Where are we?

Pastoral Environments and Care for Migrants

Intercultural and Interreligious Perspectives

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Intercultural and
Interreligious Perspectives

Edited by
Daniel Schipani, Martin Walton, Dominiek Lootens

sipcc
Society for Intercultural Pastoral Care and Counseling
Gesellschaft fur Interkulturelle Seelsorge und Beratung
Düsseldorf, Germany

Where are we?
Pastoral Environments and Care for Migrants
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Friederike-Fliedner-Weg 72
D-40489 Düsseldorf
Germany
www.sipcc.org

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Book and cover design by Rachel A. Denlinger

Cover photograph: "Path to the Rainbow," by Mikel Martinez de Osaba, used by permission. The photograph suggests key motifs of the "Where are we...?" migration experience: a space ahead with a path to the unknown in the midst of stormy weather, with a rainbow that symbolizes hope.

ISBN 978-164008386-8

Printed by Duley Press
Mishawaka, Indiana, USA

Contents

Presentation | *Helmut Weiss* vii

Foreword | *Emmanuel Y. Lartey* ix

Introduction | *Dominiek Lootens, Daniel Schipani, Martin Walton* xiii

Surveying the Landscape of Migration

1 | **Famine, Migration, and Conflict** 3
The Way of Peace: A Reading of Genesis 26
Safwat Marzouk

2 | **Practical-Theological Reflections on the Refugee Crisis in Europe** 19
Regina Polak

3 | **The Social Dilemma in Care for Migrants** 53
Towards a Practical Theology of Home in the Displacement Crisis
Daniel Louw

4 | **Muslims and Migration** 77
Global Realities, Local Opportunities
Zayn Kassam

Cultivating Care for Migrants

5 | **Care, Spirituality, and Social Action** 93
A Pastoral-Theological Approach
Ronaldo Sathler-Rosa

6 | **Spiritual/Religious Coping and Spiritual Struggles for Effective Pastoral Care Among Haitian Migrants in Brazil** 103
Mary Rute Gomes Esperandio, Marcia Corrêa

7 | **Women and Migration in Central America** 117
Pastoral Reflections
Brenda Consuelo Ruiz

8 | **Migration in East Africa** 125
Maasai Immigration and its Effects on the Society and the Church in Morogoro, Tanzania
Rhonda Emmanuel Chamshasma

9 | **Intercultural and Interreligious Celebrations** 131
Jorge E. Castillo Guerra

10 | **We Were Once Strangers** 139
Discussions on Radical Hospitality during Challenging Times
Rochelle Robins

11 | **Islamic Pastoral Care and Counseling with Migrants in Turkey** 145
Cemal Tosun & Havva Sinem Uğurlu Bakar

12 | **Cultural and Religious Sensitive Encounters with Migrants** 157
Remarks on a Project in the Erasmus+ Programme of the European Union
Helmut Weiss

Mediating Spaces

13 | **Recovering Context** 171
Parameters of Pastoral Care with Migrants
Martin Walton

14 | **Thomas Merton and the Displaced Person** 183
A Response to Susanna Snyder
Dominiek Lootens

15 | **Congregational Welcome of Immigrants** 195
A Comparative Case Study
Rachel Miller Jacobs

16 | **Faith Communities as Mediating Spaces in Encounters with Migrants** 211
Daniel Schipani

Select Annotated Bibliography | *Rebekah York* 223

Presentation

From its beginnings, the Society for Intercultural Pastoral Care and Counselling[1] (SIPCC) has sought to combine practical and theoretical work in the field of pastoral care and counseling. That is the reason why our yearly International Seminars and other educational activities welcome those who work with diverse care seekers in very different places and fields, and also persons who teach and do research in care and counseling. The Society has also engaged in fruitful work of research and publication. It published the first manual on intercultural care and counseling in German—*Handbuch Interkulturelle Seelsorge* (Federschmidt, Hauschildt, Schneider-Harpprecht, Temme, & Weiss, 2002)—co-published the first handbook in English dealing with interreligious issues—*Interfaith Spiritual Care: Understandings and Practices* (Schipani & Bueckert, 2009)—and published the first manual in German on this subject, *Handbuch Interreligiöse Seelsorge* (Weiss, Federschmidt, & Temme, 2010). A number of other volumes were initiated and edited by the SIPCC, as well as numerous essays in books and in the SIPCC Magazine, Intercultural Pastoral Care and Counselling. For our 20th anniversary in 2015, we published *Intercultural and Interreligious Pastoral Caregiving,* an overview of over two decades of work and writing (Federschmidt & Louw, 2015).

