di povertà, e una democrazia "ad alta intensità", che include tutti e che si

ripropone di sconfiggere la povertà; tra una democrazia che si mostra indifferente nei confronti dei cittadini “caduti” e “feriti” a causa di crisi che colpiscono i più deboli, e una democrazia costantemente “samaritana”, ossia una democrazia che non passa oltre, ma si fa carico delle fragilità dei più sfortunati, spogliati da eventi superiori alle loro forze, che li conducono alla disoccupazione, all'emarginazione sociale e alla disperazione.

In questa sfida guardiamo con speranza alla testimonianza d'amore che Dio ci ha donato in Gesù Cristo, e a quei gesti di quotidiano eroismo nella difesa e nella cura della fragilità delle loro famiglie, ad opera dei genitori e soprattutto delle donne migranti (cfr. EG 212).

A conclusione di questa riflessione, rivolgo quindi ad ognuno di voi le seguenti domande per i gruppi di lavoro che seguiranno:

- Quale metodo può darsi la Chiesa per ricercare nuove sintesi culturali che facciano dell'integrazione un reale fattore di sviluppo?
- Quali proposte per far sì che sia riconosciuto un valore giuridico ed economico al tempo che gli adulti della famiglia migrante dedicano alla cura dei suoi membri più fragili, in particolare anziani e bambini?
- Quali proposte per migliorare la cooperazione tra la Chiesa di origine e la Chiesa che accoglie la famiglia migrante?
- Come rispondere alla diaspora delle famiglie cristiane in fuga da quei Paesi in cui è negata la libertà religiosa?

Vi ringrazio per l'attenzione e prego affinché il Signore illumini ognuno di noi con la Sapienza del Suo Spirito nel servizio cui ci chiama al fianco dei nostri fratelli migranti.



**Pontificio Consiglio della pastorale per i
migranti e gli itineranti**

**Delegazione Pontificia per il Santuario della
Santa Casa di Loreto**

**ATTI DEL XIV SEMINARIO MONDIALE
DEI CAPPELLANI CATTOLICI DI AVIAZIONE CIVILE
E MEMBRI DELLE CAPPELLANIE**

*L'agile volumetto
raccolge gli interventi e
il Documento finale del
XIV Seminario Mon-
diale, che si è tenuto a
Loreto (Ancona), dall'11
al 14 aprile 2010, in col-
laborazione tra il Pon-
tificio Consiglio della
pastorale per i migranti
e gli itineranti e la De-
legazione pontificia per
il Santuario della Santa
Casa di Loreto.*

*Un importante pun-
to di riferimento nell'ag-
giornamento della pa-
storale per i viaggiatori
in aereo, il personale di
volo, quello aeroportuale
e i membri delle loro fa-
miglie.*

PONTIFICIO CONSIGLIO
DELLA PASTORALE PER I MIGRANTI
E GLI ITINERANTI

DELEGAZIONE PONTIFICIA
PER IL SANTUARIO
DELLA SANTA CASA DI LORETO



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WEDNESDAY
19 NOVEMBER 2014

CONFERENCE
ROUND TABLE

CONFERENCE

**“MIGRANTS AS PARTNERS IN THE DEVELOPMENT
OF COUNTRIES OF ORIGIN,
OF TRANSIT AND OF DESTINATION”**

*Mr. Johan KETELERS
Secretary General of the International Catholic Migration
Commission (ICMC)
Geneva (Switzerland)*

Migrants as partners in development

“In our times, divine Providence is leading us to a new order of human relations which, by human effort and even beyond all expectations, are directed to the fulfilment of God’s superior and inscrutable designs, in which everything, even human setbacks, leads to the greater good of the Church.”

(Evangelii Gaudium 84)

Allow me to express gratitude to H.E. Antonio Maria Cardinal Veglió and H.E. Archbishop Joseph Kalathiparambil for their invitation and to compliment the Pontifical Council for the Pastoral Care of Migrants and Itinerant Peoples on the organization of this World Congress. The congress is in many perspectives of great significance and will no doubt further gain in *raison d’être* through the commitment of the many distinguished representatives and participants.

Migration is part of human history. It is about leaving one place -typically of origin, travelling and arriving in a new community or country. In much more profound and affecting ways migration is also about crossing and overcoming sociologic, political and psychological frontiers and limits. It is a symptom of the ongoing global transition connecting mankind’s history to its future; but also of changing conditions of life and it undeniably leads to the mix of peoples from all parts of the world gradually becoming one greater family. Migration is therefore about change and about human development: a journey of, with and to humanity.

Migration offers us an opportunity to better understand human diversity and the ultimate destination of humanity. As a social phenomenon migration also reveals how much the Old Testament question "Where is your brother?" and the New Testament question "Who is my neighbour?" are still accurate in pointing to current and increasing social responsibilities among persons and peoples. As a herald of what increasingly all future societies will look like, migration strongly emphasises the need to magnify both respect and the search for human dignity, the common good, global unity and justice.

Starting from this perspective, migration is less about the travel and mobility but much more about the migrant as an actor and contributor to change. It is fundamentally about communities and social cohesion, often expressed today in mixed feelings of welcome or denial, integration or exclusion. But migration is not about migrants to be considered as some alien group distant from others: it is about all of us coming to a shared community perspective. This brings new responsibilities which are for the least challenging in a world noticeably evolving on very materialistic and ego-oriented values.

All three aspects, the 'journey', the new social responsibilities and the priority focus on the human person define how much migration and migrants really are about development, both of the individual, the communities and humanity. In these processes, migrants are co-responsible. The simple thought that we would continue the dividing lines between 'them' and 'us' is simply a reducing thought for humanity. There is no need to recall in this assembly that it is ethically and morally wrong to diminish migrants as objects of charity, tools of production, economic and social commodities, or simply as targets of policies. Migrants – including so many of us here – need to be considered in who they are and what we all together bring as co-builders of new societies and shared future. There is no development reality without sharing efforts. The deeper and more profound understanding of this simple interaction is in itself an irrefutable element in development. The main question is then if we want this development to grow along these lines or whether we rather stick to the long passed concept that some groups in the world are developing others or on behalf of others.

Recognizing migrants as co-actors in society clearly beyond any so-called commodity value is a first important step to development and a condition *sine qua non* to unlock the enormous potentials offered. In limiting the understanding of development to the nations migrants come from, transit through or finally integrate, the priority typically remains on national (economic) development rather than truly valuing the development of humanity. Put differently, the development of humanity is not a consequence of an economic development but the inverse. After all, nations are tools for development!

With this introduction to the debate I have therefore chosen to expand on four major aspects related to the change migrants bring: How do we value development? Why are large numbers of migrants prevented from being co-responsible actors in development? How to unlock this potential through including migrants in the new Global development Goals? What is the role and migrant support the Church can offer on this development journey?

1. Development is a process

Development is generally pictured in terms of economic processes and growth. It works on clearly defined goals and builds on verifiable numbers and results which make it easy to discuss the value or failure of a program and the levels of development achieved. Allow me to recall that measures and measurements are meant to be tools and tools should not be given the status of absolute truth. In fact figures can also appear to be well organized lies: the kind of truth suggested by figures does not and cannot fully capture concepts such as 'human dignity', 'hope' and 'quality of human relations' but which remain essential in the understanding of integral human development.

Development is too often measured in numbers alone but is about much more than statistics, budgets and numbers. It is a multi-dimensional reality, which needs to be considered first in terms of relations and social cohesion, moral responsibility and solidarity. Fundamental and challenging is then how we integrate these ideas in objective discussions with governments, social actors and donors.

- a. Development should therefore be understood as a process, NOT a goal. Development is indeed not about the kind of economic growth we may have measured in the past over the GNP. Indeed such growth has also produced dangerous levels of inequity in the nations and world. Rather development is about a process driven by human relations that generate opportunities for individuals and for society. This process and these relations require dialogue, levels of equity and well understood responsibility. Contributing to human, integral development is then about “defining and strengthening the rights and policies that allow for all to contribute to the expansion of choices and opportunities that serve people and communities”. This is on the opposite of policies that aim to build higher walls and lock doors in migration. Such development is necessarily an inclusive process in which migrants are - as much as national actors - contributing to a future. This raises certain questions that need careful consideration (e.g. on the right to vote, the participation in the many democratic processes and on migrants in irregular situation) but the quality of our shared future will depend on the quality of the inclusive participation of the many, and consequently on the quality of the dialogue.
- b. Authentic development furthermore thrives on the principle of unity (as opposed to division) and is therefore essentially a community-building process as opposed to the ‘every man for himself’ or more individualistic-oriented principles that are very much part of the psychology and sociology in the North these days. Working in Africa for many years, I often heard and came to appreciate the great value that many African cultures give to community relations. They make clear that any individual human development disconnected from a community or society-building context is meaningless and impossible to monitor and value. In bringing this kind of social wisdom -and so much more - in their rucksack, African migrants offer great potential to contribute to the improvement of communities that have lost most of their relevant social bench marks.
- c. Development includes dynamics of the common good. Yet clear indicators for this value are ‘fuzzy’ or simply missing

and we often come to the understanding that the concept is commonly misunderstood. It is often explained as the sum of natural resources in the world and which need to be shared for development and equity reasons. There is however a trend to ignore the simple fact that the human person is the centre and major natural resource. The common good is defined in the Compendium as “the sum of social conditions which allow people, either as groups or as individuals to reach their fulfillment more fully and more easily.”¹ This relatively short definition offers at least 4 important indicators: the tools (social conditions); the actors and targets (groups and individuals); the objective (their fulfillment) and the need to select the conditions (conditions which allow ...). This clearly is about social interaction and relations colored by appropriately shared responsibility, all of which lead up to integral human development. As part of various groups and as individuals, migrants have a clear role and vital space in developing and contributing to the common good.

- d. Community-building is in essence about human relations which grow according to and along the opportunities that are created and offered. These include the 232 million counted international migrants in countries of transit and integration plus the 700 million internally displaced in their own countries. However, this total of nearly a billion people only comprises those that have actually moved away. In adding uncounted close family members and the many others directly affected by the presence of migrant individuals, workers and employees in the countries of transit and integration the numeric indicator for the impact of migration is much closer to half of the global population: 1 person of every two persons in the world is affected by migration! Following the same logics it is noteworthy how much political attention is given to the US\$ 582 billion that migrants send home each year (counting only recorded remittances) instead of to what these amounts really do in a family and community perspective.

¹ Compendium of the Social Doctrine of the Church 164.

Reportedly remittances are more than 3 times as high as the official development assistance and therefore greatly contribute to local economies and well-being, but they are only one key in the community- building process. It also needs to be emphasized that this is private money and that migrants are not sending money home for reasons of national economy or development but for the upbringing and education of their children, for the construction of a house, the start of some livelihood activity, food and medical supplies or for the many other reasons that usually have motivated the decision to migrate. Moreover, migration is typically a decision that the family makes. This underscores that for migrants of all kinds the definition of development is tied to the family, not to notions of national economy. Undeniably, remittance money contributes to national development but that doesn't mean it is easy or acceptable to regulate the use of the income. There are indeed great national or cultural differences that appear. A simple comparison between a few African countries shows that migrant families in Burkina Faso will on average invest 25% of this income in the construction of a house, while in Kenya this is rather close to 11%; in Nigeria 5.8%, Senegal 7% and in Uganda 2.5%. The income spent on the purchase of land shows that families in Nigeria spend 21,7% of the remittances on such acquisition whereas families in Uganda only 3.8% and Burkinabe families even 0%. The start-up of business gets 21.7% of the remittance money in Nigeria, 10% in Burkina Faso and only 1.3% in Senegal. The figures may not be fully accurate but they show important differences often used to build economic policies and which tend to ignore that the conglomerate of the figures provide for an overall picture not necessarily or fully consistent with family decision processes.

- e. My last point in defining development refers to the general understanding and agreement that development needs governance to be organized in terms of law, rights and obligations. Fundamental then is how to translate the centrality of the human person in terms of rights, equity, social justice and obligations. Here again it becomes clear how much the migrant - wherever (s)he is- is not so much a development goal

or an economic commodity but rather an active participant in achieving community goals.

History shows us that multicultural societies with better integration patterns tend to become stronger democracies. Yet history also teaches that many laws create exactly the opposite and confirm divisions (e.g. between north and south, and within our societies between nationals and foreigners). We therefore want to suggest paying more attention to a perhaps difficult but fundamental extra dimension of the core set of governance tools, and that is the moral approach that includes migrants and national alike. Human weaknesses are a reality for which the combination of the dynamics law, rights and obligations need to be anchored in a moral understanding and therefore also in human solidarity and fraternity. As Pope Emeritus Benedict said before the Pontifical Council five years ago “Authentic development always features solidarity”. And it is this moral approach that has greatly emphasized and contributed to community-building—even if at times things have not moved in the right direction. Migration and social cohesion are after all always about choices, both individual and community-centred and driven.

To synthesize this first point one could say that development is a process starting from human relations in a genuine search for unity and community; striving towards the respect for human dignity and developing the well being and the fulfilment of individuals and communities. This kind of definition shows how close development is to migration and how much migrants are actors and contributors to development.

Development and migration are transversal of society and therefore part of dynamics that are not fully controllable; yet affecting many of the traditional logics, ethical dimensions, politics, economic capacities, sociologic reactions and demographics. The impact of migration may well be compared to the 16th century discovery that the earth was moving around the sun and not the inverse as had been thought up till then. The discovery did not change anything in the rotation or the movement of planets but it moved and revolutionized minds, opening perspectives that were to further determine the future of humanity. This compares well to what migration and migrants are bringing

and signalling. Human mobility will not be stopped no matter how much policy, money or force is put into that effort. What is needed is a revolutionary change in mentality to enable and envisage better interaction and greater migration-driven growth and development. So much of development depends on a state of mind: if it is self-reflective or self-protective, only little will be achieved. Here resides a beauty of the Holy Scriptures and Christian message to love our neighbour and welcome the stranger: these are messages of transforming and catalysing value, asking first for the right state of mind (love) marked by a genuine search for equity and justice. (welcome and belonging).

2. *Migration is often perceived as a divider and therefore at the opposite of development*

Though all sorts of development logics are being discussed the new post Global Millennium Goals will not likely respond to really new logics. There is in many places and processes around the world growing appreciation of the need for a full retooling of the development framework, and especially in the migration debate.

Two major sets of barriers are today narrowing the development roads in migration and preventing migrants from fully taking up their role in development. There is first the lack of adequate processes to properly and adequately accompany migrants in their movement and settlement. There is second the xenophobic reluctance to include migrants in many of the existing community processes.

As always, reality is moving much faster than mentality. Populations are mixing at an ever growing and accelerated pace. During the ICMC-Asia Working Group on Migrations it was highlighted that 25% of marriages in Taiwan last year were international in nature, following a nominal increase of some 5.000 per year. By the end of January 2010, the stock of foreign born wives had increased to 401,685 with the majority (65%) from China. It all means that by 2020, an assessed 1 million newborns in Taiwan will be of 'mixed blood'. While this may today still be negatively judged by the traditional community, these children will be growing up enriched by two traditions despite all sorts of

exclusion mechanisms that they might encounter; contribute to gradually generate a new social fabric and new or simply different cultural references which will work as bench marks for future generations. This reality can be recognized in many more Asian, African and Western countries. A short walk through the streets of Rome, New-York, Bangkok, Singapore, Sydney, Paris and Brussels to name just a few helps realize how much we are already an incredible mix compared to 50 years ago. What is worrying is the absence of inclusive policies to better accommodate this accelerating reality. If not properly accompanied these realities may lead to new dividing lines and conflict. There is therefore an urgent need to stop the 'panic football' and the damage control policies and start working responsibly and collaboratively at what inevitably will be a common future. The list of barriers to this collaborative action may not be that long but the elements of resistance anchor deep.

Allow me to identify a few of these barriers:

2.1. *The option for limited readings of the phenomenon.* Migration is a huge potential yet often looked upon through single focus lenses which picture migration and migrants negatively in social realities: exploitation, irregularity, criminality and terrorism. The presence of migrants is without any basis evidenced as a cause of high unemployment. While such risks are part of societal reality it is so easy to connect these broader social concerns quasi automatically -as a kind of defensive reflex- with the presence of migrants! Such approaches are counter-productive in any development process.

These single-focused logics are close to levels of social blindness which picture migration as a threat for the longer standing cultures, as a mortgage on social stability, affecting the balances and national identities that have taken centuries to be developed. How much pride is there in such thinking and how much is this opposite to collaborative development? The well known 'fortress' and self defence mechanisms are other examples of such limited short term perceptions inconsistently prevailing over longer term social-economic value of migration.

2.2. *The claim that migration generates division and conflict.* In a world marked by materialism and exaggerated self-protection, migration is presented as an opposition between the 'haves' and

those who seek a future through migration. Migration is then first about a confrontation between the host and the migrant but also about deeper conflicts at ethical and moral levels. Development (in the sixties) was not meant to bring the issues into our cities and homes and solidarity was easy when built at thousands of kilometers of distance. The development logics of the sixties separating poverty and wealth, developing and developed countries are today over. Migrants have physically crossed the frontiers and some of the psychological or sociologic barriers acting with their presence and proximity as witnesses of those differences. In this modified relationship between South and North it can prove more difficult or uncomfortable to understand the faces of poverty.

2.3. *The lack of consideration given to family value.* Families are the core nucleus of society, yet we recognize widespread mutation and transformation of the family. A growing number - and perhaps already a majority- of today's families no longer build along traditional patterns and rules. Instead, they compose; they decompose and they recompose marked by shorter term relations; many are multi-divided and exist in dispersed and widely scattered modes offering only temporary unity. More seem built on material and functional values than has ever been the case. This is even clearer in the migration situation because of the simple nearly contradictory formula of the worker who leaves his family in order to 'save' and support the family with the earnings that he or she sends home in regular remittances. There is a great concern here: to develop family prosperity, broader development qualities are lost; to send his/her children to school the migrant accepts forced absence in the upbringing and education of his/her children.

In combating poverty, families and communities are often forced to pay a price in unity. Migrant workers are demanded to migrate alone and families are forced to live with the absence: a double situation of incompleteness. Increasingly, it is the isolated migrant family member who has become the reference point for the families and their survival instead of the other way round. To say it differently, family strength is weakening and changing

in pursuit of the remittance dollar. For migrants to contribute more sustainably to development we need to develop the social and economic structures that better accompany labour mobility, incentivize return and family unity; in other words, protect the migrant workers and their families.

Current structures of international migration are a mortal risk to the family nucleus. Indeed, millions of families lose the strength and even the whole of their unity. But the consequences at social level are even more important: take the family away or cripple the family in its dynamics and it will clearly and deeply affect social cohesion, future solidarity mechanisms, cultural and even national identity. Yet what we see is how much this is already reality and how much migration is a sign of the acceleration of this process. If we want to think in terms of development and really offer migrants the opportunity to build and benefit from development we should promote family unity and reduce forced absence.

2.4. The alarming trends in structural and political xenophobia. Polls show that 25% of the European population are ready to adopt extreme right wing concepts including a xenophobic perspective; immigration policies in Australia have become rigorous to the extreme; even children escaping violence in central America do not find basic responses of protection; political indifference and a structural avoidance of responsibility sharing has led to nearly 20.000 men, women and children drowning in the Mediterranean over the past 10 years with tens of thousands more dying or disappearing in dangerous sea and land crossings during the same period. All of these examples confirm a global trend of refusal. Humanly speaking they are extremely alarming facts leading away from what development and integral human dignity are about. We cannot but raise the question why reaction and preventive action are so hesitantly human?

However, given the inevitable expansion of the mix in societies I would suggest to develop more energy in the evolution of what is defined as multi-cultural society rather than in fighting xenophobia; the first being a positive way to promote development, the second a battle against a negative attitude. It is my experience that when people come to know migrants they

generally start expressing a different, more positive attitude. How many times have we not heard the contradictory stories where one calls for the forced return of all migrants but with the exception of this or that family, simply because they have managed to come closer through e.g. the school their children attend, the proximity in the workplace, the enjoyment of that migrants work or in spending leisure time together.

3. *The need to include migrants and migration in the new global Development Goals*

It is very often said that “Migration is development”. It may be better to say that migration and migrants are about development, that migration and migrants bring about different levels of development and that they are co-actors in the broader development process.

3.1. Migration in the post-2015 global development agenda is **centrally about migrants and diaspora**, and their actual role and place in the development process from the very moment they consider migrating or re-migrating through the journey until full integration. It is important to note that not migration, but migrants are central in the debates: it means that we are, as mentioned earlier, looking at development from a people perspective first rather than from a mobility perspective.

We have therefore taken the liberty not to develop this introduction from a geographic perspective (the nations from, through or to which the migrant has migrated but rather from the human perspective, in line with the concept of integral human development. In considering migration as a development factor and migrants as development actors, geographies are indeed of lesser importance than what could be defined as the ‘before’, ‘during’ and ‘after’ migration periods. What is needed are practical responses at all stages of the migration process both in terms of social recognition and in terms of integral human development.

a. Migrants “before” migration: Human development requires decent work in countries of origin so that people are *not compelled* to migrate or re-migrate. Such an approach builds stability and makes mobility a choice and not an obligation: it effectively

conserves family unity instead of generating forced absence.

b. Migrants “during” migration: Human development generally requires human mobility to be safe, ordered and regular, providing protection to the most vulnerable and those hurt along the way (e.g., refugees, children, women, and victims of torture, trafficking, trauma and violence.) It is simply not acceptable that people drown in the Mediterranean or die suffocating in containers in transit. There is responsibility to be taken for these deaths and I’m afraid that we should not look too far away to find and share it.

c. Migrants “after” migration: Human development for whole societies is best promoted when all of its members are integrated in full respect of their dignity and in equity. This does not dissolve cultural differences but allows for new unity and community. There is clear political and moral responsibility in establishing policies that so offensively characterize and then insist upon a so-called ‘export’ or ‘import’ of labour. We all need to look much more closely at how much the fuller costs and effects rather than the migrant actually mortgage cultural identity, social cohesion, moral values and even economic gains.

The political debate on the post-2015 Millennium Development Goals is ongoing and, though civil society and others have made great progress we have not yet ‘won the battle’ to see migration and migrants included in these new goals—which would be a first. It is essential that migration is included if increased political commitment over the coming decades is wanted. However, the ongoing discussions seem intent on avoiding some of the realities I’ve mentioned and there continues to be an unrealistic but never-ending emphasis by states on containing and controlling migration first. If I am to make a statement on this I would say that immigration can indeed be contained and emigration can be controlled, (yet neither halted) but not if the focus remains on the number of migrants moving instead of on the person. Human mobility translates in statistics; the migrant person is much more about family and community relations. Efforts to control mobility that lead to the building of walls and the elaboration of ever more hostile national enforcement and control policies are doomed to fail simply because they do not sufficiently address the fuller

picture of the human perspective in a concept of progress and development.

The debate on including migration in the Millennium goals still evolves over a principled and rather theoretical difference: should migration be included in the new MDG's as a stand-alone goal or should it rather be aligned under various other goals? This raises many more questions: is migration to be considered as a development goal and do we want to see this quantified as was the case for all subjects in the previous MDG's? Should we not much more look at migration as a process of change and development; should we not consider the value of the migrant as an actor in this process?

3.2. As a Church Commission, ICMC has developed a number of migrant and migrant centered goals, targets and indicators with civil society networks and partners worldwide including diaspora. Entitled "Civil Society's Stockholm Agenda on including Migrants and migration in post-2015 global and national development agendas", the document was crafted by some 41 civil society networks and organizations led by ICMC and the Forum of Catholic-inspired international NGOs over a six-month process that culminated in review and refinement at the Global Forum on Migration and Development held in Sweden this year. Thus far it has been signed by some 270 civil society organizations around the world - half of them migrant-led or diaspora associations, and many of them Catholic. Allow me to invite all of you present to give this document the necessary attention. (Copies at the back of the room and on the ICMC website). May I even go one step further and ask how much it would mean if the present list of 270 would be increased by all bishops Conferences worldwide and by numerous congregations and Church-based migration committees? The Church would not only appear as a strong defender of the proposals but also contribute to give direction in the negotiation of the new MDGs that will be completed by the end of 2015.

4. Towards new relationships: the role of the Church

Migration is amongst the strongest social drivers of this century; it was defined in Caritas in Veritate as "*an epoch*

making phenomenon". Fundamental for the Church is therefore the question how to position: how to 'translate' the Christian message; how to be "permanently in a state of mission" (E.G.23) and face "the challenge of living together, of mingling and encounter, of embracing and supporting one another, of stepping into this flood tide which, while chaotic, can become a genuine experience of fraternity, a caravan of solidarity, a sacred pilgrimage" (E.G. 71)

The bigger challenge here is that we find ourselves at times facing contradictory movements and opposing publics even within Catholic communities: the (often Catholic) migrant in his/her battle against poverty or for inclusion versus the growing attitude (even of Catholic communities at times) which oppose the presence of migrants. A challenge which also shows how much the very same ideal for development is at the basis of different and even contradictory behaviour and how much the human ideal to make the world a better place to live in, is therefore also a ground for division and opposition.

4.1. How then to 'translate' the Christian message? The question continues to find its answer in the very Christian tradition to encounter the other: *"The Christian ideal will always be a summons to overcome suspicion, habitual mistrust, fear of losing our privacy, all the defensive attitudes which today's world impose on us. ... The Gospel tells us constantly to run the risk of a face-to-face encounter with others, with their physical presence which challenges us, with their pain and pleas, with their joy which infects us in our close and continuous interaction"* (E.G. 88) The encounter of the stranger, the welcoming of the stranger and the love of our neighbour are core paths to community. Translated into modern society, it means that there is a need to network beyond the converted and the well-known, to carefully choose, mix and mingle with the many ongoing efforts, to help forge the global discourse and the shaping of future communities. The new world is less served by the traditional vertical structures and needs a more horizontal approach. This shows everywhere now: the power mechanisms are changing hand and global policies are being questioned by the man in the street with or without basis and at viral speed. Arab spring was driven by social media of the small phone in the pocket of so many; media are no longer the only or absolute

information disseminator and are at times seriously questioned by tweets. The change is fast and ongoing.

Ideas - good or bad - have consequences and the rapid communication of ideas have even bigger consequences. While there is no need for a tabula rasa of existing structures, there is urgency to integrate a new mentality. What is needed are dynamic processes of dialogue of interaction. Over this short period of His Pontificate the Holy Father has repeatedly indicated how much the person should again be at the heart of all matters. That is much more our identity and fabric than the speculative discussions on the renewal of the structures. Why not think in terms of establishing a shared agenda and aim at better interaction between the existing structures rather than thinking mainly or even only in terms of structures.

4.2. Guarantee an integral development process through liberating choices.

Development occurs in a context of human relations. Human relations are the power and the drivers behind so many changes; they feed any societal process; they fuel development. Yet, these relations are changing in quality. It is notable how much relations have become ephemeral or temporary, which is of great concern for the quality of the development process. The mix cannot and should not be stopped, but the need for increased Church presence and pastoral care in this process seems essential.

Furthermore, the many divisions and oppositions in the world raise important questions which will not be answered only by economic processes or by political parties but which call for a liberating message of a much higher - even spiritual- level. The changing reference points and drivers in social cohesion, including basic building blocks of community life, are heralds of a new type of community: a community less defined by proximity and stability and much more by opportunity and fluidity. The new forms of proximity are no longer measured in 'walking distances' but in long-distance communications. There is much at stake here, at social, psychological, political and even at spiritual level. The quality of our future communities will largely depend on how much this change through migration and with migrants can be anticipated and guided to guarantee equity and justice;

much less by how much of the change can be countered. It therefore seems important to pick the right battles.

The Church has in this an important role to inspire and animate all peoples to contribute to a sea change in mentality that is needed to allow for further progress, solidarity and renewed community-building. Let me be clear: the Church is not to design the new society: that is not its work, but rather to accompany humanity in making liberating and future-oriented choices in migration and the many other areas. That means that greater efforts need to be made by all of us on the mentality change needed to come to integral human development. Liberating choices are then essentially about preserving human dignity from the alas growing number of violations in so many fields and from all directions.

4.3. Making choices calls for analysis and action.

We've indicated how much customary notions of social cohesion seem in fluctuation; that family unity is less and less regarded as a continuity or security but rather as 'a temporary option', that community-building is becoming much more flexible in developing new bench marks and reference points away from traditions. All this invites to further study the issues of concern. This explicitly calls for action in building relations of new quality with migrants and diaspora, with organizations working at the grassroots level ready to join the many Church actors to discuss a shared agenda: this Pontifical Council, the Catholic universities, the many congregations, the dioceses who have the essential local understanding of the issues - in countries of departure, transit and arrival- Catholic organisations such as Caritas Internationalis and ICMC; the many participants in this congress acting at local, national and international level in an attempt to respond to the pressing and longer term challenges.

Most Church meetings and congresses on migration have systematically mentioned the need for the better communication between the Church of departure and the Church of arrival but to date there is still insufficient clarity on the range of what this communication should include and purposes it should serve. Congresses like this, bringing together Church actors in the field of migration from all over the world, are highly useful in

the process but they gain effectiveness in deciding on the better management and monitoring of action in between the meetings.

Study is needed but it even more importantly needs to be action oriented! Allow me to identify a few subjects:

- Study and action are needed on the loss of family and social cohesion as a cause for migration—i.e., how much migration is an incentive to further migration?
- Study and action are needed on how migration touches and in a growing number of cases dramatically changes relations within the family, including in respect to traditional gender roles.
- Study and action are needed on the questions of personnel and economic sustainability of support offered by a family member living overseas who is considered to be the “money-maker” for the better material being of the others ‘back home’.

(We have seen so many of those money-makers working abroad in unacceptable conditions but doing it for family reasons. When asked if they would do it for themselves they decline, when asked how they see the start of their own family, they refer to their ‘duty’ to those left at home, when asked for their vision on their own future they shrug the shoulders. How long will this last? What does this family responsibility do to their mental health, how deeply does it affect their own human development; what does it to their own concept of family and human relations? One could also wonder how long these appointed ‘slaves or heroes’ of the family will continue to be of support. The material gain obtained and the material opportunities lead migrant workers to prolong their migrant status but over time many also want to reduce their responsibility to his family back home. How much will we then see the further tearing apart of families by migration that pursues material comfort and seeks to escape or avoid the plunge into poverty with one family member or more and increasingly across generations?

- Study and action are needed on what could be called a ‘pandemic of indignity’ and on the growing lack of respect for the value of life in a world that so overtly drives people from their homes and families;

- Study and action are needed on why we accept the unacceptable such as the nearly 20,000 men, women and children drowning in just the Mediterranean over the last ten years;
- Study and action are needed on how we disaggregate some of the barriers to development in building collaborative efforts with migrants;
- Study and much stronger action are needed on the growing number of unjust attitudes that become regular procedures or worse, institutionalized laws;

The study and action list is long and growing. The Scalabrini's, the Jesuits, the Salesians, sisters and fathers so many, have done great work in this field but where is the fuller echo? The echo must be in the action – and it must be a resonating echo in strong and concerted action! Question is how do we organize that echo in action, how and who we bring together to develop responses; how we intend to integrate the answers in social doctrine that helps develop a future reality. Questions and debates should therefore not focus on possible divisions of opinion or structures but on the development of a vision and future community.

4.4. The need to advocate and act prophetically

In collaborating and integrating migrants there is also a need for the Church to be an advocate, to be a voice for the future, a prophetic voice of recognizable vision and accepted wisdom. We all agree that a Church committed to the poor must not fail to make her voice heard. Yet there is more to do than defending the poor and to eliminate poverty; there is a need to offer new perspectives to add to the victim assistance a dimension of global community development and change.

There are so many ways of doing this. Every Conference, congregation and catholic organization has at least a national role in this through which it will become rapidly clear that there is a need to further interact at international level. The International Catholic Migration Commission was created for this purpose and has recently been confirmed (beyond the five year “ad experimentum” period) with public status as a Catholic institution of international character, fostering relations with various entities and international organizations to protect the

catholic principles in migration and policies. I already suggested signing the document that ICMC coordinated including migrants and migration in the post-2015 development agenda; there is of course the ratification and better implementation of the core international human rights and labour standards that apply to all migrants, including the Convention on the Protection of the Rights of All Migrant Workers and Members of their Families and the ILO Domestic Workers Convention.

Let me close this introduction to the debate with the concept that migrants are integral part of development wherever they are but their action is limited and needs far-reaching support to fulfil their role in this change. Challenges bring risks which we have to take in shared effort. When speaking to these contexts IOM Director General William Swing expressed the following line: "Risks to migrants are risks to development". Allow me to add that "Risks to development are risks to our common future".

Thank you

I have been asked to end this introduction to the debate with four questions. I would want to choose these along the four components we have developed:

- How and how much do we translate the centrality of the human person in terms of rights, equity, social justice and integral development? => Where and how do we in our pastoral work and societal contacts promote the migrant as an actor and partner in development?
- What is it that we can do at local, national and international level to lower those barriers that impede development? => How do we promote integral human development and the human dignity of migrants?
- What priority goals in migration would you emphasize for Millennium Development Goals? => How do we work jointly with migrants to translate social cohesion and the concept of a 'civilization of love' in a rapidly changing world?

- How can the Church actively contribute to positioning the migration issue in the political debate? => What practical ways can we add moral value to the political debate?

"Whenever we make the effort to return to the source and to recover the original freshness of the Gospel, new avenues arise, new paths of creativity open up, with different forms of expression, more eloquent signs and words with new meaning for today's world". Evangelii Gaudium (11)



Il Pontificio Consiglio della pastorale per i migranti e gli itineranti ha attivato il suo nuovo website. Visitateci!



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CARE OF MIGRANTS AND ITINERANT PEOPLE**



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Giornata Mondiale del Migrante e del Rifugiato 2012
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Giornata Mondiale si celebrerà domenica 15 gennaio 2012.

Appuntamenti in Calendario

21 novembre, Giornata Mondiale della Pesca (World Fisheries Day), istituita dalle Nazioni Unite e celebrata ogni anno dalle comunità di pescatori di tutto il mondo. Essa vuole sensibilizzare sulla necessità di garantire i mezzi di sussistenza dei pescatori e la sopravvivenza degli stock ittici, mettendo fine al loro eccessivo sfruttamento e depauperamento. [Messaggio del Pontificio Consiglio in: Français, English, Italiano, Español, Português](#)

22-25 novembre, Istanbul: Il riunione del Comité ad hoc d'Experts sur les questions Roms del Consiglio d'Europa.

24-26 novembre, Città del Vaticano: XXVI Conferenza Internazionale del Pontificio Consiglio per gli Operatori Sanitari.

29 novembre, Roma: Assemblea annuale del SECIS (Servizio delle Chiese Europee per gli Studenti Internazionali).

30 novembre - 3 dicembre, Vaticano: III Incontro mondiale di Pastorale per gli Studenti internazionali.

1-2 dicembre, Ginevra: Forum Mondiale su Migrazioni e Sviluppo.

5-7 dicembre, Ginevra: 100ª sessione del Consiglio dell'Organizzazione Internazionale per le Migrazioni - 60° anniversario.

7-8 dicembre, Ginevra: Conferenza Ministeriale dell'Alto Commissariato delle Nazioni Unite per i Rifugiati, celebrazione del 60° anniversario della Convenzione sullo status dei rifugiati e del 50° anniversario della Convenzione sulla riduzione dell'apollidia.

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ROUND TABLE

*The Role of Women Migrants
in Cooperation and Development*

SR. PATRICIA EBEGBULEM, SSL
COORDINATOR OF THE AFRICAN NETWORK AGAINST
HUMAN TRAFFICKING NIGERIA

“The reality of Migration, given its new dimensions in our age of globalization needs to be approached and managed in a new, equitable and effective manner, more than anything, this calls for international cooperation and a spirit of profound solidarity and compassion.”
(Message of His Holiness, Pope Francis, for the World Day of Migrants and Refugees 2014)

Introduction

According to International Organization for Migration (IOM) (www.iom.int/cms/wmr2013) *migration and development are highly interdependent processes*. Migration is often motivated by the effort to avail oneself of basic human rights such as right to life and a worthy standard of living. That is why you find people migrating from where they feel their lives would be in danger to a perceived better environment.

From earliest times in history, man has been involved in migration. The movement of populations in modern times has continued under the form of both voluntary migration within one's region, country, or beyond an involuntary migration. Migration depends on a number of factors such as historical setting, circumstance and perspective. Migration may be regular (conforming to legal requirements) or irregular. The migrant may have varying degrees of choice over whether or not they move – the decision may be somewhere between “forced” and “voluntary”. Migration, both international and internal, can bring gains and losses.

Advantages of migration

- ✓ It can mean the difference between oppression, suffering or poverty on the one hand, and freedom and wealth on the other.

- ✓ Wealthy migrants can also help their home country in different ways.
- ✓ The money sent back home by migrant workers (remittance) is said to surpass foreign aid. This money is a welcome contribution to the home economy. However, the gain in migration is not only money. In the words of Pope Francis, “Development cannot be reduced to economic growth alone” (World Day of Migrants and Refugees 2014). We also look at values gained on both sides – receiving countries as well as countries of origin and in some cases communities of transit as well:
- ❖ Receiving countries gain interaction with different cultures which can be enriching. Africa, for instance cherishes the following values.
- ✓ Human approach to life.
- ✓ Respect for the elderly.
- ✓ Family ties.
- ✓ Christian principles.

Disadvantages (Negative impact on Migrants)

- Their human rights may not be adequately protected –(human rights violation).
- They may not be able to participate in politics.
- They often encounter mistrust, rejection, exclusion, tragedies and disasters which offend their human dignity.
- Access to economic and social rights as well as benefits of education and health systems may be denied by host countries.
- Abuse on the job-migrants are vulnerable to abuse and exploitation and end up doing the 3D jobs (dirty dangerous and degrading) that the nationals are unwilling to accept.
- Xenophobia and racism.
- Blamed first for increase in crime rate in the host country.
- Easy prey for organ harvesters, flesh traders, drug lords and traffickers.

In a bid to attain migrations gains as God-given rights, migrants, especially women are exposed to lots of dangers.

According to IOM, *International migration in the development context relates both to people who have chosen to move of their own accord, and forced migrants who can ultimately end up contributing to both their country of resettlement and possibly their country of origin if it is ever safe to return* (www.iom.int/cms/wmr2013).

Furthermore, as explained by IOM in the issue of migration and development (www.iom.int/cms/wmr2013):

Development, meanwhile, is a dynamic process implying growth, advancement, empowerment and progress, with the goal of increasing human capabilities, enlarging the scope of human choices, and creating a safe and secure environment where citizens can live with dignity and equality. In the development process, it is important that people's productivity, creativity and choices are broadened, and that opportunities are created. Maximizing the positive relationship between migration and development has long been a focus of IOM's work.

Many agencies and Non-Governmental Organizations (NGOs) have also adopted such approach in their work with migrants especially women.

This topic recognizes the overriding role of women in local development, poverty reduction and peace keeping in many countries, especially of Africa, and reflects the importance of women in migration flows. This trend is visible in Italy, where migrant women are almost 50 per cent of all foreign citizens residing in the country. This paper will therefore focus mainly on women migrants who are away from their countries of origin either willingly or unwillingly. Women migrants who are victims of human trafficking take precedence.

Women and Migration

Migration until the mid-1980s (IOM) was regarded as a male occurrence as a major misconception has been that men migrate and women do not. However, migration is not gender neutral. It affects both men and women, and, it can affect them in different ways, since male and female roles are to a large extent different. Migration is gender related because it impacts differently on men and women and on different groups of men and women in their

process of movement. Today women account for almost half of migrant population globally (IOM).

The feminization of migration is not a recent phenomenon, but has been presenting new and challenging features. Historically, women always migrated for marriage or family reunification. However, over the last few decades, we have witnessed an increase in women who migrate for different purposes. In fact, "women are on the move in all parts of the world, drawn by the opportunities and forces of globalization" (UNFPA 2006 :22)

Today, women migrants are recognized not only as dependents, or part of the family reunification process, or as forced migrants in displacement situations, but as independent agents and family supporters or strategist (IOM). There is connection between gender and migration; Migration influences gender relations, either entrenching inequalities and traditional roles, or challenging and changing them. On the other hand, gender influences who migrates and why, and how the decision is made how migration impacts on migrants themselves, on sending areas, and on receiving areas (Jolly and Reeves 2005:9).

