

# Dynamics of Migration Today

Pastoral Care and Counselling in a  
Socio-political and Cultural Context



Documents of the  
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**Intercultural Pastoral Care and Counselling  
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«Dynamics of Migration Today» - Pastoral care and counselling  
in socio-political and cultural contexts

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## Einleitung – Introduction

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Vom 12. – 18. September 2010 veranstaltete die „Gesellschaft für Interkulturelle Seelsorge und Beratung – *Society for Intercultural Pastoral Care and Counselling - SIPCC* in Straßburg das 22. Internationale Seminar für Interkulturelle Seelsorge und Beratung. Als Thema hatte die Planungsgruppe zusammen mit den Kolleginnen und Kollegen vor Ort das Thema gewählt:

### **Dynamics of Migration Today**

Pastoral Care and Counselling in a Socio-political and Cultural Context

### *Dynamiques de migrations, aujourd'hui.*

*Pratique pastorale dans un contexte socio-politique et culturel*

Dieses Seminar hat bei den meisten Teilnehmenden einen tiefen Eindruck hinterlassen, weil deutlich wurde, wie notwendig die Beschäftigung mit diesem Thema ist, ja noch mehr, dass Migrantinnen und Migranten unsere Aufmerksamkeit für ihr Ergehen benötigen. Einen ausführlichen Bericht bringt Klaus Temme am Ende dieser Veröffentlichung, deshalb braucht hier nicht noch einmal auf die Dynamik und die Erfahrungen eingegangen zu werden.

Im Folgenden sind Beiträge aus dem Seminar dokumentiert. Einige vermissen wir leider: Die Ausführungen über die Lebensbedingungen unter den Menschen im besetzten Gebiet Palästinas von Pfarrer Imad Haddad aus der Evangelisch Lutherischen Kirche im Heiligen Land, einen Vortrag von Prof. Dr. Daniel Schipani aus den USA über «Kompetenzen in der seelsorglichen Arbeit mit Migranten » und viele Beiträge aus den Workshops. Wir sind aber froh, dass uns die folgenden Präsentationen für die Veröffentlichung überlassen wurden. Den Autorinnen und Autoren herzlichen Dank.

Diese Beiträge sind nur wenig redaktionell bearbeitet. Ihr ursprünglicher Charakter wurde beibehalten. Deshalb sind sie so unterschiedlich, sowohl was die Sprache (Französisch, Deutsch, Englisch) und die Darstellung (Länge und Form) angeht. Aber in jedem Beitrag spüren wir als Leser und Leserinnen, wie sehr sich die Schreibenden bemühen, sich dem Phänomen « Migration » und den Menschen, die unter diesem Stichwort gemeint sind, anzunähern.

Diese Dokumentation ist so gemeint, dass sich jeder Leser und jede Leserin das aussuchen kann, womit er oder sie sich gerne beschäftigen möchte. Alle Beiträge haben auf ihre Weise einen Reiz, von dem man sich verleiten lassen kann.

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On September 12-18, 2010, the SIPCC - Society for Intercultural Pastoral Care and Counselling – held its 22<sup>nd</sup> International Seminar on Intercultural Pastoral Care and Counselling. The SIPCC planning committee and the local Strasbourg planning committee had chosen the topic:

### **Dynamics of Migration Today**

Pastoral Care and Counselling in a Socio-political and Cultural Context

### *Dynamiques de migrations, aujourd'hui.*

*Pratique pastorale dans un contexte socio-politique et culturel.*

The seminar left a deep impression among its participants, since it became quite obvious how necessary it is to deal with this issue, and more over, that all migrating persons deeply deserve our attention for the benefit of their life in all its aspects.

There is a comprehensive seminar report by Klaus Temme at the end of this publication. Therefore there is no need here to describe such experiences or the dynamics of the seminar itself more in detail.

Basically this publication reproduces the talks given as well as some texts of areas of concern during this seminar.

We deeply regret that we cannot reproduce some of the texts given as oral statements, f.e. during the intercultural forums or in the workshops. So Rev Imad Haddad, pastor of the Evangelical Lutheran Church in Jordan and the Holy Land, depicted in an outstanding way the actual conditions of life of persons living in the occupied territories of Palestine. Or Prof Dr Daniel Schipani, USA, reported about his actual work with migrants in a contribution “competences for caregiving in a group of migrants”, and many others. We are glad to be able to reproduce the following contributions. We are very thankful to the authors who entitled us to do so!

Basically we kept the original texts as given to us; there’s been just small editorial work. So when reading, you will realise that diversity in terms of language (French, German, English), portrayal of situations, form and length. But we are convinced that one will sense the endeavour of the authors to understand what the reality of migration is all about, and their concern for all those persons, whom we usually subsume when using the word ‘migrants’.

This documentation is meant for you to read and see what fits to your deliberations about migration, to the work you do in this field, and to other issues you would like to deal with.

Each contribution has its particular attraction and appeal which you may give in when reading.

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## Die Andachten – Morning Prayers

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Lundi 13 septembre 2010  
Prière du matin – Morning prayer  
 La peur de ne pas être accepté

Au nom du Père du Fils et du Saint-Esprit. Amen.

Nous chantons le répons:

**Laudate omnes gentes**

Lau - da - te om - nes gen - tes, lau - da - te Do - mi - num. Lau -  
 da - te om - nes gen - tes, lau - da - te Do - mi - num. Lau -

Psaume 27 antiphoné – *Psalm 27 alternately*  
 Prions le psaume 27

P : Le Seigneur est ma lumière et mon salut, de qui aurais-je crainte?

*A: the Lord is the stronghold of my life; before whom shall I shrink?*

P: Qu'une armée vienne camper contre moi, mon coeur est sans crainte ;

*A: Though war break out against me even then would I trust.*

P: Je demande une grâce au Seigneur, dans le Seigneur je la cherche ;

*A: to live in the house of the Lord, all the days of my life,  
 to savor the sweetness of the Lord, to behold his temple.*

P: Car il me donne en sa hutte un abri au jour de malheur,

*A: God hides me in the shelter of his tent, on a rock I am secure.*

*P+A: Glory to the Father, and to the Son, and to the Holy Spirit; at it was in the beginning, is now,  
 and will be forever. Amen*

Écoutons la parole de Dieu :

Genèse 12,10-20

Il y eut une famine dans le pays; et Abram descendit en Égypte pour y séjourner, car la famine était grande dans le pays.

Comme il était près d'entrer en Égypte, il dit à Saraï, sa femme: Voici, je sais que tu es une femme

belle de figure.

Quand les Égyptiens te verront, ils diront: C'est sa femme! Et ils me tueront, et te laisseront la vie.

Dis, je te prie, que tu es ma soeur, afin que je sois bien traité à cause de toi, et que mon âme vive grâce à toi.

Lorsque Abram fut arrivé en Égypte, les Égyptiens virent que la femme était fort belle.

Les grands de Pharaon la virent aussi et la vantèrent à Pharaon; et la femme fut emmenée dans la maison de Pharaon.

Il traita bien Abram à cause d'elle; et Abram reçut des brebis, des boeufs, des ânes, des serviteurs et des servantes, des ânesses, et des chameaux.

Mais l'Éternel frappa de grandes plaies Pharaon et sa maison, au sujet de Sarai, femme d'Abram.

Alors Pharaon appela Abram, et dit: Qu'est-ce que tu m'as fait? Pourquoi ne m'as-tu pas déclaré que c'est ta femme?

Pourquoi as-tu dit: C'est ma soeur? Aussi l'ai-je prise pour ma femme. Maintenant, voici ta femme, prends-la, et va-t-en!

Et Pharaon donna ordre à ses gens de le renvoyer, lui et sa femme, avec tout ce qui lui appartenait.

*Text: Genesis 12, 10-20:*

*10 Now there was a famine in the land, and Abram went down to Egypt to live there for a while because the famine was severe. 11 As he was about to enter Egypt, he said to his wife Sarai, "I know what a beautiful woman you are. 12 When the Egyptians see you, they will say, 'This is his wife.' Then they will kill me but will let you live. 13 Say you are my sister, so that I will be treated well for your sake and my life will be spared because of you."*

*14 When Abram came to Egypt, the Egyptians saw that she was a very beautiful woman. 15 And when Pharaoh's officials saw her, they praised her to Pharaoh, and she was taken into his palace. 16 He treated Abram well for her sake, and Abram acquired sheep and cattle, male and female donkeys, menservants and maidservants, and camels.*

*17 But the LORD inflicted serious diseases on Pharaoh and his household because of Abram's wife Sarai. 18 So Pharaoh summoned Abram. "What have you done to me?" he said. "Why didn't you tell me she was your wife? 19 Why did you say, 'She is my sister,' so that I took her to be my wife? Now then, here is your wife. Take her and go!" 20 Then Pharaoh gave orders about Abram to his men, and they sent him on his way, with his wife and everything he had.*

Prière – Prayer : Let us pray

Seigneur nous voulons te prier pour toutes les personnes qui ont peur:

Peur de ne pas être acceptées dans leur différence;

Peur de ne pas être aimées pour ce qu'elles sont;

Peur de ne pas trouver leur place.

Peur pour leur vie et celle de leurs proches.

O Dieu, trouve celles et ceux qui sont perdus, séparés de ceux qui leurs sont chers. Ils franchissent des frontières inconnues. Ils n'ont ni patrie, ni chez soi. Ils ne savent à qui s'adresser.

Trouve-les, O Dieu, toi qui cherches toujours ceux qui sont perdus et protège-les.

Let us pray for all the people who are afraid.

for those who are afraid not to be accepted in their difference;

for those who are afraid not to be liked for what they are;

for those who are afraid not to find their place;

for those who are afraid for their life and the life of their fellows.

O God, find those who are lost, separated from those they love, crossing unknown borders, without a country or home, not knowing where to turn. Find the God who always seeks for the lost, and cover them safely.



Seigneur, sois auprès de ceux qui sont dans les camps de réfugiés dans le monde entier, au milieu de la faim et au milieu du désespoir, au milieu de l'abondance et au milieu du vide, au milieu de l'humidité et au milieu de la soif. Sois leur espérance et leur force quand elles crient pour obtenir justice. Ouvre nos oreilles pour que nous entendions ces crient.

Que celles et ceux qui ont été chassés de leur patrie et habitent parmi nous trouvent un nouveau chez soi, où leur passé est reconnu, où leurs capacités sont appréciées et où ils peuvent oublier leurs peurs. Pussions-nous être leur foyer. Pussions-nous leur ouvrir notre cœur pour les accueillir.

En ce jour, Seigneur, fais nous entendre ton chant d'encouragement. Trace pour nous dans des couleurs lumineuses l'image d'un monde nouveau, où les être humains ne sont plus obligés de fuir à cause des guerres et de l'oppression, où personne n'est plus sans terre et sans foyer, où toutes et tous ont part à ta nouvelle création.

Il nous tarde d'être ton peuple en esprit et en vérité.

Nous prions au nom de Jésus-Christ, qui savait ce que veut dire : être réfugié. Amen.

Notre Père – *Lord's Prayer (Each, in his or her own language)*

Bénédictio – *Blessing*

Allez dans la paix et dans la grâce de Dieu. Que Dieu nous ouvre sans cesse de nouvelles possibilités et de nouvelles perspectives. Que le visage du Christ nous apparaisse clairement sur celui de nos voisins et que l'Esprit nous conduise à la fête d'une communion renouvelée. Amen.

O God, stand among the ones in refugee camps around the world, in the hunger and despair, in the wet and the thirstiness. Be their hope and their strength in the crying out for justice. And open our ears to hear their cries.

O God, may those who live with us, uprooted from their homelands, find a new home where their history is respected, their gifts and graces celebrated and their fear departed from them.

May we be their home, may we be the ones who open our hearts in welcome.

As we face this day, O God, sing to us your song of encouragement, paint for us your bright pictures of a new world where people need not flee from wars and oppression, where no one lacks a country or a home, and where we are all part of your new creation.

For we long to be you people, in spirit and in truth.

We pray in the name of Jesus Christ, who knew the life of a refugee. Amen.

Go in peace and grace. And may God lift up new possibilities before us, the face of Christ be seen in our neighbours and the Spirit lead us into the celebration of a new community. Amen.

Mardi 14 septembre 2010  
Prière du matin – Morning prayer  
 La richesse de la différence assumée

**Bless the Lord**

Bless the Lord, my soul, and bless God's ho - ly name.

Bless the Lord, my soul, who leads me in - to life.

Psaume 67 antiphoné – *Psalm 67 alternately*

P: Que Dieu nous prenne en pitié et nous bénisse !

*A: And make his face to shine upon us*

P: Pour que, sur la terre, on connaisse ton chemin, et parmi tous les païens, ton salut

*A: Let the peoples praise you, O God; let all the peoples praise you*

P: Que les nations chantent leur joie, car tu gouvernes les peuples avec droiture, et sur terre tu conduis les nations

*A: Let the peoples praise you, O God; let all the peoples praise you*

P: La terre a donné sa récolte: Dieu, notre Dieu nous bénit.

*A: May God continue to bless us; let all the ends of the earth revere him*

*P+A: Glory to the Father, and to the Son, and to the Holy Spirit; at it was in the beginning, is now, and will be forever. Amen*

*Text: Genesis 41/37-42, 45:*

*The proposal pleased Pharaoh and all his servants. Pharaoh said to his servant, "Can we find anyone else like this-one in whom is the spirit of God". So Pharaoh said to Joseph, "since God has shown you all this, there is no one so discerning and wise as you. You shall be over my house, and all my people shall order themselves as you command; only with regard to the throne will I be greater than you". And Pharaoh said to Joseph, "See, I have set you over all the land of Egypt". Removing his signet ring from his hand, Pharaoh put it on Joseph's hand; he arrayed him in garments of fine linen, and put a gold chain around his neck. Pharaoh gave Joseph the name Zaph'e-nath-pa-nê'ah; and he gave him As'e-nath, daughter of Pô-ti'phe-ra, priest of On, as his wife. Thus Joseph gained authority over the land of Egypt.*

Prière – Prayer: Let us pray

Avec ta grâce, Seigneur, j'apprendrai à respecter l'étranger qui réside chez nous. Ne sommes	Gracefully, Lord, I would learn to respect the foreigner who resides with us. Aren't we all
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nous pas tous des immigrés de passage sur la terre des vivants ?

Avec ta grâce, Seigneur, j'apprendrai à estimer les déshonorés, ne ressemblant à rien de chez nous. Ne sommes nous pas tous encrassés, en quête de pureté durant la longue traversée ?

De toi, Seigneur, j'apprendrai à aimer, mon frère, ma sœur, mon voisin, ma voisine mon prochain différent, de tout mon cœur, de toute mon âme et de tout mon esprit. De toi, Seigneur, j'apprendrai que toi et mon frère, ma sœur, ensemble, vous êtes au bout du même amour

immigrants passing the land of the living?

With your grace, Lord, I would learn to consider the dishonored, which doesn't look like anything in our country. Aren't we all bogged down, in search of purity during the long voyage?

I would learn to love, my brother, my sister, my neighbors, with all my heart, with all my soul and with my entire mind. From you, Lord, I would learn that you and my brother, my sister, together, are at the end of the same love.

Notre Père – *Lord's Prayer (Each, in his or her own language)*

Mercredi 15 septembre 2010  
Prière du matin – Morning prayer  
 Promesse de Dieu et loi de vie

**Jésus le Christ**

Jé-sus le Christ, lu-mière in-té-rieu-re, ne lais-se  
 pas mes té-nè-bres me par-ler. Jé-sus le Christ, lu-mière in-té-  
 rieu-re, don-ne-moi d'ac-cueil-lir ton a-mour. Jé-sus le

Psaume 146 antiphoné – *Psalm 146 alternately*

P: O mon âme, loue le Seigneur !

*A: I will praise the LORD all my life; I will sing praise to my God as long as I live.*

P: Ne comptez pas sur les princes, ni sur les hommes incapables de sauver :

*A: When their spirit departs, they return to the ground; on that very day their plans come to nothing.*

P: Heureux qui a pour aide le Dieu de Jacob, et pou espoir, le Seigneur, son Dieu !

*A: the Maker of heaven and earth, the sea, and everything in them—the LORD, who remains faithful forever.*

P: Il fait droit aux opprimés; Il donne du pain aux affamés; L'Éternel délivre les captifs;

*A: the LORD gives sight to the blind, the LORD lifts up those who are bowed down, the LORD loves the righteous.*

P: le Seigneur protège les émigrés il soutient l'orphelin et la veuve, mais dérouté les pas des méchants.

*A: The LORD reigns forever, your God, O Zion, for all generations. Praise the LORD.*

*P+A: Glory to the Father, and to the Son, and to the Holy Spirit; at it was in the beginning, is now, and will be forever. Amen*

*Text: Deutéronomy 10, 17-22*

*For the LORD your God is God of gods and Lord of lords, the great God, mighty and awesome, who shows no partiality and accepts no bribes. He defends the cause of the fatherless and the widow, and loves the alien, giving him food and clothing. And you are to love those who are aliens, for you yourselves were aliens in Egypt. Fear the LORD your God and serve him. Hold fast to him and take your oaths in his name. He is your praise; he is your God, who performed for you those great and awesome wonders you saw with your own eyes. Your forefathers who went down into Egypt were seventy in all, and now the LORD your God has made you as numerous as the stars in the sky.*

Prière – Prayer: Let us pray

Seigneur Notre Dieu, nous te louons; Tu as fait le ciel, la terre, la mer et tout ce qu'ils renferment.

Oui, Tu es le Dieu de l'univers! Le Dieu de Jésus-Christ et notre Dieu.

Tu prends soin des petits, des paumés, des mal-aimés, des mal-heureux;

Tu protèges l'émigré, la veuve et l'orphelin. Béni sois-tu!

Tu confies aux hommes Ta création et tu nous invites à accueillir, protéger, garder, guérir, relever, soutenir ceux qui sont malheureux, exilés, seuls et sans amour.

Le psaume d'aujourd'hui traduit tout l'engagement du chrétien, notre engagement, pour la promotion, pour le développement, pour le service personnel et collectif de la société.

Donne-nous Ton Esprit Saint, Ton Esprit d'amour!

Qu'Il fortifie notre volonté et notre désir d'engagement,

Et qu'Il bénisse notre travail et nos efforts.

Nous Te le demandons par Ton Fils Jésus le Christ notre Seigneur. Amen!

Lord our God we praise you: You made the sky, the earth, the sea and all that they contain.

Yes, You are the God of the world! The God of Jesus Christ and our God.

You look after babies, misfits, unpopular, poor persons;

You protect the emigrant, the widow and the orphan. Blessed you are!

You entrust Your creation to the men and you invite us to receive, to protect, to keep, to cure, to raise, to support those who are unhappy, exiled, alone and without love.

The today's psalm conveys the Christian commitment, our commitment, for the promotion, for the development of our society, for the personal and collective involvement for our society.

Give us Your Holy Spirit, Your Spirit of love!

That He strengthens our will and our wish of commitment,

And that He blesses our job and our efforts.

We ask You for it by Your son Jesus le Christ our Lord. Amen!

Notre Père – Lord's Prayer (Each, in his or her own language)

Jeudi 16 septembre 2010  
 Prière du matin – *Morning prayer*  
 L'étrangère élargit l'espace de notre tente

**Jesus, remember me**

Je-sus, re-member me when you come in - to your king - dom.

Je-sus, re-member me when you come in - to your king-dom.

Psalm 16 (1.2.5.6.11) im Wechsel – *Psalm 16 alternately*

*P: Protect me, O god, for in you I take refuge.*

A: Ich sage zum Herrn: "Du bist mein Herr; mein ganzes Glück bist Du allein".

*P: The Lord is my chosen portion and my cup; you hold my lot.*

A: Auf schönem Land fiel mir mein Erbe zu. Ja, mein Erbe gefällt mir gut.

*P: You show me the path of life.*

A: Vor Deinem Angesicht herrscht Freude in Füller, zu Deiner Rechten Wonne für alle Zeit.

*P+A: Glory to the Father, and to the Son, and to the Holy Spirit; at it was in the beginning, is now, and will be forever. Amen*

*Text: Mark 7/24-30*

*From there he set out and went away to the region of Tyre. He entered a house and did not want anyone to know he was there. Yet he could not escape notice, but a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet. Now the woman was a Gentile, of Syrophenician origin. She begged him to cast the demon out of her daughter. He said to her, "let the children be fed first, for it is not fair to take the children's food and throw it to the dogs". But she answered him, "Sir, even the dogs under the table eat the children's crumbs. Then he said to her, "For saying that, you may go-the demon has left your daughter". She went home, found the child lying on the bed, and the demon gone.*

Prière – Prayer : Let us pray

Comment pourrions-nous vivre selon l'Évangile sans l'intervention de L'esprit Saint?

How could we live in accordance with the Gospel without the intervention of the Holy Spirit?

Aussi nous supplions,

Therefore, We are begging,

Viens Esprit de miséricorde,

Come, Spirit of mercy,

Viens et nous irons porter avec nos frères et

Come, and we will carry with our brothers and

nos sœurs la misère qui détruit leur âme et leur corps.  
 Viens esprit de douceur,  
 Viens et nous irons poser sur nos frères et nos sœurs la bonté qui est le pain de chaque jour.  
 Viens esprit de pauvreté,  
 Viens et nous irons donner à nos frères et nos sœurs ce que nous possédons et qui leur manque.  
 Viens Esprit de paix,  
 Viens et nous irons construire avec nos frères et nos sœurs la terre promise du même droit pour tous.  
 Viens Esprit de justice,  
 Viens et nous irons lutter avec nos frères et nos sœurs pour la dignité qu'on leur enlève.  
 Viens Esprit de consolation,  
 Viens et nous irons offrir à nos frères en larmes le réconfort de notre présence.  
 Viens Esprit de Dieu, viens tailler en nous l'esprit de l'Évangile.

sisters the misery which destroys their soul and their body.  
 Come, spirit of sweetness  
 Come and we will put on our brothers and our sisters the goodness which is the daily bread.  
 Come, spirit of poverty.  
 Come and we will give to our brothers and sisters what we have and which they are lacking.  
 Come, Spirit of peace,  
 Come and we will build with our brothers and sisters the Promised Land of the same rights for everybody.  
 Come, Spirit of justice,  
 Come and we will struggle with our brothers and sisters for their removed dignity.  
 Come Spirit of consolation,  
 Come and we will give to our brothers and sisters in tears the comfort of our presence.  
 Come Spirit of God, come and prune in us the Spirit of the Gospel.  
 Amen

Notre Père – *Lord's Prayer (Each, in his or her own language)*

Vendredi 18 septembre 2010

Prière du matin – Morning prayer

Annonçons ensemble les merveilles de Dieu chacun dans sa langue.

Au nom du Père du Fils et du Saint-Esprit. Amen.  
 Nous chantons le répons:

**Laudate Dominum**

♩ = 116

Lau-da-te Do-mi-num, lau-da-te Do-mi-num, om-nes  
 gen-tes, al-le-lu-ial al-le-lu-ial

Psautre 100 antiphoné – *Psalm 100 alternately*

Prions le psaume 100

P: Poussez vers l'Éternel des cris de joie, Vous tous, habitants de la terre!

*A: Worship the LORD with gladness; come before him with joyful songs.*

P: Sachez que l'Éternel est Dieu! C'est lui qui nous a faits, et nous lui appartenons; Nous sommes son peuple, et le troupeau de son pâturage.

*A: Enter his gates with thanksgiving and his courts with praise; give thanks to him and praise his name.*

P: Car l'Éternel est bon; sa bonté dure toujours, Et sa fidélité de génération en génération.

*P+A: Glory to the Father, and to the Son, and to the Holy Spirit; at it was in the beginning, is now, and will be forever. Amen*

Écoutons la parole de Dieu:

Actes 2,1-11

Le jour de la Pentecôte, ils étaient tous ensemble dans le même lieu.

Tout à coup il vint du ciel un bruit comme celui d'un vent impétueux, et il remplit toute la maison où ils étaient assis.

Des langues, semblables à des langues de feu, leur apparurent, séparées les unes des autres, et se posèrent sur chacun d'eux.

Et ils furent tous remplis du Saint Esprit, et se mirent à parler en d'autres langues, selon que l'Esprit leur donnait de s'exprimer.

Or, il y avait en séjour à Jérusalem des Juifs, hommes pieux, de toutes les nations qui sont sous le ciel.

Au bruit qui eut lieu, la multitude accourut, et elle fut confondue parce que chacun les entendait parler dans sa propre langue.

Ils étaient tous dans l'étonnement et la surprise, et ils se disaient les uns aux autres: Voici, ces gens qui parlent ne sont-ils pas tous Galiléens?

Et comment les entendons-nous dans notre propre langue à chacun, dans notre langue maternelle?

Parthes, Mèdes, Élamites, ceux qui habitent la Mésopotamie, la Judée, la Cappadoce, le Pont, l'Asie, la Phrygie, la Pamphylie, l'Égypte, le territoire de la Libye voisine de Cyrène, et ceux qui sont venus de Rome, Juifs et prosélytes, Crétois et Arabes, comment les entendons-nous parler dans nos langues des merveilles de Dieu?

*Text: Acts 2, 1-11*

*When the day of Pentecost came, they were all together in one place. Suddenly, a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.*

*Now there were staying in Jerusalem God-fearing Jews from every nation under heaven. When they heard this sound, a crowd came together in bewilderment, because each one heard them speaking in his own language. Utterly amazed, they asked: "Are not all these men who are speaking Galileans? Then how is it that each of us hears them in his own native language? Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome (both Jews and converts to Judaism); Cretans and Arabs—we hear them declaring the wonders of God in our own tongues!"*

Prière – Prayer : Let us pray

Seigneur tu as créé le monde et tout ce qui y vit. Tu as fait naître l'humanité d'une seule origine.

Tu nous as confié la terre pour que nous en jouissions. Renverse les murs qui nous séparent et

unis-nous en un seul corps.

*Gott, du Schöpfer der Welt, du willst dass wir alle Güter der Welt teilen. Mach, dass die Regierenden und die Verantwortlichen der Völker mit Gerechtigkeit handeln, damit Solidarität sei zwischen dem Norden und dem Süden, zwischen den reichen und den armen Nationen. Wir bitten dich, Gott.*

*Lord, share out among us the tongues of your Spirit that we may each burn with compassion for all who hunger for freedom and human dignity; that we may be doers of the word and so speak with credibility about the wonderful things you have done. Lord, direct us in ways we do not yet discern and equip us for the service of reconciliation and liberation in your world.*

*Heiliger Geist, Glückseliges Licht, durchdringe die Tiefe unseres Herzens. Beuge unsere Starrheit, entzünde unsere Lauheit, Tränke unsere Dürre, heile unsere Wunden und schenke uns die Freude, die bleibt. Heiliger Geist, laß vom Himmel her deine Liebe erstrahlen. Immer und überall möchten wir dich mit schlichter Einfachheit empfangen. Das Geheimnis deines Lebens in uns läßt du uns vor allem mit dem Herzen ergründen.*

Toi qui nous envoies ton Esprit sans te lasser, donnes-nous de l'accueillir pour que nous puissions répondre avec fidélité aux exigences qui nous interpellent. Nous t'en prions.

Notre Père – *Lord's Prayer (Each, in his or her own language)*

Bénédiction – *Blessing*

Dieu de puissance,  
Que l'audace de ton Esprit nous transforme,  
que la bonté de ton Esprit nous conduise, que  
les dons de ton Esprit nous fortifient et nous  
envoient dans le monde, remplis du désir de  
servir.  
Par Jésus-Christ notre Seigneur.  
Amen

God of power,  
May the boldness of your Spirit transform us,  
may the gentleness of your Spirit lead us, may  
the gifts of your Spirit equip us and send us  
forth into the world with a passion for service.  
Through Jesus Christ our Lord.  
Amen.



## Migranten in verschiedenen Ländern

### *Migrants in different countries*

#### Frankreich - France

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Murielle Maffessoli

Directrice ORIV (Observatoire Régional de l'Intégration et de la Ville)

La situation socio-politique des migrants. L'exemple de la France

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#### 1. LES MIGRANTS: QUELLE RÉALITÉ AUJOURD'HUI EN FRANCE

##### *Les migrants: de qui parle t'on?*

Parler de la situation des migrants en France constitue en soi un premier défi compte tenu de la polysémie du terme migrants dans ses usages courants.

Enfin de qui parle t'on? Cette première difficulté et les situations qui en résultent, tant administrative, politique que sociale permettent de rendre compte d'une des premières difficultés à traiter en France de la question de l'immigration, de l'intégration et plus globalement de tous ceux qui, pour une raison donnée, à un moment donné de leur vie sont amenés à quitter leur pays d'origine (c'est-à-dire celui où ils sont nés, dont ils sont originaires) pour migrer, venir en France.

La notion de migrants rend compte de personnes ayant été amené à faire cette route, ce chemin qui d'ailleurs constitue rarement un voyage simple!

Cette notion de migrants ne nous dit rien de plus que le fait de cette migration, de ce changement de pays. De fait la notion de migration liée à des personnes nés ailleurs qu'en France se traduit souvent par une autre notion celle de personne étrangère.

##### *La présence étrangère en France aujourd'hui*

Les dernières données disponibles quant à la présence étrangère en France, à savoir celles produites par l'INSEE au 1er janvier 2006<sup>1</sup>, portent le nombre d'étrangers résident en France métropolitaine à 3,5 millions. Ils représentent 5,7% de la population. Ce pourcentage est en augmentation. C'est la première fois depuis le recensement de 1982 que ce constat est fait.

C'est également une population qui croît plus vite que le reste de la population française (8,7% contre 4,9% ensemble de la France).

«Deux étrangers sur cinq sont originaires du Portugal, d'Algérie ou du Maroc ce qui porte la population des ressortissants d'un pays de l'Union européenne à 25 à 1,2 million et celle des ressortis-

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<sup>1</sup> Données issues des enquêtes annuelles réalisées par l'INSEE, in Infos Migrations, La population étrangère en France, n°10, octobre 2009.

sants d'un des trois pays du Maghreb à 1,1 million.

Les étrangers sont un peu plus jeunes que les Français: ils ont en moyenne 38,9 ans»<sup>2</sup>.

Il faut préciser qu'une petite partie de ces étrangers ne sont pas des migrants, puisqu'ils sont nés étrangers sur le territoire français. Les conditions d'acquisition de la nationalité française font que la population étrangère comptabilise 528.700 personnes nées en France de parents étrangers donc étrangères, soit 15%<sup>3</sup>.

Au-delà de ces quelques chiffres, les étrangers forment un ensemble très hétérogène qui se distingue sur différents points:

- leur durée de présence en France (on va y revenir par un détour historique sur les différents flux migratoires qui sont constitutifs de la population étrangère sur le sol français)
- leurs caractéristiques socio-démographiques
- leur pays d'origine (et les raisons de leur migration)
- leur histoire migratoire (notamment les liens actuels à la France).

Concernant ce dernier point, il est important de considérer que les personnes étrangères présentent en France (à travers les chiffres donnés précédemment) comprennent des personnes s'inscrivant dans des vécus très différents. On peut y trouver des personnes amenés à demeurer en France, voire à acquérir la nationalité française, mais aussi des personnes en transit (souhaitant se rendre dans un autre pays) ainsi que des personnes amenées à repartir dans leur pays d'origine (spontanément ou via des procédures de reconduite à la frontière).

Enfin et avant de revenir rapidement sur l'histoire des migrations en France, il faut insister sur la différence existante entre un statut administratif et un vécu structuré par les relations sociales. En effet, des personnes identifiées sur un plan administratif comme étrangères (c'est-à-dire n'ayant pas la nationalité française) peuvent être considérées au sein de la société comme «française» et inversement... en effet l'image de l'étranger est une «construction sociale» qui résulte de l'histoire de la France, et donc des français, à l'immigration<sup>4</sup>.

## 2. LA PRÉSENCE ÉTRANGÈRE LE FRUIT D'UNE HISTOIRE LONGUE ET COMPLEXE

### *Caractéristiques de l'immigration en France*

L'immigration en France relève d'un caractère permanent et ancien. C'est classiquement, à la fin du XIX<sup>e</sup> siècle (vers 1850-1880 en lien avec la révolution industrielle) que l'on fait habituellement débiter les phénomènes de migration moderne, c'est-à-dire présentant les caractéristiques d'une immigration massive et pour une grande partie suscitée par le pays d'accueil lui-même.

Ainsi depuis près de 150 ans, la France est une «terre d'immigration», ce qui constitue une singularité en Europe.

### *Historique succinct des flux migratoires en France*

1850-1890 correspond aux premières migrations de masse. La France fait alors venir de la main-d'œuvre des pays voisins (Belgique, Allemagne, Italie, Espagne) afin de faire face aux enjeux de l'industrialisation. Ces flux résultent de démarches menées par les organisations patronales dans le but de disposer d'une main-d'œuvre suffisante.

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<sup>2</sup> Infos Migrations, La population étrangère en France, n°10, octobre 2009.

<sup>3</sup> La plupart d'entre eux deviendront Français du fait du droit du sol (acquisition possible dès l'âge de 13 ans).

<sup>4</sup> Dans le cadre de cette intervention, je vais être amené à parler d'immigration et d'intégration. Ces deux notions sont souvent confondues, il me semble important de préciser que la notion d'immigration renvoie à celle de migrations donc rend compte des flux migratoires. Celle d'intégration (sur laquelle on reviendra ultérieurement) rend compte d'un processus qui intervient en lien avec l'installation dans le pays et concerne le migrant comme le pays (dit pays d'accueil) lui-même.

Dans le même temps et compte tenu de ces arrivées, la France va peu à peu se doter de réglementation adaptée. Ainsi en 1889 est créé le premier code de la nationalité (pour le contrôle et l'évaluation des étrangers). La fin du XIX et le début du XX siècle sont également marqués par des tensions entre autochtones et groupes d'étrangers<sup>5</sup>.

Si la première guerre mondiale entraîne un arrêt des flux migratoires. Dans les années 1920, la France pour faire face au défi économique doit à nouveau recourir à la main-d'œuvre étrangère. L'Etat français gère les entrées et sorties de population étrangère<sup>6</sup> alors que les organisations patronales regroupées dès 1924 en une puissante Société Générale de l'Immigration organisent ces flux migratoires en fonction des besoins de l'industrie.

Les flux migratoires concernent en partie les mêmes populations que précédemment, mais la France fait également appel à d'autres catégories de personnes venant de plus loin. Ainsi, ces années sont marquées par l'arrivée:

- de travailleurs coloniaux (ce qui va aussi créer un type de relation à ces populations sous-tendu par les représentations liées à la colonisation c'est-à-dire à une société fortement hiérarchisée ou le colon est en situation de domination)
- d'autres travailleurs étrangers, à savoir, comme dans la phase précédente des Italiens, des Espagnols, mais aussi des Polonais et des Yougoslaves.

Fin des années 20, la «grande» crise se caractérise par une forte baisse des étrangers présents sur le territoire et la mise en place de mesures répressives à leur encontre. Des mesures incitatives au départ se développent dans la mesure où le besoin de main-d'œuvre n'est plus aussi prégnant. Cette logique donnera lieu à la mise en œuvre de quotas dans certains métiers<sup>7</sup>.

À l'issue de la 2<sup>ème</sup> guerre mondiale, la France manque à nouveau de main d'œuvre. La période dite des trente glorieuses (1945-1975) va être marquée par le recours continu et massif à la main-d'œuvre étrangère.

Cette période se signale par l'arrivée de nouveaux flux de main-d'œuvre non qualifiée de l'empire colonial, surtout d'Afrique du Nord, s'associant à des flux de main-d'œuvre étrangère plus ancienne composés d'Italiens, d'Espagnols, mais aussi des Portugais.

Cette période est marquée plus globalement par une institutionnalisation de l'immigration avec une implication marquée de l'État et la mise en œuvre de différents organismes qui ont structuré l'histoire de l'immigration puis celle de l'intégration en France.

La publication de l'ordonnance du 2 novembre 1945 marque le début de la mise en œuvre d'une véritable intervention de l'État dans le domaine de l'immigration et donc de la gestion des flux migratoires compte tenu de l'importance des besoins de main d'œuvre.

L'Etat créé alors, l'ONI, Office National d'Immigration<sup>8</sup>. Il s'agissait d'un établissement (sous gestion de l'Etat) ayant en charge l'introduction en France de travailleurs étrangers par le biais d'accords passés avec différents pays étrangers.

Dans le même temps, la question de l'asile fait son apparition suite à la création du « bloc soviétique ». C'est dans ce contexte qu'est élaborée et signée la convention de Genève en 1951. Afin de gérer les populations venant dans ce cadre, l'État français crée l'OFPRA (Office Français de Pro-

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<sup>5</sup> Événements survenus à Aigues Mortes en 1893, provoquant la mort d'Italiens.

<sup>6</sup> Le premier décret instituant une carte de séjour pour les étrangers de plus de 15 ans résidant en France date du 2 avril 1917.

<sup>7</sup> La loi du 10 août 1932 accorde la priorité du travail à l'ouvrier français dans l'industrie en instaurant des quotas d'ouvriers étrangers dans les entreprises.

<sup>8</sup> Il a ensuite été transformé en OMI (Office des Migrations Internationales) par le décret du 7 janvier 1988 puis en ANAEM (Agence Nationale de l'Accueil des Etrangers et Migrations) dans le cadre de la loi de programmation pour la cohésion sociale du 18 janvier 2005 puis du décret 2005-381 du 20 avril 2005, avant de devenir récemment, en 2009, l'OFII (Office Français de l'Immigration et de l'Intégration).

tection pour les Réfugiés et Apatrides) en 1952.

Toutefois, les flux relevant de la demande d'asile restent, pendant toute cette période, limités. La majorité des flux d'arrivée d'étrangers relève d'une logique économique.

L'immigration massive de ces années d'après guerre s'effectue dans un contexte de forte pénurie de logements qui va avoir comme incidence pour les populations migrantes des situations d'hébergement spécifique (foyers de travailleurs immigrés, hébergement dans des logements de fortune, puis dans les quartiers d'habitat social<sup>9</sup>).

D'ailleurs en 1958 est créé le FAS (Fonds d'Action Sociale pour les travailleurs immigrés et leurs familles). Cet établissement, également dépendant de l'Etat, est chargé de «promouvoir une action sociale et familiale en faveur des salariés travaillant en France métropolitaine». Si initialement il était exclusivement destiné aux travailleurs musulmans d'Algérie en métropole et à leurs familles. Par la suite, ses compétences ont été élargies à tous les travailleurs étrangers. On ne parle pas alors d'intégration mais on s'attache à améliorer les conditions de vie.

À partir du début des années 60-70, le FAS va favoriser le développement d'actions via l'insertion sociale des migrants et surtout de leur famille, principalement par le biais de subventions auprès d'associations (développement d'actions dans le domaine du logement, de l'alphabétisation...). Cette situation explique la place particulière en France du secteur associatif dans les actions en direction des populations étrangères.

En juillet 1974, la France suspend les entrées de travailleurs étrangers mais est obligée de maintenir pour des questions de droit les entrées pour «regroupements familiaux»<sup>10</sup>. Pour autant dans le discours politique on parlera de «fermeture des frontières», donnant l'illusion de l'absence d'entrées et délégitimant les entrées pour raisons familiales. Ces flux existaient antérieurement à ces décisions mais qu'ils deviennent alors majoritaires entraînant une modification du profil socio-démographique des migrants.

Durant cette période, le gouvernement va également inciter les étrangers présents sur le territoire à retourner dans leur pays (aide financière d'incitation au retour) mais sans réellement d'effet. C'est dans ce contexte que la France va multiplier les démarches de régularisation (alternance dans le pouvoir politique entre la droite et la gauche).

Parallèlement, à compter du milieu des années 80 se développent les sollicitations d'asile (développement des conflits mondiaux). Ces demandes vont augmenter jusqu'à la fin des années 80 puis diminuer à nouveau avant de reprendre plus fortement depuis la fin des années 90.

Les années 90 sont par ailleurs marquées une volonté de maîtrise totale des flux d'entrée (recours à la notion d'«immigration zéro»).

Les années 2000 constituent une rupture totale avec la reconnaissance du besoin de nouveaux immigrés<sup>11</sup>. Sur le plan politique et du discours public, c'est l'annonce d'une reprise des flux migratoires mais en recourant à une rhétorique mettant en avant la volonté gouvernementale d'une «immigration maîtrisée» et «choisie» (immigration de travail, qualifiée au détriment d'une immigration familiale «subie»).

Ce positionnement s'accompagne de la création de différentes structures<sup>12</sup> et d'un contrôle renforcé des entrées avec la définition de nouvelles modalités d'entrée et de séjour des étrangers via

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<sup>9</sup> Quartiers aujourd'hui désignés de «sensibles» mais qui initialement visés à répondre au déficit de logement et constitués pour tout ceux qui en ont bénéficié un confort nouveau.

<sup>10</sup> «Tout individu a le droit de vivre en famille» (droit fondamental, constitutionnel et international, à mener une vie familiale normale)

<sup>11</sup> Rapport des Nations Unies de mars 2000 sur les migrations de remplacement.

<sup>12</sup> Notamment création en 2005 d'un Comité interministériel de Contrôle de l'Immigration (CICI).

plusieurs réformes législatives<sup>13</sup> à compter de 2003<sup>14</sup>.

Pour le gouvernement français «la qualité de l'accueil et de l'intégration de l'immigration légale et la fermeté dans la lutte contre l'immigration illégale constituent les deux pans d'une même stratégie».

La création du Ministère de l'Immigration, de l'Intégration, de l'Identité nationale et du Développement solidaire en mai 2007 acte l'articulation de ces dimensions<sup>15</sup>.

### 3. LES MIGRANTS: UNE RÉALITÉ MULTIPLE ET DES POLITIQUES PUBLIQUES DIFFÉRENCIÉES

#### *La diversité des profils et dimension administrative*

Cette rapide approche historique montre la diversité des profils en présence mais aussi l'impact de ces apports sur la société française, à minima sur un plan démographique.

Cet historique montre également la diversité des situations humaines mais aussi des traitements administratifs.

Au-delà du statut de migrant, c'est des réalités administratives, qui découlent de la situation de la personne, qui vont structurer les actions gouvernementales mais aussi de l'ensemble des acteurs.

Les étrangers<sup>16</sup> en France peuvent relever de différentes situations:

- être présent en France de manière irrégulière (clandestin, déboutés, sans papier...)
- être nés de parents étrangers en France (à ce titre pouvant acquérir la nationalité de manière privilégiée)
- être présent temporairement en France de manière régulière (demandeurs d'asile, travailleurs saisonniers, étudiants...)
- être amenés à rester durablement en France (membres de familles de français dont conjoints de français, familles rejoignant dans le cadre du regroupement familial, réfugiés...).

Ce sont ces réalités administratives qui vont être à l'origine des politiques gouvernementales de gestion des flux, d'intégration... mais aussi de tensions entre populations.

Le recours à la notion d'immigrée<sup>17</sup> souvent utilisée dans le langage courant n'a pas de cadre administratif. Elle relève d'une approche sociologique, tout comme d'ailleurs la notion de personne d'origine étrangère<sup>18</sup>. Elles trouvent leur origine dans l'histoire de la France et l'omniprésence de l'immigration. Elles sont fortement marquées par les représentations à l'œuvre dans la société française qui sont alimentés par l'histoire évoquée précédemment, les vécues personnelles mais aussi les discours nationaux, notamment publics et gouvernementaux.

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<sup>13</sup> Loi n° 2003-119 du 26 novembre 2003 relative à la maîtrise de l'immigration, au séjour des étrangers en France et à la nationalité instaurant notamment le CESEDA (Code de l'entrée et du séjour des étrangers et du droit d'asile) en remplacement de l'ordonnance de 1945; Loi du 10 décembre 2003 sur le droit d'asile ; Loi n°2006-911 du 24 juillet 2006 relative à l'immigration et à l'intégration ; Loi n°2007-1631 du 20 novembre 2007 relative à la maîtrise de l'immigration, à l'intégration et à l'asile..

<sup>14</sup> Réforme qui se poursuit actuellement.

<sup>15</sup> Le Ministre, Brice Hortefeux, rappelait dans un discours de janvier 2009, les trois principes fondateurs de la politique menée :

- Un principe de souveraineté, tout d'abord: la France a le droit de choisir – comme tout pays, ni plus ni moins – qui elle veut et qui elle peut accueillir sur son territoire.
- Un principe de justice, ensuite. Les étrangers en règle ont droit à l'égalité des chances et à un parcours d'intégration pouvant aller jusqu'à la citoyenneté française.
- Enfin, un principe de légalité. Dans un État de droit comme la France, avoir des papiers et ne pas en avoir, ce n'est pas et ce ne peut être la même chose.

<sup>16</sup> Est étrangère toute personne résidant en France et n'ayant pas la nationalité française.

<sup>17</sup> Est immigrée toute personne née étrangère, dans un pays étranger, et qui vit en France. Cette personne peut avoir acquis ou non la nationalité française.

<sup>18</sup> Les personnes d'origine étrangère sont nées en France d'un parent ou d'un grand-parent ayant immigré en France.

*Des politiques publiques différenciées*

Actuellement compte tenu des enjeux nationaux et du positionnement des politiques, les discours sur l'immigration comprennent, dès lors, presque toujours deux volets :

- un volet de contrôle des flux (qui peut prendre des formes répressives) avec la lutte contre l'immigration clandestine, le contrôle renforcé aux frontières, le renvoi des étrangers non admis sur le territoire dans leur pays d'origine,
- et un volet plus social concrétisé par la mise en oeuvre d'une politique d'intégration pour les migrants amenés à rester sur le territoire.

Dans cette logique, il s'agit de développer certains flux migratoires (économiques par rapport à ceux pour raisons familiales) et légaux (choix lié aux orientations gouvernementales).

Ainsi, et depuis 2003, la politique de gestion des flux migratoires se durcit. Les réformes législatives adoptées ont notamment visé à encadrer plus fortement les flux de migrants, à limiter les entrées pour raisons familiales et à favoriser les migrations de travail, notamment celles répondant aux besoins de l'économie française, à œuvrer sur le plan européen pour limiter les entrées illégales mais aussi plus largement pour réguler la demande d'asile (création de pays surs, externalisation des contrôles, renvois des populations entrent pays..).

Dans le même temps, la politique gouvernementale vise à faciliter la vie de ceux qui sont présents légalement et durablement sur le territoire par une politique d'intégration à la fois plus volontaire mais aussi plus normative.

Dans cette perspective différentes actions ont vu le jour comme une aide en direction des femmes immigrées dans l'accès aux droits, la mise en place d'une « carte permanente de séjour » pour les étrangers résidant en France depuis longtemps... ou encore la mise en oeuvre du Contrat d'Accueil et d'Intégration qui propose à tout nouvel arrivant, notamment une information sur les droits civiques et sociaux, ainsi que la possibilité de suivre une formation en français.

C'est le Ministère de l'Immigration, de l'Intégration, de l'Identité nationale et du Développement solidaire et l'OFII (Office Français de l'Immigration et de l'Intégration) par mandat du Ministère qui sont responsables de l'intégration des étrangers en situation régulière, pendant les 5 années qui suivent la délivrance du premier titre de séjour.

La circulaire du 7 janvier 2009 (circulaire NOR IMI/C/09/00053/C), relative à la « mise en place d'une nouvelle politique d'intégration des étrangers en situation régulière » précise que: « Cette période de cinq ans correspond à la période requise, soit pour bénéficier d'une carte de résident, une bonne intégration du demandeur à la société française étant une des conditions pour l'obtenir, soit pour présenter une demande d'accès à la nationalité française.

A l'issue de la période de cinq ans, les étrangers ont vocation à être pris en charge, au même titre que les français d'origine étrangère ou non, par les dispositifs de droit commun pilotés par d'autres ministères et notamment ceux en charge de l'éducation nationale, de l'emploi, des affaires sociales, du logement et de la politique de la ville ».

#### **4. UN ENJEU RÉCURRENT : L'INTÉGRATION**

*Historique de la notion d'intégration*

Le terme d'intégration désigne à la fois un processus sociologique et les politiques qui ont pour objet de faciliter sa mise en oeuvre. La difficulté par rapport à cette notion résulte des « flottements de sens » et d'un contexte d'émergence en terme de politique publique qui l'a de fait connotée négativement.