Now we are proud to present another volume in English, published in the United States in order to give our English-speaking members and friends, and the wider public, the opportunity to be included in our reflective work. We humbly claim that this book breaks new ground in the field. It does so with its focus on migration from intercultural and interreligious perspectives and contributions while integrating pastoral care and social action.

We describe the SIPCC as a learning community for intercultural and interreligious care and counseling. At the center of our vision and practice is the interpersonal encounter involving people from all over the world, especially in our International Seminars. Meeting in an open and safe space makes it possible to experience rich diversity and at the same time to enter into relationship and become

[1] In this book, the word "counseling" is spelled "counselling" only in those places where the latter is part of the official name of an organization or a program located in Europe.

a community. It also happens, however, that even by reading books we can establish significant relationships. The present volume can inspire us to not only relate to the authors but, more importantly, to become caringly engaged with and for migrants and refugees. May that be the case!

Helmut Weiss, President
Society for Intercultural Pastoral Care and Counselling

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Foreword

Indigenous peoples around the world, including the different Native American peoples, native Canadian First nationals, Maoris of Aotearoa/New Zealand and Aboriginal peoples of Australia, maintain that human personhood is meaningless without relationship to place. Humans are locational beings, constituted, formed, framed, and shaped by geographical, social, political, economic, and physical environment. We find our sense of belonging and home in specific, identifiable contexts. Native American theologian George Tinker (1994) declares, "…indigenous peoples experience their very personhood in terms of their relationship to the land" (p. 121).

In Native American thought, Tinker (1994) explains, the primary metaphor of existence is spatial not psychological or temporal. Spirituality is deeply understood as rooted in the land of one's birth, the place of one's ancestral location. That is why the dislocation of conquest and the forced allocation of Native Americans to reservations often far removed from their original lands was and continues to be genocidal for Native Americans. Paul Tillich (1988), German theologian who himself relocated to the United States of America, captures the human relationship with space and place in a discussion of the linkage of human existence with space. Tillich (1988) writes,

> To be means to have space. Every being strives to provide and to preserve space for itself. This means above all a physical location—the body, a piece of soil, a home, a city, a country, the world. It also means a social "space"—a vocation, a sphere of influence, a group, a historical period, a place in remembrance and anticipation, a place within a structure of values and meanings. Not to have a space is not to be. Thus in all realms of life striving for space is an ontological necessity. (p. 194)

Tillich's "ontological necessity" is discernible in the migration that is currently a global crisis of epic proportions.

The chapters of this volume each wrestle with the "*striving for space* to live" that is evident both in the desperate journeys of migrants and the growing resistance of many in the lands to which migrants flee. All of them grapple with the ambiguities,

challenges, and realities of the movement of peoples, their reception, and resettlement in lands that are not their original environment, as well as the resources, dilemmas, and limitations of receiving communities that attempt to cope with varying numbers of migrants. The SIPCC Seminar held in Ghent, Belgium, at which some of these papers were first presented, offered participants both the opportunity to engage the discourse of migration and to experience what is happening on the ground in local communities seeking to provide shelter and care for displaced peoples. Whilst a written text cannot fully capture the actual experiences of life, this book is an important contribution to an overwhelming and ongoing reality that requires multi-disciplinary and inter-religious responses. Over the years, SIPCC has gained a reputation for addressing head-on, through personal encounter and engagement, the most pressing issues of our global village. Never shying away from difficult subjects, SIPCC seminars have typically provided resources for caregivers all around the world for the ongoing and unending tasks of spiritually relevant care of persons in different contexts. Publications present us with a flavor of the encounters that have proved transformative for many who have participated in these seminars.