Furthermore, women, men, boys and girls all have different migratory experiences, needs, priorities and roles. A gender perspective calls attention to these differences, and seeks to ensure that the migratory needs and capacities of women and girls are taken into account as much as those of men and boys. Individuals may migrate out of desire for a better life, or to escape poverty, political persecution, or social or family pressures. There are often a combination of factors, which may play out differently for women and men (IOM, Rodriguesnd).

1. Women and men migrate for different reasons.
2. They use different channels.
3. They have different experiences.
4. The social context within which migration takes place is strongly influenced by gender and family relations.
5. This in turn strongly influences migration behaviour, and affects the experiences men and women undergo.
6. Migrants can be exposed to dual vulnerability as migrants and because of their gender.

7. At the same time, women migrants, especially if they are irregular migrants, can face stigma and discrimination at every stage of the migration cycle.
8. Migration can provide a vital source of income for migrant women and their families, and earn them greater autonomy, self-confidence and social status.

The Goal of Development

Within the context of development, the focus is personal development and communal development which can mainly be achieved through cooperation. In the area of personal development more attention is paid to the area of human dignity, working to promote and sustain human dignity. Those working with migrants or victims of human trafficking should promote developmental programs for the purpose of empowering migrants; harnessing their potential and thereby enabling them to contribute to sustainable development and poverty alleviation.

Role of Other Agents in Aiding Development

Individual initiative alone cannot take these poor migrant women far. They need to be assisted. Institutions are to be measured by their ability to enhance the dignity and quality of life of the human persons especially women (CCC art.7 #1803). So States and Churches should put in place structures for cooperation e.g. cooperative & participative structures, micro credit schemes etc. The following are ways to assist women migrants to achieve personal and communal development.

Assisting women migrants interested in using their remittances to establish small or medium enterprises in their countries of origin through joint ventures with foreign partners and host communities. The IOM programme "Migrant Women for Development in Africa" (WMIDA) is already doing this and some Nigerian women are beneficiaries.

Build the capacity of these migrant women by equipping them with professional training on business development, management and access to credit and micro-credit schemes.

Best Practice in Development and Cooperation

In order to achieve the desired results in development and cooperation, the following measures derived from the Strength – based approach of the Federation of Shelters in the Netherlands in working with migrants is highly recommended:

- ❖ While these migrants are in Diaspora, encourage them to invest in their countries of origin so that when they are deported or choose to return voluntarily, there is provision for safe and independent existence for themselves and their children.
- ❖ Assist them to transfer skills and knowledge they have acquired abroad to their countries of origin in line with their reintegration and rehabilitation programs. This will help in their personal growth. Research has shown that this practice has helped the economy of some countries such as the Western Balkan state. This became evident when some selected Balkans living in Europe were helped to return to their countries of origin for a determined period of time to share their skills and expertise, and to contribute to the development of their country of origin.
- ❖ Facilitate remittances as the private financial transfers of migrants can have great development impact on their communities and countries of origin. This will in turn reinforce their self-confidence and contribute to recovery and improvement of quality of life.
- ❖ Agents such as the government and religious groups should provide facilities so that they can access resources in the community that will assist the growth and development of the individual and enable her create a vision for the future. The government in particular should make provision for finance and social security, social network/social support to enable these migrants focus on growth and accomplishments.

Enabling Projects

International Organization for Migrants (IOM) is to be commended in this regard for her approach in addressing the plight of these women migrants and putting in place measures to improve their lot. They do this by:

- *Providing return-friendly environments for displaced persons, to create employment through income-generating activities and to harness the resources of the Diaspora for socio-economic development.*
- *Recognizing that nearly half of the world's migrants are now women, and so take into account the opportunities and challenges that this presents for migration and development activities, and presents a gender-specific focus for all remittance projects.*

The Joint Migration and Development Initiative (JMDI) of the European Commission supports civil society organizations and local authorities in countries of origin, transit and destination in linking migration and development. In so doing, the JMDI:

- 1) sets up and reinforces networks of actors working on migration and development;
- 2) Identifies good practices in this field and shares information on what actually works at the local and international level. An example of one of these best practices that has worked in some countries is the **Remittances to Benin**. It has been discovered that many migrants contribute considerably to the economy of their countries of origin through remittances. Migrant remittances, for example, represent an important source of income for Benin.
- 3) Feeds into the policy-making process on migration and development.

Engaging Migrant Women for Development in Africa

IOM has played a key role in this regard. This is evidenced in the statement by Peter Schatzer, Chief of Mission, IOM - "We always believed that migration can be a positive drive for development and migrant women can become key agents in this process. We therefore call on governments and other agencies to assist them achieve this goal by:

- Empowering the women in Diaspora and promoting their role in the socio-economic development of their countries of origin.
- Mobilizing the professional, social and financial resources of women migrants who are interested in promoting

development projects in their countries of origin, particularly through entrepreneurial activities that generate jobs, with the support, partnership and co-funding of their hosting communities or the government of their countries.

- Enhancing the value of migrant women's remittances by working with financial and banking institutions in the Diaspora and countries of origin, so as to reduce money transfer fees, create new financial products, and promote the use of savings for productive investments and social initiatives.

In conclusion overlooking the role of women is a constraint to development because it limits the ability of women to develop and exercise their full capabilities, for their own benefit and for that of society as a whole. Often, but not always, women are at a disadvantage, due to the fact that most societies are dominated by men and based upon a patriarchal structure. Because of these existing disadvantages, it is not sufficient to provide equal (or the same) access to services for men and women. The nature of gender definitions (what it means to be male or female) and patterns of inequality vary among cultures and change over time (OECD-DAC, 1999). Hence, the decision of the Pontifical Council for the Pastoral Care of Migrants and Itinerant People to address the role of women migrants in development and cooperation is highly commendable.

Questions/ Points for Discussion

1. What strategies can we adopt in our local setting to maximize the benefits due to migrant women?
2. Assigning Responsibilities to Various Stakeholders involved in managing women in migration:
 - a) What can I do personally to make a difference in assisting women migrants?
 - b) In my line of work, how can I help in reducing the negative incidences of migration as it affects women?
 - c) Who can I partner with and how can the partnership reduce negative incidences of migration in my community/ society?

- d) What resources do I need in my fight against the negative aspects of migration like human trafficking?
- e) What caution do I need to take in my bid to reduce human trafficking as a negative aspect of migration?
- f) What are the emergency measures and tools I will need to perform my task against human trafficking?

3. The need for stakeholder analysis in women and migration

- a) We need to properly identify individuals or groups that are likely to affect or be affected by women and migration.
- b) We need to sort them out according to their impact on the action and the impact the action will have on all involved.
- c) We need to use the information to assess how the interests of those stakeholders should be addressed in planning, policy formation, program, or other action.

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DR. MARTINA LIEBSCH
ADVOCACY AND POLICY DIRECTOR OF CARITAS
INTERNATIONALIS HOLY SEE

This duty concerns first and foremost the wealthier nations. Their obligations stem from the human and supernatural brotherhood of man, and present a three-fold obligation: 1) mutual solidarity—the aid that the richer nations must give to developing nations; 2) social justice—the rectification of trade relations between strong and weak nations; 3) universal charity—the effort to build a more humane world community, where all can give and receive, and where the progress of some is not bought at the expense of others.
POPULORUM PROGRESSIO (Nr.44)

Migrant women's contribution to Development

I Introduction

That women are contributing to development or even more, that women are the group that should be supported, when it comes to development, is often mentioned in public discourse. Those who work with migrants or accompany their networks would also underline that the contribution of migrant¹ women to development has to be taken into account.

However, when searching for articles featuring the connection between migrant women and development very little is to be found. Even if there is a global discourse about migration and development, the visible expression of which is the yearly Global Forum on Migration and Development where the contribution of migrants in general to development is acknowledged, migrants and migration are still seen as problematic. The broad opening to seeing migrants as contributors to development is slow, hampered by racism or recent flows of refugees (often no distinction is made between labour migrants and those fleeing conflicts), who see people on the move as a threat to their own security and welfare. To look more closely at the specific contribution of female

¹ Unless otherwise specified, if I speak about migrant women, I speak about female migrant workers.

migrants to development is still a relatively unexplored area². As migrant women globally constitute half of the migratory flows it would be pertinent to explore their specific contribution to development.

II Female migrants – between victims and potential heroines of development

The term feminization has been used quite often in the recent past to indicate the prevalence or at least strong female presence in a phenomenon. We know the term “Feminisation of Poverty” for example, which indicates the high proportion of women affected by poverty. Just as a way of an example “... women make up 80% of the world’s agricultural labour force, they own less than 1% of land and account for less than 1% of credit offered to farmers globally.”³

“Feminisation of Migration” indicates a relatively new phenomenon, whereby we see more women migrating, and migrating independently from their husbands, partners or family. In fact sometimes they are the ones who support their family from abroad. Some question whether the phenomenon is really new, and indicate that the coining of the expression rather reflects a growing interest in human mobility as such and where migrant women “appear as transnational actors contributing to the global flows of money and knowledge”.⁴ I would maintain that the fact that women migrate independently and thus transfer know-how and money by themselves is a new phenomenon. Unfortunately there are no figures available on how many women migrate independently from family, partners and husbands.

² It should however be noted that the recent Civil Society Days of the Global Forum on Migration and Development has produced, a so called Stockholm agenda, where it is asked to include migration into the Post-2015 agenda. This includes emphasizing on migrant women under the current goal 3 as well as asking for the inclusion of migrants and diaspora organisations as partners for development.

³ FAO; The Special Rapporteur presented a report on Gender and the right to food to the Human Rights Council in March 2013.

⁴ Dannecker, Sieveking, Gender, Migration and Development: An analysis of the current discussion on female migrants as development agents, Working papers, Centre on Migration, Citizenship and Development, 2009, p. 7.
http://www.uni-bielefeld.de/tdrc/ag_comcad/downloads/Workingpaper_69_dannecker+sieveking.pdf

There are 232 Million Migrants⁵ worldwide, 48% of them are women⁶. "In 2013, women constituted more than half of all migrants in 101 countries or areas. Estonia, Latvia and Poland were among the countries with the highest shares. In 11 countries, all in Asia, women accounted for less than one in three international migrants. Bangladesh, Oman and Qatar were among the countries with the lowest proportions of women in their migrant stock in 2013."⁷

In spite of the proclaimed equal opportunities and treatment between men and women e.g. in the labour market, the reality is different⁸. This applies even more so to migrant women, which we often find in underpaid, undervalued and badly regulated work. One of those sectors is domestic work. It is highly feminised, in many parts of the world by female migrants.

Out of the estimated 52,6 million domestic workers worldwide, 83% are women⁹ and many are migrant women. Again there are no consolidated figures on how many of the domestic workers are migrant workers. Additionally to the general low value and regulation of the sector, "the precarious legal status of migrant domestic workers and their lack of knowledge of the local language and laws, make them especially vulnerable to abusive practices, such as physical and sexual violence, psychological abuse, non-payment of wages, debt bondage and abusive living and working conditions"¹⁰.

Another area with which migrant women are sadly connected is trafficking in human beings. Women account for approximately 60% of all victims of trafficking. About 70% of all detected cases

⁵ Indicating a person that lives longer than a year outside its country.

⁶ <http://esa.un.org/unmigration/wallchart2013.htm>

⁷ *ibidem*

⁸ Promoting integration for migrant domestic workers in Europe: A synthesis of Belgium, France, Italy and Spain http://www.ilo.org/wcmsp5/groups/public/---ed_protect/---protrav/---migrant/documents/publication/wcms_222301.pdf, p.12

⁹ ILO, Domestic Workers across the world, 2013, Executive summary http://www.ilo.org/wcmsp5/groups/public/---ed_protect/---protrav/---travail/documents/publication/wcms_200962.pdf

¹⁰ http://ilo.org/global/about-the-ilo/newsroom/news/WCMS_200937/lang--en/index.htm

between 2007 - 2010 were trafficked across borders, both within their region or across regions.¹¹

Even if “the public debate about the increase in international migration in general and the growing political interest in the connection between international migration and development in particular have led to the realisation that also female migrants are or can be important development agents” says the already quoted document by the Centre on Migration, Citizenship and Development of the University of Bielefeld / Germany. However the debate does not have a direct impact, as it does not translate into policies. And “the main drawback” says the paper “is that female migrants are nearly exclusively regarded as the new target group to initiate development processes in the sending countries, but without being considered as real agents of change.” Their stereotyped image ranges “from....a vulnerable group among the growing streams for poor migrants from the global e South, to heroines accountable for development processes in their countries of origin”.¹²

Both extreme images do not reflect a much more diverse reality and are projected images and not how women see and act themselves.

We are rightly warned not to overstretch, neither one nor the other extreme, but look at the persons, their stories and the context they come from.

Anna is a Nigerian woman whom I met on the beach a couple of years ago selling clothes. She was a good saleswomen, convincing and smiling. She told me that she had studied agronomy in Nigeria, but left her home country because of lack of opportunities. She took the seller job to pay for the University studies of her two children, she told me. That is all I know about her. In spite of the hard job, she seemed to be knowledgeable and have an incredible amount of energy, which I will not forget.

¹¹ UNODC, Global Report on Trafficking in persons http://www.unodc.org/documents/data-and-analysis/glotip/Trafficking_in_Persons_2012_web.pdf

¹² Dannecker, Sieveking, Gender, Migration and Development: An analysis of the current discussion on female migrants as development agents, Working papers, Centre on Migration, Citizenship and Development, 2009, p. 7.
http://www.uni-bielefeld.de/tidrc/ag_comcad/downloads/Workingpaper_69_dannecker+sieveking.pdf

Did she, does she contribute to development? What kind of development? For whom and at what price?

III What is development?

Development is a term which has very often economic connotations. Fortunately today there are broader concepts on how to measure development that take into account the personal perceptions of people and not only economic indicators, such as the Happiness index. For people of faith and belonging to the Catholic Church, any development definition has to put people at the centre and thus we favour the notion of integral human development, which is an “integral approach that takes into consideration the wellbeing of the person and of all people in their different dimensions: economic, social, political, cultural, ecological and spiritual – in order to achieve a just society.”¹³

On the webpage of Catholic Relief Services the Integral Human Development: concept is described as follows: “The IHD concept envisions a world where all people are able to live to their full potential, meeting their basic physical needs sustainably, while living with dignity in a just and peaceful society. It is based on “right relationships”. Three key elements of IHD include:

- *Holistic*: Integral Human Development promotes the good of every person and the whole person; it is economic, social, political, cultural, ecological and spiritual. It also promotes the integrity of creation.
- *Solidarity*: Integral Human Development promotes the rights and responsibilities of each person and of every person to one another.
- *Justice and Peace*: Integral Human Development promotes a just and peaceful society that respects the dignity of every person.”¹⁴

This definition implies amongst others that the person themselves is an actor of their own development, in our specific case, women themselves and, as said before, rather seeing women as target

¹³ Caritas Internationalis Statement for the Global Forum on Migration and Development in Greece, 2009.

¹⁴ <http://www.crsprogramquality.org/storage/pubs/general/IHD%20Brochure.pdf>, p. 4.

of development programmes which they have to follow as actors. It is important to clarify that I'm not against development programmes but they need to provide the space for women to act themselves.

How did Anna do with development if we look at integral human development?

She certainly did well with regards to her responsibilities and the promotion of well-being of her children! From her point of view as her idea is that children would have a better future and would be well off, no matter if in Italy or in Nigeria. This would probably be her idea about development. However with regards to her own potential, the "project" is a failure, as well as with her responsibilities towards her home country. She pays a high price for herself and her country pays it too! And who protects her rights?

True development is about responsibilities and rights. It is about living its own potential and having opportunities and not only about economic gains!

IV But where would we find female migrants' contribution to development?

When the question about migrants contributing to development is touched, often the first thing people think of are the remittances migrants send back home. The amount of remittances are estimated to amount to US \$ 534 billion in 2012 and this is higher than in 2011, (in spite of the economic crisis). In some countries remittances are a key factor in the economy. If remittances diminish it leads to even more migration.¹⁵

As with many migrants, female migrants also send remittances to support their families. And according to some reports¹⁶ female migrants remit higher, in spite of their often lower salaries, and remit more regularly and direct the money to the wellbeing of

¹⁵ The female face of migration, Caritas Internationalis, p. 17.

¹⁶ Final report of the Global Commission on International Migration (2005).

families and children.¹⁷ This comes at the price of their own development, e.g. further education or acquisition of new skills.

However, it seems that “most of the studies on remittances so far do not distinguish between remittances transferred by male or female migrants. Not enough empirical research has been conducted which would allow for a systematic analysis of female migrants’ remittances and their development “impact”.”¹⁹

Remittances are not only the transfer of money, but also the remittance of “ideas, attitudes, skills and knowledge”²⁰, so called social remittances. “The women provide a new definition of what it means to be female. Experience shows that returnees promote greater female participation, and attitudes, opinions and knowledge acquired abroad lead to enhanced family health ...Social remittances contribute for women migrants groups advocating for women’s rights....”²¹

An emerging feature is female migrant entrepreneurship. In a report recently presented in Italy (not to go too far) “Rapporto Immigrazione e Imprenditoria 2014” states that the inclusion of female entrepreneurship was a significant increase of migrant entrepreneurship. An increase of 5,4% of enterprise led by migrant women has been noted and at the end of 2013 they made up a quarter of enterprises led by migrants. According to this report generally speaking in the EU migrant enterprises, account for 1/15th of all enterprises. In the majority of cases the entrepreneurs come from outside the EU and a quarter of them are based in Germany, followed by Spain and by Italy.²²

¹⁷ The female face of migration, Caritas Internationalis, p. 16 www.caritas.org

¹⁸ UNFPA, <http://www.unfpa.org/pds/migration.html>, Migration: A World on the Move linking Population, Poverty and Development. This source is used as evidence. However, Caritas Internationalis does not necessarily share all policies of UNFPA.

¹⁹ Dannecker, Sieveking, Gender, Migration and Development: An analysis of the current discussion on female migrants as development agents, Working papers, Centre on Migration, Citizenship and Development, 2009, p. 8.
[Http://www.uni-bielefeld.de/tdrc/ag_comcad/downloads/Workingpaper_69_dannecker+sieveking.pdf](http://www.uni-bielefeld.de/tdrc/ag_comcad/downloads/Workingpaper_69_dannecker+sieveking.pdf)

²⁰ The female face of migration, Caritas Internationalis, p. 17, www.caritas.org

²¹ Ibidem

²² Rapporto Immigrazione e Imprenditoria 2014, Edizioni IDOS, Rome, July 2014.

Female migrants create networks, often between the countries of destination, the so called diaspora²³ and origin. A recent example, fruit of dialogues at the Global Forum on Migration and Development in Stockholm 2014 is the revival of the International Network of Women of Africa and the Diaspora (RIFAD). In fact in a workshop at this Forum on "Facilitating migrant and diaspora organisations as transnational social investors and policy advocates for access to services and public policy changes" one of the recommendations for change was the "Commitment to support efforts to increase the work skills, capacity, job opportunities and creation of networks of migrant women while ensuring that they can access work at every level."²⁴

African women present at this Forum and coming both from country of origin and destination felt the need to connect and make women's contribution in this area more visible. They want to create an international space of exchange and of cooperation among associations for women in Africa and their diaspora, to promote the effective autonomy of women, eg. their entrepreneurship; bring the voices of women to peace building processes; work on health and environment and the mobilisation of women so that their concerns are taken into account in the Post-2015 agenda.²⁵ For this purpose they called for a self organised Conference in autumn this year and we hope we will hear from their results.

The true heroes, although we should avoid calling them this, for female migrants' contribution to development in the past in my opinion where the many women, migrants and not, who joined forces to change the situation of migrant domestic workers. The evidence for abuses, neglect and violations was strong and also comprehensible. In a massive effort of different net-

²³ A working definition proposed by IOM and the Migration Policy Institute reads as follows: "Emigrants and their descendants, who live outside the country of their birth or ancestry, either on a temporary or permanent basis, yet still maintain affective and material ties to their countries of origin." <https://www.iom.int/files/live/sites/iom/files/What-We-Do/idm/workshops/IDM-2013-Diaspora-Ministerial-Conference/Background-Paper-2013-Diaspora-Ministerial-Conference-EN.pdf>

²⁴ <http://gfmdcivilsociety.org/results-gfmd-2014/> 3B Social Investments

²⁵ Comment garantir aux femmes le respect de leur droits, l'accès au développement durable, aux opportunités économiques et sociales dans l'agenda Post-2015, Conférence Internationale 2015, agenda.

works, which worked, sometimes coordinated and sometimes not, the ILO Convention Nr. 189 and its recommendation, Decent work for domestic workers, were adopted at the ILO International Labour Conference, which has special provisions for migrant domestic workers. This alone was a sign to acknowledge the difficult and often exploitative conditions migrant women had to face. Moreover it was a movement which included domestic workers themselves and civil society organisations engaged in upholding migrants rights or engaged in development. Unforgettable is the joy and “celebrations” of many different women immediately after the ILO International Labour Conference in 2011. And this movement continues now in the effort to implement the convention into national law.

In terms of Integral Human Development the movement contributed to personal development, the living of one’s full potential by female migrants working in this sector. It was holistic as it touched many dimensions of the person: the economical, social and political level at least. The cooperation with CS organisations which were promoting the issue, but where not domestic workers organisations themselves there was an element of solidarity. Finally the issue of justice for them and their dignity first and foremost was upheld.

What do we learn from all these experiences and reflections. The following list is based on those experiences and examples from Caritas on the ground, but most likely by no means exhaustive:

- 1) We still need to better understand female migration and specifically the impact on communities and families of women migrating alone, e.g. data on how many women migrate alone.
- 2) We have still a way to go to better understand the impact migrant women have on development. We need more studies and data.
- 3) The personal costs (fees, but also renouncing their own personal and educational development) should be reduced, so that the wellbeing of their families is not at the cost of their own well-being. The fees to remit money should be

reduced. Women in low skill or unregulated sectors should have affordable access to education and training

- 4) As the domestic workers movement shows, migrant women need the space to empower (e.g. through networks) and articulate themselves, including the cooperation with other Civil Society Organisations who may have resources to support them. Female migrant women should rather not be only the target, but the protagonists of development programmes, where possibly participatory elements are missing.
- 5) The protection of migrant women's rights, their safety and security should be secured. "In particular, governments should take steps to identify means to protect migrant (...) women from labour abuses..." and exploitative conditions.²⁶

²⁶ Martin, Susan: Women, Migration and Development, Institute for the Study of International Migration, Walsh School for Foreign Service, Georgetown University, June 2007.

HNA. ROSITA MILESI, MSCS¹
ROBERTO MARINUCCI²

Migran las mujeres en el mundo contemporáneo: vendidas como esclavas o huyendo de desastres naturales o de violencia; en busca de renta para el sustento de sus familiares o la búsqueda de mayor autonomía. Migran las mujeres en travesías en que los sueños y las pesadillas se entrelazan, en que la voluntad de salir se une con el deseo de retorno. La migración, así, se convierte, no raramente, una experiencia de fragmentación, donde no siempre el corazón acompaña el camino de los pies. Involucradas en el ámbito productivo, del trabajo externo, ellas raramente abandonan la responsabilidad por el ámbito reproductivo, igual si, en muchos casos, de forma transnacional, mediante el envío de remesas. Ellas asumen, en cuerpo y alma, el compromiso por el bienestar – leyéndose desarrollo humano - no apenas de sus familiares, pero también de aquellos a quienes cuidan, sobre todo cuando involucradas en el ámbito productivo en trabajos de cuidado doméstico, de enfermeras o de cuidadoras de niños. ¿Pero quién cuida del bienestar de esas mujeres migrantes y refugiadas? ¿Cuál es el precio que ellas pagan para cuidar de los otros? En otros términos, la pregunta no es apenas si la mujer migrante contribuye para el desarrollo, pero también si el proceso contemporáneo de desarrollo contribuye para el bienestar - o desarrollo humano – de la mujer migrante y refugiada.

Para ahondar esta cuestión dividimos este trabajo en tres partes: en la primera buscamos profundizar la noción contemporánea de feminización de las migraciones, buscando analizar las diferentes acepciones de esa expresión; en la segunda será tratado, de forma sucinta, el concepto de “desarrollo”; finalmente, la última parte tratará el nexo entre migración y desarrollo humano a partir de tres ejes: el espacio productivo, el espacio reproductivo y el

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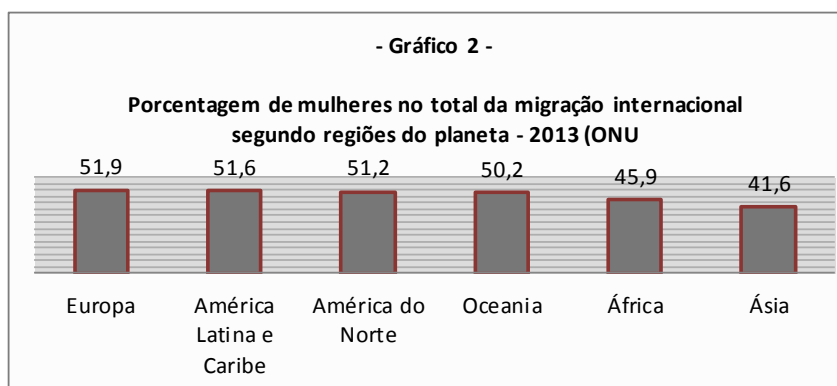
² Mestre en Misiologia, consultor del Instituto Migraciones y Derechos Humanos, Director de la Revista REMHU.

espacio público. Nuestra visión de fondo es que la mujer migrante y refugiada, en general, contribuye mucho para el desarrollo humano de las personas a su alrededor, pero ni siempre eso viene acompañado de un proceso de empoderamiento o desarrollo humano de la propia mujer.

1. Feminización de las Migraciones

La literatura específica sobre migraciones internacionales, en los últimos años, ha destacado el crecimiento de la migración femenina. Con la expresión “feminización de las migraciones”, en general, se identifican tres fenómenos: el aumento cuantitativo de las mujeres migrantes, el cambio de perfil y la mayor visibilidad del universo femenino en el ámbito migratorio.

Con respecto a la primera cuestión, los últimos datos de la ONU, referentes a 2013, revelan que las mujeres representan 48% del total de migrantes internacionales (ver gráfico 1). El porcentaje, en la realidad, disminuyó un poco en relación a los años anteriores, pero deben ser llevadas en cuenta importantes diversidades regionales. Así, por ejemplo, en Europa, América Latina y Caribe, América del Norte y Oceanía, las mujeres representan más de la mitad de los migrantes internacionales, mientras el número es inferior en África y, sobre todo, en Asia (ver gráfico 2). Hay varios factores que pueden explicar eso. En relación a Asia, la región más poblada del mundo, el bajo porcentaje de mujeres migrantes es debido, principalmente, al intenso flujo de hombres migrantes para la región del Golfo Pérsico (en Asia occidental, el porcentaje total de mujeres migrantes en relación al total es apenas de 34,3%). Además, existen estructuras y jerarquías patriarcales que tanto en países de Asia como de África dificultan la migración femenina (PARELLA RUBIO, 2003).



En términos generales, diferentes variables pueden interferir en esos flujos migratorios femeninos: las demandas del mercado de trabajo, las leyes inmigratorias, la formación de redes migratorias, las migraciones forzadas e, incluso, las estructuras de género y características culturales tanto en los países de llegada como en aquellos de salida. De forma más concreta, la reunificación familiar, la creciente demanda del mercado de trabajo doméstico, además de la búsqueda por emancipación de estructuras patriarcales puede representar variables importantes en la configuración de los flujos femeninos.

Esas ponderaciones nos llevan al segundo sentido de la expresión feminización de las migraciones: el cambio de perfil de la mujer migrante. Si en el pasado, lo más frecuente era que las madres, hijas o hermanas buscaban acompañar o reunirse con

los hombres que viajaban para el exterior y allá permanecían, hoy crece cada vez más el número de mujeres con un proyecto migratorio individual, propio, autónomo, que se desplazan por razones de trabajo, no raramente como principales proveedoras de hogar. Esa nueva tipología de migración femenina, a veces, es consecuencia de la emancipación alcanzada por las mujeres en las últimas décadas; ya en otros casos, el desplazamiento geográfico mira (objetiva), justamente, esa emancipación. La migración, por tanto, puede ser señal o instrumento de empoderamiento por parte de la mujer. Pero ni siempre esto es verdadero. Con frecuencia, las mujeres, aunque migren solas, cargan un proyecto migratorio familiar: ellas deben sustentar los familiares con sus remesas. La incorporación en el espacio productivo, por tanto, no elimina la responsabilidad en relación a aquel reproductivo. Esa responsabilidad las pone en una situación de mayor vulnerabilidad y, no raramente, las obliga a aceptar duras condiciones de trabajo y tolerar violaciones siniestras (hediondas) de los propios derechos, para garantizar las remesas. En resumen, no hay duda de que cambió el perfil de la mujer migrante, aunque ese cambio ni siempre represente una mejoría en términos de autonomía y respecto a los derechos fundamentales.

Finalmente, es importante enfatizar que la feminización de las migraciones es producto también de una mayor visibilidad de la mujer en el contexto contemporáneo, motivada, sobre todo, por la introducción del enfoque de género en las investigaciones académicas y en la comprensión etiológica de los desplazamientos poblacionales. De hecho, hasta el fin de los años setenta, las principales teorías migratorias – estructuralistas y neoclásicas – tenían su foco central en el trabajador hombre o en los factores estructurales mientras determinantes de los flujos, descuidando la especificidad de la presencia femenina en las dinámicas migratorias. En los últimos años, no obstante, como consecuencia de los aportes de los movimientos de promoción de la igualdad de género, de los cambios del mercado de trabajo y del aumento cuantitativo de la migración femenina, fueron introducidos en las investigaciones académicas criterios analíticos *gender sensitive* (GRIECO & BOYD, 2003) lo que permitió reconocer la presencia y el protagonismo de la mujer migrante, así como su peculiaridad

en la estructuración de las dinámicas migratorias de los flujos contemporáneos.

De forma específica, la mujer migrante empieza a ser comprendida no apenas en su papel en el ámbito reproductivo, pero también en aquel productivo. Principalmente en los países en desarrollo, la mujer continua asumiendo su papel de madre, hija o hermana y, al mismo tiempo, el de “trabajadora formal”, buscando trabajo/empleo para garantizar el sustento de la familia. Los criterios analíticos de las “redes migratorias” y del “grupo doméstico” (PARELLA RUBIO, 2003) son agregadas a los tradicionales criterios específicamente económicos a fin de interpretar y analizar las dinámicas migratorias, desvelando así la peculiaridad de la migración femenina en relación al trabajo y a la familia.³ Resumiendo, en esta tercera acepción de la “feminización de las migraciones” lo que cambió radicalmente desde las últimas décadas del siglo pasado es la manera de analizar la realidad migratoria, ahora profundamente condicionada por la óptica de género.

Finalmente, es importante enfatizar que la categoría de “género” debe ser relacionada con otras categorías analíticas, como la etnia, la clase social, la condición migratoria y la religión. En muchos países, la situación migratoria irregular, las diferencias étnicas, culturales y religiosas representan factores de discriminación que interfieren profundamente en la jornada migratoria y en la contribución que la mujer puede aportar en el proceso de desarrollo.

2. Sobre desarrollo

Antes de entrar en el tema específico de la relación entre mujeres migrantes y desarrollo, consideramos importante una breve reflexión sobre la noción de “desarrollo”, principalmente por la polisemia del término – se habla, por ejemplo, en desarrollo económico, tecnológico, social, humano, sostenible, etc.

³ Cabe resaltar, en este sentido, una reciente investigación de ACNUR sobre mujeres sirias refugiadas que luchan para la sobrevivencia propia y de los propios hijos, evidenciando las dificultades que ellas enfrentan para cuidar de los familiares y, al mismo tiempo, garantizar el sustento económico (ACNUR, 2014).

En la actualidad, en una época de hegemonía neoliberal, el desarrollo se convirtió frecuentemente sinónimo de crecimiento económico. En esta perspectiva el debate sobre la relación entre desarrollo y migraciones vierte sobre las potencialidades que la movilidad humana – en el caso, femenina – posee para fortalecer el modelo económico neoliberal y promover el aumento de los PIBs de los diferentes países.

No obstante, en una perspectiva más humanista, hay segmentos sociales que defienden, una comprensión del desarrollo en la óptica de la promoción de la dignidad y de la cualidad de vida de todos los seres humanos. Sin cuestionar la hegemonía de la globalización neoliberal y su proyecto, estos segmentos sociales entienden que las migraciones pueden amenizar las consecuencias negativas del modelo económico vigente, contribuyendo, de esta forma, a la realización de los Objetivos de Desarrollo del Milenio de la Organización Mundial de las Naciones Unidas (ONU).

Finalmente, a partir de un enfoque más estructural, hay quien cuestiona la capacidad del capitalismo de garantizar un auténtico desarrollo sostenible y una reducción de la desigualdad social. En esta visión, el foco del debate está en la denuncia de las situaciones inhumanas y en la necesidad de encontrar alternativas viables de desarrollo. Las migraciones, así, tendrían la capacidad de denunciar las asimetrías de la sociedad internacional y, al mismo tiempo, apuntar o desvelar caminos, locales y globales, de progreso humano, con vistas a la elaboración de un modelo de desarrollo más justo, participativo e inclusivo. En este caso el desarrollo no es entendido apenas como crecimiento económico, pero, de forma más amplia, como proceso de humanización, que tiende a la plenitud del ser humano en su totalidad, cuerpo y alma. En las palabras de Paulo VI: “Así podrá realizarse en plenitud el verdadero desarrollo, que es, para todos y para cada uno, el pasaje de condiciones menos humanas a condiciones más humanas” (*Populorum Progressio*, 20).

Frente a este cuadro, nuestra pregunta es: ¿la migración femenina promueve o auxilia un real proceso de desarrollo, en cuanto pasaje de condiciones menos humanas para condiciones más humanas? Además, hay también otra pregunta que debe ser respondida: ¿el proceso migratorio contribuye también para el “desarrollo de la condición de la mujer”, para la erradicación de la discriminación de género? La cuestión, en otras palabras,

no es apenas si la mujer migrante y refugiada contribuye para el desarrollo, pero también si el “desarrollo” contribuye para la promoción de la dignidad de la mujer migrante y refugiada.

Para el objetivo de nuestro trabajo, será importante analizar ese tema a partir de tres ámbitos de la presencia femenina: el *espacio reproductivo* (del domicilio, del cuidado con los familiares), el *espacio productivo* (del trabajo externo) y el *espacio público*. Se trata de tres ámbitos en que las mujeres pueden desarrollar su potencial transformador y libertador a fin de promover dinámicas de humanización.

3. Migraciones femeninas y desarrollo

En nuestra percepción, la mujer migrante o refugiada, en general, contribuye para el desarrollo humano denunciando situaciones de deshumanidad, actuando y resistiendo con firmeza para el bienestar de las personas alrededor y actuando en el espacio público en grupos asociativos en busca de sus derechos y de los derechos de otras personas en vulnerabilidad. No obstante, esos aportes positivos para los otros, no raramente, tienen consecuencias negativas para sus vidas, siendo obligadas a veces, a pasar por situaciones degradantes de trabajo y de vida a fin de alcanzar sus objetivos. En ese sentido, se puede decir que la mujer en movilidad contribuye para el desarrollo, pero ni siempre para el “propio” desarrollo.

El espacio reproductivo

En primer lugar, la contribución de la mujer migrante y refugiada en el proceso de desarrollo humano debe ser considerada a partir del espacio reproductivo. Las mujeres migrantes, generalmente, se alejan de sus familias, pero continúan responsables del espacio reproductivo. Ellas suelen enviar un considerable volumen de remesas para sus familias y con mayor constancia de que los hombres. Muchos estudios han enfatizado como esas remesas acaban siendo fundamentales para el sustento de aquellos hogares de los cuales las mujeres migrantes son proveedoras. Pero no solo por ello. Al convertirse la principal proveedora económica de la familia la mujer migrante puede quebrar determinadas tipificaciones de género que, en muchos lugares, encajan el universo femenino en el ambiente

reproductivo, en una condición de subordinación en relación al hombre. La migración, a principio, contribuye en la lucha contra la pobreza y, al mismo tiempo, para la modificación de formas de discriminación de la mujer.

Hay también mujeres que migran junto a su núcleo familiar. En estos casos, en el ámbito doméstico la mujer migrante y refugiada se convierte en un importante agente en el complejo proceso de integración en la sociedad de llegada. Frecuentemente encargada de la educación de los hijos, ella es llamada a encontrar el justo camino para garantizar la continuidad con las tradiciones culturales y religiosas de los países de origen y, al mismo tiempo, favorece la adquisición de trazos culturales de la sociedad de arribo que permitan el proceso integrativo. Esa tarea de mediación cultural, que como veremos más adelante ocurre también en el espacio público, comienza en el espacio reproductivo y representa uno de los principales desafíos y contribuciones de las mujeres migrantes e refugiadas.

No obstante, como ya mostramos anteriormente, la migración femenina es bastante compleja, siendo sujeta a muchas variables, como etnia, cultura, religión, clase social, situación migratoria, entre otras, que pueden interferir positiva o negativamente en el proceso. Así siendo, las mencionadas contribuciones para el desarrollo en el ambiente reproductivo generalmente no ocurren sin “sufridos efectos colaterales”: El sustento de la familia mediante el envío de remesas se da a duros sacrificios y condiciones de vida, muchas veces, extremadamente precarias y austeras – justamente por la necesidad de envío constante de remesas. La “doble jornada de trabajo”, que la mujer no-migrante enfrenta cuando asume contemporáneamente la responsabilidad del espacio productivo y reproductivo, es vivida también por la mujer migrante de forma “transnacional”, cuando envía remesas para que alguien, en el lugar de ella, asuma el cuidado de los hijos. Además de ello, la distancia de la familia y de los hijos puede implicar el surgimiento de graves sentimientos de culpa, que ni siempre, o tal vez casi nunca, son amenizados por el constante envío de remesas. Finalmente, el ingreso en el espacio productivo no implica necesariamente un cambio automático de los estereotipos culturales de género, pues, a veces, son los propios compañeros que deciden la migración de la mujer y que administran el dinero que envían.

En resumen, hoy muchas mujeres migrantes elijen valientemente el “cuidado transnacional” del espacio reproductivo para garantizar una existencia digna a sus familiares. Se puede decir, también que muchas de ellas son obligadas a migrar, pero dar un énfasis exagerado a la “migración forzada” acaba menospreciando el protagonismo de aquellas mujeres que podrían continuar “sobreviviendo” pasivamente en sus tierras, pero optan por querer algo más. La migración, en ese sentido, se convierte, a su vez en un acto de coraje, de resiliencia, de lucha, aunque ello no implique necesariamente un “desarrollo” o un “proceso de emancipación” de la mujer.