La notion a, à l'origine, un fondement sociologique. Emile DURKEIM, sociologue, place la notion d'intégration au fondement du lien social. Le terme désigne à la fois :

- un état du système social ainsi une société sera considérée comme intégrée si elle est caractérisée

par un degré élevé de cohésion sociale,

- et la situation d'un individu ou d'un groupe qui est en interaction avec les autres groupes ou individus (sociabilité), qui partage les valeurs et les normes de la société à laquelle il appartient.

L'intégration est donc un processus qui s'inscrit dans la durée. Elle consiste en une participation effective, de l'ensemble des personnes appelées à vivre en France, à la construction d'une société rassemblée dans le respect de valeurs partagées telles qu'elles s'expriment dans des droits égaux et des devoirs communs. L'intégration implique donc tous les domaines de la vie quotidienne, l'intégration relève d'un enjeu transversal et partagé par tous les acteurs (migrants ou non) dans une dialectique (l'intégration à un ensemble n'est possible qu'à une double condition : la volonté de celui qui doit être intégré de faire une démarche dans ce sens et celle de l'ensemble à laisser une place).

Si la définition sociologique de l'intégration prend en compte à la fois la dimension normative (mise en avant dans la définition des politiques publiques), mais aussi la dimension dynamique souvent omise (phénomène impliquant l'ensemble de la société), le référentiel de l'action publique s'inscrit de plus en plus dans une dimension normative.

La conception sociologique a servi de point d'ancrage à la première définition de l'intégration dont s'est dotée l'État français.

Sachant que sur le plan des politiques publiques, ce n'est que récemment que le terme a été employé (à compter des années 80) et qu'il a été défini (fin des années 90) sur la base d'ailleurs de la définition sociologique dans la mesure où nombre de sociologues ont participé à la définition du terme.

Le paradoxe de l'utilisation de ce terme est qu'il a été employé à partir du moment, les années 80-90 où l'intégration était considérée comme en difficulté.

La première définition de l'intégration a été élaborée par le Haut Conseil à l'Intégration et date de 1991.

*«Il faut concevoir l'intégration non comme une sorte de voie moyenne entre l'assimilation et l'insertion, mais comme un processus spécifique: par ce processus il s'agit de susciter la participation active à la société nationale d'éléments variés et différents, tout en acceptant la subsistance de spécificités culturelles, sociales et morales et en tenant pour vrai que l'ensemble s'enrichit de cette variété, de cette complexité. Sans nier les différences, en sachant les prendre en compte sans les exalter, c'est sur les ressemblances et les convergences qu'une politique d'intégration met l'accent afin, dans l'égalité des droits et des obligations, de rendre solidaires les différentes composantes ethniques et culturelles de notre société et de donner à chacun, quelle que soit son origine, la possibilité de vivre dans cette société dont il a accepté les règles et dont il devient un élément constituant»<sup>19</sup>.*

Conscient des évolutions au niveau des politiques publiques, le Haut Conseil à l'Intégration a souhaité faire évoluer la définition de l'intégration.

En 2005, il propose dans son rapport sur le «bilan de la politique publique d'intégration» une définition positive du terme.

*«L'intégration n'est pas l'assimilation : elle ne vise pas à réduire toutes ses différences. L'intégration n'est pas l'insertion: elle ne se limite pas à aider des individus à atteindre des standards socio-économiques satisfaisants – beaucoup ont su s'y hisser sans l'assistance de quiconque – quitte à leur ménager un compartiment où ils puissent vivre sans contact avec la société d'accueil, tant le mot société ne saurait, dans la conception française du terme, se comprendre que comme le siège d'interactions permanentes entre l'ensemble de ses membres, et non comme une simple juxtaposition de communautés cloisonnées.»<sup>20</sup>*

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<sup>19</sup> 1<sup>er</sup> Rapport du HCI, 1991.

<sup>20</sup> Haut Conseil à l'Intégration, Bilan de la politique d'intégration, 2006.

Ce n'est qu'au début des années 2000 que la France se dote d'une définition législative de la notion d'intégration, à travers les lois du 26 novembre 2003 et du 24 juillet 2006, à travers le terme d'« intégration républicaine ».

Il y est précisé que *«l'intégration républicaine est appréciée en particulier au regard de son engagement [l'engagement du migrant] à respecter les principes qui fondent la République française, du respect effectif de ces principes et de sa connaissance suffisante de la langue française<sup>21</sup>»*.

L'intégration républicaine d'un étranger dans la société française est appréciée en particulier au regard de son engagement personnel à respecter les principes qui régissent la République française et de sa connaissance suffisante de la langue française.

Par ailleurs, les évolutions législatives ont eu également pour effet, et pour la première fois, de lier le droit du séjour à l'intégration des personnes étrangères, en soumettant la délivrance de la carte de résident<sup>22</sup> notamment et son renouvellement à la condition de *«l'intégration républicaine de l'étranger dans la société française»*.

### *Le modèle français d'intégration*

La notion de modèle français d'intégration<sup>23</sup> se fonde sur une logique d'égalité des personnes et un rejet de la logique des minorités ethniques ou culturelles. Il s'inscrit dans la logique républicaine qui considère le citoyen, l'individu comme le référent unique.

La France, après la Révolution, est devenue une «République une et indivisible». À compter de cette déclaration, la notion d'individu prend le pas sur celle des classes et des communautés. Le modèle républicain est universaliste, c'est-à-dire basé sur l'indifférenciation entre les individus. «Chaque être vaut pour lui-même indépendamment de la communauté à laquelle il appartient».

La conception républicaine de l'intégration refuse donc toute logique communautaire (risque de fragmentation de la société).

Elle privilégie l'organisation de l'intégration dès l'accueil et l'inscrit dans un processus de moyen terme allant jusqu'à l'acquisition de la nationalité française. Le fait d'acquérir la nationalité française a toujours été considéré, par l'État, comme un « aboutissement naturel » du processus d'intégration.

## **5. EFFETS DE L'IMPÉRATIF D'INTÉGRATION**

Dans la mesure où l'intégration est un processus qui s'inscrit dans la durée, l'action doit être envisagée:

- d'une part, au moment de l'accueil, qui constitue un moment clé de la prise en charge des populations (établissement de la relation à la «société d'accueil»)
- d'autre part, au quotidien et dans la durée, afin de permettre une insertion et une participation active à la société.

Dans la mesure où «l'intégration implique l'adhésion de tous à un minimum de valeurs communes, l'acceptation individuelle et collective d'un cadre global de référence»<sup>24</sup>.

La notion de «valeurs communes» a pris, au fil des années, une importance grandissante en même temps que se développer un discours de sens commun sur le rapprochement impossible de certaines valeurs portées par les nouveaux migrants et celles défendues par la République. C'est dans ce contexte de réaffirmation des valeurs de la République que la notion de laïcité (caractère constitutionnel de la notion) a de plus en plus souvent été mise en avant.

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<sup>21</sup> Loi du 24 juillet 2006.

<sup>22</sup> Carte de 10 ans permettant une installation durable en France.

<sup>23</sup> Ce modèle, défini a posteriori, est daté dans le temps et situé géographiquement. Il n'est donc pas forcément reproductible.

<sup>24</sup> Rapport du Haut Conseil à l'Intégration, 1991.



*Maîtrise de la langue et Respect des valeurs de la République*

Au-delà du fait que depuis 2006, le contrat d'accueil et d'intégration et le suivi de la formation linguistique sont devenus obligatoires pour tout migrant qui souhaite s'installer durablement en France, une succession de lois a durci les conditions concernant la connaissance de la langue française et le suivi des formations linguistiques pour l'étranger, et ceci à tous les niveaux de son parcours administratif.

En effet, si traditionnellement la connaissance de la langue française était exigée pour l'obtention de la nationalité française, elle est devenue une condition pour l'obtention des différents titres de séjour (temporaire ou permanent).

Ainsi, le renouvellement du premier titre de séjour d'un an peut être refusé si l'étranger n'a pas respecté les obligations du contrat d'accueil et d'intégration, et notamment le suivi de la formation linguistique<sup>25</sup>.

Par ailleurs, la délivrance de la carte de résident de 10 ans est soumise à une condition d'« intégration républicaine » appréciée notamment « au regard de l'engagement personnel à respecter les principes qui régissent la République Française, du respect effectif de ses principes et de la connaissance suffisante de la langue française »<sup>26</sup>.

*Un incontournable: l'accueil des nouveaux arrivants*

Cette dimension est un enjeu des politiques publiques depuis le milieu des années 80 dans la mesure où un accueil réussi conditionnerait une intégration rapide.

Toutefois, le contenu de l'action publique dans ce domaine a fortement évolué au fil du temps. On est en effet passé d'une approche en terme d'action sociale<sup>27</sup>, basée sur le volontariat et l'adhésion des nouveaux arrivants à une prise en charge institutionnelle, systématique et obligatoire sous couvert d'un contrat (le Contrat d'Accueil et d'Intégration) impliquant le nouveau migrant et l'État.

Les bénéficiaires de cet accueil sont les migrants amenés à s'installer durablement sur le territoire français, c'est-à-dire les personnes bénéficiant d'un visa de plus de trois mois et plus largement celles entrant dans le cadre de ce que l'on appelle les flux permanents<sup>28</sup>.

Cet accueil qui touche les « primo-arrivants » passe principalement par le Contrat d'Accueil et d'Intégration et est assuré par l'Office Français de l'Immigration et de l'Intégration (plate-forme d'accueil, visite médicale, cours de français, formation aux valeurs de la république, bilan de compétence...).

*L'intégration : une dimension territoriale*

Le fait qu'en France, immigration (donc flux migratoires) et intégration sont intimement liées a pour effet que la politique d'intégration a toujours relevé de l'État. Pour autant, l'intégration, entendue au sens générique de « participation active d'un individu à la société », s'inscrit et se décline au local.

C'est, en effet, au niveau local que se ressentent les effets de ces politiques et que se mettent en œuvre les actions visant l'intégration. Cette réalité explique une politique publique d'intégration dont les fondements, principes sont définis à l'échelon national, par l'État, mais qui dans le même temps tente d'inciter ou d'influer sur les mises en œuvre locales.

Actuellement l'État incite au développement d'actions à l'échelon local et à leur mise en cohérence à travers l'établissement de Programmes régionaux d'intégration des populations immigrées (PRIPI). Ce PRIPI a été rendu obligatoire par la loi de programmation pour la cohésion sociale (loi du 18 janvier 2005). Il « détermine l'ensemble des actions concourant à l'accueil des nouveaux

<sup>25</sup> Article L 311-9 du CESEDA.

<sup>26</sup> Article L 314-2 du CESEDA

<sup>27</sup> La mise en œuvre de cet accueil était alors portée par des associations (SSAE et ASSFAM) ayant mission de service public et assurant l'accueil par le biais d'assistants sociaux.

<sup>28</sup> À la différence de ceux relevant de flux temporaires : demandeurs d'asile, saisonniers...

*arrivants et à la promotion sociale, culturelle et professionnelle des personnes immigrées ou issues de l'immigration»<sup>29</sup>.*

Une circulaire de janvier 2010<sup>30</sup>, signée du Ministre de l'immigration, de l'intégration, de l'identité nationale et du développement solidaire vise à relancer les PRIPI (Programmes Régionaux d'Intégration des Populations Immigrées) et par, ce biais, les démarches locales d'intégration. Le préambule à la circulaire précise que «*la relance des PRIPI [...] doit être l'occasion de donner une nouvelle impulsion à la politique publique d'intégration des migrants et d'y associer de façon plus large tous les acteurs locaux, à partir d'une analyse territorialisée des situations et des besoins*». À ce titre la circulaire met l'accent sur l'importance du travail avec les collectivités locales.

## 6. FREINS, ATOUTS ... ET APPRENTISSAGE DU «VIVRE ENSEMBLE»

### *Un imaginaire collectif marqué par «le travailleur immigré»*

Malgré la diversité des flux migratoires, l'«imaginaire» de l'immigration s'est massivement construit jusqu'à nos jours autour de l'image du «travailleur immigré», seul immigré légitime. Ainsi, s'est construite une image de l'«étranger» présentant des caractéristiques spécifiques: travailleur, homme isolé, mythe du retour, misérable.

La réalité migratoire a pu pendant une période être fortement marquée par cette «figure de l'étranger» mais ne peut historiquement être réduite à cette image.

La réalité actuelle s'en éloigne très fortement (diversité des flux, des origines et des profils).

Pour autant quelque soit la période, l'immigration en France a toujours été mise en rapport à la question du travail et des besoins économiques, même si de fait une logique nataliste était également présente. Cette manière de présenter l'immigration inscrit cette dernière dans une logique «utilitariste».

Au-delà, en France les discours publics opposent souvent «immigration de travail » et «immigration familiale»...

Les positionnements récents de l'État, autour de la thématique de «l'immigration choisie» (à savoir l'immigration de travail) renforcent cette approche et inscrivent de fait cette position dans un continuum de perception liant en France immigration de travail et immigration légitimée.

### *Une action dans le domaine de la prévention des discriminations*

Conscient de ces difficultés au niveau des représentations et des effets dans les situations faites aux «étrangers» (où en tout cas à toute personne considérée comme telle) mais aussi sous pression de la communauté européenne et des acteurs locaux (universitaires et associatifs), la France s'est engagée depuis 1998 dans une politique de lutte contre les discriminations<sup>31</sup>. Elle a donné notamment lieu à la création de la HALDE – haute autorité de lutte contre les discriminations et l'égalité.

### *Une reconnaissance des apports de l'immigration*

Conscient des représentations à l'œuvre et à la faible place faite à l'immigration dans l'histoire officielle de la France, et après interpellation d'universitaires et de militants associatifs, l'Etat a œuvré pour permettre la reconnaissance des apports de l'immigration. A travers l'intégration de cette dimension à l'histoire de France c'est la reconnaissance d'une histoire plurielle de la France.

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<sup>29</sup> Loi du 18 janvier 2005.

<sup>30</sup> Circulaire NOR IMIC1000099C du 28 janvier 2010.

<sup>31</sup> Selon la Haute autorité de lutte contre les discriminations et pour l'égalité (Halde), une discrimination est "un traitement moins favorable subi par une personne par rapport à une autre dans une situation comparable, en raison de critères prohibés par la loi".

Concrètement elle s'est traduit (dans son caractère le plus visible) par la création de la Cité nationale de l'Histoire de l'Immigration (CNHI). En octobre 2002, le gouvernement a exprimé le souhait d'une reconnaissance de l'apport des étrangers à la construction de la société française à travers la création d'un lieu de mémoire consacré à l'immigration. Il a ouvert ses portes en octobre 2007. La Cité Nationale de l'Histoire de l'Immigration a pour mission de rassembler, sauvegarder, mettre en valeur et rendre accessible tous les éléments relatifs à l'histoire et aux cultures de l'immigration en France depuis le XIX<sup>e</sup> siècle. Elle vise à favoriser la valorisation de l'image de l'immigration et des immigrés, en montrant l'apport, trop souvent méconnu, des immigrés et de l'immigration à l'Histoire de la France et à la construction de son identité. Elle doit contribuer également à «changer le regard» sur l'immigration et les descendants de migrants.

*Mais des difficultés qui persistent...*

En dépit des actions menées, de l'évolution de la législation et de la mise en œuvre de nombreuses structures et organismes agissant contre les discriminations, leur expression demeure importante. L'enquête Trajectoires et Origines (TeO), menée en 2008 par l'Ined et l'Insee, montre que «40 % des personnes ayant déclaré une discrimination sont immigrées ou enfants d'immigrés, alors que ces deux catégories ne représentent ensemble que 22 % de la population adulte résidant sur le territoire métropolitain ». Par ailleurs, « les jeunes adultes entre 25 et 34 ans disent plus fréquemment être discriminés que leurs cadets ou leurs aînés à conditions égales. C'est l'âge auquel s'acquiert l'autonomie économique et résidentielle, ils se sentent par conséquent plus vulnérables aux décisions discriminatoires. Les jeunes sont également plus sensibles que leurs aînés aux discriminations du fait, sans doute, d'attentes plus élevées en matière de respect de l'égalité»<sup>32</sup>.

*Une «image de l'étranger» qui reste stigmatisée*

Un certain nombre d'indicateurs récents font état d'une difficulté, qui perdure en France, à penser la présence étrangère comme légitime. Ce rejet de l'autre ne porte pas seulement et exclusivement sur des personnes étrangères (au regard de la loi c'est-à-dire n'ayant pas la nationalité française), mais des personnes «visiblement» étrangères eu égard à leur apparence, couleur de peau et/ou patronyme, qu'elles soient ou non migrantes, voire même issues de l'immigration.

L'expression de ce mal-être, cette crainte de l'autre et la peur d'une mise en cause de l'intégrité nationale ressurgissent de manière cyclique en période électorale. Au-delà elles ont eu l'occasion de s'exprimer en France à l'occasion du débat sur l'identité nationale<sup>33</sup>.

Ce débat initié à l'été 2009 a eu notamment pour effet de focaliser l'attention sur la présence étrangère alors que le Ministère souhaitait en faire un enjeu de société pour l'ensemble des Français. Le Ministère indiquait que le «grand débat doit favoriser la construction d'une vision mieux partagée de ce qu'est l'identité nationale aujourd'hui.»

Par ailleurs, il explicitait le lien entre identité nationale et immigration en indiquant que: «L'identité française est l'héritage de notre histoire et l'avenir de notre communauté nationale. Immigration, intégration et identité nationale sont liées : le respect par les migrants des valeurs républicaines est une des conditions d'une intégration réussie».

Ainsi, et à titre d'exemple, à la question «Pour quelles raisons pensez-vous que l'identité nationale a tendance à s'affaiblir ?», l'immigration a été mise en avant par 25% des répondants<sup>34</sup>.

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<sup>32</sup> Population et Société, n 466, Avril 2010, p. 2.

<sup>33</sup> À noter que le recours à la notion d'identité nationale (lors de la création du Ministère) et le rapprochement entre cette notion et la question de l'immigration avaient suscité des réactions, de la part notamment de chercheurs parties prenantes de la Cité Nationale de l'Histoire de l'Immigration considérant que « [cela] s'inscrit dans la trame d'un discours stigmatisant l'immigration et dans la tradition d'un nationalisme fondé sur la méfiance et l'hostilité aux étrangers dans les moments de crise ».

<sup>34</sup> La première raison mise en avant (29% des réponses) étant la perte des valeurs communes.

*Les enjeux d'une société multiculturelle ou les défis de la diversité*

On se trouve actuellement dans une période charnière où on relève à la fois des avancées en terme de reconnaissance des apports de l'immigration à la société française, de prise en compte des discriminations, mais aussi des crispations qui perdurent donnant lieu à des exacerbations, des attitudes hétérophobes,<sup>35</sup> mais aussi des comportements communautaristes<sup>36</sup> et des replis. La société française se trouve à un nouveau tournant de son histoire. Elle est confrontée à un véritable défi : celui d'articuler les principes républicains au défi d'une société « multiculturelle ».

Cette société multiculturelle est une réalité statistiquement établie. Politiquement peu assumée, elle se traduit par le recours à la notion de « diversité ». Mais la prise en compte des effets de cette diversité sur la société française reste problématique et limitée et renvoie à divers enjeux au sein de la société française.

Le premier enjeu résulte de la reconnaissance de cette diversité. Si il paraît évident, dès le premier regard, que les individus qui composent la société française présentent des différences (de couleur de peau, de sexe, d'origine nationale...), la prise en compte de cette différence au sein de la République est plus ou moins complexe. Tout d'abord et en premier lieu parce que « la République, une et indivisible » ne traite que du « citoyen universel » et ne s'intéresse pas aux identités plurielles (renvoyées à la sphère du privé). Cette notion qui renvoie à l'unicité du « peuple français » s'accorde de fait assez mal avec l'idée de différence. Les premiers qui ont vécu cette restriction sont les porteurs de revendication régionaliste<sup>37</sup>.

Le second enjeu réside dans le vécu de cette diversité au quotidien. De fait la co-habitation de personnes aux vécus et aux références culturelles différents nécessite des ajustements de part et d'autres et peut parfois être à l'origine de tensions. Ces tensions ne sont pas seulement entre personnes d'origine différentes mais peuvent également avoir des incidences inter-générationnelles voire s'exprimer par des tensions dans les rapports homme-femme. Vivre ensemble est, quelque soit le « profil » des protagonistes, complexe. Cette complexité, propre aux relations inter-individuelles, est plus exacerbée dans des contextes de migration (perte de repères), de difficultés économiques (absence de lien par le travail) ou sociales (précarité financière....).

Comment dans ce contexte favoriser le « vivre ensemble », c'est-à-dire les liens entre les personnes. S'il est nécessaire:

- de favoriser les actions permettant les rencontres, la reconnaissance mutuelle en travaillant en particulier sur les ressemblances, les difficultés communes (par exemple: la relation parents – adolescents),
- il est tout aussi important de s'assurer que les personnes en présence (« autochtones » et « allochtones ») peuvent s'inscrire dans cette relation.

Pour cela il est nécessaire que les personnes disposent de conditions objectives d'existence suffisantes (logement, activités, moyens de survivre...). Cet aspect est constitutif de la dignité de soi et donc un préalable à toute rencontre de l'autre.

Il faut également que l'individu soit « reconnu » et considéré comme acteur.

Enfin les relations inter-individuelles doivent s'inscrire dans un cadre avec des règles précises et

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<sup>35</sup> Le terme est entendu dans le cas présent au sens de « peur de l'altérité, peur de l'autre ».

<sup>36</sup> Le communautarisme est un terme qui désigne une philosophie qui affirme que « l'individu n'existe pas indépendamment de ses appartenances, soient-elles culturelles, ethniques, religieuses ou sociales. ». En France, le terme qualifie les revendications culturelles ou politiques de groupes minoritaires, et il est en général mis en cause car contraire aux principes républicains.

<sup>37</sup> On peut rappeler que la ratification de la charte européenne des langues régionales ou minoritaires n'a pas abouti au Parlement.

intériorisées par tous. Ces règles relèvent bien évidemment du respect de certains principes mais aussi nécessite de reconnaître les individus et de les traiter de manière égale. Le vivre ensemble est un défi pour la société française qui nécessite fondamentalement une attitude d'ouverture et un effort... mais aussi la co-élaboration d'un avenir commun faisant une place à chacun!

## Deutschland - Germany

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Esther Addu-Doku

Coming into a foreign Country – The Situation of Migrants

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Migrants are people who have moved from their country of origin to another country.

Many people move from their countries to foreign countries due to the following reasons:

1. For greener pastures
2. To earn a better living and be recognized in society
3. For further studies
4. To join spouses abroad
5. For tourism
6. For medical care
7. To look for employment or purchase materials to run a business.

### *Benefits of Migration*

#### *Education*

When migrants travel abroad to further their studies, they are well equipped with skills and knowledge which are imparted to others in their country of origin. This helps in improving man-power skills.

#### *Medical Care*

Migrants get the opportunity to enjoy excellent medical care abroad. Illnesses which have not been diagnosed in their country of origin are diagnosed when they migrate to other countries. The modern medical facilities and expertise available make it easy for some illnesses to be treated. The

migrant therefore becomes healthy, making it possible for him to contribute his quota to the development of his country and the country in which he lives.

#### *Social Benefit*

Migrants benefit from many social aspects of their lives which may not be the case in their countries of origin. Examples are the free medical care for pregnant women and nursing mothers and their babies, support for the disabled, support for the homeless and abused children etc. These opportunities given to migrants as well as nationals of the country help improve people's social and economic situations.

#### *Improved economic and social condition of the migrant*

Migrants who get the opportunity to secure good jobs abroad earn enough money to support their families abroad and in their country of origin. They are able to acquire assets which they have struggled over the years to acquire in their countries of origin. This improves the migrant's social and economic situation.

Migrating to a foreign land therefore helps the individual to improve upon his education, medical condition, social and economic condition and status in life. This therefore ensures a healthy and sound personality.

#### *Challenges faced by migrants*

Despite the benefits enumerated earlier on, migrants are daily faced with real challenges which include the following:

Racial discrimination, Family disintegration, Poor financial situations, Trafficking for exploitation, Inability to enjoy good medical care, accepting unsuitable jobs.

#### *Racial Discrimination*

Migrants are sometimes discriminated against by nationals of the country they have moved into.

#### *Workplaces*

Migrants often find it difficult to secure jobs which relate to their areas of speciality. They therefore struggle for months and years to secure a job in their field and when this proves futile they accept any odd job at all in order to earn a living. Professional teachers, engineers, pharmacists etc therefore become permanent cleaners or factory workers. They become depressed since they are unable to practice what they specialized in.

Some workers are discriminated against by employers, colleague workers and customers. Employers sometimes fail to let migrants know about their rights and benefits as workers of the company. For example, when one gives birth to twins she is not to work during the weekends. However nursing mothers who have given birth to twins are sometimes asked to go on weekend duties. They therefore struggle for months to combine their job schedules with the caring of twins until they are told about their rights by concerned workers. Sometimes, if jobs are to be done in groups many nationals shun the company of migrants and choose their nationals as their work partners. If migrants serve at public places, sometimes customers prefer being served by nationals instead of migrants. The migrant's stand therefore is very often empty or has very few customers.

On buses and trains many migrants are seen sitting on seats alone since some nationals feel uncomfortable and unsafe to sit beside them in commercial vehicles and trains.

#### *Accommodation*

In looking for accommodation, some landlords and ladies fear to rent their apartments to migrants especially Africans. On the phone the landlord may agree to offer you accommodation but on arrival at the place, they become shocked especially if you have a German name because you

are married to a German. Immediately you appear you will be told that the accommodation has been given to somebody else. The person becomes frustrated and tries her luck elsewhere.

#### *Inability to have access to medical care*

Some migrants who do not have the requisite visas have difficulties visiting the regular hospital for medical care. They therefore rely on their nationals who are hospital staff for medical care. Some practice self medication. Many serious diseases are not therefore diagnosed and treated. This sometimes causes the death of the migrant.

#### *Family Disintegration*

Spouses who obtain visas and settle in foreign countries have a lot of difficulties inviting their spouses and children to join them abroad. The immigration laws make it difficult for spouses and children to join their relative abroad. Sometimes the duration for obtaining family immigrant visas stretches as long as 12 years in some cases.

Sometimes visas issued for immigrants to bring their families into a destination state legally may be limited in number and subject to yearly quotas. This leaves all members of the family frustrated and depressed. It sometimes leads to a break in marriage.

This is a very serious problem which adversely affects migrants. This is because being able to grow and live together as a family is the cornerstone for building a healthy family.

#### *Trafficking for exploitation*

Individuals who migrate to other countries also experience trafficking for exploitation. Migrants have been lured to join foreign nationals to foreign countries with the hope of being employed by those who made arrangements for them to acquire visas abroad. However, they unfortunately find themselves trafficked into a form of slavery to work as labourers at a factory and on farms. They are paid meager salaries and made to do hectic jobs. Women trafficked into foreign countries are sometimes forced to work as prostitutes. Those trafficked in this manner often face additional barriers to escape slavery since their status as illegal immigrants and their inability to speak the national language make it difficult for them to gain access to help or service. They are therefore left to their fate.

#### *Marrying a national of the country the migrant lives in*

Migrants who marry nationals of the country in which they live are often not accepted by family members of the national. This may prevent the national from taking his or her spouse to visit family members and friends. Friends sometimes shun their company. Tenancy agreements are sometimes not renewed by landlords and ladies after marrying a migrant.

#### *Making Friends*

Migrants often get friends who are nationals of the country who like foreigners or have travelled to foreign countries. Others also accept foreigners because they want to know more about them. African women are often invited by nationals of the country to their homes. The hardworking qualities they exhibit during visits and their willingness to assist others makes their hosts enjoy their company. They are therefore able to speak the language easily.

Migrant children who attend school have difficulty making friends with other children who are nationals due to the horrible impression they have about them. At some play grounds children drift to one side on seeing an immigrant especially an African. This affects the little child who doesn't know why all children have drifted to one side of the play ground.

#### *Poor Financial Situations*

Many migrants live in poor financial situation due to their inability to find good jobs in order to get money to pay their rent, gas bill, hospital bills, electricity bill, telephone bill etc. Sometimes



the situation gets so bad that they feel like going back to their country of origin. This does not take place because they do not have money to pay for their tickets. They are therefore left to their fate.

Due to the challenges enumerated, migrants are affected mentally, psychologically, socially and economically. They sometimes commit suicide, become depressed, starve themselves or live in fear. These long term problems can severely impede the functionality of the migrant in everyday situation.

*My experience in a Hospital and a Medical Lab*

I had to do 6 weeks practicals in a cancer ward. At the ward some of the patients do not want to see a black person. There was a woman patient who was about 34-39yrs and very sick and does not want to see me. This woman was in pains that she rings her bell almost every 5mins and the Nurses were so tired that I had to go there which she didn't like it. Anyway two days before her death, the patient has to ask me for water which I did give to her and I oil her lips because her lips were then dry.

*At a Medical Lab*

This is where I worked. One morning after taking blood specimen from more than 10 patients the next patient protested that I shouldn't take blood from her by putting her legs on the chair that I was to sit on to take her blood, her reason was that she doesn't want any black person to touch her. There are more to say, but all I can say is that not all the nationals are like this.

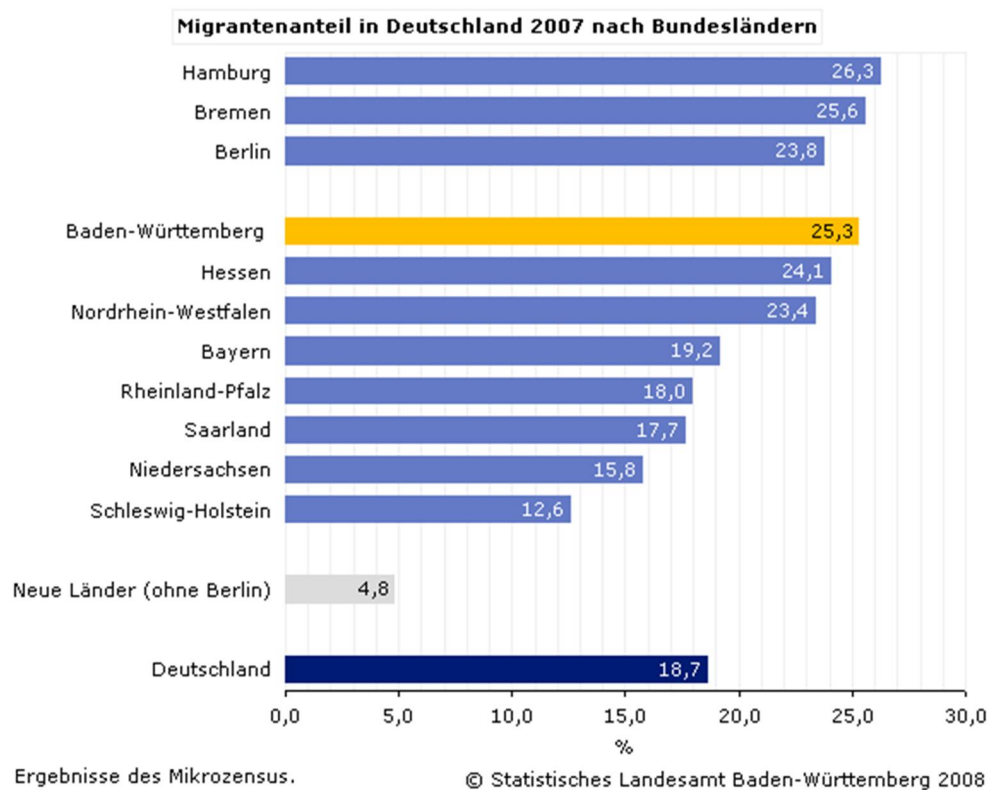
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Muamar Kazanci  
Muslim Life in the City of Hamburg

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*Introduction*

The City of Hamburg is a city-state of a state of the Federal Republic of Germany and just under 1.8 million inhabitants the second largest city in Germany, seventh largest in the European Union and largest city, which is not the capital one of its member states. 26,3 % are Migrants. It is estimated that more than 120.000 Muslims live in the City of Hamburg.



*Organizations*

The Muslim life in Hamburg is complex. So, if we talk about the Muslim life in the City of Hamburg we need to differentiate between the different immigrant groups. These come from the Balkans, North Africa, the Arab world, from Pakistan and Afghanistan and from Turkey. The numerically dominant group comes from Turkey. Therefore, it is a microcosm of the Muslim world, which is represented in the City of Hamburg. We have also to differentiate between the different groups of Turkish Muslims. Specifically, these are the Suleymancis, the Milli Görüs, the DITIP, and the Gülen Cemaat. There are also the more mystically oriented Sufimoves and other smaller fractions. Of the above-mentioned groups, there are different levels of organization. This reads by the number of mosques and other cultural institutions. One can but overall record that the Muslim living in Hamburg, as well as the entire German area an immigration phenomenon, which has its origin mainly in the labor migration. Consequently, the German's own experience with Islam and more intellectual nature rather rudimentary. This is the starting position.

### *Mosques*

The mosques are the site of the common ritual activities. Here takes place the common pray. The mosques are also a place of encounter and exchange. In Hamburg and surrounding area there are more than 50 mosques. From them in Hamburg itself, there is only one mosque, which is architecturally planned and implemented as such. The other mosque buildings are alterations and changes of use. Therefore, the mosque architecture is not present in the city skyline. Therefore the mosques lead a hidden life and are not perceived in general. Consequently, the Muslim population is not perceived.

Despite the large presence of Muslim population and the still existing demand for prayer rooms in the city of Hamburg give the administration too difficult permits. Existing discretionary rather be exercised to the detriment of the mosque communities as to their benefit. I have recently noticed in my district in Harburg that the use permit was denied as a mosque in an area where previously the Aramaic-Christian and the Ukrainian Church permits were issued. I was administrative aspect means that the negative decision has come because of political pressure about. These experiences are seen as discriminatory and are suitable for integration to stand in the way rather than to promote it.

### *Needs*

When talking about the life of Muslims in Hamburg and then recommend a needs-analysis. The idea is to locate the specific needs of Muslims in Hamburg. These concern, first, the satisfaction of the food, the clothing to meet the religious needs of the possibilities, the death, age, etc.

#### *1. Food*

Regards to food at the forefront buying meat which satisfied religious needs, was difficult. First, it's about what types of meat may be eaten and, second, the ritual slaughtering. The supply of the meat eaten by Muslims is completely guaranteed. This also affects the supply of so-called kosher meat. The German law has allowed the slaughtering of animals due to religious motives, and placed this right under the protection of the Constitution. So there is a clear provision in the Animal Welfare Act, which allows the slaughtering.

#### *2. Clothing*

If the clothing needs are affected the headscarf is object of controversial political discussion. The wearing of headscarves in public buildings is allowed. In Germany there is currently no comparable effort, as in France, which want to ban the wearing of the burka. But in the world of profession the headscarf is still not accepted and women who wear the headscarf are still discriminated by the labour market. Because of the Islamic clothing rules there are problems in participating of girls in swimming lessons.

#### *3. Getting Older*

- retirement homes with offers for the muslim population (meals, no pig, pray room, visitor habits)
- Muslim Life Care

#### *4. Death*

- Muslim Cemeteries
- Muslim Funeral rituals versus German Regulations

### *Interactions*

- interreligious dialogue / day of the open mosque (3th Oct.) / common fast-breaking

Reinhard Schott

## Trauma und Integration

Die Bedeutung der Geschichte der Russlanddeutschen im Rahmen der Migration nach Deutschland und deren mögliche Folgen für die Integration

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The Text in English follows

### *Inhalt*

Vorbemerkung  
Das Kriegsfolgenbereinigungsgesetz  
Die verlorene Vergangenheit  
Traumata und deren mögliche Folgen  
Anregungen für Beratung und Seelsorge

### *Vorbemerkung*

Es handelt sich bei diesem Workshop um einen Versuch, die Bedeutung der Geschichte der Russlanddeutschen für die Migration nach Deutschland und deren Integration darzustellen. Dieser Komplex bedarf weiterer wissenschaftlicher Untersuchungen und Auswertungen. Im Folgenden kann es sich um nur sehr fragmentarische Ansätze handeln, die dennoch hilfreich sein können in Beratung und Seelsorge.

### *Das Kriegsfolgenbereinigungsgesetz*

Die letzte große gesetzliche Änderung zur Aufnahme von Russlanddeutschen ist im Jahre 1992 mit dem Kriegsfolgenbereinigungsgesetz (KfbG) umgesetzt worden. Der geschichtliche Rahmen dieses Gesetzes ist die breite politische Diskussion über die Aufnahme von Menschen in der Bundesrepublik Deutschland nach der Wiedervereinigung, während des Balkan-konfliktes im ehemaligen Jugoslawien und dem starken Zustrom der Volksdeutschen aus Ost-Europa. Der Gesetzesentwurf ist Folge des Asylkompromisses.

In diesem Zusammenhang hat man sich an die Väter und Mütter des Grundgesetzes (GG) erinnert. Diese haben in diesem Zusammenhang zwei menschenrechtlichen Artikel in das GG aufgenommen: Art. 16 und 116, nämlich die Bereitschaft zur Aufnahme durch Asyl für Flüchtlinge und politisch Verfolgte, sowie von Volksdeutschen, die aus ihren Herkunftsgebieten nach dem Ende des zweiten Weltkrieges vertrieben wurden.

Die Idee des KfbG war geboren, was aber tatsächlich von dieser Idee im Gesetzestext umgesetzt wurde, geht von falschen Voraussetzungen aus. Denn eine der größten Verluste der Deutschen in der UdSSR war der Verlust der deutschen Kultur und Sprache. Der Nachweis der deutschen Sprache wurde aber ab jetzt zum Ausschlusskriterium. Die Zahlen gehen immer mehr zurück und sind im Jahr 2009 bei wenigen Personen angekommen.

In der Öffentlichkeit wird die Forderung der Kenntnisse der deutschen Sprache von den Spätaussiedlern begrüßt. Dabei geht es nicht um eine dt. Sprache als hilfreiches Instrument zur Integration, sondern es geht um die Vermittlung der dt. Sprache als Muttersprache im russlanddeutschen Dialekt. Gute Sprachkenntnisse ohne spezifische Dialekt Einfärbungen, dienen als Ausschlussbestand.

Die in der Politik und Verwaltung umgesetzte Wahrnehmung der Geschichte der Russlanddeutschen ist eine andere als die tatsächliche. Man spricht von Kriegsfolgen-bereinigung, blendet aber gleichzeitig die größte Kriegsfolge für die Überlebenden aus, nämlich den Verlust der dt. Sprache und Kultur. Negative Entscheidungen des BVA werden von den Betroffenen und deren Umfeld als eine neue Diskriminierung erlebt, oft treten posttraumatische Verhaltenweisen zu Tage. Dieses Prinzip der Ausblendung spiegelt sich im Bewusstsein und Verhalten der russlanddeutschen Aussiedler und Spätaussiedler wieder. Damit sind wir beim zweiten Punkt meines Vortrags.

### *Die verlorene Vergangenheit*

Der Großteil der Russlanddeutschen haben kaum Kenntnisse von der Geschichte der eignen Volksgruppe. Eine Untersuchung kommt zur Feststellung, Aussiedler präsentieren eine „... (homogenisierte) Kollektivgeschichte, die in der Regel mit dem Manifest der Zarin Katherina und damit mit dem Jahr 1763 beginnt. Als zweites Datum wird dann schon 1941, die Deportation, genannt...“<sup>1</sup>

Die unterschiedlichen Zuzüge von Deutschen nach Russland werden stillschweigend oder unwissend übergangen. Die Geschichte der Deutschen in Russland und der UdSSR ist kaum bekannt. Russlanddeutsche sind keine homogene Gruppe, sie unterscheiden sich durch den Zeitpunkt des Zuzuges nach Russland, von den Herkunftsgebieten, von den konfessionellen Bindungen zum Zeitpunkt der Umsiedlung, von den Siedlungsgebieten und Orten in Russland, sowie den Zeitpunkten und Gründen der Umsiedlungen innerhalb Russlands und der UdSSR. Hinzu kommen die unterschiedlichen sozialen und politischen Bindungen und Orientierungen.

An zwei Stellen in der Geschichte der Russlanddeutschen wird aus diesen so unterschiedlichen Personen und Personen-gruppen ein „kollektives Wir“:

Zum *ersten Mal* im Jahre 1941, als alle Russlanddeutschen auf dem Gebiet der UdSSR kollektiv als Kollaborateure mit der deutschen Wehrmacht und dem deutschen Faschismus verurteilt werden. Die Mehrzahl von ihnen wird in östliche Teile des Landes deportiert und wird mit denen, die schon im östlichen Teil leben, unter Kommandantur gestellt.

Zum *zweiten Mal* bei der Aufnahme der Russlanddeutschen als Spätaussiedler; die Verschiedenheit wird eingeignet im Bezug auf Sprache<sup>2</sup>, Kultur, Bildung und Religion.

Die Deutschen aus der Sowjetunion waren „wie viele andere Sowjetbürger immer wieder genötigt, ihre Familien- und Lebens-geschichte entsprechend den jeweiligen dominanten gesellschaftlichen Diskursen umzuschreiben, sowie bestimmte Bereiche der familialen und kollektiven Geschichte zu verschweigen.“<sup>3</sup>

Russlanddeutsche waren nicht nur Opfer der Oktoberrevolution von 1917, sondern auch Täter dieser Revolution. Sie wurden nicht nur enteignet, es gab auch „Enteigner“.

Zur Geschichte des Sowjetmenschen gehört auch ein kollektives Schweigen über bestimmte geschichtliche Ereignisse und persönliche Erlebnisse. Zu einem großen Tabu Thema der Geschichte Russlands gehört das Schweigen über die „vor-russische“ Geschichte des asiatischen Teiles Russlands.

Das kollektive Schweigen beinhaltet nicht nur ein Schweigen über erlittenes Unrecht, was typisch zu einem posttraumatischen Verhalten gehört, sondern man schweigt auch „kollektiv“ über Er-

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<sup>1</sup> Diakonie Texte 07.2010 „Deutsche aus der ehemaligen Sowjetunion – auf der Suche nach einer verlorenen Familienvergangenheit“; Ein Forschungsprojekt zu den transgenerationellen Folgen von Deportation, Zwangsarbeit und Diskriminierung bei Spätaussiedlern. Es handelt sich dabei um ein Kooperationsprojekt mit folgenden Partner: DW der EKD, EKD, DW Württemberg und Frau Prof. Dr. G. Rosenthal von der Georg-August-Universität, Göttingen.

<sup>2</sup> Es gelten nur „russlanddeutsche Dialekt-kenntnisse“ als Nachweis für die Vermittlung der dt. Sprache als Muttersprache. In der Regel „Wolga-Deutsch“ oder Mennoniten-Platt.

<sup>3</sup> Diakonie Texte 07.2010, S. 10

eignisse, an denen man aktiv teilgenommen und mitgestaltet hat, so bald es nicht mehr zum dominanten gesellschaftlichen Diskurs gehört.

Dieses eingetübte kollektive Schweigen gehört auch zur Migration nach Deutschland und zur Integration in unsere Gesellschaft. Viele der heutigen Spätaussiedler haben sich aus unterschiedlichen Gründen nicht als Angehörige einer ethnischen Minderheit definiert, sondern als „Sowjetmensch“. Das Aufnahmeverfahren im KfbG fordert aber als Voraussetzung für die Aufnahme eine Rückbesinnung auf „deutsche Wurzeln“ und so reisen viele mit dem Tabu des „Sowjetmenschen“ im Gepäck ein.

Entstammen diese Personen - in der Regel sind es Jugendliche und Kinder - aus binationalen Ehen, so bekommen diese auf einmal Schwierigkeiten mit der Findung der nationalen Identität: Sind sie jetzt „Post-Sowjetmenschen“, Deutsche, Russen oder Kasachen?

In einer kleinen Gruppe von russland-deutschen Spätaussiedlern entwickelt sich ein neues Muster des Schweigens bzw. des kollektiven Schweigens. Auch hier ist wieder die dominante gesellschaftliche Einstellung entscheidend, nämlich die Einstellung in der deutschen Gesellschaft. Eine ganze Reihe junger integrierter Aussiedler, Russ-landdeutsche mit akademischer Ausbildung, verschleiern und verschweigen ihre „russ-landdeutsche Geschichte“.

Der Bundespräsident Wulf sagte: *„Vergangenheit endet nicht. Sie ist die Wurzel unserer Gegenwart und bestimmt unsere Zukunft mit. Erinnerung bleibt nicht beschränkt auf die Zeitzeugen, auf die, die es erlebt und erlitten haben. Die Vermittlung von Geschichte, so sehe ich es jedenfalls, liegt nicht in dem stumpfen Lernen von Zahlen und Fakten, sondern in dem Erkenntnisgewinn für die Gegenwart und Zukunft. Das aber setzt Erinnerung voraus. Es setzt den Raum voraus, sich erinnern zu dürfen und das Bewusstsein, dass es eine Selbstverständlichkeit ist, sich seiner Heimat zu erinnern. Das ist wichtig für die Zukunft unserer Gesellschaft.“*<sup>4</sup>

Bei der Darstellung der „verlorenen Geschichte“ geht es nicht um Bewertung dieses Sachverhaltes noch um die Beurteilung dieses Verhaltens, sondern um die Bewusstmachung dieses so wichtigen Sachverhaltes. Bei dem nächsten Punkt wird dieses noch deutlicher, wenn es um das Schweigen im Bezug auf das erlittene Leid geht.

### *Traumata und deren mögliche Folgen*

Zu dem kollektiven Trauma der Russland-deutschen gehören die Ereignisse des 28. August 1941<sup>5</sup>.

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<sup>4</sup> Als Ministerpräsident von Niedersachsen bei Treffen der Schlesier 2009 in Hannover

<sup>5</sup> Der Erlass des Präsidiums des Obersten Sowjets der UdSSR vom 28. August 1941 „Über die Umsiedlung der Deutschen, die in den Wolga-Rayons leben“

*Entsprechend glaubwürdigen Nachrichten, die die Militärbehörden erhalten haben, befinden sich unter der in den Wolga-Rayons lebenden deutschen Bevölkerung Tausende und Zehntausende von Diversanten und Spionen, die nach einem aus Deutschland gegebenen Signal in den von den Wolgadeutschen besiedelten Rayons Sprenganschläge verüben sollen.*

*Über die Anwesenheit einer so großen Zahl von Diversanten und Spionen unter den Wolgadeutschen hat den Sowjetbehörden keiner der in den Wolga-Rayons ansässigen Deutschen gemeldet, folglich verbirgt die deutsche Bevölkerung der Wolga-Rayons in ihrer Mitte Feinde des Sowjetvolkes und der Sowjetmacht.*

*Im Falle von Diversionsakten, die auf Weisung aus Deutschland durch deutsche Diversanten und Spione in der Republik der Wolgadeutschen oder in den angrenzenden Rayons ausgeführt werden sollen, und im Falle, daß es zum Blutvergießen kommen wird, wird die Sowjetregierung entsprechend den zur Kriegszeit geltenden Gesetzen gezwungen sein, Strafmaßnahmen zu ergreifen.*

*Um aber unerwünschte Ereignisse dieser Art zu vermeiden und ernsthaftes Blutvergießen zu verhindern, hat das Präsidium des Obersten Sowjets der UdSSR es für notwendig befunden, die gesamte deutsche Bevölkerung, die in den Wolga-Rayons ansässig ist, in andere Rayons umzusiedeln, und zwar derart, daß den Umzusiedelnden Land zugeteilt und bei der Einrichtung in den neuen Rayons staatliche Unterstützung gewährt werden soll.*

*Für die Ansiedlung sind die an Ackerland reichen Rayons der Gebiete Novosibirsk und Omsk, der Region Altaj, Kasachstans und weitere benachbarte Gegenden zugewiesen worden.*

*Im Zusammenhang damit ist das Staatliche Verteidigungskomitee angewiesen worden, die Umsiedlung aller*

Die Verbannung in die Arbeitslager und die Trudarmee oder die Verschickung in die Gulags hat bei den Überlebenden tiefe Narben hinterlassen, auch wenn diese kaum erforscht sind, ist doch deren Existenz unzweifelhaft.