Global migration has become the critical defining issue of the dawn of the 21st century. How individuals, communities, and nations respond to the influx of an increasing number of "others" has been the most pressing political, economic, and social concern. Most recently, Europe has been the destination of vast numbers of persons fleeing war in Syria, slavery and oppression in Libya, or seeking a better life than what they experience in Western, Central, and Southern Africa. Historical international relations forged through colonial conquest and domination form a backdrop to the current massive emigration to Europe. Continuing media portrayals of poverty, oppression, and suffering in Africa along with affluence, freedom, and economic opportunity in Europe and North America have clearly fueled the desire for the West as destination, especially for those desperate to survive. A large proportion of refugees, asylum seekers, and migrants are women and children highlighting the vulnerability of the migrant populations. The vast majority are Muslims, though Christians fleeing persecution in Muslim-dominated regions are also present in sizable numbers. Religious-minorities all over the world are under threat. For many migrants, the journey to the place—any place—of refuge has most often been harrowing. The challenge to the provision of care, one of gigantic proportions, is not only logistical; it is also political, economic, social, cultural, and spiritual—a veritable and tragic human-caused disaster calling for a humane response.

The disciplines of pastoral care and counseling arose and have developed out of the need for the care of human beings in the exigencies and vicissitudes of life. These practical theological arts are particularly attuned to human vulnerability, pain, suffering, and need. Advancements in the fields of pastoral care and counseling, as in social work, have moved in the direction of greater attention to cultural diversity, increased awareness of plurality in religious and spiritual traditions, and an integration of psychological, sociological, and theological perspectives in the care

of persons. Social and communal analyses have never been far removed from pastoral reflection. Ethical action in the care of persons has always been the aim and value-framework of pastoral caregivers. Effective pastoral care in the 21st century is both inter-cultural and inter-religious, promoting respectful engagement between people of varied cultures and religious traditions.

Where are we? Pastoral environments and care of migrants asks a question often on the lips of migrants. By extending it to caregivers and inquiring as to how far we have come in our caregiving response, it offers a crucial, timely, and insightful pastoral response to a pressing human crisis of global proportions. In these pages you will find thoughtful, experiential, practice-based, and theory-informed suggestions in response to the realities of the global migrant phenomenon.

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Introduction

More and more countries are affected by flows of migration. People decide or are forced to leave their homes for various reasons: persecution on political, ethnic or religious grounds, threat of war and terror, and economic hardship, to name just a few. Many countries are confronted with an increasing number of immigrants, often people of different cultures and religions. The flow of immigrants may be regional, international or intercontinental. Policies in one part of the world affect the flow in other parts of the world. One can speak of an increasing **globalization of migration**.

Many countries are facing diverse types of migration: migrants seeking labor (within countries but also across borders); persons seeking refugee status; permanent residents with an immigrant background; undocumented migrants; people residing illegally in certain countries; persons passing through on the way to other destinations; people with no particular destination trying to survive as nomads. There are also those travelling individually, in families or even as whole villages. There are makeshift coalitions in passage. There are conflicts in passage or in asylum centers. One can speak of an increasing **differentiation of migration** as a major challenge for national and international policies.

In all regions and cases of migration, women are predominantly affected. Since the 1960s they have taken a major role in worldwide labor migration. In organized human trafficking, women account for the majority of its victims. One can therefore speak of a **feminization of migration**. Similarly, many children and young people are affected. They often travel to other countries with no adult accompaniment. Such **youth migration** has become a particular challenge.

International migration involves bilateral and regional relations between and among states and often leads to revision of national security policies. Awareness of the need for cooperation between the host, transit, and origin countries and for global governance is growing. Its context is an increasing **politicalization of migration**.

The presence of migrants, or even the possible arrival of migrants, regularly arouses apprehension or fear among local inhabitants, which is sometimes followed by active resistance. At the same time, others welcome immigrants and asylum seekers, and volunteer to assist refugees and to work for inclusion. The mixed

responses among local inhabitants are often mirrored in the posture of the migrants themselves. Some migrants quickly adapt. Others seem to resist adaptation, perhaps simply because their migration was not by choice, or because they lack the capacities and resources to adapt. The mixed reception that generally awaits migrants can lead, at the very least, to mixed feelings among the migrants themselves. For many, the situation in which they arrive seems indifferent, hostile, threatening, or hopeless. Therefore, migration cannot be addressed without taking into account the **ambivalence on migration** that is present in communities and societies, and also in us as individuals with various experiences with migration.