El espacio productivo

En los últimos años, en los países desarrollados, pero también en determinadas camadas de los países emergentes, ocurrieron importantes cambios sociales que generaron nuevas demandas en el mercado de trabajo del cuidado doméstico. La emancipación de la mujer ha provocado su ingreso en el mundo del trabajo y una consecuente comercialización o externalización de las tareas en el ámbito doméstico.⁴ No sería exagerado afirmar que, en la actualidad, las sociedades más desarrolladas entrarían en colapso sin la presencia de millones de cuidadoras de personas y trabajadoras domésticas. En este proceso hay, sin embargo, un aspecto negativo: la emancipación femenina en los países del Norte del mundo no se dio por un generalizado cambio de las relaciones de género – por ejemplo, mediante una mayor participación masculina en el ámbito doméstico y de cuidado – o por una ampliación de los servicios ofrecidos por el Estado social (welfare), y si por la atribución de las tareas de cuidado a las mujeres migrantes. En las palabras de la investigadora Parreñas,

para librarse del peso del trabajo doméstico, las mujeres [nativas] dependen de la comercialización de este trabajo y compran los servicios de las mujeres más pobres y de bajo precio. Y en nuestra sociedad globalizada, son las trabajadoras migrantes del Sur que están liberando cada

⁴ En la realidad, estos cambios dicen respeto a las mujeres de las clases media y alta, pues las mujeres pobres siempre tuvieron que conciliar la así llamada “dúpla jornada de trabajo”: dentro y fuera de casa.

vez más las mujeres del Norte de ese peso. Aunque ello trae consecuencias significativas para la relación entre mujeres. El progreso de un grupo de mujeres se da a partir de la desventaja de otro grupo de mujeres, porque, en el proceso de librar a otras mujeres de ese peso, a las trabajadoras migrantes del Sur comumente es negado el derecho de cuidar de su propia familia. (PARREÑAS, 2002, p. 29).

En principio, habría una ganancia recíproca: la mujer de los países desarrollados garantiza su condición de emancipación, mientras la mujer migrante tiene la posibilidad de ofrecer mejores condiciones de vida para sus familiares. En esta perspectiva, la mujer migrante y refugiada del sur del mundo contribuye en el proceso de humanización cuidando de niños y ancianos, permitiendo la emancipación de las mujeres autóctonas y garantizando también el sustento transnacional de las familias de las que son proveedoras.

Entretanto aquí también hay graves efectos colaterales. Las mujeres en el espacio productivo aún sufren discriminación en términos salariales, sobretudo cuando en situación irregular. Se trata de un problema generalizado que afecta también a las mujeres autóctonas y se vuelve más agudo en relación a aquellas extranjeras. Son frecuentes las denuncias por parte de sindicatos de que las mujeres migrantes son utilizadas como “ejército de reserva” (LONGHI, 2012) para reducir el coste de trabajo, sobretudo en el ámbito de la industria textil o en la agricultura, donde formas de trabajo esclavo aún son bastante difundidas tanto en países desarrollados, cuando en aquellos en desarrollo.

Además en muchos países, las mujeres migrantes están involucradas principalmente en el trabajo doméstico de cuidado y limpieza que, con frecuencia, no es suficientemente valorizado o reglamentado. No es tarea de este texto apuntar todas las formas de violación de derechos sufridos, pero no hay duda de que la condición de vulnerabilidad en que la mujer se encuentra, sobretudo, cuando está en situación irregular y necesitada enviar remesas, la expone, a veces, a condiciones degradantes de vida y violaciones de su dignidad, principalmente cuando confinada al empleo doméstico.

En ese sentido, la explotación de millones de mujeres migrantes y refugiadas oriundas de países del Sur del mundo en

trabajos domésticos y de cuidado o en la industria textil y en el agronegocio, en nuestra opinión, representa una severa denuncia contra el modelo vigente de desarrollo de muchos países, que reproducen relaciones neocoloniales y discriminatorias, sin promover el respeto de los derechos humanos y de la igualdad de género. En otros términos, el actual modelo de desarrollo, antes que la emancipación de la mujer, en la verdad promueve la importación de las mujeres que son explotadas. De esta forma, la mujer migrante y refugiada, obligada a aceptar relaciones discriminatorias y de dominación patriarcal en el ámbito productivo, sobretodo en aquel doméstico, desmascara los límites de la globalización neoliberal. En nuestra opinión, esta es una segunda importante contribución de la mujer migrante y refugiada: ella denuncia las fallas del actual modelo de desarrollo. Se trata de un “clamor sordo” - utilizando una conocida expresión de los obispos de América Latina en la Conferencia de Medellín, en 1968 - una denuncia silenciosa que en los últimos años está volviéndose cada vez más clara, firme y hasta ensordecedora. Aquí entramos en el tercer ámbito de acción: la presencia de la mujer migrante en el espacio público.

El espacio público

Aunque relegada tradicionalmente al ámbito doméstico, la mujer está asumiendo un papel cada vez más protagónico no apenas en el mundo del trabajo, pero también en el espacio público de la sociedad. Eso vale también para mujeres migrantes y refugiadas que se organizan en asociaciones o movimientos para reivindicar sus derechos o actuar para la promoción de la dignidad de niños, de mujeres, de migrantes o, más en general, de personas en situación de vulnerabilidad. En este caso no nos referimos a grupos organizados que actúan *en favor de las mujeres migrantes*, pero de grupos de mujeres migrantes. La distinción es importante a fin de evidenciar la presencia pública y el protagonismo de las diásporas femeninas, aunque en las situaciones concretas la colaboración o el apoyo de mujeres autóctonas se vuelve importante, sino fundamental, para que el grupo asociativo pueda efectivamente realizar sus finalidades. Vamos a presentar algunos ejemplos de la acción comunitaria y asociativa de las mujeres migrantes.

En Argentina, la AMUMRA - *Asociación Mujeres Unidas Migrantes y Refugiadas en Argentina*, empezó sus actividades debido a las dificultades que un grupo de mujeres peruanas encontraba para garantizar el derecho a la instrucción superior de sus hijos. Con el tiempo se agregaron al grupo migrantes de otras nacionalidades y los objetivos se ampliaron yendo además de la cuestión de la educación y de la regularización migratoria. La AMURA actuó directamente en los últimos años en pro de la creación de una ley de extranjero (Ley de Migración de 2003) y, actualmente, desarrolla trabajo de información, concientización, *advocacy*, principalmente de mujeres migrantes y refugiadas en situación de violencia y víctimas de tráfico (trata) o trabajo esclavo.

Interesante es también la *Asociación de mujeres inmigrantes Malen Etxea* (mujer en lengua Mapuche), en España, que además de actuar por la promoción de derechos, apunta también a la inserción social, a la integración, al diálogo intercultural, bien como a la cooperación entre países. Vale la pena enfatizar estos últimos aspectos: en muchos lugares las asociaciones de mujeres migrantes actúan en el servicio de *mediación intercultural* y *cooperación internacional*. No son servicios exclusivos de mujeres o de migrantes. No obstante, son actividades que ellas suelen desarrollar con extrema propiedad por el conocimiento de la cultura (religión, idioma) de la tierra de origen, el conocimiento – más o menos profundo – de la cultura de la tierra de arribo, por el deseo de comunicar las riquezas culturales del propio país y por el cuidado en las relaciones interpersonales que, con frecuencia, las caracteriza. En este sentido, sería muy importante, en términos de políticas públicas, invertir en cursos específicos de cooperación internacional y mediación cultural para mujeres migrantes y refugiadas.

Además de ello, la participación en actividades asociativas puede ayudar en el “desarrollo” de las mujeres en la medida en que las aleja del aislamiento en que muchas veces viven por razones culturales o profesionales – principalmente las mujeres que residen en el lugar de trabajo. Sobre ese asunto es interesante mencionar la investigación de Pia Karlsson Minganti (2010) sobre el papel de la mujer musulmana en Suecia: tradicionalmente excluida de importantes espacios sociales y religiosos, la mujer musulmana, en el país escandinavo, asumió gradativamente

un papel social diferente mientras “guardiana” o “embajadora del Islam”. Tal cambio ocurrió posiblemente por la presión de la sociedad sueca por una mayor valorización de las mujeres en espacios públicos y tuvo como resultado, entre otros, la transformación de la mujer en referencial privilegiado para prácticas de mediación intercultural e inter-religiosa junto a la sociedad receptora.

Tal vez sea el espacio público el lugar en que la agencia de la mujer migrante e refugiada produce tanto el *desarrollo de la sociedad*, en términos de procesos de humanización, cuanto de *desarrollo de la mujer* mientras superación de discriminaciones, estereotipos y estructuraciones de género.

Conclusión

Las migraciones internacionales son un fenómeno complejo caracterizado por la creciente intensidad, la pluricausalidad y la multiplicidad de los actores involucrados. Entre estos actores las mujeres migrantes y refugiadas contribuyen para el desarrollo humano denunciando con sus propias vidas las fallas del proyecto neoliberal de desarrollo, resistiendo valientemente a fin de garantizar condiciones dignas de vida para sus familiares y comprometiéndose en asociaciones y grupos organizados a fin de reivindicar derechos. Pero es importante subrayar que ni siempre esas acciones garanticen la promoción de la autonomía, de los derechos y de la auto-realización de las propias mujeres. Como vimos, la denuncia, en la mayoría de los casos, se da “en la cruz”, teniendo repercusión pública y política apenas en la presencia de alguna “caja de resonancia”. La promoción de bienestar de los familiares ocurre, con frecuencia, por la renuncia al propio bienestar. Finalmente, la presencia protagónica en el espacio público, aunque extremadamente preciosa y en aumento, es aún poco difundida, dependiendo mucho de la solidaridad y apoyo de grupos autóctonos.

En este sentido, la solidaridad junto a mujeres migrantes y refugiadas pasa por tres caminos: 1) ser caja de resonancia de grito de denuncia de las mujeres migrantes contra el actual modelo de desarrollo que, en el lugar de caminar rumbo a la igualdad de género y a la superación de las desigualdades sociales, incentiva la importación de mujeres a ser explotadas;

2) luchar para que cada trabajadora migrante o refugiada tenga sus derechos laborales respetados, de modo que las mujeres que deben sostener sus familiares por el envío de remesas no sean obligadas a renunciar a su auto-realización; 3) incentivar la presencia pública y el asociativismo de las mujeres migrantes, principalmente mientras espacio de diálogo intercultural y emancipación.

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**“THE DIGNITY OF THE MIGRANT:
A CHILD OF GOD, CREATED IN HIS IMAGE AND LIKENESS,
WHO BEARS THE IMAGE OF CHRIST THE MIGRANT”**

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Understanding dignity - Dignity in Christian reflection - The principle of dignity and displaced people: a) In the formation of policy - b) Applied to specific categories - The Bible illumines the understanding of migrants 'dignity

Understanding dignity

1. The Latin root of the word dignity – dignitas – refers to worthiness or to an office that entails respect. Applied to a person, dignity qualifies the person as bearer of worthiness and therefore of respect and, in fact, of a unique and inherent value that must not be violated for any reason.

The horrors of World War II, however, and of the Nazi and Communist systems, that tortured, humiliated and destroyed people, provide ample evidence that in the last century the dignity of the person was brutally ignored and desecrated. History has not taught us much. Today, for example, the slaughter by the jihadists of religious dissenters from their brand of Islamism continues a barbaric ideology that now produces thousands of victims without any concern for their dignity, integrity and life. This dramatic situation is the dark side of history that houses other vulnerable groups whose dignity is violated: trafficked women and children, exploited irregular migrants, forgotten refugees in primitive and isolated camps, migrant domestic workers, immigrants forced to accept contracts that deprive them of the right to live with their family. The list of categories of uprooted people who find themselves emarginated and without the dignity of a decent work could continue. The experience of the cruel

and inhuman disregard for the sufferings and abuses inflicted to prisoners, ethnic and religious groups, forcibly displaced people and other calamities, has prompted the international community to work for the prevention of similar occurrences in the future. In 1948 a major and influential document was issued by the United Nations, the Universal Declaration of Human Rights, expression of the political will of countries of every continent to promote a new vision of society. It starts from the "recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family" and then notes that the "disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind." It recalls, always in the Preamble, that "the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women." Then the first article of the Declaration states unambiguously: "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood." New Treaties and the new Constitutions of old and recent States subsequently enacted, were inspired by this ideal of dignity and equality. It is found, in fact, also in the *International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families* (1990) that prohibits slavery, degrading treatment, forced labor, and that takes into account the principles contained in the Universal Declaration of Human Rights as a given to be applied to all migrants, in a regular or irregular condition¹. The principle of dignity affirmed as a fundamental base of human rights slowly became a juridical resource and is now directly invoked in court proceedings as a safeguard of the human person against any form of degradation. When the main human rights instruments were agreed and enacted by the international community, loss of liberty and oppression

¹ La majority of the important international instruments after the Second World War state the imperative of the dignity of the human person: the Philadelphia Declaration of May 10, 1944, that redefines the objectives of the ILO; the International Pacts of 1966.

had come from the State, who had taken the place of the old tyrants. The enemy has changed and is no longer mainly the State, but the risk of dehumanization comes from non-state actors and an uncontrolled development of technology and of the market².

In the Social Doctrine of the Church the theme of human dignity derives from the recognition that all human persons were created in the image and likeness of God. Religious, ethnic, social or cultural variables, citizenship or lack of it, do not change this fact that gives any individual an inherent and immeasurable worth and dignity to the point that each human life is considered sacred. The base on which rest the affirmation of human dignity for the Catholic tradition is the biblical insight of Genesis: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created him; male and female created them." (Gen.1, 26-27). "There is a growing awareness of the exalted dignity proper to the human person,"³ a sensibility that is increasingly articulated in political speeches and entering public culture, too often, however, as an expression and assertion of an individualistic ideology. Main stream Christian traditions all affirm the centrality of human dignity as the foundation for how to relate, treat and honor the worth and value of all human persons, irreducible to being objects, political beings, or mere biological entities. The concept of human dignity based on the fact that all human are created in the image of God constitutes the gift of the Christian world to the world. The justification for this dignity, well accepted universally, is variously construed due to different premises, philosophies, cultural traditions.

² Cfr. Joel ndriantsimbazovina, Hélène Gaudin et al., *Dictionnaire de Droits de l'Homme, Dignité Humaine*, p. 226-230.

³ Vatican Council II, *Gaudium et Spes*, 27.

Dignity in Christian reflection

2. In the Christian tradition, the dignity of every person, a dignity that every human possesses everywhere and always by the simple fact that he exists as an individual and not because he acts correctly from a moral point of view⁴, is rooted in the theology of creation and the incarnation in such a way that through this divine action there is a direct link between the person and God. The common reference and relationship to God on the part of each person as a creature of God, called through redemption to be a child of God and destined to be eternally with him, become the worthiness of man and the foundation of the unity of the human family and hence its precedence over border and national divisions. Fundamental human rights are inherent to the person as a clarification and expression of her dignity and not as a concession by society and the State. This equally shared dignity constitutes the source of all other principles and values that protect the person. As a consequence, there should not be unjust discrimination in a person's fundamental rights and society has an obligation to protect the dignity of the person and the human rights deriving from it. "Equality of rights means the exclusion of the various forms of privilege for some and discrimination against others, whether they are people born in the same country or people from different backgrounds of history, nationality, race and ideology."⁵ Equality in the dignity of persons requires moving toward more humane and just life conditions and eliminating the too many disparities and inequities among the members and the peoples of the one human family. The achievement of this goal, however, is possible only with the unanimous action of all persons and nations. The Christian understanding of human dignity starts with an ethical vision based on natural law and on the common experience of the human family.

⁴ Cfr. Vatican Council II, *Dignitatis Humanae*, 2.

⁵ JOHN PAUL II, Address to the 34th General Assembly of the United Nations. New York, 2 October 1979. For a more complete presentation of the social doctrine of the Church on human dignity, cfr. Catechism of the Catholic Church, n. 1700 and following.

3. The international community has developed and affirmed the value and an understanding of human dignity as a way to prevent the recurrence of the horrors despotic States had inflicted on millions of innocent people, but without elaborating a clear reasonable foundation and this concept is taken simply as a postulate universally accepted. Now that this principle has become a concept of positive jurisprudence it may risk to be interpreted in an ideological contexts that, in turn, damage the person and society in the long run through decisions that are not in the interest of the whole human family. On the other hand, the ethical and theological foundation from which the concept of human dignity has grown in the development of the social doctrine of the Church strengthens and enlightens an understanding of the human person that guarantees her freedom and dignity. In both the secular and religious traditions an important conclusion that affects migrants has been reached: the de-territorialization or universalization of human dignity and of the fundamental human rights it entails. Stateliness', citizenship, legal or undocumented residence don't change the obligation of respecting fundamental human rights. Another conclusion comes from recalling the historical context that prompted the enactment of human rights treaties that the abuse of human dignity is never too far away so that a dynamic engagement is necessary to sustain it and promote it.

The principle of dignity and displaced people

a) In the formation of policy

4. The principle of human dignity implies that the vital needs of the person have to be assured. Emigration, when it is a response to the need of survival from extreme poverty and hunger, from threats to life, from generalized violence, and similar conditions, cannot be prevented. Today 1 person in 7 is an international (240 millions) or internal migrant (700 millions). Not all of them escape life-threatening conditions, but those who do, are entitled to a new home. For example, from the Internal Displacement Monitoring Centre (IDMC),

we know that large numbers of people are displaced every year due to sudden-onset disasters (32.4 million in 2012), that most such displacement is due to weather-related events (98% in 2012), that in the last five years or so 80% or so of these displacements occurred in Asia. We know that most displacement occurs within national borders and that disaster-induced displacement can be protracted (as in the Philippines, where reports are that 2 million are still displaced 7 months after Typhoon Haiyan). Climate change over the 21st century is projected to increase displacement of people. Future forecasts vary from 25 million to 1 billion environmental migrants by 2050. The most widely cited estimate is around 200 million. This figure equals the current estimate of international migrants worldwide. Confronted with this huge movement of people, what form of solidarity should be elicited from the international community and how the priority of the dignity of the person should enter the formulation of social planning by both the State and the global community?

If the dignity of migrants is equal to that of any other person, then they cannot be treated simply as only a means functional to economic and demographic demands, as an object of production. The presence of migrants in the Gulf States raises some serious ethical issues regarding how their dignity is safeguarded. Migrants represent between one-third and four-fifths of the population in the Gulf states. Despite their sizable numbers, migrants can only have temporary residency, they have no access to citizenship, and they have limited membership in society, they cannot bring the family with them. The six countries of the Gulf Cooperation Council (GCC): Bahrain, Kuwait, Oman, Qatar, Saudi Arabia and the United Arab Emirates in 2010 had a total population of 41,093,624 of which 23,536,409 were national and 17,557,215 immigrants or respectively 57.3% to 42.7%⁶. The development of an immigration policy that doesn't give priority to the person leads to situations where a systemic and structural

⁶ http://www.smc.org.ph/administrator/uploads/apmj_pdf/APMJ2011N3-4ART1.pdf

disregard of basic human rights results in an accepted *modus vivendi* and work becomes more servitude than a way to express the creativity of the person and a means to his integral development and that of his family. These are only two examples of how national policy and global governance of migrations can be affected if the principle of dignity is or is not accepted as a guiding priority.

b) Applied to specific categories

5. The practical consequences when the principle of dignity is disregarded are not visible only in the articulation of policy and related legislation but also in the immediate events affecting hundreds of thousands of people.

First, we can look at the increasing number of deaths that occur in the attempt of people to reach a place of survival. The Mediterranean has become a silent cemetery hiding tens of thousands of potential migrants who never made it to achieve their dreams. Such tragedies include that of October 2013, when, off the island of Lampedusa, 380 migrants died in the shipwreck of their boat and that of the second week of September 2014, when 500 migrants drowned as a result of traffickers purposely ramming their boat. These situations are symptomatic of similar attempts by other victims across the border from Mexico to the United States, from Eastern Africa to Yemen, from Southeast Asia to Australia. In all these situations, desperation is pushing migrants toward a new home because, in their countries, their fundamental rights and dignity are violated. If concrete assistance has to be offered to these people, then legal channels of escape need to be provided. For asylum seekers knocking at the door of richer or safer countries some consideration could be given to their desire where to settle because of the language they know or the presence of relatives, circumstances that normally would facilitate their integration.

Second, a widespread phenomenon remains in the shadow, that of irregular migrations. The vulnerability of the irregular migrants who do not enjoy the protection of the laws of the country in which they live and work is particularly affecting their human dignity. In a way, irregular migrants constitute

a real part of the hosting society, through their work, their payment of taxes, and their presence. Their lives at the margins of society, however, expose them to the risks of exploitation by criminal organizations, to illegal activity, to physical abuse, and to family breakdown. The number of migrants in such a condition reaches 11 million in the United States, notwithstanding the fact that the current government has deported more than two million immigrants since 2009, which is more than those deported by both his predecessors combined. It is estimated that between 1.9 and 3.8 million irregular migrants resided in the European Union during 2008. In Saudi Arabia, out of 8 million immigrants, 4 million are irregular, these latter have entered the country with visas or work permits given to them illegally by Saudis themselves. Irregular migrants are a category of vulnerable people easily exploitable and therefore calling for measures that fully restore their dignity. Public opinion cannot simply turn against these people without knowledge of their actual contribution and the reasons for their decisions to emigrate. It certainly goes against human dignity the utilization of the immigrants' presence and their cultural and religious differences as a tool to gain votes in election campaigns. The orientation rather should be to make citizens *de facto* into citizens *de jure*. Surely, there needs to be greater sensitivity to asylum requests by "irregulars" from Syria, Gaza, Eritrea, and Somalia, given the ongoing conflicts in the Middle East and the dictatorial governments they have to face.

Third, irregular child migrants to the USA, but also to Europe, pose an unexpected challenge to policymakers. Since October 2013, some 60,000 minors were apprehended at the USA border with Mexico. These minors are at times killed, raped, assaulted, robbed of their money, during the journey from Central America to the North. These children need legal and humanitarian help; the policy of detention is certainly not appropriate or fair. The response of exclusively increasing control on the part of governments confronted with increasing inflows of people does not solve the problem. History has shown that walls of all types do not prevent people from crossing them, so there must be an alternative, which is closing the gap between the haves and the have-

nots. The wider context of political and economic relations should be analyzed in order to grasp the why of human mobility in our globalized world. With the persistence of inequalities and violent conflicts, irregular migration is going to increase and the flimsy boats with their human cargo will keep crossing the Mediterranean. Looking at the future, therefore, in a coherent approach, the EU Member States should share the burden of asylum and a more humane task of protecting their borders. The EU spends only 1 percent of its budget on migration policy. The economic power of either the EU or the USA, for example, should be used to encourage African or Latin American States to manage migration in a more respectful way of their citizens' dignity and to favor local development that would prevent forced displacement of people.

Fourth, the victims of trafficking are a modern form of slavery and one of the most serious attacks to human dignity. Pope Francis has been particularly insistent on this phenomenon

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The Bible illumines the understanding of migrants' dignity

6. When the dignity of the human person is put aside or purposely crushed, tragedies multiply and the common good suffers. Migrants appear as a problem imposed on the receiving societies, a burden to be dealt with. In fact, the work and the talents contributed by newcomers enrich the host society and, properly managed, migration benefits countries of origin, of arrival and the migrant themselves. The foundation for this positive role of migration rests on the respect of the dignity of all migrants as a springboard for the formulation of appropriate policies and the prevention of tragedies. The development of international jurisprudence leads to the same conclusion even though between the ideals of the law and the practice of States the gap remains wide. But for the Christian, the evolution of the concept of dignity of the migrant takes on a more radical dimension. The biblical message, in fact, portrays the migrant as the living reminder of the gratuitous love of God and arrives to point that Jesus identifies with him. In the Old Testament the

migrant, the stranger, is the symbol of God's love for the most vulnerable groups of society and for God's liberating power against injustice and oppression. "When a foreigner resides among you in your land, do not mistreat them. The foreigner residing among you must be treated as your native-born. Love them as yourself, for you were foreigners in Egypt. I am the Lord your God." (Leviticus, 19,33) "For the Lord your God is God of gods ...He defends the cause of the fatherless and the widow, and loves the foreigner residing among you, giving them food and clothing. And you are to love those who are foreigners, for you yourselves were foreigners in Egypt." (Deuteronomy, 10,17ff) "Do not take advantage of a hired worker who is poor and needy, whether that worker is a fellow Israelite or a foreigner residing in one of your towns. Do not deprive the foreigner or the fatherless of justice, or take the cloak of the widow as a pledge. Remember that you were slaves in Egypt and the Lord your God redeemed you from there. That is why I command you to do this." (Deuteronomy 24, 14, 17) The prophets repeatedly chastise the ruling elites of Israel for their social injustice and their oppression of vulnerable groups: widows, fatherless children, foreigners. The divine command to care for the strangers is the foundation of an ethics of hospitality. God takes side in history favoring the most vulnerable. (Malachi 3,5)⁷ While some xenophobic expressions appear in the books written after the Babylonian exile, with Jesus' teaching the Torah and the prophetic traditions reach their apex. In the parable of the judgment of the nations, Jesus identifies with the stranger: "For I was a stranger, and you welcomed me." (Matthew 25,35) "Jesus Christ is always waiting to be recognized in migrants and refugees, in displaced persons and in exiles, and through them he calls us to share our resources, and occasionally to give up something of our acquired riches⁸." Pope Francis had already forcefully spoken of this identification of Christ and the migrant. In 2013 He

⁷ ELAINE PADILLA – PETER C. PHAN., eds. *Contemporary Issues of Migration and Theology*. New York:Palgrave-MacMillan, 2013.

⁸ POPE FRANCIS, *Message for the World Day of Migrants and Refugees*, (18 January 2015).

said: "Dear friends, let us not forget the flesh of Christ which is in the flesh of refugees: their flesh is the flesh of Christ. It is also your task to direct all the institutions working in the area of forced migration to new forms of co-responsibility. This phenomenon is unfortunately constantly spreading. Hence your task is increasingly demanding in order to promote tangible responses of closeness, journeying with people, taking into account the different local backgrounds."⁹

The powerless and vulnerable are the sacramental presence of Christ in our midst: there is no higher dignity. "In migrants the Church has always contemplated the image of Christ."¹⁰ The migrants' experience becomes a source of theological reflection as they enlarge a sense of fraternity through the variety of gifts they bring with them and by reminding the world of the urgency to eliminate inequalities and oppression that break fraternity and forced them to become uprooted and exiles. In this 'age of migration' the mobility of people goes beyond its economic service and assumes a sense of mission. Immigrants arrive and become partners in building a richer identity for the receiving communities opening persons to mutual acceptance and the development of a communion that is inclusive, creative and respectful of the dignity of all.

⁹ POPE FRANCIS, Address to Participants in the Plenary of the Pontifical Council for the Pastoral Care of Migrants and Itinerant People, 24 May 2013.

¹⁰ Pontifical Council for the Pastoral Care of Migrants and Itinerant People. Instruction *Erga Migrantes Caritas Christi*.

(The love of Christ towards migrants). Rome, 2004. "In migrants the Church has always contemplated the image of Christ who said, "I was a stranger and you made me welcome" (Mt 25:35). Their condition is, therefore, a challenge to the faith and love of believers, who are called on to heal the evils caused by migration and discover the plan God pursues through it even when caused by obvious injustices. Migration brings together the manifold components of the human family and thus leads to the construction of an ever vaster and more varied society, almost a prolongation of that meeting of peoples and ethnic groups that, through the gift of the Holy Spirit at Pentecost, became ecclesial fraternity. If, on the one hand, the suffering that goes with migration is neither more nor less than the birth-pangs of a new humanity, on the other the inequalities and disparities behind this suffering reveal the deep wounds that sin causes in the human family. They are thus an urgent appeal for true fraternity." (N. 12)



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ROUND TABLE

*Young Migrants: Potential in Building
of Cooperation between Societies
toward Development*

H.E. MSGR. BATHÉLEMY ADOUKONOU
SECRÉTAIRE DU CONSEIL PONTIFICAL
POUR LA CULTURE
SAINT-SIÈGE

La réflexion que nous allons mener, porte sur les jeunes migrants comme potentiel pour l'édification de ponts entre les sociétés et pour le développement. Parler de potentiel, c'est parler d'une réalité porteuse d'une capacité, d'une puissance qu'il est possible de rendre active. La jeunesse est vue ici comme une puissance humaine qu'on peut former dans un sens ou dans un autre. L'actualité du terrorisme qui défraie aujourd'hui la chronique nous donne l'occasion de déplorer le contraire du thème ici en vue. Nous avons à faire à tout l'opposé de l'édification de ponts entre les sociétés en vue de leur développement. Le 26 septembre 2014 le Secrétaire d'Etat, le Card. Parolin, disait dans son intervention aux Nations-Unies : « La coopération internationale doit traiter les causes fondamentales du terrorisme et ce qui le nourrit et le fait grandir. Le défi qu'il pose est en grande partie culturel. Des jeunes gens qui partent s'unir à des groupes terroristes proviennent souvent de familles émigrées et pauvres, déçus par l'exclusion sociale et l'absence de valeurs des sociétés de l'opulence. Outre la rigueur de la loi, il faut trouver des ressources pour éviter que ces citoyens deviennent des terroristes à l'étranger ».

L'exclusion sociale et l'absence de valeurs sont aussi ce que semble dénoncer le nom même de l'organisation terroriste ouest-africaine dont le Nigeria semble n'être qu'une rampe de lancement : « *Boko Aram* ». Il y a donc une crise civilisationnelle profonde qui appelle une réponse appropriée si l'on ne veut en laisser l'initiative à des groupes extrémistes.

Pour l'Afrique où cette forme d'extrémisme commence à se répandre (Aqmi au Mali, Boko Aram au Nigeria et Cameroun, etc.) et d'où part un flot de jeunes migrants qui vont périr dans

la Méditerranée aux portes de Lampedusa¹, la recherche de vraies solutions est urgente. Quel type d'homme les puissances coloniales d'hier ont-elles formé pour l'Afrique et quel type d'homme tendent à former aujourd'hui les Etats africains en mal de développement et de démocratie, pour que nous assistions, impuissants, à la tragédie de la migration clandestine² ?

L'Eglise africaine subsaharienne s'était déjà mesurée, il y a 7ans, en mai 2007, avec cette problématique du *Drame de la migration* et la solution à y apporter. Nous commencerons par restituer l'émergence de la problématique et la forme précise qu'elle avait prise au terme du Colloque tripartite CERAO, CERNA, COMECE. Nous verrons ensuite la forme qu'elle prend aujourd'hui, au cœur du terrorisme qui a durci les angles d'une globalisation elle-même aux arêtes plus affirmées. Dans un troisième point, nous verrons comment l'Eglise peut pastoralement coopérer à la mise au travail des jeunes comme potentiel pour la construction de ponts entre les sociétés, en vue de leur développement.

I. L'émergence du thème dans les espaces CERAO, CERNA et COMECE

Un regard panoramique sur les **Actes du Colloque** tripartite entre les Eglises de départ, les Eglises de transit et les Eglises d'arrivée de la migration des jeunes africains vers ce qui est présumé l'Eldorado européen, nous permet de voir comment les analyses socio-historiques, économiques et politiques du phénomène migratoire jeune, convergent pour souligner l'importance du capital humain en matière de développement. Ce sont des carences intellectuelles, morales et spirituelles qui sont à la base du sous-développement et de la migration comme quête d'espace de survie et de bonheur, entendu au sens matériel. Au cœur de ce capital humain déterminant pour le développement, il y a essentiellement la jeunesse, qui ne

¹ C'est un signe prophétique que le Pape François ait fait sa première visite européenne hors de Rome à Lampedusa le 8 juillet 2013 et y ait lancé un vibrant appel à la solidarité, peu de mois avant le drame du 3 octobre 2013 où périrent 366 migrants, principalement des Erythréens.

² La solution à ce drame serait-elle « l'immigration sélective » comme la préconisait l'ex-président français Nicolas Sarkozy ? Rien n'est moins sûr.

saurait être formée exclusivement dans un horizon matérialiste, car alors le développement se terminerait dans un cul-de-sac, dont le symbole africain le plus dramatique est le « serpent qui se mord la queue ». Un développement qui se réduirait à la croissance économique, à l'accroissement du pouvoir politique de domination, moins encore à la jouissance, serait la cause de sa propre mort.

La première rencontre de l'Europe avec l'Afrique subsaharienne s'est faite fondamentalement, au témoignage des sciences historiques, sous deux rapports : d'une part, sous le rapport militaire et marchand, selon une logique de domination et de profit ; d'autre part, sous le rapport spirituel et religieux, selon une perspective ecclésiologique plus ou moins affranchie des idéologies racistes les conduisant à instrumentaliser le spirituel au service de la domestication politique. Le lieu de croisement de ces deux visions du développement et de la relation entre les sociétés est l'éducation/formation ; la jeunesse en est la matière première. Mais avant de revenir au système éducatif mis en place par le pouvoir colonial qui a occupé l'espace de la CERAO³, à savoir le pouvoir français, voyons comment a émergé le thème qui nous occupe dans les Actes du Colloque tripartite CERAO-CERNA-COMECE.

1.1. « Immigration sélective » : nouveauté ou reprise du schéma de la première heure coloniale ?

Ces dernières années, dans le discours officiel de la France est apparu un concept qui a été présenté par beaucoup de commentateurs comme un inédit : « l'immigration sélective », « l'immigration choisie », « l'immigration maîtrisée ». Introduit par un homme politique de droite⁴, ce concept prolongeait en fait l'option d'un autre homme politique de gauche qui déclarait : « la France ne peut accueillir toutes les misères du monde »⁵. Mais en interrogeant l'historien, on pourrait même relever que ce concept traduit une réalité qui n'est pas si nouvelle que cela. En effet, l'historien ne devrait-il pas se demander, compte tenu de ce que

³ Nous parlons ici de la CERAO d'avant sa fusion avec l'AECAWA.

⁴ NICOLAS SARKOZY, ancien Président de la France.

⁵ Il s'agit de MICHEL ROCARD, socialiste, ancien Premier Ministre de François Mitterrand.

révèle la politique éducative de la France dans ses colonies, si elle a jamais voulu accueillir un tant soit peu dans le passé cette « misère ». Comment comprendre en effet que pendant tout le temps de la colonisation, dans l'espace francophone, la formation technique ait été si peu encouragée, alors que le pouvoir colonial a développé l'enseignement littéraire classique, en veillant, du reste, à déployer une stratégie politique pour le contrôle de cet enseignement littéraire lui-même ?

C'est un point d'histoire en effet que l'Ecole française en Afrique a connu par exemple une phase étrange de son évolution dénommée « *Primaire Supérieure* » qui atteste que le pouvoir colonial français n'avait pas accueilli l'enfance et la jeunesse africaines dans son système éducatif par volonté de promotion des jeunes Africains mais pour ses intérêts économiques et politiques essentiellement. La finalité de cette première étape de son histoire montre à l'évidence que ce qui était recherché n'était guère autre chose que la formation d'auxiliaires locaux pour l'entreprise de domination coloniale : il fallait des interprètes et des agents d'exécution au service de l'ordre colonial en installation.

Si l'entreprise coloniale et le système éducatif qui lui était lié avaient été de soulagement des « misères du monde », on expliquerait difficilement que l'enseignement classique devant normalement déboucher sur l'Université n'ait pu connaître cette phase universitaire que près de cent ans plus tard, dans les années 70.

On sait que Léopold S. Senghor, futur membre de l'Académie Française, a dû ironiser sur la tristement célèbre Ecole « Primaire Supérieure » que nous évoquions et qui n'était qu'une tentative, parmi d'autres, visant à minimiser les capacités intellectuelles de l'homme noir, au lendemain du doute que Dieu ait pu mettre une âme, « étincelle de lumière divine », dans un corps si noir. Il est clair que le petit africain était juste toléré dans l'espace éducatif français.

1.2. Jeunesse, pont entre les sociétés et facteur de développement des peuples

Le regard socio-historique porté par l'Abbé Alphonse QUENUM sur le phénomène migratoire⁶ débouche sur ce constat poignant : « La gangrène de la corruption, de l'impunité et de la paresse, légitime le mal faire et décourage les hommes de bonne volonté, il n'y a aucune solution durable à cela en dehors de nous-mêmes. L'éthique de la responsabilité individuelle et collective peut seule aider l'Afrique à redonner la dignité aux peuples africains »⁷. L'ancien Recteur de l'UCAO termine ainsi son propos : « Les africains, jeunes et moins jeunes, trouveront [...] le pain quotidien qu'ils auront produit à domicile, ainsi que la joie et les raisons d'y vivre et d'y rester, avec un soleil en abondance. C'est un bien impérissable, une source de richesse encore mal exploitée, dont le prix ne se négocie qu'avec celui du travail bien fait »⁸.

Le Recteur qui s'exprime ainsi plaide clairement pour la construction de l'Afrique comme unique solution de longue durée à l'immigration dite « sauvage » et qualifiée aussi de « misère du monde ». Nicolas Dègboué, alors Secrétaire exécutif régional/Région Afrique de Caritas Internationalis, a fait, lui aussi, dans son intervention au même Colloque, l'apologie de la jeunesse qui a pris conscience que l'auto-prise en charge de l'Afrique est la seule vraie solution à la « migration clandestine ». L'Afrique ne devrait pas se laisser voler plus longtemps sa jeunesse. Il nous fait voir comment l'« immigration choisie » n'est rien d'autre finalement qu'une exploitation du potentiel humain africain par le système économique-politique euro-américain. Il écrit : « Notons [...] que les programmes de « réinstallation » du HCR [...] permettent, en les sélectionnant selon les critères de l'immigration choisie, aux réfugiés bien formés et en bonne santé de devenir citoyens américains, canadiens, etc. »⁹. L'ancien Secrétaire exécutif de

⁶ Le Colloque sur *le Drame de la migration* réunissait en 2007 à Abidjan au Centre de Pastorale et de Mission (CCPM) des évêques, des prêtres et des laïcs des Eglises de départ, de transit et d'arrivée des migrants subsahariens vers l'Europe.

⁷ Cf. CERAO, *Le Drame de la migration*, Actes d'un Colloque... CERAO. Editions, Abidjan, juillet 2007, p. 27.

⁸ *Ibid.* p. 28.

⁹ *Ibid.* p. 33.

Caritas-Afrique, tout en insistant sur l'auto-prise en main de la jeunesse africaine par elle-même, à travers son engagement pour une édification de l'Afrique, qui la rende habitable pour ses enfants, met en relief le moyen puissant qu'est l'Eglise comme vaisseau capillaire pour la transmission de la vie véritable à l'Afrique, pour son vrai développement intégral : « En Afrique au Sud du Sahara, c'est des milliers de paroisses, cinq cent diocèses, qui structurent les quelque 140 millions de chrétiens catholiques africaines et africains ! C'est 17% de la population du continent, bien présent dans toutes les composantes du genre, les catégories sociales, professionnelles, les corps de l'Etat, les décideurs, les syndicats, les familles politiques, etc. La question est : pourquoi ne sommes-nous pas encore plus déterminants, plus pertinents parce que plus mobilisés comme « un seul corps » ?¹⁰ Il répond un peu plus loin à cette question : « Nous ne devons pas avoir peur de faire œuvre de pionnier, même si cela signifie, dans le monde d'aujourd'hui, des sacrifices : c'est la « graine qui meurt, qui porte du fruit »¹¹.

Le refus de coopération avec les forces politiques méditerranéennes comme gendarme pour le contrôle et le refoulement des migrants dans les diocèses du Maghreb est l'un des traits caractéristiques de la pastorale de la CERNA qui travaille à faire prendre aux « migrants potentiels » que sont les étudiants, la décision la meilleure, qui reste le retour dans leurs pays au terme de leurs études, en vue du développement de ceux-ci. Mgr. V. Landel, Président de la CERNA, attire fortement l'attention sur une donnée statistique de l'Agence Fides qui la tient elle-même des Nations-Unies. L'Archevêque de Rabat la trouve inadmissible : « Selon l'Agence Fides du 6 Juillet 2006 : « *Afrique la fuite des « cerveaux » : un mal peu connu de l'Afrique* », chaque année, plus de soixante-dix mille scientifiques, médecins et techniciens quittent le continent pour travailler en Occident »¹². C'est dire que les évêques de la CERNA, tout en refusant d'être des gendarmes réprimant la migration, ne veulent pour rien au monde apporter de l'eau au moulin de l'immigration-pillage

¹⁰ *Ibid.*, p. 35.

¹¹ *Ibid.*, p. 36.

¹² *Ibid.*, p. 41.

des cerveaux en mesure de contribuer au développement du continent.