Es ist typisch für diesen Personenkreis, dass es zu einem Tabuthema gehört, darüber wird von den Betroffenen geschwiegen, solange es geht. Das erlittene Trauma wird verdrängt, oft gelingt es über Jahre hinweg, bis das Alter kommt, in dem die Kräfte zum verdrängen nicht mehr ausreichen.

Aus meiner Beobachtung, aber auch aus Gesprächen mit Kollegen wage ich folgende Behauptung: Wir haben bei den traumatisierten Russlanddeutschen, aber auch bei anderen Aussiedlern und Spätaussiedlern mit Menschen zu tun, die unter dem „Holocaust-Syndrom“ leiden.

Gestützt wird diese Auffassung durch Untersuchungen bei Wehrpflichtigen der Wehrmacht, die in russischer Gefangenschaft waren. Fast drei Viertel hatten Posttraumatische Belastungsstörungen (PTBS).<sup>6</sup>

Hier einige Merkmale der PTBS:

- Quellendes Wiedererleben der Schrecken des Lagers,
- Träumen von Ereignissen, die Jahrzehnte zurückliegen,
- Depressionen,
- Kontaktmangel,
- Unfähigkeit zur Freude,
- Psychosomatische Beschwerden,
- Wahnvorstellungen (Gefühl noch immer verfolgt zu sein),
- Projektion der Verfolgungssituation auf Personen im aktuellen Umfeld.

Diese Generation der Betroffenen wird von Tag zu Tag kleiner. Aber werden damit auch die Folgen in diesem Umfang kleiner? Ich wage die Behauptung: Ein Teil der Schwierigkeiten bei der Integration hat damit zu tun. Wenn es Parallelen im Bereich der PTBS zwischen den traumatisierten Russlanddeutschen und den Holocaust-Überlebenden (Holocaust-Syndrom) gibt, dann gibt es auch Folgen daraus in der zweiten Generation der Russlanddeutsche, wie die zweite Überlebenden-Generation der Holocaust-Überlebenden<sup>7</sup>. „Die Kinder der Überlebenden zeigen Symptome, die erwarten würden, als wenn sie tatsächlich den Holocaust überlebt hätten.“<sup>8</sup> Also auch Kinder von Russlanddeutschen mit PTBS weisen ähnliche Symptome auf, nur in geringerer Stärke.

Im Folgenden ein Anlehnung an eine Darstellung auf der Internetseite vom Trauma Informationszentrum in Konstanz<sup>9</sup>:

*Henry Krystal (1968), ein Holocaust-Überlebender und Pionier in der Arbeit mit Überlebenden und deren Kindern, beobachtete, dass viele Überlebenden-Eltern unbewusst aggressives Verhalten bei ihren Kindern förderten, das sie selbst einmal unterdrücken mussten, um in der totalitären Umgebung des Konzentrationslagers zu überleben. Axelrod, Schnipper und Rau (1980) merkten an, dass Überlebende oft ihre angestauten Aggressionen auf ihre Kinder lenkten und somit in ihnen ähnliche feindselige Gefühle auslösten. Gleichzeitig ist offene Aggression in Überlebenden-Familien eher ein Tabu als in anderen. Nach Ansicht des israelischen Psychiaters Hillel Klein (1973) haben sowohl die Eltern als*

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*Wolgadeutschen und die Zuweisung von Grundstücken und Nutzland an die umzusiedelnden Wolgadeutschen in den neuen Rayons unverzüglich in Angriff zu nehmen.*

*Der Vorsitzende des Präsidiums des Obersten Sowjets der UdSSR gez. M. Kalinin*

*Der Sekretär des Präsidiums des Obersten Sowjets der UdSSR, gez. A. Gorkin; Moskau,*

<sup>6</sup> Untersuchung von Crocq. Hein, Duval, & Macher 1991

<sup>7</sup> Literatur zur zweiten Überlebenden-Generation-Holocaust: Barocas&Barocas, 1979; Bergmann & Jacov, 1982; Danieli, 1980; Epstein, 1979

<sup>8</sup> Barocas & Barocas, 1979, Seite 151

<sup>9</sup> <http://www.trauma-informations-Zentrum.de/infos/trauma/krieg/ww2.htm>

*auch die Kinder bei Überlebenden große Angst davor, Aggressoren zu sein, und ein großes Bedürfnis danach, jede Art von Aggression als vorübergehend und rein defensiv zu rechtfertigen. Normaler Ärger und Feindseligkeit, die Kinder manchmal gegenüber ihren Eltern empfinden, wird durch das Bewusstsein der Kinder, wie viel ihre Eltern leiden mussten, in Schach gehalten und somit aufgehoben. ... Desweiteren gibt es zwei relevante Kräfte, die einen Einfluss auf erwachsene Kinder, die ihre Elternhäuser verlassen haben, geheiratet haben und selber Kinder haben, ausüben könnten, und die sich symptomverstärkend auf eine PTBS in der zweiten Generation auswirken:*

1. *Nach Robert M. Prince (1985, S.71) "ist die Zentralforderung von Überlebenden-Eltern, dass ihre Kinder sie nie verlassen". Dies führt vielleicht zu einem sekundären Krankheitsgewinn bei einem weiteren Trauma durch die Bemutterung. Der Betroffene verbleibt in seiner abhängigen und kindlichen Rolle, was dem Heilungsprozess entgegensteht.*
2. *Auf der anderen Seite versäumen es die Kinder, Verantwortung für sich selbst zu übernehmen, da sie ja die Beschützer und Retter ihrer Eltern sein müssen (Epstein, 1979)."*

Mit diesem Beispiel aus der Forschung möchte ich diesen Teil schließen und nun zu einigen Überlegungen für die Beratungs- und Seelsorgepraxis kommen.

### *Anregungen für Beratung und Seelsorge*

Gerade bei Spätaussiedlern mit Schwierigkeiten bei der Integration oder bei Schwierigkeiten in der allgemeinen Lebensgestaltung gilt es, diesen Fragestellungen Aufmerksamkeit zu schenken. Menschen mit Migrationsgeschichte wollen oder sollen eine Zukunft gewinnen. Russlanddeutsche haben sich oft für eine Migration nach Deutschland entschieden, weil sie eine Zukunft für ihre Kinder gewinnen wollten. Sie haben vieles aufgegeben, damit ihre Kinder es einmal besser haben sollen. Das trifft im Besonderen auf Russlanddeutsche zu, die ihre nationale Identität nicht in der ethnischen Minderheit gesucht und gefunden haben, sondern im „Sowjetmensch“. Aber auch auf die, welche ihre Identität als Minderheit „Deutsche in Russland“ durch die Migration verloren haben und von Deutschen zu „Russen“ gestempelt worden sind.

Zur Gewinnung der Zukunft gehört die Geschichte. Helfen wir den Menschen durch eigenes Erzählen und hilfreiches Nachfragen die eigene Geschichte zu entdecken. Hilfreich kann die Methode des narrativen Nachfragens sein.<sup>10</sup> Zum hilfreichen Umgang mit der eignen Geschichte gehört nach meiner christlichen Überzeugung die Versöhnung mit meiner Geschichte. Zur Versöhnung gehört Vergebung, loslassen, auch die loslassen, die mich verletzt, verwundet haben. Dabei spielt es keine Rolle ob diese es bewusst oder unbewusst getan haben.

Als Christ kann ich einladen, bei Gott diese Geschichte loszulassen. Entwickeln Sie für die Seelsorge eine Liturgie des Loslassens, die ist nicht nur bei Spätaussiedlern hilfreich. Die bevorstehende Begegnung zwischen Jakob und Esau und er Kampf Jakobs am Jabbok kann ein schönes biblisches Beispiel sein.<sup>11</sup>

Es geht darum, einen Heilungsprozess einzuleiten, sich auf das Neue einzulassen und dabei nicht beim Heute stehen zu bleiben; sich auf den Weg zu machen in das Neue, in die neue Heimat. Wobei diese neue Heimat für Christen gleichzeitig die Fremde ist, in der man sich einsetzt und dennoch unterwegs in eine ganz andere „Neue Heimat“ bleibt.

Neben der interkulturellen ist auch die seelsorgerliche Kompetenz gefragt, die vom Evangelium her bereit ist, sich auf einen Heilungsprozess bei Menschen mit PTBS einzulassen. Aber auch für Sie als Berater und Seelsorger gilt: Dieser Weg ist ein langer Weg mit auf und ab, es ist ein Kampf um den Segen. Dieser Segen kann mit neuen Verwundungen verbunden sein: „Und er segnete ihn

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<sup>10</sup> Anregungen dazu finden Sie in Diakonie Texte 07.2010 ab Seite 21

<sup>11</sup> 1. Mose 32



daselbst. ... Da ging ihm die Sonne auf; und er hinkte an seiner Hüfte.“<sup>12</sup>

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## Trauma and Integration

The importance of the history of the Russian Germans in the context of migration to Germany and its possible consequences for integration

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### *Content*

Preliminary remarks

Law on the settlement of the consequences of World War II (*Kriegsfolgenbereinigungsgesetz Kfbg*)

The lost past

Traumas and their possible consequences

Proposals for counselling and pastoral care

### *Preliminary remarks*

The purpose of this workshop is to attempt to discover the importance of the history of the Russian Germans in the context of migration to Germany and its possible consequences for integration.

The whole subject needs further research and evaluation. The following can only be a fragmentary approach which nevertheless may be helpful for counselling and pastoral care.

### *The Law on the settlement of the consequences of World War II*

The Kfbg (1992) was the last big legal change concerning the acceptance of Russian Germans as migrants in Germany.

Preceding this law were long political debates on the topic of accepting migrants in the Federal Republic of Germany after Reunification, during the conflict in the Balkans, and with the broad influx of ethnic Germans from Eastern Europe. The draft law emerged as a consequence of the compromise on asylum.

During these debates the participants recalled the founding fathers and mothers of the constitution (1949). They had included two human rights articles in the constitution: Article 16 and 116. i.e. the readiness to grant asylum to refugees and politically persecuted people as well as to ethnic Germans who were expelled from their native countries after the Second World War.

Thus the idea of the KfbG was born. But what emerged next in the text of the law was a complete misunderstanding of the facts. One of the greatest losses suffered by the Germans in the USSR was the loss of their German culture and German language. But in this law the ability to speak the German language became the sole criterion.

The numbers of migrants fell and by 2009 were down to a few people. The general public welcomed this criterion of knowledge of the German language for the second wave of migrants. But this is not about being able to speak the language as a helpful instrument for integration, but about passing on the German language as their mother tongue in the Russian-German dialect. The lack of a good knowledge of German without any accent is used as disqualification.

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<sup>12</sup> Genesis 32, 30 + 32

The perception of the history of the Russian Germans in politics and by administrative departments differed much from the true case. The Kfbg is talked about, but what is not seen is that it masks the biggest consequence of WWII for the survivors i.e. the loss of the German language and culture. When applications are denied by the bureaucrats this is felt by the people concerned and their environment to be a new form of discrimination. Symptoms of posttraumatic stress disorder often appear.

This principle of masking is reflected in the consciousness and behaviour of the Russian German migrants and second wave migrants. With this remark we are at the second point of my lecture.

### *The lost past*

Most Russian Germans know only little about the history of their own ethnic group. Research has shown that the Russian German migrants have a "... (homogenised) collective history which normally begins with Tzar Catherine the Great's manifesto and therefore in the year 1763. The next date given is then 1941, the deportation ..." <sup>13</sup>

The various waves of migration of Germans to Russia are omitted consciously or out of ignorance. The history of the Germans in Russia and the USSR is little known. Russian Germans are not a homogeneous group. They differ in the time of their migration to Russia, the regions of origin, their denomination at the time of migration, the places of settlement in Russia as well as the dates and reasons of their resettlement within Russia and the USSR. In addition they differ in social and political ties and orientations.

There are two points in the history of the Russian Germans which form a "collective us" out of such different individuals and groups.

The first time it happened was in 1941 when all German Russians on the territory of the USSR were denounced as a collective of collaborators of the German armed forces and German fascism. Most of them were deported to the eastern parts of the country and, together with those who already lived there, were placed under special governmental command.

The second time it happened was when the Russian Germans were received as second wave migrants. The differences of language <sup>14</sup>, culture, education and religion were levelled out.

Germans from the Soviet Union were – "as many other Soviet citizens, forced again and again to rewrite the story of their family and their own life according to the dominating social discourse at the time, as well as to keep silent on certain aspects of their family and collective history." <sup>15</sup>

Russian Germans were not only victims of the October Revolution of 1917, but also they were participants. They were not only dispossessed, but they also dispossessed others.

Part of the story of the Soviet citizens is a collective silence over certain historical events as well as personal experiences. The silence about the pre-Russian history of the Asian parts of Russia is a big taboo subject of Russian history.

The collective silence not only includes a silence over the injustices suffered, which is typical of posttraumatic behaviour, but also a "collective" silence about events which were actively participated in and shaped as soon as these are no longer part of the dominant social discourse.

This well-practised silence is part of migration to Germany and integration into our society. Many

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<sup>13</sup> Diakonie Texte 07.2010 *„Deutsche aus der ehemaligen Sowjetunion – auf der Suche nach einer verlorenen Familienvergangenheit“* This research project concerning the consequences of deportation, forced labour and discrimination across the generations with second wave migrants is a project of the following partners : Diakonisches Werk der EKD, Evangelische Kirche in Deutschland, Diakonisches Werk in Württemberg and Prof. Dr. G. Rosenthal of the Georg-August-University in Göttingen.

<sup>14</sup> Only knowledge of the Russian German dialect is accepted as proof that German was passed on as a mother tongue, usually the „Volga-German“ or Mennonite dialect.

<sup>15</sup>Diakonie Texte 07.2010, p. 10

of today's second wave migrants define themselves, for various reasons, not as members of an ethnic minority but as "Soviet citizens". But the regulations for entry to Germany require identifying oneself with ones "German roots" and so many arrive with the taboo subject of their "Soviet past" in their luggage.

If these migrants are products of binational marriages, in general young people and children, they may have difficulties finding their own national identity: Are they "post-Soviet" citizens, German, Russian or Kazakh?

In a small group of Russian-German second wave migrants a new pattern of personal or collective silence is developing. Here again the dominant attitude of society is decisive, i.e. the attitude in our society. Quite a number of young, well integrated migrants, Russian-Germans with an academic education camouflage or conceal their "Russian-German past".

President Christian Wulff said: "The past doesn't end. It is the root of our present and determines our future. Remembrance is not limited to contemporary witnesses, to those who have experienced or suffered it. To convey history as I understand it, is not a matter of lacklustre learning of dates and facts but of gaining insight for the present and the future. But this assumes remembrance. It calls for a space that allows you to remember and the consciousness that it is a matter of course to remember your own homeland. This is important for the future of our society."<sup>16</sup>

This account of the "lost history" is not an evaluation of the matter, nor a judgement about this behaviour, but a contribution to the development of awareness of this important subject. The next point will show this even more clearly when we deal with the silence concerning the misery suffered.

#### *Traumas and their possible consequences*

The events of 28 August 1941 form part of the collective trauma of the Russian Germans.<sup>17</sup>

Banishment to the labour camps, the trud army or compulsory relocation to the gulags has left the survivors with deep scars. Even if little research has been done in this field, the existence of

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<sup>16</sup> Speech held when Christian Wulff was president of the federal state Lower Saxony at the meeting of people from Silesia in 2009 in Hannover.

<sup>17</sup> The ukase (decree) of the Presidium of the Supreme Soviet of the USSR issued on 28 August 1941: "*On the resettling of the Germans living in the Volga District*" "According to reliable information received by the military authorities, the German population living in the Volga District is harbouring thousands upon thousands of subversives and spies who, waiting only for a signal from Germany, will carry out bomb attacks in the region inhabited by Volga-Germans.

*Yet, not a single German residing in the Volga District has informed the Soviet authorities of the presence of these subversives and spies among the Volga-Germans, therefore the German population of the Volga District are concealing enemies of the Soviet people and of Soviet might in their midst.*

*In the case of subversive attacks that may be carried out on instructions from Germany by German subversives and spies in the Volga-German Republic or in the neighbouring districts, and in the case that it should come to bloodshed, the Soviet government will be forced to take punitive measures commensurate with martial law.*

*In order to prevent undesirable occurrences of this kind and to avoid bloodshed, the Presidium of the Supreme Soviet of the USSR deems it necessary to resettle the entire German population of the Volga District into other districts with the provision that they should be allotted land and granted state assistance for settling in the new districts.*

*The districts with plenty of arable land in the regions of Novosibirsk and Omsk, Altai, Kazakhstan and other neighbouring areas are to be assigned for the resettlement.*

*Thus the State Defence Committee is instructed to undertake without delay the resettlement of all Volga-Germans and the allocation of building sites and farmland to the Volga-Germans resettled in new districts.*

*Signed by M. Kalinin, Chairman of the Presidium of the Supreme Soviet of the USSR and A. Gorkin, Secretary to the Presidium of the Supreme Soviet of the USSR*

*Moscow, Kremlin*

*28 August 1941*

these scars is undoubted.

It is typical for this group of people that these subjects are taboo topics. The persons concerned will keep silent as long as possible. They repress the memories of the trauma suffered. This may be successful for years until in old age they no longer have the strength to repress the memories. From my experience as well as from discussions with colleagues I dare to claim that these traumatised Russian Germans as well as other migrants and second wave migrants are suffering from the “holocaust syndrom”.

This opinion is supported by studies of German army conscripts who were prisoners of war in the USSR. Nearly three quarters of them suffered from post-traumatic stress disorder (PTSD).<sup>18</sup> Here are some characteristics of PTSD

- frightening flashbacks of the horrors of the camp
- dreams of events which happened decades ago
- depression
- lack of social contacts
- inability to feel happiness
- psychosomatic problems
- hallucinations (feelings of still being persecuted)
- projecting the situation of persecution onto people in the present environment

This generation of sufferers is getting smaller by the day. But are the consequences of the sufferings diminishing as fast? I dare to claim that some of the difficulties experienced in integration are to some extent related to this.

If there are parallels regarding PTSD between Russian Germans and the survivors of the holocaust (holocaust syndrom), then the second generation of Russian Germans is suffering just as the children of the survivors of the holocaust are.<sup>19</sup> “The children of the survivors show the same symptoms as if they had themselves survived the holocaust.”<sup>20</sup> Thus children of Russian Germans with PTSD also show similar symptoms, only less strong.

The following arguments are based on those found on the website of the Trauma Information Centre in Konstanz.<sup>21</sup>

*Henry Krystal (1968), a holocaust survivor and pioneer in the work with survivors and their children, observed that many survivors as parents unconsciously encouraged aggressive behaviour in their children which they had had to suppress in order to survive in the totalitarian environment of a concentration camp. Axelrod, Schnipper and Rau (1980) noted that survivors often directed their pent-up aggression towards their children and thus provoked similar hostile feelings in them. At the same time, open aggression is more likely to be a taboo in the families of survivors than in other families. According to the Israeli psychiatrist Hillel Klein (1973) the parents as well as the children are afraid of being the aggressor and feel a great need to justify any show of aggression as transitional and purely defensive. The normal anger and hostility which children sometimes feel towards their parents is held back and thus neutralised by the children, conscious of how much their parents had suffered ...*

*Furthermore, there are two relevant forces which influence grown up children who have left home, married and themselves have children and which can reinforce symptoms of PTSD in the second generation:*

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<sup>18</sup>Research by Crocq, Hein, Duval & Macher 1991

<sup>19</sup> Literature on the second generation of survivors of the holocaust: Barocas & Barocas, 1979; Bergmann & Jacov, 1982; Danieli, 1980; Epstein, 1979

<sup>20</sup> Barocas & Barocas, 1979; p 151

<sup>21</sup> <http://www.trauma-informations-zentrum.de/infos/trauma/krieg/ww2.htm>

1. According to Robert M. Prince (1985, 71) “the main requirement of surviving parents is that their children should never leave them.” This can perhaps be a second source of illness if over-mothering leads to a trauma. The person concerned continues in a dependent and childish role which hinders the healing process.
2. On the other hand, the children fail to take responsibility for themselves, because they have to be protector and saviour of their parents. (Epstein 1979)

With this example from the research I want to conclude this section and go on to some thoughts concerning counselling and pastoral care.

#### *Proposals for counselling and pastoral care*

When dealing with second wave migrants with difficulties in integrating or more generally in leading their lives, it is important to remember these problems.

People with a history of migration want and should have a future. Russian Germans often decided to immigrate to Germany because they wanted to have a future for their children. They gave up a lot in order to gain a better life for their children.

This is especially true for Russian Germans who did not search for and find their identity in the ethnic minority but as a “Soviet citizen”. But it is also true for those who lost their minority identity as Germans in Russia by migrating and are now labelled “Russian” by the Germans.

To have a future you need to have a history. We may help people to rediscover their own history by listening to their stories and asking helpful questions. The method of asking questions found in narrative therapy may be helpful.<sup>22</sup>

It is my Christian belief that reconciliation with my past is part of a helpful dealing with my own history. For reconciliation you need forgiveness and letting go, also letting go of those who have hurt or wounded me, irrespective of whether consciously or unconsciously.

As a Christian I can invite others to let go of this history in God’s presence. Let us develop in pastoral care a liturgy of letting go which would be helpful not only in the case of second wave migrants. The encounter of Jacob and Esau and Jacob’s wrestling at the river Jabbok may be a fine biblical example.<sup>23</sup>

We need to initiate a healing process, to open up to new experiences and not to stand still in the present; to make a start on the path to the future in a new home country. For Christians this new country is at the same time the foreign country to which we are committed to and yet still on the way to a completely different homecoming.

Pastoral as well as intercultural competences are required in order to engage with people with PTSD in a healing process led by the Gospel.

For you as counsellors and pastoral carers, it is also a long way with ups and downs, it is a struggle for the blessing. This blessing may bring new wounds. “And there he blessed him ... the sun rose upon him ... limping because of his thigh.”<sup>24</sup>

*English translation Miriam and Max Krumbach*

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<sup>22</sup> For further suggestions see Diakonie Texte 07.2010, p 21ff

<sup>23</sup> Gen 32

<sup>24</sup> Gen 32, 30 + 32

## **Mittelamerika - Central America**

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Brenda Consuelo Ruiz, Nicaragua and Ronaldo Sathler Rosa, Brazil  
The Case of Paula: An Interview with a Migrant Nicaraguan Woman

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### *Introduction: A short explanation about the interview*

This is a written version of a role play presented by Prof. Brenda Consuelo Ruiz (from Nicaragua) and Dr. Ronaldo Sathler Rosa (from Brazil) at the 22nd International Seminar on Intercultural Pastoral Care and Counselling in Strasbourg, France, on September 17, 2010. The theme of the day was “Opportunities for pastoral care and counselling in the context of migration” and the context of the presentation was “Pastoral care not only face to face, but moving into the socio-political context”.

This role play portrays “Paula Pérez”, an immigrant woman from Nicaragua, and it is based on a real interview with her, plus more content added from other interviews and research done in Nicaragua about migrant situations.

The presenters felt they could not speak *about* migrant people. They felt the migrant people had to speak for themselves. In the setting of this role play, Paula and her friend Ronaldo, meet accidentally in San José, Costa Rica. They used to be neighbours back in Managua, Nicaragua; but they have not seen each other for several years.

*The Role Play*

*Paula walks by a small sidewalk restaurant where a familiar tune is being played on the piano. She is carrying several grocery bags and she casually look inside the restaurant to hear the music better when she sees a familiar face.*

Is that you Ronaldo?

Yes, it is me. How are you Paula? *(They hug each other)* I have not seen you in a long time. Have a seat.

*(Paula puts her grocery bags on a seat next to her and starts talking).* Yes, I came to Costa Rica several years ago, looking for a job and escaping from my husband's abuse. Do you remember him? I am now a part of the 20 to 25% of the Nicaraguan population who have migrated out of Nicaragua. Our country's main export is people. Did you know that? Close to one million Nicaraguans live outside of the country.

Why so many?

Well, there are several reasons: For one, we have had many natural disasters: Earthquakes, volcano eruptions, tsunamis, landslides, droughts, floods, tornadoes, hurricanes, etc. I once heard a pastor say that God must love us in a special way, because He has allowed so many disasters (natural and human made) in such a small country like Nicaragua. Then it is very likely that God has something special in store for us. But other pastors I have heard about think that maybe God is punishing us because we are such terrible sinners, so I don't know who is telling the truth.

Another reason why so many people have left the country was the war, the Revolutionary struggle from 1977 to 1979 to oust the dictator Anastasio Somoza, and then the Counter Revolution "low intensity warfare" financed largely by the United States government, from 1983 to 1990. Nicaragua has actually around 52% unemployment and sub-employment rate of the economically active population. Close to 50% of all Nicaraguans live under the poverty line, this means living with less than 2 dollars a day. Nicaragua is the second poorest country in Latin America, it is only behind Haiti. We also have enormous political corruption.

What made you decide to migrate to Costa Rica?

Well, all the reasons just listed, plus I was not making enough money as a school teacher. My parents, who used to lend me a hand, had no credit from the banks to plant in a family plot they have in Chinandega. I chose Costa Rica mainly because of the language. You know I only speak Spanish, but I also have a cousin here and many other Nicaraguan friends, plus it is so close to Nicaragua I can easily go back if there is an emergency in the family. But there was another reason for migrating (aside from escaping my husband's abuse, I don't know if you remember how he used to beat me up, and that is the actual political situation: You can get loans, jobs, scholarships, and other privileges only if you belong to the party in government; and there is so much corruption there I refuse to be a part of it.

Tell me about your children. What did you do with them?

At first I left them with my mother, but she wrote many times complaining about their behaviour: my son was not doing well in school and he was becoming friends with a pandilla (gang). My daughter was running around with a boy in the neighbourhood who was good for nothing. So I

saved and saved what little money I could till I was able to bring them here. But I did not have enough money to get passports for them, so they came illegally and can only work at jobs nobody wants. Several times they have been fired without getting paid but because they are illegal they cannot complain to the police.

What has your life been like living here in Costa Rica?

Well, you know I was a school teacher back in Nicaragua, but the only job I could get here was working as a maid. At first I had a terrible patrona who treated me badly. She would not even give me enough to eat and she had me working very long hours, but I changed jobs and found a better one who does not humiliates me as much. I have suffered much discrimination here, and my children too. Costa Ricans seem to think all Nicaraguans are ignorant, but we are very smart people, and hard working too. Costa Rican economy would not be as good if they did not as many Nicaraguans working here.

Anyway, after I found a place to stay and I brought my children, my husband came unexpectedly. I first I thought it was good because the children would have two parents to look after them, but then the abuse began once again, especially when he did not have a job and started drinking.

Were there public or private resources available for you and your family?

I received help from a Catholic Centre for legalizing my situation. I have also received basic health care and my children have free education in school.

Has participation in a local congregation been a good support or do you feel discriminated by church members?

Part of the church was sympathetic; part did not even look at me. Some of them resent our presence thinking Nicaraguans are taking jobs and benefits away from Costa Ricans. But Nicaraguan women work mainly as maids and men in the construction, mining, or banana plantations with no safety, jobs virtually nobody wants.

Could you tell me a little bit about your strongest feeling while living in a foreign country?

I have mixed feelings about living in Costa Rica. On the one hand: I am contributing to my family's survival; but I feel lonely and discriminated against even though most of my family is here. I never expected so much discrimination from Costa Ricans. When hundreds of refugees from Guatemala and El Salvador came during the Revolution, we shared with them what little we had, they were our brothers and sisters. Our cultures were enriched by our sharing. For example, see my shoes? (she lifts one shoe for everyone to see), they are made by Nicaraguan shoe makers with Guatemalan fabric. But here, Costa Ricans treat us like we are stupid and ignorant.

If you had had pastoral counselling available, what would you have expected?

That they listen to me, not only take care of my physical or legal needs. There is so much pain inside of me: National pain, personal pain: leaving behind family and friends, communities, land. Some people say "God knows best", but I am not sure He knows.

How has your situation affected your relationship with God?

Well, you know I have always been Catholic, but I have mixed feelings about God. On the one



hand, God has been my only source of support during difficult times when I first arrived here. I attend the Nicaraguan Peasant Mass every month in a local church. My son even recorded this song of the Mass on my cell phone that my new patrona gave me. She plays song “Antes que nazca el día” in cell phone. I love this song but it makes me homesick.

On the other hand, I have a hard time trusting God who allows families to be separated or that allows so much suffering of the Nicaraguan people. It seems he is an unfair God. Sometimes I wonder how powerful he really is: My first two children were killed during the Contra War, for what? So many people were killed and yet the Revolution was stolen from us, our wonderful Christian Revolution that brought hope for many poor countries in the world (her voice quivers). Maybe God is not so powerful after all.

Well, I have to go. My children are waiting for me to fix supper for them.

Bye Ronaldo, great talking with you. I hope to see you again.

*She grabs her bags and leaves.*

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This role play was followed by discussion in plenary. Here are some of the comments the presenters added at the end.

People migrate for many different reasons. Many people migrate for economic reasons, because of unemployment in their homeland and the need to support dependent family members, for whom there is no social network to provide assistance. Remittances to Nicaragua account for 15% of the Gross National Product. Nicaraguan migrants sent home approximately US\$788 million in 2003, while the sum total of Nicaraguan exports that year came to \$731 million.

According to the World Bank, during 2004 more than 125 million people sent US\$175 billion dollars to 500 million family members in the whole world. Officially recorded remittance flows to developing countries were close to \$325 billion in 2010. Remittance flows are expected to increase by 6.2% in 2011 and 8.1% in 2012, to reach \$374 billion by 2012. “Migration is the result of unequal development. People migrate when the expected benefits are greater than the sacrifice associated with migration”.

Other people migrate for political reasons: escaping from political repression, war and corruption. Others migrate because of natural disasters. And some others, especially women, migrate to escape family conflicts like domestic violence.

*Here are some specific suggestions for counselling with migrants:*

1. It is advisable to become familiar with the situation the migrant person or family is coming from, so as to understand their pain better. It is not only important to deal with the practical issues related to migration but to help the person deal with his or her pain for national, community, family and personal losses related to migration.
2. Learning a few words, or at least “Hello” in the person’s mother language transmits the idea the counsellor is interested on them as persons and not as cases.
3. In the “migrant exporting” countries, it is important to work with the families of migrants to help them deal with the pain of losing family members. It is especially crucial to help families who have lost mothers to migration, with the children staying home with the grandparents,

aunts or uncles, or sometimes, fending for themselves. Churches need to become involved so these children do not become victims of abuse, prostitution or human traffic.

4. It is also vital for counsellors and churches to become involved on educating the migrant receiving population. Discrimination and rejection of migrants often creates resentment that may lead to acts of violence, delinquency and even criminality.

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## Südafrika - South Africa

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Itumeleng Julius Pudule

“Foreigners amongst us: The Difficulty of Integration”

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### *Introduction*

Migration is a dynamic and complex global socio-political and cultural challenge of the 21<sup>st</sup> century. In the South African context is more complex in the sense that we cannot separate or dissociate the socio-political situation of South Africa from the rest of Africa, particularly those neighbouring countries which were the political home for many South African who were in exile escaping from the tyranny of the Apartheid government. The people from these neighbouring countries harboured, fed and educated many activists from South Africa and did so at great risk, as their countries often became the targets of cross border raids by the former South African Defence Force.

One of the renowned sociologists at Harvard, Pitirim Sorokin in his book entitled “Man and society in calamity” predicted that; “world migration would increase and millions of people would be forcibly uprooted in future (Richmond 1994:192). His prediction is proving true for Africa, which is experiencing an enormous increase in the number of people forced to move from their homeland because of unstable socio-political situation. This situation is compounded by poverty and the current economic downturn.

Migration may be a matter of life and death for those escaping violence or repressive regimes. For the least fortunate, survival may mean exile, homeless, scraping a livelihood by begging, reliance on charity or dependence on international humanitarian aid.

As a result, the influx of foreigners into South Africa fleeing to escape violence and unstable socio-political situation in the neighbouring countries is greater than ever before. South Africa as one of the strongest and most diversified economies on the African continent has become a re-

ceptor country for migrants and those displaced from the neighbouring countries (Cross, Gelderblom, Roux & Mafukidze 2006:207).

### *The Challenge of Migration*

As indicated in the introduction migration in South Africa like the international community is at historically high level. The movement of people across national borders as attested by the theme of this conference is a “global challenge for the 21<sup>st</sup> century”. The borders that people cross include the physical, political, cultural, economic and social. Borders represent material location that reflect historical, cultural and political specificities and can simultaneously be inclusive and exclusive. In many aspects “borders breed uneven geographies of power and status”.

Therefore, in the process of crossing borders, there are social and political struggles over the appropriation of migrant spaces. Citizenship is not always automatic, and inevitably there is race, ethnic or religious discrimination.

Regardless of the struggles associated with migration, the number of people entering South Africa from other neighbouring countries (not only those bordering South Africa) is thought to have increased. The United Nations High Commissioner for refugees (UNHCR) 2009 report on global Trends estimated that South Africa received 222 000 applications for asylum last year and two-thirds (149 500) of claims were by Zimbabweans. Though these estimates were released, the manner in which people from these neighbouring countries are flooding the country is not yet precisely and comprehensively known. Therefore, I agree with Whittaker (2006:2) that it is difficult to make confident statements concerning migration flow in South Africa because illegal or unregistered flow of immigrants from neighbouring countries do not go through border formations causing the migration data to be fragmented. What is beyond doubt is that for many of these people crossing the borders symbolises hope and opportunity and escaping from the tyranny and hopelessness.

### *Determinants of Migration*

The important question one needs to ask is: “Why do people from neighbouring countries migrate to South Africa”? We are aware of many other determining factors for people to move to other countries, like touring, study and trade. However, the recent rapid influx of foreigner from our neighbouring countries, suggests some abnormal reasons beyond our understanding. Some researches done on this phenomenon have come up with the following determining factors:

#### *Zimbabwe crisis*

The economy of Zimbabwe has totally collapsed in the past decades, which has led to political instability and the people fighting for a slice of bread. It is estimated that almost three million Zimbabweans have sought refuge in South Africa.

#### *Proximity*

A very high percentage of migration takes place between countries with contiguous borders (Ratha & Shaw 2007: 2). The reason is that the cost (financial, social and cultural) of migration to nearby countries is likely to be lower than those of moving further away. Therefore, it is less costly for people from Zimbabwe following their crisis to migrate to South Africa.

#### *Petty trade*

Most people from African countries particularly neighbouring countries cross border into South Africa to sell small amounts of goods as informal street traders. For many years South Africa have experienced traders from neighbouring countries and other African countries like Nigeria, Ghana, crossing borders on visitors permits or visas that do not permit formal trading. They then engage in “suitcase trading” which has reached huge volume in South Africa. Others are self-employed

migrants, who sell goods in taxi ranks, and street on corners.

#### *Networks*

Ethnic community and family ties reduce the costs and uncertainties of migration. Network plays a critical role in magnifying outflows of migrants to South Africa. The evidence for the impact of networks can be found between nationalities and jobs. Mobility of immigrants is in most instances associated with the economy and the availability of jobs (Bard, Adelman, Reed & Jaret 2008:311). Many people from neighbouring countries have ethnic ties in South Africa and many of their family members worked in agricultural sector or mining companies in South Africa, therefore, creating connections in the country.

#### *Income*

Income difference between South Africa and neighbouring countries has an influence on migration. Because of the extreme poverty in some of our neighbouring countries (or low-income countries) South Africa experience a substantial flow of migrants from these countries. Many of these migrants work in the agricultural farms around the borders of South Africa and many in the mining industry. However, income is not the only determinant for migrants from far African countries like Nigeria, Burundi, Somalia, and Ethiopia etc. Many of the migrants from these countries, left their countries because of the political turmoil in their countries,

#### *Dilemmas associated with Migration in South Africa*

The ethnic diversity of almost all post-industrial societies today raises the question of whether equality of opportunity and coaptation of immigrants, with each other and with indigenous population can be reconciled with the maintenance of separate identities and cultural pluralism (Richmond et al:194). Regardless of the influx of immigrants, is it possible to have a homogeneous society?

For many people in South Africa, cross-border flows are interpreted as a serious problem needing redress and prevention. As in many countries around the world, the South Africans have become fearful that they are being invaded not by armies and tanks, but by migrants, who speaks other languages and belong to other cultures. They fear that they will take their jobs, occupy their land, live off the welfare system and threatens their way of life (Centre for Development and Enterprise 1997:3). This is very evident in inter-marriages between South African women and foreign men in order for them to gain citizenship.

There is also concern that the influx of low-skilled immigrants may contribute to rising unemployment and poverty rates. Research suggests that increased immigration produces a new pool of low-skilled labor that competes with the citizens and may displace existing low-skilled workers (Ousey & Kubrin 2000: 450). The immigrant seems to locate in metropolitan areas where there is a large concentration of people of their own ethnic background, even if the labour market in that area is saturated. In most metropolitan cities around the country, there are high unemployment rates and people are competing for jobs with immigrants who are prepared to be employed on cheap labour. In similar vein, hawkers are complaining of competition from migrant traders.

In addition it is argued that immigration creates population turnover and instability, which lead to more crime. Exposure to unemployment, poverty and social ills in urban ghettos (informal settlements) associated with severe economic deprivation may lead immigrants to the realization that legitimate avenues to economic success are bleak. This realization can lead to strain and frustration, which will heighten the probability of adaptive responses that involve alternative economic pursuit such as crime (Ousey & Kubrin 2009:449).

### *Xenophobic Attacks*

Pursuant to the unfortunate recent attacks on migrants in the township of Alexandra in 2008 which later spread to many cities in the country, migration has assumed a heightened importance in public discourse in South Africa. This is in particular because of the heavy impact it is having upon the rest of the society as well as public policy. This was one of the most tangible and embarrassing realities that South Africa experienced since the birth of democracy. What has been simmering for almost fifteen years suddenly exploded in the streets of many townships throughout many cities. Mobs of angry residents took to the streets to launch attacks on both legal and illegal immigrants. Shacks in informal settlements were plundered, shops looted, property destroyed and stolen and more than 100 000 people displaced.

For many people, the question that came to their lips was “how is it possible for people, who have for so long been on the receiving end of discrimination and racism to hand out the same treatment to fellow human beings? However, this most serious manifestation of ethnic conflict in the South Africa does not arise solely from migration. In one way or the other the question of migration in South Africa has been littered by horrific misconception about the process of international migration and the impact it having in our society.

Some of these misconceptions include the notion that:

- Migration is about people coming to South Africa, while South Africans do not migrate,
- Migration started in 1994,
- The rest of Africa is either in South Africa or on their way and
- All African immigrants in South Africa are on a parasitic mission to steal their jobs or to steal their girlfriends.

Richmond (1994:110) rightly views the challenge associated with xenophobic attacks differently, that it is the result of longstanding grievance and the feeling of economic deprivation or oppression experienced by the indigenous population. This was attested by the Deputy Minister of Home Affairs, Mr. Malusi Gigaba in his address to the conference on Legal and Social Security Protection in which he stated that the low-skilled or unskilled poor working class immigrants inhabit the same living spaces as the South African poor and working class communities. Therefore, it is in these areas that the real battle for survival and competition for scarce resources takes place and play themselves out sometimes in xenophobic or what others have called Afro-phobic sentiments that sometimes spill into physical violence.

### *Integration as an Imperative*

Foreigners are not new to South Africa as the country was initially built by immigrants from Asia, Europe as Africans as a labour force (Whittaker 2006:183). Therefore, no one in South Africa legally or illegal should be deprived of the basic or fundamental rights and cannot be treated as less than human. This is the lesson most black South Africans have learned during the apartheid era. The mere fact of being a foreigner does not mean that one is fair game to all manner of exploitation or violence. Foreigners are entitled for support and defence of the law and constitution.

The South African constitution, following the harsh realities of apartheid states clearly that it seeks to construct a society where “human dignity, the achievement of equality and the advancement of human rights and freedom are abiding values” (Republic of South Africa 1996). In the light of this clause of the constitutions questions were asked after the horrific xenophobic attacks in 2008: how can this happen in a state, which celebrate its diversity as a “rainbow nation”? What exactly went wrong? Could integration policies and government be held responsible?

According to Polzer (2004:3) a discussion on integration represents a departure from the mantra of voluntary repatriation (as solution for refugees), deportation (as a solution for illegal immi-

grants) and xenophobia (as the unfortunate reaction of frustrated locals to the supposed threat of immigrants). South Africa neither has refugee camps nor transit facilities within its borders. Therefore, most illegal migrants from neighbouring countries can be described as both legally and de facto integrated, meaning that their everyday experience is (or is becoming) that of being part of the local community without fearing physical attack or deportation, free to settle and move as they choose, able to sustain livelihood, access to social services such as education, health and social security. There is indeed a sense of “UBUNTU” – a sense that my humanity is bound up with yours, for we can only be human together.

Moreover, since 1994, the supportive legal environment in South Africa has greatly accelerated and broadened the already well-established social and economic integration in many of our townships. Theoretically, refugees and asylum seekers are entitled by the Bill of Rights to social services such as education, housing, basic health care and social security, though practical difficult.

### *Pastoral Considerations*

Though there is no biblical equivalent for the refugee in the Bible, it recognises the existence of the refugee and commands the people of God to provide hospitality. The stranger, the sojourner, the wanderer in one’s midst is that person to whom Israel must show mercy and compassion. For Israel territory did not determine God’s justice. Critically, there is no distinction in the Bible between the political and economic refugees.

It is from this understanding that the church in South Africa has a fundamental appreciation of the right of every human being free from fear and persecution. This was evident in the response of the church during the xenophobic attacks in the country. Many churches offered shelters and food to the displaced immigrants, and also challenged the government to come up with protective measures and policies for proper re-integration of immigrants in the community. This was an expression of obedience to the gospel imperative: that when the state authorities violate the most basic human rights, people of faith must fear and obey God, rather than man. The church needs to be the voices of the voiceless, in this case the persecuted migrants.

### *Conclusion*

A discussion on migration, which involves human rights and space, inevitably raises questions of ethics, morality and social justice. In the light of the foregoing discussion, it would seem that the church’s response needs to be twofold: firstly, caring for the persecuted migrants in practical ways, but also bring voice of justice in advocating a government policy on integration, and a united struggle against poverty and unemployment faced by all those experiencing it.

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## Indien - India

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### Solomon Victus Migration in South India

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#### *Introduction*

It may be fun to discuss about the issues of migration in the context of vibrant globalization process in India. The nature of the human migration changes according to different context, time, epoch and era. However it is one of the complex issues of the modern times and so it need to be approached from integrated ways for it has lots of inter connections between poverty and environmental degradation too.<sup>1</sup> From 1990s onwards due to liberal and neo-liberal policies, privatization, globalization, international division of labour, Free Trade Zones, Special Economic Zones mushroomed in India too. Many more Multinational Corporations (MNCs / TNCs) have arrived in India and settled with their own factories. Both industrialization and urbanization actively cleared the path indiscriminately towards the mobility of ordinary people. Industries sprang up wherever cheap labour, minimum legal control existed. Moreover such displacements were induced due to development projects such as railways, highways, airports, harbor and mega dams. Such projects created internal colonies, internal refugees. In spite of all the issues involved in migration, the latest Human Development Report says that migration is hugely beneficial to the poor but it is a questionable benefit. In the period 2000-2002 the movement of emigrants from India was as follows: 72 percent to another country in Asia, 15 percent to Northern America and 9.7 percent to Europe. The report also estimates that nearly one billion (one out of seven) people all over the world are migrants. Of this 740 million are internal migrants - almost four times as many as those who have moved internationally.<sup>2</sup>

#### *South Indian Situation*

The migration process can be broadly classified into seasonal and permanent migrations. Seasonal migrants go out of a rural area to another rural area in search of employment for few months only. They are confident about their time of return as well as the wages and other accommodation facilities well in advance. This may perhaps happen within the same caste group or with another community. These workers are basically of small and marginal land holders but indulge in such seasonal work only after completing their own family works. Usually they involve in agricultural works such as Palmyra climbing, paddy harvest, sugar cane cutting and so on. Men laborers are brought from Bengal to Kerala since there is shortage of traditional women to do cashew nut processing sector. Here one of the dirty jobs shelling is transferred to the new migrant laborers.<sup>3</sup> Nature of this type of migration can be viewed as the least problematic migration and taken as sort of exchange of labour among the agricultural communities. Permanent migrations also take place among poor and marginal farmers, fish workers and artisans who are pushed out from the land and do not return back to their home lands at all. They keep on moving to the land of opportuni-

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<sup>1</sup> Kanchan Chopra & S.C.Gulati, *Migration, Common Property Resources and Environmental Degradation: Inter-linkages in India's Arid and Semi-arid Regions*, New Delhi: Sage, 2001, p 9.

<sup>2</sup> Vidya Subramaniam, "Migration Hugely Beneficial to the Poor" *The Hindu Daily*, Madurai, Tuesday, October 6,2009, p11.

<sup>3</sup> Ignatius Pereira, "Migrant influx in to cashew processing sector in Kerala" *The Hindu*, Madurai, Jan.7, 2010, p7.

ty such as construction, mines, dam, and infrastructure industry. They lose their identity, address and ethnic connections permanently. It is impossible to organize the migrants at the place of their work.<sup>4</sup> Involvement of the brokers, contractors and agents are unavoidable in the whole process.<sup>5</sup> However there are many push and pull factors behind the migration.

### *Rural to urban migration*

Although subsequent governments claim that India is shining, the villages had been receiving partial and step motherly treatment with less irrigation schemes and other facilities. If at all the government brings mega water irrigation project they are ultimately meant for urban water supply, cash crops and export products. Land alienation, irregular monsoon, irregular employment, minimum and partial wages, caste atrocities and discriminations, fewer facilities of health and entertainment had pushed the villagers out of their native places. There are certain factors pull the villagers out promising new employment opportunities, curiosity and attraction over the modernism available within city limits. Some of the cities are dream cities for many children and elders, for instance, Bangalore was known as the Garden city, Pensioner's Paradise with the image of a provincial town with its salubrious climate, green vegetation and peaceful atmosphere.<sup>6</sup> Urban cities are decorated and invested with glittering lights and polluting industries. Many of the educated persons in rural areas do get employments both in public and private sector only in urban areas. Once they settle in such new atmosphere like government quarters they slowly tend to bring their families to the urban areas.

Moreover agricultural lands are been taken over by the state forcefully in the name of modern development activities. The existing land acquisition act was originally framed in 1894, during the British rule and authorities individual states to acquire land in the 'general interest'. The authorities have urged this act to acquire the land forcibly on behalf of leading industrial groups without paying adequate compensation. Now a bill has been gathering desk in the Indian Parliament. Under it the state would play a smaller role but, for the prospective developers.<sup>7</sup> The new scheme like Special Economic Zone (SEZ) started in 2004 is playing major role in forcefully taking away the lands of the people. The natives of the land not only lose the fertile lands but also the jobs and culture. In Sriperumpudur area alone has developed 450 new companies with the blessing from the government.

### *Death of agriculture*

The Indian government had been trying to catch up with the Western model. While promoting the industrialization, agricultural sector is consciously weakened in order to create conducive situation for globalization process. In addition to that droughts, climatic changes, indefinite rain pattern, inadequate labour and lesser price for their products make the farmers avoiding agriculture ventures. Many small land holders do not like to take risk investment in agriculture for additional debt reasons. The role of MNCs which control local seeds, agri-business and biotechnology are also important issue to be seen here. Local seed preservation by the people is banned by the state with penalty. Import of agricultural commodities is an unfair arrangement to a country like India which is already enjoying sufficiency in domestic production and the state is paying higher price to the imported food materials due to WTO agreements. Pressurizing to cut the agricultural subsidies of the Indian farmers while allowing to pay the supportive price for the agriculture by the West, exposes how we have double standards in our approaches. Some people sell top soil of their land for brick works since there are no other survival possibilities. Eventually land is disposed for

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<sup>4</sup> Labour File, New Delhi, May - August 2007 p.29-32.

<sup>5</sup> Jan Breman, *Wage Hunters & Gatherers: Search for Work in the Urban and Rural Economy of South Gujarat*, Delhi: OUP, 1994, P144.