All this gives rise to cultural, political, social, and religious **discourses on migration**. Those discourses are not just present in the news services, in social media and in the political arenas, but also in town meetings, religious gatherings, and neighborly conversations. They are sharpened by violence by and against migrants. They expose, or conceal, invested interests, prejudices and mechanisms of power. They enable or hinder the creation of environments in which migrants and non-migrants can work and live cooperatively.

The purpose of this project

In light of those present realities we wonder, what makes for good pastoral care for, and with, migrants? How does pastoral care relate to social action for, and with, migrants? These are urgent questions in times when the flows of migration seem to grow even faster than the manifold controversies on migration. The issues are numerous, as they mirror the great diversity of causes, contexts, conflicts, political constellations, and attempts at conviviality. All those diverse factors shape the environments in which pastoral care and social action are undertaken and they condition the ways in which care and action can in turn shape the environments in which interactions between migrants and non-migrants take place.

The collection of perspectives in this volume are the fruit of a seminar of the Society for Intercultural [and Interreligious] Pastoral Care and Counselling (SIPCC) in Ghent, Belgium, in September of 2016, "Care and Counselling as Social Action: Interreligious Cooperation in Urban Migration Contexts." The participants represented many nationalities from five continents. They came as pastors, organizers, supervisors, teachers, religious leaders, and academic researchers. They were Jewish, Christian, Muslim, Buddhist, and Humanist. They reflected upon their contexts and in many cases on their own work. That means that the reflections offered in this volume are born out of engagement with migrants, and/or experiences as migrants. Some provide stories. Some propose pastoral approaches. Some present the fruit of research.[1] They are made available in this volume in order to contribute to discussions on cultural and social perspectives on migrants and migration, and also to foster good pastoral and social care for and with migrants.

[1] The editors of this volume also invited two scholars to participate in this project. Drs. Safwat Marzouk and Rachel Miller Jacobs, Anabaptist Mennonite Biblical Seminary, Elkhart (Indiana), USA. They contributed valuable perspectives from the fields of biblical hermeneutics and practical theology, respectively.

The question in the title—"Where are we?"—can take on different connotations. It might express the feelings of migrants in the unfamiliarity of recipient societies and cultures. It may even express the despair of migrants in transience, who literally do not know where they are. It can express the uncertainty of a volunteer who is not sure she is getting anywhere in the language lessons with migrants. It may express the unsettlement of a local resident who finds himself surrounded by migrants. It can express the uncertainty of all parties about the present state of affairs in migrant flows and politics. It can also express our own struggles to understand the causes and implications of migration and the manifold responses to migrants.

Pastoral Environments

The term "pastoral environments" was introduced at the Ghent conference by Cemal Tosun[2] in speaking of the conditions under which care was provided for Syrian refugees in Turkey. We here adopt the term to express the meanings indicated above. In the first place there are the sociopolitical, cultural, and religious dynamics and discourses with regard to migration and migrants that shape, for better or for worse, the context in which migrants are received or refused, welcomed or suspected, integrated or excluded. That environment is fundamentally characterized by ambivalence.

Secondly, there are the environments that migrants and non-migrants create and shape to provide care and take action. Migrants themselves may meet together on the streets and in neighborhood centers. They may make use of existing religious structures or they may convert a garage into a religious center for celebrations and the sharing of meals. Often migrants themselves take the initiative to create an environment in which they and other migrants can at least survive, if not flourish, in new settings, both physically and spiritually.

Initiatives may also come from local communities as they make facilities available, share meals or provide household furnishings, and welcome migrants to their worship. Volunteers may provide language lessons or accompaniment to authorities. Local religious leaders of migrant and non-migrant communities may meet regularly with each other. Intercultural encounters may be arranged. Issues of discrimination or problems with authorities may be commonly addressed. Opinion leaders and researchers may confront cultural perceptions and social mechanisms that hinder humane migrant policies and convivial interactions between migrants and non-migrants. Researchers may engage in action research to foster agency and empowerment. In all these ways and more, such as will be illustrated in the chapters of this book, environments are shaped in which migrants can make optimal use of the opportunities at hand, be protected in their human integrity and dignity, and come to a new sense of identity in a strange land.