Il ne suffit cependant pas que les « jeunes bien formés et en bonne santé » retournent dans leurs pays, il faut encore qu'ils puissent y trouver du travail : « La migration ne peut diminuer, écrit Mgr. Vincent Landel, que si du travail est créé dans ces pays [...] avec des prix compétitifs. La migration ne peut diminuer que si une vie plus « vivable » est proposée à tous. Ceci entraîne un nouvel ordre économique mondial. Mais qui acceptera de vraiment mettre ce dossier en chantier ? [...] la migration ne peut être régulée que par des décisions mondiales »¹³. Mgr. Landel, en réfléchissant sur la manière dont l'Occident s'emploie aujourd'hui à juguler le Sida et la négligence où est tenu le paludisme qui n'a toujours pas de vaccin, écrit : « Le développement ne doit pas se faire en fonction des besoins de l'Occident, mais en fonction des hommes et des femmes de toute nation et de toute culture »¹⁴.

II. La nouvelle situation créée par la globalisation et le sécularisme

Les trois intervenants, dont nous venons d'épingler quelques points majeurs de la pensée, sont d'accord pour nous dire que la solution est à rechercher d'une part dans le rapatriement du potentiel humain jeune et compétent qu'est la jeunesse africaine. C'est donc le capital humain du développement qui est la première ressource à prendre en considération. Mais, tandis que Mgr. Landel semble mettre en deuxième position le travail et la décision politique dépendant de la gouvernance mondiale, Alphonse Quenum et Nicolas Dégboué recherchent plus avant dans la ressource humaine : le premier dans une plus grande rigueur éthique de la part des pouvoirs politiques locaux, le second voit plus loin que l'éthique et la gouvernance locale : il propose à la fois la capacité spirituelle personnelle qu'est l'esprit de sacrifice, et la capacité religieuse collective qu'est l'Eglise, Corps mystique du Christ avec son réseau d'action de par le monde que sont les diocèses, paroisses et stations secondaires, dont se sert Caritas-Internationalis par exemple.

¹³ *Ibid.*, p. 44.

¹⁴ *Ibid.*, p. 44.

Sans donc négliger les facteurs de la gouvernance mondiale, ni ceux de la gouvernance locale, nous estimons pour notre compte qu'il faudrait prendre à bras le corps l'élaboration plus rigoureuse de la mobilisation du capital humain dans sa dimension éthique certes, mais surtout spirituelle et religieuse personnelle qu'est l'esprit de sacrifice, et collective qu'est l'Eglise comme communauté incarnant au cœur du monde la grâce sacramentelle de la rédemption.

Le facteur humain demeure prioritaire à tous égards. C'est bien pour cela que les guerres catastrophiques du Libéria et de la Sierra Leone qui avaient provoqué l'organisation de camps de réfugiés dans presque tous les pays voisins et jetés dans la nature des milliers d'adolescents ont poussé Alphonse Quenum à approuver l'auteur d'*Allah n'est pas obligé* : « Ce sont les misères morales qui secrètent les désarticulations sociales »¹⁵.

Si le système éducatif français du temps colonial qu'on ouvrait parcimonieusement aux jeunes africains comportait encore les grandes valeurs de l'humanisme classique, le système actuel, dicté par la postmodernité séculariste est le pur reflet de la révolution morale de l'Occident qui a entrepris de construire le monde comme si Dieu n'existait pas.¹⁶ Si déjà Fabien Eboussi Boulaga caractérisait l'école occidentale en Afrique comme moyen de « perpétuation de notre défaite », que dire du système éducatif postmoderne, dont le radicalisme de l'athéisme corrode la source profonde de la dignité de la personne humaine, à savoir son caractère de créature « à l'image et à la ressemblance de Dieu », le principe de transcendance qui l'habite n'étant que pur immanentisme ? « Sans le Créateur, nous a enseigné Vatican II, la créature s'évanouit »¹⁷. La transcendance réduite à un pur immanentisme ne saurait fonder durablement une éthique de la responsabilité et de la solidarité.

Ce rapide parcours des Actes du Colloque de la CERAO, de la CERN et de la COMECE vient de nous faire apparaître l'importance décisive du capital humain au cœur du phénomène migratoire jeune, si celui-ci doit servir à édifier des ponts entre

¹⁵ *Ibid.*, p. 26.

¹⁶ Cf. Peeters Marguerite, *La mondialisation de la Révolution culturelle occidentale*, Institute for Intercultural Dialogue Dynamics, 2011.

¹⁷ Cf. *Gaudium et Spes*, n° 36.

les sociétés et rendre possible l'authentique développement des personnes et des nations, étant entendu que sans la solidarité, comme le disait St Jean Paul II dans *Sollicitudo Rei Socialis*, nous assistons à une ex-croissance d'une partie de l'humanité représentant environ les 20%, face à l'autre, squelettique et rachitique, qui en constitue plus de 80%. Le Pape émérite Benoît XVI¹⁸, tout comme son successeur, le Pape François,¹⁹ invitent aujourd'hui à la « *globalisation de la solidarité* » et au développement d'une « *économie de la gratuité* ».

Une pastorale de la migration qui voudrait faire de la jeunesse un potentiel de construction de ponts entre les sociétés et de développement de ces mêmes sociétés, se trouve confrontée à une gigantesque entreprise de repensée anthropologique et ecclésiologique, sur la base d'une christologie trinitaire. Il est évident que nous ne pourrions guère nous y engager ici. Je voudrais simplement esquisser les grands traits de la pastorale attendue dans le prolongement du colloque que nous venons de rappeler.

La première rencontre de l'Afrique avec l'Europe s'est faite, fondamentalement, rappelons-le, sous deux rapports qu'il faut se garder de confondre²⁰ : d'une part, sous le rapport militaro-marchand ; d'autre part, sous le rapport spirituel et religieux.

Le système éducatif du temps colonial a donné le meilleur de lui-même entre les mains des missionnaires dans les Séminaires et dans les collèges dont ils avaient la responsabilité, comme en sont témoins les performances de ces institutions éducatives et de formation supérieure aux temps coloniaux et de l'immédiat temps postcolonial, jusqu'aux écoles marxiste-léninistes des années 70. Mais les programmes récents de type postmoderne séculariste, dépourvus de dimension humaniste, même s'ils ne manquent pas de véhiculer quelques valeurs, sont essentiellement au service de la transmission du savoir positif. Ils sont souvent réduits à un simple enseignement, sans transmission des authentiques valeurs qui rendent l'homme capable de don de soi pour l'édification du bien commun et la promotion des autres.

¹⁸ Cf. BENOÎT XVI, *Caritas in Veritate*

¹⁹ Cf. PAPE FRANÇOIS, *Evangelii Gaudium*

²⁰ Nous contestons la théorie des 3M (Militaire-Marchand-Missionnaire) qui est une distorsion de l'histoire et une injustice vis-à-vis du sacrifice de bien des missionnaires.

Ils n'ont de commun avec les programmes chrétiens d'éducation que cet enseignement des matières scientifiques. Mais il faut noter que les programmes chrétiens d'éducation, même à l'intérieur de l'école catholique, connaissent de nos jours une diversité qui va parfois jusqu'à entamer l'authenticité de la foi et de la morale chrétiennes.

L'interculturalité propre à la nature même de l'Eglise, telle que révélée au monde au matin de la Pentecôte, suppose toujours deux choses : d'une part la spécificité de la foi chrétienne à toujours préserver; d'autre part une multiplicité de Sujets culturels parfaitement conscients de soi et en état de promotion de valeurs d'authentique transcendance. Face à cette double exigence, le continent africain, et l'Eglise en son sein, donnent l'impression d'avoir quelque peu perdu le contrôle de l'éducation de l'enfance et de la jeunesse. Au niveau des Etats africains, une réalité s'impose en effet : le fait récurrent de nouer des accords de partenariat avec les Etats occidentaux en matière d'éducation et de formation supérieure, sans être en possession eux-mêmes d'un projet éducatif qui leur soit propre et grâce auquel ils promeuvent cette humanité capable de sacrifice et de prise en charge du jeune Africain et de son continent appelé à être partenaire interculturel, coresponsable de la gouvernance mondiale. Les ministères de la culture dans ces pays ne semblent s'occuper que du loisir, du sport et de différents aspects du folklore, la culture ne s'entendant dans ce cas que comme *otium* (loisir), et non comme *paideia* (éducation). Or c'est uniquement la recherche et la réflexion de fond sur la *culture-paideia* qui permet l'élaboration d'un authentique projet éducatif avec l'ensemble des valeurs morales, spirituelles et religieuses qu'il implique. Cette situation culturelle et spirituelle de l'Afrique interpelle très fortement l'Eglise, à la fois dans sa vocation et dans sa mission.

Nous savons par ailleurs qu'il ne suffit pas d'avoir un programme bien conçu et bien élaboré pour obtenir les hommes qu'il faut. Il est encore nécessaire d'avoir l'équipe formatrice à laquelle puisse être confié ce programme pour sa réalisation. Le Pape François parle aujourd'hui de « sortie missionnaire »²¹ nécessaire pour toute l'Eglise. Seule une Eglise africaine *en sortie*

²¹ Cf. PAPE FRANÇOIS, *Evangelii Gaudium*

missionnaire est à même de concevoir, sur le terrain en Afrique, un projet éducatif à mettre en œuvre à travers tous les vaisseaux capillaires de l'immense réseau qu'elle constitue au sein d'un continent. Ce continent, ne l'oublions pas, est pris lui-même dans les mailles de la sangsue du système euro-occidental de formation, tragiquement vide de toute référence à Dieu et aux valeurs de transcendance autre qu'intramondaines et immanentistes. Deux pas seront ici à faire : premièrement, quelle Eglise Sujet culturel serait-elle véritablement en mesure de proposer et d'assumer la responsabilité d'un projet éducatif novateur en matière d'auto-prise en charge de l'Afrique et pour son développement intégral ? Deuxièmement, quel projet est-il de nature à mieux articuler et à faire converger les efforts de l'Afrique de la diaspora avec le continent pour son développement et pour sa relation harmonieuse avec le reste du monde, notamment avec l'Occident qui a bénéficié sur deux millénaires de la grâce de la Rédemption ?

III. Pour une pastorale éducative des jeunes migrants en Afrique

1.1. Mission éducative de l'Eglise : perspective historique

L'Eglise, institution divine d'éducation, est aussi un sujet culturel déterminant. On sait qu'en Occident elle a pris le relais des philosophes de l'Antiquité gréco-latine et a inventé l'Université au Moyen-âge. Par la suite, le pouvoir politique s'est substitué à elle, sans qu'elle n'ait jamais renoncé à sa vocation et mission enracinées dans le mandat de Jésus-Christ au moment de son retour au Père : « Tout pouvoir m'a été donné au ciel et sur la terre. Allez donc : de toutes les nations faites des disciples, les baptisant au nom du Père et du Fils et du Saint Esprit, leur

apprenant à observer tout ce que je vous ai prescrit. Et moi, je suis avec vous tous les jours jusqu'à la fin des temps » (Mt. 28, 18-20).

Quand l'Etat a commencé à assumer ses propres responsabilités en matière d'éducation et de formation, quand par la suite la rationalité scientifique a fait son apparition et qu'a émergé la question de la subjectivité, l'Université s'est faite plus complexe et l'institution académique a acquis plus de rigueur et d'autonomie :

la formation a été de plus en plus fonctionnalisée par le marché du travail. Recherche scientifique et sagesse humaniste se sont alliées de manière toujours plus difficile. L'ordre économique a pénétré toujours plus sur le terrain de l'Université et a de plus en plus fonctionnalisé la recherche scientifique et la formation d'une manière générale. La raison instrumentale a franchi subrepticement son domaine d'application et de validité pour aller sur le terrain anthropologique. On a vu s'opérer de profonds bouleversements en Sciences de l'Education et en Sciences juridiques.

La crise économique que nous sommes en train de vivre actuellement nous montre clairement l'impasse où nous sommes rendus. Dans ce contexte, qui a vu naître « la culture du déchet »²², l'Afrique n'a visiblement pas d'avenir. Puisque le Salut est venu de Dieu et que son Eglise en est l'expression, nous devons en revenir à la question fondamentale : l'Eglise n'a-t-elle pas le devoir aujourd'hui de repenser à nouveaux frais sa mission éducative dans le nouveau contexte de globalisation et de sécularisme athée de rigueur qui sévit ? L'Université, aussi rigoureusement scientifique qu'elle se veuille, ayant toujours une fonction sociale, l'Eglise en Afrique n'a-t-elle pas le devoir de repenser la fonction sociale de la formation donnée dans ses institutions éducatives et de formation supérieure ?

1.2. Nouveau contexte et nouveau projet éducatif pour jeunes migrants

Le concile Vatican II a donné une définition de l'Eglise qui la centre, d'une part sur le Christ Rédempteur dont elle est le prolongement vivant, et d'autre part sur les cultures humaines qui lui offrent son expressivité, d'autant plus élevée qu'elle a su accueillir la grâce de la conversion. Pour le Concile, l'Eglise est « Sacrement » c'est-à-dire « à la fois le signe et le moyen de l'union intime avec Dieu et de l'unité de tout le genre humain »²³. Cela veut dire concrètement deux choses. D'une part, qu'elle est l'actualité historique du Christ, qu'un théologien hollandais Edouard Schillebeeckx avait présenté dans les années conciliaires

²² Cf. PAPE FRANÇOIS, *Evangelii Gaudium*

²³ *Lumen Gentium* 1

comme « *Sacrement de la rencontre de Dieu* »²⁴ et que les théologiens par la suite ont approfondi – en prenant appui sur Origène et sur l'étymologie même du nom de Jésus (Dieu sauve) -, comme la « seigneurie de Dieu en déploiement en faveur de l'homme »²⁵.

1.2.1. L'Eglise, Sujet interculturel adéquat pour la formation en contexte de globalisation

Seule une Eglise qui se comprend elle-même et qui vit comme actualité vive du mystère d'alliance entre Dieu et les hommes et des hommes entre eux, est capable de former des jeunes qui deviennent des ponts entre les sociétés. Et c'est bien ce qu'affirme Vatican II, quand il définit l'Eglise, ainsi que nous venons de le dire, comme sacrement, comme une union dans la différence, dont Dieu lui-même a pris l'initiative en Jésus-Christ. Entreprendre, sur le modèle de la société occidentale postmoderne séculariste, de se construire rigoureusement sans Dieu, a pour conséquence que la globalisation multi-culturaliste est incapable d'une authentique interculturelité, parce que les sujets qui seraient ainsi en dialogue seraient des sujets incapables de gratuité et de générosité, prisonniers qu'ils sont d'une éthique rigoureuse du *do ut des*, sous l'égide de l'économisme. L' « économie de la gratuité », dans notre contexte de civilisation marchande, est jugée absurde ; elle est par contre, - à l'opposé de l'individualisme du « chacun pour soi » -, la conséquence logique du personnalisme qui plonge ses racines dans la foi qui tient l'acte créateur de Dieu pour l'expression fondamentale de sa générosité première.

L'éducation chrétienne suppose un arrière-plan christologique et trinitaire, mais aussi une ecclésiologie de « *l'Eglise-Sujet capable* » de projeter et de réaliser un projet éducatif faisant fond sur la gratuité, la générosité, la solidarité et la « capacité sacrificielle ». L'appel récurrent des hommes d'Eglise à la « *globalisation de la solidarité* », n'est pas compris du monde d'aujourd'hui, constamment à cheval sur ses droits, mais peu enclin à parler de ses devoirs et à créer la société de la promotion générale du bien commun. La morale chrétienne est fondée sur l'ordre sacramentel ecclésiologique et christologique. Dans le sacrifice de sa mort-

²⁴ E. SCHILLEBEECKX, *Le Christ, Sacrement de la rencontre de Dieu*.

²⁵ Cf. JOSEPH RATZINGER/ BENOÎT XVI, *Jésus de Nazareth*.

résurrection, expression suprême du Verbe incarné et rédempteur, Amour généreux du Dieu créateur, le Christ a constitué l'Eglise comme présence permanente, jusqu'à l'eschatologie, du mystère de la Rédemption et des sacrements qu'elle a mission de distribuer dans des circonstances variées de la vie, actions efficaces de Dieu dont l'Eglise est l'instrument pour le monde que Dieu a aimé au point de lui donner son Fils unique.

1.2.2. Pour une Université catholique de la solidarité et de la construction active du continent

Mgr. Landel, après avoir souligné comme nous le rappelions, les conditions pour une diminution effective de la migration, se demandait qui pourrait bien accepter la responsabilité de mettre en chantier une réforme de l'ordre économique mondial ? A cette question, il me semble que l'Eglise devrait pouvoir faire le pari d'assumer sa portion de responsabilité, si le capital humain a effectivement l'importance que nous venons de lui reconnaître.

Une *Eglise capable* d'engendrer des croyants témoins des vraies valeurs de transcendance peut créer des écoles - du primaire à l'université - pour former des jeunes qui consentent à renforcer le front des jeunes²⁶ en construction active de leur continent. La première des choses, pour celui qui veut construire un pont, est de pouvoir jeter les fondements des deux côtés de la rive. La rive subsaharienne de la construction du pont demande que soient retenus le plus grand nombre possible de jeunes « bien formés et en bonne santé », non pas pour « devenir citoyens américains, canadiens, etc. », mais d'authentiques pionniers de l'œuvre de reconstruction de l'Afrique à laquelle invite, sans doute le théologien luthérien africain Kā Māna²⁷, mais surtout l'Eglise catholique, à travers son *Compendium de la Doctrine Sociale, Caritas in Veritate* et *Africae Munus*.

²⁶ N. DÉGBOUÉ en voit des icônes dans ces jeunes qu'il décrit comme des « pêcheurs de sable en apnée », c'est-à-dire qu'ils, dès l'aube, s'en vont faire des voyages de sable en allant jusqu'au lieu où le fleuve dépose le sable qu'il draine au moment où ses ondes expirent.

²⁷ Cf. Kā MANA, *Foi chrétienne, crise africaine et reconstruction de l'Afrique. Sens et enjeux des théologies africaines contemporaines*, Nairobi, CETA ; Lomé, HAHO ; Yaoundé, CLE, 1992.

La CERAO, en créant l'Université Catholique de l'Afrique de l'Ouest (UCAO) n'a pas voulu édifier une université qui soit une copie conforme d'une université d'excellence américaine, canadienne, britannique, française, etc., mais une université qui, tout en vérifiant le degré le plus élevé de rigueur scientifique, intègre le projet éducatif et formatif qui fixe le maximum de jeunes africains dans leurs pays, ou tout au moins en Afrique, pour la prise en charge de son développement. La considérable fuite annuelle de cerveaux qui serait de « 70 mille scientifiques, médecins et techniciens (qui) quittent le continent pour travailler en Occident », est tempérée par l'autre information qui nous dit que l'Afrique de la diaspora, dont ces compétences africaines vont grossir les rangs, apporte à leurs parents restés en Afrique une aide trois fois supérieure à toute l'aide au développement et aux investissements divers dont le continent bénéficie. Cela signifie que la cause première des migrations africaines en Occident est essentiellement le travail. Cette diaspora africaine est en mesure de prendre en charge le devenir d'un tel type d'université au service de la promotion intégrale du continent victime de la « *culture du déchet* »²⁸.

La création d'une université comme l'UCAO est un pari qu'une modification de capital humain en qualité augmente notablement les chances d'une résistance significative de l'Afrique à l'ordre économique mondial, dont ce continent est largement victime. Si toutes les Eglises d'Asie, d'Océanie, et d'autres pays en voie de développement mettaient en œuvre une semblable pastorale de l'éducation et de la formation, la population chrétienne à l'échelle mondiale pèserait d'un poids non négligeable sur l'économie mondiale. L'ensemble de l'Eglise mettrait en œuvre sur le plan éducatif par rapport à l'ordre économique mondial, ce que le Pape émérite Benoît XVI proposait comme angle spécifique de contribution de l'Eglise pour l'avènement de l'ordre social juste en matière politique. Il distinguait dans *Deus Caritas est*, sa première encyclique, « l'ordre social juste » de « l'homme juste ». Si « l'ordre social juste » est du ressort de l'Etat, la tâche de l'Eglise est essentiellement de contribuer à doter l'Etat d' « hommes

²⁸ PAPE FRANÇOIS *Evangelii Gaudium*.

justes ». Il en est de même dans l'ordre économique. La tâche de l'Eglise est de *contribuer à former des hommes d'affaires justes pour réformer l'ordre économique mondial*. Max Weber avait mis en lumière comment l'éthique protestante a été à la base de l'esprit du capitalisme en Occident²⁹. Il est à espérer que l'Eglise, qui dispose d'une doctrine ecclésiologique et anthropologique des plus à même d'édifier la globalisation de la solidarité, fasse surgir à partir du continent victime de la culture du déchet, l'Afrique, *le miracle attendu d'une économie de la gratuité* qui seule peut sauver cette Afrique. L'Eglise, qui a beaucoup travaillé ces dernières décennies à sa pastorale sociale, a débouché sur le bel instrument de travail qu'est le *Compendium de la Doctrine sociale de l'Eglise*, fruit mûr de plus d'un siècle d'engagement par la pensée et par l'action. La formation de laïcs, hommes d'affaires et chefs d'entreprise justes pourra en tirer le plus grand profit. Ce que nous pouvons dire ici, c'est que la jeunesse africaine doit bénéficier dans sa formation secondaire et supérieure d'un programme qui ait intégré l'entrepreneuriat et l'esprit d'initiative.

L'Eglise d'Afrique, se reconnaissant comme un sujet culturel déterminant en matière d'éducation et de formation, se doit d'intégrer dans l'éducation de l'enfance et de la jeunesse, toutes les grandes valeurs de la culture de ses ancêtres, illuminées et transfigurées par les valeurs chrétiennes. Elle n'a pas le droit, sous le prétexte d'un universalisme abstrait, de rendre cette enfance et cette jeunesse étrangères à leur culture traditionnelle propre, surtout dans ce que celle-ci a d'enracinement dans la dimension surnaturelle et religieuse, dans le sacré. C'est ici qu'on s'aperçoit de la grande importance de la pastorale de l'inculturation, non seulement pour les églises particulières, mais également au bénéfice de l'Eglise Universelle qui, dans sa localité culturelle occidentale, humblement et joyeusement, subit les effets dévastateurs de l'athéisme et du sécularisme.

C'est la qualité de chrétiens profondément enracinés dans leur culture transfigurée par la foi qui, émigrés d'Afrique, permettra de parler d'une diaspora africaine en dialogue d'intégration en Occident, et en relation avec l'Eglise d'Afrique pour la promotion

²⁹ Cf. MAX WEBER, *L'éthique protestante et l'esprit du Capitalisme*

du développement intégral de l'homme³⁰. L'histoire nous atteste que la diaspora africaine en Amérique du Nord, grâce au mouvement panafricaniste, a été un facteur déterminant pour l'évolution du continent, notamment à partir de sa 6^{ème} conférence à Manchester, où il a été rejoint par de fortes personnalités africaines comme Nkrumah et Azikiwe. L'on sait aussi que la diaspora africaine à Paris, à travers des intellectuels catholiques de la trempe d'Alioune Diop a puissamment contribué à préparer l'Eglise d'Afrique au Concile Vatican II il y a un demi-siècle.

Conclusion

Dans son discours au palais présidentiel de Cotonou en novembre 2011, qui interpelle en réalité la gouvernance mondiale, le Pape émérite Benoît XVI demandait à la fois aux gouvernants, à la société civile et aux responsables religieux, de coopérer ensemble à sauver l'espérance des peuples³¹. Nous savons par ailleurs que, du fait de son ouverture sur l'avenir, la jeunesse est généralement qualifiée comme l'espérance des nations. L'actualité nous donne à constater que la crise économique en cours depuis quelques années et derrière laquelle chacun peut lire une crise anthropologique, a fini par étaler au grand jour sa véritable nature qui est effectivement anthropologique, puisque la jeunesse, en prenant résolument le chemin du terrorisme s'autodétruit comme espérance.

C'est pourquoi la réflexion que le Conseil Pontifical pour les Migrants a voulu conduire en prenant pour thème « *Jeunes migrants, ponts entre les sociétés en vue du développement* » s'atteste plus opportune que jamais. Sauver l'espérance des nations, faire de la jeunesse un pont entre les nations en vue de leur développement, c'est travailler à faire advenir un type d'homme relationnel, cordial, fraternel, responsable et solidaire. Chacun a encore en écho l'appel vibrant du Pape François à Lampedusa

³⁰ Cf. l'encyclique sociale *Caritas in Veritate*.

³¹ « De cette tribune, je lance un appel à tous les responsables politiques et économiques des pays africains et du reste du monde. Ne privez pas vos peuples de l'espérance ! Ne les amputez pas de leur avenir en mutilant leur présent ! » Benoît XVI, 20 novembre 2011.

sur la mondialisation de l'indifférence³². Chaque portion d'Eglise partout dans le monde globalisé travaillant au quotidien pour l'avènement d'une telle humanité neuve, il sera mis un terme à la crise économique elle-même, par l'émergence d'une économie de la gratuité, en lieu et place de l'économie de spéculation financière, pour laquelle l'homme n'est qu'une chose parmi les choses.

Notre présentation, on s'en est aperçu, appelle une contribution des divers continents, d'où se font les migrations les plus importantes et les plus significatives culturellement vers le monde occidental. Cette contribution pourrait se faire sous la forme d'une tentative de réponse aux quatre questions suivantes :

1. Comment s'est faite historiquement, l'ouverture de votre continent (de votre pays) au système éducatif occidental ? On prendra soin de distinguer ce système quand il est mis en œuvre par l'Eglise et quand il est mis en œuvre par les systèmes coloniaux.
2. Quelles sont les grandes raisons pour lesquelles s'opère l'immigration de vos pays et en direction de quels pays ? Et pourquoi vers ces pays ? Comporte-t-elle des risques comme pour ceux du continent africain, par exemple (Lampedusa, morts dans l'océan, morts dans le désert ...) ?
3. Est-il clair pour les agents pastoraux de votre zone que la crise économique cache une crise anthropologique ? Si oui pourquoi ? Sinon pourquoi ? Et comment seule une *Eglise sacrement et sujet culturel capable* est en mesure de mettre en œuvre un nouveau projet éducatif qui nous fasse sortir de la crise anthropologique et ainsi frêne la migration qualitative massive qui empêche la construction des nations pauvres ?

³² « La culture du bien-être, qui nous amène à penser à nous-même, nous rend insensibles aux cris des autres, nous fait vivre dans des bulles de savon, qui sont belles, mais ne sont rien ; elles sont l'illusion du futile, du provisoire, illusion qui porte à l'indifférence envers les autres, et même à la mondialisation de l'indifférence. Dans ce monde de la mondialisation, nous sommes tombés dans la mondialisation de l'indifférence. Nous sommes habitués à la souffrance de l'autre, cela ne nous regarde pas, ne nous intéresse pas, ce n'est pas notre affaire ! » Pape François, Lampedusa le 8 juillet 2013.

4. Est-il possible, selon vous et selon les responsables d'Eglise de vos zones, de sortir de la crise de l'économie à base de spéculation financière, sans la mise en œuvre effective d'une économie de la gratuité ? Et qu'est-ce qui est déjà en cours dans ce sens ?

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Introduction

The Catholic Church in Australia has been at the forefront in providing pastoral care to migrants. In more recent years pastoral care to migrants has become more specific especially in relation to unaccompanied minors seeking asylum in Australia and to international students. Pastoral care to asylum seekers and refugees is largely a pastoral care that focuses on youth. Both the teaching and the practice of the Catholic Church have been advocating in support of the plight of migrants and refugees, especially the most vulnerable among them.

As migration has developed reaching the present extraordinary dimension, not everyone seeking to migrate fits the categories provided by within immigration laws and policies. Children and youth are amongst the most vulnerable of immigrants seeking protection from war-torn countries.

Migrant children and youth represent a challenging aspect of the pastoral care of the Church while being at the centre for policy, advocacy and services.

Young migrants have enormous potential to contribute to building a more prosperous and fraternal global society. Indeed, youth is itself an excellent asset.

The following presentation will focus on young migrants between the age of 12 and 24 and will look more closely on the Oceania region where I live in Australia.

I hope to bring to your attention some of the hopes and challenges that young migrants experience when establishing a new life in a new country often very different to that of their country of birth in many ways. Important issues for most young migrants due to their stage of life include their relationships with their family and hopes for how they will contribute to the world.

For the majority of young migrants, how they contribute is greatly influenced by their education and participation in the labour market. It is these three major areas: relationships, education, and working life where young migrants most vividly build bridges between societies as they engage with the people they live and work with.

Catholic social teaching on Young Migrants

Catholic social teaching provides some understanding and resources on the pastoral care of young migrants. In most contexts, Catholic social teaching on migration generally applies to young migrants however there are instances where young migrants are specifically the focus. An early example can be found in *De Pastoralis Migratorum Cura* (DPMC). The Church emphasises that amongst the different groups of migrants, foreign students call for special consideration and care as they are far from home without an adequate knowledge of the language, at times without friends and often with a scholarship that is insufficient for their needs. Helping foreign students has historically and continues to be an important field of pastoral action.¹

A more recent example is the 96th World Day of Migrants and Refugees message focusing on minor migrants and refugees. In his message, Pope Benedict XVI, recalled that as a child, Jesus himself experienced migration for, as the gospel recounts, in order to flee the threats of Herod, he had to seek refuge in Egypt together with Joseph and Mary (cf. Mt 2:14).² Pope Benedict affirmed the need to recognise the rights of children as equal to the rights of adults. Pope Benedict expresses his hope that proper attention be given to minor migrants who need a social environment that permits and fosters their physical, cultural, spiritual and moral development. He recognises that young migrants living in a foreign land without effective points of reference generates countless and sometimes serious hardships and difficulties for them, especially those deprived of the support

¹ FABIO BAGGIO C.S. and MAURIZIO PETTENA C.S., *Caring for Migrants, A Collection of Church Documents on the Pastoral Care of Migrants*, 2009.

² BENEDICT XVI, *Minor migrants and refugees*, Message for the 96th World Migration Day, 2010.

of their family. Pope Benedict also singled out young migrants seeking refuge who, for various reasons, are fleeing their own country, where they are not given adequate protection. He affirmed again the need for careful evaluation and coordinated action by implementing appropriate measures of prevention, protection and welcome. Pope Benedict reminds us to ensure that any concrete interventions be first nurtured by faith in the action of grace and divine Providence. In this way hospitality and solidarity to strangers, especially if they are children, become a proclamation of the gospel of solidarity.³

The Australian context

When we speak of migration it is not possible to generalise the individual experiences that each young migrant has and to place these all under one roof. With this in mind I wish to describe some of the aspects of migration which are common to the experience in Australia.

Australia is a migration country. Our indigenous brothers and sisters arrived on the land over 40,000 years ago. Their deep traditions, culture and spiritual connection to the land remains with us today. In comparison, modern migration flows to Australia only began just over 200 years ago when the British pursued a penal colony on Lane Cove, an area which is today part of Sydney. After a predominantly British and Irish migration, Australia began to become more diverse after World War II when thousands of war-torn refugees made the journey by boat to make their home in Australia.⁴

Since then, war and persecution has continued to shape migration patterns to Australia with notable examples from Asia, particularly Vietnam, several South American nations in the 1980s and more recently from parts of Asia such as India, the Philippines and China, Africa and the Middle East. The Australia we see today has over 6 million migrants representing about one quarter of our population and around 45% of Australians were even born overseas or have at least one parent born overseas.

³ *Ibid.*

⁴ Department of Immigration, Local Government and Ethnic Affairs, *Australia and Immigration 1788 to 1988*, Canberra 1988.

Australia is a story of migration and multiculturalism. Our multicultural policy was deliberately chosen and pursued from about 1970s onward. Before this time the policy was to assimilate into a predominantly white Australian society.

Australia Multicultural Policy

I wish to elaborate on Australia's multicultural policy because it is particularly different to the multicultural policy that is pursued in several European countries.

In 1997 the Australian Government appointed a National Multicultural Advisory Council (NMAC) to develop a report that recommended a policy and an implementation framework for the next decade, aimed at ensuring that cultural diversity was a unifying force for Australia.

This report, *Australian multiculturalism for a new century: Towards inclusiveness*, was launched by the Prime Minister, John Howard, on 5 May 1999. It made recommendations about improving and refocusing multicultural policy.

In response to this report, the Australian Government tabled its multicultural policy statement, *A New Agenda for Multicultural Australia*, in Parliament in December 1999.

The *New Agenda* supported most of the NMAC recommendations, highlighting the need for Australian multicultural policy be a unifying force and relevant to all Australians.

Current multicultural policy

The government's current multicultural policy statement, *Multicultural Australia: United in Diversity* was issued on 13 May 2003.

The policy reaffirms the fundamental principles of the New Agenda for Multicultural Australia, and sets strategic directions for 2003-06.

Australia multicultural policy vision is reflected in the four principles that underpin multicultural policy:

- **Responsibilities of all** - all Australians have a civic duty to support those basic structures and principles of Australian

society which guarantee us our freedom and equality and enable diversity in our society to flourish

- **Respect for each person** - subject to the law, all Australians have the right to express their own culture and beliefs and have a reciprocal obligation to respect the right of others to do the same
- **Fairness for each person** - all Australians are entitled to equality of treatment and opportunity. Social equity allows us all to contribute to the social, political and economic life of Australia
- **Benefits for all** - all Australians benefit from the significant cultural, social and economic dividends arising from the diversity of our population. Diversity works for all Australians.

The new policy statement also maintains a commitment to the goal of communicating the relevance of multicultural policy to all Australians. However, it responds to changing times and needs with some new strategic directions and focuses. It gives particular emphasis to:

- **the goal of community harmony and social cohesion**
- **the government's access and equity strategy, which aims to ensure government services and programs respond to the realities of Australia's diversity**
- **promoting the benefits of our diversity for all Australians.**

In 2011, Chris Bowen, the then Minister for Immigration and Citizenship delivered a speech titled *The Genius of Australian Multiculturalism*. Part of his motivation in speaking on the subject was comments made by German and British political leaders who described multiculturalism as a policy which had "utterly failed".⁵

To many people, multiculturalism is seen as just a diverse group of people living in one country relatively harmoniously. Multiculturalism can often be seen superficially in terms of different foods and traditional dress. With this limited view of multiculturalism it is easy to think that multiculturalism just

⁵ CHRIS BOWEN, *The Genius of Australian Multiculturalism*, Address to the Sydney Institute, Thursday, 17 February 2011.

happens. Many people believe that as migration continues and becomes more diverse, that a multicultural society will naturally follow. It is of course not so simple. In Australia, multiculturalism describes a social situation, while multicultural policy describes a well-defined, thoroughly thought through, and deliberate response by the government to pursue social cohesion in an ethnically diverse society.

At its core multiculturalism involves relationships between people. Like all good relationships, they need to be worked on and continually nurtured; they demand a commitment to key values such as understanding, compassion, acceptance and support. Values can be expressed and demonstrated in an unlimited number of ways, they are not limited to one particular culture or exclusive to one particular religion. This is perhaps the key element of social cohesion in a multicultural society and something that Australia achieves by hinging our multicultural policy on respect for Australian values.

At its inception in the late 1970s Australia's multicultural policy was founded on the following core principles as described by Prof Jan Pakulski in 2013:

1. social cohesion, understood as national integration, that is, making structural provisions within our national institutions to arrange the allocation of resources and provide a platform for resolving conflicts
2. equality of opportunity and access.
3. The freedom to choose and maintain one's own cultural identity understood as, the sense of belonging and attachment to a particular way of living and
4. the social duty of shared responsibility for, commitment to and participation in society

Australia has a principled approach to multiculturalism. It widens the choice of Australian lifestyle to allow immigrants to maintain their original cultural traditions, social attachments and identities, but expects in return that all minority groups (both migrant and non-migrant groups) will be tolerant of each other, loyal to the laws of Australia and participate in society.

These conditions protect the common justice system, the shared political system, and the single official language.⁶

Australia's multicultural policy is also citizenship based. To fully participate in Australian society, it is necessary to take a pledge of commitment as a citizen.⁷ For many migrants, citizenship can be obtained in a relatively short amount of time, for example many skilled migrants who are employed can be granted citizenship in as little as four years.

In addition Australia's multicultural policy has been politically and historically supported by both of Australia's two major political parties.

The discussion so far might be surprising to many of you here today as Australia is now infamous for one of the most despicable and un-accepting asylum policies in the world. I'll speak more about this, however it is important to note that while Australia's migration program has been as high as around 200,000 people per year, the number of people coming by boat in search of refuge has been in the very low thousands. It is unfortunate and indeed tragic that our principled values based approach to multiculturalism has not extended to our asylum policy.

Young Migrants in Australia

I have briefly spoken about our multicultural policy to describe the social landscape which young migrants find themselves. In Australia, 25% (or one in four) of all youth aged 12-24 are either from or have at least one parent who was born in a Culturally and Linguistically Diverse Country (henceforth CALD) in comparison to Australia.⁸ In Australia the CALD youth population has grown at a faster rate over the past five years compared to the total and Australian-born population age 12-24. The growth reflects immigration of youth to Australia from CALD countries and includes many different types of migrants such as students, workers, family members of people already

⁶ JAN PAKULSKI, *Confusions about Multiculturalism*, paper presented at the AMCS conference on Strengthening Diversity in Melbourne, 2 May 2013.

⁷ CHRIS BOWEN, *The Genius of Australian Multiculturalism*, Address to the Sydney Institute, Thursday, 17 February 2011.

⁸ Multicultural Youth Advocacy Network Australia, *The CALD Youth Census Report* 2014.

living in Australia and also a relatively small number of people who came to Australia as humanitarian migrants.⁹

Education

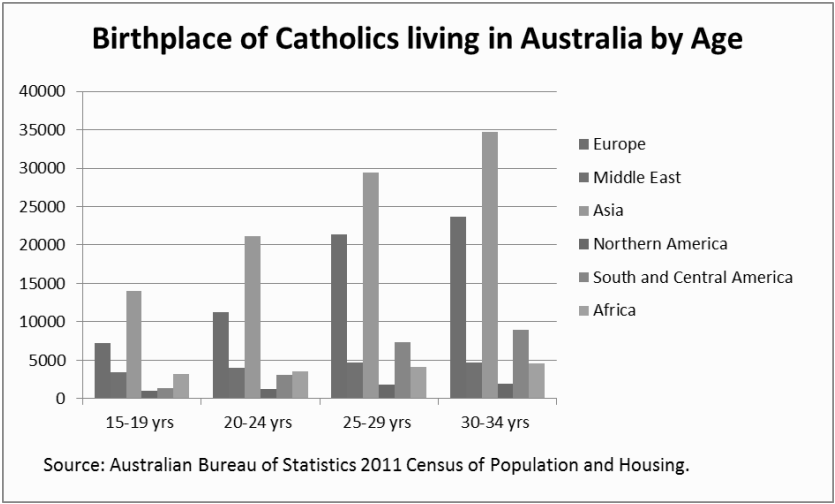
Of the 95% of CALD youth aged 12 to 17 are enrolled in full or part-time education and this rate is higher than other population groups including the Australian-born youth population (93.5%). Some 58% of CALD youth aged 18 to 24 are enrolled in full or part-time schooling compared to just 39% of the Australian-born population. CALD youth aged between 18 and 24, have lower rates of employment compared to the Australian-born population. Most people across age groups in both the Australian-born and migrant born groups are living in a single family household, including over 90% of those aged 12 to 17. Although the proportion is small, CALD born youth have higher rates of living in multiple family households compared to the Australian-born.¹⁰

The Catholic population in Australia has also been boosted by migration to such an extent, that the Catholic Church is the largest faith community in Australia. As can be seen in the Graph below, the majority of young Catholics migrating to Australia are from Asia and Europe.¹¹

⁹ *Ibid*

¹⁰ Multicultural Youth Advocacy Network Australia, *The CALD Youth Census Report* 2014.

¹¹ Data obtained as part of the National Catholic Census Project (TableBuilder Pro) and produced by the Australian Catholic Bishops Conference - Pastoral Research Office.