<sup>6</sup> Godwin Shiri, *Our Slums: Mirror A Systematic Malady*, Bangalore: ATC & CISRS, 1999, p 27

<sup>7</sup> *The Guardian Weekly*, 30 April - 6<sup>th</sup> May 2010 page no. 46.

industrial and other unproductive purposes. Thus food security goes down, migration starts.<sup>8</sup>

### *Caste atrocities*

The caste system in South Asia, especially in India, is a disgrace in many ways which originated from Hindu social set up from the Vedic times. Hierarchy and communal tensions based on their caste, religion or languages have been fueled by the dominant ruling groups, who used to fish in the troubled water. So called lower caste people are been treated as the second class citizens in the rural areas for generations, are now wanted to get out of the villages and move towards the urban areas where such discriminations are relatively less. To them industrial development is an important factor of self dignity in India. They wanted to do away with the rural as well as agricultural works since that jobs have some connection with the feudal hierarchy. Their mass migration to urban areas now has aggravated the death of agriculture.

### *Relief offered to unemployed rural folks*

The relief offered by the state to the remnants has its own problems too. Last chances like the National Rural Employment Guarantee Act (NREGA) of the central government neither arrest the migration of remnants to the cities nor strengthen the agricultural production. NREG scheme guarantees a minimum of hundred day's employment at minimum wages every year to each rural household on demand (in selected districts of its operation). The separation of implementing agency from the payment agency caused extreme delays in payment.<sup>9</sup> In many places tractors have commonly been used for digging bunds against the spirit of the scheme, creation of job opportunities for manual laborers. Acts of protest were organized in Vilupuram, Tamilnadu where the local labourers belonging, especially Dalit communities refuse to accept wages falling short of the minimum wages prescribed by the State Govt.

A large number of seasonal migrants from western Orissa estimated to be in excess of two lakhs by a local organization, who leave for the brick kilns of Andhra Pradesh by the onset of every winter due to lack of viable livelihood opportunities in their region. Often the pass books of the labourers relating to NREGS accounts lie with the post master of the local post offices, which makes timely detection of such irregularities difficult. Moreover when these migrant laborers return to their village in the third week of June, they find their families excluded from receipt of job cards. As a result a large number of migrant labourers in poor states have been excluded in the first year from the relief schemes too.

### *Growth of Slums*

Studies among the migrants in major cities in India reveals that the landless are high in percentage especially Dalits.<sup>10</sup> The landless, small and marginal peasants who migrate to the urban areas do not find proper places to settle down in the initial periods and so most of them end up at slum areas. Although slums are the place where people struggle so much to sustain their daily life along with water crisis, electricity problems, unhygienic situations, but such places were complacent for them since such places are full of unorganized, contract, informal workers and children of drop outs. The new arrivals will find such atmosphere bit comfortable for the moment. Big contractors, political thugs and agents make use of their services like domestic workers, artisans, casual labour and sub contract workers. Today most of the cities of India are flooded with the laboures from North India especially form Bihar and so also rural and urban poor are scattered through out India cutting across all languages and regions. Unregulated labour laws, minimum wages, poor living facilities attract many contractors to exploit the slum dwellers maximum.

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<sup>8</sup> Dhinamani (Tamil Daily), Madurai, 03/06/10, p10.

<sup>9</sup> Frontline (Bi-monthly), Chennai, May 21, 2010, p.105-109.

<sup>10</sup> Dalits are the victims of the Indian caste structure. Ref: Margaret Antony & G. Maheswaran, *Social Segregation and Slums: The Plight of Dalits in the Slums in India*, New Delhi: ISI, 2001, p87.

### *Communal Tensions*

In certain places if the migrant community grows in outnumber than the local people and then it turns into another issue. The natives of the city or town becomes reactionary, feel constantly threatened and become organized under the banner of 'sons of the soil' which eventually manifested in many communal riots either based on language or religion or culture. Recent events in Maharashtra by Shiva Sena over against non-Marathi people are the typical issue to be remembered here. One of the factors which need to be further studied is their link with the native villages. Although they are not involved in any more agricultural works but maintain the relationship as well as their little land they have. In times of crisis they leave their working place and spend some time with the natives and return back to their urban context once the crisis is over.<sup>11</sup> Such incidents were commonly happened during Kannadigas-Tamils riots at Bangalore over the sharing of Cauvery water to Tamilnadu and Marattis-Tamils riots at Dharavi region (Mumbai) over the clearance of slums. All those experiences show that their native villages are the ultimate shelter and hope for the migrants. Thus there is chain of reactions born out of migration and the migrants are susceptible for any kind of crisis.

### *Freedom of migration*

Migration is not an isolated issue. The West has openly began the free movement of capital even as it stifles free movement of people but now slowly limits immigrants through strict visa process. But they never restrict the migration of their MNCs' in other countries. In India thousands of small farmers are struggling to prevent large foreign companies from taking over their land. Giant companies are in queue waiting for five to ten years for permission to build their factories like POSCO (South Korean) in Orissa. In Chennai alone 25 MNCs of foreign origin had already established their car industries and the chief minister of the state is very happy with the certificate that his city has become the Detroit of India. Private giant Indian companies like TATA at Singur (West Bengal) now moved to Gujarat because of people's stiff resistance. International Airport Projects in Madurai, Trichy, and Chennai recently aggravated evacuation incidents due to mega construction works. It is estimated that there will be four hundred million migrants and environmental refugees in India by the year 2015. Thus migration is systematically created and multiplied by modern development policies of the international bodies.

The history of colonialism and the ongoing neo-colonialism and neo-liberal market economy had been promising a development to all but, the experience proves the opposite because such promises are made by the state with the help of the strongest Corporations whose only target is the profit, not people. The colonial mode of operation is still at work in Indian situation only for the benefit of the elite ruling class people of the world. The 'inevitable' globalization and 'merciless economic war' of the Western free market economy neither could create sustainable development nor stop the fragmentation of people in the Third World countries. The solution not lies in the hand of poor migrant people. Unless urban middle class and upper class consumers address the broader external forces like neo-liberal free market economy, globalization, media policies, and policies of World Bank, IMF, WTO and MNC, we may not find lasting solution to the problem of migration. The entire trade relations and global governance including United Nations Organization (UNO) is needed to be revamped and restructured towards that. Unless and otherwise we plan a society from the eco-centric world perspectives the global issues can not be tackled permanently.

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<sup>11</sup> Ibid. P 94.

## Reflexionen zu der Dynamik von Migration

## Reflections on the Dynamics of Migration

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Elisabeth Parmentier

Die Herausforderung von Migrantenkirchen für Mission und Ökumene.  
Eine evangelische Perspektive in Westeuropa

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### *Einführung*

Das Jahr 2010 ist nicht nur das hundertste Jubiläum der Missionsbewegung, sondern auch das „Jahr der Migration“. Migration ist ein brisantes Thema für Mission und Ökumene: Grenzen werden überwunden, neue Identitäten entstehen und damit auch neue Ängste und Feindbilder. Kirchen sind sich bewusst, dass in Zukunft eine der wichtigsten Fragen sein wird, wie sie Menschen anderer Kontinente Asyl und Heimat schenken können und sie davor bewahren, in ihrem Exil oder auf ihrer Freiheits- oder Arbeitsuche ein „Nobody“ zu werden. Mein Vortrag betrifft die Migrantenkirchen (in den deutschen Dokumenten vorwiegend *Migrantengemeinden* genannt, in den französischen *Migrantenkirchen*). Mit diesem Thema stellen sich natürlich die Fragen der Migration, aber auf andere Weise, und heute fast umgekehrt: ist im sozialen und wirtschaftlichen Bereich die empfangende Gesellschaft in der Machtposition, so sieht es für die evangelischen Kirchen anders aus. Denn die Migrantenkirchen sind bereits in manchen Ländern wie Frankreich und Italien so zahlreich und motiviert, dass sie nun in der Position sind, das empfangende Land als Missionsraum anzusehen. Damit verändern sich die üblichen Bilder: wer sind die „Diasporakirchen“: die ausländischen, oder die Einheimischen? Wie kommen sie in dieser neuen Konkurrenz, oder zumindest in dieser unerwarteten Konfrontation miteinander zurecht? Wie stellen sich heute für die einen und für die anderen die Fragen der ökumenischen und missionarischen Arbeit?

Meine Perspektive hier ist die evangelische, weil sich für evangelische Kirchen diese Fragen akut stellen, während für die katholische Kirche es sich nur um *Migrantengemeinden* handelt, die ja alle zu der einen katholischen Kirche gehören. Es ist somit für Letztere nur eine pastorale, aber keine

kirchliche Herausforderung.

## **I) Versuch einer Typologie**

Wo liegen, in der extremen Verschiedenheit der Situationen und Identitäten, die Gemeinsamkeiten dieser neuen Kirchen? In vielen Artikeln werden Migranten nur als Bevölkerung angesehen, die mit finanziellen und sozialen Problemen zu kämpfen hat. Dabei finden sich in der 2. Generation bereits andere soziale Verhältnisse, sowie oft eine erfolgreiche Integration. Es geht also nicht nur um eine „arme“ oder verlorene Bevölkerung.

### **1. Name und Selbstverständnis dieser Gemeinschaften**

In den meisten Ländern wurden diese Kirchen durch ihre Herkunft, und somit ihre «Fremdheit» definiert: „Kirchen ausländischer Herkunft“, „Ausländerkirchen“, „Gemeinden fremder/anderer Sprache und Herkunft“. Auch der Name „Migrantenkirchen“ setzt eine provisorische und ausserordentliche Situation voraus, die für die 2. Generation nicht mehr zutrifft. Von „Minderheitskirchen“ kann nicht mehr unbedingt die Rede sein, vielmehr entspräche dies der Situation vieler evangelischer Kirchen in Europa! Die Definition «Internationale Kirchen» oder «aus der Migration entstandene Kirchen» trifft ihre Spezifität besser.

Die Migrantenkirchen selbst geben sich meistens ihren Auftrag durch ihren Titel: z.B in Frankreich: „Internationales Amt der Evangelisierung und des Lobes Gottes“, „Divine Christ Church“, „Internationale Pfingstkirche“. Dabei werden drei Orientierungen für ihre Aufgabe erkennbar:

- die Vermittlung einer Identität im Bezeugen des Evangeliums (Afrikanische, Koreanische, Chinesische Kirchen),
- eine diakonische und soziale Aufgabe : die Betreuung der Migranten in der Fremde;
- ein missionarisches Ziel: Evangelisierung des Westens (und nicht nur der Migranten).

Ein wichtiger Punkt in meiner Analyse ist die Hypothese, dass diese Kirchen nicht so sehr von ihrer kulturellen Spezifität her zu verstehen sind, als vielmehr von ihrem eigenen Verständnis und ihrem Vorhaben her, das Evangelium zu bezeugen.<sup>1</sup> Dies kommt ganz extrem als „Missionieren“ zum Vorschein in vielen Typen von charismatischen Kirchen oder Pfingstkirchen, die weder mit den klassischen Pfingstkirchen zu tun haben, noch mit den Pfingstkirchen vor Ort, noch mit einer spezifischen kulturellen Identität, sondern vielmehr eine globalisierte Strategie befolgen.

### **2. Typologie des Verhältnisses mit dem Ursprungsland und mit den Kirchen im neuen Land**

In den Ländern ganz kleiner evangelischer Minderheiten bringen die Migrationen grosse Veränderungen mit sich: so in Italien, wo Migranten aus Ghana, aus Erythrea und Lateinamerika in allen evangelischen Gemeinden anwesend sind, machen diese Christen bereits 60% der evangelischen Gläubigen aus!<sup>2</sup> In Frankreich wird die Frage leider kaum bearbeitet, es gibt keine genauen Zah-

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<sup>1</sup> Vgl. die These der Anthropologin Gerrie Ter Haar, die davon ausgeht, dass es unserem Blick und Denken entspricht, die Migranten in ethnische Kategorien zu sperren, eine Variante der ehemaligen Diskriminierung. Identität und Geschichte spielen gewiss eine wichtige Rolle, aber im Glaubensleben identifizieren sich die Migranten als Christen, und erst danach kommen die Merkmale ihrer Zugehörigkeit. Aber das Bezeugen des Glaubens ist entscheidend: Gerrie Ter Haar, *Les théories explicatives de l'ecclésiogenèse et les diasporas chrétiennes d'outre-mer*, in: Marc Spindler u. Annie Lenoble-Bart (Hg.), *Chrétiens d'outre-mer en Europe. Un autre visage de l'immigration*, Paris, Karthala, 2000.

<sup>2</sup> Doris Peschke, *The Role of Religion for the Integration of Migrants and Institutional Responses in Europe: Some Reflections*, *The Ecumenical Review* 61.4, Dec 2009, 377. Für die Situation in Italien siehe:

len, und oft wird in den Berichten nicht deutlich, ob es sich um Gemeinden oder um Kirchen handelt. Man schätzt sie auf ca 100.000 (davon ca 30.000 Afrikanischer Herkunft), also 10% der Evangelischen in Frankreich, eine Zahl, die seit 1990 steigt. Sie sind noch überwiegend auf die Städte konzentriert: allein in der Gegend von Paris werden Gottesdienste in 60 verschiedenen Sprachen gehalten. In Strasbourg hat der Verantwortliche der evangelischen Kirchen für diese Kontakte, Pfarrer Michel Weckel, 23 *Migrantenkirchen*, die auf verschiedene Weise „evangelisch“ sind, gezählt und besucht. Sie organisieren sich formell über das Vereinsrecht, es gibt aber auch Gruppen, die sich regelmässig treffen ohne irgendwie offiziell registriert zu sein. Im Folgenden soll zunächst versucht werden, eine Typologie dieser Migrantenkirchen darzustellen.<sup>3</sup>

### *2.1 Gemeinschaften, die einer historischen Kirche in ihrem Heimatland angehören*

Diese Kirchen, die in den Missionsbewegungen des 19. oder zu Beginn des 20. Jahrhunderts entstanden sind, haben das Glaubensbekenntnis und die Organisation der Mutterkirche übernommen (z.B: Presbyteraner oder Methodisten aus Korea, Presbyteraner aus Cameroun). Ihre Pfarrer werden im Ursprungsland ausgebildet und verstehen sich als Gesandte ihrer Mutterkirche. Manche wollen nach einigen Jahren diese Beziehung abbrechen, was erhebliche Schwierigkeiten mit sich bringt.

### *2.2 Gemeinschaften, die miteinander eine Union eingehen auf nationaler oder sprachlicher Basis, die aber von der Kirche ihres Ursprungslandes unabhängig sind*

Diese Situation setzt schon eine längere Geschichte im Gastland voraus. In diesem Fall wird das neue Leben akzeptiert, und man hat eine offizielle Anerkennung im Gastland gewonnen. In Frankreich sind die ältesten und grössten Kirchen auf diese Weise konstituiert und somit auch sichtbar: z .B die FPMA, die „Protestantische Kirche aus Madagascar in Frankreich“, zählt 31 lutherisch-reformierte Gemeinden – im Gegensatz zu Madagascar, wo die lutherische und die reformierte Kirche es nicht geschafft haben, eine unierte Kirche zu werden. Dadurch entstehen Loyalitätskonflikte, weil jede der beiden Mutterkirchen andere Pfarrer nach Frankreich schickt, um ihre Landsleute zurückzuerobern! Somit existieren nun neben der französischen Migrantenkirche jeweils reformierte oder lutherische Gemeinden die von Madagascar aus geleitet werden!<sup>4</sup> In all diesen Kirchen wird der Gottesdienst in der Muttersprache gehalten, aber es kann zwischen ihnen keine Kirchengemeinschaft geben, da jede Kirche ihre eigene Synode hat und die Konkurrenz aufrecht erhält!

### *2.3 Missionarische Gemeinschaften, die auf nationaler oder sprachlicher Ebene in schon existierende Unionen im Gastland integriert werden*

Hier öffnen die Migrantenkirchen ihren Kreis, indem sie sich einem weiteren Bund anschliessen, entweder auf konfessioneller Basis, oder je nach Aufgabe. Z.B gehört die vietnamesische Kirche von Marseille der Union der evangelikalen Freikirchen Frankreichs an ; die Gemeinschaften aus Cambodgia, Laos, China, gehören der Allianz der missionarischen christlichen Kirchen Frankreichs an. Dies wird am besten möglich, wenn die Migrantenkirchen eine kongregationalistische Organisation haben.

### *2.4 Unabhängige missionarische nicht-denominationalle Gemeinschaften*

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<http://www.ccme.be/archive/2005/ciampino%20report.pdf>

<sup>3</sup> Typologie von Bernard Coyault, Les Églises issues de l'immigration dans le paysage protestant français : de la 'mission en retour' à la mission commune ?, Information- Évangélisation N°5, okt. 2004, 3-18.

<sup>4</sup> Zu dieser Kirche siehe Aubert Rabenoro, L'Église protestante malgache en France (FPMA). De l'aumônerie à l'Église: un passage inachevé, in: Marc Spindler u. Annie Lenoble-Bart (Hg.), 121-130.

Viele Migrantenkirchen verstehen sich als zur Pfingstbewegung zugehörig, ohne sich als evangelisch bezeichnen zu wollen. In derselben Kategorie finden sich auch Kirchen, die sich um eine Gruppe oder um einen charismatischen Pfarrer versammeln, den sie selbst bezahlen. Z.B. in Strasbourg gibt es drei Migrantenkirchen, die unabhängig voneinander Pfingstkirchen sind, die sich aber der klassischen Pfingstkirche nicht angeschlossen haben: die « Communauté Béthel », die „Mission für die Evangelisierung in Africa – Lebensquelle“, baptistischen Ursprungs aber mit Ziel der Evangelisierung, die „christliche offene Tür“.

Diese missionarischen Gemeinschaften oder Kirchen wachsen oft durch Spaltung und Abgrenzung.

### *2.5 Missionarische Gemeinschaften, die von den Ländern des Südens nach Westen gesandt werden*

Die meisten dieser Kirchen erwachsen aus Pfingstkirchen oder Erweckungsbewegungen im Süden in den 90er Jahren, mit dem expliziten Ziel, den „verlorenen Westen“ zu christlicher Besinnung zu führen. Die Bewegung der Mission wird umgedreht („reverse mission“), der Norden wird zum Missionsraum. Z. B. Ghana hat eine „Christian Church Outreach Mission“, die Elfenbeinküste eine Mission in Frankreich namens „Feuerberg, Heil für alle“, seit 2003 offiziell als christlicher Verein anerkannt. Ihr Ziel ist „das spirituelle, moralische und materielle Wohlergehen der Völker in Frankreich und in der Welt“. So sind die Gemeinschaften in Frankreich Bindeglieder in Richtung anderer Länder oder in Richtung Ursprungsland. Z.B. haben die (evangelikalen) Kirchen von Haiti ein „globales evangelisches Konsistorium von Haiti“ gegründet, das 600 Verantwortliche, Evangelisten und Pfarrer in 5 Regionen der Welt koordiniert: Frankreich-Europa, und 4 Regionen in den USA.

## **3. Gemeinsamkeit in der Verschiedenheit?**

Das Gemeinsame in dieser Verschiedenheit entspricht somit nur zum Teil dem Klischee des „armen Ausländers“, wie es oft in den kirchlichen Texten zu lesen ist. Die Realität ist viel differenzierter, und oftmals ist die neue Kirche vor Ort schon sehr gut organisiert und manchmal finanziert von Megachurches, die sie instrumentalisieren. Somit beschränken sich die ökumenischen und missionarischen Herausforderungen nicht auf die Frage der Zusammenarbeit mit den Kirchen vor Ort oder auf den Dialog mit den historischen Denominationen. Es geht vielmehr auch um Konkurrenz und Machtkonflikte zwischen den klassischen Kirchen und manchen Megachurches, die im Hintergrund Mission betreiben.

### *3.1 Identitäts- und Gemeinschaftssuche in der Diaspora*

Wo finden die Migranten selbst ihre Gemeinsamkeit? Das offenbarste und wirklich gemeinsame Identifikationsmerkmal ist das „Fremdsein“. Dies stimmt in einer doppelten Hinsicht: in der Tat ist die Anerkennung im neuen Land meistens sehr schwierig, aus kulturellen, historischen, sozialen, psychologischen Gründen. Aber auch untereinander haben diese Kirchen und Gemeindeglieder Mühe, sich gegenseitig anzunehmen. Und manchmal besteht auch ein ganz bewusster Wille, sich gegen die „anderen“ zu profilieren.

Einige Spezialisten legen den Akzent der Gemeinsamkeit auf die Diasporasituation, weil diese nicht mehr den Ursprung oder die jetzige Situation betrifft, sondern eine Identität, die in der Erfahrung des Fremdseins gründet, in einer „in-between world“. Christine Lienemann-Perrin zitiert einen asiatischen amerikanischen Theologen, Eleazer Fernandez, der die Situation als „to be in-beyond“ beschreibt: „Die Situation ‚dazwischen‘ wird nicht erfahren als ein Ort, der die Diasporasituation verlässt, sondern in der Mitte dieser Situation“

(“The ‘in-beyond’ situation is experienced not in a place where the diaspora situation has been left



behind, but in the midst of it”).<sup>5</sup>

Lienemann-Perrin sieht den Beitrag der Migrationskirchen nicht in der Suche nach einer „sozialen Nische“, oder einer Theologie die sich nur auf eine Kultur konzentriert, wie z. B. in den USA. Sie verlangt nach einer „Ethik der Diaspora“, in der sich diese Christen zusammen mit den Einheimischen für eine alternative Gesellschaft einsetzen.

### 3.2 Mobilität als Realität der Kirche

Für die Migranten der Länder des Südens stellt sich die Frage viel akuter, mit dem Wechsel in eine völlig andere und fremde Kultur. Sie verstehen sich als Übermittler einer Theologie ihrer Kultur und Sprache. Aber wie können sie ihr eigenes Erbe weitergeben, bewahren, sichtbar werden lassen? Sind sie wirklich repräsentativ in ihrer eigenen Darstellung? Auch nach vielen Jahren im Ausland? Die zu Hause Gebliebenen erinnern sie gern daran, dass sie die authentischen Repräsentanten einer einheimischen Theologie und Sprache sind, wohingegen die Migranten ja bereits ein anderes Leben führen. Wer kann also behaupten, „die“ afrikanische, „die koreanische“ Kultur und Theologie authentisch zu vermitteln?

*„One of the questions that diasporic hermeneutics has forced us to face is, who are the authentic representatives, the ones who stayed behind at home or those who left to find new homes elsewhere? Will Indians, Koreans, Africans, or Cubans who are physically resident in their respective homelands continue to mediate a true and authentic theology, or will it become the preserve of the domiciled, diasporan intellectuals? What diasporic hermeneutics has done is to make regional-based theologies such as African, Asian, or Latin American almost redundant. Does geographical location provide the parameters for theology, or can one frame and shape geographically inflected theologies far-removed from the safety of their original territorial confines?“<sup>6</sup>*

Es geht dabei nicht nur um die Konkurrenz der Autorität zwischen Migranten und ihren Landsleuten, sondern auch um die Fragen, die für sie brisant sind: die zu Hause Gebliebenen kämpfen mit Aids, Armut, Aberglauben, Polygamie, Menschenhandel; die Migranten im Ausland mit Arbeitslosigkeit, Angst vor der Zukunft, Einsamkeit, Rassismus. Für diese Menschen unterwegs wird die Fremdheit doppelt erlebt: im Dialog mit ihren ehemaligen Landsleuten sowie im Dialog mit ihren neuen Landsleuten!

Die Mobilität ist aber ein äusserst wichtiges Motiv, das nicht nur die Migranten betrifft, sondern geteilt wird von den vielen Mitmenschen unserer Länder, die sich entschliessen, auf der Suche nach besseren Lebenschancen oder nach Arbeit in die Fremde zu gehen. Hier befinden sich eigentlich alle Kirchen vor einer *gemeinsamen* Herausforderung.

## II) Ökumenische Herausforderungen: Kirche sein – welche Identität?

In dieser Verschiedenheit, wie könnte eine Einheit vorstellbar werden, oder zumindest Formen der Kooperation mit den Kirchen im neuen Land?

### 1. Anerkennung der Kirchen vor Ort?

Die Reaktionen im Gastland hängen nicht nur von den einzelnen Personen ab, sondern sind sehr geprägt vom sozialen und politischen Verständnis von Identität und Zusammenleben. Ausschlaggebend ist die Frage, ob und wie die Religion als ein wichtiges Teil einer Identität anerkannt wird.

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<sup>5</sup> Christine Lienemann-Perrin, « Theological Stimuli from the Migrant Churches », *The Ecumenical Review* 61.4, Dec. 2009, 381-386 (384).

<sup>6</sup> R.S Sugirtharajah, Introduction: Still at the Margins, in: *Voices from the Margins. Interpreting the Bible in the Third World*, New York, Orbis, 2006 (1991), 6.

Für den grössten Teil der Migranten ist ihre Religion nicht, wie in der aufgeklärten westlichen Gesellschaft, eine private Option, sondern eine zentrale Komponente persönlicher Identität, die ausschlaggebend ist für den Alltag und für das soziale Verhalten. Dies ist auch der Fall für diejenigen, die zu Hause nicht gläubig waren, weil Religion in der Situation des Exils zu einem wichtigen Identifikationsfaktor wird.

Das französische System der *Laïcité* z.B tut sich sehr schwer mit einer solchen Auffassung, weil die französische Gesellschaft von ihrer Geschichte her vom Widerstand gegen die katholische Macht geprägt ist. Im Hintergrund steht eine Ideologie des Verschwindens der Religionen in die Privatsphäre. Dies ist wiederum für die Migranten undenkbar, und wird als Atheismus oder Sündhaftigkeit missverstanden. Obwohl seit dem 19. Jahrhundert Migrationsströmungen gekannt hat, wird es für die Ankömmlinge anderer Kontinente besonders schwerer, sich an eine Kultur, die von der Aufklärung und der Rebellion gegen die Kirche geprägt wurde, anzupassen. Der französische Umgang mit Migranten zielt nur auf ihre *Integration* durch Sprache und Kultur. Der Erfolg des Rechtsextremismus zeigt auch die Angst und die Opposition der Bevölkerung. Sogar die Kirchen zögern, den Migranten Möglichkeiten ihrer eigenen kulturellen Kreativität Freiheit zu lassen.

Im Jahr 2006 wurde ein Projekt von der *Fédération Protestante de France* in die Wege geleitet, mit Namen *Mosaïc*, „um die Begegnung und die Zusammenarbeit evangelischer Christen verschiedener Kulturen und verschiedenen Ursprungs zu unterstützen“. Es zielt auf Vernetzungen zwischen den Migrantenkirchen, und mit den französischen Kirchen, weil die „Gemeinschaften aus der Migration an der Aufgabe des französischen Protestantismus teilnehmen“. Obwohl noch nicht viel unternommen wurde, wird als Ziel eine Gegenseitigkeit und Gemeinsamkeit der Aufgabe genannt.

In Deutschland wird versucht, diesen gemeinsamen Auftrag zu leben. 1996 wurde die „Unierte evangelische Mission“, die ursprünglich von sechs Landeskirchen gegründet war, zu einer Gemeinschaft von 33 Kirchen in einem *gemeinsamen Missionsauftrag* auf drei Kontinenten. Interessant ist dabei, dass die missionarische Aufgabe in Zusammenarbeit geschieht. So entstand ein Programm für die Kooperation zwischen deutschen evangelischen Kirchen und Migrantenkirchen. In diesem Rahmen wird in deutschen Kirchen der Akzent sehr stark auf *gegenseitige Hilfe* im Missionsauftrag gelegt.

Für dieses Programm wurden auch Kriterien für die Anerkennung von Migrationsgemeinden definiert:

Verkündigung des Evangeliums gemäss der Schrift  
Geordnetes Amt der Verkündigung  
Berufung in die Gemeinschaft der Gläubigen durch die Taufe im Namen des dreieinigen Gottes  
Dienst am Nächsten  
(Vgl. Liste der Kriterien für die Anerkennung in Deutschland: Rhein-Ruhr)<sup>7</sup>

Eine solche Anerkennung kann aber den gegenseitigen Austausch noch nicht leisten, da dieser von den Gemeinden vor Ort abhängen wird. Aber auf welcher Basis kann dies geschehen?

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<sup>7</sup> Criteria for Membership in the List of Recognized Immigrant Congregations in the Rhein-Ruhr Area, in : Claudia Währisch-Oblau, *From Reverse Mission to Common Mission...We Hope. Immigrant Protestant Churches and the 'Programme for Cooperation Between German and Immigrant Congregations' of the United Evangelical Mission, International Review of Mission*, vol. LXXXIX, N°354, July 2000, Table 3, p.481.

## 2. Ist protestantische Zugehörigkeit eine Gemeinsamkeit?

Könnte eine „evangelische“ oder „protestantische“ Identität verbindend wirken? Der Missiologe Marc Spindler zeigt, dass die allerwenigsten Migrantenkirchen sich mit den historischen evangelischen Kirchen verwandt fühlen, und wenn, dann eher durch ihre Herkunft als durch theologische Überzeugungen. Er unterscheidet zwei grosse Typen heutiger Orientierungen: eine „evangelikale“ Strömung und eine „ökumenische Strömung“, die sich gegenseitig ausschliessen. Viele Migrantenkirchen gehören, durch ihre kongregationalistische Struktur sowie ihre missionarische Orientierung, eher dem evangelikalen Typus an.<sup>8</sup>

Dies wird noch viel offener im Falle der zahlreichen Migrantenkirchen oder –Gemeinden, die sich als charismatisch oder pfingstlerisch bezeichnen: kann man diese überhaupt als evangelisch, oder protestantisch, oder gar evangelikal bezeichnen? Ein Teil der klassischen Pfingstkirchen bekennt sich derzeit sehr klar zur ökumenischen Bewegung, während andere Kirchen wiederum ganz entschieden dagegen steuern. Somit stellt sich hier ganz konkret das Problem einer Spaltung, die sogar mitten durch dieselbe Bewegung läuft.

Eine gemeinsame theologische Basis ist schwer zu erkennen. Nimmt man die grösste Gemeinschaft von Migrantenkirchen in Frankreich, die CEAF, Gemeinschaft der Kirchen afrikanischer Prägung Frankreichs ( « Communauté des Eglises d’expressions africaines de France »), die 38 Kirchen und hunderte von Gemeinden zusammenbindet, so definiert sich diese als „eine Union von Kirchen evangelischen Bekenntnisses, deren Liturgie das Afrikanischsein (l’africanité) einbezieht. Sie situiert sich und erkennt sich in der Kontinuität der Reformation. Sie ist Mitglied der „Fédération protestante de France“ und somit offen für die Vielfalt der Glaubensformen. Sie engagiert sich im missionarischen Dienst und in der Evangelisierung. Durch ihre Glieder ist sie ein bevorzugter Weg der Begegnung zwischen dem französischen Christentum und den afrikanischen Ausprägungen des Christentums“. Diese Definition gibt als wichtiges Kriterium die Traditionen der Reformation an, aber ohne zu erklären was dabei gemeint ist, sozusagen nur als Bezugspunkt. Der einzig klare gemeinsame Punkt ist das « Afrikanischsein » (africanité), aber was bedeutet und beinhaltet dieses Konzept? Der andere gemeinsame Nenner ist die Wichtigkeit des missionarischen Dienstes. Diese Kirchen haben somit unter sich eine schwierige ökumenische Arbeit zu leisten, und im Folgenden muss die Frage noch vertieft werden, welche Akzente der Botschaft des Evangeliums hier wichtig sind.

## 3. Ökumene mit den Gemeinden vor Ort ?

Obwohl viele evangelische Gemeinden bereit sind, ihre Räume zur Verfügung zu stellen, findet nur in einigen Fällen eine richtige Begegnung mit der Migrantengemeinde statt. Bisher gilt insbesondere für den italienischen Kontext, dass das Gemeindeleben geteilt wird, weil die Migranten in den evangelischen Kirchen nun in der Mehrheit sind.

Ein wichtiges Problem ist das ekklesiologische Modell: im Gegensatz zu den historischen Gemeinden, die territorial organisiert sind, haben die Migrantengemeinden als Ideal ein freikirchliches Modell mit personalgemeindlichen Formen, mit bewusst gelebtem Engagement und Frömmigkeitsstil. Somit scheint die Zusammenarbeit auf ersten Anhub schon schwierig. Die Logik des Territorialprinzips ist die flächendeckende religiöse „Versorgung“ mit *Dienstleistungen* der Kirche auch für diejenigen, die ihr fern stehen. Wohingegen im freikirchlichen Muster die persönliche Entscheidung und die Qualität des Zusammenlebens an erster Stelle stehen. Jedoch ist der Kontrast nicht immer so stark wie es auf ersten Anhub aussieht: viele Migrationsgemeinden folgen

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<sup>8</sup> Marc Spindler, Églises étrangères en Europe: un gâteau feuilleté, Information- Évangélisation N°5, Okt. 2004, 23.

auch einem „territorialen“ Aspekt, in ihrer ethnisch-kulturellen Spezifität. Und viele historischen Gemeinden nähern sich heute viel mehr der freikirchlichen Erwartung der Teilnahme und des Einsatzes ihrer Glieder. Aber ob sie sich überhaupt gegenseitig auch ernst nehmen können in ihrem Glaubensleben, bleibt eine schwierige Frage, weil die kulturellen Unterschiede oft hemmend wirken.

Eine zweite Schwierigkeit liegt in der Anerkennung der Pfarrer oder der Verantwortlichen dieser Gemeinden: wer ruft sie in das Amt, wo findet ihre Ausbildung statt, wer ist zuständig für die Lehre, die sie übermitteln? Es geht dabei nicht um institutionelle Fragen, sondern auch um die Qualität der Inhalte des Zeugnisses dieser Christen. Die Reflexion über die theologische Aus- und Fortbildung der Migranten hat sich besonders in Deutschland entwickelt. 2001 wurde eine theologische Ausbildung für afrikanische Kirchenleiter an der Missionsakademie von Hamburg eingeführt.<sup>9</sup> Das zweijährige Programm ATTIG (*African Theological Training in Germany*) soll brückenbildend sein zwischen den Pfarrern der Migrantenkirchen und der EKD, damit eine Gegenseitigkeit des theologischen Austausches entstehe. Ähnliche Kurse werden auch in Wuppertal, in Frankfurt und Neuendettelsau durchgeführt. Seit 2007 existiert auf nationaler Ebene die *Koordination der Kurse für Migrationsgemeinden*.

Dies ist eine wichtige Antwort auf diese Herausforderung der Ausbildung. Denn in vielen Fällen greifen die Pfarrer auf Fernkurse oder Ausbildungen der Megachurches zurück, die problemlos ein Diplom des „Reverend“ aushändigen!

Ein drittes Problemfeld betrifft die Beziehungen zu grösseren Gremien innerhalb oder ausserhalb des Landes. Manche gliedern sich konfessionellen Bündeln ihrer Konfessionsfamilie an, oder auch einer Konfession, der sie ursprünglich nicht angehören aber sich näher fühlen (z.B. einer evangelikalen Allianz, obwohl sie ursprünglich reformiert sind). Oftmals werden sie von ihren Ursprungsländern gesteuert. Eine konfessionelle Zugehörigkeit spielt nur in einigen Fällen eine wichtige Rolle.

Die üblichen ökumenischen Instrumente stellen sich als nicht adäquat heraus. Denn erstens wird hier keine konfessionelle Identität angestrebt, sondern ein je spezifisches Profil, je nach Kultur oder nach Auftrag, und dadurch auch sehr gezielte Kontakte. Zweitens spielt hier ein weiterer Faktor eine erhebliche Rolle, besonders in der ersten Generation der Migranten: die sozio-ökonomischen Unterschiede mit den Menschen im Gastland. Auch wenn diese in den nächsten Generationen überwunden werden können, bleiben soziokulturelle Unterschiede oder Vorurteile, die nicht leicht zu beheben sind.

### III) Missiologische Herausforderungen: Kirche vermitteln – welche Botschaft?

Von Mission wird heute gern als „umgekehrte Mission“ (*reverse mission*) gesprochen: Tochterkirchen der ehemaligen Missionsgesellschaften wollen den Norden und den Westen zum Glauben führen. Jedoch ist für die Migrantenkirchen sowie für die klassischen Kirchen die wahre Herausforderung die geteilte Verkündigung.

#### 1. Theologische Herausforderungen: welche Predigt, welche Botschaft?

Marc Spindler betont, dass zwischen französischen Protestanten und ihren Glaubensgefährten aus Übersee, auch wenn sie alle reformiert sind, keine theologische Verwandtschaft besteht, ausser dem Rekurs auf die Bibel als Glaubens- und Verhaltensregel.<sup>10</sup>

<sup>9</sup> Werner Kahl, Encounters with Migrant Churches: Models for Growing Together, *The Ecumenical Review* 61.4, Dez. 2009, 400-412 (402ff).

<sup>10</sup> Marc Spindler, *Églises étrangères en Europe: un gâteau feuilleté*, 22.

Im Gegensatz zu den Namen mancher Kirchen, ist die hier vertretene Lehre nicht so sehr eine einheimische, afrikanische, oder asiatische, sondern gründet vielmehr auf einige für diese Kirchen wichtige und ihnen gemeinsame Themen: Tröstung, Vertrauen, Bekehrung, Moral, Heilung, Segen. Aber nicht nur die Themen, sondern auch die dahinterstehende Anthropologie und Kosmologie müsste näher betrachtet werden. Hier zeigt sich am deutlichsten eine Differenz (vielleicht eine Grunddifferenz) mit den historischen Kirchen. Eine Hypothese des Theologen aus Congo Félix Mutombo (der an der evangelischen Fakultät in Brussel lehrt) ist sehr aufschlussreich.<sup>11</sup> Warum sind die Gläubigen des Südens so fasziniert von der Botschaft der Kirchen, die Heil mit Heilung, und Glauben mit materiellen Verbesserungen verbindet? Ihre kosmologische Perspektive beschränkt sich nicht auf Himmel und Erde. Zwischen Himmel und Erde befindet sich eine Zwischenwelt, die Welt der Geister, vielmehr die Welt der Ahnen. Die Verstorbenen leben und üben weiterhin einen Einfluss auf die Welt der Lebendigen aus. Der afrikanische Glaube denkt ihre Macht für die Lebenden mit. Dies kann sich positiv ausdrücken in materiellen Errungenschaften oder Segen, oder negativ in Form von Besessenheit, die nur durch Exorzismus geheilt werden kann. Da in westlichen Kirchen nur die katholische Kirche und die Pfingstkirchen diesen Ritus betreiben, finden sich die Migranten am besten dort aufgehoben.

Wenn dies bestätigt werden kann, könnten sich diese Vorstellungen als ein Hindernis für eine Gemeinschaft zwischen den historischen Kirchen und den Migrantenkirchen erweisen. Zwei Formen der Soteriologie scheinen sich somit gegenüberzustehen: die klassische Botschaft der Rechtfertigungslehre und der einmaligen Befreiung von allem Übel in Jesus Christus, und andererseits eine Botschaft, die auch andere Heilande oder Retter kennt, und dadurch auch andere Formen von Befreiung braucht als nur den Glauben allein! So sehen es jedenfalls die genannten Experten, die auf die erheblichen Konsequenzen für die pastorale Arbeit und für die theologische Botschaft, aber auch für den Alltag aufmerksam machen. In der Tat würde dies erklären, warum die Evangelisierung der Menschen in den Gastländern wohl bei anderen Migranten Erfolg hat, aber kaum bei den Einheimischen: nicht nur, weil die Botschaft sehr kritisch für die Menschen unserer Länder ist, sondern vielleicht weil dieser kosmologische Hintergrund, der in einer anderen Soteriologie Resonanz findet, der Kultur der Aufklärung fremd und unheimlich geworden ist. Damit käme eine Trennungslinie zum Vorschein, die radikaler ist als nur sozio-kulturelle Unterschiede zwischen Gläubigen des Südens und des Nordens.

Jedoch ist diese Theorie auch diskutabel. Würde sie stimmen für eine Epoche, die von der Aufklärung definitiv „entzaubert“ ist, so stimmt sie kaum noch in der Postmoderne. Der heutige grosse Erfolg der Engel oder anderer Himmelfiguren, die Kräfte des Segens oder der himmlischen/kosmischen Hilfe überbringen, spricht für einen ganz ähnlichen kosmologischen Hintergrund als die Seelen der Ahnen! Die Suche ist dieselbe: welchen Kräften können Menschen unbedingt vertrauen, auch wenn sie Gottes nicht ganz sicher sind, oder vielleicht gar nicht gläubig, um sich nicht einsam im Universum zu fühlen?

## **2. Das Problem für Mission und Ökumene: nicht die Kirchen des Südens, sondern der Einfluss subjektiver biblischer Interpretation**

Biblische Hermeneutik, nach Ansicht der meisten Migranten, sollte existenzbezogen und sinngebend für die Fragen des Alltags sein. Christen aus dem Süden haben als Hintergrund im Ursprungsland die Rebellion gegen die Kolonisierung mitgebracht, und befürchten, dass auch im Gastland „Experten“ ihnen die „richtige“ biblische Interpretation vorzeigen wollen. Einheimische Theologen sind eigene Wege gegangen: post-koloniale, befreiungstheologische, volksbezogene Interpretation der Bibel haben die Menschen des Südens ermächtigt.

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<sup>11</sup> Félix Mutombo Mukendi, *Le nouveau culte de la prospérité en Afrique, ses fondements cosmologiques, et ses implications sociopolitiques*, *Analecta Bruxellensia*, N°8, Dez. 2003, 78-132.

Aber es ist erstaunlich, dass in der Predigt und in der Katechese vieler Migrantenkirchen solche befreienden Interpretationen viel weniger vermittelt werden als man es erwarten würde. Vielmehr tendieren viele Gemeinden dazu, unkritische, moralisierende Interpretationen zu akzeptieren, die ihnen von den Pfarrern oder von Ausbildungen mancher Institute angeboten werden. Oftmals wird die Botschaft des Evangeliums nicht wirklich in der theologischen Kreativität und Arbeit dieser Kulturen übermittelt. Eine reiche Liturgie mit kultureller Eigenheit kontrastiert mit einer globalisierten, theologisch vereinfachten Predigt. Theologen aus dem Süden machen selbst auf diese Gefahr aufmerksam: *“It is not the numerical power of the Christianity that is emerging, especially in Africa, but rather the type (...) that gives causes for concern. If in the 1970s theologians in Latin America brought a new lease of life to the Bible and made it relevant to people’s needs, in the new millenium a small group of church leaders in Africa are making the same Bible an uncaring, mean-spirited and cruel book by using it uncritically”*.<sup>12</sup>

Dasselbe könnte jedoch immer mehr auch für historische Kirchen gelten. Eine Trennungslinie geht nicht zwischen den Kirchen, sondern vielmehr durch die Kirchen hindurch: zwischen den Gläubigen, die bereit sind, sich von einer kritischen und selbstkritischen biblischen und theologischen Hermeneutik leiten zu lassen, und denjenigen, die sich mit der Subjektivität oder den moralischen Appellen ihrer Leiter zufrieden geben. Zwischen diesen beiden Extremen liegen Welten, das heisst auch, dass sich Möglichkeiten finden lassen, im Dialog zwischen Norden und Süden, zusammen besser den heutigen Herausforderungen in unseren Ländern gerecht zu werden.

In diesem Sinn entwickelt sich in manchen Ländern oder an manchen Instituten eine „interkulturelle Bibellektüre“, die alle Leser, Experten und Laien, zusammenführt, den konfessionellen und kulturellen Grenzen zum Trotz. Die zentrale Frage muss dabei sein, nach welchen Kriterien das „Evangelium“ entschlüsselt und offenbart wird. Ein Beispiel zeigt, wie fruchtbar eine Zusammenarbeit werden könnte. Prof. Werner Kahl, Neutestamentler in Kassel, hat 2003 mit Pfarrern aus Ghana ökumenische Gottesdienste eingeführt, „International Gospel Service“, mit Lutheranern, Katholiken, Pfingstler, Migranten, 2006 dann auch in Hamburg.<sup>13</sup>

Einmal im Monat findet in der lutherischen Kirche ein Gottesdienst in Englisch und Deutsch statt, der Elemente afrikanischer Tradition mit lutherischer Liturgie verbindet. Es ist kein Pfingstgottesdienst, wenn aber jemand in Sprachen redet wird er nicht unterbrochen; auch individuelle Segnungen werden angeboten. Das Predigen wird in gegenseitiger Korrektur vorbereitet, mit dem Ziel der spirituellen Ermächtigung und dem Zusammenfinden verschiedener Konfessionen im Evangelium.

Kahl zeigt, dass solche Gottesdienste ein besseres gegenseitiges Verständnis bewirken, sowohl gegenüber den Migranten als auch den Pfingstlern deutscher Gemeinden. Viele Migrantenkirchen in Deutschland wurden Mitglieder des „Bundes freikirchlicher Pfingstgemeinden“, ohne jedoch den Gottesdienst in den klassischen deutschen Gemeinden zu verlassen. Sie schlagen somit eine Brücke zwischen beiden Kulturen und Formen der Gemeinschaft.

Missionarisch könnten die Migrantenkirchen in der Tat wirken, aber auf eine spezifische Weise: indem sie den evangelischen Kirchen in Europa helfen, die Situation der Diaspora, die heute für alle Christen in Europa gilt, positiv und kreativ zum Zeugnis zu bringen. Die grosse Gabe dieser Migrantenkirchen ist nicht so sehr die kulturelle Form des Glaubens, die ja auch zum Ghetto werden könnte. Viel ausdrückstarker ist ihre Fähigkeit, die Situation der Wanderung und des Glaubens in der Diaspora so zur Sprache zu bringen, dass sie *ermächtigend* wird für alle, indem sie Vertrauen- und Selbstwertgefühl im Glauben stärkt, Gemeinschaft fördert und Gerechtigkeit schafft. Die neu zu schaffenden Beziehungen sind eine Vorstufe derer, die die nächsten Generationen von Christen erwarten, die sozusagen immer mehr in einer Diasporasituation leben werden.

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<sup>12</sup> R.S Sugirtharajah, Afterword: The Future Imperfect, in: *Voices from the Margins*, 495.

<sup>13</sup> Werner Kahl, Encounters with Migrant Churches: Models for Growing Together, *The Ecumenical Review*, 409-411.

Es wird darum gehen, zusammen ein glaubwürdiges Zeugnis abgeben zu können, und zwar als multikulturelle und mehrsprachige Kirchen, die für ihre Botschaft die Qualität sorgfältiger theologischer Arbeit beanspruchen.

Valburga Schmiedt Streck

Migration and social networks as challenges for pastoral care and counseling<sup>1</sup>

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**Introduction**

As I focused on the topic of migration, I began to become aware of my own trajectory as a migrant. I remembered that when I was 12 years of age I went to live for four years in a town that was 11 hours by bus away from my parents' house. Since there were no good schools in my small hometown, which had only 4,000 inhabitants, my parents chose to send me to a boarding school. This was a common practice until the mid '60s for middle class families in Southern Brazil. After spending four years at the boarding school, I returned to my hometown and attended for four years a high school in a neighboring town, travelling everyday by bus. When I entered college in the city of São Leopoldo, 270 km away from my hometown, I moved again. After living there for four and a half years, I went to the US to do graduate studies. I lived there for four years and then returned to São Leopoldo again, where I live up to the present. The trajectory of my relatives was not very different, and they have been doing this for generations – moving either from a rural to an urban area, or from a rural community to another one, or from one town to another in search of better living conditions, opportunities for study or other things. We hardly have grandparents' houses as monuments that remind us that the previous generation lived there. Over time family relations become more fluid because people are no longer able to keep in touch. In the younger generation, which includes my own children, the migration process continues and is even intensified, because the members of this generation, when they have a job, must be mobile and are expected to invest all their time in their work and as little as possible in their families. The positive aspect that I see in this constant migration is the pleasure of meeting people, establishing new contacts, widening my circle of friends and in this way constantly learning from new cultures and habits. The negative side is the feeling of being constantly underway as a pilgrim and of being displaced, as if I never really arrived in my own place.