Such notions of identity and dignity stand central in pastoral care and social action. Who am I when I am cut off from my roots, when I have to sing the songs of

[2] Cemal Tosun, Ph.D., is Professor at the Faculty of Divinity, and Department of Religious Education Chair, Ankara University, Ankara, Turkey. See his essay in this volume, "Islamic Pastoral Care and Counseling with Migrants in Turkey," co-authored with Havva Sinem Uğurlu Bakar.

God in a foreign land (Psalm 137), when the hopes and aspirations I had for my life no longer seem attainable?

What can we do when discrimination or hatred denies migrants opportunities, when living conditions are unworthy, when ambivalence threatens to cause conflicts? We can combine pastoral and social care in order to contextualize the care for individuals and families and personalize the care for the environment.

Attention on pastoral environments in this volume is generally implicit. The focus in the various chapters is generally on an analysis of a particular context or on a specific piece of research that in some way contributes to understanding the local and global environments in which migration takes place. Or the focus may be on a particular community or religious approach to pastoral care and social engagement that is part of the ongoing endeavor to create a hospitable environment for migrants and to foster conviviality between migrants and non-migrants. What ties the various contributions together is the conviction that pastoral care and social engagement will not bear ripe fruit unless they pay adequate attention to the contexts in which they are pursued, and are guided by the hope for an environment in which peace, justice, humanity and dignity can be realized.

Commonality and difference

Is pastoral care for migrants different from care for others? In many ways it is not. The basic approach is to listen to and understand the perspectives of the persons involved; to recognize their vulnerability while honoring their struggles and resilience; to affirm their dignity and respect and support their sense of identity; to provide counsel or to confront them when appropriate; to relate their situation to their cultural and religious background; to share wisdom with them in search for a good life; to pray with them and perform rituals; and to explore the perspectives that faith might shed upon their lives. Of course, there will be cultural differences to deal with and communicative challenges to meet, but in the pluralistic world in which we live, we do well to understand all pastoral care as being intercultural, interreligious and/or inter-contextual. The pastoral or spiritual caregiver never knows beforehand where the other person locates him- or herself, or what it might mean to be a person in transience.

It is, however, the transiency that especially characterizes the situation of the migrant. Pastoral care for, and with, migrants together with social action may not be unique, but there are specific challenges of context (or lack of context), communication, adaptation, and the influence of social discourses on migration that play a role. The present volume provides narratives of those issues and challenges and reflections on them for the sake of more adequate care for migrants and more informed social action in their behalf.

The content of the book

The subtitle of this book—Intercultural and Interreligious Perspectives—indicates diversity of viewpoints on the formation of pastoral environments in caring for

migrants. It also suggests plurality of contributions regarding challenges and opportunities in the face of the manifold reality of migrations in our time. This, in a nutshell, is what readers can expect to find in these pages. Far from considering this text a complete product, it is our purpose to invite further study and collaboration in search of better ways to care with and for migrants in our midst.

The first section—"Surveying the landscape of migration"—may be considered foundational in the sense of presenting multidisciplinary material necessary for both theory and practice. The authors offer a rich harvest of conceptual resources stemming from biblical hermeneutics, the social and political sciences, philosophy, theology, religion and spirituality. The second section—"Cultivating care for migrants"—presents a sample of contextualized considerations explicitly connecting migrations and caregiving. It also describes in detail a number of illustrations of international and intercultural dynamics at play. The third and final section—"Mediating spaces: Reflections on pastoral care with migrants"—further extends the discussion of migrations and care by focusing on the dynamics of space. It includes new models for assessing the relationship between immigrants and hosting communities, and faith communities' practices in particular. A selected and annotated bibliography offers orientation for further dialogue and reflection.

Gratitudes

We wish to acknowledge the encouragement of our colleagues in the Research Network of the Society for Intercultural Pastoral Care and Counselling. Without reservations, they entrusted to us the work of creating this book on behalf of the SIPCC.

Many people contributed time, creative energy, and other resources to make this volume a reality. We are especially grateful to those who chose to join us in this project as writers. Their essays contributed significant and complementary views on migrations and caregiving, including communal and social action. We sought to preserve their diverse "voices" as much as possible.