Employment

Young migrants, many of whom have had limited educational or employment opportunities in their home country, can pursue these possibilities in Australia. A recent study on The Economic, Social and Civic Contributions of First and Second-Generation Humanitarian Entrants by Prof Graeme Hugo, found that migrants coming to Australia through the humanitarian program had the youngest age structure of all migrant groups. The average age of refugees coming to Australia was 21.8 years which means the majority of their working lives will be spent in Australia. Refugees arriving in Australia have fled from extraordinary hardship and traumatic situations and on top of this face additional challenges in adapting to a new culture, language, and many lack education and knowledge about Australia’s labour market. For these reasons migrants and humanitarian entrants experience lower levels of workforce participation in the first few years upon arriving in Australia. However as time passes the workforce

participation level of humanitarian entrants converges towards the Australian average, and in the second-generation there is an increase in the labour force participation rate and a decrease in the unemployment rate. It is also important to note that many humanitarian entrants will take up opportunities to study. The first generation arrivals that complete their education in Australia also tend to have a higher level of workforce participation, often higher than the Australian-born.

Young refugees and asylum seekers

Unaccompanied young migrants have particular challenges. Australia has received increasing numbers of unaccompanied young people particularly young men migrating to Australia through the humanitarian program. Those less than 18 years of age, referred to as Unaccompanied Humanitarian Minors (UHMs), receive targeted support due to their status as minors. However once these young people turn 18 years old, they are consequently no longer eligible for these specialist services, despite the fact that they still often need intensive support.¹²

A recent study conducted by the Centre for multicultural youth reveals some of the more acute challenges and difficulties young migrants face. These challenges include having to learn English, recommencing school or education, finding employment, securing stable, appropriate and affordable housing, adjusting to unfamiliar systems and a new culture, separation from extended family and friends, and rebuilding new social networks.

Young people who arrive in Australia at 18 years of age or older without immediate family members do not have eligibility for the high-level support that UHMs are entitled to, and yet they can still be highly vulnerable. Young migrants who are 18 years of age and over require services that are sensitive to their needs both as young people at a unique stage of adolescent development without their families present, and as refugees from diverse cultural and linguistic backgrounds.¹³

¹² Centre for Multicultural Youth, *Settling or Surviving? Unaccompanied Young Adults Aged 18 – 25 Years*, Policy Paper 2013.

¹³ *Ibid*

Children and young people currently comprise just under two thirds of humanitarian entrants in Australia; in 2011-2012, 64.5% of humanitarian entrants were less than 30 years of age. Over half (53%) of young people who were granted humanitarian visas in 2011-2012 were aged between 18-25 years.¹⁴

Access to education and training is vital for young people from refugee backgrounds as it enables them to build a better life in Australia and become productive members of society. Though it can be challenging for them to engage in these pathways, it can be even more difficult for those who arrived in Australia at a later age. There is limited time for them to catch up on critical literacy and numeracy skills that the younger group may be able to acquire through school, before having to progress into further educational avenues. Home tutoring could potentially provide part of the solution to improving the literacy and numeracy for this group.¹⁵

Unaccompanied young people who are 18 years of age or over lack the supportive structure of family, and therefore face a lack of financial support to continue education. Not only do they have to cover the costs of living and education, but they are also relied upon to send money home to their families, or to pay off debts incurred from their travel to Australia. This often results in young people withdrawing from foundational English language study, which negatively impacts their overall settlement and future opportunities.¹⁶

Participating in community life through sport, recreation and social activities is a key element to good settlement. It not only benefits physical and mental wellbeing, but can promote trust, facilitate settlement and transitional support, and helps to build social networks. In addition, these sort of activities provide young people with the chance to develop skills that can assist them in other parts of their lives. However, the financial cost, and at times, the culture of the group concerned prevents such young people from being able to participate.¹⁷

¹⁴ *Ibid*

¹⁵ Centre for Multicultural Youth, *Settling or Surviving? Unaccompanied Young Adults Aged 18 – 25 Years*, Policy Paper 2013.

¹⁶ *Ibid*

¹⁷ *Ibid*

Obtaining employment in Australia can be very challenging for unaccompanied young adults, due to a combination of limited English skills, interrupted education, not holding a driver's licence, and a lack of formal qualifications, social networks and work experience in Australia. Despite these barriers, employment is particularly important for this group of unaccompanied young people as many are the sole providers for their family back home or in transit countries.¹⁸

Increasingly it is becoming difficult for young unaccompanied migrants to find suitable housing. Young people from refugee and migrant backgrounds are six to ten times more likely to be at risk of homelessness compared with Australian born young people. Due to the difficulty of finding affordable housing, as well as the widespread issue of financial constraints, there is a high prevalence of overcrowding. One youth team leader working in settlement services reported that:

"You can have 12, 13, or 15 young people live together in a 3 bedroom place. They say 'It's the only way we can survive and have some money left to send home.'" -Youth team leader, Settlement service, Northern region¹⁹

Young international Students

Australia has a large number of international students who come to study at university and tertiary level. They experience significant challenges in their education and personal life. In 2011 the Australian Catholic University conducted research interviewing and recording the experiences of several international students to get a better understanding of the challenges they face. Many of the participants experienced anxiety, depression, family and relationship issues, financial stress, grief, health and medical issues, parenting and carer responsibilities, pressure to succeed, stress, and difficulties achieving a good work, study and life balance.²⁰ Financial stress was the most frequently recorded

¹⁸ *Ibid*

¹⁹ Centre for Multicultural Youth, *Settling or Surviving? Unaccompanied Young Adults Aged 18 – 25 Years*, Policy Paper 2013.

²⁰ Australian Catholic University, *Determined to Succeed, Student Stories of Resilience*, November 2011, Sydney Australia.

challenge. This is in part due to higher tuition fees which must be paid upfront, high cost of living in cities where universities are such as Sydney and Melbourne, visas restrictions which only permit international students to work 20 hours per week and of course, the need to study for the majority of the time each week also limits the amount of time students can work, many of whom will only take up employment opportunities on holidays and weekends.

Relationships

Many young migrants form particularly strong peer relationships with other people from similar cultural backgrounds and experiences migrating to Australia. These relationships can prove critical to providing one another with social and emotional support, forming shared household arrangements, providing information on linking one another to services or useful resources. However the strong reliance on peers, without the protective scaffolding of family, can create pressures of its own. The very fact that these young people can identify so strongly with one another due to their shared experiences is also potentially a source of relationship difficulties, given their shared levels of vulnerability and the distinct challenges they face. It is evident that although their peer relationships can provide a real source of strength and support, these alone are not adequate, and they may at times need the support of professionals or adult mentors who can assist them to navigate these relationships. The important role that adults can play is supported by adolescent research on resiliency, which highlights that a caring nonparent's adult is the most common protective factor amongst resilient youth.²¹

Connection to the community

Having a sense of belonging to the broader community in Australia is critical for young people from refugee and migrant backgrounds, in terms of their overall sense of identity, well-being and being able to access opportunities and contribute to the community around them. Sadly, however, many young migrants

²¹ Centre for Multicultural Youth, *Settling or Surviving? Unaccompanied Young Adults Aged 18 – 25 Years*, Policy Paper 2013.

do not always experience this sense of welcome and belonging in their day-to-day lives. For example many young migrants will experience general racism that can exist towards those from diverse cultural and linguistic backgrounds.²² In addition to this, the debate around asylum seeking in Australia has also further created hostility in public attitudes towards certain ethnic groups and this undermines any sense of belonging young migrants may feel towards the Australian community. A frequent occurrence for young migrants from refugee backgrounds when observing the treatment of others from their cultural background was a sense of fear and anxiety for their own future. There remains an urgent need for greater education in the Australian community to increase understanding around asylum flows, migration in general, and awareness of the experience young migrants face and ways that people can reduce discrimination and promote mutual learning and respect. Nonetheless there are also many positive reports of community members demonstrating real acts of kindness and generosity towards young migrants. Supporting connections with the broader community is critical to assisting young migrants to develop a sense of belonging and access to social capital that exist within the community many opportunities are available through community groups, sports, mentoring programs, volunteers or carer relationships. The various relationships that young migrants make with people in the broader community greatly reduce their sense of social isolation and help young migrants to develop new networks and open up future opportunities and access to resources.²³

Conclusion

The Catholic Church in Australia advocates for better government response to migrant youth. Some research identify best practices and efforts to focus on young migrants.

What helps young migrants to become themselves bridges of cooperation and development? Pastoral practice recognises four areas that seem to recur in the experience of youth and their families towards development the four areas are:

²² *Ibid*

²³ *Ibid*

Family: for migrant youth, the family is of the utmost importance, even if not physically near. Migrant youth find it that they have more motivations to succeed if there is a family to support them.

Community: to feel welcome within a community offers a sense of belonging. Many witness to the fact that belonging to a Community such as a youth group within a migrant chaplaincy has helped them to become more self-confident and assertive towards the larger community. It is a matter of fact some leaders in various responsibilities within the broader Australian society began their journey from within a migrant youth group.

Human resources and talents: the receiving society has a responsibility to strengthen and enhance the gifts and talents that migrant youths can offer to the society.

Church: the faith community has a responsibility to find the young migrants and to reach out to them. We need to convert from a mere offer of assistance and support, albeit necessary, to an attitude where the migrant youth finds within our church structures the place where to express their faith and to share their experience. Very many of the youth in our parishes come from important experiences of faith and involvement in the Church back home. Some have suffered humiliation and persecution for the sake of their faith. Very often, these young Christian are left at the margin, thus inhibiting the possibility to become potential bridges of faith also for their youth mates whose faith practice has lowered down and has become irrelevant.

On the other end, pastoral practice suggests that where there is no family, due particularly to family breakdowns and where there is no opportunity to become a part of a community migrant youths are inhibited to bring about the connection that offers to them an effective bridge on which to walk from one end to another.

During the immediate past years, in Australia, we have assisted to a growing less generous welcoming attitude that has a great impact on young migrant. The strengthening of an indefinite and mandatory detention for asylum seekers who arrived on the Australian coasts by boats is but a tragic example of this. Countless studies and reports insist on the often irreparable

psychological harms that prolonged and indefinite detention is causing to young migrants.

Many who have left home under threats, but in the hope to find a land of possibilities and development in Australia, are now being detained and are unable to achieve a legal migration status in Australia, thus finding themselves unable to contribute to the society.

To make of young migrants “potential in building bridges of cooperation between societies towards development” calls for dialogue and collaboration across various sectors including the society, the government and the church. Formation and information are essential, but the various sectors need also to implement effective practices.

Cooperation and development are dynamic forces that need a constant monitoring, sharing and exchange of information aiming at practices that would effectively offer to our migrant youth to further the possibility to become bridges of cooperation and development.

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SU EXCELENCIA
MONS. JOSÉ DOMINGO ULLOA MENDIETA, O.S.A.
PRESIDENTE DEL SECRETARIADO EPISCOPAL
DE AMÉRICA CENTRAL Y PANAMÁ

Desde finales del siglo pasado las migraciones vienen constituyendo un tema central del debate académico, político y pastoral a escala nacional, regional y global. Las migraciones continúan configurando realidades muy complejas y con dinámicas muy rápidas no fáciles de comprender. Muchos son los desafío para nuestras sociedades y para nuestro quehacer pastoral, pero también desde una mirada compasiva y al mismo tiempo crítica hacia las migraciones también mucho que aprender, mucho de discernir, un enfoque de co-responsabilidad compartida entre países emisores, de tránsito y receptores. Deseamos aportar no solo elementos que nos ayuden a seguir comprendiendo las migraciones, sino y sobre todo para intentar abordar el fenómeno lo mejor posible y así aportar posibles pistas de un abordaje pastoral integral.

Representantes de los Estados reunidos en la Sede de las Naciones Unidas en Nueva York los días 3 y 4 de octubre de 2013 en ocasión del Diálogo de Alto Nivel sobre la Migración Internacional y el Desarrollo, emitieron una declaración de 34 puntos. De estos 34 puntos se me ha pedido una breve reflexión sobre el numeral 19 que dice:

“Reconocemos las vulnerabilidades, circunstancias y necesidades particulares de los adolescentes y jóvenes migrantes, así como su potencial para tender puentes de cooperación y entendimiento entre las sociedades en los planos social, económico y cultural”.

Primero algunas consideraciones sobre las especificidades de ser jóvenes, sobre sus diversas formas de vulnerabilidad, seguido de una mirada a las circunstancias y necesidades particulares de los adolescentes y jóvenes migrantes, para luego dar algunas consideraciones sobre el potencial para tender puentes de

cooperación y entendimiento entre las sociedades en todas las dimensiones, y finalizar con algunas ideas a debatir.

1. Delimitemos el marco: **Adolescentes, jóvenes y su vulnerabilidad.**

Adolescentes y jóvenes. Una delimitación típicamente demográfica.

En los años noventa, con la llegada del neoliberalismo se dieron una serie de transformaciones socio-políticas, la juventud dejó de ser considerada como un momento “de paso” y comenzó a ser entendida como una etapa con características propias. Etapa en la que comienza a integrarse a la sociedad. Se trata de grupo de personas, de hermanos y hermanas cuyo ciclo de vida se encuentra expuesto a modificaciones de acuerdo a múltiples factores que pueden llevar a desarrollar un potencial de vida en todo sentido, pero es precisamente esta etapa de vida expuesta a modificaciones lo que los hace al mismo tiempo muy vulnerables, en muchos casos expuestos a terribles mercados como lo son el tráfico humano, tráfico de armas, y tráfico de órganos, entre otros. Nos encontramos entonces a varios tipos de vulnerabilidades.

“Reconocemos las vulnerabilidades de los jóvenes”, así lo expresan los jefes de Estado. Pero me pregunto, ¿realmente se entiende o reconoce las vulnerabilidades de los jóvenes? ¿Están los jefes de estado dispuestos a brindar las garantías que se necesitan para brindar mayor seguridad?, ¿Cuántos países tienen centros de acogida dignos?, Así podríamos hacernos muchas preguntas. Pero hermanos no seamos ingenuos sabemos que son muy pocos países que brindan condiciones dignas a migrantes.

Son muchas condiciones de desigualdad, de vulnerabilidad que nos llama a comprometernos a un profundo proceso de acompañamiento integral, realista, y solidario.

Circunstancias y necesidades particulares de los jóvenes.

Una condición a considerar es la proximidad a insertarse en el mercado laboral, desde esta óptica de migraciones y desarrollo. Esta condición los hace atraerentes al mercado laboral. Así, se entiende y se desprende de este pronunciamiento una clara intencionalidad de fomentar una migración selectiva.

Es de entender que la inserción en el mercado laboral formal en muchos casos lleva a inserción en la sociedad. Entendiendo integración a la sociedad, como la “participación activa en la vida social, económica, cultural, y política de una sociedad, el ejercicio de los derechos y el acceso a los bienes y servicios básicos”.¹

Otra circunstancia particular de los jóvenes a considerar en nuestro debate es su proximidad de enfrentarse a toma de decisiones existenciales con las facultades necesarias para llevarlas a cabo. La constitución de una familia, la elección de una carrera, las opciones de vida, la conformación de grandes ideales, la facilidad para aprender otras lenguas con la consecución de entrar a otra cosmovisión, la necesidad de alcanzar logros o de adhesiones a grupos; todas características que favorecen la capacidad de integrarse en la sociedad receptora, y de crear puentes de cooperación, entre el país emisor y el país receptor, las remesas económicas y sociales son un claro ejemplo de esto.

Es indiscutible la potencialidad que tienen los jóvenes para la integración en los países receptores; sin embargo este potencial necesita de ciertas condiciones para que pueda darse el futuro deseado de todo migrante:

La Integración local: exige tres tipos de integración conocida por ustedes; La integración legal, laboral y socio-cultural.

Es necesario mirar con mucho detenimiento y visión crítica la declaración. La declaración en este sentido no arroja un compromiso serio por establecer políticas públicas que garanticen la integración de los migrantes, y el respeto a los derechos humanos y sin el establecimiento de políticas públicas con carácter integrador los jóvenes no podrán establecer puentes de cooperación. Se necesita mucho más que una declaración.

¹ María Rosa Blanco. *Ámbitos de la Integración*. Universidad Pontificia de Comillas 2010.

2. **“Potencial para tender puentes de cooperación y entendimiento entre las sociedades en los planos social, económico y cultural”**

La particular condición de abrirse a la vida los hace ser fermento en las sociedades receptoras. La búsqueda de mejores condiciones de vida, la aspiración de un futuro mejor al que perciben de sus países de origen y del cumplimiento de sus expectativas o de sus planes de vida, hace que superen con mayor posibilidad todas las dificultades que conlleva el proceso de integración. Muchos tienen todas las condiciones para desarrollar un buen proceso de integración en las sociedades receptoras, de realizar matrimonios interculturales, aprender otras lenguas, otras culturas, aportar lo propio, crear innovación, es decir renovar la vida, ser hacedores de cultura.

Sin embargo deseo hacer un llamado a realizar un cambio en el enfoque que nos reúne en este panel y es mirar el otro lado de la moneda. ¿Qué pasa cuando un joven deja su casa, su patria, su cultura, su familia? Ocurre una gran pérdida. La emigración de mano de obra puede conducir a una severa pérdida en el potencial de crecimiento para el país de emigración. La pregunta es si esta pérdida puede ser compensada en el tiempo por los efectos positivos. Invito a leer el Sexagésimo octavo período de sesiones de la Asamblea General de la Naciones Unidas, con el tema; Migración Internacional y Desarrollo, del 3 de agosto del 2012 a partir del numeral 51 al 68. Los efectos de las migraciones.

Finalmente hago un llamado a realizar un trabajo pastoral coordinado, interinstitucional, intersectorial, hacer alianzas con ONGs amigas que llevan años de trabajar y acompañar a migrantes, porque las migraciones así lo demanda y nos desafían. El camino muchas veces no es fácil, tanto para migrantes como para quienes acompañan. Un respeto profundo a los agentes de pastoral social que acompañan a migrantes arriesgando sus vidas.

Como latinoamericano no puedo dejar de decir unas palabras de la crisis humanitaria que está viviendo miles de menores no acompañados que han llegado a la frontera sur de los Estados Unidos. Menores no acompañados procedentes

de países centroamericanos, especialmente de Guatemala, El Salvador y Honduras, es una crisis sin precedentes. Tres son las razones de esta crisis humanitaria, según el informe del Alto Comisionado de las Naciones Unidas para los refugiados:

1. La inseguridad y violencia que se vive en los países de origen.
2. Falta de oportunidades, y
3. La reunificación familiar.

El drama es igual en todas partes, es necesario brindar respuesta al clamor de todos los migrantes y refugiados.

Deseo finalizar dejándoles algunas ideas para reflexionar.

- Estoy consciente y seguro de que todos los que estamos aquí deseamos e intentamos hacer de las migraciones una condición humana, digna y segura para todos los seres humanos, y creemos que migrar es un derecho, sin embargo las migraciones forzadas se dan por tres grandes problemas que se deben afrontar; Fruto de la pobreza, de injusticias bien estructuradas en muchas sociedades; por conflictos armados; o porque se ven obligados a migrar a consecuencia de desastres naturales.
- Todas estas causales del fenómeno migratorio forzado en todas las partes del mundo, evidencian que las migraciones se dan porque las personas encuentran situaciones adversas para lograr sus sueños e ideales en sus países, o porque se encuentran sencillamente en medio de intereses internacionales que los hace blancos de ataques.

Todos y todas tenemos derecho a tener las condiciones mínimas que permitan alcanzar las metas y sueños trazados en los lugares de orígenes. Mientras más migraciones tengamos señal del fracaso de las políticas de desarrollo nacional en los países de origen.

Un trabajo en la pastoral de migraciones es un trabajo pastoral altamente especializado, que implica mucho estudio, discernimiento y planificación para dar una respuesta

de calidad; porque nuestros hermanos/as migrantes lo merecen.

Acojo para finalizar el llamado que hizo Su Santidad el Papa Francisco en la jornada mundial del migrante y el refugiado. “Es necesario un cambio de actitud hacia los migrantes y refugiados por parte de todos; El paso de una actitud de defensa y de miedo, de desinterés o de marginación – que, al final, corresponde precisamente a la “cultura del descarte” – a una actitud que tenga a la base la “cultura del encuentro”, la única capaz de construir un mundo más justo y fraterno, un mundo mejor”.

Que Dios los bendiga.

Preguntas Complementarias

1. ¿Considera que la declaración al seleccionar a los jóvenes como prioridad conlleva en el fondo una declaración de realizar una migración selectiva y por lo tanto excluyente de otros grupos?
2. ¿Cuáles serían los mayores aportes de los jóvenes migrantes a la sociedad actual?
3. ¿Puede la pérdida de jóvenes de las sociedades emisoras, ser compensada en el tiempo por los efectos positivos de las migraciones?

AFTERNOON SESSION
STATEMENTS OF THE FRATERNAL DELEGATES

**SON ÉMINENCE STÉPHANOS
ARCHEVÊQUE MÉTROPOLITE DE TALLINN
ET DE TOUTE L'ESTONIE TALLINN (ESTONIE)**

Me voici encore une fois parmi vous comme l'envoyé à ce Congrès de Sa Sainteté le Patriarche Œcuménique de Constantinople Bartholomaios. J'ai pour agréable mission de vous transmettre ses salutations fraternelles ainsi que ses vœux chaleureux de pleine réussite en cette 7^e rencontre internationale, consacrée au douloureux problème de la Migration. C'est pour moi un très grand honneur, d'autant que je retrouve ici des amis dont j'ai fait la connaissance lors des précédents congrès et pour lequel je garde dans mon cœur une affection toute particulière.

Pour ce qui est de l'Europe, qui se trouve au centre de ma réflexion, le problème des migrants est loin d'être réglé. Il faut bien reconnaître que leur nombre reste élevé à cause d'une part des nombreuses tragédies qui frappent des régions du monde qui sont proches ou qui bordent nos frontières, telles que le Moyen-Orient et l'Afrique, et d'autre part suite à un afflux de nouveaux migrants venus de Serbie, de Russie, d'Ukraine et de Syrie (surtout pour ce qui est de l'Allemagne) et du Pakistan de l'Iran et du Sri Lanka (pour ce qui est du Royaume-Uni).

Quant aux demandeurs d'asile, si dans certains pays il y a un recul (c'est le cas de la France, la Pologne, la Hongrie, le Royaume-Uni, la Grèce et Malte), dans d'autres on constate un regain (c'est le cas de l'Allemagne, de la Suède, de l'Italie, des Pays-Bas, du Danemark, et de la Bulgarie). Signalons encore que, selon le journal « Le Monde » du 24 octobre 2014, le taux de rejet des demandes d'asile est de 66% en moyenne en Europe (selon Eurostat, 400.000 personnes ont demandé l'asile dans les 28 Etats membres de l'UE entre avril 2013 et mars 2014), tandis que le nombre de personnes qui sont reconduites à la frontière est relativement stable depuis 2006, autour de 20.000 à 22.000 par an.

« Mon sort, reste suspendu à mes papiers, dit Abas, réfugié en Grèce de Kaboul (in Gazmend Kapllani : « Je m'appelle Europe », Ed. Intervalles, Paris 2013, p.31) : ils sont provisoires, et si je n'obtiens pas leur prolongation, je perdrai mon emploi, mon logement et de nouveau je ne serai plus rien. Je ne veux pas revenir en arrière. Où aller ? Je ne suis de nulle part désormais...Celui qui n'a pas vécu dans sa chair cette situation ne sait pas ce que signifie le mot « papier ». Sans papiers tu ne peux pas dormir. Sans papiers tu ne peux pas rêver. Sans papiers, tu ne peux pas aimer. Sans papiers, tu ne peux pas faire de projets. Sans papiers tu ne peux pas louer un appartement pour vivre décemment. Tu penses jour et nuit à tes papiers, cela devient une véritable hantise ».

Enfin, le nombre de franchissements illégaux dans l'Espace Schengen s'élève, entre janvier et septembre 2014 à 200.751 personnes, la très grande majorité de ces entrées et tentatives d'entrée sur le sol européen se faisant par la mer. La Méditerranée occidentale, qui comprend la zone entre le Maghreb et l'Europe du Sud (Espagne, Portugal, France, Italie) est de loin la plus empruntée par les migrants (in « Le Monde », loc.cit.).

« Tout-à-coup, j'ai entendu, dit encore Abas : « Descendez vite ! » Nous sommes entrés dans l'eau jusqu'à la taille en nous précipitant vers la côte. Au pied d'une montagne, deux camions nous attendaient. Celui dans lequel je suis monté était conduit par un Pakistanais. Nous étions morts de peur. Le camion nous a amenés dans une sorte de garage où étaient déjà parqués d'autres clandestins, dans des conditions effroyables » (Gazmend Kapllani, loc. cit. p. 29).

Le phénomène de l'immigration a de tous temps existé dans l'Histoire de l'Humanité. Il constitue un élément inséparable de l'expérience pan-humaine et il a toujours contribué de façon significative au développement ou à la suppression de peuples et de civilisations. Beaucoup de grandes cités lui ont été ou lui sont redevables non seulement de leur développement démographique mais aussi de celui de leur économie et de leur culture. Et aussi, faut-il le rappeler sans faux détours, le mouvement migratoire est intrinsèquement lié à la liberté et au droit de chaque homme de pouvoir quitter librement son pays d'origine et d'y revenir selon son bon vouloir.

Le temps qui m'est imparti ne me permet pas de vous présenter une analyse exhaustive du phénomène migratoire à travers au

moins les deux derniers siècles. Toutefois, je pense qu'il serait bon que je relève deux ou trois points significatifs :

-a) dans son autobiographie, Stefan Zweig rapporte « *qu'avant 1914, la Terre appartenait à tous les hommes. Chacun pouvait aller où bon lui semblait et y demeurer autant qu'il le désirait. Il n'y avait pas de visas consulaires ni des permissions d'entrer... Tu entraais et tu sortais sans que tu ne sois obligé de remplir un seul des centaines de papiers qu'on te demande aujourd'hui* » (in « *Die Welt von Gestern. Erinnerungen eines Europäers*. Stockholm : Bermann-Fischer Verlag, 1944).

Il précise que lui-même s'était rendu aux Indes et aux Etats-Unis sans le moindre passeport. Le changement en la matière qui fit suite à la 1^{ère} Guerre Mondiale, Zweig le décrit comme « *une monstrueuse récidive* » qui a abouti « *à une méfiance pathologique de tous à l'égard de tous* ». Pourtant, ce qui pour Zweig est une *monstrueuse récidive*, cela les états la considèrent comme un de leurs droits de souveraineté le plus important avec toutefois cette nuance que jusqu'à nos jours, il n'a pas été possible de s'appuyer sur une politique commune européenne de la migration, hormis le contrôle des frontières.

Dans le même temps, la manière dont l'Union Européenne se comporte vis-à-vis des demandeurs d'asile et des citoyens originaires du *tiers monde* encourage le racisme, la xénophobie et les différences entre les personnes et les races. Une société qui distille la haine envers ceux qui sont différents, distille aussi le poison qui la ronge. Dans son livre « *Je m'appelle l'Europe* », Gazmend Kapllani met dans la bouche de Katerina, une jeune ghanéenne née et habitante d'Athènes, ces paroles : « *Je crois que chacun porte en soi une part de racisme, qui s'accroît avec le sentiment d'insécurité. Le racisme est un mélange d'ignorance, de peur et de jalousie. Il offre aussi l'avantage de se sentir supérieur à des gens qu'il est facile d'écraser. Par expérience, je sais que celui qui est quotidiennement en butte au racisme développe un complexe et finit par déverser sa haine sur les autres. C'est là le danger : le racisme contamine celui qui en est victime* » (in loc.cit., p.119).

-b) on a tendance d'oublier que presque tous les pays d'Europe étaient eux-mêmes des terres de migration. Ainsi de 1750 au milieu de 1960, environ 70.000.000 de migrants européens se sont installés dans des pays d'Outremer tels que, surtout, les

Etats-Unis d'Amérique et l'Australie mais aussi l'Afrique du Sud. Ce n'est qu'après 1960 que l'Europe commence à accueillir des migrants venus d'autres pays.

-c) à partir de la fin de 1980, le mouvement migratoire s'affirme en Europe avec un dynamisme inhabituel et sous différentes formes : réfugiés politiques, demandeurs d'asile, migrants économiques, pseudo-touristes, immigration clandestine dont une des activités majeures est le *commerce et le trafic des personnes (femmes, hommes et enfants)*, encouragé par une « économie parallèle », exploitation d'une main-d'œuvre étrangère bon marché et illégale, catastrophes naturelles, destruction de l'environnement et que sais-je encore... ce qui, au final, a pour conséquence d'imposer presque partout en Europe une situation *de facto* multinationale, multilinguistique, multi-religieuse et multiculturelle, avec tout ce qu'elle véhicule de bon ou de moins bon. Quant au plan international, un constat s'impose sans ambiguïté : les mouvements migratoires contemporains sont dus à des situations géopolitiques et des contextes économiques plus larges et plus complexes. C'est ainsi que le 20^e siècle a connu d'énormes transferts de population de par le monde, qui se prolongent aujourd'hui en Europe avec les flux migratoires.

Nombreuses sont donc les causes qui poussent les êtres à quitter leurs foyers, à s'exiler dans d'autres pays soit comme réfugiés, soit comme migrants. Mais les deux principales et plus significatives sont *la pauvreté*, que l'on peut définir comme l'absence de chez soi et *la violence surtout à cause des guerres*.

Les guerres ! Non seulement celles qui sont liées au terrain et au contexte local mais aussi celles produites par certains Pays Occidentaux qu'ils présentent faussement comme « *des interventions de libération ou des actions humanitaires* », mais qui, au bout de compte, n'ont d'autres conséquences que de fouler au pied les droits de l'homme les plus élémentaires des plus faibles et des plus défavorisés, comme ce fut le cas pour la guerre du Golfe, le Kosovo, et l'intervention en Irak.

Il y a quelques semaines, Mgr Ghattas, l'évêque de Bagdad du Patriarcat Grec-Orthodoxe d'Antioche, a révélé, dans une interview accordée au journal libanais As-Safir, que plus de 90% des chrétiens orthodoxes en Irak ont été déplacés ou massacrés en raison du chaos sécuritaire dans tout le pays « *sans que l'Occident n'ait levé son petit doigt* ». Il a aussi rappelé, que dans sa ville il ne

restait plus que 30 familles sur les 600 qui s’y trouvaient avant l’invasion du Koweït.

En résumé, je dirai que pour ceux qui émigrent, la priorité est certes d’assurer les besoins quotidiens de la vie mais il leur est tout aussi important de pouvoir offrir à leurs enfants de bonnes conditions d’éducation et d’instruction ainsi que des perspectives d’avenir qui n’existent pas dans leurs pays d’origine. Malheureusement il arrive que la cité, la loi et la communauté du pays d’accueil se comportent vis-à-vis du migrant selon les caractéristiques qu’on lui colle sur le dos au moment de son entrée dans le dit pays d’accueil. Mais le pire, c’est que le migrant intériorise à son tour ces stéréotypes et se comporte conformément à ceux-ci. Ce sont ces caractéristiques qui finiront par façonner son identité.

« *Les premières années de ta vie sur un autre sol, dit Gazmend Kapllani déjà cité, tu es flatté et enthousiaste d’entendre des éloges quand tu t’exprimes. Mais à partir d’un certain stade, cela devient pesant. Et quand tu t’apprêtes à vieillir dans le pays où tu as émigré, cela finit par te gêner. Parce que tu as l’impression que même animé des meilleures intentions, ton interlocuteur ne t’écoute pas en fonction de ce que tu dis, mais en fonction de ton origine, de ton nom, de la couleur de ta peau* » (loc. cit. p. 150).

L’Eglise et la Théologie ne peuvent certes pas effacer ces étiquettes mais elles ont la capacité et la mission de faire la distinction entre l’étiquette que l’on donne aux personnes et leur identité véritable, en reconnaissant dans le visage de l’étranger, par-delà toutes les étiquettes avec lesquelles on le caractérise, l’icône du Christ Lui-même. Que chaque homme est créé à « *l’image de Dieu* ». Qu’il n’est pas à prendre pour ses seules aptitudes au travail en vue de satisfaire « *la spirale de consommation* » que condamnait si bien dom Helder Camara, où sévit un désir de jouissance illimitée.

Chaque fois que vous avez fait ces choses à l’un de ces plus petits de mes frères, c’est à moi que vous l’avez fait (Mt 25,40). C’est un ferme commandement du Christ. Nous voyons ainsi que porter secours au pauvre est un devoir de première nécessité à l’égard de notre prochain, un devoir que les Eglises orthodoxes n’ont pas toujours su remplir au cours de l’histoire, reconnaissons-le, écrit Michel Evdokimov (in Revue « Quart Monde », n°208). Et il

continue de la sorte : « *Telle est la première dimension de cette action, qui est une dimension sociale, pour permettre à chacun d'épanouir, autant que faire se peut, sa condition de vie. D'autre part il y a dans les paroles du Christ qui nous appelle à nous porter vers les plus pauvres, une dimension métaphysique : c'est à moi que vous l'avez fait. On passe du plan éthique, absolument primordial – secourir les malheureux – au plan métaphysique où Dieu lui-même est impliqué, puisque nourrir le plus petit de ses frères c'est nourrir Dieu lui-même et que cet acte de charité accompli sur terre peut avoir des répercussions même dans le ciel* ».

L'engagement de l'Eglise Orthodoxe en faveur des Migrants tire son origine de ces trois principes suivants :

- a) de sa théologie sur l'anthropologie,
- b) de sa compréhension théologique de la société et de l'économie,
- c) de son enseignement au sujet de l'étranger et de l'éthos chrétien concernant l'accueil.

Au cœur de l'anthropologie orthodoxe se trouve la compréhension de l'homme comme « *visage* ». La notion même de visage renvoie étymologiquement à une « *relation* », à une « *communion* ». L'homme ne peut exister que dans une relation, en tant que « *vis-à-vis d'un autre* », qui lui est différent et avec lequel il communit dans un authentique « *face à face* » (Exode 33,11). Il s'agit d'une relation d'amour, qui atteint son couronnement dans une offrande sacrificielle envers les autres, sans discrimination et sans attente de retour de leur part (Mt 5,44-46). Puisque Dieu est amour et qu'Il a créé l'homme à « *son image et à sa ressemblance* », il ne peut y avoir un autre attitude authentiquement plus existentielle que celle « *de la ressemblance* ». C'est pourquoi, au lieu du fameux adage « *je pense, donc je suis* », le Père Sophrony du Monastère d'Essex en Angleterre propose, pour le chrétien, une autre version : « *j'aime, donc je suis* » !

Dans une société qui subit chaque jour le racisme et la xénophobie, l'Eglise ne peut pas garder le silence tout comme elle ne peut pas se dérober de la rencontre et du dialogue avec les nouvelles réalités sociétales et culturelles du monde,

telles que celles qui sont générées par le pluralisme aussi bien culturel que multi-religieux. Ce serait comme si l'Eglise reniait sa propre nature et sa mission ; comme si elle trahissait son être et son identité (*voir à ce sujet Pantelis Kalaitzis in revue grecque THEOLOGIA 80(3) :93-122 , p. 107*).

L'Eglise Orthodoxe, en étroite collaboration avec le Conseil Œcuménique des Eglises et la Conférence des Eglises européennes (KEK), est en relation avec d'une part les Organisations Internationales et d'autre part le Parlement Européen et sa Commission adéquate dans le but de proposer des initiatives nouvelles concernant l'organisation de l'économie et de la société ; initiatives qui ne desserviront plus les lois du marché et la conservation d'une force hégémonique mais qui placeront au centre de leur vision la personne humaine, eu égard au respect et à la dignité qui sont lui sont dues.

L'idéologie marxiste, pour n'avoir pas su mettre du sens dans son projet de paradis terrestre, a échoué, la seule notion de bonheur n'étant pas suffisante. La mondialisation, s'interroge Michel Evdokimov, à base de capitalisme, saura-t-elle faire mieux ? Rien n'est moins sûr. Le bien-être matériel ne saurait à lui tout seul combler les aspirations profondes de l'être. La seule passion de l'avoir désintègre l'être même de l'homme. Car il y a l'inévitable dimension tragique de la vie, ainsi que l'angoisse de la mort que ne saurait combler « *la misère de l'homme sans Dieu* », comme le disait si bien Pascal.

Enfin, il existe un lien étroit entre l'émigration, « l'Exode », le déracinement et la vie du « Peuple de Dieu » et de l'Eglise. L'évidence de ce lien est richement mentionnée non seulement dans la Bible, que l'on définit comme le « *livre des Migrants et des déracinés* », mais dans toute la vie et l'histoire de l'Eglise.

« *Si un étranger vient séjourner avec vous dans votre pays, est-il écrit dans le Lévitique (19,33-34), vous ne l'opprimerez point. Vous traiterez l'étranger en séjour parmi vous comme un indigène du milieu de vous ; vous l'aimerez comme vous-mêmes, car vous avez été étrangers dans le pays d'Egypte* ». Dans la péricope du Jugement Dernier chez Matthieu (25,31-46), l'étranger n'est pas simplement placé sous la protection de Dieu : Dieu lui-même s'identifie avec la personne de l'étranger. Le Christ lui-même n'avait pas de lieu « *où reposer sa tête* », contrairement aux renards qui ont des tanières et aux oiseaux du ciel qui ont des nids (Mt 8,20). Dans ce

sens, Dieu prend place à côté des immigrés, sollicitant un droit d'asile dans ce monde.

Dans sa lettre aux Hébreux (13,2) l'Apôtre Paul écrit « : *« N'oubliez pas l'hospitalité ; car en l'exerçant, quelques-uns ont logé des anges sans le savoir »*. Un dernier exemple encore chez Saint Jean (3e Epître versets 5-8) pour montrer combien les Saintes Ecritures sont débordantes de souci pour l'étranger : *« Bien-aimé, tu agis fidèlement dans ce que tu fais pour les frères et même pour des frères étrangers, lesquels ont rendu témoignage de ta charité en présence de l'Eglise. Tu feras bien de pourvoir à leur voyage d'une manière digne de Dieu... Nous devons accueillir de tels hommes afin d'être ouvriers avec eux pour la vérité »*.

Il y a encore, à notre époque, une multitude d'hommes, de femmes et d'enfants qui arpentent chaque jour des sentiers sinueux vers la liberté dans des conditions extrêmement périlleuses. Ils versent à des contrebandiers des sommes considérables pour payer leur passage ; ils prennent le risque de succomber sous les coups et la violence, de sauter sur des champs de mines, parfois de s'empaler sur des hauts grillages, de tomber à la mer et de se noyer parce qu'entassés dans des barques de traversée pourries...

S'ils ont la chance d'atteindre une de ces terres européennes de civilisation et de chrétienté, au lieu de bénéficier de la liberté tant désirée, ils sont parqués dans des camps sordides pour réfugiés, qui les maintiennent sous la contrainte d'une alarmante incertitude concernant leur régularisation.

S'ils parviennent enfin, d'une manière ou d'une autre, à rester dans leur nouveau pays d'accueil, ils sont bien souvent livrés à un triste sort ou pire, aux mains de ceux qui les exploitent. Je crains que, nous les chrétiens, nous ne sommes pas toujours pleinement conscients de cet immense drame humanitaire, que nous abordons la plupart du temps comme de simples spectateurs silencieux.

En face de Dieu, seul possesseur du monde, ne perdons jamais de vue que nous sommes tous des pauvres.

Note : Je remercie du fond du cœur le Centre d'Intégration des Travailleurs Migrants de l'Eglise de Grèce qui m'a fourni toute la documentation nécessaire, et tout particulièrement les analyses de son Directeur M. Antoine Papantoniou, sans qui je n'aurais jamais été capable d'écrire ce texte.

LA GIOIA DI VIVERE NELLO SPIRITO LA COMUNIONE ROMENA¹

† DANIEL

Patriarca della Chiesa Ortodossa Romena

Letto da S.E. Mons. SILUAN

Vescovo della Diocesi Ortodossa Romena d'Italia
Roma (Italia)

La prima domenica dopo la festa della *Dormizione della Madre di Dio* è stata consacrata dal Santo Sinodo della Chiesa Ortodossa Romena, nella sessione di lavoro del 25 – 26 febbraio 2009, ai **Migranti romeni**. Questa domenica rappresenta, anno per anno, una nuova occasione per rivolgere *parole di benedizione e sostegno spirituale* ai fedeli ortodossi romeni che si sono stabiliti o che lavorano temporaneamente all'estero.