In this paper I bring a few examples of migration processes that I consider significant and to which I have devoted my attention in my practice in the area of care and counseling with persons and groups. By briefly describing each one I intend to show the task to which we are challenged in spaces of migration and interculturality. I begin with the process of migration that has been constant and Brazil, which rapidly turned from a rural to an urban country, and its visible consequences, such as poverty and exclusion, whose greatest victims are women and children. In the migration process diseases such as HIV/AIDS, swine flu and others are spread and the number of their victims increases, including children, youths, adults and seniors. Also migration in the virtual world, which enables people to live a life parallel to the real one, brings new challenges. The church and particularly pastoral counseling cannot ignore this space and is challenged to walk with people into these new spaces of sociability. A matter of concern is also the migration to other religions insofar as people lose their references by doing so. On the one hand there are many experiences of good welcome, but on the other we also see much proselytizing and exploitation of believers. It is important to learn to dialogue with other religions and also with the people who migrate from our churches. Each one of these scenarios is an opportunity for care and intercultur-

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<sup>1</sup> This project had the support of the Brazilian National Council of Scientific and Technological Development (CNPq).



al pastoral counseling in the Brazilian and Latin American context must adopt as its method the act of walking with the other and speaking a language that the people speaks. This method, so much used by liberation theology, challenges us.

### **I) Historical aspects and migration processes in the Brazilian context**

It is well known that Brazil is an immigration country where there is a constant migration flow since the time of its colonization. There were periods in Brazilian history when indigenous people were uprooted and African people were forced to forget their fatherland and to adopt Christian European habits and morals. But Brazil's population history started before the arrival of the Portuguese. It is assumed that the peoples that first populated Brazil and America came 48,000 or 60,000 years ago from Asia through the Bering strait and other groups sailed to Brazil from Australia, Malaysia and Polynesia. Among the indigenous people or native Brazilians themselves there was a migration process. The Tupi-Guarani, for instance, were constantly looking for the "land without evil".

During the colonial period four million Africans were brought as slaves to Brazil from 1534 to 1850. Forty percent of all Africans extradited from their continent came to Brazil. Many of these black slaves fled and formed resistance groups in settlements called "quilombos". The best-known of them, "Quilombo dos Palmares", lasted from 1628 to 1695 and gathered around 20 to 30,000 people in an area of 27 square kilometers. Other "quilombos" were formed in a similar way and exist up to the present. Their Afro-descendant populations live in poverty and illustrate the migration process of blacks in Brazil as well as their exclusion from society.

With the expansion of capitalism and the demand for qualified labor in the 19<sup>th</sup> century, a major European and Japanese immigration took place between 1890 and 1930. It must be noted that the arrival of Europeans and Japanese also caused displacement among the blacks, who fled from slavery, genocide, diseases, the negation of their own cultures and religions. The blacks who survived these flights lost the right to walking and travel and were condemned to forced labor, which nurtured the colonial system. The indigenous and black people resist up to the present and get organized to claim their rights to the demarcation of their land, full citizenship, bilingual education and respect for their cultural and religious diversity as well as the retrieval of their history and identity.

In the course of the 20<sup>th</sup> century Brazil rapidly became an urban country. Whereas in 1920 10% of the Brazilian population lived in urban areas, in 1970 55% did so. In 2000 81.22% of it lived in cities. This means that in the past decades 40 million people left the rural areas to live in cities because they were displaced by the modernization of labor in the countryside, which concentrated the ownership of land in the hands of a few owners. It is estimated that there are 300,000 migrants in Brazil today, and this social mobility has its causes in poverty, violence, the economic situation and the lack of professional training. Out of this migrant population many are women, and among them many are children, youths and seniors.

The present migration process, however, looks different from that the one Brazil experienced in previous decades. Megacities such as Rio de Janeiro and São Paulo still attract migrants, but a growing number of people are moving to smaller cities and locations that were previously considered rural. Cities with a population of around 100,000 inhabitants are growing because people want to avoid big urban centers, which are seen as more violent, polluted, with heavy traffic and so forth. They believe that in smaller cities they will find a better quality of life, but they are also looking for jobs that can no longer be found in big cities. The so-called rural exodus is still taking place particularly in the Northeast, but there are indicators showing that thanks to the social policies of the present federal administration, such as the program called Family Stipend, there is a decline in this migration process. This means that the people who get financial support do not

have to leave their homes and properties in search of better living conditions.<sup>2</sup> According to data from the Institute of Applied Economic Research (IPEA) of August 2010, the percentage of migrants in the Brazilian population has dropped. From 3% in 1995 it went down to 1.9% (3.3 million people) in 2008. One interesting piece of data is that 45.6% of the 3.327 million Brazilian migrants are youths in the age group between 18 and 29 and their unemployment rate is lower. The migration flows are concentrated in the states of the Southeast and Northeast. The same survey also reveals that the migrants earn higher salaries than those who do not migrate. There are more people returning to the Northeast because of the better living conditions resulting from the Brazilian government's social policies.<sup>3</sup>

Another quite common form of migration is seasonal migration, where small land owners, tenants and squatters sell their labor and work for large land owners and thus avoid having to live in urban areas. Many of these workers stay for months away from their families and live in very precarious and inhuman conditions. The wives of these workers have to care for their children and provide for the needs of the family on their own. That is why they are called “widows of living husbands.” The 2000 census showed that there was an increase in the number of households headed by women, and it is expected that the 2010 census will exhibit an ever higher rate. This shows that many women flee due to domestic violence perpetrated by their husbands, partners or even fathers and stepfathers. If they have children, they take them along and look for social networks among relatives and friends who may welcome them. Another significant migration flow is the one made up of young people who travel abroad in search of work or study opportunities. Often they are children of European immigrants who return to the country of their ancestors. Some end up returning to Brazil, but unfortunately many of the most talented and educated ones do not. This is what is known as “brain drain.”

## II) Women and children

In the 20<sup>th</sup> century it was common for girls and female youths from rural areas to be sent to houses of families in urban areas that in some cases were made up of their relatives in order to work and/or study there. These families were hardly nuclear families. They were made up of relatives and associates who shared daily life with the parents, children and grandparents. Often these girls and young women worked in these households for years and only left them when they got married. Not rarely they became victims of sexual abuse by the bosses and their sons. In many cases what they earned was sent to their families of origin, who lived from their daughter's work. I remember Ângela, who was one of the youngest children of a family of eight daughters and who, just like five other sisters of hers, lived and worked in various urban households. Her experiences consisted of physical and sexual abuse and violence both by the male bosses and their sons and by the female bosses who accused her of seducing the men of the family. This period that she spent in various houses brought her serious psychic sequels, such as depression and suicide threats. Other children and youths used to be placed in family households when their mother died or their father abandoned the family.

In this decade the migration process of children and youths is better known as minor sex traffick-

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<sup>2</sup> In the beginning of the 20<sup>th</sup> century migration movements were common in the states of Rio Grande do Sul and Santa Catarina. Settlers moved from the old settlements to new ones almost as a way of exploring the wilderness. This brought about a process of unplanned deforestation that had serious ecological consequences for the context. Behind this process stood the idea that human beings must tame and control nature, an idea that was part of the mindset brought to Brazil by European immigrants. Flora and fauna were destroyed beyond the point of recovery. A new migration movement of settlers from Southern Brazil with the same spirit and agenda expanded from the '60s onwards to the neighboring states and reached areas up to the Amazon.

<sup>3</sup> See [http://www.ipea.gov.br/portal/index.php?option=com\\_content&view=article&id=2838](http://www.ipea.gov.br/portal/index.php?option=com_content&view=article&id=2838)

ing, which brings with it much more worrisome and urgent consequences. In Brazil there are organized groups that bring girls from the countryside to the cities, where they are sold to brothels after being negotiated for the pleasure of foreigners and rich businessmen. The film “Anjos do sol” [Angels of the sun] by Rudi Lagemann depicts this scenario very well by showing how a 10 year old girl is sold by her parents, who live in a poor and remote rural area in Northern Brazil, to a children trafficker. The parents know that they will never see their daughter again, and they have already done the same with other daughters. The mother, who is pregnant once again and already has other small children, has little choice and knows that in this way the number of mouths to be fed will be reduced by one. This film is the result of a survey and intends to call people’s attention to this cruel reality that is often overlooked or ignored. The existing public policies for families are not sufficient yet. There is also a lack of educational and health policies.<sup>4</sup> The rate of human trafficking in Brazil is one of the highest in Latin America and most of its victims are women. These victims are held in captivity and forced to work. Having no documents, they have no rights and also lack money. If they try to flee, their families are threatened with aggression. Many of the girls and women who are forced to become prostitutes become vulnerable to HIV/AIDS and other sexually transmitted diseases.

Also in the middle and high classes there is a constant migration process among youths. Beginning in the ’60s and ’70s with the growing entry of female students in universities, women no longer feel the pressure to get married early, so nowadays it is common for young female professionals to migrate in search of better job opportunities and better living conditions. The statistics indicate that more than half of the college students are female, and the world of labor in the globalized economy demands increasingly more time and mobility. Youths are encouraged to invest in their professional training, yet at the same time the number of jobs decreases due to automation. This results in an incompatibility between professional and family life, and young women find it difficult to conciliate their occupation and their family because of the growing demand they face at work. Young women see motherhood as something increasingly remote because they do not have time to care for their children (Schmiedt Streck, 2007). The tension arising from the dedication to professional life to the detriment of fulfillment in emotional life ends up turning the families into the biggest rivals of companies. Many people feel happier at their jobs than at home with their spouses and children and feel guilty when they verbalize this.

### III) Migration and religion

The Christian church came to Brazil along with Portuguese colonization, and the first mass was celebrated on Brazilian territory right at the arrival of the first Portuguese to the surprise of the native people, who had certainly never seen something so strange. During centuries other religions remained prohibited, and religious freedom was only introduced at the end of the 19<sup>th</sup> century. The Lutheran church came along with the German immigrants, who built a school building beside each temple as a visible sign of the importance they ascribed to the education of their children. Up to the present the Lutheran church follows its members in their migrations. Thus it has expanded throughout Brazil, particularly in the North, where new congregations emerged (Grützmann, Dreher and Feldens, 2008). The other mainline Protestant churches are mission churches, i.e. they emerged through the activities of missionaries, many of them from the US. In the area of ministry to migrants the Pastoral Work with Migrants of the Catholic Church stands out, as it accompanies people who move within the country. It does a significant work in terms of empowering people to demand public policies and to struggle for their right to social inclusion. Lutherans also develop a significant and partly similar work with migrants. One of the obstacles

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<sup>4</sup> See José Renato Soethe (coord.). *Pesquisa sobre a prostituição da rua em São Leopoldo – RS* (São Leopoldo: CEBI, 2008); Hilário Dick and José S. Ferreira. *Para além de um monótono estribilho: Violência e segurança na perspectiva juvenil: O caso de São Leopoldo* (São Leopoldo: CEBI, 2009).

faced in this context is the lack of an ecumenical work that might help the churches to advance more in the care of migrants. There are animosities not only between churches, but also opposing movements within the churches themselves. Many groups linked to the evangelical movement think that pastoral care and mission are intertwined. Pastoral counseling has also been used as a kind of pre-evangelism activity. Of course the Christian church is constituted by migration movements and has been a proselytizing church in the course of its history. The question is where the limits and possibilities lie.

When migrants arrive in a new place, they usually bring their belief with them, but they not always feel at home when participating in their confessional church in their new home. Over time they begin to establish new relationships and new social networks, and many are led to new churches. The Pentecostal churches certainly know how to make use of these people who settle in our urban centers. Both the Catholic Church and many Protestant Churches have a hierarchical, bureaucratic and rigid system, and their temples are far away from the outskirts. Often they are veritable feuds where the well-to-do command, which causes many faithful to leave their churches because they are not able to integrate. In the slum area where I conducted research projects small Pentecostal and Neopentecostal temples are located on each block, so that people do not have to take a bus or walk long distances to attend worship services. Furthermore, the people themselves could interpret the Bible and appropriate the Word. Also in the downtown areas the Pentecostals are demarcating new territorialities. In former movie theater buildings, they install churches that remain open most of the day. Their temples are also located in the vicinity of bus and train stations, bars and restaurants. The Pentecostal movement is quite clear in the sense of liberating brothers and sisters from drugs, the devil and sin and of celebrating Christ's victory over evil. We certainly have much to learn from them in terms of their forms of welcoming people, keeping temples open and occupying spaces.

#### **IV) Migration, social networks and the web**

Starting in the '60s the media brought about great changes in the global context and people are now able to communicate in real time with the most diverse parts of their country and the world. Cell phones and the internet are common in Brazil, and even in remote locations technology is changing people's lives. In talking about migration, we should not forget this kind of migration that we find in virtual communities and the migration process to the virtual world. Relationship sites and virtual communities such as Orkut, for example, enable people of different generations to find friends, to come closer and to receive support and solidarity. At Orkut, for instance, there are communities of relatives and friends who have met again after many years of separation, exchange photos in the virtual environment and may see and talk to each other through webcams. The solidarity network is also noteworthy among young people (Schmiedt Streck, 2009). I mention the example of a young man who was seriously ill (he had leukemia) and needed a blood transfusion. A friend of his immediately mobilized her virtual community and in a short time donors were at the hospital willing to donate blood to him. There are other examples of how virtual communities were used to help people find a job, to offer guidance on some problem, to help in a research project, to give orientation about health issues and so forth.

What is also striking about Orkut is the interaction within family communities. I remember a family that now lives in the US. Some years ago, when the children were small, they lived for some time in Brazil. The mother's parents are Germans who migrated to Brazil when she was a small child. At Orkut they have a community where the family members introduce themselves and interact with friends and relatives from the three countries in English and Portuguese. There one finds photos, news, conversations, etc. between parents and children as well as relatives and friends. In a world of great social mobility this is a way of keeping up to date and in constant interaction.

The virtual space is full of movement. There we find a nomadic life style that implies a concept of identity and community with new configurations. The nomadic life style, which is discriminated against in the real world, is understood in a fresh way in the virtual world. Schachtner borrows the “peripatetic” categories of (non-virtual) postmodern life – pilgrims, wanderers, vagabonds and tourists – from Bauman (1998) and transports them to the virtual world. Whereas in the real world the pilgrims know their destination and stay on the road without going astray, in the virtual world the pilgrims know exactly where to go to, but they do not stay very long in one place. The wanderers tend to imitate the pilgrims and move in different communities, perhaps using a pseudonym, but never committing themselves to anything. The virtual tourists, in turn, have in the virtual world a community from which they start and to which they return. The vagabonds are unpredictable, lacking a map or route to guide their movement. They travel in cyberspace according to their wishes and drives, moving from one attractive site to another. Such a “peripatetic” life style that produces this kind of personalities and communities has become common in cyberspace because the latter offers a lifestyle with unlimited opportunities (Schachtner). In this respect the internet has been a possibility especially for women, since it gives them the opportunity to access information necessary to make decisions. Furthermore, the internet has also reduced the difference between the genders in favor of a more equal world. The new technologies have made development possible in many places of the planet, but it is still necessary that the poorer population groups get access to them and training to use them, which means that new competencies for social inclusion have to be developed. In pastoral care it is urgent to learn how to be moderators in the virtual space and to do pastoral counseling within virtual communities

#### **V) HIV/AIDS and migration**

It is estimated that in Brazil there are 630,000 HIV positive people and that the average national incidence rate is of 19 new cases by 100,000 inhabitants. The Epidemiological Bulletin on HIV/AIDS of 2008 shows that there is a drop of HIV incidence in the Southeast and an increase in the North and Northeast. In the period from 1998 to 2008 506,499 cases of AIDS were recorded in Brazil and 205,409 people died because of that disease. Now the epidemic is considered stable in the country. The highest percentage of notifications (305,725, which corresponds to 60.4% of the cases) is found in the Southeast. Studies have also shown that there is a progressive increase of the incidence rate among women as well as in the age group above 50, affecting males and females alike. Due to the cultural change occurred in the past decades the number of separations and divorces has increased, which gives rise to a new pattern of sexual behavior. Whereas the younger generation is educated to protect itself by using condoms when they are sexually active, the same care is not taken by the generation above 50. Having been educated within the cultural model of the '60s or even before, these people do not have the habit of using condoms when having intercourse with casual partners. In the case of women above 50, more than 70% of them do not insist on the use of condoms when having sex. This is a new matter of concern for public health and shows the need for sexual education targeted at this population group. HIV/AIDS has always been seen as a disease of youths and adults by the public health system, and it is necessary to realize that older people are also sexually active and must protect themselves. In the last 10 years the number of HIV positive people who are 50 or older increased by 8% in the state of Rio Grande do Sul.

One of the factors involved in the dissemination of AIDS is the migration movement in the country. It has been observed, for instance, that men from the Northeast migrate to the Southeast in search of work, get contaminated through extramarital sexual relations and infect their wives upon returning home. Many young people who migrate to larger cities looking for a job, are getting infected and spreading the virus. The most vulnerable population group is made up of the poor who do not have access to education and information on how to prevent the disease. One should also keep in mind the children and adolescents in urban centers who are sexually exploited and

thus contaminated with HIV. I remember a boy whose family I used to see and who was infected by having sex with older middle class men. In spite of being infected, he continued to have anal sex in the streets in order to help feed his family.

One may draw the conclusion that the AIDS pandemic in Brazil has everything to do with migration and that, although the country has good health care policies for HIV positive people, there is still an increase in the number of cases that require special attention. There is no doubt that the task of religions in this instance is to support prevention programs and to develop a theological reflection on the issue (Sampaio, 2002; Brodd, 2010). It is also necessary to develop care and counseling skills to deal with HIV positive people and to be able to identify the counseling dynamics of different communities in relation to HIV/AIDS and the specific needs of each context

## **Conclusions**

A movie that I watched recently portrayed a famous plastic surgeon who, as part of his routine activities as a doctor, one day performed a surgery on a middle aged woman to remove a cyst from her face. The surgery was not strictly necessary, but since her face had been disfigured for years, she wanted to remove the cyst that bothered her so much. An incident during anesthesia caused her death. The doctor, shocked at his failure, asked one of the assistants to tell the husband in the waiting room what had happened. The low middle class family became bitter because of the loss and the lack of direct communication with the doctor and sued him without delay. Soon after that the doctor stopped practicing his profession and got into a depressive mood. Then he decided to talk to the husband of his deceased patient. When they met, the husband asked the doctor whether he remembered the color of the eyes of his wife. Of course the doctor did not, because his attention was focused on the cyst he was supposed to operate. He saw nothing else in his patients. He did not look at the eyes, the mouth or the face of the person he had laid on the hospital bed. The question asked by that husband gave me food for thought, and I believe that it refers directly to pastoral counseling.

If in counseling we focus only on the person's psychological problems or religious doubts, we act like that surgeon operating the cyst. We fail to see the whole because we want to leave the surgery room with one more person free from their symptoms or with one more person converted and "free from their sins." In the parable of the Good Samaritan (Luke 10:25-37) Jesus shows the solidarity of the caregiver who, when seeing the wounded man, did not look at the mirror to check whether his posture on the animal was perfect nor screamed from the pulpit that he was a converted Christian. The caregiver sees the wounded man as a person to be cared for. He not only bound up his wounds, pouring on oil and wine, but also provided food and shelter for the next days. The caregiver knew that when that person was healed, they would be able to walk on their own again. In this context I am reminded of a well-known piece of poetry that says, "Traveler, there is no road; you make your own path as you walk", not by walking alone, but with many brothers and sisters. Walking is part of our learning since our childhood, and as we walk we can be alike erratic walkers or like wanderers. The erratic walkers are those who do not see much besides the cyst on the face, but the wanderers see the eyes of the other as they walk with and accompany them in their journey like Jesus walked with the Emmaus disciples (Luke 24:13). To do that, we have to know where we are, in which situation we find ourselves and what is the context we live in (Peresson, 2004; Streck, 1999), but we also must have ideals and utopias. The caregiver must know how to discern, but must also have feelings. But nothing of that can be done without setting to work. In the history of caregiving we have many examples of persons who in their wandering took care of others and took a stand against injustice and the powerful. I mention Teresa of Calcutta and Catherine of Sienna, among so many others.

I think that Latin American liberation theology is particularly unique in this respect because it is a

theology of the pilgrim and of wandering.<sup>5</sup> It emerged in the context of oppression and over decades has sided with the oppressed and suffering people in their walking. For the Latin American church the word “to walk” also means to give and take, to go towards the other, to be available and willing to welcome, to have hopes and dreams of utopias and a more just world (Boff, 1999). We have to ask ourselves what wandering means when traditions no longer dictate the rules, as is the case in the religious phenomena that we are seeing in Brazil. In my view, the paradigm that the path is made as one walks with others is essential for pastoral counseling in an intercultural context. Walking with the victims of HIV/AIDS, with women and children who migrate looking for a life with less suffering, in the religious migration and in the migration through the virtual world must practice the solidary care that promotes resilience, but also empowers and helps the other to be a protagonist. “Followers of the way” was the name by which early Christians were called, and this was the life purpose of those who followed Jesus of Nazareth. He himself was the way, truth and life (John 14:6). In my view, to walk and wander in the context of exclusion, of constant migration and displacement is the method, task and challenge set to us as a constant element in our walking as caregivers.

“Traveler, your footprints  
are the only road, nothing else.  
Traveler, there is no road;  
you make your own path as you walk.  
As you walk, you make your own road,  
and when you look back  
you see the path  
you will never travel again.  
Traveler, there is no road;  
only a ship’s wake in the sea.”

(Antonio Machado)

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<sup>5</sup> Carlos Rodrigues Brandão (2010, p. 41) uses the word “wandering” [*andarilhagem*] and says that we learn to wander or to constantly walk back and forth. Referring to Paulo Freire, Brandão says that he made a “wandering of utopia” [*andarilhagem da utopia*].

James Farris

Religious and Economic Migration in Brasil: Relations and Implications

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The relation between religion, economics, and social identity is a reality that has been recognized for centuries. Therefore, any attempt to summarize such a complex phenomenon will run the risk of being repetitive or superficial. What this short article offers is a slightly different view of this relationship, and is restricted to a specific environment, or context. What are the relationships between religion and economics within the context of Brasil? In this same publication, Valburga Schmeidt Streck has offered a very detailed description and analysis of the history of international and internal migration to Brasil, and its implications for social and economic realities. As such, I will not try to reproduce this discussion. Instead, the intention of this short presentation is to localize this reality within the state of São Paulo, and other large Brazilian cities, and point out the religious implications of the phenomenon of internal and international migration. This may appear to be a very limited discussion, but according to the literature cited, it is a very common phenomenon both within Brasil, South America, and other countries in “development” (Abrahamson, 1996).

I want to acknowledge that this essay is based on the 22nd International Seminar on Intercultural Pastoral Care and Counselling, whose title is “Dynamics of Migration Today”, promoted, by the SIPCC, The Society for Intercultural Pastoral Care and Counseling, from September 12<sup>th</sup> to 18<sup>th</sup>, in Strasbourg, France. Without the input of these discussions and debates, this article would not be possible.

Why do individuals, families, and groups migrate? This is the central question of this essay. The general response to this question falls into four general categories: 1) Economics – lack of employment, or economic future, and the hope for a better future; 2) War, and displacement of populations; 3) Drought, and other natural disasters, and: 4) The hope for a better future via educa-



tion and other related opportunities.

While it is a simplification, migration of individuals, families and communities can be summarized in terms of either *Economics or Physical Survival*. Rarely, if ever, do individuals, families, or populations migrate because of curiosity or the desire to experience another culture. This, however, is not the case of students wanting to study, for a short period of time, a specific discipline in a foreign country. This is not necessarily migration, but the desire to advance studies and return to Brasil.

However, only in relatively extreme cases are the motivations for “migration” based exclusively on one factor. In the case of war or natural disaster, migration is based on physical and economic survival. In some cases, generally in the middle classes of diverse communities, migration is the process of seeking a “better life”, but even in these cases migration mixes economic and social motivations.

An example of this “better life” is a friend of mine who left Korea to work in the United States. He spoke relatively good English, and established himself and his family, with three young children, in a Middle class area of Houston, Texas. He was trained as an oncologist, and had excellent status in the social hierarchy of Seoul. However, he wanted more. He received a fellowship from a well known Cancer Institute in the United States. He brought his family with him, with the dream of educating his children in the United States, and from there they could either stay or return to Korea. He stayed three years. I remember a phrase of his: “My brain is hard. I cannot learn English”. They returned to Korea, where he is an attending oncologist in a major hospital in Seoul, but his family is still divided between Korea and the United States. Migration, whether for means of survival or advancement, has a high cost.

A second example that I know of is more typical of Brasil. A family from the North of Brasil, which has suffered drought for the past four years, moved to São Paulo two years ago. They stayed with friends and family members in a slum, favela in Portuguese, while both the husband and wife sought employment. A neighbor “took care of” the children. That meant giving them meals, and then letting them out to “play” on the unpaved street, with no public sanitation.

Their migration is both economic and social. They were more or less forced to seek a better life, and had family members who could support them, at least for a short period of time. With time, both husband and wife found minimum paying employment, and have their own “home”, which is a very simple apartment – one bedroom, bath and kitchen in a slum area on the outskirts of São Paulo. They hope for a better life for themselves and their children. This is a very common reality of internal migration in Brasil. This is the reason for including a short summary of international migration to Brasil, because the dynamics of migration are very similar, in spite of historical differences.

### **International Migration to Brasil**

While this is not the focus of this discussion, it is important to understand the context of the various migrations to Brasil throughout its history. Since its “discovery” in 1500, by the Portuguese, Brasil has received a variety of migrations that influenced both political and religious realities. In the beginning of the “discovery”, the Portuguese resisted any other political or religious influence in Brasil. France attempted to establish a colony in what is now Rio de Janeiro, but the French were expelled by the Portuguese. The same occurred with the Dutch, in 1645, who attempted to found a colony in the present day state of Pernambuco.

Brasil was, in fact, a country that was closed to other foreign influences. This was due to a combination of economic and religious factors. The Portuguese wanted to exploit or extract wood and minerals, and used native labor to accomplish these ends. The Roman Catholic Church wished to convert the native population, and insure their presence on the continent. However, this source of

labor was limited, both in terms of the numbers of workers and that the indigenous population tended to refuse the Roman Catholic Church, with the exception of its educational efforts. One result of this was that Portugal began the importation of slaves.

Slavery is a very complex phenomenon, but in terms of this discussion, the slaves brought with them their own, very diverse, religious beliefs and practices. It is estimated that six million slaves were forcibly brought to Brasil between 1550 and 1850, generally to work in sugar cane plantations in the Northeast of Brasil, which today is an extremely poor region. However, with the growth of the coffee industry in the southern states, slaves were sold to provide manual labor for this growing industry. As such, slavery expanded to almost the entirety of Brasil, with some exception, the southern regions. This included the expansion of what could be called African religious beliefs and practices. It would appear that the African religious beliefs and practices were more compatible to indigenous religiosity. As such, while the Roman Catholic Church maintained predominance among the Portuguese, it did not effectively penetrate the indigenous or slave communities. To this day, there is a strong presence of religious communities that have their base in indigenous and African religious beliefs and practices. These beliefs and practices have, at least to some degree, affected the Roman Catholic Church, and, it could be argued, have had a significant influence on the Theology, or Theologies, of Liberation.

When slavery was abolished in 1888, and Brasil was the last country in the Western Hemisphere to do so, this created an economic crisis in terms of labor. As such, Brasil opened its borders to selected European, Japanese, and North American groups to fill this need.

Though a generalization, this migration can be divided into three waves. The first occurred during the second half of the 19<sup>th</sup> century. This migration came mainly from Europe, and was accepted because immigrants were “white” and “civilized”. This migration was also accompanied by the defeat of the South in the American Civil War. Once again, “white”, and relatively well educated, individuals and families formed colonies in rural areas of Brasil, but were not well accepted in the major urban areas. They formed small congregations that did not effectively impact the dominant Roman Catholic Religion,

The exception to this phenomenon was the very slow migration of mainly main-line Protestant churches, such as Methodist, Presbyterian, Baptist, and to a lesser degree Adventist, that established schools in larger urban areas, beginning in the 19<sup>th</sup> century. This will be discussed, below, in some detail, but the presence of Historical Mainline Protestant Churches was not perceived as a threat to the dominance of the Roman Catholic Church, or to the various governments of Brasil. The Roman Catholic Church and Brazilian Government interpreted these efforts as the intention to form a more educated population to serve the needs of Brasil, and the establishment of local congregations was not perceived as a threat to the dominant powers, both political and religious.

A second wave occurred between 1904 and 1930 because of the First World War in Europe. Once again, Brasil accepted either laborers or individuals with specific skills or higher education. These migrants came from Italy, Poland, Russia, and Romania. Once again, these migrants frequently worked in coffee plantations either as laborers or administrators, overseen by Brazilians.

The third wave of migration is more complex, because it mixes Japanese migrants, mainly in the 1930's, and individuals and families fleeing the Second World War. Once again, Brasil needed manual laborers and professional workers, and opened its doors to selected individuals and groups. It is interesting to note, that during this period there were very few North American migrants. It appears that most North Americans and Canadians were either directly involved in the Second World War, or were needed by the North American economy and war effort.

Current international migration tendencies are, as well, quite complex. With the financial and

industrial growth of Brasil, there is a need for qualified workers and technicians. As such, there is a tendency to accept persons from the United States, Canada, the United Kingdom, and various European countries, but the process is much more selective in terms of skills and education.

To conclude this short discussion of international migration, it is important to note that Brasil receives an unknown number of workers from bordering countries. Most of these come through what are called “soft borders”. This means, borders that are not well patrolled, and there is an almost constant flow of migrants seeking short term employment in harvesting, or, more interesting, during major festivals such as Christmas and Carnival. In general, these migrants do not bring their families, and remain in Brasil only during periods of high demand, and very low paid, employment. They then return to their families. Once again, the major motivation is economic; however their impact on religious life in Brasil is significant, even though in an indirect manner. This will be discussed in the following section.

### **Internal Migration in Brasil**

There are certain points in the history of internal migration that mark the history of a country. In the case of Brasil, the construction of Brasilia, during the 1950's, was a turning point in the economic and religious life of Brasil. President Juscelino Kubitschek wanted to attract workers, both manual laborers and professionals, for the construction of the new Capital of Brasil, Brasilia. The intention of building the capital of Brasil in a relatively isolated area of the interior was to attract workers and professionals from the major port cities, increase their skills and education, and spread the economic and work force throughout Brasil. For this, he needed a large number of workers, and offered high salaries and good working conditions. His intention was that these workers would complete the construction of the city, and then return to their home cities with new skills and opportunities. What occurred was that the workers, finding better living conditions and salaries, brought their families with them, and this created what are called satellite cities around Brasilia. To this day, these cities remain essentially slums, with minimum infrastructure. When the construction of the city was completed, the workers and their families remained, creating slums surrounding the newly constructed city of Brasilia.

This pattern repeated itself in almost every major city in Brasil. With the possibility of higher paying jobs and better living conditions, there was a general migration from rural to urban areas. This reflected the increasing industrialization of Brasil, and the poor working and living conditions and low pay for agricultural workers.

In general, the migration to the construction of Brasilia can be divided into four categories that repeat themselves until today: 1) Migrants from the South of Brasil with firm job offers, and the offer to work together with other professionals; 2) Workers and teachers, generally from the North East of Brasil, who were fleeing from drought, poverty, and low standards of living; 3) Construction workers from a variety of states in Brasil, and; 4) Unemployed, illiterate migrants who sought to earn basic living costs and housing. While this is a generalization, the same dynamics appear to hold true in modern Brasil.

In terms of internal migration, the tendency was, and is, for men to migrate from rural areas to urban areas in search of better pay and living conditions. The “implicit” contract was that the man would send money back home to support his family, and, eventually, bring them to live with him in the urban centers. What occurred, in fact, is that individuals, and at times families, congregated in slums at the margins of the larger cities. The tendency was to join other family members, or members of the areas left behind, and create new communities. This is not uncommon in other major metropolitan areas in the world. Individuals leave home to seek better living conditions, find basic employment, establish themselves, loose contact with their family of origins, and create other families. Examples of this are China Town, Korea Town, Little Italia, and so forth in most

major cities.

In Brasil there appears to be two general tendencies in terms of migration to larger cities. Persons with some professional skills tend to congregate in the city centers. There they find professional contacts, and establish personal and professional relations. This appears to be the case in the major cities of Brasil, such as São Paulo, Rio de Janeiro, Belo Horizonte, Belem do Pará, Curitiba and Porto Alegre, amidst many other smaller urban centers. This tends to be very common. Families, but generally individuals, form small communities that are, to some degree, self supporting, in that that they create networks of contacts for employment and social support. Individuals and families with only basic skills tend to congregate at the peripheries of the cities, creating large slums that still tend to congregate around families, or cities / regions of origin.

The fundamental question in this discussion is the relationship between economy, migration and religion. In summary, individuals and families that migrate from rural to urban areas frequently loose their connection, or identity, with their original religious roots, generally Roman Catholic, in search of a better economic and social life. There are a variety of “religious groups”, though I hesitate to use the term church, that uses the Theology of Prosperity, or some form of the same, to offer success and prosperity. These groups are very attractive to persons who are in great need, both financially and socially. On the one hand, these religious groups offer social connections, which mean possibilities to make contacts with like-minded individuals and companies, but on the other hand present a variety of theologies that are often manipulative and superficial. This is one reason for the phenomenal growth of these religious groups. Poverty, lack of traditional religious roots, entertainment, and the promise of prosperity are extremely attractive. On the other hand, Historical Protestant Religious Traditions rarely appeal to this segment of society. They tend to be relatively formal, cognitive, and “Occidental”. They lack the combination of Roman Catholic Ritual, Afro-Brasilian expressions, and emotional and physical expressions. They appeal more to the educated middle class, which is predominantly Roman Catholic in Brasil, but is also a characteristic of many Traditional Historical Protestant Churches. This is a relatively simplistic yet pragmatic explanation of the growth of “Churches” that attract various types of individuals and families in the process of migration. The key word here is hope. Hope for a better life, both economically and socially.

In summary, individuals and families in the process of migration tend to migrate toward friends, parents, relatives, and promises that satisfy immediate needs. Migration is an extremely complex phenomenon that involves economic, social and religious needs. To ignore any of these elements is to underestimate human needs, social realities, and the meaning of spirituality in these contexts.

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**Migration – Fremdheit – Religiöse Pluralität**  
**Migration – Foreignness – Religious Plurality**

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Gabriele Münnix  
The Philosophy of Foreignness

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Globalization brings many more intercultural relations than we could ever dream of, as well as opportunities for our children to work in other countries. But many families and individuals with a migrant background have difficulties in finding their feet in a foreign and sometimes – in their perspective – a very strange society. They can not feel at home, they often do feel they are not welcome, and this may bring aggression and even fury, especially if they are refugees and had hoped to be better off in their new country. They need our help and care, not only because of the risk that the potential for aggression in our societies may rise even more and might tend to explode. But sort of help, what sort of care? The underlying attitudes are most essential.

They are humans as we are, they feel as we do, and we should try to understand their difficulties and sometimes deviant values and different religious beliefs in a better way. It is my view that the philosophy of otherness can help us to do so. This is why I would like to present some ideas by philosophers, who were also theologians and who have turned out to be helpful in handling the growing variety in our societies.

### **A retrospect**

Let me begin first of all with St. Thomas Aquinas, to whom our meeting place, the Centre Culturel St. Thomas at Strasbourg is dedicated. Aquinas had a notion of an order of the world, which

is in itself rational: The “ordo rationis” provides a special place for everything and everyone in nature and society and establishes a well-ordered cosmos, in which everything has to fulfil its aims. So of course in this order there have to be persons of different wealth, and there have to be those who are really poor.

Charity demands that we should be attentive and take care, this is a law of practical ethics. But to Thomas the state or rank or origin of the other person is not important: he or she is not of any interest as an individual in St Thomas’ view, but as a means to accomplish one’s own personal salvation. He or she, the other, is a mere means to prove one’s own goodness. So we do not have to bother about the other’s personal situation and difficulties, empathy is not necessary.<sup>1</sup> I will come back to this in the end.

The Enlightenment brought a revolution in thinking, but it would not have been possible, I daresay, without Christian mysticism. (The “unio mystica”, I am convinced, as a very personal religious experience, set forth the development of an individual I.)

It was Nicholas of Cusa, who at the threshold of the Renaissance, brought the philosophy and mysticism of the Middle Ages together into a new system and as the first philosopher/theologian (indeed he was not only an important philosopher, but a Catholic cardinal as well) detected the importance of different perspectives in epistemology.

Descartes had definitively made reason subjective: “I think, therefore I am”, and in consequence the notion of individuality began to develop: the world is no longer a scenario of mysterious forces, which only God as creator could comprehend, but every individual with his or her “lumière naturelle” (a notion that we find in Aquinas as well: “lumen naturale”), his own reason, could recognize and understand the laws of nature. This implies a democratization of reason<sup>2</sup>, which is no longer reserved for divine reason or wise authorities. So reason is no longer dependent on the high status or rank of authorities or the very learned, but is in the hands of ordinary people as well.

At the same time, Comenius, a Protestant theologian and pedagogue in Bohemia, took a different route: He developed the idea of “pansophia”, which was the inspiration behind a pedagogical impetus to bring wisdom (not only knowledge!) to ordinary people. Researchers suppose that the two men could have met in former Tchechoslovakia, while Descartes was travelling around during the Thirty Years’ War. But Comenius as a pedagogue was more practical than Descartes and developed innovative educational material (like the “orbis pictus”), and with these he taught himself, established Protestant schools and took care of the poor, though he had to fear the powers of the Counter- Reformation. His idea of empowerment (“omnia omnibus omnino”) is still vividly relevant today and has had a considerable influence on our theories of social and pastoral care. For each of us according to Comenius has value as an individual, not because we are endowed by our creator with reason, but because we are all children of God.

But let me –thirdly - mention the critique of modern rationality as it has been developed by post-modern thinkers, for we can find important issues here as well, especially for a globalizing world. Here we can find an acknowledgement of plurality, which in postmodernists is a value in itself, and a strong phenomenological impact, which require us to go beyond theories and get acquainted and really meet with the things themselves. Otherwise we are in danger of constructing otherness and may not be aware of concrete persons, problems and situations as they really are. The postmodern ethos<sup>3</sup> is to develop sensitivity and to do justice to the individual, which means an endeavour to achieve justice for minorities as well. Lyotard even makes us aware that certain minorities often do not have the ability to take part in rational discourse, they often cannot find arguments to par-

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<sup>1</sup> Engelke, Bormann, Spatschek, Theorien der sozialen Arbeit, p.47f

<sup>2</sup> Caton, The Origin of Subjectivity, p. 32ff

<sup>3</sup> see Münnix, Zum Ethos der Pluralität, p. 88-105, 191-212

ticipate and to get heard, because they do express themselves differently and are not accustomed to the rules of rational discourse. I hold this to be important for ideas of social and pastoral care as well.

### **Philosopher/Theologians on “Otherness”**

In the last century we have – in my opinion – several important philosopher/theologians who have dealt with the problem of “otherness”, and in what follows I would like to explain their ideas. (You might perhaps recognize an underlying theme.)

*William James (1842-1910)*

James was the son of an American Protestant theologian and, though first trained as a medical doctor, he was more interested in psychology, philosophy and religion. He received a “transatlantic education” and visited Europe very often, which encouraged a cosmopolitan attitude.

He wanted to overcome scepticism and nihilism by “reducing the reductive”. “Reductive” in James is a process “by which reflection undermines the self-evident nature of immediate experience and shows that it is already interpreted through unexamined assumptions.”<sup>4</sup>

James conceives persons as dynamic centres of purposes and goals.<sup>5</sup> So he criticizes philosophical systems that analyze and indulge in abstract concepts: they “fail to capture the rich particulars unique to our own.” He consequently developed a pragmatism based on his methodological principle of experience.<sup>6</sup> His pragmatism he called a philosophy of the “AND”: nothing has to fit into a single system.

Pragmatic philosophy has to interpret traditions, metaphysical and ethical questions in the light of their relevance to human life.<sup>7</sup>

This radical empiricism leaves little room for an objective point of view. Indeed, James does not want to find general statements of universal validity, but concentrates on very individual subjective perceptions and adopts Berkeley’s principle (“to be is to get perceived”). He does not look for universal principles, but is devoted to the particular. So it is not surprising, that in one of his late and most famous books, “The Pluralistic Universe” he does replace the notion of “universe” by “pluriverse” or “multiverse”, taking into account the fact that no rational concepts (like Hegel’s and Kant’s) can ever meet the level of particular richness.<sup>8</sup> Systematic thinking will not be able to do so, it cannot look out for and perceive differences. James was the greatest of the 20<sup>th</sup> century’s pluralists.

He saw pluralism and change as common features of all environments, and all environments undergo constant change, as do the individuals in these environments, which is highly important to an understanding of modern societies.<sup>9</sup>

Even within individuals he sees a multiplicity of selves in one person. Consequently we have to develop a sympathetic attitude, a way of opening up to a wide range of experience and possible selves. But normally we can observe a certain blindness in the attitude of one human being towards another.

James criticizes all intellectualism, but he commands us to tolerate, respect and indulge difference, which makes it necessary not only to accept, but appreciate different points of view: pure objective truth is nowhere to be found. We have to overcome dualistic thinking and acknowledge this

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<sup>4</sup> Seigfried, W. James’ Radical Reconstruction of Philosophy, p.25,27

<sup>5</sup> Suckiel, The Pragmatic Philosophy of William James, p.1

<sup>6</sup> Suckiel, *ibid.*, p.6

<sup>7</sup> Suckiel, *ibid.*, p.8

<sup>8</sup> see James, A Pluralistic Universe

<sup>9</sup> Browning, Pluralism and Personality, p.29



diversity. Against this background, of course, it is most interesting to look at his philosophy of religion.

In James, faith, trust and expectation are facts<sup>10</sup> and part of personal lives, so he maintains a “variety of religious experience”. His interest as one can suppose is not in religious institutions or theories, but in “the feelings, acts and experiences of individuals in their solitude, so far as they apprehend themselves as standing in relation to whatever they may consider the divine.”<sup>11</sup> Even mystical states have “a noetic quality” and present themselves as states of knowledge, though based on very personal experience. And conceptual systems fail to meet this sort of individual reality, which makes them “reductive and irrelevant”.<sup>12</sup> A man’s religion might thus be identified with his attitude... “towards what he felt to be the primal truth and involves the sense of a gift coming from some power beyond ourselves.”<sup>13</sup>

Feelings and intuitions in James are the primary source of religious belief. Philosophical and theological formulas are secondary products, like translations of a text into another tongue.<sup>14</sup> For when the original feelings get weaker and pass away, conviction also will die. Rational argument will never lead to faith, nor even maintain it.

The genuine empiricist in him would not be content with mere abstractions, so one should be aware of the difference between life as it is lived subjectively from the inside and the view from the outside.

James held that religion is irrational, individual and often inarticulate. But often we find conversations with the unseen, voices and visions, responses to prayer, changes of heart, deliverances from fear, inflowings of help, assurances of support and so on which constitute the specific data of religion. Even the lives of the saints, whom we can identify as men and women of exalted emotional sensitivity, sometimes with borderline personalities, belong to these phenomena of religious life. This makes the reader perceive the enormous diversities exhibited by the spiritual life of individuals. <sup>15</sup> It testifies to “the individual’s overwhelming awareness of communion – direct, active and mutual – with higher, unseen powers.”<sup>16</sup>

So in James the supernatural and the natural belong to the same level of reality, both are dynamically continuous and both can be experienced.

Viewing God as the “intimate soul and reason of the universe, as the indwelling divine rather than the external creator” leads us to apprehend this very deep reality. “Intellectualism in religion (which he wants to discredit) claims to be something altogether different from this.”<sup>17</sup>

Theology based on pure reason wants to convince people universally, but James wants us to esteem and respect diversity in itself.

“From the point of view of practical religion the metaphysical monster which they offer to our worship is an absolutely worthless invention of the scholarly mind”.

“For the divine is actually present, and between it and ourselves relations of give and take are actual.” According to James, even the personally non-religious must accept this, just as a blind person accepts the facts of optics.

We must never get away from concrete life or work in a “conceptual vacuum, where formulas are but approximations, lacking in depth, motion, and vitality.”<sup>18</sup>

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<sup>10</sup> O’Connell, William James and the Courage to Believe, p.14

<sup>11</sup> James, Varieties of Religious Experience, p.31

<sup>12</sup> Wild, The Radical Empiricism of William James, p.294

<sup>13</sup> Wild, *ibid.* p.296

<sup>14</sup> James, *ibid.*, p. 422

<sup>15</sup> Morris, The Message of a Modern Mind, p.62

<sup>16</sup> *ibid.*

<sup>17</sup> James, The Varieties of Religious Experience, p. 433

<sup>18</sup> James, *ibid.*, p. 447, 454, 456

*Martin Buber (1878-1965)*

Buber was born to an observant Jewish family in Vienna, taught in Germany and settled in Jerusalem in 1938, where he lectured in anthropology and sociology.

In contrast to James, Buber thought that real reality was not in the world of experience and use. The real “I” is that of dialogue, for we cannot exist for ourselves. The very decisive event of the First World War with all its horrors and dehumanizing effects made him believe that the individual’s subjectivity cannot be the last and true reality.

His philosophy of “I and Thou”<sup>19</sup> leads to the consciousness of an “eternal Thou”, and consequently to a unique theory of education as well. In his dialogical philosophy he tries to build spiritual bridges between man and man, between man and nature and between man and the spiritual world. For, according to Kant, there is no subject without an object and no object without a subject. It is the relationship between the two which makes subjects and objects what they are.<sup>20</sup> So existentialists no longer ask for the essence of man, but for the real relations between existing beings.

The “dungeon” of personhood, in which former metaphysical concepts of the self always threw the I back to itself, is now abolished, because individuals are obliged to be open to themselves, to communicate with and to help each other.<sup>21</sup>

It is a change from abstract philosophy to concrete human existence, and thought has to do justice to the existing world.

Buber’s dialogical principle deals with concrete life. He, too, feels a distance from all one-sided reductions: Hegel, for instance, in Buber’s mind does not take human beings into account, only the development of thought in general. But he criticizes existentialism as well, for his primary concern is the world of relationships: a person is understood as a being orientated toward a “Thou”, which defines his place in reality. Human existence does not fulfil itself in a narcissistic relation with itself, it is not a self-centred circle, but rather an eclipse with two foci.

I and Thou are bound together, the I only becomes an I by the other, a being is bound to a being, which only then achieves full human reality. It is a dynamic two-ness, we have to think both moments of I and Thou together.<sup>22</sup> Being human does not mean “être pour soi”. But real encounter is more than mere relation. Real encounter is a mode of being, and expresses the interpersonal nature of human existence. The real I-Thou relationship should be an encounter, an event, because these beings meet one another in their authentic existence, without any qualification or objectification of one another. In an I-Thou encounter infinity and universality are made actual, rather than being mere concepts. This has to be mutual, without any defining task or role to be played out or performed.<sup>23</sup> It is, as Buber explains it, a “bold swinging into the life of the other”. This event takes place whenever two I’s step into relation simultaneously; it is the coming together into existential communion of two I’s and two You’s. This means an attitude of inclusion and communion<sup>24</sup>, and thus man is capable to elevate himself/herself out of the world of things into a world of free mutuality. When he/she permits the world of things to rule him, he becomes passive and submissive, a mere link in the chain of cause and effect, but when he elevates himself into the world of mutuality, into the world of I and Thou, both the I and the Thou exercise their ultimate freedom in spite of the causal world they live in.<sup>25</sup>

And this, by the way, influenced his thoughts on education, which has to be non-directive and grounded in real relations between two I’s.

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<sup>19</sup> see Buber, *Dialogisches Leben*, and Horvits, *Buber’s Way to “I and Thou”*

<sup>20</sup> Weinstein, *Buber and Humanistic Education*, p.20

<sup>21</sup> Faber, *Das dialogische Prinzip Martin Bubers und das erzieherische Verhalten*, p.44

<sup>22</sup> Faber, *ibid.*, p.54

<sup>23</sup> Berry, *Mutuality. The Vision of Martin Buber*, p.1

<sup>24</sup> Weinstein, *ibid.*, p.25

<sup>25</sup> Weinstein, p. 28

Christian theologians, for instance the Catholic Gabriel Marcel, admired this philosophy. For one key I – Thou relationship is of course that which can exist between a human being and God.