L'anno 2014, proclamato dal Santo Sinodo *anno dedicato alla Santa Confessione ed alla Santa Comunione*, come anche *anno commemorativo dei santi martiri Brancoveni*, ci offre la possibilità di meditare più profondamente sul *legame tra l'amore immolato di Gesù Cristo per la salvezza del mondo, celebrato nella Santa Eucarestia e la fede immolata dei Martiri o dei Testimoni di Cristo, Sorgente di vita e gioia eterna*. In questo spirito di comunione spirituale, i credenti romeni che si trovano fra gli stranieri sono invitati ad *accrescere nella pratica di fede e della spiritualità ortodossa, con il Sacramento della Confessione per una autentica conversione dal peccato e con la comunione con il Corpo e Sangue di Cristo per mezzo della Santa Eucarestia*. Allo stesso tempo, onorando in spirito orante la fede immolata davanti alla Chiesa ed alle Genti del Santo Martire Costantin Brancoveanu, Principe, insieme con i suoi figli Costantin, Stefan, Radu, Mattei, e il consigliere Ianache, ciascuno

¹ Messaggio del Beatissimo Padre Daniel, Patriarca della Chiesa Ortodossa Romena, dato in occasione della *Domenica degli Emigranti romeni*, il 17 agosto 2014.

di noi potrà affrontare più facilmente le prove e le difficoltà della vita, specialmente in questi tempi di crisi morale nei quali i valori cristiani, così come l'amore umile e misericordioso, generosità e condivisione sono spesso sostituite dall'egoismo, l'ingordigia del possedere e l'indifferenza del prossimo.

Al momento, prendendo atto dei bisogni spirituali dei romeni che sono distanti dalla Patria, la Chiesa Ortodossa Romana ha assunto come priorità pastorale di *rafforzare le comunità romene, che sono al di là dei valichi nazionali e nella diaspora romena, intensificando la vita liturgica nelle parrocchie, attraverso progetti sociali, educativi e culturali* destinati a rispondere in modo concreto alle sollecitazioni giunte dagli stessi fedeli. Allo stesso tempo, attraverso i Vescovi ed il clero ortodosso romeno dell'estero, la Chiesa Ortodossa Romana si impegna a costruire, insieme con la chiesa interiore anche luoghi di culto lì dove esiste una comunità romena, offrendo così la possibilità ad ogni romeno cristiano ortodosso che si trova all'estero di poter ascoltare i sacri riti nella lingua materna, di potersi confessare e comunicare in una chiesa romena, conservando in questo modo il legame con la Chiesa Madre che si trova in Patria. A tale scopo, i riti liturgici trasmessi giornalmente da Radio TRINITAS e la Televisione TRINITAS del Patriarcato Romeno rappresentano un concreto sostegno spirituale.

Al fine di arricchire la comunione, la cooperazione e la fierezza romena, annunciamo con gioia e speranza dei romeni ortodossi all'estero che, nonostante le difficoltà economiche, comunque, *continuano i lavori di costruzione della Cattedrale Redentore delle Genti*, la quale è prima di tutto **una pratica necessità liturgica, ma anche un simbolo della fede e della dignità del popolo romeno.**

Con il presente ringraziamo i vescovi, chierici ed i fedeli della diaspora che, al pari dei fondatori di chiese e monasteri, come il Santo Martire Costantin Brancoveanu Voda, sostengono finanziariamente, con devozione e immolazione, insieme con i romeni ortodossi che sono in Patria, l'edificazione della futura Cattedrale Patriarcale, vivendo così nella gioia che sono anch'essi "*gente nobile*", fondatori innamorati di Cristo e della Chiesa.

In occasione della *Domenica degli emigranti romeni* (17 agosto 2014), rivolgiamo le nostre felicitazioni a tutti i vescovi e i ministri dei San ti Altari ortodossi romeni all'estero per il loro ministero

pastorale e missionario, per la custodia e la dedizione a favore della fede cristiana ortodossa, per la spiritualità ed identità romena. Allo stesso modo, preghiamo il Misericordioso Dio, di concedere a tutti i romeni che si trovano tra gli stranieri salute e salvezza, pace e beatitudine, insieme alla gioia di conservare sempre la fede ortodossa e la spiritualità romena!

Con gratitudine e paterna benedizione

RELAZIONE

*Dott. Emmanouil PAPAMIKROULIS
Synodical Committee on Inter-Orthodox
and Inter-Christian Relations of the Church of Greece
Atene (Grecia)*

Prima di tutto vorrei rendere grazie al nostro Signore Gesù Cristo perché mi ha consentito l'opportunità di essere oggi tra di voi. Questo fatto si deve primariamente alla volontà del Presidente del Pontificio Consiglio della Pastorale per i Migranti e i Itineranti ad indirizzare un invito alla Chiesa di Grecia nonché all'accettazione di esso e la benedizione di Sua Beatitudine Ieronymos II, Arcivescovo di Atene e di tutta la Grecia il cui mi ha onorato nominandomi come delegato fraterno ai lavori del convegno.

Il fenomeno migratorio e le sue estensioni non costituiscono una novità per la Grecia come anche in tantissimi altri paesi. La migrazione si incontra sin dall'antichità ed è così vecchia come l'umanità stessa. Quello che è nuovo però è l'estensione e l'intensità del fenomeno migratorio nell'era della globalizzazione. I fattori che hanno costretto milioni di persone a lasciare i loro famigliari e la familiarità del loro paese, della loro città, del loro quartiere e diventare immigrati e profughi facendosi esplodere la migrazione sono ben noti. I più importanti sono; la povertà; l'intensità delle disuguaglianze economiche come conseguenza dell'economia globalizzata; il crollo di regimi politici e delle economie nazionali; il declino delle industrie tradizionali; il caos politico e sociale generalizzato; la guerra; il ravvivamento di scontri nazionalistici e religiosi; le persecuzioni e le proscrizioni di qualsiasi genere; l'inconsiderevole ecocidio; le alienazioni; i sequestri e la diminuzione drammatica delle risorse vitali per la preservazione; i cosiddetti interventi umanitari, guidati dagli interessi mercantesci e sordidi e la voglia di controllo dei luoghi geopoliticamente importanti e delle risorse energetiche e altre. Queste e tante altre ragioni abrogano, di

fatto, il diritto fondamentale di milioni di persone a rimanere e vivere pacificamente alla loro patria, li tolgono la possibilità sopravvivere nella loro comunità, li rendono inutili per il mercato di lavoro, locale, nazionale e internazionale, costringendoli ad abbandonare tutto e levarsi disperati alla fuga in ricerca della loro "terra promessa".

Il fenomeno migratorio e la Grecia.

La Grecia è stata tradizionalmente un paese esportatore del potenziale lavorativo soprannumerario. Secondo i dati del Servizio Nazionale per le Statistiche, a partire dalla fondazione dello stato neo-ellenico fino alla Seconda Guerra Mondiale, immigrarono verso i paesi d'oltremare 511.106 persone, ma a partire dalla fine della Seconda Guerra Mondiale fino al 1977, anno in cui il Servizio Nazionale per le Statistiche ha smesso seguire i dati della migrazione, i numeri ufficiali ci dicono che hanno immigrato in totale 1.200.000 persone, dai quali, 507.453 verso i paesi d'oltremare ed i altri verso paesi europei come la Germania, i Paesi Bassi, Olanda e Svezia.

Il 1970 il bilancio migratorio della Grecia diventa positivo, però, non a causa dell'entrata degli migranti stranieri ma perché ritornano i lavoratori greci dall'Europa Occidentale e rimpatriano rifugiati politici. La situazione è cambiata radicalmente con il crollo dei regimi nei paesi europei dell'est. La Grecia e gli altri paesi del sud come Italia, Portogallo e Spagna sono trasformati da paesi esportatori d'immigrati in paesi di massiccia accoglienza di un numero straordinario di migranti, senza aver le infrastrutture necessarie.

Dal 1990 la presenza degli immigrati comincia a diventare un elemento costitutivo stabile della nostra società. Dal 1998 fino al 2001 hanno usufruito dell'opportunità offerta dallo Stato per legittimare la loro presenza in Grecia intorno a 550.000 persone, anche se i dati di alcuni ministeri mostrano un numero intorno 700.000. Questi numeri rappresentano i lavoratori stranieri possessori di cittadinanza di terzi paesi fuori la Comunità Europea e non contengono il grande numero dei migranti non possedenti della documentazione necessaria che li avrebbe permesso legittimarsi. Quelli che per qualsiasi ragione non hanno potuto o non hanno voluto essere registrati e legalizzati

compongono un gruppo parallelo di stranieri e altresì massivo il cui anche se è variabile nel tempo rappresenta il 50% della presenza degli immigrati in Grecia.

La popolazione in Grecia secondo il censimento di 2001 è stata 10.964.020 dai quali i 797.091 o 7,27% erano stranieri, ovviamente si parla qui solo per la lecita presenza nel paese. Secondo l'ultimo censimento di 2011 la popolazione è stata 10.940.286 dai quali i 912.000 possessori di cittadinanza non greca. I 201.122 d'essi entrarono nel paese da 2006 a 2011. Per quando riguarda il numero attuale della migrazione illecita, anche se non ci sono dei dati affidabili si può sostenere che il numero di 500.000 non sia lontano dalla verità. Fino alla fine d'ottobre 2014 nei centri di detenzione in Grecia sono reclusi 4.086 persone, sono arrestate 29,281 e sono spinte fuori il territorio greco prima di passare i confini quasi 11000 persone.

Tentando una valutazione in breve dell'incidenza del fenomeno massiccio della migrazione verso la Grecia è ovvio che tanto lo stato greco quanto la società greca si sono allarmati delle onde inaspettate degli migranti. Il loro atteggiamento verso di loro è stato sin dall'inizio contraddittorio.

Da una parte la presenza degli stranieri veniva considerata necessaria a causa dei problemi demografici e l'invecchiamento della popolazione greca e la conseguente mancanza dei lavoratori. Dall'altra parte la concentrazione di un grande numero di migranti in luoghi con grandissimi problemi urbanistici, disoccupazione crescente, i postumi della globalizzazione per la stabilità dei posti di lavoro, il collegamento della presenza degli migranti con la crescita della criminalità, soprattutto dalla parte dei Mass Media e politici¹ e la crisi economica durante gli ultimi anni, hanno provocato un cambiamento all'atteggiamento della popolazione greca verso la migrazione e gli stranieri. Il popolo greco da un popolo con lunga tradizione d'accoglienza e sensibile verso gli stranieri causa anche della sua propria tradizione migratoria ma anche della sua esperienza da profugo, si trasforma in un popolo introverso e diventa xenofobo e qualche volta espulso e razzista.

¹ Dal 2010 si nota l'inserimento, nel dialogo politico quotidiano delle affermazioni contro la presenza degli stranieri nel paese, da un gran numero di politici greci e soprattutto dai membri del partito politico "L'Alba D'Orata".

Per noi cristiani il concetto del profugo e dello straniero assume un significato profondo siccome Gesù stesso nacque come straniero ed è il primo profugo nel Nuovo Testamento, cacciato e minacciato per la Sua vita dal primo momento della Sua Incarnazione e fino al Suo sacrificio sulla Croce.

I principi della pastorale destinata agli stranieri e dell'atteggiamento cristiano verso di loro, si trovano tanto all'Antico quanto al Nuovo Testamento, i quali sono pieni delle storie migratorie e come si è detto: "La Sacra Scrittura possa essere chiamata il libro dei migrati e dei sradicati"². Nell'Antico Testamento il comandamento di Dio è chiaro: Lo straniero e l'estraneo il cui viene al nostro paese deve essere affrontato come indigeno e compatriota. Inoltre gli stranieri e gli indigeni devono essere uguali di fronte alla legge. Il Nuovo Testamento è rivoluzionario: Cristo nacque come profugo, visse come straniero, insegnò con la parabola del buon Samaritano l'amore del vicino che s'identifica con lo straniero, e con la descrizione del Giudizio Finale ci ha assicurati che il nostro atteggiamento verso gli stranieri viene elevato in criterio decisivo per la nostra giustificazione o condanna. Qui lo straniero non solo si mette sotto la protezione divina ma Dio stesso s'identifica con la persona dello straniero. Per essere puntuale con il tempo disponibile non mi permetto aggiungere altro sul concetto dello straniero nella Bibbia che è piena delle testimonianze d'accoglienza.

La Chiesa è stata sin dall'inizio a fianco dei migranti, dei profughi, dei rimpatriati ed ai richiedenti di asilo, sostenendoli materialmente, psicologicamente, offrendoli protezione legale, abbracciando tutti con affetto. Ai luoghi vicini ai confini territoriali dello stato greco la Chiesa opera, senza esagerazione, come una stazione di pronto soccorso sociale, destinato ad aiutare tutti quanti che arrivano, qualsiasi sia la loro origine, legittimi o illegittimi.

La diaconia della Chiesa Ortodossa in Grecia possiamo dire che viene articolata in due sezioni: la prima possa essere chiamata "pastorale delle persone". Riguarda il soccorso delle persone, delle famiglie, dei bambini, e l'offerta di servizi sociali con lo scopo d'affrontare i problemi intorno al loro inserimento nella

² Aimilianos Timadiadis, *La Pastorale del Migrato*, (In greco), Atene 1965, p. 12.

società; la mancanza di conoscenza della lingua, d'alloggio, di lavoro, dell'accesso alla sanità e la protezione da qualsiasi genere di sfruttamento. La seconda riguarda, anche se suona strano, la "pastorale delle istituzioni" che si riferisce all'avvocatura della Chiesa in via di far cambiare dal punto di vista normativo e istituzionale qualsiasi cosa che priva gli migranti e gli stranieri dal diritto e la possibilità di godere i suoi diritti fondamentali e nello stesso tempo insulta brutalmente la sua dignità.

Trasformando la teoria in prassi la chiesa, oggi, tramite la sua opera multilaterale, cerca di colmare le necessita sorgenti dalla presenza massiccia di migranti, stranieri e poveri nel nostro paese in vari modi. Menziono qui solo due delle iniziative della Chiesa; ogni giorno vengono distribuite dalle 190 mense ecclesiastiche, sparse in tutta la Grecia, più di 250.000 porzioni di cibo, con un grande percentuale d'essi destinato a persone di varie etnie e religioni. E nelle diocesi vicine ai confini dello stato greco operano degli uffici d'accoglienza per i migranti e i profughi. Tramite loro si offre cibo, alloggio, soccorso legale e sanitario e servizi di traduzione ai migranti e profughi da poco arrivati nel paese.

Nell'ambito del Santo Sinodo della Chiesa di Grecia opera una Commissione Sinodale Speciale per gli Migranti, i Profughi e i Rimpatriati, la quale come organo consultivo della Chiesa si occupa con la tematica della pastorale e la diaconia collegate con la presenza, l'abitazione e l'integrazione sociale, culturale e religiosa degli migranti alogeni, dei richiedenti d' asilo, dei profughi riconosciuti e dei rimpatriati. Ancora all'interno di questa commissione operano il Centro di Soccorso per i Migrati Rimpatriati e il Programma Ecumenico per i Profughi. Tramite gli organismi sopra menzionati, istituzioni e uffici, le diocesi, le parrocchie e l'Organismo non Governativo dell'Arcidiocesi d'Atene "Apostoli" si svolge la pastorale destinata ai migranti e vengono soccorse le persone che la operano.

Come conclusione alla presente relazione desidero riferirsi alle sfide che la Pastorale per i Migranti, i Profughi ed i Stranieri deve affrontare, oggi, in Grecia ma anche in Europa.

La prima riguarda l'inserimento degli stranieri, la loro integrazione nella società. In questo campo, in Grecia, s'incontrano molto spesso ultimamente la seguente realtà; La società di acco-

glienza ha concepito la nozione e il significato, o per meglio dire cerca di trasformarsi in società multiculturale e aver nello stesso momento in evidenza questo concetto nel incontrarsi con lo straniero, al contrario, in molti casi, con lo straniero il cui si mostra e si professa monoculturale.

Un'altra sfida per la Chiesa è il come rispondere e come venire all'incontro della necessità dei bisognosi, causa della mancanza delle risorse finanziarie provocata dalla crisi economica e soprattutto quando i fedeli s'imbroglia a capire e accettare in perché devono aiutare gli stranieri nel momento in cui abbiano bisogno i loro compatrioti.

La terza sfida di fronte alla quale si mettono quotidianamente i pastori, è la contraddizione tra dovere e missione ecclesiastica verso gli stranieri e la legge europea o nazionale. La legislazione distingue le persone umane con il criterio della loro conformità o no alla norma. Invece per la Chiesa basta la dignità umana della persona per aiutare, e lo fa senza distinguere tra leciti e illeciti o irregolari.

In fine, rimane sempre l'attuale sfida voluta e provocata dai confini europei chiusi per la migrazione, dall'Europa fortezza. Le estensioni di una politica migratoria di quel genere sono evidenti e s'incontrano ogni giorno in tutta l'Europa per chi si occupa con la Pastorale per i Migranti. Il cambiamento della politica della Comunità Europea per la migrazione è un campo operativo su cui possono collaborare tutti i cristiani. Questa è una sfida che secondo il mio umile parere la Chiesa Ortodossa deve affrontare insieme alla Chiesa Cattolica e alle Comunità Ecclesiali dell'Europa.

Grazie per la vostra attenzione

DR. DORIS PESCHKE
SECRETARY GENERAL OF THE CHURCHES' COMMISSION
FOR MIGRANTS IN EUROPE
BRUSSELS (BELGIUM)

It is an honour and privilege to participate in the deliberations of this 7th World Congress for the Pastoral Care of Migrants on the theme "Cooperation and Development". On behalf of the Lutheran World Federation I wish to most cordially thank you for this possibility – of course also for the wonderful hospitality - and congratulate the Pontifical Council for the Pastoral Care of Migrants and Itinerant People for organising this Congress. The exchange on current migration situations and practice inside your Church gives important insights and allows for learning from different experiences – and may help identify a new and relevant narrative on migration.

Allow me to use this opportunity, too, to convey the greetings of the General Secretary of the Lutheran World Federation, Rev. Martin Junge. The Lutheran World Federation brings together Lutheran churches from all world regions, and Lutheran churches share many of the concerns and joys expressed at this conference. Indeed, migration poses challenges to societies and churches, while we acknowledge that in "the other", the stranger, the refugee, the person belonging to an ethnic minority, we meet human beings created in the image of God. As we learn from Hebrews 13,2: "Don't forget to show hospitality to strangers, for in doing so, some have entertained angels without knowing it." Angels are of course not necessarily only nice people, they are God's messengers, and the messages may on first sight not always please us. In history, including biblical history, people often could not believe the message sent to them.

In the New Testament, it is the Samaritan, the stranger, who gives the example of what is required to be done. Likewise, the strangers today – the refugees, the persons seeking to move across the Mediterranean Sea, and minority ethnic persons moving in Europe are challenging us to consider what needs to be done. We owe thanks to the many persons assisting migrants and

refugees during their travel in transit, among them Christians of diverse denominations, but also persons belonging to other faith communities.

As Christians we share the same biblical heritage, and indeed, particularly on migration, churches can and do cooperate ecumenically in word and deed. As one expression of ecumenical cooperation the World Council of Churches 50 years ago created the Churches' Commission for Migrants in Europe CCME which today brings together Protestant and Orthodox Churches, Councils of Churches, federations of migrant churches and diaconal agencies and specialised ministries to cooperate on migration and integration, refugees and asylum, and against racism and discrimination in Europe. The World Council of Churches and the Conference of European Churches are linked to CCME, and the Lutheran World Federation and the Communion of Reformed Churches cooperate with CCME in Europe. In Europe we enjoy regular and intensive cooperation with organisations of the Catholic Church in the EU and Europe at large, one expression of this cooperation is a joint statement issued this week by Caritas Europa, our Commission CCME, the Commission of Catholic Bishops conferences in the EU COMECE, Eurodiaconia, the International Catholic Migration Commission ICMC, the Jesuit Refugee Service Europe, and the Quaker Council for European Affairs on "Safe and legal paths to protection in Europe". Many other examples of cooperation could be mentioned like the common endeavours and networks against trafficking in human beings, common interventions and efforts to guarantee migrants' right to family life, to ensure a comprehensive and fair European Asylum and Protection System or joint initiatives and programmes to make the discourse and declarations on migration and development meaningful for persons on the move. In countries, where the Lutheran churches play an influential role, particularly the Nordic countries, also the ecumenical cooperation between churches is strong and meaningful; this ecumenical cooperation has an impact also on the development of fairer migration policies and on granting protection to persons in need. Therefore, the theme of this VII Congress, Cooperation and Development, resonates very well with the witness and service provided by Protestant and Orthodox churches, both inside and beyond Europe.

Protection: the need to provide services and to advocate for more openness

While among Christians we easily agree that protection needs to be provided and migrants' rights to be respected, migration and asylum are controversial and contested issues in politics and society. More and more we observe that walls and fences are built, that protection shall be outsourced to other, poorer countries. In this way, the European response to Italy's request to share the responsibility to save lives and rescue persons, but also to share in protection of refugees more fairly, has been shameful: Instead of thanking the Italian government for the extraordinary action, it was criticised and blamed for creating a "pull factor", neglecting the fact that the majority of persons arriving were indeed from conflict regions. Italy has shown that it is possible to accept and take responsibility rather than shifting it to others.

The UN High Commissioner has been drawing the attention to the gravest refugee crisis since World War II. Many Christian and other agencies together with UN and other international organisations provide services to refugees in the neighbouring countries to Syria and Iraq. The Lutheran World Service is among these agencies providing services. Following the UN High Commissioner's Dialogue on Faith and Protection in 2012, the LWF has continued to work on the code of conduct for religious organisations in the field of protection. In addition, this summer Lutheran World Service signed a cooperation agreement with Islamic Relief International, an important sign that cooperation beyond our faith borders is possible and necessary also in these challenging times.

Together we will have to do more, to convince societies and people that we will have to receive more refugees and migrants in order to save lives and give meaningful signs of alternatives to death: We need to develop easier and safe passages, paths for persons fleeing persecution and conflict. We need to cooperate with authorities and other organisations to find solutions: providing shelter and food, medical care and education, providing for the spiritual needs of people.

New narrative: Towards cherishing and celebrating diversity

In several presentations throughout the congress, a new narrative for the work with and for migrants has emerged as a necessity. Indeed, based on their longstanding experience, churches can contribute to a shared notion that migration is normal in the history of humankind. We ought not to fear that “too many” would come, but rather focus the attention on our possibilities and potentials – and the possibilities and potentials of the migrants and refugees. Not **for** them, but **together** with them, we may be able to address the challenges migration poses to migrants and long-settled persons; together we can focus the attention to common challenges such as development justice or tackling climate change. In the pastoral care for migrants in many world regions, in the services of Caritas and Diakonia in many countries, in multicultural parishes, we already witness and recognise God’s gift of diversity. It is not always easy to live with the diversity, it often requires hard work – and yet, the diversity sets free creativity and courage, the stranger may show us – just like the Samaritan – what is necessary and required to be done today. Therefore, we hope that we can develop more ways of celebrating God’s gift of diversity!

Thank you for your manifold examples of the care for migrants and refugees, and thank you for sharing these experiences with us in this congress. I would hope that we will be able to continue and strengthen our services and advocacy together – beyond denominational borders – to uphold the dignity of every human being and to value the migrant, refugee and ethnic minority person for what they are, created in the image of God.

MISSION OF THE CHURCH IN THE CONTEXT OF MIGRATION

Dr. Jooseop KEUM¹
Secretary of the Commission on World Mission and Evangelism
(CWME)
of the World Council of Churches
Geneva (Switzerland)

Dear Brothers and Sisters in Christ,
“Peace to the community and love with faith, from God the father
and the Lord Jesus Christ” (Ephesians 6:23)

It is with great joy that I greet you on behalf of Rev. Dr Olav Fykse Tveit, general secretary of the World Council of Churches, as you are meeting at the 7th World Congress for the Pastoral Care of Migrants, taking place in Vatican City from 17 to 21 November 2014, under the theme: “Cooperation and Development in the Pastoral Care of Migrations.”

“How could we sing the Lord’s song in a foreign land?” (Psalm 137:4) The question posed by the psalmist was a missiological inquiry, an attempt to find hope in a hopeless situation. The question was raised by the exiles in Babylon at a time of crisis and despair. Judah had been colonized by the Babylon Empire, the Holy Temple was destroyed and people became enslaved in a foreign land. In this situation, mission was finding a new source of hope and they remembered the Lord’s song in a strange land.

In the current world, the theme of your congress is timely and appropriate. Today we are living in a world in which many people

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are sitting down by the river of Babylon and weeping. With the rise of the globalization, migration has become a fact of life, raising new economic, political, cultural and ecclesial concerns in today's world. We can meet many economic refugees who are seeking a new shelter of life by the rivers of the Tiber, the Seine, the Thames and the Hudson. Migration in a globalized world raises questions about the nature and mission of the Church. It also raises a more fundamental question about how to build a just and inclusive human community within and beyond the Church. There are issues of identity, inter-faith relations, racial justice, human rights and many others. This is a new challenge to the ecumenical missional movement in the 21st century which has to be addressed seriously.

Today we are living in the post-Christian western societies while there is rapid growth of churches in the South. With the despair present in the post-Christian era in the North, many are those in our generation who see the collapse of the value systems of our world as being similar to that of the Jerusalem wall collapsing during Old Testament times. We are living in a world dominated by post-modern ambiguity, a world in which conviction of what constitutes good and evil has disappeared. How could we sing the Lord's song together as a community in mission in this strange world? How could we share the good news of our Lord Jesus Christ in a more credible way through word and deed, in worship and Christian witness, in our daily life? How could we proclaim the gospel ecumenically "so that the world may believe?" (John 17:21) Furthermore, in today's world, we are living with people of other faiths in our community and it challenges us in how to share God's love with them and how to enact evangelism which is one of the most important aspects of Christian mission. We in the WCC are confident that you will devote your time, energy and spirituality to these questions to help the world church participate more fully in God's mission today.

Today's context of large-scale worldwide migration challenges the churches' commitment to unity in very practical ways. We are told: "Do not forget to entertain strangers, for by so doing some people have entertained angels without knowing it." (Hebrews 13:2). Churches can be a place of refuge for migrant

communities; they can also be intentional focal points for inter-cultural engagement. The churches are called to be one to serve God's mission beyond ethnic and cultural boundaries and ought to create multi-cultural ministries and mission as a concrete expression of common witness in diversity. This may entail advocating for justice in regard to migration policies and resistance to xenophobia and racism. Women, children, and undocumented workers are often the most vulnerable among migrants in all contexts. But women are also often at the cutting edge of new migrant ministries. God's hospitality calls us to move beyond binary notions of culturally dominant groups as hosts, and migrants and minorities as guests. Instead, in God's hospitality, God is the host and we are all invited by the Spirit to participate with humility and mutuality in God's mission.

The WCC 10th assembly, which met in Busan, Republic of Korea, in 2013, has unanimously approved the new WCC mission statement, *Together towards Life: Mission and Evangelism in Changing Landscapes*. The aim of this ecumenical discernment is to seek vision, concepts and direction for a renewed understanding and practice of mission and evangelism in changing landscapes. In the statement, the issue of migration was highlighted as one of the most significant phenomena of world mission today.

I would like to share the following three questions raised by the statement for your discussion in the working groups:

1. Life in the Holy Spirit is the essence of mission, the core of why we do what we do, and how we live our lives. Spirituality gives deepest meaning to our lives and motivates our actions. It is a sacred gift from the Creator, the energy for affirming and caring for life. This mission spirituality has a dynamic of transformation which, through spiritual commitment of people, is capable of transforming the world in God's grace. How can we reclaim mission as transformative spirituality which is life-affirming (in the context of migration)?
2. The history of Christian mission has been characterized by conceptions of geographical expansion from a Christian centre to the "un-reached territories", to the ends of the earth. But today we are facing a radically changing ecclesial landscape described as "world Christianity" where the majority of

Christians are either living, or have their origins in the global South and East. Migration has become a worldwide, multi-directional phenomenon which is re-shaping the Christian landscape... What are the insights for mission and evangelism – theologies, agendas and practices – of this “shift of the centre of gravity of Christianity”?

3. Mission has been understood as a movement taking place from the centre to the periphery, and from the privileged to the marginalized of society. Now people at the margins are claiming their key role as agents of mission and affirming mission as transformation. This reversal of roles in terms of envisioning mission has strong biblical foundations because God chose the poor, the foolish and the powerless (1 Corinthians 1:18-31) to further God’s mission of justice and peace so that life may flourish. If there is a shift of the mission concept from “mission to the margins” to “mission from the margins”, what then is the distinctive contribution of the people from the margins? And why are their experiences and visions crucial for re-imagining mission and evangelism today?

I wish you every success for your congress and firmly believe that you will inspire the mission of the church. I pray that the Triune God will provide hope and courage to the church in mission to sing the Lord’s song boldly in any circumstances.

FRIDAY
21 NOVEMBER 2014

CONCLUDING SESSION

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Final Document
Documento Finale
Documento Final (en español)
Dokument Końcowy

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I. The Event

1. The 7th World Congress for the Pastoral Care of Migrants took place from Monday, November 17th to Friday, November 21st, 2014, in the Aula Magna of the Pontifical Urbaniana University, located at Via Urbano VIII, n. 16, Vatican City. The theme of the Congress was “*Cooperation and Development in the Pastoral Care of Migrations*”.

2. The Congress gathered together 284 participants from all five continents, and from more than 90 countries from around the world. Among the delegates were Cardinals and the Maronite Patriarch of Antioch, archbishops, bishops, priests, men and women religious, members of Secular Institutes, lay pastoral agents, as well as many representatives from different Catholic ecclesial and lay movements or associations. Among the participants were six Fraternal Delegates, who came from the Ecumenical Patriarchate, the Romanian Orthodox Patriarchate, the Orthodox Church of Greece, the Anglican Communion, the Lutheran World Federation and the World Council of Churches.

3. The Congress was inaugurated solemnly by His Eminence, Card. Antonio Maria Vegliò, President of the Pontifical Council for the Pastoral Care of Migrants and Itinerant People, in the presence of the Honorable Angelino Alfano, Minister of the Interior of the Italian government, honorable Ambassadors and representatives from the diplomatic missions accredited to the Holy See in Rome, Dr. Francesca Di Giovanni representing the Secretary of State – II Section for Relations with States with a statement, members of international and non-governmental Organizations, including Guest Speaker His Excellency Ambassador William Lacy Swing, Director General of the International Organization for Migration, experts, and representatives of organizations directly or indirectly involved in the material and spiritual welfare of migrants.

4. The Congress was designed to dedicate each day to a different topic within the wider context of the theme of this

Event. The methodology of each day was structured so as to culminate, through the different conferences and further debates that elaborated on the key note addresses (e.g.: round tables), in the personal exchange and the expression of concrete ideas and thoughts in the Working Groups of the afternoon.

5. The first day of the Congress, Tuesday, November 18th, 2014, was inaugurated by the celebration of Holy Mass at the Altar of the Chair in St. Peter's Basilica, presided over by His Eminence, Cardinal Antonio Maria Vegliò, President of the Pontifical Council. The proceedings of the day were dedicated to the subject of the **diaspora**, in particular the labor migration of workers - a phenomenon characteristic of so many different nations around the globe. The Main Conference of the day was delivered by His Eminence Cardinal Luis Antonio Tagle, Archbishop of Manila and Member of the Pontifical Council for the Pastoral Care of Migrants and Itinerant People, on the subject of *"Diaspora and Cooperation: Towards the Development of the World and of the Church"*. Within the context of the Main Conference on the diaspora arises an important subject often affected by labor migration, that is, that of the family, which was the center of attention for the first Round Table of the Congress entitled *"The Migrant Family in the Context of the Diaspora"*. To discuss and share their insight on the matter for the Round Table were three guest speakers from three different cultural backgrounds: His Excellency Bishop John Charles Wester of Salt Lake City (USA), His Excellency Bishop Lucio Andrice Muandula of Xai-Xai (Mozambique), and His Excellency Bishop Mario Toso, Secretary of the Pontifical Council for Justice and Peace (Holy See). The Round Table was moderated by Mons. Domenico Pompili, Under-Secretary of the Italian Bishops' Conference (Italy).

6. Continuing the reflections on cooperation and development in the pastoral care of migrations, the keyword for the second full-day of proceedings (Wednesday, November 19th, 2014) was **partner**. To deliver the Main Conference, entitled *"Migrants as Partners in the Development of Countries of Origin, of Transit and of Destination"*, was Dr. Johan Ketelers, Secretary General of the International Catholic Migration Commission (Switzerland) and Consultor of the Pontifical Council. The concept of "partner" was continued in the discussions of the second Round Table of

the Congress, which took into consideration the role of women migrants and was entitled *"The Role of Women Migrants in Cooperation and Development"*. Three guest speakers, Sr. Patricia Ebegbulem from Lagos (Nigeria), Coordinator of the African Network Against Human Trafficking, Dr. Martina Liebsch, Advocacy and Policy Director of *Caritas Internationalis* (Holy See), and Sr. Rosita Milesi from Brasília (Brazil), Director of the Migration and Human Rights Institute (*Instituto Migrações e Direitos Humanos*) led the debate, moderated by Dr. Angela Ambrogetti, journalist and director of *www.korazym.org* (Italy).

7. The third full-day of proceedings of the Congress, Thursday, November 20th, 2014, was dedicated to the subject of **migrant dignity**. Leading the Main Conference, entitled *"The Dignity of the Migrant – a Child of God, Created in His Image and Likeness, Who Bears the Image of Christ the Migrant"*, was His Excellency Archbishop Silvano M. Tomasi, Permanent Observer of the Holy See to the United Nations Office of Geneva (Switzerland). The third Round Table turned its attention to the subject of young migrants and their role in society and in the Church. The three guest speakers, who elaborated and debated on the subject of *"Young Migrants: Potential in Building Bridges of Cooperation Between Societies Towards Development"*, were: His Excellency Archbishop José Domingo Ulloa Mendieta, Archbishop of Panama City (Panama) and President of S.E.D.A.C.; His Excellency Bishop Barthélemy Adoukonou, Secretary of the Pontifical Council for Culture (Holy See); and Reverend Father Maurizio Pettenà, National Director of the Australian Catholic Migrant & Refugee Office in Canberra (Australia) and Consultor of the Pontifical Council.

8. Throughout the Congress, the participants were given the opportunity to listen and watch short presentations prepared by eleven Bishops' Conferences from around the world, as well as to listen to the testimony of Dr. Maria De Lourdes Jesus, a journalist from Rome, who shared her personal history and experience of migration from the Republic of Cabo Verde and integration into Italian society. These moments were an opportunity to experience and to witness, at least in some small form, the richness and variety that the Catholic Church offers in its pastoral care of migrants.

9. The Congress concluded on Friday, November 21st, 2014, with an audience with His Holiness, Pope Francis. After the presentation of the Final Press Release and the Closing Discourse of His Eminence Cardinal Antonio Maria Vegliò, President of the Pontifical Council, in the Pontifical Urbaniana University's Aula Magna, the participants moved to the Apostolic Palace, where the Holy Father received them at 12 noon. Addressing the participants of the Congress, Pope Francis noted that those who migrate hope for a better future for their families, even at the risk of disappointment and failure. Migrants are able to fulfil the desire for a better future for themselves and their families, yet at the same time, there also exist problems that accompany these benefits. The Church must remain a source of hope for migrants, who many times experience disappointment, distress and loneliness. Invoking the intercession of the Holy Family, who experienced exile in Egypt, the Holy Father imparted his Apostolic Blessing on all those present.

II. Conclusions

The goal of the 7th World Congress for the Pastoral Care of Migrants was to take into consideration the phenomenon of migration, with a particular consideration concerning economic migrants. This notwithstanding, the participants wish to acknowledge the existence of mixed migration flows, which can also consist of refugees, internally displaced persons, climate migration, etc., as well as the difficulty that exists, at times, in clearly distinguishing between these movements.

However, in the light of the goal of the Event, the participants of the 7th World Congress affirm that:

1. Migration continues to be a sign of the times, in which the centrality of the human person and human dignity are of ever greater importance.

2. Development signifies a dynamic process, which implies growth, advancement, empowerment and progress, and whose ultimate goal is to increase human capabilities, to enlarge the scope of human choices, and to create a safe and secure environment in which all inhabitants of a country may live and

work and worship, with dignity and equality in both civil and ecclesial contexts.

3. The human dignity of each and every migrant is paramount. Religious, ethnic, social or cultural variables, citizenship or lack of it, do not change this fact that gives each individual an inherent and immeasurable worth and dignity, in which every human life is and must be considered sacred.

4. Benefits that can come from migrants are far greater than solely the economic factors, and are gained not only by the receiving countries, but by the countries of origin, and in some cases for the communities of transit, as well.

5. The transit of migrants carries particular relevance. It is more than just the simple relationship between the departure and arrival of migrants, but a source of some of the difficulties that migrants experience.

6. There is an unfortunate tendency for Church communities and organizations to work in isolation, creating a void that may leave the migrant vulnerable to the violation of their rights, and being a source of difficulties in the creation of adequate pastoral programs within the Church of arrival (including the proclamation of the Gospel, the formation to the reception of the Sacraments, evangelization, and the interiorization of Christian values and concepts).

7. The personal faith and popular piety of migrants is an expression of their personal experience of the Christian faith, and is a link between the Church of departure and that of arrival. Integration implies neither artificial separation nor assimilation, but rather gives the opportunity to identify the migrant's cultural heritage, and to recognize their gifts and talents for the common good of the entire Church community.

8. Modern migration policies tend to emphasize the individual dimension of a person's decision to migrate, concentrating on the work aspect of migration rather than taking into consideration the migrant family. In fact, national migration policy is often one of the causes behind family separation and the breakdown of familial relationships that can ensue.

9. The migrant family often finds itself between the experience of uprooting from the place of origin on the one hand and the lack of integration in the new society on the other, which creates a sort of tension that has a destructive force on both individual members and on the entire family.

10. The issue of family separation, caused by imperfect migration systems, is of utmost concern/importance for the pastoral care of migrants, particularly regarding those countries that have a large diaspora.

11. The pastoral care of migrants must take into consideration the distinction between first, second and third generations, each having its own specific characteristics and difficulties.

12. Women migrants can be recognized today not only as dependents, or part of the family reunification process, but as independent agents, family supporters and/or strategists. Migration may be an important instrument/opportunity of empowerment for women.

13. Young migrants require a social environment that permits and fosters their physical, cultural, spiritual and moral development.

14. There are three areas in which young migrants most vividly build bridges between societies as they engage with the people they live and work alongside: through their relationships with others, their education, and their working life.

15. Sects continue to grow as a particular challenge within the pastoral care of migrants, particularly with regard to younger generations.

16. In the broader context of migration, in which a vast majority of modern-day migrants are either not Catholic or not Christian, ecumenical cooperation and interreligious dialogue are of utmost importance.

III. Recommendations

The participants, in view of the conclusions drawn from the 7th World Congress, wish to declare their commitment to put into action the following recommendations:

1. The particular Church communities should work together to create a common and humane approach to issues and difficulties that migration carries with it (which can include working with Bishops' Conferences, governments, non-governmental organizations, and faith-based organizations), to protect the rights of migrants and to prevent human trafficking, exploitation and other similar crimes. Insisting on working within social networks (which begins with the simple exchange of contact details, such as email addresses, telephone numbers, Skype details and addresses of pastoral agents for migrants) can strengthen a more widespread pastoral care.

2. Those charged with the mission of teaching within the Church will make an effort to broaden their knowledge and understanding of the Magisterium of the Church regarding migration which, in turn, has the capacity of turning theory into practice at the local level.