It is the “Eternal Thou” that has to find us, if we are open for such encounters. The “Everlasting You” has been given many names, but eventually they have become part of the language of the it-world, in which God is the object of speculation and thought. Therefore the word “God” should be avoided, because it has been misused.<sup>26</sup>

The “supreme encounter” cannot be reduced to a feeling: “We need God, but God needs us as well. So we hear the everlasting You breathe in every one. Every You is a gateway to the “presence of the word.”<sup>27</sup> (But God, the everlasting presence does not permit himself to be “had”: “Woe to the possessed, who thinks he possesses God.”<sup>28</sup>)

So God is transcendent as well as immanent, absolute as well as in relation (a concretion of Nicholas of Cusa’s “coincidentia oppositorum”)<sup>29</sup>.

Our relation to the Eternal Thou is perhaps best understood from the nature of the demand, which one person makes of another if there is real meeting between the two of them. Mutual respect for each other requires that a person does not to give up his own self for the other.<sup>30</sup>

If we take this even further, the demand is also between two different religions and their dialogue: there has to be respect of otherness.

Buber was much preoccupied with Christianity: “For nearly 50 years the New Testament has been a main concern in my studies... My own fraternally open relationship to Jesus has grown ever stronger and clearer, and today I see him more clearly and stronger than ever before”. The Old Testament stresses the deed, and this is also true of Christ’s Sermon on the Mount (which Gandhi also appreciated highly). In Buber’s view, St. Paul’s and Hellenistic influences have misdirected faith.<sup>31</sup>

Buber analyses two types of faith which have to enter into dialogue as well: he distinguishes between the prophetic and the apocalyptic ways of thinking. In “Two Types of Faith” Buber concludes: “But Judaism and Christianity should be able to communicate with each other in unimaginable ways and could help each other when man will be collected from the exile of religion into the kingdom of God.”<sup>32</sup>

### *Edith Stein (1881-1942)*

Stein was born into an observant Jewish family, and though she admired her mother’s strong faith, she was an atheist by her mid teens. She received a doctorate in philosophy under Husserl and was appointed, with Heidegger, as his teaching assistant.

But then as a woman she was refused permission to proceed to studies for Habilitation. Her work on empathy, especially on “one-feeling” led her to a specific concept of communion and incarnation. Under the influence of the mystic St. Teresa of Avila’s autobiography she converted to Catholicism and became lecturer in theology at Münster University. She entered a monastery in Cologne, but to avoid Nazi persecution she fled to a convent in the Netherlands. But the Dutch bishops had a public statement read out in all churches condemning Nazi racism, and the Nazi occupation ordered the arrest of all Jewish converts. She died in a concentration camp and was canonized as St Teresa Benedicta of the Cross (her monastic name) in 1998 by Pope John Paul II.

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<sup>26</sup> Vermes, *Jewish Thinkers: Martin Buber*, p.51f

<sup>27</sup> Vermes, *ibid.*, p.42f, p.54

<sup>28</sup> Vermes, *ibid.*, p. 55

<sup>29</sup> Friedman, *Martin Buber: The Life of Dialogue*, p. 269

<sup>30</sup> Friedman, *ibid.*, p. 271

<sup>31</sup> Murphy, *Martin Buber’s Philosophy of Education*, p. 82

<sup>32</sup> Buber, *Zwei Glaubensweisen*, p. 178

Her sanctification as the first Jewish-Christian martyr makes us aware again, as Pope John Paul maintained that Christ became man as a Jew. His world was the Jewish world and is part of his personality, and we can never replace this basis by another religious tradition.

Both religions worship the same God (as does Islam), both refer to the same book (as Muslims do): the Hebrew Bible and all of them acknowledge the Ten Commandments and feel a common responsibility for God's creation. Rabbi Homolka calls this a "breath-taking change" in attitude, which one should esteem, maintain and cultivate from Jewish side.<sup>33</sup>

So we could regard Stein as a bridgebuilder between Judaism and Christianity. But conversions between the two religions are still problematic. "We still have to learn to take back the claim for universality and develop a mutual togetherness."<sup>34</sup>

Edith Stein can teach us the importance of empathy: She philosophizes on the appearance of the foreign individual: If we meet a psychophysical wholeness and experience the growing sphere of betweenness which is at one and the same time central and a medium, we have two realities that experience their being there. Even astonishment is the expression of a relationship that is beginning.<sup>35</sup>

This astonishment can be compared to an experience of epiphany or theophany, as a reaction to the sudden experience of the personalized reality of the other. The frozen form of the acceptance of the new enables us to develop an orientation towards the other. "This is a moment of presence, and we are forced to develop not only sensitivity for each other, but also a dialogical programme which tries to grasp the mere quintessence of the event. So we change from feeling to action. The individuals try to comprehend the situation as exactly as possible in its full horizon", and this includes individual perception of course. Stein: "I can send beams of enlightening attentive perception into it, with changing effects. First dark, then more lively representations extract something".<sup>36</sup> The foreign individual, according to Husserl's phenomenology, is part of a world of phenomena. But by perceiving and feeling we open up an experience of communion of subject and object. Empathy can break the bars of individuality and create intersubjective references. The intersubjective world is filled with an experience of empathy, and, following Husserl's reflections of bodily experience, Stein includes the dimensions of body and soul in her philosophy of "in-between-ness".<sup>37</sup>

Those who meet in this way can find each other in the expression of the other person, the situation is mutual. We depend on interpsychic causality: we get involved.

Stein thought empathy to be not only the basis of her phenomenological studies on the nature of human beings, but also of a really human society (which is of course a normative notion).<sup>38</sup>

It is empathy that makes a human being feel as a psychophysical individual, and mind and person are born.

For Husserl empathy is a way to break the solipsistic solitude of the pure consciousness of the ideal I. But Stein is realistic from the very beginning, she reflects relationships between real persons whose souls are bodily incarnated.

She was moved by the question of mutual understanding between human beings, and she wanted to create possibilities for building a real human community.

In empathy we can feel the other's moods and emotions as such, anger for instance or fury or despair, because we know the same feelings from within ourselves, and we know what they must

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<sup>33</sup> Schrage, Edith Stein. *Philosophin und Heiliggesprochene im Spannungsfeld zwischen Juden und Christen*, p. 101

<sup>34</sup> Schrage, *ibid.*, p. 103

<sup>35</sup> Matzker, *Einfühlung. Edith Stein und die Phänomenologie*, p. 47

<sup>36</sup> Stein, *Zum Problem der Einfühlung*, p. 99f

<sup>37</sup> Schulz, *Edith Steins Theorie der Person*, p. 29

<sup>38</sup> Herbstrith, *Denken im Dialog – Zur Philosophie Edith Steins*, p. 3

feel like. But we must be very careful not to project our own feelings into the foreign being, (this may happen, if we are too self-centered), and we must remain sensitive towards his or her own feelings. A facial expression, a tone of voice, gestures and body language tell us a lot, even before we begin to talk, if only we bother to realize it. So empathy is not at all irrational, it has cognitive parts as well and it needs, as we would say today, emotional intelligence which we should be able to grow in ourselves.

The experience of such communion gives a fundamental joy.<sup>39</sup> More processes of empathy have to be initiated (Stein calls it “iterative empathy”), so that in the long run we should be able to understand the others’ feelings and problems. Thus real insight into the foreign consciousness will be possible.

Though phenomenological philosophy had accompanied her way into philosophy, she later criticized Husserl in dealing with reason as such and would not distinguish between natural and supernatural reason, which led her to a preoccupation with Aquinas and neothomist philosophy. So she could make phenomenological methods fruitful for neoscholastic thinking.

Stein distinguished the notion of society from that of community: in society which is a rational somewhat mechanic union, the subjects are opposed to objects, whereas in community, which is a natural organic union of individuals, the subject accepts other subjects. He/she lives with them in solidarity, whereas in society all human beings are lonely.

### *Emmanuel Levinas (1906-1995)*

Emmanuel Levinas was born in Lithuania and received a traditional Jewish education. He began his philosophical studies in this very place, in Strasbourg in 1924. In 1928 he changed to Freiburg and met Husserl and Heidegger. After his doctorate he taught at French high schools and universities. Unlike Heidegger he rejected fundamental ontology, a phenomenological research that clarifies the nature of being in general, but his “first philosophy” - from which everything follows (against philosophical tradition) - is not metaphysics, but an ethics of human life.

He does not describe moral principles (they didn’t prevent the disaster of the World Wars) but general attitudes. He explores the meaning of intersubjectivity in the light of three topics: existence, transcendence and the human and divine other.

The category of the strange other is central in him. For Levinas the other is never knowable and cannot be made into an object as in traditional metaphysics with its mutual subject-object-constitution. Levinas derives the primacy of his ethics from the experience of the encounter with the other. For Levinas the irreducible relation, the epiphany of the face-to-face is a phenomenon in which both the other person’s proximity and distance are strongly felt.<sup>40</sup> No communion here, but “the other reveals himself in his alterity not in a shock negating the self, but the relationship with the face makes a demand, which makes us feel the transcendence and heteronomy of the other. We cannot take hold of this otherness. To meet the other is to have the idea of infinity.<sup>41</sup> We feel sub-jected to this otherness, “taken hostage” by the other, which is a new, that is actually old meaning of “subject”.

Of course Levinas was influenced by Buber’s I-Thou encounter, but unlike him, he maintains that the primordial ethical relation between the self and the other is essentially asymmetric<sup>42</sup>, as the golden rule in the Bible.

In Levinas the other withdraws, cannot be understood wholly. Nevertheless, by facing us, he

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<sup>39</sup> <sup>39</sup> Matzker, *ibid.*, p. 21

<sup>40</sup> see Levinas, *Humanismus des anderen Menschen*

<sup>41</sup> see Levinas, *Totality and Infinity*

<sup>42</sup> Ciamarelli, *Levinas’ Ethical Discourse between Individuation and Universality*, in: Bernasconi/ Critchley (eds.) *Re- Reading Levinas*, p. 103

addresses an appeal to me: his wounds, his mortality, his gaze are a demand placed on us. This appeal binds us, his presence has an imperative force.

In facing me, he singles me out, he intrudes into my fields of concern, interrupts my activities. He calls my attention and I recognize his rights over me. I find myself called upon to be I, a responsible and responsive agent. I discover that I have resources, that I *am* a resource.<sup>43</sup> I see myself held in the focus of his eyes, I see the nakedness of those eyes that search and appeal. I see the emptyhandedness of his gestures turned to me. It might be my neighbour, but it could be an injured stranger as well, a lost child, a helpless widow, someone mentally retarded in whose pocket we find the train ticket<sup>44</sup>, or someone who is sick or hungry or homeless; it might even be the dirty beggar in the street.

I find myself obligated to respond to this individual. But the other is no alter ego, it is that which I am not.<sup>45</sup> Alterity withdraws, it remains strange. The otherness of the other must therefore be conceived as an ontological category other than being and other than nothingness. Alterity is not accessible by comprehension of its being.<sup>46</sup>

It is not “the divine”, or “the sacred”, it is the monotheistic God, whose uniqueness speaks in the singularity of the one who singles me out to face me. To meet the other is to have an idea of infinity. Indeed one can read Levinas and always replace “alterity” either by “God” or by “the other”, both meanings are intended.

The foreign subjectivity that addresses me is a trace of God’s otherness, as is the responsibility that I have to bear towards him. And this obligation is meaningful direction and orientation. We have basic ethical duties to the other.<sup>47</sup>

In responding to the other dialogue arises, and therein lay the roots of intersubjectivity as lived immediacy: responsibility is the affective immediate experience of transcendence as well as fraternity.

So it is not only “Thou shalt love thy neighbour”, but also “Thou shalt love the stranger”.<sup>48</sup> In Levinas opinion this is the spirit of the Bible, with its concern for weakness.

### *Paul Ricoeur (1913-2005)*

Last, but by no means least, Paul Ricoeur, who was born into a devout French Protestant family, making him a member of a religious minority in Catholic France.

After highschool teaching he was appointed as a lecturer at Strasbourg University and later went on to the Sorbonne and to the U.S.

Influenced by Jaspers and Husserl his first books were in the tradition of existential phenomenology. But then he found his own direction and added a new component: he combined a phenomenological approach with hermeneutical interpretation, for even biblical texts can be interpreted in different ways, as it is the case with our everyday language as well.

His book “Saying God”<sup>49</sup> for instance maintains that God withdraws (as in the scene with the burning bush) and that the different ways of addressing or describing him – for instance with metaphors - have but one aim: an approximation of the transcendent. The symbolic language of the gospel makes him reflect on signs, symbols and myths. As language is not only a means to understand people but also a mode of being, these symbols and myths become the anchorage of the pre-reflexive in the reflexive, for the pre-conscious, as discovered and described by Freud, expresses

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<sup>43</sup> Lingus, *The Fundamental Ethical Experience*, in: Hofmeyer (ed.), *Radical Passivity*, p. 88

<sup>44</sup> Lingus, *ibid.* P. 83

<sup>45</sup> Averkamp, *EL – Ethics and Politics*, p. 20

<sup>46</sup> Averkamp, *ibid.*, p. 23

<sup>47</sup> for more details see Münnix, *Zum Ethos der Pluralität*, p. 93-99

<sup>48</sup> Interview in Bernasconi/Wood (eds.), *The Provocation of Levinas. Re-Thinking The Other*, p. 173

<sup>49</sup> see Ricoeur/ Jüngel, *Dire Dio. Per un’ ermeneutica del linguaggio religioso*

itself in language as well.

This is why we have signs, symbols, and texts to consider, why we interpret metaphors, and deal with narratives. Influenced by the philosophy of language he examines the analogy of speech and act and how to understand what is meant, for a different context of meaning can make us misunderstand speech as well as action.

Since symbolism, for instance in poetry, is language at its maximum point of condensation and thickness, it expresses indirectly dimensions of human existence that cannot be reduced to conceptual abstractions: it takes hold of reality in a way which is not possible through philosophic or scientific thought. In that they combine the reflexive and the prereflexive, symbols and metaphors are able to describe limit-situations of human existence. That is to say there are no other means of access to the understanding of certain experiences, such as evil, except by the interpretation of symbolic language which points towards the human existential situation.

So the starting point of Ricoeur's later philosophy is language.

After his "linguistic turn" Ricoeur however did not abandon the basic themes of his earlier anthropology, he continued to emphasize the fragility of the human condition.

The very striking way in which he brings together discourse and action is seen in his interest in narratives and what he calls the "narrative unity" in a person's life. Narratives teach us how to articulate retrospection and prospection together with a contingent stream of consciousness in time and history.

Moreover narratives show that no one of us alone could be a person.<sup>50</sup> Though each of us has an individual identity, our identities show that we are bound up with others. For Ricoeur the kind of unity that binds people to one another even though they differ so much is the basis for their demand for mutual esteem and recognition. This means mutual esteem for the worth that each of us has because of our common humanity *and* our individual uniqueness.<sup>51</sup>

The narrative reassembling of an individual life stretched out in time and space shows us a way of acting or reacting with responsibility.

"The narrative constructs the identity of the character, what can be called his or her narrative identity, in constructing that of the story told. It is the identity of the story that makes the identity of the character." Some essential facts about narratives:

1. Until the story is finished, the identity of each character remains open to revision
2. The narrative shows that my life is linked to others, not always in the way I would prefer
3. Every person that figures in a story is not in sci-fi, but a bodily being coming from a particular place with a particular heritage, even if this is a very cosmopolitan person.
4. Every narrative has an ethical dimension: from an ethical point of view it is made up of the moments of its responsiveness or failure to respond to the others.

And this last way of evaluating stories in Ricoeur is the most important way of evaluation.

"The Christian preaching of the coming kingdom does not only sustain and orientate the life of the listener, it also provides a horizon and sets up a task for the responsible thinker."<sup>52</sup>

Such a work in thinking finds its ground in "the listening"<sup>53</sup>. For I can only be myself by means of the other.

And this is how Ricoeur tries to "live Christian hope philosophically".<sup>54</sup> And it follows that reflec-

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<sup>50</sup> see Ricoeur, *Zeit und Erzählung I-III* and Scharfenberg, *Narrative Identität im Horizont der Zeitlichkeit*

<sup>51</sup> Couch, *Religious Symbols and Philosophical Reflection*, in Reagan (ed.), *Studies in the Philosophy of Paul Ricoeur*, p. 116f

<sup>52</sup> Philibert, *The philosophic Method of Paul Ricoeur*, p. 139

<sup>53</sup> Topolski, *Listening to The Language of The Other*, p.121

<sup>54</sup> Dornisch, *Faith and Philosophy in the Writings of Paul Ricoeur*, p. 92

tions on fostering competence in intercultural communication do make sense.<sup>55</sup>

### Consequences

In a very clear way migrants represent this extreme otherness in today's societies. They meet prejudice and exclusion, sometimes even fear and hatred. Their strangeness makes them even more foreign than "normal" persons may seem. Often they came with hope, left their former homes and are between two worlds. Very often they lack orientation and knowledge about the habits and traditions of their new country, often they do not feel welcome at all.

But there is and never can be complete foreignness between humans, otherwise it would never be possible to understand each other at all. How can we react? What could we sensibly do?

Let me in my last point come back to the aspect of moral attitudes:

Levinas' "alter ego", Jacques Derrida, whose thinking is at the interface between Judaism, Islam and Christianity, maintains in his ethics of donation that we are given in many ways, and so we must give in our turn. But whatever we give must never return to ourselves, it must not remain in the circle of the self. We must never possess or expect anything instead, but give away without reward. Here Derrida is influenced by an essay of Marcel Mauss, who describes the Red Indian habit of "potlatch": an obligation to give and return gifts, so that we can observe presents circulating in these societies.<sup>56</sup> But we cannot speak of a true gift, because everybody has to give (and expects something back). It is rather an exchange, and even if we get gratefulness back or the feeling of our own moral goodness, we are rewarded and do not really give.

This seemed the case when missionaries showed caring attitudes for others hoping to evangelize them in return. Caring, as Albert Schweitzer proved, has a greater moral value, if we don't expect something in return.

The ethics of donation require one not to think of oneself (and one's personal salvation, quite in contrast to Aquinas!), we mustn't even be aware that we are giving something, if this is possible. This can only be, if we develop moral attitudes that do not come into consciousness, because they are some habitualized part of one's personality: we, who have been given, do give ourselves. And this means ultimate selflessness.

So the concept of a "caring community" is perhaps too self-centered. The self may be criticized which is able to help by taking care of someone or something as an object of his or her care. The worst development in this direction seems to me the locution of "case management" in institutions of social care.

We may fear that it is not the human individual that counts, but the case that has to be handled, by (often bureaucratic) institutions of social care. Pastoral care, as we have seen, can and does mean something quite different.

Though there are theologians who describe the concept of pastoral care as "pre-modern", because it may turn out to be paternalistic or manipulative, we may maintain that there are established ways of "non-directive", "patient-centered" counselling (according to Rogers' conception) in psychotherapy, which – like the above mentioned philosophies – can help to find ways of helping without neglecting the respect of otherness. So according to Levinas there has to be *diaconia* before each dialogue.

If we let the others be subjects as well (in the sense of Levinas and Stein), we have to subject ourselves, share the problems of the other as if we were brothers and sisters, respect their individual particularity though they are different, feel with them, listen to their stories, develop responsibility, then we may counsel and help in a non-directive way<sup>57</sup> and this might perhaps form a

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<sup>55</sup> Schreier, *Theorie und Praxis interkultureller Kommunikationskompetenz in der Theologie*, in: Arens (ed.), *Anerkennung der Anderen*, p.9-30

<sup>56</sup> see Derrida, *Donner le temps. 1. La fausse monnaie*

<sup>57</sup> Rogers, *Nicht-direktive Beratung. (Counselling and Psychotherapy)*, p.36f, 111 ff



growing consciousness of a “*sharing community*”.

Globalization brings new developments. According to Philip Jenkin’s book “The New Christendom - The Coming of Global Christianity,” in 1900 82% of the Christian population lived in Europe or in North America.<sup>58</sup> But today we have a vast majority in Africa, Asia, Latin America and Oceania, which is a big challenge to Christianity. Now in the so-called “west,” Christianity has become a minority movement.

We live in a postcolonial age und therefore should foster the indigenisation of Christian populations. Even here we have to accept plurality and the right of Christian churches in different countries, our “fellow Christians,” to go their own ways. From our position we can never decide what they are to do.

And if this be the case within Christianity, we should be able to respect diversity on the whole, i.e. in other religions as well. There is more that binds us together than divides us from each other, which makes us less foreign to each other. Buber’s dialogue and Stein’s empathy are just as important with Muslim neighbours: there are not only threats but also opportunities.<sup>59</sup>

More and more big parts of globalizing societies need help in coping with unusual and new situations. And those who are able to help can draw motivation from the philosophy of foreignness, and of course from their personal belief.

Let me therefore end up with a quotation by D.T Niles, an Indian Catholic priest and theologian, who in his book “Upon Earth” wrote: “For this is what salvation is: not something to be attained beyond death, but a way of life now: power for present tasks, purpose for life’s responsibility – a life lived within its right context and from the right perspective. The kingdom of God is a present fact and to live as a citizen of this kingdom is a present experience.”<sup>60</sup> So salvation<sup>61</sup> is not something which may happen after one has led a responsible life in responding to the needs of others, but it is life lived within a context of right-ness.

And thus - against the ideal of one universal theology - there is hope in the development of a cross-cultural theology<sup>62</sup> that accepts and even esteems diversity. And this should lead to practical attitudes of not only helping where help is needed, but also accepting foreignness.

For everybody is a stranger – nearly everywhere.

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<sup>58</sup> Jenkins, The New Christendom. The Coming of Global Christianity, p.202

<sup>59</sup> World Council of Churches, Striving Together in Dialogue, p.5

<sup>60</sup> Ludwig, Niles - Siehe, ich mache alles neu. Mission, Ökumene und interreligiöser Dialog. In: Möller et al (eds.), Wegbereiter der Ökumene im 20.Jahrhundert, p.314-332; see also D.T.Niles, Upon the Earth, London 1962

<sup>61</sup> Bauer/van Erp (eds.), Salvation in Diversity, foreword, p.9-12

<sup>62</sup> Kalsky, Die Suche nach einem multikulturellen „Wir“ unter Berücksichtigung der Unterschiede, in: Bauer/van Erp (eds.) Salvation in Diversity, p. 106-117

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Kathleen J. Greider

Pastoral Theological Reflections on Caregiving and Religious Pluralism

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In this essay, I take up the topic of what is required of religious caregivers to "open up" to persons of different faiths.<sup>1</sup> Religious pluralism is a crucial focus for reflection on caregiving because of the obvious increase in recent years of interreligious encounter in everyday life and in the practices of caregiving. I explore this topic, first, by making explicit some of the challenges inherent in interreligious caregiving. This is an important first step in light of the risks of romanticism and simplification with regard to openness and interreligious care. In the remainder of the essay, from my religious location within Christianity, I offer pastoral theological reflections on caregiving in light of religious pluralism by means of two methods commonly employed in the field: self-reflexivity and reflection on a specific relationship of care.

### **Challenges of Caregiving in Interreligious Relationships**

The possibility of offering care in the context of religious pluralism presents immediate challenges. First, the topic is wonderfully and maddeningly ambiguous. For example, what qualifies us to be called "open"? Like the door to our home, shop, or church, the door to our minds and hearts can be wide open, or halfway open, or barely ajar, left open accidentally or intentionally. All these forms of openness suggest different degrees—and qualities—of openness. The ambiguity of openness can also be attributed to the fact that it is constituted by the best aspects of both our

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<sup>1</sup> This is a modified version of a paper presented at the 22<sup>nd</sup> International Seminar of the Society for Intercultural Pastoral Care and Counseling (SIPCC), in September 2010 in Strasbourg, France. The theme of the Seminar was "Dynamics of Migration Today: Pastoral Care and Counseling in a Socio-Political and Cultural Context." Given that the dynamics of migration include increased contact between people of different religions, I was asked by the conference organizers to address how religious caregivers can "open up" to people of other faiths. The participants in the seminar were religious caregivers in a variety of positions from approximately twenty countries. All identified in some way with Christianity, though they undoubtedly locate themselves in a great plurality of positions on the spectrum of diverse theological opinion and spiritual practice we call Christianity. For more information, visit the SIPCC website: [http://www.ekir.de/sipcc/fr\\_set\\_engl-stras-start1.htm](http://www.ekir.de/sipcc/fr_set_engl-stras-start1.htm)

naiveté and our wariness—thus, the memorable phrase attributed to Jesus: "be wise as serpents and innocent as doves" (Mt. 10:16 NRSV). The spiritual demands of integrating wisdom and innocence on a daily and consistent basis tax the most spiritually mature persons. It is not difficult to think of well-meaning persons—others, ourselves—who actively cultivate openness and still hurt persons of religious identities different than our own. The harm done may be severe or slight. In either case, we are reminded that our openness brings us into relationship with the tender and tough religious sensibilities of others. Once our openness has brought us that far, navigating such a complex relationship requires knowledge and spiritual grace not gained through will or good intentions alone.

Closely related is a second challenge—that religion can be used to harm as well as to help is arguably the most profound dimension of the ambiguity of trying to relate religious pluralism and caregiving. As we affirm the possibilities of care in religious pluralism, we must just as faithfully and rigorously cultivate consciousness that even though we think we are using religion to help, we may harm. Again, the harm done may be severe or slight. In either case, the harm adds to centuries of violence and alienation between religious communities. Given the long history during which religions have been deformed by use of them to rationalize violence, we have accomplished only basic decency and the most obvious requirement of non-violence if we have managed to curb our physical violence. We must continue on in our commitment to non-violence, ferreting out how our thoughtlessness, attitudes, and behaviors sometimes do violence in the communal, interpersonal, and psycho-spiritual dimensions of interreligious relationship.

A third challenge when considering what is required of religious caregivers to open up to people of other faiths relates to the diversity of opinion about what constitutes "care". The integrity of our inquiry into how we can be caregivers to persons of other faiths depends on honesty about the differences *within* religious traditions about how open we are required to be in order to be caring. Arguably the most acute questions relate to the truth, holiness, and transformative possibilities of diverse traditions. In Christianity, some Christians say that they can assess their religious tradition as superior to other religions and at the same time offer care that is experienced as such. Other Christians say that assessing one's religion as superior is inherently an uncaring stance toward persons of other religions, that the most profound care requires a non-judgmental stance that affirms the religious commitments of those to whom care is offered. My descriptions of these positions are somewhat caricatures, but they point to the extreme differences within Christianity regarding the interplay of religious difference and caregiving.

There is voluminous support in Christianity for both positions and many in between, and this fact leads to a fourth challenge: there is biblical support and theological exposition to support whatever opinion Christians hold relative to religious pluralism, so what shall we say is the basis for our positions? The different and often vehement positions we take relative to the value of religious pluralism seem to boil down not much to choice but the dynamism of our different life histories and the mystery of how any spiritual path is shaped. This being the case, caregiving in interreligious relationship is a challenging subject because it is very personal and often contentious. This is true not least among my people, Christians, since it so often leads to intractable and excruciating painful arguments that our religion is or is not superior to others. In my experience among Christians, the topic of this essay is more likely to lead to judgmentalism and division than to openness. What have we accomplished if our theology allows us to open up to one degree or another to people of other faiths, but not to people of our own faith with whom we are in disagreement?

Finally, a fifth challenge relates to methodology. The responsibility of being educated in the theories and methods of pastoral theology and care includes, among other things, the obligation to speak contextually and self-reflexively as well as for the purpose of care. On the one hand, practical theologians must aim to develop theology that arises from and speaks to the actual, specific,

personal, chaotic, and compromised conditions of human living as we have experienced it. This honesty and particularity about the complexity of human experience includes self-reflexivity and a degree of transparency about our personal and social locations—our own experience of the actual, specific, personal, chaotic, and compromised conditions of human living. Academic, political, or civic engagement with religious pluralism can be conducted at the level of the abstract, generalized, or ideal. In contrast, pastoral theological engagement with religious pluralism must be grounded in the concrete, particular, and real. On the other hand, pastoral theologians are responsible to speak in ways that privilege the requirements and responsibilities of care. As religious caregivers, we are charged to care for the traditions of which we are representatives, but even more so for the people and communities we encounter in our work. Though we may not agree on what constitutes care for human beings, it is clear that the responsibilities of pastoral theologians and religious caregivers are somewhat different from, for example, those who are called to clarify doctrinal orthodoxy or preserve religious institutions.

Given these combined challenges, it is clear to me as a pastoral theologian and caregiver that this topic—so full of ambiguity, complexity, and danger—cannot be addressed appropriately as if it were an objective matter with generalizable options for response. Fortunately, methods in pastoral theology and care take just these conditions into account. We construct theology and shape our practices with full awareness of the necessity of particularized and partial reflections on the human condition, and with full confidence in the value and persuasive power of every human life. In the following sections, as a means of reflecting on how religious caregivers can open themselves to persons of other faiths, I will employ two widely endorsed methods in pastoral theology and care: self-reflexivity and reflection on a specific relationship of care

### **Reflections on Caregiving and Religious Pluralism: The Pastoral Theological Method of Self-Reflexivity**

In my pastoral and personal experience, theologies that open religious caregivers to people of other faiths result from one's particular life narrative, especially one's spiritual path and formation. The degree and qualities of our openness to people of other faiths are partially a result of our own choices but arguably just as much a result of happenstance and our response to it—the synchronicity of the family and communities into which we are born, the religious culture we inherit, the teachers that cross our path, the interreligious relationships we build. As a pastoral theologian, I would not—because I cannot—tell you what theology will open you up to persons of other faiths. To put it theologically, we can say that it is finally a matter that each of us must work out within our own religious framework and within relationships with persons of other religions.

I can, however, through the method of self-reflexivity, offer reflection on some of what has happened in the synchronicity of my life narrative to open me up to people of other religions.<sup>2</sup> The field of pastoral theology and care places a high value of self-reflexivity in academic and professional discourse because, as a mode of transparency, it makes the personal bases and biases of our theological assertions more accessible to our readers. Therefore, I offer these reflections for the purpose of honesty about the subjectivity of my approach to religious pluralism and care. I do not presume that my choices, rationale, and beliefs are or should be your beliefs. I offer my self-reflexivity to you in the spirit of openness to religious pluralism.

For as long as I can remember, I have been seeking to comprehend, love, and respond to what I

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<sup>2</sup> I could offer reflections as well on what *is* happening, what continues to open me to other people of faith. However, given the limitations of space, I choose to focus on my youth and young adulthood, as these periods were most formative for me with regard to openness to religious pluralism and care.

have come to call Divine Mystery—the mystery many people call G-d.<sup>3</sup> Relative to religious pluralism, it is crucial for me to remain mindful that though my search for the Divine Mystery began in Christian community, in the beginning, I did not choose Christianity, it was chosen for me. Christianity is the religion of my ancestors, as far back as I know, and so Christianity was chosen for me by my parents, and their parents before them, and so on. My Christian identity remains to this day partially an accident of birth. I was baptized into the Christian church as an infant. I was taught the Christian language—it became my first religious language, my native spiritual tongue. Through the Christian language, my whole being was shaped. Christian stories, ideas, values, and practices were primary in the ecology in which grew—it was like the air I breathed, the food I ate, the love in which, as a dependent vulnerable child, I had no choice but to trust. I grew to love the G-d and Jesus I was given.

Of course the Christian church can be likened to the vast geography of this planet and the diverse peoples that inhabit it. I was born and reared in the Evangelical United Brethren region of Christianity. The orthodox and pietistic beliefs of that denomination nourished and sustained me for my earliest years. But for reasons I cannot fully explain, very early I was filled with what for me were questions, though something gave me the impression that my elders experienced them as doubts. The only vivid memory I have of Sunday church school was of raising my hand to ask for an explanation of miracles and of the teacher who responded with a blank look and a painfully long silence before he could find words. By the time I was nine years of age, my question about one type of miracle was especially persistent: "exactly how did Jesus heal the sick?" I was disquieted by healing stories. I had been taught that the G-d I had been given is omnipotent, omniscient, and omnipresent. This conveyed that the G-d given to me was choosing not to heal my mother, who was seriously ill, and not getting better. Later I learned that some of the Christian leaders around my family, including our pastor, held the belief that her illness was a result of her insufficient faith. I was deeply troubled by this response, which struck me as dangerously self-righteousness and a failure of respect and compassion, especially since I had no memory of their relating to us much at all. This very common struggle—to make sense of the co-existence of suffering, the hard-heartedness of religious people, and a powerful, loving G-d—was the first aspect of my life experience that began to open me up to other religious possibilities. I was also troubled at a young age by the call to evangelize others: I distinctly remember refusing to hand out religious literature on a city street corner because it seemed to me much like what was offered to my family—Christian judgment and a failure of respect and compassion, on the basis of no real relationship.

I had no significant exposure to religions other than Christianity until I was a college student. Through this exposure, I arrived at a second aspect of experience that continued to open me to people who belonged to other religions and to those of no religion at all. I learned about and met people living what my Christian community called "spirit-filled lives," even though they were not Christians. They were doing the good work that I had come to think was the fruit of a Christian life. But it was clear that people outside the Christian church had passion and commitment and brilliance and love to build the kingdom of G-d on earth, more so than some Christians I knew. Yet all I had been taught to that point was that these good people would be condemned by G-d, because they were not Christian. This second aspect of experience—the Christian church's assertion that people whose lives were marked with the holiness to which Christianity taught me to aspire would still be condemned—became a second arena in which I was left deeply troubled by what I could experience only as a lack of Christian humility and compassion.

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<sup>3</sup> It is my custom to use the formulation "G-d" to refer to divinity, rather than spelling the word in its entirety. Following its use in Judaism, this incomplete spelling symbolizes the humility we are advised to practice when speaking of the divine and the incapacity of humans to know the divine completely.

In my early twenties these experiences brought me to a turning point in regard to my openness to people of other religions. I was faced with a choice that has been presented to many Christians: choose to believe that G-d condemns good people because they aren't Christian or find another way. This turning-point was both disconcerting and clear for me. It was clear that I would not, could not, surrender my love of G-d to Christian doctrine. In my own devotions I had come to know G-d to be endless love, disciplined mercy, and ultimate compassion. Also, this condemnation seemed ludicrous to me, since Jesus was not a Christian. It was disconcerting, though, because at the time I did not know if my refusal to join in the condemnation of people outside the Christian church meant that I was no longer a Christian. Not long after, I continued my search for Divine Mystery by going to theological school, where I learned that there were other Christians who were troubled by this and similar choices.

Finally, I will share beliefs that have evolved to be a foundation for the degree of openness and kind of care I am called to offer in light of religious pluralism. These beliefs have grown out of my encounter with the diversity within Christianity, with people of other religions, and with people who choose no religion. I grasp and practice these beliefs imperfectly, but they orient my life and I have found them fully trustworthy. I could make substantial arguments for each of these. Given the limits of space, however, I can only list them, though with some attention to their logical relation.

- Most fundamentally: That which is sacred and holy is a Divine Mystery never fully comprehended by human beings.
- My first loyalty is to this sacred and holy Divine mystery, as the origin of the gift of all life, and of my particular life. Therefore, my first loyalty is not to any particular religion, denomination, congregation, or human leader but to Divine Mystery.
- Because Divine Mystery passes all human understanding, to name it—whether as Divine Mystery, G-d, YHWH, Jehovah, Adonai, I AM WHO I AM—or to speak of it in any way is to risk arrogance. Therefore, humility is the condition of my right to speak of it at all. And, to think or make definitive statements about Divine Mystery, as if we fully know the Divine Mystery, to think or speak in any way that forecloses on the possibility we are mistaken, is blasphemy.
- Divine Mystery is and has been present at all times and its power shared with the whole creation, including humanity. All creation, which includes all religions, has the potential to be a means by which Divine Mystery can be glimpsed and can be distorted. All humanity and all religions have used the power of Divine Mystery for evil and for good. No religion can fully contain or express the Divine Mystery.
- Human life has meaning and humans are saved from ultimate destruction by devotion to Divine Mystery, demonstrated through, as the Hebrew Bible puts it, the essentials of kindness, justice, and humility (Mic. 6:8). I cannot earn and or repay the gift of my life. I can, however, honor this gift by living with gratitude and by protecting the gift of life wherever it is found.
- Human life is at least as sacred as human institutions, such as religions, especially where human life is squandered through suffering and unnecessary violence.
- My primary teacher is the Jew and rabbi, Jesus of Nazareth. The Jewish life and teaching of Jesus was the primary inspiration for the formation of Christianity and, finally, for my eventual choice to affiliate myself with Christianity.
- The Christian Church is a human and limited expression of Christianity.
- The Divine Mystery has no arms or legs but those of humanity (Sölle 1978, 98-99). The Divine Mystery calls me into caregiving, to embody Divine Mystery as nearly as possible through responding to the suffering and joy of the creation, and seeking to curtail unnecessary violence.



- The biblical mandate to Christians to make disciples is best illuminated for me in the words of a Christian woman writer: "We convert, if we do at all, by being something irresistible, not by demanding something impossible." (Sarton 1977, 57-58)

## **Reflections on Caregiving and Religious Pluralism: The Pastoral Theological Method of Case Study**

I turn now to a second pastoral theological method as a means of responding to the question of what is required of us if we are to open up to people of other religions. Case study is one way to practice pastoral theological commitment to the capacity of any life situation, through our careful reflection on it, to be a source of wisdom, and perhaps of Divine Mystery. In this practice of close reflection on human experience, pastoral theologians and caregivers often choose narratives of actual people, perhaps people we meet in caregiving situations. However, we can also begin by reflecting on narratives that come from the human imagination. For our purposes, I have decided to use a story told on film as the basis of reflection. Since migration is a widespread contemporary phenomenon that has increased exponentially the amount of contact between persons of different religions, I have chosen to reflect on the film "*The Visitor*", in which migration plays a central role. The film does not explicitly address religious pluralism. It nonetheless offers rich material for our reflection because it is a story about deeply significant themes in spirituality: vulnerability and mortality, loss and grief, meanings and values, and how encountering persons different from us can set in motion profound changes in all the participants' lives. I will begin, as this method always does, with careful description of the human situation being considered, avoiding any interpretive comments unless offered by the persons directly involved. After the description, I will comment on three dimensions of human experience evident in this narrative that seem to contribute to openness.

### *Description*

Walter Vale is a middle-aged white male who lives and works somewhere outside New York City. For twenty years, he has been an economics professor at a college in a small town. But Walter has long ago become disillusioned with the academic life. He has taught the same class with the same syllabus for as many years as he can remember. He is supposedly writing a book, but progress stopped years ago. When we meet him, Walter is also in grief, suffering from the death of his wife a few months earlier. Because she was a concert pianist, he is trying to learn the piano and often spends his time listening to classical music. Walter seems like he is sleepwalking through his life, all his emotion deadened. When a student troubled with personal problems tries to submit a paper late, Walter turns away the paper and the student brusquely, without empathy, even though Walter knows all too well what it is like to be troubled. When Walter's dean requires that he go to New York City to present a paper for a colleague who is under medical restrictions, Walter tries to refuse. Soon we learn that Walter does not want to go to the city because, before her death, he and his wife shared an apartment there. Walter has not relinquished the apartment, but he has not been there for many months. The Dean insists.

When Walter arrives at the apartment, he discovers that a young couple, Tarek and Zainab, has been living there for two months, having fallen prey to a real estate scam. Walter is very startled but manages to tell them politely that they must leave. Walter sits on the couch, watching impassively as they pack their belongings and struggle with their bags as they depart. Moments after they leave, he finds a picture they have forgotten to pack, a picture of the two of them together, happy. Suddenly, Walter is hurriedly walking down the street, trying to find them so he can return their picture. Walter finds them and in their brief conversation realizes they have nowhere to go. Something causes him to reverse himself. Walter invites Tarek and Zainab back to his apartment

to stay there until they can find other lodging.

Tarek, like Walter's wife, is a musician, a drummer. The next day Walter comes back to the apartment and finds him practicing. Tarek invites Walter to join him in the drumming. Walter quickly refuses, but when Tarek persists, and offers to help him, Walter slowly sits and begins hesitantly tapping on a drum. Over the next few days, Tarek draws Walter into a world with rhythms different from any Walter had known before. He goes to hear Tarek's group play in a jazz club and joins Tarek in a drumming circle in the park. Walter hears Tarek's story of migration, of coming to the U.S. from Syria at a young age. With the encouragement of Tarek, Walter becomes a fairly good drummer. Just as noticeably, Walter becomes less isolated and shy, and smiles a bit more. A friendship seems to be developing between them.

One afternoon, Walter and Tarek are hurrying to catch a subway train. After paying for the ride, Tarek has trouble getting himself and his drum through the gate, so he jumps over the gate. The police, watching from nearby, use this as an excuse to detain and arrest Tarek, despite Walter's explanations and protests. Walter returns to the apartment and must tell Zainab that Tarek has been arrested. Though Walter is sure that Tarek will be released and everything will be okay, Zainab is terrified. They both are undocumented, she tells Walter: "It will not be okay."

Having been drawn into their lives, Walter is desperate to help them. He hires an immigration lawyer for Tarek. He visits Tarek at the detention center. When Tarek's mother, Mouna, arrives from Michigan, he hears the whole story of their migration—Mouna brought Tarek to the U.S. when he was very young to escape persecution in Syria; they both immigrated illegally in order to not to be sent back to the trouble in Syria; she and Tarek have lived in the U.S. for twenty years and she has worked hard for them to have a stable life and make many friends; like Tarek and Zainab, Mouna is undocumented.

Now Walter cares for Mouna, as well. He invites her to stay at the apartment. Since she cannot enter the deportation center where Tarek is being held because she has no legal papers, Walter takes her there and carries her letters to Tarek inside for her. Walter introduces Mouna and Zainab. Walter and Mouna, both widowed, also find companionship and tenderness together.

But all Walter's efforts for this family are like a drop in a bucket. Within days and without warning, Tarek is deported to Syria. Walter screams at the deportation officials, realizing that his citizenship gives him no power to affect the situation. Zainab is heartbroken and disappears out of fear the police will find her because of her connection to Tarek. To help Tarek, Mouna returns to Syria, unsure whether safety awaits her there and sadly aware that she will never be allowed back in the U.S. and is losing the life she had forged. Now, Walter is alone again, except that he has the drums left behind after Tarek's deportation. The closing shot of the film is of Walter, now a street musician, playing the drums in the subway. Over the space of ten days, Walter's perspective has been profoundly altered.

### *Reflections on the Narrative*

In my view, the question of how to open up to people of other faiths is a question of spirituality at least as much as it is a question of doctrine. Genuine suffering and acute human need of lives created as part of the Divine Mystery can sometimes quite suddenly reveal the incompleteness of doctrine. Perhaps this is why a saying of the Dalai Lama—"My true religion is kindness."—is so often quoted. But kindness worthy of being called a true religion is not easily practiced. It requires spiritual resources and maturity and, even then, the spiritual demands of openness across borders are considerable. I am reminded of two friends who have participated in the New Sanctuary Movement by hosting in their home an undocumented woman, her husband, and their three

children. They all lived together, two families under one roof, for eighteen months. Recently, one of the friends was talking about the cost of providing sanctuary to this family: she gave them sanctuary, she said, and thereby had lost her own sanctuary, the quiet refuge of her own home upon which she had previously depended for her spiritual life.

Because of the spiritual demands of openness and caregiving in situations of religious pluralism, I am deliberately trying to avoid the most commonplace concepts used in such discussions: for example, inclusivity, respect, welcome, hospitality, empathy, compassion. These are essential elements of our caregiving, of course. However, given the continuing plague of disrespect, rejection, hard-heartedness, self-orientation, and other forms of unnecessary violence, they seem not to be adequate by themselves. So, very briefly, through reflection on *The Visitor*, I will draw attention to three less commonly addressed aspects of openness to persons of other faiths: our emptiness, our strangeness, and our childlikeness.

### *Our Emptiness*

Relative to our topic, a pivotal moment in the film comes when Walter reverses himself and invites Tarek and Zainab back to his home. What makes it possible for this to happen? When we meet Walter, he seems to be an empty man. The death of his wife seems to have been a psychospiritual tsunami, sweeping away not only his wife but also the rickety structures that comprised much of his life. Indeed, it seems perhaps this final assault has swept away all his life force. It is not that Walter is wallowing in his wounds. It is simply the case that his normal human grief has not run its course. He seeks comfort in the classical music she loved, but it does not fill him. When he tells Tarek and Zainab they must leave, he watches them from a distance, not unkindly but also in a disinterested, unmoved way. But when he finds the left-behind photo, the photo of them together and happy, he opens up a bit. He opens enough to try to find them to return the picture. Then, again engaged more closely into their situation, Walter invites them home.

This moment reminds us that our wounds can open us up. Henri Nouwen did us a good service by calling our attention to the wounded healer (Nouwen 1972). But we are in danger of misusing this concept. One way we misuse it is to continue to think of ourselves as healers, only now to think of ourselves as healers who are wounded. This is different than knowing that we are first and always wounded, able to "manage" our wounds and knowledgeable about healing perhaps, but not expert. I have always been sobered and helped by the well-known Buddhist koan about Nan-in, a Japanese master during the Meiji era (1868-1912), who received a university professor who came to inquire about Zen. Nan-in served tea. He poured his visitor's cup full, and then kept on pouring. The professor watched the overflow until he no longer could restrain himself. "It is overfull. No more will go in!" "Like this cup," Nan-in said, "you are full of your own opinions and speculations. How can I show you Zen unless you first empty your cup?"

### *Our Strangeness*

In our search for how to open ourselves to people of other faiths, another pivotal moment in the film comes when for the first time Walter reaches for the drum. This moment builds on the first moment—Walter can reach for the drum in part because of his emptiness. Before the death of his wife, Walter was full of the ordinary and typical. When we learn he has taught the same economics course for twenty years, this suggests that there were likely numerous things Walter did that were very routine and unsurprising. But with the loss of his wife, the very heart of his routine is gone and strangeness takes over outside and inside Walter. When he hears Tarek's drumming, it seems it is a call to Walter's body, and he seems to be drawn by a magnetic force in the direction of this strangeness. But it is not Tarek's strangeness or the drum's strangeness that ultimately opens Walter. It is rather his willingness to risk encountering the strangeness in himself. When Tarek first invites him to play, we can see the inner struggle on Walter's face. Will I risk feeling uncomfortable? Will I allow myself to be vulnerable to this man I have just met, and allow him to be my teacher? Will I follow him out into his world, to jazz clubs and drumming circles in the park? Will

I allow myself to feel not in charge, not knowledgeable, vulnerable?

As we reflect on migration and on how to open to people of other religions, we rightly give attention to the otherness of the migrant and the otherness of people of other religions. But their otherness is not the only or perhaps even the most difficult impediment to our openness. We can open ourselves to otherness only to the degree we can tolerate to encounter the strangeness in ourselves. Walter's blossoming happens not so much because he hospitably opens his home to Tarek, Zainab, and Mouna, but because once they are there, he allows himself to encounter the stranger in himself: we can imagine him asking himself, incredulously, "What am I doing living with strangers, drumming, making music in the streets?" Christians have heard Heb.13:2 countless times—"Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it." In my hearing, the text has usually been a call to be hospitable to the strangeness of others. However, there is no reason that it cannot be considered a call to open ourselves to the strangeness in ourselves, and perhaps find there some Divine Mystery. Of course another text puts it plainly: "You shall also love the stranger, for you were strangers in the land of Egypt" (Deut 10:19).

### *Our Childlikeness*

In our search for how to open to people of other faiths, a third pivotal moment comes when Walter is open enough to behave like a child. Again, this aspect builds on the previous ones: Walter, in his emptiness, is willing to try strangeness, and in this way, he finds in himself the fearlessness of the well-loved child. He is childlike when he plays the drums with Tarek and when he shyly joins the drumming circle in the park. And, when Tarek is suddenly deported, he is now open enough to throw a childlike tantrum. And with a teenager's sense of justice, Walter screams at the impassive immigration officers about Tarek's goodness and his life and the wrongness and unfairness of what has been done to his friend.

Since keeping ourselves closed to people of other religions is accomplished primarily through adult reasoning and strategies, our childlikeness will help us open up. If we can open up to our childlikeness, we will not be so discouraged if others in our tradition treat us like a naïve or misbehaving child for our openness to religious pluralism. If we can risk being childlike, we will be not only moved by the music of other religions, we will join in and try to learn the music loved by people of other religions. If we can give way to the child's need for love and fairness, we will be not only open to people of other faiths. We will be able sometimes to throw caution to the winds by demanding what in this world seems almost impossible: equity with our religious sisters and brothers and an end to killing in the name of religion.

### **Conclusion**

The story of Walter, Tarek, Zainab, and Mouna is a reminder that it is not always clear who is visitor and who is host. It also is an encouragement that we can be gracious whether we are host or visitor, if we allow ourselves to be opened to our own emptiness, strangeness, and childlikeness. Similarly, all of us are migrants, traveling in the presence of Divine Mystery. Our openness to and caring for people of other faiths will depend ultimately on our openness to Divine Mystery, the otherness that matters most of all.

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Ronaldo Sathler-Rosa  
From the 'Living Document' to the living Web:  
Pastoral Care and Counseling before new Challenges

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*You cannot help people fully unless you also do something about the situation which makes them what they are.*

(Michael Wilson, in Emmanuel Lartey (1997).



Despite its rich and inclusive dynamic tradition, pastoral care and counseling, particularly in Protestant churches, has been overwhelmingly focused on the individual. This approach entails reductionism. Exclusively individual-based pastoral care misses the broader perspective which includes cultures, economic, and political aspects that shape individual ways of being on this side of heaven. *Vital networks*, social systems (Miller-McLemor/Gil-Austern, 1999) as well as the *oikoumene* (*oikos*, house; the whole inhabited earth) that mold human life are left out. The individual “diagnosed” as healed has to live in a culturally sick atmosphere. This condition brings to the individual his-her former situation, that is, sickness. Human beings are themselves plus their cultural milieu.

Some Protestant and Catholic voices<sup>1</sup> have advocated for the extension of the many ways of doing pastoral care to other realms of cultures such as economic, political, and life sustenance. These aspects are factors of health, happiness, well being or the reverse. This broader perspective is largely justified from the best Christian traditions. For example, the historian Justo Gonzalez (2003, p, 74) reminds us of John Wesley statement: *Wesleyan doctrine of sanctification (...) move us from any pseudo-private and individualistic holiness to a vocation to be faithful at the broader realms of social, political, and economic life.*

The way of doing pastoral care in the public dimension of life demands a theology and pastoral action aimed specifically at this field. The book *The public Church*<sup>2</sup> written by Martin Marty (1981) has been considered a hallmark in more recent discussions of the public mission of the Church. Engagement in *pastoral care of worlds* (Larry Graham) requires that pastoral caregivers assume their task as one to be accomplished in the larger society, instead of reducing this task to the ecclesiastical field. Jürgen Moltmann and J. B. Metz (1995) pointed out the widespread tendency towards privatization of faith and its consequence – the Church moves away from society by adopting an individualistic pietism instead of engaging in issues which seek policies to be implemented by political decisions.

The traditional pastoral theologies and respective contemporary practices need new theoretical horizons. The well-used psychological and theological approaches to pastoral care and counseling have been challenged by the rising of *new historical subjects* – migrants, impoverished individuals, those who suffer discrimination for their sexual orientation, and many others. Metz (p. 50) highlights *three crises and challenges in which this theological model* [named post-idealist, by Metz] *seeks to adopt a position*: first, theology lacks its (apparently) *social innocence*. Instead of engagement with its own foundations, theology has to interact with societies in a non-hierarchical manner; second, there is no room anymore, if theology is to be all-inclusive, to disregard the emergence of the “new” players in history, such as migrants as well as others called “wanders” or “vagabonds” by the Polish sociologist Zygmunt Baumann (1998); third, we live in a *culturally polycentric world*; in addition to the theology of *option for the poor*, theology has to take into account the *option for others in their otherness*.

From the perspective of my own social location I have identified three major problems in main-line theories and practices of pastoral care and counseling – psychological reductionism, lack of theological anthropology, and political alienation.<sup>3</sup>

### **Psychological reductionism**

In more recent times, the bonds between pastoral practices and theories with psychology go back to the end of nineteenth century and beginning of the twentieth century. This connection was strongly influenced by contemporary psychological studies regarding the nature of religious experience. This approximation was a decisive factor for broadening the field of studies on pastoral counseling and care. Pastors and teachers felt motivated to rely on psychology in order to have a better understanding of the *human soul*.<sup>4</sup>

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<sup>1</sup> See Augsburger (1986); Pattison (2000); Selby (1988); Wilson (1985); Forrester (1988); Santa Ana (1987); Alves (1977), among others.

<sup>2</sup> Cf. *Teologia Publica* (Public Theology) by The Brazilian University of Vale dos Sinos.

<sup>3</sup> Revised version of my article *Una aproximacion critica de concepciones y practicas actuales de consejeria pastoral* (A critical approach to current conceptions and practices of pastoral psychology, Sathler-Rosa, 2006). Cf. Lartey, 1997.

<sup>4</sup> Major influential works were *Psychology of religion*, by E. Starbuck, 1899; *Spiritual life*, written by G. Coe, 1900; *The varieties of religious experience*, W. James, 1902; *Pastoral psychiatry*, by J. Bonnell, in 1938; *The art of counseling*, Rollo May, 1939, has been considered the first systematic study of counseling. Soon the well

In the following period of time the so-called *modern movement of pastoral care and counseling* was heavily based on the psychological sciences. The preponderance of psychology to the detriment of other fields of knowledge does not allow for the accurate understanding of human problems resulting from cultural factors. For example, there are situations of suffering and deprivation which are consequences of social structures that favor social inequalities, conducive to violence and to the desperate search for a fair home, such as the majority of migrants. Of course, psychology can provide a better understanding of human personhood and behavior.<sup>5</sup> The inclusion of other social sciences such as cultural anthropology, political sciences, sociology, economics, besides others, enlarge the understanding of pastoral caregivers about the situation of those persons who look for pastoral care. Those sciences have the theoretical tools to cover aspects of human life which are not reached by psychology. Most importantly, those fields of knowledge can work together in interdisciplinary mode aiming at a better comprehension of the human conditions. *Human beings are not only psychological or biological entities, human beings are social organisms* (Calvin and Lindzey). Furthermore, social and human sciences are auxiliary tools to help pastoral caregivers to avoid a kind of *transcendentalist spirituality* alienated from concrete, historical life conditions.

Another aspect of psychological reductionism is that in large segments of pastoral counseling there is a tendency to focus on the past of individuals instead of his or her current and existential situation (cf. Pattison, 1986). This past oriented approach has been emphasized in spite of the fact that the modern movement of pastoral care and counseling was heavily influenced by Carl Rogers and his *phenomenological perspective*, that is focused on the present of the individual life and his or her capabilities to grow, without neglecting the past (cf. Clinebell, 1981, p. 117).

### **Lack of theological anthropology**

The practice of pastoral care is rooted in the community of believers. Pastoral care is sustained and fed by the community of faith together with its continuing theological reflection. Theology provides a vivid and theoretical matrix which informs the practice of pastoral care and counseling. The relevance of theology both for the caregiver as well as for the careseeker comes from its own peculiarity.

Clodovis Boff (1998, p. 360) states that the relevance of theology goes beyond its literal meaning (study of God). Theology has an impact on human existence. From a Jewish-Christian perspective there is no “ulterior objective” for human life other than authentic happiness, identified with Love and Justice in God. Theology is an essential human instrument that helps human beings in the constant search for finding the radical meaning of existence. In addition, taking the perspective of practical theology, that is, to examine human existence from a theological standpoint, theology is not only a study of God. Rather, theology studies human processes towards the search for meaning.

A pastoral-theological anthropology can provide a sound reference for the work of pastoral care and counseling. What is the anthropos? How are his/her life conditions shaped? How does he/she see the troubles and challenges of existence? Without neglecting contributions from psychological theories of human personality, theology can enlighten pastoral practices by offering a theoretical frame for a better understanding of humans and their life limitations, from the tradition of Creation. Furthermore, the dialogue between theology and psychology ensures mutual broadening of both fields of study. Theological anthropology puts the complaints, the *case* of the individual under a centralizing and structuring perspective: the ultimate meaning of life is found in living

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known books by the “pioneers” of the “modern movement of pastoral care and counseling” are published: Anton Boisen, 1936; R. Dicks, 1944; S. Hiltner, 1949; C. Wise, 1951, among others.

<sup>5</sup> In 1893, Henry Drummond stated that *the study of the soul in health and disease ought to be as much an object of scientific study and training as the health and diseases of the body* (apud Oates 1959, p. 15).



by faith. The human decision to live by faith gives a realistic comprehension of human conditions, their limitations and sufferings, and a realistic hope for life.

### **Political alienation**

The practice of pastoral care with individuals and families comes across with a barrier: the dominant model of pastoral care and counseling has been settled in order to solve individual problems at the sphere of primary relationships. That model meets a significant aspect to be dealt with by pastoral caregivers. However, this model has an omission: How to care with individuals whose crises and sufferings are rooted in external conditions such as those established by unfair political powers, ineffective laws or lacking of them; or even resulting from the *exuberant irrationality* of the worldwide financial circle? Individuals and families become passive victims without the means to change *the order of things*.

I want to argue that we need to integrate into our current practices of pastoral care another dimension of life: care for the world of politics and other social systems which interfere with human well being.

Contemporary socio-cultural movements stressing the right and the duty to exercise citizenship denote that the unavoidable political condition of women and men has been widely acknowledged. The political nature of human beings places us in connection with a web of relationships, responsibilities and mutual rights. In Brazil, the current voices advocating for an awareness and effective citizenship agency by people is a consequence of two factors: the widespread disbelief in professional politicians and the awareness that only the full participation of *social subjects* (individuals and society at large) will open up the path to remove historical obstacles against a better future.<sup>6</sup>

I want to introduce a few words about the connections between faith and politics. Faith is also an expression of the perennial human search for comprehending the conditions of existence. Also faith is a human attempt to find meaning and purposes in life. Faith does not express itself only through symbols and traditional religious practices. Faith is an invitation to examine values and ideals that nurture human life (Tillich, 1980). Therefore, faith as a human attitude facing life brings about a fresh perspective about existence and its social and political dimensions.

The Brazilian Dominican Carlos Josaphat (2006, p. 219-222) argues that good politics is a privileged field for exerting Christian faith as well as other kinds of religious commitment. Josaphat outlines six elements that legitimate Christian action in politics.

First, there exists a *correlation between authentic vision of politics and the authentic comprehension of Christian faith*. However, Josaphat warns that *the ecclesiastical utilization of politics and manipulation of religion are distorted forms, even of the corruption of two excellent realities, actualizing the unhappy proverb corruption “optimi pessima”*. *Nothing is worse than corruption of the best*. Politics is in itself the best that exists, the highest form to accomplish common wellness. Faith is the foundation and source of divine justice in us, anticipatory presence of everlasting life that elevate our personal and social existence as well.

Second, faith is the source of love and discernment, care for the common good, and the continuing search for ways of actualization. To the extent that politics express the efficient and constant search for the common good in society, human existence is a continuing challenge for committed women and men.

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<sup>6</sup> Adapted and expanded from *O sagrado da política. A dimensão esquecida da prática crista* (The sacred of politics. The forgotten dimension of Christian practice, Sathler-Rosa (2010).

Third, the Gospel is the matrix where we can find appropriate models towards fulfilling the common good in different configurations and phases of the historical development of societies.

Fourth, one of the objectives of politics is to analyze and implement factors that sustain the well being of all people. These duties demand from politicians, as well as from citizens, the fundamental virtues of justice, prudence, and solidarity. Therefore, politics, especially community-based, is a privileged space based on love that moves people towards the dynamism of this love. This love is the source of all virtues that orient and develop human beings in all dimensions: individual, family, and political.

Fifth, the complexity of social life, the diversity of relational and personal aspirations, call for lucidity and courage to search for the common good, that is, *love in its highest form*.

Sixth, Josaphat highlights the main contemporary hindrances to be challenged by faith: *corruption, ethical and religious ideology, alienating and demobilizing systems, globalization as considered to be the law of history*. These obstacles corrode both the authenticity of faith as well as the human quality of politics. In addition, vulgarization, sentimentalist devotion, egotistic concerns, and market orientation corrode religion through electronic means of communication.

### **Pastoral care culturally-oriented**

From the best traditions of pastoral care roots we learn that pastoral caregivers have a commitment to care for individuals, families, communities of faith, society at large, environment, and strive for fair and balanced social interactions. Pastoral care connotes an understanding that people carry on everlasting aspirations (such as to be cared for, to be respected, to have a decent job, to enjoy life, to find a meaningful life...), in addition to an existing conjuncture needs. Pastoral care brings together the past, the present, and the future. And the future is building up from the present.

I want submit to the readers a brief agenda for pastoral caregivers, from my own limited “social location”.<sup>7</sup> This agenda is an attempt to catch the *spirit of contemporary cultures*. Also, the following considerations try to take into account the situation of *new historical subjects* who become visible in the face of rootless people around the world. My hope is that they can be helpful as we look to be faithful to both the foundations of pastoral action and to the instances of thought and worldview of our contemporary fellows.

1. Individuals, families and many groups seem be living in a “society without parents”. The expression connotes without roots. There are many signs of destruction of human bonds. The widespread distrust of politicians; the rise of corruption; the despair of migrants; the inability of parents to cope with disturbing behavior of adolescents; wars and the impact of TV images of violence; lack of self-confidence to cope with common fragilities of human existence. These human conditions and many more, indicate that the traditional work of pastoral care of individuals and their social milieu is needed.

2. Existential issues are to be considered more important than doctrines. This does not mean that people do not need principles to guide ones’ decisions and life orientation. However, daily life and down-to-earth issues become prominent. Besides, the inherited doctrines have been expanded from a variety of sources and from personal life situations.

3. The growing participation of church-members in small communities signals that the longing for settling down bonds that promote solidarity and personalization. As a matter of fact, small com-

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<sup>7</sup> A partial version of the essay *Brasilianisch reflexionem zu einer christlichen identität* (Sathler-Rosa, 2009).

munities or groups have been part of the history of Christianity. These communities provide for an intimacy and atmosphere of trust which cannot be weaved in large churches.

4. The recent trend toward dialogue and integration between sciences and religious faith will continue growing and expanding the areas of cooperation. The contributions of psychological, sociological, anthropological sciences to the whole field of pastoral care and counseling are well known. In addition, sciences help the believers to set up a well-reasoned understanding of the differences between what we *believe* and what we *know* (see Rahner, 1971).

5. Pastoral care of the public dominium of the life web, that is, at political, environmental, economic, financial, as well as other, levels is a continuum of pastoral care of individuals. Individuals are not healed if society is sick. To care for the public is to advocate for the fullness of life. Even though pastors as individuals have the capacity to engage in this type of pastoral care, local communities, ecclesial bodies, ecumenical bodies and institutions could be better channels to voice pastoral care concerns. Pastoral care committed to strive for fullness of life develops methods and actions that lead to approval of legislations and public polity which work for the benefit of abundant life. This type of pastoral care is not aligned with the State, but uses its spiritual orientation to confront the unfair use of power.

To conclude, it is my hope that pastoral caregivers are not only on the way to build up new practical and theoretical models. Rather, my hope is that we are following the steps of those people who are wandering through the deserts on their continuing search for *another world*, where life becomes abundant for all.

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## Ein Ausbildungsmodell

### A Model of Education in Care and Counseling

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Sabine Förster

Seelsorgefortbildungen mit Migrantinnen

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A summary in English follows



Hintergrund und Basis meiner Darstellung sind die seit mehreren Jahren angebotenen Fortbildungen für MigrantInnen aus Westafrika in Hamburg (Practical Ministry Training/ Seelsorge für Frauen / Pilotprojekt Fortbildung Seelsorge für MultiplikatorInnen, Geschichtsprojekt).

Ich arbeite als Studienleiterin an der Missionsakademie an der Universität Hamburg. Wenn ich morgens mit der S-Bahn in diesen vornehmen Stadtteil fahre, fahren mit mir viele osteuropäische, lateinamerikanische und afrikanische Frauen, die hier im Stadtteil – oftmals illegal – in die Haushalte zum Putzen gehen. Ca. 10000 Illegale leben hier in Hamburg, bzw. ohne rechtlichen Aufenthaltsstatus.

#### **I) Das Feld, indem wir uns bewegen:**

Hamburg hat ca. 20% Migrantenanteil. Die Mehrzahl sind Menschen türkischer Herkunft, Menschen aus Osteuropa, Afghanen, AfrikanerInnen. De facto ist Deutschland ein Einwanderungsland. Politisch aber viel mehr ein Abschottungsland. Kaum schaffen es Menschen noch, Deutschland zu erreichen. Die Dramen an den Grenzen Europas und ihre Problematik sind weit weg verlagert worden.

In Hamburg gibt es ca. 40 ghanaische Gemeinden/Congregations, von insgesamt ca. 80 afrikani-

schen Gemeinden. Manche haben sich hier gebildet als sogenannte „one man churches“, andere werden geleitet von einem Pastor für eine gewisse Zeit aus dem Heimatland. Integrierter als diese und strukturell besser aufgestellt sind häufig Gemeinden, die von deutscher, kirchlicher Seite aus gestützt werden (Presbyterian, Catholic, Methodist, Baptist, oder auch dem Bund freier Pfingstgemeinden) und selbst eine längere Geschichte im Heimatland aufweisen können; ganz anders die kleinen, freien Gemeinden, die weder Raum noch Struktur, noch Finanzen vorfinden, an die sie sich halten können.

*Worum geht es?*

An einem Beispiel lässt sich veranschaulichen, worum es geht, wenn wir von Seelsorge mit Migranten und Migrantinnen sprechen wollen:

*In einer Seelsorgegruppe von 10 ghanaischen Frauen in Hamburg schildert eine der Frauen, die allein mit 7 Kindern in 2 Zimmern lebt, wie ihr 14-jähriger Sohn darauf bestanden hat, die Mutter mit-samt seinen Geschwistern für den Nachmittag und für die Nacht aus einem der Zimmer, das für alle als Schlafraum gilt, auszuquartieren, weil er einen Schulkameraden, einen einheimisch deutschen, zu sich eingeladen hat, auch über Nacht. Er möchte dafür eins der Zimmer allein für sich haben.*

*Dies wirft einen heftigen Konflikt zwischen Mutter und Sohn auf: Die Mutter, die sich einem respektlosen Sohn gegenüber sieht, und ihre Autorität, ihre Rolle als Oberhaupt der Familie vollkommen in Frage gestellt sieht; und auf der anderen Seite der Sohn, der sich freut, dass er endlich einmal einen „deutschen“ Freund hat, der ihn besuchen will. Er schämt sich wegen der Wohnbedingungen, in denen er lebt, und möchte dem deutschen Freund zeigen, dass er der Freundschaft ebenbürtig ist, und dass er ein eigenes Zimmer hat.*

*„Ich fühle mich an die Wand gedrückt“, so die Mutter, und verschwindet widerstandslos an der Wand, als wir den Konflikt nachstellen. Sobald sie aber mit uns betet, kommt eine ungeheure Kraft, ja fast eine gewaltsame Stärke zum Vorschein.*

An diesem Beispiel lässt sich aufzeigen, mit welcher vielfältigen Aspekten wir es zu tun haben:

- die Unterschiedlichkeit in Sozialisation und Sozialstrukturen, in denen die erste und die zweite (und dritte) Generation von MigrantInnen leben. Die dadurch verschärft auftretenden Konflikte überfordern die meisten MigrantInnen.
- der Verlust des Familienzusammenhang, der zwar auch restriktiv sein kann, aber vor allem eine integrative und stützende Funktion innehat (im afrikanischen, auch im türkischen Kontext). Insbesondere in Konfliktsituationen versuchen die meisten MigrantInnen allein ihr Problem zu meistern, da sie kaum Zugang finden zu dem „System Deutschland“ mit seinen Beratungsmöglichkeiten, und andere Herangehensweisen im Umgang mit Konflikten gesucht werden. Die Folge hiervon sind gehäuft psychische Probleme.
- die weitgehend isolierte und beengte Wohnsituation aufgrund von Angewiesenheit auf Sozialhilfe, fehlenden Jobs etc.
- die spezielle Situation von Frauen, die oftmals alleine zurückbleiben in der gesellschaftlichen Integration, und deren Männer durch Jobs etc. sich eher zurechtfinden, und dann ein Eigenleben beginnen und/oder sich von ihren Frauen absetzen. So bleibt der Großteil der Belastungen an den Frauen hängen. Dies hat auch bei vielen zu großen psychischen Problemen geführt.
- Viele empfinden einen Integrationsdruck, mit dem umzugehen vielen große Mühe macht. Einhergehend damit sind zunehmende rassistische Verbalangriffe von Seiten der Bevölkerung. Gleichzeitig besteht für die meisten auch Druck von ihren Verwandten in ihren Heimatländern, sie finanziell zu unterstützen.

- Die zunehmende Veränderung der Autorität der Elterngeneration durch mangelnde Sprachkenntnisse und meist ohne eine gesellschaftlich und sozial anerkannte Funktion hat Auswirkungen auch auf die nachlassende Wertschätzung des Alters/der Alten durch die 2. und 3. Generation. Ein Verlust der Bedeutung der Rolle der Eltern, der Großeltern, der Vorfahren in den Gräbern im Heimatland als Wegweiser und Segensspender, ist die Folge. Für viele Eltern ist dies schwer aushaltbar. Es verändert auch die religiösen mitgebrachten Traditionen. So schicken manche ihre Kinder mit beginnender Pubertät zu Verwandten in ihr Heimatland zurück, um sie den deutschen Einflüssen zu entziehen, und um auch solch damit verbundenen und psychisch sehr belastenden Konflikten zu entgehen.
- Anders als in den Fortbildungen für Frauen, tritt für die Pastoren von Migrantengemeinden die oben beschriebene Problematik an einer Stelle in besonderer Schärfe zutage: Der Bedarf an seelsorgerlicher Begleitung ist bei Menschen, die in der Migration oder in mehreren Kulturen leben, besonders groß. Die Anforderungen an die Pastoren/innen und Gemeindeleiter/innen sind entsprechend hoch und breit gefächert. Denn sie müssen das umfassende Lebensfeld ihrer Gemeindeglieder abdecken, denen sie selbst oft kaum gewachsen sind. Zum einen sind sie mit den Erwartungen an ihre Person und Rolle als „Man of Power“ (sowohl in spiritueller Hinsicht als auch bei existentiellen Problemen sozusagen „Ersatz“ für die Unterstützung durch Eltern, Großeltern, Vorfahren) überfordert, zum anderen teilen sie mit ihren Gemeindegliedern die gleichen Probleme und sind entsprechend ebenso unter Druck und in Nöten.

*Darum werden von ihrer Seite als besonders dringlich genannt:*

- Umgang mit Problemen in der Familie, Ehekonflikte; Konflikte mit den Kindern, die in eine andere Kultur hineinwachsen als ihre Eltern
- Umgang mit Einsamkeit, unsicherem politischen Status und Geldmangel
- Für die meisten Glaubensgemeinschaften gibt es keinen festen Ort, wo sich die Menschen sammeln und gegenseitig unterstützen können.
- Infragestellung bzw. Einengung religiöser Expression, in sogenannten Hinterhofgemeinden oder gastgebenden Gemeinden (Konflikte mit gastgebenden Gemeinden aufgrund von Lautstärke, Zeit, nächtliche Gebetsversammlungen etc.)
- Die Rolle des Pastors/der Pastorin; Trainings in Leitung und Führung einer Gemeinde und die Rolle der Ehefrau in der Gemeinde
- Konkurrenz, Eifersucht und Fraktionierungen in den Gemeinden. Die Gemeinden sind oft die einzigen Orte, wo der/die Einzelne Bedeutung, Rolle, Akzeptanz oder Bestätigung und Stärkung erlebt. Entsprechend hoch ist die Konkurrenz dort, und die fehlende Transparenz.
- Trainings im Umgang mit Konflikten in den Gemeinden: Wer bin ich in den System hier in Deutschland?
- 

## **II: Ansatz der Seelsorgefortbildungen**

Ich möchte im Folgenden meine Guidelines für Seelsorgefortbildungen als eine Suchbewegung verstehen, eine Suchbewegung nach inneren und äußeren noch unbegangenen Transiträumen, sowohl für mich als auch für die MigrantInnen; mir geht es darum, diese zu ermöglichen und zu fördern. Wir befinden uns mitten in diesem Prozess der Suchbewegung und äußere Ereignisse stoßen uns immer wieder darauf (Sarrazin, Anzünden von Koranbibeln in den USA, Ausländerfeindlichkeit). Darum darf es sich bei dieser Suchbewegung nicht um eine Einbahnstrasse handeln, sondern so müßte eine interkulturelle Seelsorgefortbildung gleichsam auch in jeder einheimisch deutschen, traditionellen Gemeinde stattfinden.

Ich möchte die von mir angebotenen Fortbildungen zunächst als Erkundungen verstehen: Wie

können wir diesen Prozess gemeinsam gestalten? Was ist nötig, und was ist möglich.

Im Folgenden geht es mir vor allem darum, die besonderen Herausforderungen darzustellen und zu reflektieren, die sich in der Seelsorgebegleitung mit MigrantInnen für mich gezeigt haben.

1. Voraussetzung dafür ist, die eigene Rolle sowie ihre Legitimation zu reflektieren; die Notwendigkeit der Auseinandersetzung mit meinem Weiß-Sein mit all den Projektionen und Traditionen und Selbstverständlichkeiten; Angehörige und Verkörperung der Dominanzgesellschaft, als Teil der finanzstarken verfassten Kirchen, Frau und leitend, und mit fester Stelle.

Und ebenso die Notwendigkeit der Auseinandersetzung mit dem Anderssein der Anderen.

2. Ohne Vergegenwärtigung der Unterschiedlichkeit zu der sozialen, finanziellen und religiösen Situation der TeilnehmerInnen läßt sich eine interkulturelle Seelsorgefortbildung nicht auf längere Sicht durchführen. Ich muss sie kennen(-lernen), um auch meine Grenzen zu erkennen.

Des Weiteren fordert die Unterschiedlichkeit in kulturellen Prägungen heraus zu einer Auseinandersetzung mit Abwehr gegenüber mich befremdenden kulturellen, religiösen und spirituellen Praktiken, mit meinen Werten und Gewohnheiten.

3. Aber klar ist: Fremdheiten, auch spirituelle Fremdheiten werden bleiben und sind nicht Ausgangspunkt von Seelsorgearbeit. Seelsorge mit MigrantInnen setzt an Themen der Lebens und der Arbeitsbewältigung an, insbesondere an den damit verbundenen Themenkomplexen, die sich für die Pastoren, Gemeindeleiter bzw. für die Frauen stellen.
4. Zusammenfassend lässt sich festhalten: Für eine Seelsorge mit MigrantInnen ist der grundlegende Konflikt zwischen innerer Welt, inneren Sicherheiten, Gewohnheiten und Verankerungen, und äußerer Lebenssituation signifikant und fordert uns heraus zu einer Suche nach einer Herangehensweise, die Räume eröffnet, wo sich beides zu einem lebhaften und lebenswerten Dasein gestalten kann.

Gewärtig in meinen Überlegungen, Fortbildungsangeboten und Seelsorgebegleitungen muss bleiben, dass diese immer aus der Perspektive einer Angehörigen der Mehrheitsgesellschaft kommen – ob ich es will oder nicht-.

Gewärtig muß aber auch sein, daß als Angehörige der Mehrheitsgesellschaft wir befragbare und verständnisvolle „KulturübersetzerInnen“ sein können, greifbar, angreifbar, und miteinander ringend um ein Leben in Würde.

### **III. Richtlinien**

#### **1. Voraussetzungen**

a) Der Bedarf (der Wunsch, die Themen) nach Seelsorge muß von den MigrantInnen selbst gestellt und an einen herangetragen werden. Exemplarisch möchte ich dies am Beispiel einer Frauengruppe von Ghanaerinnen aufzeigen. Die Teilnehmerinnen umfassen eine Gruppe von 10 Frauen im Alter zwischen 40 und 63 Jahren, vorwiegend aus Traditionskirchen wie Presbyterian Church, die übrigen kommen aus pentekostalen Gemeinden oder kleineren Gebetsgemeinschaften. Seit Anfang 2007 trifft sich einmal im Monat eine Gruppe von 10 Frauen, vorwiegend ghanaischer Herkunft, zu einer Fort- und Weiterbildung in Seelsorge.

Diese Gruppe ist hervorgegangen aus Teilnehmenden der Fortbildung für afrikanische Gemeindeleiterinnen der Ökumenebeauftragten der NEK. Schnell hatte sich dort herausgestellt, dass die Themen und Nöte der Frauen ein eigenes Forum brauchen und einen eigenen Raum, wo ihre spe-



zifischen Probleme zur Sprache kommen können.

So hat sich eine Gruppe Frauen zusammengefunden, die zum überwiegenden Teil schon länger in Hamburg und Umgebung leben, zT. aber auch mit unsicherem Aufenthaltsstatus oder mit großen finanziellen Sorgen. Traumatische Erlebnisse aus der Kindheit durch Genitalverstümmelung oder ständige Misshandlung durch Eltern oder Verwandte, mit der Zerrissenheit im Herzen zwischen Heimatland und Deutschland, ja, manche erleben Deutschland wie ein Gefängnis, wenig Bewegungsmöglichkeiten. Und vielfältige psychische Probleme und Krankheiten infolge der Unbehaustheit, Ängste, Stress, Depressionen, Suchtprobleme in den Familien und immer wieder auch Glaubensfragen.

Aus dieser Ausgangslage heraus trifft sich diese „Frauengruppe“ an der Missionsakademie zu einer Weiterbildung in Seelsorge.

b) Anders als bei den Frauen, wurden die Pastoren und Gemeindeleiter(innen) für das Practical Ministry Training (PMT) von den Pastoren ausgewählt, vom Ältestenrat oder auch vom African Christian Council Hamburg (ACC). Dieser Weg hat sich aus der Zusammenarbeit zwischen der Ökumenereferentin, der MA und afrikanischen Pastoren entwickelt. Der ACC wird sicherstellen, daß die TeilnehmerInnen auch kommen, und zeichnet sich als Mitveranstalter aus. In Kooperation mit dem ACC werden die Themen festgelegt.

Es sind heterogene Gruppen, die sich dann bilden. Bei der Frauengruppe bspw. haben zwei Teilnehmerinnen einen höheren Bildungsabschluss (Zahnärztin, Medizinische Assistentin), die anderen sind ohne Ausbildung und ohne Job. Teilweise wird die deutsche Sprache schwer verstanden, obwohl die meisten der Frauen seit Jahrzehnten in Deutschland leben. Eine Teilnehmerin befand sich kurz vor Beginn des Kurses für mehrere Wochen in Abschiebehaf mit für sie traumatischen Erfahrungen. Eine andere wurde von ihrem Mann verlassen und lebt in ständiger Geldnot mit acht Kindern zusammen. Drei weitere Frauen befanden/befinden sich in unsicherem Aufenthaltsstatus, eine davon befand sich zwischenzeitlich im Kirchenasyl. Dies hat die Thematik, die Dominanz eigener Betroffenheiten für den Verlauf der Fortbildung stark geprägt.

Großen Wert haben wir darum darauf gelegt, einander wahrzunehmen und darin einzuüben, dass sich der eigene Kontext und die Herangehensweisen in der jeweiligen, konkreten Situation von dem der anderen unterscheiden mögen. Immer geht es dabei um das Zuhören zu einem konkreten Menschen in seiner besonderen Situation (in der Ehe, in der Gemeinde...), weder um eine Wertung noch um eine Überzeugung. Dieses „Active Listening“ ist sozusagen der Grundbaustein für jede (interkulturelle) Verständigung, weil es den eigenen Maßstab, die eigene kulturelle Prägung, die eigenen Wertungen nicht zum Maßstab der Begegnung macht. Es geht vor allem um ein besseres Verstehen untereinander und Einüben im Umgang mit Konfliktsituationen, ihren Symptomen, der Suche nach Deutungen und vor allem um die gemeinsame Entwicklung von Strategien und Möglichkeiten, damit besser umzugehen.

## **2. Aspekte**

Folgende Aspekte möchte ich als Richtlinien für Seelsorgebegleitung und Seelsorgefortbildungen mit MigrantInnen hervorheben:

### *a) Leitung: Finding a bridge*

Hilfreich ist bei allen Programmen die Einbeziehung von MigrantInnenorganisationen in die Verantwortlichkeit. Ebenso die Identifizierung einer Person aus dem Kreis der Teilnehmenden, die als Brücke zwischen den Kulturen und ihren jeweiligen Verständnissen fungiert. In der Frauengruppe hat zB. eine der Teilnehmenden die Funktion der Organisatorin übernommen, indem sie neben den schriftlichen Einladungen Telefonate führt und die Gruppe zusammenführt, sozusagen als

interkulturelle Dolmetscherin. Dies ist für mich als Leiterin eine unverzichtbare Voraussetzung für das Gelingen der Fortbildung.

Für Frauen ist es ok, eine Frau als Leiterin zu akzeptieren, bei heterogenen Gruppen, insbesondere bei Pastoren, mit einem stark hierarchischem Hintergrundsdenken und einem männlich orientierten Leitungsbild, ist die Hinzuziehung eines Co-Leiters oder Referenten aus dem Kontext des Herkunftslandes, der die gleiche Sprache spricht und den gleichen Hintergrund hat, ausgesprochen wichtig und hilfreich. Er wird anders respektiert und übernimmt einen vertrauten, dozierenden und weniger prozessorientierten Führungsstil.

Im Verlauf der Fortbildungen wird aber auch die Gruppe selbst die Rolle als Inputgeberin übernehmen und sich Hilfestellungen bei Problemlösungen geben. Sie selbst kann zur tragenden Kraft werden, wenn es gelingt, achtsam zu bleiben gegenüber den unterschiedlichen Bedürfnissen.

### *b) Der Aspekt des Ortes*

Die Suche nach einem Platz / Ort sowohl in Deutschland als auch zwischen den Kulturen; einen Platz in der Gesellschaft haben – dies ist eine der Funktionen, die die Auswahl des Ortes für die Seelsorgefortbildungen hat.

In der Migration fehlt natürlicherweise das kirchliche Umfeld der jeweiligen Heimatländer, der Austausch, der das gegenseitiges Stützen und Anregung ermöglicht. Schon von daher hat der durch die Fortbildung begründete Gesprächszusammenhang und die Reflexionsmöglichkeit für die Teilnehmenden einen hohen Stellenwert. (*Der Versuch der Frauen, sich mit dem ACC Hamburg zu verorten und selbst Beratung für Frauen anzubieten, scheiterte letztlich an dem bei den dort organisierten Pastoren verankerten Verständnis von Seelsorge und ihrem Rollenverständnis als die allein hierfür Legitimierten. Dabinter war die Angst zu spüren, dass ihnen etwas an Macht genommen wird. Aber es scheiterte auch an den fehlenden Initiativen und Durchsetzungskraft und den finanziellen Möglichkeiten der Frauen, einen gemeinsamen Ort zu suchen.*)

Das Scheitern einer äußeren Verortung kann eben auch zu einer inneren Destabilität Einzelner oder der Gruppe führen. Rückzug, jede für sich, Eifersüchte, Enttäuschungen, und vor allem: Das Gefühl der Benachteiligung.

In den Fortbildungen geht es primär darum, überhaupt einen *strukturierten Rahmen* vorzufinden, in dem die besonderen Nöte ernst genommen und untereinander ins Gespräch gebracht werden können. Besonders für Pastoren/innen, zumal männlichen Pastoren, ist es nicht selbstverständlich zu erfahren, dass der Austausch über ihre Probleme weder ihre Autorität in Frage stellt, noch gegenüber den Pastoren anderer Kirchen einen Schaden für ihre eigene Gemeinde bringt. Das gemeinsame Lernen und der damit entstehende Gesprächszusammenhang zwischen Leitungspersonen der verschiedenen Gemeinden bildet eine wichtige Erfahrung. Dies ist umso wichtiger, da es kaum andere Orte gibt, an denen quasi auf neutralem Boden das Gespräch zwischen den häufig in versteckter oder offener Konkurrenz zueinander stehenden Gemeinden möglich ist. Schon von daher hat der durch die Fortbildungen begründete Gesprächszusammenhang für die Teilnehmenden einen hohen Stellenwert.

### *c) Die Bedeutung des Essens*

Mit Kaffee und Tee zu beginnen, hat sich als sehr hilfreich erwiesen, da die meisten Frauen erschöpft und hungrig ankommen. Auch die Pastoren legen großen Wert auf ein warmes Essen, das ihnen ermöglicht werden soll. Es ist ebenso ein Zeichen der Gastfreundschaft. Dieses ‚Ankommen‘ kommt auch der Erfahrung entgegen, dass nicht alle zu gleicher Zeit ankommen, manche oft verspätet.

Auch eine Phase der angeleiteten Entspannung hat zunehmend einen immer höheren Stellenwert

eingenommen: Der Spannungsdruck, unter dem fast alle in der Migration stehen, ist ein großes Problem und äußert sich in unterschiedlichsten Krankheiten. Der Druck bleibt vor allem durch die rigorose Gesetzgebung. Insofern werden die Seelsorgetreffen auch als eine kleine (große) Oase betrachtet.

*d) Ziel und Aufgabenstellung*

Es ist notwendig, sich vor Beginn mit den TeilnehmerInnen über die Zielsetzung zu verständigen. Ziele festzulegen und zu klären, um was für eine Fortbildung es sich handelt: Geht es um eine Seelsorgefortbildung? Eine Selbsthilfegruppe? Eine Seelsorgebegleitung? Eine Vorbereitung für einen Job? Wer hat woran Interesse? Wer verlangt danach? Welche Rückbindung besteht zur Gemeinde? (Vermeidung von Konkurrenz zwischen Pastor und Fortgebildeten!) Dazu gehört auch eine zeitliche Begrenzung. Primär geht es darum, Basisqualifikationen zu erlangen, die folgende Inhalte betreffen: Wie kann ich mir helfen? Wie kann ich einer anderen Person helfen? Was brauche ich, um ein Gespräch zu führen? Mitunter verschwimmen diese Fragestellungen und eine Fortbildungsgruppe entwickelt sich zu einer Art Selbsthilfegruppe, wie es zwischenzeitlich unter den Frauen geschehen ist.

*e) Wertschätzung*

*„How can I be proud of myself in an environment, where I am not recognized as a subject with my own abilities, potential, ideas...!“*

Es geht v.a. bei MigrantInnen um ihre Wertschätzung, soziale Anerkennung und Würdigung in einem sozialen Umfeld, in dem sie sich nicht aufgenommen fühlen oder diskriminiert werden. Darum lassen sich Seelsorge und Lebensberatung nicht voneinander trennen. Die Pastoren wollen sowohl kirchlich als auch gesellschaftlich anerkannt werden. Sie haben kein Theologiestudium im westlichen Sinne, sondern sehen sich vor allem durch den Heiligen Geist zur Leitung einer Gemeinde berufen.

*f) Soziale Komponente*

Im deutschen Kontext geht es in der Seelsorge weitgehend um Empowerment für die individuelle Entwicklung und Entfaltung; den eigenen Standpunkt klären („Sei dein eigenes Kompetenzzentrum“).

Im afrikanischen Herkunftsland wird die eigene Entfaltung immer im Gesamtfamilienzusammenhang betrachtet. Dies führt hier zu großen Schwierigkeiten für MigrantInnen, da sie hier gezwungen sind, sich individuell um Hilfen und Lösungen zu bemühen, was sie nicht gewohnt sind. (Anders bei den Kindern, die durch Schulprojekte, Kindergarten, Sprache eher mit dem deutschen System und Denken vertraut werden). Hier in Deutschland leben sie nicht mehr im großen Familienzusammenhang, und müssen entsprechend selbst sich um Kontakte, Kinderbetreuung, Hilfen und alltägliche Dinge außerhalb ihrer gewohnten häuslichen Reichweite kümmern. Diese sind ihnen weitgehend fremd und schwer durchschaubar.

Gleichzeitig spüren sie einen starken Integrationsdruck. Es gilt herauszuarbeiten, wo er als hilfreich und notwendig sich erweist, dem nachzugeben, und wo aber auch eigene kulturelle Herangehensweisen und Orte sich als integrativer erweisen und neue Räume für einheimisch Deutsche eröffnen (zB. Gottesdienste mit ihrer eigenen Prägung, Gottesdienst „Different colours – one people“ in HH)). Aber es geht ständig die Anfrage an die einheimisch deutschen Gemeinden mit: Interkulturelle Trainings werden gebraucht auch für uns, um Integration überhaupt für MigrantInnen zu ermöglichen!

*g) Kulturelle Herausforderungen*

Das Erlernen und Einüben von ‚Aktivem Zuhören‘ als Grundlage von Verstehen und Verständigung durchzieht die gesamte Zeit der Fortbildung: zu lernen, dass die eigene Sichtweise nicht die gleiche ist (und sein muß) wie die des Anderen. Als Negativerfahrungen machen dies viele MigrantInnen bei Ämtern, Behörden, Institutionen, aber auch in den eigenen Familien und Gemeinden.

„*Advising*“ ist im westafrikanischen Kontext eine gängige Form der Hilfe durch religiöse oder familiäre Autoritäten. *Advising* erfährt eine hohe Anerkennung im dortigen Kontext, von Kind auf an. Der Zusammenhang zum hierarchischen Lebens- und Familiensystem ist evident. Hier in Deutschland erfahren sowohl Frauen als auch Männer, dass der Mann, das Oberhaupt der Familie, diese Rolle nicht unhinterfragt mehr einnehmen kann, was in Ehen, Partnerschaften und in den Beziehungen zu den Kindern in vielfältige Verunsicherungen und Konflikte führt, je länger sie in Deutschland leben. Ebenso müssen Frauen ihre Rollen neu und anders reflektieren, da die Frauen z.T. auf Herausforderungen reagieren müssen, auf die sie nicht vorbereitet sind. Dies betrifft vor allem die Erziehung der Kinder, die im Ursprungskontext in der Regel Sache der ganzen Familie oder des Dorfes war. Hier müssen sich die Mütter alleine mit Erziehungsfragen auseinandersetzen, die ihnen fremd sind und die sie nicht „gelernt“ haben. Das Leben der Kinder spielt sich in einem anderen Kontext ab als das der Eltern (der Mütter); sie sind anderen Einflüssen ausgesetzt. Die Mütter leben zuhause ihre Herkunftskultur weiter während sie den Kindern immer fremder werden, und umgekehrt. Erziehung ist im afrikanischen Kontext nicht ein extra zu erlernendes Spezialwissen, sondern ist im Wesentlichen Präsenz, die Anwesenheit von Erwachsenen, von älteren Geschwistern, und zwar eingebunden in den Tagesablauf.

*b) Theologische und spirituelle Herausforderungen :*

Die Frage nach Zugehörigkeit, der Verlust von Heimat und die Suche nach Heimat sind auch religiöse Themen: Wo und was ist für mich Heimat, wo fühle ich mich zuhause? Hier geht es nicht mehr allein um nationale, ethnische oder berufliche Zugehörigkeit; es hat vielmehr zu tun mit gemeinsamer Sprache, vertrauten Geräuschen und Gerüchen, mit Bildern, und mit Menschen des Zusammenlebens. Heimat und Heimatgefühl ist auch gebunden an die Vorfahren.

Wie also kann Heimat sich hier in der Migrationssituation ereignen? Vertraute Musik oder Tänze können heimatliche Gefühle und Erinnerungen wecken oder aufrecht erhalten, aber das Gefühl von Zugehörigkeit verändert sich.

Dass Gott mich liebt, so hat es zu Beginn dieser Tagung Esther Addu-Doku ausgedrückt, das gibt mir Heimat, egal wo ich bin. Kann für MigrantInnen und einheimisch Deutsche eine gemeinsame Heimat entstehen? Nicht eine Heimat, in der „alles in Ordnung ist“, sondern eine gemeinsame Suche nach Heimat in Glaube, Liebe und gemeinsamer Hoffnung? Muß hier nicht Heimat als ein sich ständig in Bewegung befindlicher Prozess gesehen werden?

*Heilung und Deliverance*: Der Umgang mit Unheil, mit Krankheit und auch mit Scheitern, die Orientierung nach Macht und Erfolg bleibt fremd für westlich geprägte SeelsorgerInnen. Schwäche wird nicht gezeigt (Angst vor Gesichtsverlust). Gott ist der Allmächtige und bleibt einer Brüchigkeit unseres Nachkriegsverständnisses und auch einer feministischen Theologie fern.

Das eigene Leben als Fragment begreifen – dies ist schwer zu vermitteln. Fremd erscheint Männern wie Frauen ein Jesus, den wir im abendländischen Kontext auch als leidenden, mitleidenden Bruder und Wegbegleiter ansehen und der auch so gesehen eine Hilfe und Stärkung sein kann. Heilung und Glaube ist stark an Erfolg gebunden, an Macht, und mit starker Abwehr verbunden von Scheitern, Zweifel, mit moralischer Ablehnung, Aufteilung in Gut und Böse, und mit Bin-

dung an Gottes Stärke. (Jesus als Erretter!)

Die Rolle, die Religion in allen Lebensbereichen spielt, fordert einen ganz neuen Ansatz für die Seelsorge heraus, nämlich sich einlassen können und auseinanderzusetzen mit einem Menschenbild, das sich einbindet in einen Lebensweg, der sich aus der Geschichte, aus der Vergangenheit her versteht. Die Kraft kommt von Gott und den Ahnen. Von ihnen wird der eigene Weg bestimmt. Nicht anders wird auch die Bibel betrachtet.

In seelsorgerlichen Prozessen mit MigrantInnen habe ich es als ganz wichtiges Element und Instrument im Umgang mit Konfliktsituationen erlebt, die Ahnen, die Vorfahren zu befragen. Ebenso ist das Lesen in der Bibel, das gemeinsame Gebet, der Gesang wichtig, und erst dann das Gespräch.

Es will viel mehr noch in den Blick genommen sein, sich stärker mit einem bildhaften Reden auseinanderzusetzen, das eine eigene Realität darstellt und auch eine eigene Dynamik entwickeln kann. Zugleich gilt es, sehr vorsichtig mit einem symbolhaften Verständnis von biblischen Geschichten umzugehen, wie es in westlich geprägten Zugängen vorherrschend ist. Bilder haben ihre eigene Realität und Wirkung!

*i) Genderkomponente: Bsp. Maria und Martha.*

Bei einer bibliodramatischen Darstellung des Besuchs Jesu bei den Schwestern Maria und Martha (Lk 10) mit einem sehr lebendigem Spiel ging es danach vor allem um die Rolle der Frauen und ihre Aufgaben. Dabei wurden insbesondere die „ghanaischen Wurzeln in der Martha“ entdeckt. Eine Gastfreundschaft, wo dem Gast nicht auch etwas zu Essen angeboten wird, ist in Ghana undenkbar. Aber eine Martha, die sich beschwert, ist ebenso undenkbar. Aus diesen Gründen wollten alle Frauen in die Rolle der Maria schlüpfen, da sie ja „Jesus viel näher sitzt“.

Es wurde dann versucht, ein Kommunikationsschema aus dieser Geschichte zwischen den drei Personen mit den drei Elementen abzuleiten: Zuhören (Maria), Handeln (Martha), Weisung geben (Jesus).

Als schwierig erwies sich die Übertragung dieser Geschichte auf die Kommunikationsebene (in der Anwendung dieser Geschichte auf den Prozess einer Mediation, insbesondere dabei auf die Rolle Jesu in seiner „mediatorischen“ Haltung zu schauen. Als Rechtgläubige muss man/frau der Unterweisung Jesu zuhören, sich nach ihr richten. Darum auch darf/muss eine Mediatorin biblische Unterweisungen geben, auf die die Konfliktparteien hören müssen. Darum ist auch Maria die „Bessere“, weil sie Jesus zuhört; während Martha sich beschwert, was nicht erlaubt ist.