3. The pastors of the Church must speak with one voice regarding migration. The Church is a prophetic voice for the proper integration of migrants in receiving communities, keeping in mind the universality of the ecclesial Catholic community, which entails a pastoral approach that is more comprehensive and goes beyond solely the charitable aspect.

4. The Church can make better use of media to enhance migrant rights. The raising of awareness at the local parish level, the encouragement to vote for justice and equality, the creation of study centers and publications has the capacity to change the narrative on migration. Public opinion should be properly informed regarding the true situation of migrants not only in the welcoming country, but also in their country of origin.

5. As the phenomenon of irregular migration is a cause for the exploitation of the migrant worker and his family, the faithful must advocate for more just and inclusive immigration policies of the Governments, which will assist in the migrant's search for job opportunities and better living conditions, safeguard the role of the family and of women, while at the same time preventing the exploitation and/or trafficking of migrants workers, and other forms of abuse.

6. The Church on all levels is a community of hope and of action, which is expressed through solidarity with migrant people, through advocacy on their behalf (particularly children and unaccompanied minors), through the raising awareness among faithful that leads to a practical commitment, through efforts to address the root causes of forced migration, and through assistance in the provision of food, shelter, medical care, and legal assistance to migrants, no matter what their status.

7. The Church at the place of origin, the Church at the place of transit, and the Church of welcome must improve communication and communion, and work together to create programs of prevention organized between the respective Bishops' Conferences.

8. The collaboration between the Church of origin and the Church of welcome should be intensified, particularly regarding the first two generations of migrants. Through the preparation of pastoral and social workers capable of serving as bridges between the two realities, this collaboration requires a dialogue between the two cultures and takes into account the specific problems of each generation.

9. All pastoral agents in the service of migrants should ensure that the voice of migrants is heard which, in turn, facilitates advocating on their behalf. The Church must ensure that their stories are recognized and appreciated.

10. Diocesan pastoral programs and initiatives regarding young migrants should concentrate on their integral formation, a part of which includes the formation to become active collaborators between their culture of origin and that of the country in which they now live. Emphasis on respecting one another's culture is necessary for a better mutual understanding.

11. Diocesan pastoral programs may consider working with local vocational schools to initiate certificate programs that could recognize and give the necessary accreditation to young migrants, so that the contribution of their skills and talents may, in turn, be an opportunity to contribute to the development of their country of origin upon their return.

12. Formational programs of priests, religious and pastoral agents should take into account the theological and pastoral dimensions of migration. Formation of both clergy and laity, therefore, requires intercultural formation, knowledge, training in dialogue and the appreciation of migrant potential, which includes their role in the new Evangelization. At the local level, this is expressed in the necessity for the formation of cultural mediators, who know how to speak the language and who understand the culture of migrants and the expression of faith that they bring with them.

13. The presence and role of lay ecclesial Movements and Associations, whose structures have the advantage of operating in a different (and at times more flexible) context than formal Church structures for the pastoral care of migrants, should be strengthened and intensified.

14. Each Conference of Catholic Bishops' or corresponding Hierarchical structure within the Oriental Churches commits to establish a particular organ (office, commission, sub-committee) that would be specifically engaged in the pastoral care of migrants, which could be a step to building a better network between Churches. The Pontifical Council for the Pastoral Care of Migrants and Itinerant People, in turn, could be the common point of reference or coordinating point in this specific pastoral care.

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I. L'événement

1. Le 7^{ème} Congrès Mondial de la Pastorale des Migrants s'est déroulé du lundi 17 novembre au vendredi 21 novembre 2014, au Vatican, dans l'*Aula Magna* de l'Université Pontificale Urbanienne (16, via Urbano VIII). Le thème de ce Congrès était « *Coopération et Développement dans la Pastorale des Migrations* ».

2. Le Congrès a rassemblé 284 participants venus des cinq continents et de plus de 90 pays du monde entier. Parmi les délégués se trouvaient des Cardinaux et le Patriarche maronite d'Antioche, des évêques, des prêtres, des religieux et des religieuses, des membres d'Instituts séculiers, des agents pastoraux laïcs, ainsi que de nombreux représentants de différents mouvements et associations laïcs catholiques. Parmi les participants figuraient également six Délégués fraternels, qui venaient du Patriarcat œcuménique, du Patriarcat orthodoxe roumain, de l'Eglise orthodoxe de Grèce, de la Communion anglicane, de la Fédération luthérienne mondiale et du Conseil œcuménique des Eglises.

3. Le Congrès a été solennellement inauguré par Son Eminence le Cardinal Antonio Maria Vegliò, Président du Conseil Pontifical pour la Pastorale des Migrants et des Personnes en déplacement, en présence de M. Angelino Alfano, Ministre de l'Intérieur du gouvernement italien, de nombreux ambassadeurs et représentants des missions diplomatiques accréditées près le Saint-Siège, de Mme Francesca Di Giovanni représentant la Deuxième Section pour les Relations avec les Etats de la Secrétairerie d'Etat, qui a fait une déclaration, de membres d'Organisations internationales et non gouvernementales, notamment S. Exc. M. l'ambassadeur William Lacy Swing, Directeur Général de l'Organisation internationale pour les Migrations, en tant que Conférencier, ainsi que d'experts et de représentants d'organisations directement ou indirectement engagées dans le domaine du bien-être matériel et spirituel des migrants.

4. Le Congrès était conçu pour que chacune des journées soit consacrée à un sujet différent dans le contexte plus large du thème de cet Événement. La méthodologie de chaque jour était structurée pour culminer - à travers différentes conférences suivies de débats (tables rondes) autour de thèmes clés - dans les échanges personnels et l'expression d'idées et de pensées au sein des groupes de travail de l'après-midi.

5. Le premier jour du Congrès, mardi 18 novembre 2014, a commencé par la célébration de la messe à l'autel de la Chaire de Pierre, en la basilique Saint-Pierre, présidée par Son Eminence le Cardinal Antonio Maria Vegliò, Président du Conseil Pontifical pour les Migrants et les Personnes en déplacement. Le sujet de la journée portait sur la **diaspora**, en particulier sur la migration de travailleurs - un phénomène qui touche bon nombre de pays du globe. La conférence principale de la journée a été prononcée par Son Eminence le Cardinal Luis Antonio Tagle, archevêque de Manille et Membre du Conseil Pontifical pour la Pastorale des Migrants et des Personnes en déplacement, sur le sujet suivant : « *Diaspora et coopération au développement du monde et de l'Eglise* ». Dans le contexte de la conférence principale sur la diaspora, un important sujet est apparu, souvent affecté par la migration pour des raisons de travail, à savoir celui de la famille, qui a retenu l'attention de la première table ronde du Congrès. Celle-ci était intitulée : « *La famille migrante dans le contexte de la diaspora* ». Pour discuter et faire partager leur point de vue sur le thème de cette table ronde, trois conférenciers sont intervenus, provenant de différents environnements culturels : Son Excellence Mgr John Charles Wester, évêque de Salt Lake City (USA), Son Excellence Mgr Lucio Andrice Muandula, évêque de Xai-Xai (Mozambique) et Son Excellence Mgr Mario Toso, Secrétaire du Conseil Pontifical « Justice et Paix » (Saint-Siège). Le modérateur de cette Table Ronde était Mgr Domenico Pompili, Sous-Secrétaire de la Conférence épiscopale italienne (Italie).

6. Poursuivant les réflexions sur la coopération et le développement dans la pastorale des migrations, le mot d'ordre pour la seconde journée en assemblée plénière (mercredi 19 novembre 2014) a été le mot **partenaire**. La conférence principale, intitulée « *Les migrants en qualité de partenaires du développement des pays d'origine, de transition et de destination* » a été prononcée

par M. Johan Ketelers, Secrétaire Général de la Commission internationale catholique pour les migrations (Suisse) et Consultant du Conseil Pontifical. Le concept de « partenaire » fut ensuite approfondi durant la deuxième Table Ronde du Congrès, qui prit en considération le rôle des femmes migrantes, avec pour titre : « *Le rôle des femmes migrantes entre coopération et développement* ». Trois invités sont intervenus : Sœur Patricia Ebegbulem de Lagos (Nigeria), Coordinatrice du Comité Africain contre le Trafic des Êtres humains (*African Network Against Human Trafficking*) ; Mme Martina Liebsch, Responsable des Migrations de la *Caritas Internationalis* (Saint-Siège) et Sœur Rosita Milesi, de Brasilia (Brésil), Directrice de l'Institut des Migrations et des Droits de l'Homme (*Instituto Migrações e Direitos Humanos*) tandis que le débat était modéré par Mme Angela Ambrogetti, journaliste et directrice de *www.korazym.org* (Italie).

7. La troisième journée plénière du Congrès, jeudi 20 novembre 2014, a été consacrée au sujet de la **dignité du migrant**. Son Excellence Mgr Silvano M. Tomasi, Observateur Permanent du Saint-Siège auprès des Nations Unies (Suisse) a prononcé la conférence principale, intitulée : « *Dignité du migrant, créé à l'image et à la ressemblance de Dieu, fils de Dieu, en qui est imprimée l'image du Christ Migrant* ». L'attention de la troisième Table Ronde a porté sur le sujet des jeunes migrants et de leur rôle dans la société et dans l'Eglise. Les trois conférenciers invités, qui ont élaboré et débattu sur le thème des « *Jeunes migrants : potentialités pour construire des ponts de coopération entre les sociétés vers le développement* » étaient : Son Excellence Mgr José Domingo Ulloa Mendieta, archevêque de Panama (Panama) et Président du S.E.D.A.C. ; Son Excellence Mgr Barthélémy Adoukonou, Secrétaire du Conseil Pontifical de la Culture (Saint-Siège) et le Révérend Père Maurizio Pettenà, Directeur national de l'Office catholique australien pour les Migrants et les Réfugiés (*Australian Catholic Migrant & Refugee Office*) à Canberra (Australie) et Consultant du Conseil Pontifical.

8. Pendant toute la durée du Congrès, les participants ont eu l'opportunité d'entendre et de voir de brèves présentations préparées par onze Conférences épiscopales à travers le monde, ainsi que d'écouter le témoignage de Mme Maria De Lourdes Jesus, une journaliste de Rome, qui a exposé son histoire personnelle,

notamment son expérience migratoire en provenance du Cap-Vert et son intégration dans la société italienne. Ces moments ont constitué une occasion de faire l'expérience et de témoigner, au moins dans une certaine mesure, de la richesse et de la variété que l'Eglise catholique offre à travers sa pastorale des migrants.

9. Le Congrès s'est achevé le vendredi 21 novembre 2014 par l'audience accordée par Sa Sainteté le Pape François. Après la présentation du Communiqué de presse final et le discours de clôture de Son Eminence le Cardinal Antonio Maria Vegliò, Président du Conseil Pontifical, dans l'Aula Magna de l'Université Pontificale Urbanienne, les participants se sont dirigés vers le Palais apostolique où le Saint-Père les a reçus à midi. S'adressant aux participants au Congrès, le Pape François a relevé que ceux qui migrent aspirent à l'espoir d'un avenir meilleur pour leurs familles, même au risque de la déception et de l'échec. Les migrants ont la possibilité de satisfaire leur désir d'un avenir meilleur pour eux-mêmes et pour leurs familles mais, en même temps, ces avantages s'accompagnent d'un certain nombre de problèmes. L'Eglise doit demeurer une source d'espoir pour les migrants, qui font souvent l'expérience de la déception, de la détresse et de la solitude. Invoquant l'intercession de la Sainte Famille, qui connut l'exil en Egypte, le Saint-Père a imparti sa Bénédiction Apostolique à tous les présents.

II. Conclusions

L'objectif du 7^{ème} Congrès Mondial de la Pastorale des Migrants était de prendre en considération le phénomène des migrations, en accordant une considération particulière aux migrants pour raisons économiques. Toutefois, les participants souhaitaient reconnaître l'existence des flux mixtes de migration, qui peuvent également comporter des réfugiés, des personnes déplacées à l'intérieur de leur pays, des migrants pour raisons climatiques, etc., ainsi que la difficulté qui existe parfois pour distinguer clairement ces mouvements.

Cependant, à la lumière de l'objectif de cet Evénement, les participants au 7^{ème} Congrès Mondial affirment que :

1. Les migrations continuent d'être un signe des temps, où la centralité de la personne humaine et sa dignité revêtent une importance toujours plus grande.

2. Le développement signifie un processus dynamique, qui implique la croissance, l'évolution et la progression, et dont le but ultime est d'accroître les potentialités humaines, d'élargir la portée des choix humains et de créer un environnement sûr et sain au sein duquel tous les habitants d'un pays peuvent vivre, travailler et pratiquer leur culte avec dignité et égalité aussi bien dans le contexte civil que dans le contexte ecclésial.

3. La dignité humaine de tous les migrants et de chaque migrant est d'une importance primordiale. Les variables religieuses, ethniques, sociales ou culturelles, la citoyenneté ou l'absence de celle-ci, ne changent rien à ce fait qui confère à chaque individu une valeur et une dignité intrinsèques et incommensurables où toute vie humaine est et doit être considérée comme sacrée.

4. Les avantages que peuvent procurer les migrants sont bien plus grands que les seuls facteurs économiques et profitent non seulement aux pays d'accueil, mais aussi aux pays d'origine et, dans certains cas aussi, aux communautés de transit.

5. Le transit de migrants revêt une importance particulière. Il s'agit de bien plus qu'une simple relation entre le départ et l'arrivée des migrants, car c'est aussi une source de bien des difficultés dont les migrants font l'expérience.

6. Il existe une fâcheuse tendance dans les communautés et organisations ecclésiales à travailler isolément, créant ainsi un vide qui peut rendre les migrants vulnérables au niveau de la violation de leurs droits et constituer une source de difficultés pour la mise en œuvre de programmes pastoraux appropriés au sein de l'Eglise d'arrivée (y compris la proclamation de l'Evangile, la formation à la réception des sacrements, à l'évangélisation et à l'intériorisation des valeurs et des concepts chrétiens).

7. La foi personnelle et la piété populaire des migrants sont une expression de leur expérience personnelle de la foi chrétienne et elles constituent un lien entre l'Eglise de départ et celle d'arrivée. L'intégration implique ni séparation artificielle ni assimilation, mais elle donne plutôt l'occasion d'identifier l'héritage culturel des migrants, de reconnaître leurs dons et leurs talents en vue du bien commun de la communauté ecclésiale tout entière.

8. Les politiques migratoires modernes tendent à mettre l'accent sur la dimension individuelle d'une décision personnelle d'émigrer, se concentrant davantage sur l'aspect du travail dans la migration plutôt que sur la prise en considération de la famille du migrant. En fait, la politique nationale migratoire est souvent l'une des causes qui se trouve à la base de la séparation familiale et de l'éclatement des relations familiales qui peut s'ensuivre.

9. La famille migrante se trouve souvent dans une situation de déracinement de son lieu d'origine, d'un côté, et, d'un autre côté, de manque d'intégration dans la nouvelle société, ce qui crée une sorte de tension qui exerce une force destructrice à la fois sur les individus qui composent la famille que sur la famille elle-même.

10. Le problème de la séparation familiale, causée par les systèmes de migrations imparfaits, constitue une préoccupation de la plus haute importance pour la pastorale des migrants, en particulier pour les pays qui possèdent une large diaspora.

11. La pastorale des migrants doit prendre en considération la distinction entre la première, la deuxième et la troisième génération, chacune ayant ses propres caractéristiques et ses difficultés spécifiques.

12. Les femmes migrantes ne peuvent pas être uniquement reconnues aujourd'hui comme des personnes dépendantes, comme une partie du processus de réunification de la famille, mais comme des personnes indépendantes, qui soutiennent et font vivre la famille. La migration peut constituer une occasion et un instrument importants pour renforcer l'autonomie des femmes.

13. Les jeunes migrants ont besoin d'un environnement social qui permette et favorise leur développement physique, culturel, spirituel et moral.

14. Il existe trois domaines dans lesquels les jeunes migrants peuvent jeter de façon dynamique des ponts entre les sociétés, là où ils s'engagent avec les gens auprès desquels ils vivent et travaillent : dans leurs relations avec les autres, dans leur éducation et dans leur vie de travail.

15. Les sectes continuent de croître et représentent un défi particulier pour la pastorale des migrants, en particulier à l'égard des jeunes générations.

16. Dans le contexte plus large de la migration, où la très grande majorité des migrants de l'époque contemporaine ne sont ni catholiques ni chrétiens, la coopération œcuménique et la coopération interreligieuse sont de la plus haute importance.

III. Recommandations

Les participants, compte tenu des conclusions tirées du 7^{ème} Congrès Mondial, souhaitent déclarer leur engagement à mettre en œuvre les recommandations suivantes :

1. Les communautés des Eglises particulières doivent travailler ensemble pour créer une approche commune et humaine des problèmes et difficultés que comporte la migration (ce qui peut inclure de travailler avec les Conférences épiscopales, les Gouvernements, les Organisations non gouvernementales et les communautés confessionnelles ; pour protéger les droits des migrants et pour empêcher le trafic des êtres humains, leur exploitation et d'autres crimes semblables. Amplifier le travail au sein des réseaux sociaux (qui commence par un simple échange de coordonnées, comme les adresses mail, les numéros de téléphone, les contacts Skype et les adresses des agents pastoraux) peut renforcer une pastorale plus large et étendue.

2. Ceux qui sont chargés de la mission d'enseignement au sein de l'Eglise devront s'efforcer d'élargir la connaissance et la compréhension du magistère de l'Eglise en matière de migration qui, à son tour, a la capacité de faire passer de la théorie à la pratique au niveau local.

3. Les pasteurs de l'Eglise doivent parler d'une seule voix en matière de migrations. L'Eglise est une voie prophétique pour l'intégration des migrants dans des communautés d'accueil, en gardant bien présente à l'esprit l'universalité de la communauté ecclésiale catholique, qui implique une approche pastorale plus complète et qui va au-delà du seul aspect caritatif.

4. L'Eglise peut faire un meilleur usage des médias pour faire avancer les droits des migrants. La prise de conscience au niveau

de la paroisse locale, l'encouragement à voter pour la justice et l'égalité, la création de centres d'études et de publications ont la capacité de changer l'information sur les migrations. L'opinion publique doit être correctement informée sur la véritable situation des migrants, pas seulement dans le pays d'accueil, mais aussi dans leur pays d'origine.

5. Etant donné que le phénomène des migrations irrégulières est une des causes de l'exploitation du travailleur migrant et de sa famille, les fidèles doivent se faire les tenants de politiques gouvernementales d'immigration plus justes et plus inclusives, qui viennent en aide aux migrants dans leur recherche de travail et de meilleures conditions de vie, qui sauvegardent le rôle de la famille et des femmes, tout en prévenant l'exploitation et/ou le trafic de travailleurs migrants et d'autres formes d'abus.

6. L'Eglise, à tous les niveaux, est une communauté d'espoir et d'action, qui s'exprime à travers la solidarité avec les migrants, par leur défense en étant à leurs côtés (en particulier des enfants et des mineurs non accompagnés), à travers une prise de conscience de la part des fidèles qui conduit à un engagement concret, en s'efforçant de réduire les causes profondes des migrations forcées, et en aidant les migrants à se procurer de la nourriture, un logement, des soins médicaux et une assistance légale, quel que soit leur statut.

7. L'Eglise du lieu d'origine, l'Eglise du lieu de transit et l'Eglise d'accueil doivent renforcer leur communication et leur communion et travailler ensemble pour mettre en œuvre des programmes de prévention, organisés entre les Conférences épiscopales respectives.

8. La collaboration entre l'Eglise d'origine et l'Eglise d'accueil doit être intensifiée, en particulier en ce qui concerne les deux premières générations de migrants. A travers la préparation d'agents pastoraux et sociaux capables de servir de ponts entre les deux réalités, cette collaboration requiert un dialogue entre les deux cultures et de prendre en compte les problèmes spécifiques à chaque génération.

9. Tous les agents pastoraux au service des migrants doivent garantir que la voix des migrants est entendue, ce qui facilite

ainsi la défense de leur cause. L'Eglise doit garantir que leurs histoires soient reconnues et appréciées à leur juste valeur.

10. Les programmes pastoraux diocésains et les initiatives concernant les jeunes migrants doivent se concentrer sur leur formation intégrale, dont une partie inclut la formation leur permettant de devenir des intermédiaires actifs entre leur culture d'origine et celle du pays dans lequel ils vivent désormais. Il faudra mettre l'accent sur le respect de la

culture de chacun, nécessaire en vue d'une meilleure compréhension mutuelle.

11. Les programmes pastoraux diocésains peuvent envisager de fonctionner avec les écoles de vocations locales pour initier des programmes certifiés pouvant reconnaître et procurer l'accréditation nécessaire aux jeunes migrants, de sorte que l'apport de leurs compétences et de leurs talents puisse, à leur tour, être une occasion de contribuer au développement de leur pays d'origine à leur retour.

12. Les programmes de formation des prêtres, des religieux et des agents pastoraux doivent prendre en compte les dimensions théologiques et pastorales des migrations. En conséquence, la formation aussi bien du clergé que des laïcs requiert une formation interculturelle, une connaissance, un entraînement au dialogue et l'appréciation du potentiel des migrants, qui inclut leur rôle dans la Nouvelle Evangélisation. Au niveau local, cela s'exprime par la nécessité de la formation de médiateurs culturels, qui sachent parler la langue et qui comprennent la culture des migrants et l'expression de la foi qu'ils apportent avec eux.

13. La présence et le rôle des Associations et des Mouvements ecclésiaux laïcs, dont les structures ont l'avantage d'œuvrer dans un contexte différent (et parfois plus souple) que les structures ecclésiales formelles pour la pastorale des migrants, doivent être renforcés et intensifiés.

14. Chaque Conférence épiscopale catholique ou toute structure hiérarchique correspondante au sein des Eglises orientales s'engage à établir un organe particulier (bureau, commission, sous-comité) qui serait spécifiquement en charge de la pastorale

des migrants. Cela pourrait constituer une étape dans l'édification d'un meilleur réseau entre les Eglises. Le Conseil Pontifical pour la Pastorale des Migrants et des Personnes en déplacement, pour sa part, pourrait être le point de référence commun ou le lieu de coordination de cette pastorale spécifique.

DOCUMENTO FINALE

I. L'evento

1. Il VII Congresso Mondiale della Pastorale dei Migranti si è svolto da lunedì 17 a venerdì 21 novembre 2014, presso l'Aula Magna della Pontificia Università Urbaniana, in Via Urbano VIII, n. 16, Città del Vaticano. Ne era tema *“Cooperazione e sviluppo nella pastorale delle migrazioni”*.

2. Al Congresso hanno partecipato 284 delegati provenienti da oltre 90 Paesi dei cinque continenti. Tra di loro alcuni Cardinali e il Patriarca Maronita di Antiochia, Arcivescovi, Vescovi, sacerdoti, religiosi e religiose, membri di Istituti secolari, operatori pastorali laici, nonché numerosi rappresentanti di associazioni o movimenti cattolici, ecclesiali e laici. Erano presenti, inoltre, sei Delegati Fraternali provenienti dal Patriarcato Ecumenico, dal Patriarcato Rumeno Ortodosso, dalla Chiesa Ortodossa di Grecia, dalla Comunione Anglicana, dalla Federazione Luterana Mondiale e dal Consiglio Mondiale delle Chiese.

3. Il Congresso è stato inaugurato solennemente da S.E. il Cardinale Antonio Maria Vegliò, Presidente del Pontificio Consiglio della Pastorale per i Migranti e gli Itineranti, alla presenza dell'On. Angelino Alfano, Ministro degli Interni del Governo Italiano, di Ambasciatori e Rappresentanti delle missioni diplomatiche accreditate presso la Santa Sede, della Dott.ssa Francesca Di Giovanni, in rappresentanza della Seconda Sezione per le Relazioni con gli Stati della Segreteria di Stato, che ha pronunciato un intervento, dei membri delle organizzazioni internazionali e non governative, tra cui l'invitato d'onore l'Ambasciatore William Lacy Swing, Direttore Generale dell'Organizzazione Internazionale per le Migrazioni, esperti e rappresentanti di organizzazioni direttamente o indirettamente impegnate nel benessere materiale e spirituale dei migranti.

4. Il Congresso era stato concepito in modo tale che ciascuna giornata fosse dedicata ad un argomento specifico nel più ampio contesto del tema dell'evento. La metodologia applicata in ciascuna giornata di lavoro era strutturata in modo da culminare,

attraverso varie conferenze e successivi dibattiti (tavole rotonde) sugli interventi principali, nello scambio personale e nella messa in comune di idee e riflessioni concrete durante i gruppi di lavoro del pomeriggio.

5. Il primo giorno del Congresso, martedì 18 novembre 2014, è stato aperto dalla concelebrazione eucaristica all'Altare della Cattedra nella Basilica di San Pietro, presieduta da S.E. il Cardinale Antonio Maria Vegliò, Presidente del Dicastero. Le sessioni di lavoro erano dedicate al tema della **diaspora**, in particolare alla migrazione per lavoro, fenomeno caratteristico di numerose nazioni. La conferenza principale è stata svolta da S.E. il Cardinale Luis Antonio Tagle, Arcivescovo di Manila e Membro del Pontificio Consiglio della Pastorale per i Migranti e gli Itineranti, sul tema *"Diaspora e Cooperazione allo sviluppo del mondo e della Chiesa"*. Nel contesto di questo intervento è emerso un aspetto importante spesso condizionato dalla migrazione per lavoro, cioè quello della famiglia. Questa è stata al centro della prima Tavola rotonda, intitolata *"Famiglia migrante nel contesto della diaspora"*, a cui sono stati invitati tre oratori provenienti da altrettanti contesti culturali per condividere il proprio punto di vista sull'argomento: S.E. Mons. John Charles Wester, Vescovo di Salt Lake City (USA), S.E. Mons. Lucio Andrice Muandula, Vescovo di Xai-Xai (Mozambico), e S.E. Mons. Mario Toso, Vescovo Segretario del Pontificio Consiglio della Giustizia e la Pace (Santa Sede). La Tavola rotonda è stata moderata da Mons. Domenico Pompili, Sotto-Segretario della Conferenza Episcopale Italiana.

6. Continuando la riflessione sulla cooperazione e lo sviluppo della pastorale delle migrazioni, la parola chiave dei lavori della seconda giornata (mercoledì 19 novembre) è stata **"partner"**. L'intervento principale, dal titolo *"I migranti in qualità di partner nello sviluppo dei Paesi d'origine, di transito e di destinazione"*, è stato svolto dal Dott. Johan Ketelers, Segretario generale della Commissione Internazionale Cattolica per le Migrazioni (CICM), di Ginevra, e Consultore del Pontificio Consiglio. Il concetto di "partner" è stato poi sviluppato nel corso del dibattito della seconda Tavola rotonda, che ha preso in considerazione *"Il ruolo delle donne migranti tra cooperazione e sviluppo"*. Tre oratori, Suor Patricia Ebegbulem da Lagos (Nigeria), Coordinatrice dell'

“African Network Against Human Trafficking”, la Dott.ssa Martina Liebsch, Advocacy and Policy Director di *Caritas Internationalis* (Santa Sede), e Suor Rosita Milesi da Brasilia (Brasile), Direttrice dell’Istituto delle Migrazioni e dei Diritti Umani (*Instituto Migrações e Direitos Humanos*), hanno partecipato al dibattito, che è stato moderato dalla Dott.ssa Angela Ambrogetti, giornalista e direttrice di *www.korazym.org* (Italia).

7. La terza giornata del Congresso, giovedì 20 novembre, è stata dedicata al tema della **dignità del migrante**. L’oratore della conferenza principale, dal titolo *“Dignità del migrante, creato a immagine e somiglianza di Dio, figlio di Dio, in cui è impressa l’immagine di Cristo migrante”*, è stato S.E. l’Arcivescovo Silvano M. Tomasi, Osservatore Permanente della Santa Sede presso le Nazioni Unite, a Ginevra (Svizzera). La terza Tavola rotonda ha prestato attenzione alla questione dei giovani migranti e al loro ruolo nella società e nella Chiesa. I tre oratori invitati, incaricati di sviluppare e dibattere sul tema *“Giovani migranti: potenzialità nel costruire ponti di cooperazione tra le società verso lo sviluppo”*, erano: S.E. Mons. José Domingo Ulloa Mendieta, Arcivescovo di Panama City (Panama) e Presidente del SEDAC, S.E. il Vescovo Barthélémy Adoukonou, Segretario del Pontificio Consiglio per la Cultura (Santa Sede), e il Rev. P. Maurizio Pettenà, Direttore Nazionale dell’ *“Australian Catholic Migrant & Refugee Office”* di Canberra (Australia) e Consultore del Pontificio Consiglio.

8. Durante il Congresso, i partecipanti hanno avuto l’occasione di assistere a brevi presentazioni preparate da undici Conferenze Episcopali, come pure di ascoltare la testimonianza della Dott.ssa Maria De Lourdes Jesus, giornalista capoverdiana residente a Roma, che ha condiviso la propria storia personale di esperienza della migrazione dal proprio Paese e di integrazione nella società italiana. Questi momenti hanno dato l’opportunità di saggiare e di essere testimoni, almeno in piccola parte, della ricchezza e della varietà offerte dalla Chiesa cattolica nella pastorale dei migranti.

9. Il Congresso si è concluso venerdì 21 novembre con l’udienza del Santo Padre Francesco. Dopo la presentazione del Comunicato stampa finale e il discorso di chiusura di S.E. il Cardinale Antonio Maria Vegliò, Presidente del Pontificio Consiglio,

nell'Aula Magna della Pontificia Università Urbaniana, i partecipanti si sono mossi alla volta del Palazzo Apostolico, dove sono stati ricevuti dal Santo Padre alle ore 12.00. Rivolgendosi loro, Papa Francesco ha sottolineato che coloro che emigrano aspirano ad un futuro migliore per le loro famiglie, anche a rischio di delusioni e insuccessi. I migranti possono realizzare questo desiderio di un avvenire migliore per se stessi e per le proprie famiglie, ma allo stesso tempo, a ciò si accompagnano anche alcuni problemi. La Chiesa deve rimanere luogo di speranza per i migranti, che vivono spesso situazioni di delusione, sconforto e solitudine. Infine, invocando la protezione della Sacra Famiglia, che ha sperimentato la durezza dell'esilio in Egitto, il Santo Padre ha impartito a tutti i presenti la sua Benedizione apostolica.

II. Conclusioni

L'obiettivo del VII Congresso Mondiale della Pastorale dei Migranti è stato quello di analizzare il fenomeno delle migrazioni, prestando particolare attenzione ai migranti economici. I partecipanti tuttavia riconoscono l'esistenza di flussi migratori misti, che possono consistere di rifugiati, sfollati interni, migranti per motivi climatici, ecc., come pure la difficoltà esistente, a volte, nell'effettuare una distinzione chiara tra questi movimenti.

Tuttavia, alla luce della finalità dell'evento, i partecipanti al Congresso hanno affermato quanto segue:

1. La migrazione continua ad essere un segno dei tempi, in cui la centralità della persona umana e la dignità umana acquisiscono un'importanza sempre maggiore.

2. Lo sviluppo rappresenta un processo dinamico che implica crescita, responsabilizzazione e progresso, e il cui obiettivo finale è quello di incrementare le capacità umane, ampliare l'ambito delle decisioni umane, e creare un ambiente sicuro e stabile in cui tutti i cittadini di uno stesso Paese possano vivere, lavorare e professare la propria fede con dignità ed uguaglianza, tanto nel contesto civile quanto in quello ecclesiale.

3. La dignità umana di ciascun migrante è di somma importanza. Le variabili religiose, etniche, sociali e culturali, la cittadinanza o la mancanza di essa, non cambiano questo fatto che conferisce a ciascun individuo un valore e una dignità

inerenti e incommensurabili, in cui ogni vita umana è e deve essere considerata sacra.

4. I benefici che possono derivare dalla presenza dei migranti superano di gran lunga i fattori puramente economici, e ne traggono giovamento non solo i Paesi che ricevono, ma anche quelli d'origine, e in alcuni casi perfino le comunità di transito.

5. Il transito dei migranti riveste una particolare rilevanza. Esso non rappresenta unicamente un semplice collegamento tra la partenza e l'arrivo dei migranti, ma è fonte di alcune delle difficoltà che i migranti vivono.

6. Esiste la spiacevole tendenza da parte delle comunità e delle organizzazioni ecclesiali a lavorare in maniera isolata, creando così un vuoto che può esporre il migrante alla violazione dei suoi diritti ed essere fonte di difficoltà nella creazione di programmi pastorali adeguati nella Chiesa di arrivo (tra questi, la proclamazione del Vangelo, la formazione per la ricezione dei Sacramenti, l'evangelizzazione e l'interiorizzazione dei valori e dei concetti cristiani).

7. La fede e la pietà popolare dei migranti sono espressione della loro esperienza personale della fede cristiana, e rappresentano un legame tra la Chiesa di partenza e quella di arrivo. L'integrazione non implica né una separazione artificiale né un'assimilazione, ma dà piuttosto l'opportunità di identificare il patrimonio culturale del migrante e riconoscere i suoi doni e talenti per il bene comune dell'intera comunità ecclesiale.

8. Le moderne politiche migratorie tendono a sottolineare la dimensione individuale della decisione di una persona di migrare, concentrandosi sull'aspetto lavorativo della migrazione invece di prendere in considerazione la famiglia migrante. In effetti, la politica migratoria nazionale è spesso una delle cause all'origine della separazione familiare e dell'eventuale conseguente rottura delle relazioni familiari.

9. Spesso la famiglia migrante si trova divisa tra l'esperienza di sradicamento dal luogo di origine, da una parte, e la mancanza di integrazione nella nuova società, dall'altra. Ciò crea una sorta di tensione che esercita una forza distruttiva tanto sui singoli individui quanto sull'intera famiglia.

10. La questione della separazione familiare, originata da sistemi di migrazione imperfetti, è motivo di grande preoccupazione/importanza per la pastorale dei migranti, in particolare per i Paesi con una forte diaspora.

11. La pastorale dei migranti deve tener conto della distinzione tra la prima, la seconda e la terza generazione, ciascuna delle quali possiede caratteristiche e difficoltà proprie e specifiche.

12. Oggi le donne migranti sono riconosciute non solo come dipendenti o parte del processo di ricongiungimento familiare, bensì come agenti indipendenti, che provvedono al sostentamento della famiglia e/o sono artefici del proprio progetto migratorio. La migrazione può essere un importante strumento/opportunità di responsabilizzazione per le donne.

13. I giovani migranti necessitano di un ambiente sociale che permetta e favorisca il loro sviluppo fisico, culturale, spirituale e morale.

14. Esistono tre aree in cui i giovani migranti possono più chiaramente costruire ponti tra le società, impegnandosi con le persone con cui vivono e al cui fianco lavorano, cioè attraverso i loro rapporti con gli altri, la loro educazione e la loro vita lavorativa.

15. Le sette continuano a crescere e a rappresentare una sfida concreta alla pastorale dei migranti, in special modo per quanto riguarda le giovani generazioni.

16. Nel più ampio contesto della migrazione, in cui una vasta maggioranza dei migranti moderni non sono né cattolici né cristiani, la cooperazione ecumenica e il dialogo interreligioso rivestono un'enorme importanza.

III. Raccomandazioni

In considerazione delle conclusioni derivate dal VII Congresso Mondiale, i partecipanti desiderano dichiarare il loro impegno a porre in atto le seguenti raccomandazioni:

1. Le comunità ecclesiali locali devono lavorare assieme per stabilire un comune approccio umano ai problemi e alle difficoltà inerenti la migrazione (ad esempio collaborando con

le Conferenze Episcopali, i Governi, le organizzazioni non governative, e le organizzazioni a carattere religioso), al fine di tutelare i diritti dei migranti e prevenire il traffico di esseri umani, lo sfruttamento e altri crimini del genere. Insistendo sul lavoro all'interno delle reti sociali (che inizia dal semplice scambio di contatti, come indirizzi e-mail, numeri di telefono, dettagli Skype e indirizzi degli operatori pastorali per i migranti) si può rafforzare una pastorale più generalizzata.

2. Coloro che, nella Chiesa, hanno la responsabilità della missione dell'insegnamento si sforzeranno di ampliare la loro conoscenza e comprensione del Magistero della Chiesa riguardo la migrazione. Ciò, a sua volta, ha la capacità di trasformare quotidianamente la teoria in pratica a livello locale.

3. I pastori della Chiesa devono parlare con una sola voce in materia di migrazione. La Chiesa è una voce profetica per la corretta integrazione dei migranti nelle comunità di accoglienza, tenendo presente l'universalità della comunità cattolica ecclesiale. Ciò comporta un approccio pastorale più ampio e che vada oltre l'aspetto puramente caritatevole.

4. La Chiesa può fare un uso migliore dei mezzi di comunicazione per incrementare i diritti dei migranti. La sensibilizzazione a livello parrocchiale locale, l'incoraggiamento a votare per la giustizia e l'uguaglianza, la creazione di centri studi e le pubblicazioni hanno la capacità di trasformare la narrazione sulla migrazione. L'opinione pubblica deve essere adeguatamente informata in merito alla vera situazione dei migranti non solo nel Paese di accoglienza, ma anche in quello d'origine.

5. Poiché il fenomeno della migrazione irregolare è motivo di sfruttamento del lavoratore migrante e della sua famiglia, i fedeli devono sostenere politiche di immigrazione più giuste ed inclusive da parte dei Governi, che aiutino il migrante nella sua ricerca di opportunità di lavoro e di migliori condizioni di vita, salvaguardino il ruolo della famiglia e delle donne, e al tempo stesso prevengano lo sfruttamento e/o il traffico di migranti lavoratori e altre forme di abuso.

6. La Chiesa è, a tutti i livelli, una comunità di speranza e d'azione che si esprime attraverso la solidarietà nei confronti dei migranti, la loro difesa (in particolare di bambini e minori non accompagnati), la sensibilizzazione dei fedeli ad un impegno concreto, gli sforzi destinati ad affrontare le cause all'origine della migrazione forzata, e attraverso l'assistenza nella fornitura di cibo, alloggio, cure mediche e assistenza legale ai migranti, a prescindere dal loro status.

7. La Chiesa nel luogo di origine, la Chiesa di transito e quella nel luogo di accoglienza devono migliorare la comunicazione e la comunione, e lavorare insieme per creare programmi di prevenzione, organizzati dalle loro rispettive Conferenze Episcopali.

8. La collaborazione tra Chiesa d'origine e Chiesa d'accoglienza deve essere intensificata, in particolare per quanto riguarda le due prime generazioni di migranti. Attraverso la preparazione degli operatori pastorali e sociali a tendere ponti tra le due realtà, una tale collaborazione richiede un dialogo tra le due culture e tiene conto dei problemi specifici di ciascuna generazione.

9. Tutti gli operatori pastorali al servizio dei migranti devono adoperarsi affinché la voce dei migranti sia ascoltata; ciò, a sua volta, facilita la difesa nei loro confronti. La Chiesa, poi, deve far sì che le loro storie siano riconosciute ed apprezzate.

10. I programmi pastorali diocesani e le iniziative riguardanti i giovani migranti devono concentrarsi sulla loro formazione integrale, che includa la preparazione per diventare collaboratori attivi tra la loro cultura di origine e quella del Paese in cui vivono attualmente. Per una migliore comprensione reciproca, è necessario mettere in rilievo il rispetto della cultura l'uno dell'altro.

11. I programmi pastorali diocesani devono prendere in considerazione la necessità di lavorare con le scuole professionali locali al fine di dare vita a programmi di specializzazione che riconoscano e diano il necessario accredito ai giovani migranti, così che il contributo delle loro capacità e talenti possa, a sua volta, essere un'opportunità per cooperare allo sviluppo del loro Paese d'origine, quando tornano a casa.

12. I programmi di formazione per sacerdoti, religiosi e operatori pastorali devono tener conto delle dimensioni teologica e pastorale dei migranti. La formazione del clero e dei laici, pertanto, richiede formazione interculturale, conoscenza, formazione al dialogo e valorizzazione del potenziale dei migranti, che includa il loro ruolo nella nuova Evangelizzazione. A livello locale, questo si esprime nella necessità di formazione di mediatori culturali, che sappiano parlare la lingua e che capiscano la cultura dei migranti e l'espressione di fede che essi portano con sé.

13. Devono poi essere rafforzati e intensificati la presenza e il ruolo dei Movimenti ecclesiali e delle Associazioni, le cui strutture hanno il vantaggio di operare in un contesto differente (e allo stesso tempo più flessibile) da quello delle strutture ecclesiali formali della pastorale dei migranti.

14. Ogni Conferenza Episcopale, o corrispondente struttura ecclesiale gerarchica delle Chiese Orientali, dovrebbe creare un particolare organismo (ufficio, commissione, sottocommissione) specificamente impegnato nella pastorale delle migrazioni. Questo potrebbe costituire un passo in avanti verso la costruzione di una rete migliore tra le Chiese. Il Pontificio Consiglio della Pastorale per i Migranti e gli Itineranti, a sua volta, potrebbe essere il punto di riferimento comune o di coordinamento di questa pastorale specifica.

DOKUMENT KOŃCOWY

I. Wydarzenie

1. VII Światowy Kongres Duszpasterstwa Migrantów odbył się w dniach od poniedziałku 17 listopada do piątku 21 listopada 2014 roku w Auli Magna Papieskiego Uniwersytetu Urbaniana przy Via Urbano VIII, nr 16, w Watykanie. Temat kongresu brzmiał: *„Współpraca i rozwój w duszpasterstwie migracyjnym”*.

2. Kongres zgromadził 284 uczestników ze wszystkich pięciu kontynentów, z ponad 90 krajów z całego świata. Pośród delegatów obecni byli kardynałowie, maronicki patriarcha Antiochii, arcybiskupi, biskupi, kapłani, zakonnicy i zakonnice, członkowie instytutów świeckich, zaangażowani w duszpasterstwo świeccy, jak również wielu przedstawicieli różnych kościelnych i świeckich ruchów oraz stowarzyszeń katolickich. Wśród uczestników było sześciu delegatów Kościołów bratnich, którzy przybyli z Patriarchatu Ekumenicznego, z Rumuńskiego Patriarchatu Prawosławnego, z Greckiego Kościoła Prawosławnego, ze Wspólnoty Anglikańskiej, ze Światowej Federacji Luterkańskiej oraz ze Światowej Rady Kościołów.

3. Kongres uroczyście zainaugurował Jego Eminencja kard. Antonio Maria Vegliò, przewodniczący Papieskiej Rady ds. Duszpasterstwa Migrantów i Podróżujących. Podczas inauguracji obecni byli: p. Angelino Alfano, minister spraw wewnętrznych rządu włoskiego, ambasadorzy i przedstawiciele misji dyplomatycznych akredytowani przy Stolicy Apostolskiej w Rzymie, dr Francesca Di Giovanni reprezentująca Sekretariat Stanu – II Sekcję ds. Relacji z Państwami, członkowie organizacji międzynarodowych i pozarządowych, w tym występujący gościnnie Ambasador William Lacy Swing, dyrektor generalny Międzynarodowej Organizacji ds. Migracji, eksperci oraz przedstawiciele organizacji bezpośrednio i pośrednio zaangażowanych w materialne i duchowe interesy migrantów.

4. Każdy dzień kongresu poświęcony był innemu zagadnieniu w ramach szerszego kontekstu tematu całego spotkania. Metodologia każdego dnia przewidywała konferencje, a

następnie debaty skupiające się na głównych przemówieniach (np. okrągłe stoły). Punktem kulminacyjnym dnia była wymiana konkretnych idei i myśli podczas spotkań warsztatowych po południu.

5. Pierwszy dzień kongresu, wtorek 18 listopada 2014 r., rozpoczął się Mszą Świętą przy ołtarzu Katedry w Bazylice Św. Piotra. Eucharystii przewodniczył Jego Eminencja kardynał Antonio Maria Vegliò, przewodniczący. Obrady dnia poświęcone były tematowi **diaspory**, zwłaszcza migracji pracowniczej – zjawisku charakterystycznemu dla tak wielu różnych narodów na całym świecie. Główną konferencję dnia zatytułowaną: „*Diaspora i współpraca: ku rozwojowi świata i Kościoła*” wygłosił Kardynał Luis Antonio Tagle, arcybiskup Manili i członek Papieskiej Rady ds. Duszpasterstwa Migrantów i Podróżujących. W kontekście konferencji dotyczącej diaspory wyłonił się ważny temat, niejednokrotnie powiązany z migracją pracowniczą, mianowicie rodzina, która stała się głównym przedmiotem dyskusji pierwszego okrągłego stołu podczas kongresu, nt. „*Rodzina migracyjna w kontekście diaspory*”. Do dyskusji i wymiany swojego spojrzenia na ten temat zostało zaproszonych trzech prelegentów z różnych środowisk kulturowych: Jego Eksceleńcja ks. biskup John Charles Wester z Salt Lake City (USA), Jego Eksceleńcja ks. biskup Lucio Andrice Muandula z Xai-Xai (Mozambik) oraz Jego Eksceleńcja ks. biskup Mario Toso, sekretarz Papieskiej Rady Iustitia et Pax (Stolica Apostolska). Okrągły stół prowadził ks. Domenico Pompili, podsekretarz Konferencji Episkopatu Włoch.

6. Drugiego pełnego dnia obrad (w środę 19 listopada 2014 r.) kontynuowano refleksję na temat współpracy i rozwoju w duszpasterstwie migracyjnym, a zagadnieniem kluczowym było słowo **partner**. Główną konferencję zatytułowaną „*Migranci jako partnerzy w rozwoju krajów pochodzenia, przejazdu i przeznaczenia*” przedstawił dr Johan Ketelers, sekretarz generalny Międzynarodowej Katolickiej Komisji ds. Migracji (Szwajcaria) i doradca Papieskiej Rady ds. Duszpasterstwa Migrantów i Podróżujących. Ideę „partnera” podjęto również podczas dyskusji drugiego okrągłego stołu kongresu. Debata zatytułowana „*Rola migrujących kobiet we współpracy i rozwoju*” skupiała się na zadaniach migrujących kobiet. Dyskusję

prowadziły trzy prelegentki: s. Patricia Ebegbulem z Lagosu (Nigeria), koordynatorka Afrykańskiej Organizacji Zwalczającej Handel Ludźmi (African Network Against Human Trafficking), dr Martina Liebsch, przedstawicielka *Caritas Internationalis* (Stolica Apostolska) i s. Rosita Milesi z Brasillii (Brazylia), dyrektorka Instytutu ds. Migracji i Praw Ludzkich (*Instituto Migrações e Direitos Humanos*). Moderatorem debaty była dr Angela Ambrogetti, dziennikarka i dyrektorka *www.korazym.org* (Włochy).

7. Trzeci pełny dzień obrad kongresu, czwartek 20 listopada 2014 r., poświęcony był tematowi **godności migranta**. Główną konferencję pt.: „*Godność migranta – dziecka Bożego, stworzonego na Jego obraz i podobieństwo, który ma oblicze Chrystusa Migranta*” wygłosił Jego Ekscelencja ks. arcybiskup Silvano M. Tomasi, stały obserwator Stolicy Apostolskiej przy siedzibie ONZ w Genewie (Szwajcaria). Podczas debaty trzeciego okrągłego stołu uwaga poświęcona była młodym migrantom i ich roli w społeczeństwie i Kościele. Gośćmi zaproszonymi do dyskusji na temat „*Młodzi migranci: potencjał w budowaniu pomostów współpracy pomiędzy narodami w kierunku rozwoju*” byli: Jego Ekscelencja ks. arcybiskup José Domingo Ulloa Mendieta, arcybiskup Panamy (Panama) i przewodniczący S.E.D.A.C. (Sekretariatu Biskupów Ameryki Środkowej), Jego Ekscelencja ks. biskup Barthélemy Adoukonou, sekretarz Papieskiej Rady ds. Kultury (Stolica Apostolska) oraz ks. Maurizio Pettenà, dyrektor krajowy Australijskiego Katolickiego Biura dla Migrantów i Uchodźców w Canberra (Australian Catholic Migrant & Refugee Office) (Australia) i doradca Papieskiej Rady ds. Duszpasterstwa Migrantów i Podróżujących.

8. Podczas kongresu uczestnicy mieli możliwość wysłuchania i obejrzenia krótkich prezentacji przygotowanych przez 11 konferencji episkopatów z różnych części świata. Wysłuchali również świadectwa dr Marii De Lourdes Jesus, dziennikarki z Rzymu, która podzieliła się swoją osobistą historią i doświadczeniem imigracji z Republiki Zielonego Przylądka i integracji w społeczeństwie włoskim. Dało to okazję do doświadczenia - przynajmniej w pewnej ograniczonej formie - bogactwa i różnorodności, jaką Kościół katolicki oferuje w swoim duszpasterstwie migracyjnym.

9. Kongres zakończył się w piątek 21 listopada 2014 r. audiencją u Jego Świątobliwości Papieża Franciszka. Po odczytaniu końcowego komunikatu prasowego i przemówienia zamykającego kongres wygłoszonego przez Jego Eminencję kardynała Antonio Maria Vegliò, przewodniczącego Papieskiej Rady, w Auli Magna Papieskiego Uniwersytetu Urbaniana, uczestnicy przeszli do Pałacu Apostolskiego, gdzie Ojciec Święty przyjął ich o godz. 12.00 w południe. Zwracając się do nich, papież Franciszek zwrócił uwagę, że migranci mają nadzieję na lepszą przyszłość dla swoich rodzin, nawet za cenę rozczarowania, czy porażki. Potrafią oni realizować pragnienie lepszej przyszłości dla siebie i dla swoich rodzin, choć obok korzyści pojawiają się jednocześnie problemy. Kościół musi pozostać źródłem nadziei dla migrantów, którzy wielokrotnie doświadczają rozczarowania, cierpienia i samotności. Wzywając wstawiennictwa Świętej Rodziny, która przeżyła emigrację do Egiptu, Ojciec Święty udzielił obecnym swojego apostolskiego błogosławieństwa.

II. Wnioski

Celem VII Światowego Kongresu Duszpasterstwa Migrantów była refleksja nad zjawiskiem migracji, ze szczególnym uwzględnieniem migrantów ekonomicznych. Uczestnicy kongresu mieli na uwadze jednak również obecność mieszanych fal migracji składających się z uciekinierów, uchodźców wewnętrznych, migrantów z powodów zmian klimatycznych, itp. Przyznają też, że czasami istnieje trudność, by poszczególne ruchy migracyjne wyraźnie rozróżnić.

W świetle celu spotkania uczestnicy VII Światowego Kongresu stwierdzają, co następuje:

1. Migracja jest nadal znakiem czasu, a jego najważniejszym aspektem jest centralne umiejscowienie osoby i godności ludzkiej.

2. Rozwój charakteryzuje dynamiczny proces, który zakłada wzrost, postęp i równouprawnienie. Jego najwyższym celem jest zwiększenie ludzkich możliwości, rozszerzenie zasięgu ludzkich wyborów i stworzenie bezpiecznego środowiska, w którym wszyscy mieszkańcy kraju mogliby żyć, pracować i praktykować

wiarę z zachowaniem godności i równości zarówno w kontekście świeckim, jak i cywilnym.

3. Godność ludzka każdego migranta ma najwyższe znaczenie. Cechy religijne, etniczne, społeczne, czy kulturalne, obywatelstwo, czy jego brak nie zmieniają tego faktu, który nadaje każdej osobie przyrodzoną i niezmierzoną wartość i godność, w świetle której każde życie ludzkie jest i musi być postrzegane jako święte.

4. Korzyści, jakie niosą ze sobą migranci, mogą wykraczać daleko bardziej poza czynniki ekonomiczne. Ich odbiorcami są nie tylko kraje przyjmujące, ale również kraje pochodzenia, a w niektórych przypadkach także wspólnoty krajów przejazdu.

5. Przemieszczanie się migrantów pociąga za sobą szczególne skutki. Chodzi tu o coś więcej niż zwykłą relację pomiędzy wyjazdem a przyjazdem migrantów, a mianowicie dotyczą one pewnych trudności, które migranci przeżywają.

6. We wspólnotach i organizacjach kościelnych istnieje niefortunna tendencja polegająca na pracy w izolacji. Stwarza ona pustkę, która wystawia migranta na niebezpieczeństwo naruszania jego praw i jest źródłem trudności w tworzeniu odpowiednich programów duszpasterskich w Kościele miejsca przybycia (dotyczy to m. in. głoszenia Ewangelii, przygotowania do przyjęcia sakramentów świętych, ewangelizacji i przyjęcia wartości i pojęć chrześcijańskich).

7. Osobista wiara i pobożność ludowa migrantów jest wyrazem ich doświadczenia wiary chrześcijańskiej i stanowi ogniwo łączące Kościół pochodzenia z Kościołem przybycia. Integracja nie zakłada ani sztucznej separacji ani asymilacji. Jest raczej okazją do określenia kulturowego dziedzictwa migranta oraz do rozpoznania jego darów i talentów dla wspólnego dobra całej wspólnoty Kościoła.

8. Współczesna polityka migracyjna skłania się ku podkreślaniu indywidualnego wymiaru osobistej decyzji o migracji, koncentrując się raczej na aspekcie ekonomicznym migracji niż na uwzględnieniu aspektu rodzinnego. W rzeczywistości państwowe ustawodawstwa migracyjne są

często jedną z przyczyn rozdzielenia rodziny i wynikającego stąd rozpadu więzi rodzinnych.

9. Rodzina migracyjna nierzadko znajduje się z jednej strony w sytuacji wykorzenia z miejsca pochodzenia, a z drugiej - braku integracji w nowym społeczeństwie. Stwarza to pewien rodzaj napięcia, który ma destrukcyjny wpływ zarówno na poszczególnych członków, jak i na całą rodzinę.

10. Kwestia separacji rodziny spowodowana niedoskonałymi systemami migracyjnymi jest w centrum najwyższej uwagi i znaczenia w duszpasterstwie migracyjnym, zwłaszcza w odniesieniu do tych krajów, które mają dużą diasporę.

11. Duszpasterstwo migracyjne musi brać pod uwagę rozróżnienie pomiędzy pierwszym, drugim i trzecim pokoleniem, z których każde ma swoje określone cechy i trudności.

12. Migrujące kobiety mogą być dziś postrzegane nie tylko jako osoby zależne lub będące częścią procesu ponownego jednoczenia rodzin, ale jako osoby niezależne, żywicielki rodzin, czy przewodniczki. Migracja może być dla nich ważnym narzędziem i okazją do równouprawnienia.

13. Młodzi migranci potrzebują takiego środowiska w społeczeństwie, które pozwoli im na ich fizyczny, kulturalny, duchowy i moralny rozwój.

14. Istnieją trzy obszary, w których młodzi migranci najlepiej budują pomosty w społeczeństwie poprzez kontakty z ludźmi, z którymi mieszkają i pracują. Są nimi: relacje z innymi, edukacja i praca.

15. Sekty ciągle się rozwijają i stanowią szczególne wyzwanie w duszpasterstwie migracyjnym, zwłaszcza w odniesieniu do młodszego pokolenia.

16. W szerszym kontekście migracji, pośród której ogromna większość współczesnych migrantów nie jest katolicka ani chrześcijańska, najwyższego znaczenia nabiera współpraca ekumeniczna i dialog międzyreligijny.

III. Zalecenia

W świetle wniosków zebranych na VII Światowym Kongresie jego uczestnicy pragną zadeklarować swoje zobowiązanie, by wprowadzić w życie następujące zalecenia:

1. Poszczególne wspólnoty Kościoła powinny ze sobą współpracować w tworzeniu wspólnego humanitarnego stanowiska wobec kwestii i trudności, jakie niesie ze sobą migracja (mogą to być konferencje biskupów, rządy krajów, organizacje pozarządowe i organizacje religijne), w celu ochrony praw migrantów, zapobiegania handlowi ludźmi, wyzyskowi i innym podobnym przestępstwom. Współpraca pomiędzy poszczególnymi organizacjami (poczynając od prostej wymiany danych kontaktowych, jak adresów mailowych, numerów telefonicznych, danych Skype'a oraz adresów duszpasterzy migrantów) może usprawnić szeroko zakrojone duszpasterstwo.

2. Ci, którym powierzono misję nauczania w Kościele, podejmą wysiłki, by poszerzać swoją wiedzę i zrozumienie Magisterium Kościoła w odniesieniu do migracji. To z kolei pomoże na poziomie lokalnym stosować teorię w praktyce.

3. Na temat migracji pasterze Kościoła muszą przemawiać jednym głosem. Kościół jest głosem prorockim nawołującym do właściwej integracji migrantów we wspólnotach przyjmujących. Ma on na uwadze uniwersalność katolickiej wspólnoty kościelnej, co pociąga za sobą szersze podejście duszpasterskie, wychodzące poza jedynie aspekt charytatywny.

4. Dla polepszenia praw migrantów Kościół może w bardziej skuteczny sposób używać mediów. Podnoszenie świadomości na poziomie parafialnym, zachęta do występowania w obronie sprawiedliwości i równości, tworzenie ośrodków naukowych i promowanie publikacji mogą zmienić sposób patrzenia na migrację. Opinię publiczną o sytuacji migrantów należy informować w sposób właściwy - nie tylko w kraju przyjmującym, ale również w kraju pochodzenia.

5. Ponieważ zjawisko nieregularnej migracji jest przyczyną wyzysku migrujących pracowników i ich rodzin, wierni

powinni popierać bardziej sprawiedliwą i całościową politykę imigracyjną swoich rządów. Będzie ona uwzględniała pomoc w znalezieniu pracy i lepszych warunków mieszkaniowych, będzie zabezpieczała statut rodziny i kobiety oraz zapobiegała wyzyskowi i handlowi ludźmi oraz innym formom nadużyć.

6. Kościół na wszystkich swoich płaszczyznach jest wspólnotą nadziei i działania. Wyraża się to poprzez solidarność z migrantami, dochodzenie ich praw (szczególnie dzieci i pozostawionych bez opieki nieletnich), przez budzenie świadomości wśród wiernych, co prowadzi do konkretnego ich zaangażowania, poprzez wysiłki zwalczania prawdziwych przyczyn przymusowej migracji oraz poprzez pomoc w dostarczaniu pożywienia, schronienia, opieki medycznej i pomocy prawnej dla migrantów, niezależnie od ich statusu.

7. Kościół w miejscu pochodzenia, Kościół w miejscu przejazdu i Kościół w miejscu przybycia musi usprawnić wzajemną komunikację i wzmocnić jedność, a także współpracować w inicjowaniu programów prewencyjnych tworzonych pomiędzy poszczególnymi konferencjami biskupów.

8. Należy wzmocnić współpracę pomiędzy Kościołem pochodzenia a Kościołem przybycia, zwłaszcza w odniesieniu do pierwszych dwóch pokoleń migrantów. W przygotowywaniu duszpasterzy i pracowników socjalnych zdolnych służyć jako pomosty pomiędzy tymi dwoma środowiskami należy uwzględnić współpracę polegającą na dialogu między kulturami i wziąć pod uwagę charakterystyczne dla każdego pokolenia problemy.

9. Wszyscy duszpasterze posługujący migrantom muszą dbać o to, by głos migrantów był słyszany, co z kolei ułatwia dochodzenie ich praw. Kościół musi podejmować starania, by losy migrantów były uznawane i doceniane.

10. Diecezjalne programy duszpasterskie oraz inicjatywy obejmujące młodych migrantów muszą koncentrować się na ich integralnej formacji. Jednym z celów formacji jest ukształtowanie z nich aktywnych współpracowników łączących kulturę kraju pochodzenia z kulturą kraju, w którym teraz mieszkają.

Niezbędnym dla lepszego wzajemnego zrozumienia jest szacunek dla kultury drugiego.

11. Diecezjalne programy duszpasterskie mogą uwzględniać współpracę z lokalnymi szkołami zawodowymi w celu wprowadzania programów kończących się certyfikatem, które potwierdzałyby kwalifikacje młodych migrantów. W ten sposób ich umiejętności i talenty przyczyniałyby się do rozwoju kraju pochodzenia po ich powrocie.

12. Programy formacyjne kapłanów, osób konsekrowanych i świeckich zaangażowanych w duszpasterstwo powinny zawierać teologiczny i duszpasterski wymiar migracji. Stąd formacja zarówno kapłanów, jak i osób świeckich wymaga formacji interkulturalnej, zdobywania wiedzy i przygotowania do dialogu oraz uznania potencjału migrantów, w tym ich roli w nowej ewangelizacji. Na poziomie lokalnym wyraża się to w konieczności formacji mediatorów kulturowych, którzy znają język migrantów, rozumieją ich kulturę i sposób wyrażania wiary, jaki ci ze sobą wnoszą.

13. Należy wzmocnić i zintensyfikować rolę świeckich ruchów i stowarzyszeń kościelnych, których struktury dają możliwość działania w innym (czasem bardziej elastycznym) kontekście niż ma to miejsce w formalnych strukturach kościelnych.

14. Wszystkie katolickie konferencje biskupów oraz odpowiadające im struktury hierarchii Kościołów Wschodnich zobowiązują się utworzyć odpowiedni organ (biuro, komisję, podkomisję), który w szczególny sposób zaangażowałby się w duszpasterstwo migracyjne, co mogłoby stanowić krok ku zacieśnianiu współpracy pomiędzy Kościołami. Papieska Rada ds. Duszpasterstwa Migrantów i Podróżujących mogłaby być z kolei wspólnym punktem odniesienia lub organem koordynującym w duszpasterstwie migracyjnym.

DOCUMENTO FINAL

I. El Evento

1. El VII Congreso Mundial de la Pastoral de Migrantes se celebró, del lunes 17 de noviembre al viernes 21 de noviembre de 2014, en el Aula Magna de la Universidad Pontificia Urbaniana, en Via Urbano VIII n. 16, Ciudad del Vaticano. El lema del Congreso fue: *“Cooperación y Desarrollo en la Pastoral de las Migraciones”*.

2. El Congreso reunió a 284 participantes procedentes de los cinco continentes y de más de 90 países de todo el mundo. Entre los delegados se encontraban, además del Patriarca Maronita de Antioquía, cardenales, arzobispos, obispos, sacerdotes, religiosos y religiosas, miembros de Institutos Seculares, agentes seculares de pastoral, así como numerosos representantes de diferentes asociaciones o movimientos católicos, eclesiales y laicos. Entre los participantes se encontraban seis delegados fraternos del Patriarcado Ecuménico, del Patriarcado Ortodoxo de Rumanía, de la Iglesia Ortodoxa de Grecia, de la Comunión Anglicana, de la Federación Luterana Mundial y del Consejo Mundial de Iglesias.

3. El Congreso fue inaugurado solemnemente por Su Eminencia el Cardenal Antonio Maria Vegliò, presidente del Pontificio Consejo para la Pastoral de los Migrantes e Itinerantes, en presencia de Angelino Alfano, ministro del Interior del gobierno italiano, de embajadores y representantes de las misiones diplomáticas acreditadas ante la Santa Sede en Roma, de Dña. Francesca Di Giovanni en representación de la Segunda Sección para las Relaciones con los Estados de la Secretaría de Estado, quien pronunció un discurso, de los miembros de las organizaciones internacionales y no gubernamentales, entre los cuales cabe citar al orador invitado, Su Excelencia el Embajador William Lacy Swing, director general de la Organización Internacional para las Migraciones, expertos y representantes de organizaciones implicadas de manera directa o indirecta en el bienestar material y espiritual de los migrantes.

4. El Congreso se concibió de tal manera que cada día se pudo abordar un tema diferente en el contexto más amplio del lema de este Evento. La metodología aplicada en cada jornada de trabajo se estructuró de modo que, a través de varias conferencias y ulteriores debates que se ceñían a las cuestiones abordadas durante las principales conferencias (por ej. mesas redondas), se abordase un intercambio personal y una puesta en común de ideas y reflexiones concretas durante los grupos de trabajo de la tarde.

5. El primer día del Congreso, martes 18 de noviembre de 2014, se inauguró con la celebración de la Santa Misa ante el Altar de la Cátedra en la Basílica de San Pedro, presidida por Su Eminencia el Cardenal Antonio Maria Vegliò, presidente del Pontificio Consejo. Las sesiones de trabajo de la jornada estuvieron dedicadas al tema de la **diáspora**, en particular a la migración laboral de trabajadores, un fenómeno característico de muchas naciones del mundo. Su Eminencia el Cardenal Luis Antonio Tagle, arzobispo de Manila y miembro del Pontificio Consejo para la Pastoral de los Migrantes e Itinerantes, fue el orador principal de la jornada e intervino sobre el tema: *“Diáspora y Cooperación al desarrollo del mundo y de la Iglesia”*. En el contexto de esta conferencia principal sobre el tema de la diáspora surgió una importante cuestión que, a menudo, suele verse afectada por la migración laboral, es decir, la de la familia. En ella se centró la primera mesa redonda del Congreso bajo el título: *“La familia migrante en el contexto de la diáspora”*. Fueron tres los oradores invitados a debatir e intercambiar sus opiniones sobre dicho tema durante la mesa redonda, todos ellos procedentes de tres diferentes contextos culturales: Su Excelencia Mons. John Charles Wester, obispo de Salt Lake City (EE.UU.), Su Excelencia Mons. Lucio Andrice Muandula, obispo de Xai-Xai (Mozambique) y Su Excelencia Mons. Mario Toso, secretario del Pontificio Consejo para la Justicia y Paz (Santa Sede). El moderador de la mesa redonda fue Mons. Domenico Pompili, subsecretario de la Conferencia Episcopal Italiana (Italia).

6. Continuando la reflexión sobre la cooperación y el desarrollo en la pastoral de las migraciones, la palabra clave para la segunda jornada del Congreso (miércoles, 19 de noviembre de 2014) fue **“partner”**. El Dr. Johan Ketelers, secretario general de

la Comisión Católica Internacional para las Migraciones (Suiza) y consultor del Pontificio Consejo, fue el encargado de pronunciar la conferencia principal: *“Los migrantes en calidad de partner en el desarrollo de los Países de origen, de tránsito y de destino”*. El concepto de “partner” se desarrolló en los debates que se llevaron a cabo durante la segunda mesa redonda del Congreso, que analizó *“El papel de las mujeres migrantes entre cooperación y desarrollo”*. Tres oradoras, la Hna. Patricia Ebegbulem de Lagos (Nigeria), coordinadora de *African Network Against Human Trafficking*, la Dra. Martina Liebsch, directora de Políticas de *Caritas Internationalis* (Santa Sede) y la Hna. Rosita Milesi de Brasilia (Brasil), directora del Instituto de Migraciones y Derechos Humanos (*Instituto Migrações e Direitos Humanos*), participaron en el debate que fue moderado por Dña. Angela Ambrogetti, periodista y directora de *www.korazym.org* (Italia).

7. La tercera jornada del Congreso, jueves 20 de noviembre de 2014, se centró en el tema de la **dignidad de los migrantes**. El orador de la conferencia principal, bajo el título: *“La dignidad del migrante, creado a imagen y semejanza de Dios, hijo de Dios, que lleva impresa la imagen de Cristo migrante”*, fue Su Excelencia el arzobispo Silvano M. Tomasi, observador permanente de la Santa Sede ante las Naciones Unidas (Suiza). Durante la tercera mesa redonda se prestó atención a la cuestión de los jóvenes migrantes y su papel en la sociedad y en la Iglesia. Los tres oradores invitados, encargados de desarrollar y debatir sobre el tema de los *“Jóvenes migrantes: potencialidad para la construcción de puentes de cooperación entre sociedades hacia el desarrollo”*, fueron: Su Excelencia Mons. José Domingo Ulloa Mendieta, arzobispo de Panamá y presidente de la SEDAC, Su Excelencia Mons. Barthélémy Adoukonou, secretario del Pontificio Consejo para la Cultura (Santa Sede) y el Reverendo Padre Maurizio Pettenà, director nacional del *Australian Catholic Migrant & Refugee Office* en Canberra (Australia) y consultor de este Pontificio Consejo.

8. Durante el Congreso, los participantes tuvieron la oportunidad de escuchar y ver breves presentaciones elaboradas por once Conferencias Episcopales de todo el mundo. Asimismo, pudieron escuchar el testimonio de una periodista caboverdiana que reside en Roma, Dña. Maria De Lourdes Jesus, quien compartió su historia y experiencia personal de migración de la

República de Cabo Verde y su integración en la sociedad italiana. Estos momentos brindaron la oportunidad de experimentar y ser testigos, al menos en pequeña medida, de la riqueza y de la variedad que la Iglesia católica ofrece en su pastoral de migrantes.

9. El Congreso concluyó el viernes 21 de noviembre de 2014, con la Audiencia de Su Santidad el Papa Francisco. Después de la presentación del comunicado de prensa en su versión final y el discurso de clausura de Su Eminencia, el Cardenal Antonio Maria Vegliò, presidente del Pontificio Consejo, en el Aula Magna de la Pontificia Universidad Urbaniana, los participantes se trasladaron al Palacio Apostólico donde fueron recibidos por el Santo Padre a las 12 del mediodía. Dirigiéndose a los participantes en el Congreso, el Papa Francisco señaló que aquellos que emigran aspiran a un futuro mejor para sus familias, arriesgándose incluso a la decepción y al fracaso. Los migrantes son capaces de hacer realidad el deseo de un futuro mejor para sí mismos y para sus familias, pero al mismo tiempo se enfrentan también a problemas que se derivan de estos beneficios. La Iglesia debe seguir siendo una fuente de esperanza para los migrantes, que en numerosas ocasiones experimentan la desilusión, la angustia y la soledad. Invocando la intercesión de la Sagrada Familia, que experimentó el exilio en Egipto, el Santo Padre impartió su Bendición Apostólica a todos los presentes.

II. Conclusiones

El objetivo del VII Congreso Mundial de la Pastoral de Migrantes fue analizar el fenómeno de la migración, prestando particular atención a los inmigrantes económicos. Sin embargo, los participantes desean mencionar la existencia de flujos migratorios mixtos, que también pueden estar formados por grupos de refugiados, de desplazados internos, de migrantes por motivos climáticos, etc., así como la dificultad para efectuar, a veces, una clara distinción entre estos movimientos.

No obstante, a la luz del propósito del Evento, los participantes en el VII Congreso Mundial afirman que:

1. La migración sigue siendo un signo de los tiempos, en el que la centralidad de la persona humana y la dignidad humana adquieren una importancia cada vez mayor.

2. El desarrollo representa un proceso dinámico que implica crecimiento, avance, empoderamiento y progreso, y cuyo objetivo final es el de incrementar las capacidades humanas, ampliar el ámbito de las decisiones humanas y crear un entorno seguro y estable en el que todos los habitantes de un mismo País puedan vivir, trabajar y profesar su fe con dignidad e igualdad, tanto en el ámbito civil como en el eclesial.

3. La dignidad humana de todos y cada uno de los migrantes es de suma importancia. Las variables religiosas, étnicas, sociales o culturales, la ciudadanía o la falta de ella, no cambian este hecho que otorga a cada persona un valor inherente e incommensurable, y una dignidad por la que toda vida humana es y debe ser considerada sagrada.

4. Los beneficios que pueden aportar la presencia de migrantes superan con creces los factores exclusivamente económicos, beneficios de los que se favorecen no solo los Países receptores, sino los Países de origen y, en algunos casos, también las comunidades de tránsito.

5. El tránsito de los migrantes reviste especial importancia. Es mucho más que la simple relación entre la partida y la llegada de migrantes, es fuente de algunas de las dificultades que experimentan los migrantes.

6. Existe una lamentable tendencia por parte de las comunidades eclesiales y de las organizaciones a trabajar de manera aislada, creando así un vacío que puede exponer al migrante vulnerable a la violación de sus derechos y ser una fuente continua de dificultades a la hora de crear programas pastorales adecuados en la Iglesia de llegada (incluidos la proclamación del Evangelio, la formación para la recepción de los sacramentos, la evangelización y la interiorización de los valores y de los conceptos cristianos).

7. La fe personal y la piedad popular de los migrantes son una expresión de su experiencia personal de la fe cristiana y representan un vínculo entre la Iglesia de origen y la de destino. La integración no implica ni una separación artificial

ni una asimilación, sino que brinda más bien la oportunidad de identificar el patrimonio cultural del migrante y reconocer sus dones y sus talentos para el bien común de toda la comunidad eclesial.

8. Las políticas migratorias modernas tienden a hacer hincapié en la dimensión individual de la decisión de una persona de migrar, centrándose en el aspecto laboral de la migración en vez de tomar en consideración la familia migrante. De hecho, la política nacional en materia de migración a menudo suele ser una de las causas de separación familiar y de la ruptura de las relaciones familiares que pueden derivarse.

9. A menudo, la familia migrante se encuentra dividida entre la experiencia del desarraigo del lugar de origen, por una parte, y la falta de integración en la nueva sociedad, por otra. Esto genera una especie de tensión que tiene una fuerza destructiva que afecta tanto al individuo como a toda la familia.

10. La cuestión de la separación de la familia, causada por sistemas de migración imperfectos, es motivo de gran preocupación y reviste la máxima importancia para la pastoral de migrantes, en particular para aquellos Países con una fuerte diáspora.

11. La pastoral de migrantes debe tener en cuenta la distinción entre la primera, la segunda y la tercera generación, puesto que cada una posee características y dificultades específicas y propias.

12. Hoy día, a las mujeres migrantes no se las reconoce únicamente como dependientes o parte del proceso de reunificación familiar, sino como agentes independientes, sostén de la familia y/o artífices de su proyecto migratorio. La migración puede ser un importante instrumento y oportunidad de empoderamiento para las mujeres.

13. Los jóvenes migrantes necesitan un ambiente social que permita y favorezca su desarrollo físico, cultural, espiritual y moral.

14. Existen tres áreas en las que los jóvenes migrantes pueden tender puentes entre las sociedades, a la vez que se comprometen

con las personas con las que viven y trabajan: a través de sus relaciones con otros, su educación y su vida laboral.

15. Las sectas siguen creciendo y representan un reto concreto para la pastoral de migrantes, especialmente con respecto a las jóvenes generaciones.

16. En el contexto más amplio de la migración, en el que actualmente una gran mayoría de migrantes modernos no son ni católicos ni cristianos, la cooperación ecuménica y el diálogo interreligioso revisten una enorme importancia.

III. Recomendaciones

Los participantes, teniendo en cuenta las conclusiones derivadas del VII Congreso Mundial, desean declarar su compromiso de llevar a la práctica las siguientes recomendaciones:

1. Las comunidades eclesiales locales deben trabajar juntas para establecer un enfoque común y humano a los problemas y a las dificultades inherentes a la migración (por ejemplo, colaborando con las Conferencias Episcopales, los gobiernos, las organizaciones no gubernamentales y las organizaciones de carácter religioso), para proteger los derechos de los migrantes y prevenir la trata de seres humanos, la explotación y otros crímenes semejantes. Insistiendo en el trabajo dentro de un sistema de redes sociales (que nace de un simple intercambio de datos de contacto, como direcciones de correo electrónico, números de teléfono, datos de Skype y direcciones de los agentes de pastoral para los migrantes) se puede fortalecer una pastoral más generalizada.

2. Aquellos que, en la Iglesia, tienen la responsabilidad de la misión de la enseñanza se esforzarán por ampliar su conocimiento y comprensión del Magisterio de la Iglesia con respecto a la migración que, a su vez, tiene la capacidad de transformar la teoría en práctica a nivel local.

3. Los pastores de la Iglesia deben pronunciarse con una sola voz en materia de migración. La Iglesia es una voz profética para la correcta integración de los migrantes en las comunidades receptoras, teniendo presente la universalidad de la comunidad

eclesial católica. Esto conlleva un enfoque pastoral más amplio, que va más allá del aspecto meramente caritativo.

4. La Iglesia puede hacer un mejor uso de los medios de comunicación para incrementar los derechos de los migrantes. La sensibilización a nivel de parroquia local, la animación a votar en favor de la justicia y la igualdad, la creación de centros de estudios y las publicaciones tienen la capacidad de transformar la narrativa sobre la migración. Es necesario informar adecuadamente a la opinión pública sobre la verdadera situación de los migrantes, no solo en el País de destino sino también en su País de origen.

5. Puesto que el fenómeno de la migración irregular es una de las causas de la explotación del trabajador migrante y de su familia, los fieles deben defender políticas de inmigración más justas e inclusivas por parte de los gobiernos, que ayudarán al migrante en su búsqueda de oportunidades de empleo y de mejores condiciones de vida, salvaguardando el papel de la familia y de la mujer y, al mismo tiempo, previniendo la explotación y/o el tráfico de trabajadores migrantes y otras formas de abuso.

6. La Iglesia es, a todos los niveles, una comunidad de esperanza y de acción que se expresa a través de la solidaridad con las personas migrantes, las actividades de promoción en su nombre (especialmente de los niños y de los menores no acompañados), la sensibilización de los fieles que lleva a un compromiso práctico, los esfuerzos destinados a afrontar las principales causas de la migración forzada y a través de la asistencia en la provisión de alimentos, de alojamiento, de atención médica y de asistencia jurídica a los migrantes, sin importar su estatus.

7. La Iglesia en el País de origen, la Iglesia en el País de tránsito y la Iglesia en el País de destino deberán mejorar la comunicación y la comunión, y trabajar juntas para crear programas de prevención, organizados por sus respectivas Conferencias Episcopales.

8. La colaboración entre la Iglesia de origen y la Iglesia de acogida debe intensificarse, sobre todo con respecto a las dos primeras generaciones de migrantes. A través de la formación de agentes de pastoral y agentes sociales capaces de tender puentes entre las dos realidades, esta colaboración requiere un diálogo

entre las dos culturas y tiene en cuenta los problemas específicos de cada generación.

9. Todos los agentes de pastoral que asisten a los migrantes deben garantizar que se escuche la voz de los migrantes, hecho que a su vez facilita las actividades de defensa en su nombre. La Iglesia tiene que asegurarse de que se reconozcan y se aprecien sus historias.

10. Los programas pastorales diocesanos y las iniciativas relativas a los jóvenes migrantes deberían centrarse en su formación integral, que incluya la formación para convertirse en colaboradores activos entre su cultura de origen y la del País en el que residen actualmente. Para un mayor entendimiento mutuo, es necesario hacer hincapié en el respeto de la cultura ajena.

11. Los programas pastorales diocesanos pueden considerar la posibilidad de colaborar con las escuelas locales de formación profesional, para poner en marcha programas de certificación que pudieran reconocer y dar la acreditación necesaria a jóvenes migrantes, por lo que la aportación de sus habilidades y talentos pueda, a su vez, ser una oportunidad para contribuir al desarrollo de su País de origen, en el caso de que regresen a él.

12. Los programas de formación para sacerdotes, religiosos y agentes de pastoral deben tener en cuenta las dimensiones teológicas y pastorales de la migración. La formación del clero y de los laicos exige, por tanto, una formación intercultural, conocimientos, una formación para el diálogo y la valorización del potencial de los migrantes, que incluya su papel en la Nueva Evangelización. A nivel local, esto se expresa a través de la necesidad de formar a los mediadores culturales, que sepan hablar el idioma y entiendan la cultura de los migrantes y la expresión de fe que traen consigo.

13. Es necesario fortalecer e intensificar la presencia y el papel de los Movimientos y de las Asociaciones eclesiales laicas, cuyas estructuras tienen la ventaja de operar en un contexto diferente (y a veces más flexible) con respecto a las estructuras eclesiales formales para la pastoral de migrantes.

14. Cada Conferencia Episcopal o correspondiente estructura eclesial jerárquica de las Iglesias Orientales se compromete a establecer un determinado órgano (oficina, comisión, subcomisión) específicamente comprometido con la pastoral de migrantes. Este podría ser un paso hacia la construcción de una mejor red entre las Iglesias. El Pontificio Consejo para la Pastoral de los Migrantes e Itinerantes, a su vez, podría ser el punto de referencia común o el punto de coordinación de esta pastoral específica.





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