Interessanterweise gehen die Anschauungen unter den Frauen hierbei sehr auseinander. Auffälligerweise beziehen sich Frauen, die noch nicht so lange in Deutschland sind, bzw. deren Aufenthaltsstatus gefährdet ist, vornehmlich auf die unterweisende Rolle, die eine Mediatorin einnehmen sollte. So wie man/frau auch Jesus zuhören muss. Während Frauen, die schon lange in Deutschland leben, mehr Offenheit mitbringen gegenüber anders bzw. fremd erscheinenden Ansichten und Sichtweisen, und bereit sind, ihnen zuzuhören und zu versuchen, sie zu verstehen.

Wieder erweist sich hier Jesus, der göttliche Jesus und die Religion als die stabilste und ausschlaggebende Komponente für die Frauen in ihren instabilen Lebenssituationen. Er (Jesus) scheint der einzige Halt, und soll nicht auf eine sozusagen ‚mitmenschliche‘ Ebene geholt werden, weil dies ihn ebenso instabil, angreifbar und unsicher machen würde.

## IV) **Schlußteil**

### 1. *Dynamik*

Es ist damit zu rechnen, dass sich im Verlauf ständig die Lebenssituationen der TeilnehmerInnen, als auch die Bedürfnisse der Einzelnen und die Zusammenarbeit verändern. Bei der Seelsorgegruppe der Frauen steht nach zwei Jahren der Wunsch im Mittelpunkt, selbst als Beraterinnen-team anzutreten, Räume zu suchen und etwas dabei zu verdienen. Dies scheitert nicht zuletzt an den eigenen Möglichkeiten und der Diskrepanz zwischen Wünschen und Durchführung. Ein Übriges dazu tun die männlichen Pastoren, die den Frauen das Recht absprechen, als Counselor tätig zu sein – dies ist das Vorrecht der Pastoren!

Des Weiteren wird die Schlüsselperson im Organisieren von ihrer Aufenthaltsproblematik und Jobsuche okkupiert. Sie bricht immer wieder Begonnenes ab. Eine Andere lässt sich halbjährig wieder in ihrem Ursprungsland Ghana mit Projekten nieder und ist nur noch halbjährlich dabei. Eine Andere wiederum hat endlich einen Job gefunden und kann durch ständigen Schichtdienst nicht mehr regelmäßig teilnehmen. Zwei Teilnehmerinnen wiederum fühlen sich durch eine Andere zurückgesetzt und bilden eine eigene „Prayer group“ bzw. wollen sich nur noch mit Deutschen treffen, weil es mit Ghanaerinnen nicht gut gehen kann. Eine psychisch angeschlagene Teilnehmerin verstummt, eine weitere versucht, die Frauen durch Einzelgespräche wieder zu motivieren.

Was als Fortbildung angefangen hat, wird zunehmend dominiert von instabiler persönlicher und sozialer Problematik, die herrührt von den unsicheren und sich ständig ändernden und schwierigen Lebensbedingungen, unter denen viele der Migrantinnen leben müssen. Neid und Konkurrenz untereinander werden zum Thema und der Leiterin gegenüber weitgehend verschwiegen. Dies zeigt überdeutlich die Verletztheiten und Verletzlichkeiten, die sich oft nicht ahnen lassen.

Für manche ist die Gruppe mit der Hoffnung auf einen Job verbunden gewesen. Dies macht noch einmal die besondere Stellung deutlich, die man als Leiterin als Teil der Mehrheitsgesellschaft hat: man wird mit unausgesprochenen und verborgenen Erwartungen konfrontiert, die enttäuscht werden.

### 2. *Bleibende Herausforderungen / Interkulturelle Konfliktfelder:*

- Unterschiedliche Herangehensweise: Wer bin ich? Auseinandersetzung mit dem Verständnis der Ich-Wir Gesellschaften (kreisendes Denken im afrik. Kontext, Blick zurück zu den Ahnen, Erfüllung der Aufgaben – im Gegensatz zu dem westl. linearen Fortschritts- und Zukunftsdenken)
- Die spirituelle Ebene der Konfliktlösung: „Pray the Devil back to hell“, mit seinen Personifizierungen und spirituellen Lösungswegen mögen uns fremd bleiben. Sie hofft und ist orientiert auf ein starkes Eingreifen Gottes (durch den Pastor – Heilung)
- Gender (ACC HH)
- Unterschiedliches Verständnis von Pastor-Gemeinde-Laien/ Pastor's wife
- Umgang mit Heilung/Evil
- Kommen und Gehen – Unterschiedlicher Umgang mit Zeit

- Der unterschiedliche Lernstil: Lecturing und Advicing oder Empowerment durch Partizipation??
- Die westlichen Seelsorgekonzepte sind ausgerichtet auf individuelle Entfaltung, individuelles Wachstum. Die nach Rogers klientenzentrierte Herangehensweise tut gut, aber bleibt fremd für AfrikanerInnen. Immer bleibt als besondere Stärke das gemeinsame Gebet, die Gemeinschaft, Gott; bleibt das daraus sich ergebende Bibellesen, Advicing und Richtlinien ausgeben im Umgang mit seelsorgerlichen Problemen und Konflikten.

### **Schlußbemerkungen**

Das Jeux dramatique/Bibliodrama und das Story telling hat sich als große Bereicherung und als Ressource für Prozesse und Wege der Verständigung und des Verstehens erwiesen. „Pastoral Care and Counseling“ mit afrikanischen MigrantInnen müssen darauf ausgerichtet sein, Gemeinschaften als Stakeholders für eine Community-orientierte Seelsorge zu bestärken. Es geht darum, Pastoren und Laien aus Migrationsgemeinden fortzubilden, die darin bzw. in ihren Communities verwurzelt sind, und dort als seelsorgerliche BeraterInnen im Sinne einer Lebensorientierung fungieren und als solche auch akzeptiert werden. (*Dies versuchen wir mit einem im November beginnenden Pilotprojekt*).

Wege und Projekte gemeinsamer Aktivitäten mit einheimisch Deutschen – insbesondere auch mit Gemeinden – wollen entwickelt werden, damit MigrantInnen als Menschen mit ihrer je eigenen Geschichte, ihrem je eigenen Glauben und auf der Suche einer gemeinsamen Zukunft wahrgenommen werden.

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## Pastoral Care and Counseling with Migrant Pastors and with Women Guidelines

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„Every human person is in some respects

- a) like all the others
- b) like some others
- c) and like no other“

(Emmanuel Lartey, In Living Colour, 171)

### *A. Understanding:*

1. Pastoral Care and Counseling with migrants is a process finding and looking for transit places and transit space for all who are involved in it. It is an ongoing process and needs a high flexibility and joy in it. PCC is to enable migrants to make an inner transit possible. It is to develop a kind of liberation pastoral care and counseling. (Befreiungsseelsorge)
2. It should not end in a one way training from origin Germans to migrants, but intercultural pastoral care is very much needed within the traditional churches and congregations in the place where they live.

### *B. Preconditions:*

1. First of all you have to reflect your own role and legitimation as facilitator and trainer, to be white and also to be part of the majority and dominant society, to be part of a well institutionalized church and also to be a woman!
2. Without being aware of the differences in social and financial aspects between the participants and me you will not understand why there will be limits in understanding.
3. Spiritual differences will be there. They are not the focus in Pastoral Care, but they will come up.  
PCC with migrants is primarily focussed on matters concerning daily life and future life, and also topics concerning special matters for pastors or for women. All these topics are based on the desire of growth in spiritual life.
4. For PCC with Migrants you will have to be aware of the conflict between their inner world, inner safety, roots and the way of life on one hand side and the reality outside they have to deal with.

### *C. Preconditions for starting trainings in PCC*

1. The migrants themselves will have to approach you for having trainings.
2. Get the African Council (or a migrant church or their pastors) to be part of the responsible team to be also subject of the training

### *Guidelines and Aspects for Pastoral Care and Trainings in Pastoral Care with Migrants*

#### *1. The Leader*

Identify someone within the group to be a bridge between the two cultures and understandings. Let this person be your Co-Facilitator and let the group chose or at least to agree on this person to avoid jealousy.

Find a facilitator from the origin country of the migrants, for he will be respected in a different way. This is very much necessary when you deal with pastors with a very hierarchal and male orientated background.

#### *2. The Place*

Finding a place to be! Missing stabilizers like in your homeland, there is a high appreciation to have a place where you can share ideas, experiences and conflicts.

#### *3. The Food*

Take care of some food for the participants. They often have not eaten when they come. It is also a sign of hospitality, what we learn from them! It also helps sometimes those to come later who cannot be there in time.

#### *4. Goal*

Find out and make clear if you will offer a training or a self help group. Some might have the expectation to be prepared for getting a job (from you).

#### *5. Respect and Empowerment*

„How can I be proud of myself in an environment, where I am not recognized as a subject with my own abilities, potentials, ideas...“ PC means diaconic and spiritual help in one.

#### *6. Social Aspect*

Finding a balance between the pressure to integrate and to recover own traditions for intergration, like services.

#### *7. Cultural Aspect*



„Active Listening“ is the main and very big task especially in dealing with conflicts within families and congregations.

*8. Spiritual and theological Aspect*

To find a home is a spiritual matter. It is not only seen as a place to be, but also a common faith: Prayer, God's love, common hope and future („To have a place in heaven“). These two aspects have to be seen together.

How to deal with evil, sickness, weaknesses and failure, to regard life as a fragment and recognize Jesus also as your suffering brother – these are the most challenging aspects.

*9. The Gender Aspect*

To discuss gender topics, but also topics like marriage problems, trafficking or other hot spots like homosexuality, drugs, which might come up – it is always helpful to find a common base in reading the bible, also to avoid who is right or wrong, but to find an approach for pastoral care.

*Dynamics and remaining challenges*

While western Concepts of PC are more or less focussed on individual empowerment, PCC with African migrants have to be focussed on developing communities as stakeholders, prayergroups to find spiritual strength and develop common activities with indigenous Germans to be recognized as human beings with a story behind, a faith behind and a common future. I hope this will also start in the German congregations and elsewhere outside the church.

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## Bericht über das 22. SIPCC - Seminar

## Report on the 22nd SIPCC - Seminar

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Von TINA zu TATA  
„Dynamiken von Migration heute“  
Seelsorge in sozio-politischen und kulturellen Kontexten  
Klaus Temme

The text in English follows



Dieses Seminar fand in Kooperation mit der französischen Vereinigung für Seelsorgeausbildung und Supervision (AFFSP) sowie mit der französischen Organisation Cimade statt. Es wurde unterstützt von der Fachabteilung für Migration innerhalb des Diakonischen Werkes Rheinland-Westfalen-Lippe.

Wir wurden in der wunderbaren Atmosphäre des Zentrums von St. Thomas beherbergt, einer Fortbildungseinrichtung des Erzbistums Straßburg.

Eine Arbeitsgruppe der französischen Vereinigung mit den Supervisorinnen *Cathy Birmelé*, *Pascale Haller Jahn*, *Schwester Marie Paule Brugmann* und den Supervisoren *Jean Charles Kaiser*, *Martin*



*Wehrung* und *Christophe Hagenbach* hatte auf der dortigen Seite umfassende Vorbereitungen getroffen. Sie hatten Kontakte mit lokalen Experten hergestellt, sie hatten die Vorwoche geplant, die als getrennte Veranstaltung dem Seminar vorausging. Sie hatten dafür die Unterkunft im Kloster Reinacker/Marmoutier besorgt und vor allem auch die Fahrt durch das Elsass am Samstag organisiert, sowie im Seminar selbst dann die Besichtigungen in der Stadt Straßburg geplant.

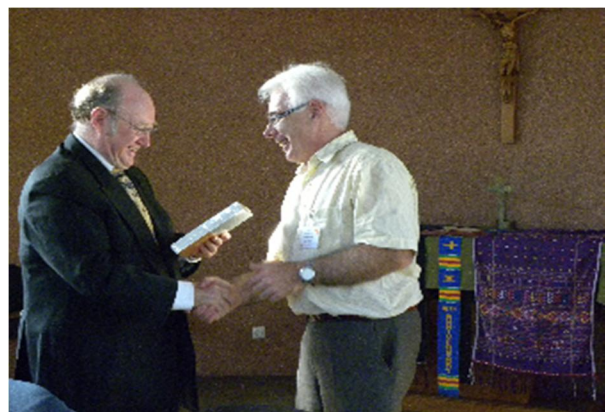
Cimade, vertreten durch *Françoise Poujoulet* (déléguée nationale en région) und *Anny Kaiser*, hatte außerdem eine Ausstellung zur Geschichte dieser Organisation und zu der konkreten Arbeit, die sie leisten, bereitgestellt. Diese bildete die ganze Woche über in unserem Tagungssaal den Rahmen und war auch immer wieder Anlass zu Reflexionen, was die konkrete Geschichte und die Verläufe von Verfolgung, Begleitung dabei und Beheimatung in Frankreich anbetrifft. Diese Personen waren die Gastgeber auf der inhaltlichen Ebene.

Das Gastgeberteam auf der Ebene des Tagungsortes und unserer Versorgung bestand aus dem Direktor des Zentrums, *Philippe Haerberle*, und seinen verschiedenen Mitarbeiterinnen im Bereich der Organisation, der Verpflegung und Beherbergung. Es gab dieses Mal eine größere Gruppe von Teilnehmenden aus der Region, die über Nacht nach Hause fuhren.

Das Seminar selbst hatte insgesamt etwa 70 Teilnehmende und Mitarbeitende, die sich auf verschiedene Weise eingebracht haben.



Es war durch Freundschaftskontakte möglich geworden, ein Team von ehrenamtlichen Simultan-ÜbersetzerInnen zusammenzubringen, sowie eine Technikanlage hierzu zu besorgen. Es war dieses die erste simultane Übersetzung in einem unserer Seminare jemals, - und das wurde eine große Hilfe und sehr gute Sache für alle! Vielen Dank dem ganzen Team! Herrn Haller-Jahn für die Technik- sowie *Claire Eckmann*, *Fleur Houston*, *Vivian Jaquin* und *Daniel Bodi* als Übersetzende. Das Seminar wurde eröffnet mit Ansprachen des Präsidenten der Union Evang. Kirchen im Elsass, *Pfr J P Collange*, der Vorsitzenden der französischen Vereinigung für Seelsorgeausbildung und Supervision (AFFSP), *Pfr'in Cathy Birmelé*, sowie *Françoise Poujoulet*, der nationalen Delegierten für die Region Elsass innerhalb von Cimade, des Direktors des Zentrums St Thomas, *Philippe Haerberle* und schließlich des SIPCC Vorsitzenden, *Pfr. Helmut Weiß*.



Während seiner Eröffnungsansprache stellte Pfr. Weiß auch das neue SIPCC-Buch "*Handbuch Interreligiöse Seelsorge*" der Öffentlichkeit vor und überreichte das allererste Exemplar -sozusagen noch druckfrisch- dem Kirchenpräsidenten der Union Evang. Kirchen im Elsass, Pfr. Collange, sowie das zweite dann Pfr. Jean Charles Kaiser, der ursprünglich das Seminar hierher eingeladen hatte und die lokale Planungsgruppe geleitet hatte.

Durch unsere KooperatorInnen aus anderen Ländern beziehungsweise sogar Kontinenten konnten von Anfang an weltweite Aspekte in die Betrachtung von Dynamiken von Migration mit ein-

gebracht werden. Der Rahmen der Europazentriertheit konnte hierdurch immer wieder durchbrochen werden. Es entstand bei den gesamten Teilnehmenden immer wieder ein verwundertes Staunen hin und her, welche Realitäten von Migration, welche Vorgänge und Dynamiken in welchen Ländern der Welt überhaupt bestehen - und wie sie jeweils von den PräsentatorInnen dargelegt und empfunden wurden, auch welche Projekte geschildert und welche Ansätze mitgebracht wurden.

Durch die KooperatorInnen war es auch gegeben, dass die Aspekte diakonischer, sozialwissenschaftlicher, kultureller, religiöser, gemeindlicher, seelsorglicher, philosophischer und psychologischer Betrachtung von Projekten und Grundansätzen immer wieder hin und her pendelten und sich gegenseitig ergänzen konnten.

Dass Seelsorge heute "Seelsorge im Plural" (Pohl- Patalong) zu sein hat - und Seelsorge im Gesamtkontext von Migration zumal - wurde wieder und wieder deutlich.

Die Arbeit an den Umgebungsstrukturen ('Gesellschafts-diakonie') mit und durch stützende Gemeinschaften, die nähren, tragen und 'durchhelfen' (religiöse Gemeinschaften mit ihrer Kraft zur Beheimatung zumal) *und* die an Beziehungsarbeit ausgerichtete Tradition der sog. klinischen Seelsorge KSA, die individuelle, Verarbeitungshilfe' plus religiöser Kraftquellen-Verbindung und religiöser Aufarbeitungshilfe einbringen kann, gehören unabdingbar zusammen.

Die große Vielfalt von ‚Migration‘ und die große *Vielfalt und Unterschiedlichkeit von Dynamiken* dabei waren ein prägendes Erlebnis bei diesem Seminar. Davon geben auch die Auswertungsbögen ein gutes Zeugnis, die das immer wieder spiegelten. Die *Kontexte* sind jeweils sehr unterschiedlich. Die *Anlässe*, dass sich Menschen in eine Wanderung hinein begeben und aufbrechen, sind auch breit gefächert und in hohem Maße unterschiedlich: ob es Armut und Hunger sind, Krieg oder physische und psychische Verfolgung, Unterdrückung vielfältiger Art, ob es aus Krankheitsgründen (beziehungsweise der Hoffnung anderswo Heilung zu bekommen) geschieht, ob man mit dem Start der Wanderung große Hoffnungen und Träume verbindet, oder ob man nur ums blanke Überleben kämpft und sucht, nur ja wegzukommen. Eine weitere Differenzierung ergab sich auch in den Betrachtungen der *Startsituation von Migration* selber und der *Migrationsdynamik in den Ankunftsorten*.

*Dort, wo Migration startet*, geht es um die Aufbrechenden und deren persönliche Lebenssituation einerseits, und darum, wie sie das verarbeiten können, dass sie fortgehen wollen oder fortgehen müssen; es geht andererseits aber auch stark um die Zurückbleibenden, die dann vielleicht im Stich gelassen werden, sehr oft in materieller Not, - oder die es wollen, dass sie in der Heimat bleiben - und dass sie sich dadurch von denen, die "weglaufen", differenzieren wollen, - oder auch um Zurückbleibende, die es bewusst und dezidiert wollen und eine gute Motivation dafür haben, dass sie bleiben, und die eigentlich die Weggehenden gerne aufhalten möchten, damit die Situation an dem Ort, den sie verlassen, nicht noch schlimmer wird. An dieser Stelle gab es sehr eindringliche und plastische Schilderungen durch unseren Kollegen *Haddad* aus Bethlehem.

Kolleginnen aus den Ländern Mittel- und Südamerikas schilderten, was Menschen *auf dem Wege der Migration selbst geschehen kann und geschieht* (hierbei ging es sowohl um Migration zwischen unterschiedlichen Ländern in Mittelamerika als auch um Binnen-Migration innerhalb des riesigen Landes Brasilien): trafficking von Menschen als "Material" wurde geschildert - die Kollegen hatten auch sehr bewegende Filmausschnitte mitgebracht. Die Formen der Seelsorge nehmen hier oft auch die Formen des Kampfes und der Solidarität, des Kampfes gegen Verbrechen insbesondere, mit an.

*Auf der Seite des Ankunftsortes von Migration* haben wir uns hauptsächlich mit unterstützenden Hilfen für MigrantInnen befasst, mit Organisationen, die so etwas leisten, auch mit der Begleitung von Selbsthilfeorganisationen von MigrantInnen, die Begleitung von sog. Ausländergemeinden eingeschlossen, und auch mit der Motivation bei denen, die schon immer am Ankunftsort

leben, - wie sie die neu Hinzukommenden freundlich aufnehmen und wie sie sich in unterstützender Weise für sie einsetzen könnten. Welche Theologie braucht man, durch die eine Kirche bzw. Christen diese Arbeit leisten kann/will/soll? Wie kann man seine eigene Position bei diesem Einsatz - auch wenn sie als "Gut-Menschentum" verlästert wird - durchhalten, festigen und stärken und offensiv einsetzen?

An vielen Stellen kam auch deutlich heraus, dass Migration scheitern kann, dass sie in Sackgassen führen kann, dass sie nicht gelingt, dass sie zu psychischen Zusammenbrüchen führt, oder deutlich macht, wie viel an traumatischen Prozessen der aktuellen Migration schon lange vorher gegangen sind, - auch, wie schwierig es ist, dies alles am Ankunftsort in ein neues Leben, ein kreatives Neustarten, und in ein konstruktives Leben umzuformen, - und nicht in Depression oder Suizidalität einerseits zu verfallen oder in blinde Aggression andererseits. Die Seite der Aufarbeitung von Traumata von Migrantinnen wurde in einem Workshop des Spätaussiedlerbeauftragten Pfarrer Schott sehr eindrücklich für Migrantinnen dargelegt, die nach Jahren unter dem Terror des Stalinismus schließlich in die Bundesrepublik auswandern konnten.

Eine Differenzierung, die immer wieder begegnete und hilfreich bei der Betrachtung etlicher Phänomene von Migration war/ist, bezog sich darauf, zu schauen, ob eine Migrationsbewegung (z.B. die brasilianische und indische Landfluchtbewegung) innerhalb eines Landes geschieht, - welche Dynamiken da geschehen, vor allen Dingen auch im Blick auf die politischen Kontexte, - oder ob es eine Migration über Länder- und auch Kontinent-Grenzen hinweg ist, und ob die Kultur-Differenzen im Ausgangsort und Ankunftsort schier unfassbar weit auseinander klaffen, - oder ob es eine Migration ist, die zu allem auch noch über Religionsgrenzen hinweg geschieht, - ob sie also zwischen einem Ort geschieht, der als Ausgangspunkt eine bestimmte Mischung von Kultur und Religion als feste, prägende Größe hatte, zu einem Endpunkt hin, bei dem es auch eine traditionelle und kompakte Mischung von Kultur und Religion gibt.

Aus der indischen soziokulturellen Analyse brachte *Salomon Victus* die unterschiedlichen, prinzipiellen Grundhaltungen mit ins Spiel, die sich hinter den Akronymen TINA und TATA verbergen: ob jemand also der eher depressiven Ideologie von *there is no alternative* folgt, oder der eher hoffnungsvollen Grundanschauung, dass es tausende von Alternativen gibt (*there are thousands of alternatives*)!

Ein ermutigender Impuls dieser Art zog sich durch fast alle Referate und Workshops hindurch. Religion beziehungsweise die eigene Gründung und Verwurzelung in Religion und Glauben bietet Chancen bei der Verarbeitung von Migration, und das kann auch bei der Vermittlung von Perspektiven hilfreich sein, wo ganz oft die Hoffnung auf Leben gegen den Tod steht.

*Migration ist als reales Faktum das Durchlaufen eines großen Spannungsbogens.* Sie enthält in allen ihren Dynamiken, den *psychischen* Dynamiken zumal, häufig aber auch eine Spannung zwischen dem ‚Einerseits‘ und ‚Andererseits‘, - starke Ambivalenzen: Es geht um Mut, der sich der Angst entgegengesetzt und zugleich mit ihr vermischt ist, es geht um ein Gelingen, da sich gegen das Scheitern wehrt und gleichzeitig immer von ihm bedroht ist, es geht um Verzweiflung und um eine mutigen Hoffnung, die sich ihr entgegenstellt, es geht um die Erfahrung von Respekt einerseits und von Verachtung andererseits, - es geht immer auch um die Verarbeitung von Verlusten, auch wenn man dachte, man hätte gewusst, warum man einen Verlust auf sich nimmt, - und es geht immer auch um die Verarbeitung von Zugewinn, auch wenn der Zugewinn anders ausfällt als gedacht und wenn er um einen hohen Preis erkaufte worden ist, - es geht um Bewegung einerseits und Lähmung, Erstarrung andererseits, es geht um Vorangehen (Weiter-vorangehen) einerseits und Rückzug (auch Rückzug in sich selbst) andererseits, es geht immer um Macht und Ohnmacht, es geht um das ‚Aus-wurzeln‘, dass ‚Sich-selbst-Entwurzeln‘ dort, wo man seine Heimat hatte und wo man die Wanderung - mit mehr oder weniger gutem oder schlechtem Gewissen - startete, und die Ein-Wurzelung, oder auch nur den Versuch des Sich-Einwurzeln dort, wo man hinkommt, - auch wenn diese Einwurzelung letztlich vielleicht sogar scheitert.

Es wurde auch immer wieder die oft belastende Selbstverpflichtung der Weggehenden nachgezeichnet: Zumindest bzw. oft auch unter allen Umständen und mit viel Scham und Schuldgefühlen muss eines garantiert sein, auch unter dem Einsatz und Verlust der eigenen Gesundheit: Es muss der Rückfluss von Geld und geldwerten Leistungen geschehen, koste es was es wolle - damit die schier unerträglichen Bedingungen, die man selbst als Grund seiner Wanderung ansah, bei den Zurückbleibenden wenigstens etwas gemildert werden! Des Öfteren geht es auch um Zirkelbewegungen: wenn die Migration ‚scheitert‘, wenn Personen in Abschiebegefängnissen oder an den entsprechenden Flughäfen von Seelsorgern beim Vorgang der Abschiebung begleitet werden, - und wenn diese Personen einige Zeit später dann einen erneuten Versuch der Einreise starten - aus ihrer Motivation heraus, die stärker zu sein scheint/ist als das bisher schon Erlittene. Solche Zirkelbewegungen schilderten auch die Kolleginnen, die vom Menschenhandel z.B. mit Sexual-Arbeiterinnen berichteten, von den Hilfen und Anstrengungen, minderjährige Mädchen aus diesem System herauszureißen, - und dann aber von der Erfahrung, dass die gleichen Mädchen einige Zeit danach wieder in dem gleichen Strudel leben.

Bei der Präsentation von Pfarrer Haddad aus Bethlehem prägte sich den Teilnehmenden stark ein, wie er eindrücklich den Tod gegen das Leben beziehungsweise das Leben gegen den Tod absetzte, mit Hoffnung, die aus der zugesagten Zukunft für den Glauben entspringt. Auch die Zurückbleibenden müssen sich immer wieder auf ihre Hoffnung besinnen und da heraus stärken lassen.

Dies ist ja eine Forderung, die auch für die Ausbildung für Seelsorge in diesem Bereich von Migration immer wieder an die Auszubildenden zu stellen ist: die, die die Arbeit tun und die sie auch durchhalten wollen, müssen sich immer wieder auf die Quelle ihrer Kraft besinnen, müssen sie abrufen können, sie müssen sich auch bestärken lassen können durch diese Kraft, - die eben größer ist, als unsere eigenen Kapazitäten: Die Kraft, den Geist Gottes, die Hoffnung auf die Erfüllung seiner Zusagen.

Das, was bei denen, die Seelsorge in dem schwierigen Kontext von Migration machen, an Reflexion geleistet werden muss, um die Arbeit tun zu können, ist ein sehr wichtiger Punkt. (Burn out bei dieser Arbeit geschieht - und manchmal geschieht auch das Umkippen der Grundüberzeugungen, oder die Flucht in den Sarkasmus).

Diese Reflexionsarbeit, die Vorbereitungs- und die ständige Stärkungsarbeit, machen aber noch einen anderen Punkt deutlich, der hier im Seminar für mich ein Desiderat (besonders des zweiten Tages) geblieben ist: Wenn es schon bei denen, die beruflich in diesem Bereich arbeiten, dieser Reflexion, Vorbereitung und Stärkung bedarf, - also eine innere, seelische Arbeit an den eigenen Haltungen, - ist das auch für jeden einzelnen, zu dem hin bzw. in dessen Lebensbereich hinein Migranten kommen, nötig und angesagt, bei solcher inneren, seelischen Arbeit an Haltungen Begleitung ( spricht: Seelsorge) zu bekommen. Gott sei Dank gibt es viele Naturtalente in diesem Bereich, - aber für viele ist es nötig und hilfreich, Unterstützung dieser Art zu bekommen, wenn sie ein Verständnis für die Ankommenden entwickeln sollen und wenn sie zu einer kompetenten Kommunikation sowohl mit den Ankommenden als auch über ihre eigenen Gefühle befähigt werden sollen. Seelsorge an denen, zu denen hin Migration erfolgt, wird eine weitere seelsorgliche Aufgabe bleiben müssen.

An dieser Stelle war für mich die Betrachtung des englischen Films "The visitor" hilfreich: Da wo menschliche Kommunikation -irgendwie dann doch- möglich wird, verschiebt sich alles, - verschieben sich Grenzen, Definitionen und eingefahrene Muster. Das fördert Kommunikation und solidarische Gefühle, - auch wenn die Härte der realen Situationen nicht aufzubrechen ist.



Das Seminar endete mit einer eindrücklichen und intensiven Runde am Samstagmorgen. Im Mittelpunkt stand ein Austausch über die gemachten geistlichen Erfahrungen, - welche es waren, - warum sie aufkamen und wie sie wirkten - und wie sie nun die zukünftige eigene Migrations-Arbeit prägen können.



Ein Lied (in polnischer Sprache) war der "Begleiter" des Seminars geworden: Gott spricht: "Ich bin bei Euch alle Tage - alle Tage!"





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## From TINA to TATA

### «Dynamics of Migration Today»

#### Pastoral care and counselling in socio-political and cultural contexts

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This year's seminar has been a close cooperation between *AFFSP* - the French Association for pastoral formation and supervision- and *SIPCC*, - also closely cooperating with the French NGO "*CIMADE*" - (Comité Inter-Mouvements Auprès Des Evacués) [ see here for English information: <http://www.cimade.org/poles/solidarites-internationales/rubriques/114-English-version> ] The seminar has also been backed up by the Desk for Migration and Integration, Headquarters of "*Diakonisches Werkes Rheinland-Westfalen-Lippe*", Düsseldorf, Germany.

We have been well received and accommodated by the Centre St Thomas, the Ongoing Adult Education Centre of the Archbishopric of Strasbourg and Alsace.

*AFFSP* had set up an ad-hoc-group which intensely prepared for the seminar in regard with local experts to be our cooperators, - also in dealing with the events of the pre-seminar week and in finding the monastery of Reinacker to be our venue in this time, to prepare the tour of the Alsace, - and to find the right voluntary `city-tour'-guides for showing their home town Strasbourg to the seminar participants. The CPE-supervisors *Cathy Birmelé*, *Pascale Haller Jahn*, *Sr Marie Paule Brugmann*, *Jean Charles*

Kaiser, Martin Wehrung and Christophe Hagenbach made up this group.

CIMADE was present in our seminar in various ways, all prepared and taken care of by *Françoise Poujoulet* (déléguée nationale en région) und Anny Kaiser. Besides providing one of the workshops on Monday, CIMADE installed an exhibition portraying its history, tasks and projects of actual work right in our main meeting hall - to be a background scenario of what we were dealing with. The participants could involve with the portrayed part of French(-German) history to get some glimpse of what deportations, persecution, discrimination, resettlement, accompaniment and help to find a home (again) - in reality and in their spirituality- had meant in earlier times and what it can mean and what actions it would imply nowadays. All these friends were hosting us on the 'content level'. On a more 'mundane' level our host were led by the director of the Centre St Thomas, *Philippe Haeberle*, and his cooperators in the office as well as in the cafeteria and the maintenance section. And their job was just superb in their friendly, sensitive and welcoming manner and atmosphere!

This time of the seminar we had quite a few persons who went home for the nights during the seminar week. All together the seminar had roughly 70 participants, guests and cooperators, contributing for its success in various ways. For many of them the event in Strasbourg had started off already almost one week earlier, having visits and working sessions of the EC and the extended EC, and also preparing the seminar itself.

This time and by way of personal contacts we had the chance to provide simultaneous translation English-French / French-English for the participants. A great team of voluntary interpreters did this job: *Claire Eckmann* and *Fleur Houston* as well as *Vivian Jaquin* and *Daniel Brodi*. Our AFFSP-friends could also get hold of the necessary technique from an institute of the Protestant Church in Strasbourg and *Mr Haller-Jahn* provided for this service. It has been the first time in almost 25 years of the seminars that we could offer this way of interpreting - it was a great job, a great help and a great atmosphere! We all are still very thankful for all the team and the hard and demanding work they did!

In the *Opening Session* of the seminar- the President of the Union of Protestant Churches (CA and CH) in Alsace , Rev J P Collange,- the Chairperson of AFFSP, Rev Cathy Birmele, - the regional representative of the National Assembly of CIMADE, Françoise Poujoulet - and the Director of the Centre St Thomas, Philippe Haeberle, gave their most friendly addresses to the seminar, -to its goals and its participants and organizers-,before the SIPCC-President, Rev Helmut Weiß, formally opened the seminar.

In his talk Rev Weiß also took the chance to present the new SIPCC-Book to the public: "*Handbuch Interreligiöse Seelsorge*" brand-new and hot off the press brought to the seminar! He gave the first copy ever in public to President Collange for the Church's support of the seminar, and the second to Rev Jean Charles Kaiser who had initiated this move: the seminar to take place in Strasbourg and also the topic to be on migration - and he had also been chairing the local planning committee!

From the very first beginning of our seminar, participants and cooperators from many countries and continents set a worldwide framework for our reflections on the dynamics of migration, bringing in diverse aspects from their experiences in their respective contexts. So we could avoid to be mainly concentrated on issues and problems we think we face in Europe.

It happened time and again that among the participants there was surprise, astonishment and wondering about the manifold realities of migration, - which details of realities, which dynamics and causes exist in the various parts of the world, also about the way in which the presentations were provided or in which way they caused strong emotions - and finally also about the variety of projects which were described and the variety of concepts, to deal with these dynamics, causes and realities in a mindful, sensitive and proactive pastoral and spiritual caregiving.

The variety of our cooperators and their respective professional and academic background also opened up chances to have a very vivid exchange - and an almost oscillating change of perspectives, when

looking at projects and their basic assumptions for pastoral and spiritual caregiving in the context of migration: so aspects of diaconical work, of social analysis and of cultural and historical sciences came in, or aspects of looking at particular phenomena from a religious, a caregivers' perspective and/or a community/congregation-based perspective, or to include philosophical and psychological insights - all of these aspects enriching each other.

German practical theologian Uta Pohl-Patalong once came up with a book title "Caregiving in Plural" [Seelsorge im Plural"], thus postulating that just one line of thought or school of training is not sufficient, but that we need a joint venture of many onsets: in the seminar this appeared to be an obvious need, to have such a 'cluster of onsets' when providing caregiving in the framework of the dynamics of migration. To put it in other famous words (Larry Kent Graham): care of persons and care of worlds go together.

Working with the context structures (the German technical term here -'Gesellschaftsdiakonie'- even deals with involving in politics/political ethics ) by means of supportive communities, which nurture and sustain their single members, often help them manage to 'merely' survive, is a necessary task. Our religious communities with their respective resources and assets can exert their strength and power: Faith can be a sound basis for support and also struggle! And working with the single person and his/her relationships and personal contacts in the line and tradition of Clinical Pastoral Education, - to help each person to work through his/her own way of experiencing his/her own migration, - this is a necessary, almost complementary task, too. Thus, a person may be able to connect again to his/her resources in faith - to stay in touch with these sources, even against and in spite of all hardship, utter loneliness, depression, oppression, exploitation and humiliation which persons might encounter on their ways of migration. And thus, persons may be empowered again, to fight for their own rights and a decent living, and for their companions as well. Again: The manifold realities, the diverse aspects, and the great differences in the dynamics of migration were deeply experienced by the participants throughout the whole seminar. Even the feedback sheets at the end underlined this vividly!

The contexts of migration are widely diverse. The initial causes for a person to start his/her process of emigrating and to actually set off, is a wide variety and highly differing, too! It may be for the sake of poverty and hunger, or of wars, of physical and emotional persecution, of oppression in its various forms, it may be for the sake of diseases, or better to say for the hope of finding a cure or healing somewhere else, it may be for the sake of 'great dreams and hopes' which one wants to have fulfilled - at least once in one's life- or it may be for merely saving one's physical existence from dying or getting killed, - or for the sake of 'to get rid of it all'!

Another differentiation came out during the seminar, when looking at the dynamics of migration, i.e. to look at contexts and situations around the starting moment of a migration - and to look at contexts and situations around the arriving moment of migration.

When you look at contexts and situations around the starting moment of migration, you find that you have to look at the person who wants to start, for one, and at his/her life-situation and at his/her chances, resources and abilities, the time and the spaces, too, for dealing with his/her own emotions etc. when one either wants to leave or has to leave. But secondly, you have to look at all the persons who stay on. Some of them will be or may feel like left behind, very often in a deep material misery.

Some of them, however, definitely want to stay 'at home' - and they may want to show their clear point of disagreement over against those of whom they think they were just 'running away'. Some of them, too, may want to stay on very consciously and very decidedly and feel they have a very good motivation to stay, and who might want to convince those who deal with the idea of their migration, not to leave but to stay, in order not to let their place of home deteriorate even more and make the situation there even worse when they join the 'wave of people leaving'. Here we shared the very moving and impressive descriptions of our colleague, Rev Haddad, from the West Banks.

Our colleagues from the Americas, the Central as well as South America, explained and reported about

situations of persons while on the way of their migration itself. This included inner-country-migration ( like in Brazil ) or cross-border migration like between Nicaragua and surrounding countries. There is a lot of human trafficking, and persons sold like a material. They brought upsetting video material alongí ..

In a context like this pastoral/ spiritual caregiving may leave traditional forms, even pro-active ones or empowering and advocacy work, and join hands with other agents who reach out for political struggle and solidarity, or join hands with the agents of law reinforcement, when it is about a battle against crime.

When you look at contexts and situations around the "arriving moment of migration", Christian professionals working in the field usually first look at ways of 'helping migrants'. So this is what we did in the seminar, too. We tried to take a closer look at supporting ways of 'help for migrants', either organized and done by charity organizations or NGOs otherwise - or organized and done by self-help-organizations of groups of migrants themselves.

We also looked at structures of accompaniment or consulting forms of help for such self-help organizations (CLAPEST would be such a structure in France). And of course, we took a closer look at structures of accompaniment within our own churches, which aim at opening up spaces for so called 'Christian congregations of foreigners' ('Ausländergemeinden' in German) and organizing theological academic education and practical formation. We also tried to look at enhancing motivation of those who have 'always been living there', where migrants arrive, - in order to build up their competence to understand migrants, to find friendly ways of welcoming them or find ways to support them when they try to enroot anew. Other focuses were set on which theology is needed in Churches and among Christians to be able, willing and prone to do this work, and on what can be done to support ourselves to keep our positions - even if we are blamed by the public to be the 'usual do-gooders'- to get strength for our work, to keep up and dare to be courageous at this task.

Many times during the seminar, it appeared that the process of migration may not only lead to hardships, but that it turns out to be a failure at all, - to lead into a disaster, or to be a dead-end street; - that nothing works out in the expected way, really nothing, - that mental breakdowns occur and psychotic states. Sometimes this then reveals how deeply a person had been traumatized before the actual process of migration started, how cruelly, violently, aggressively, massively and how often - if not to say unaccountably. Sometimes it also mirrors the difficulty in the new context, to deal with these dark sides of one's own past, and to make it turn into a new start, and new life, and a constructive life - and not to let it happen that one makes oneself depressed, or that one turns to suicidal ideas - into blind self-aggression otherwise or aggression towards others. Rev Schott, who's assigned task in his German mainline Church is pastoral care giving to persons of German descent, whose families had been living in Russia for generations and who now, shortly before and during the period of the complete fall-down of Soviet communism, had a chance to re-immigrate to ( West) Germany, explained about this in detail, when he reported about his work and projects.

Those families had been suffering from outmost discrimination, humiliation, persecution, and enforced resettlement -in particular in the Stalin period- had been tortured in so-called working camps etc etc, some of them even for decades. This generation long traumata have been marking their lives deeply. It takes a long and very sensitive way to start to overcome parts of it, at least. And their religious communities are very ambivalent: they can sustain their members to a certain degree, - but since they usually are very objecting to counseling or therapy, they sometimes cause even more trouble.

There was one more differentiation which occurred during the seminar, and which seemed to be helpful for interpreting some of the phenomena of migration: i.e. whether the process and dynamics of migration take place within a country - or whether they take place across the country borders or even across continents.

When it takes place within one country, one might either have it least some instruments to interpret the

dynamics, or one might have at least an idea about the political context and other surrounding factors of the migration process. When it takes place across countries and continents, then it is very likely that one lacks instruments of interpretation, and that the cultural differences between the place of starting and its context, and the place of arrival and its context are extreme, perhaps even almost inapprehensible - for both, the migrants and the people, living where the migration led to. When it takes place across countries and continents, it was also very likely that it is also taking place across 'religious borders': i.e. at the starting point a migrating person may have been used to a certain cluster, mixture or close linkage of culture and religion, being a solid, coining and supportive asset for the migrating person when living there; but once he/she arrives at the point where the migrating process was intended to end, he/she is very likely to find there an existing and as compact cluster and traditional mixture and close linkage of culture and religion - just a very different one. Here the old mixture/linkage cannot be reproduced, even if one finds peer groups, or Congregations from one's own first country.

From the background of his own research and working context, at the Institute for Social Analysis at the Tamil Nadu Theological Seminary in Madurai, *Solomon Victus* reminded all of us of two great basic assumptions of post-modern times, the so-called *TINA and TATA* concepts: Whether one is inclined to accept that "*there are no alternatives*" or whether one believes in "*there are thousands of alternatives*". In spite of all the burden and hardships which were portrayed in the lectures and workshops when dealing with the dynamics of migration, this encouraging impulse occurred again and again, almost like a leitmotif, that TATA is the basic assumption - and the hopeful one, too.

Faith and religion, respectively one's own 'being rooted' there and having a solid foundation there, this opens up chances to work through, what migration has meant to a person and/ or brought to a person. This foundation may also be helpful to develop (new) perspectives, when it becomes obvious that one's hope has to stand up against death and mere destruction! Migration as it really happens seems to be something like a trajectory, or a great arch expanding from one point to another and bridging the gaps with high tension, trying to link or combine two realities somehow. Migration in its inner, emotional and mental dynamics seems to mirror the outer dynamics, and their ambivalences, - being torn apart between the "on the one hand" and the "on the other hand". Some of the ambivalences were obviously these: A strong sensation of loss (and a need then for places to mourn) versus a strong hope for a gain (and the need for safe places to enjoy the gain); migration is always about courage, which opposes to fears and anxieties - and which at the same time is deeply intermingled with them; it also seems to be about a succeeding, which is fighting back against failing and which at the same time is always threatened by the chances to fail; it is about a brave hope, strongly contradicting to despair; it is a lot about experiences of respect, trying to overcome the huge amount of contempt experienced.

When it is about working through the losses, then it seems almost all to be about working through one's own expectations, i.e. the ideal, one might have had in mind that one would know why one would be ready to take the risk of all the losses. When it is about working through the gains, then it seems very often to be about working through the fact that gains often occur in a different way than one had planned before, - that one feels now disappointed about the gain, because the prize one had had to pay seems too high. The inner ambivalences are also about 'moving on' vs paralysis or 'petrification', about marching on ('boldly') vs pulling back (sometimes with coward feelings) - including pull-backs into depression and stupor! The inner ambivalences are also about power and powerlessness.

It also seems to be about the feelings caused by one's own "cutting off one's roots", a kind of 'de-rooting' from the place that once was home and where one started to migrate -with a more or less bad or good conscience- vs the other feelings caused by the (seemingly endless) attempts to 'en-root' oneself into the new soil, where the migration process ended - even if this new en-rooting is challenged and threatened again and again.

Another emotional feature has been depicted (particularly in workshops) like this: The migrating person might have deliberately and voluntarily accepted an inner commitment, almost like a vow - which then turns out to be very burdensome ( or even too hard to carry any more! ), i.e. to take care under

all circumstances and by all means (feelings of guilt and shame included when the ways to fulfill this pledge were actually shameful and guilty) - that there has to be a back-flow of cash money (or its equivalents) to the family members, who stayed home! 'By all means': Showing the good will of the person who left, to help the members of their extended families at least to some extent to better their situation, which had seemed so miserable to the leaving person, that he/she rather wanted to leave instead to stay, and which was the basic cause for his/her starting off.

Another phenomenon of migration is what I would call "circular movement migration". When migration 'fails', when pastoral caregivers accompany persons in detention camps or at airports, with enforced deportation to the country of origin, - then some of these migrants start a new attempt to migrate right way, - so that perhaps within a few months they are back to the place of their last deportation - knowingly now 'illegally'. Their motivation to do this (for whatever reasons) seems to be much more pushing, than the experience of the things, that they had to go through or to endure, would be inhibiting for them. This 'circular movement migration' has also been described in workshops, where our colleagues dealt with female trafficking, even with very young girls: when the helpers tried to get them out of the criminal system, give them freedom, to 'save' them, - they then found the same young girls back in the system only a short time later, suffering again.... and yet, it seemed to be a somehow reasonable move for them!

In the seminar itself as well as in the feedback sessions and in the feedback reports, participants referred again and again to what Rev Haddad from the West Bank's had lined out in his statements: the Lutheran Church in Jordan and the Holy Land tries to set forward again and again that the gospel puts life over death, hope over despair, resurrection over destruction and reconciliation over hate, - for a good reason: In our faith, we know about hope that is promised to us and has the power to open up alternative futures 'in spite of all!' In the migration process those, who are left behind or who feel left behind, have to concentrate on such a hope again and again, have to strive for it, and have to open up for God to empower them - no matter how bad the conditions!

This is almost like a commandment, which is significant and valid to all others, too, who are involved or become involved and committed to co-operate with migrants in their respective contexts. When training pastoral caregivers and forming their attitudes, this is and has to be one of the basics, too. All who accompany immigrants or co-operate with immigrants and want to stay in this type of work, they have to bethink themselves of the source of their strength, they have to be able to recall this source when needed, and they have to be able to give in and rely on God's power, which will show proof, finally, that it is greater than our capacities.

All who want to be caregivers in the context of migration, on a voluntary or a professional basis, have to reflect on this again and again. Otherwise, it seems that they will not persist in this work. (Those colleagues with burnout syndromes or those who become sarcastic or turn the cynicism - over the years of their work- are warning examples.) This constant and necessary work of reflecting, of re-orienting oneself and relinking with one's spiritual sources and be empowered by one's faith, - it clearly demonstrates another issue, which -in my eyes- we could just touch partly during the seminar: i.e. if all this is a necessary precondition for those who work professionally in this field, and those persons of good will, who have interest in these themes or do voluntary Church work in this field, then what about the others, who do not have this training or chances for formation, and who are meeting migrants in 'their old' neighborhoods when they arrive there? Wouldn't they need help to work through their feelings or to get help to form their attitudes, to overcome their insecurities and perhaps anxieties? Wouldn't they need a particular form of pastoral care giving in their changing and changed worlds, too? Of course, there are many gifted persons, down to the earth perhaps and easy to adjust to situations. But for many others it seems to be necessary and helpful, to provide opportunities for them how to somehow understand the arriving persons, how to communicate in a competent way and how to deal with and work through one's own feelings which may pop up here and there - 'good' or 'bad' ones. We have to reflect on and/or develop such forms of pastoral care giving, too.

For me the movie "The Visitor" which Kathleen provided, was a helpful tool: the movie showed that

once there is some form of communication -no matter how or no matter in which way it started- then all old life-matrixes move, shift a little first and then more, change perhaps, and new boundaries, definitions, patterns and self-images come up and grow. This helps to communicate and to let grow feelings of solidarity. This stays true, even if the real situation cannot be changed- by now means.

The Seminar ended with a liturgy of reflecting, praying and sharing and looking forward to our work and life. The focus of the ceremony of parting was set on exchanging about the spiritual experiences we had:- which ones they were, - how and why they came about and how they impressed us or had impacts on us - and how they now are going to mold our attitudes and ideas for our work in regard with some of the 'various layers' of migration!

A song (in Polish) became a kind of companion for the last two days of the seminar: God says: "I shall be with you all the times - forever -all the times - all the times!"