Most of the editorial work and preparation of the book for publication took place at Anabaptist Mennonite Biblical Seminary in Elkhart (Indiana), USA. We acknowledge the generous contribution that made that possible. We also recognize the financial support of the University Centre Saint-Ignatius Antwerp, Belgium toward the cost of publication.

Special thanks go to Rebekah York for her unwavering, competent contribution as research and copy-editing assistant. Additionally, Bekah was primarily responsible for creating a valuable annotated bibliography for this volume.

Sophia Austin was most helpful as a critical reader while also providing indispensable logistical support; and Rachel Denlinger graciously designed the cover and the book layout, preparing it for publication. For his part, John Smith, of Duley Press, made sure that the book would be ready in a timely manner.

To all of them, thank you!
The editors

Surveying the Landscape of Migration

Chapter 1

Famine, Migration, and Conflict
The Way of Peace: A Reading of Genesis 26

Safwat Marzouk

[1] There was a famine in the land, different from the first famine, which happened during the days of Abraham; Isaac went to Abimelech, king of the Philistines, to Gerar.[2] YHWH appeared to him and said, "Do not go down to Egypt; settle in the land which I will tell you. [3] Sojourn in this land; and I will be with you; and I will bless you; for to you and to your descendants I will give all these lands; and I will establish the oath which I have sworn to Abraham your father; [4] And I will make your descendants as numerous as the stars of the sky; and I will give to your descendants all of these lands; and in your descendants all of the nations of the earth shall bless themselves; [5] Because Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my instructions."

[6] So Isaac settled in Gerar. [7] The men of the place asked about his wife and he said, "She is my sister;" because he was afraid to say "my wife; lest the men of the place would kill me on account of Rebekah for she is good looking." [8] It came to pass after he had been there for a long time, Abimelech, the king of the Philistines, was behind the window, and he looked and there was Isaac fondling Rebekah, his wife. [9] Abimelech summoned Isaac and said, "So she is your wife! Why did you say 'my sister she is'?" Isaac said to him, "Because I thought I might die on her account." [10] Abimelech said, "What is this thing that you have done to us? One of the people might have laid with your wife and you would have brought guilt upon us." [11] Then Abimelech commanded all the people, "The one who touches this man or his wife will surely die."

[12] Then Isaac sowed in this land and in that year he reaped a hundredfold; YHWH blessed him. [13] The man became great; he surely grew great until he

Safwat Marzouk, Ph.D., Associate Professor of Old Testament, Anabaptist Mennonite Biblical Seminary, Elkhart (Indiana), USA.

was very great. [14] He had a livestock of sheep, a livestock of cattle, and many servants. The Philistines envied him. [15] The Philistines had concealed and had filled with earth all of the wells that the servants of his father had dug up in the days of Abraham. [16] Abimelech said to Isaac, "Go away from us, for you have become too mighty for us." [17] So Isaac departed from there and camped in the valley of Gerar and settled there. 18 Isaac dug again the wells of water that had been dug in the days of his father Abraham; for the Philistines had concealed them up after the death of Abraham; and he gave them the names that his father had given them. [19] But when Isaac's servants dug in the valley and found there a well of living water, [20] the herders of Gerar quarreled with Isaac's herders, saying, "The water is ours." So he called the well Esek, because they contended with him. [21] Then they dug another well, and they quarreled over that one also; so he called it Sitnah. [22] He moved from there and dug another well, but they did not quarrel over it; so he called it Rehoboth, saying, "Because the Lord has made room for us, and we shall be fruitful in the land."

[23] He went up from there to Beer-sheba. [24]And in that night YHWH appeared to him and said, "I am the YHWH of Abraham your father; do not be afraid, for I am with you and will bless you and make your offspring numerous for the sake of my servant Abraham." [25] So he built an altar there, called on the name of the YHWH, and pitched his tent there. And there Isaac's servants dug a well.

[26] Then Abimelech went to him from Gerar, with Ahuzzath his companion and Phicol the commander of his army. [27] Isaac said to them, "Why have you come to me, given that you hate me and have sent me away from you?" [28] They said, "We see plainly that YHWH has been with you; so we say, let there be an oath between us, between you and us, and let us make a covenant with you [29] so that you will do us no harm, just as we have not touched you and have done to you nothing but good and have sent you away in peace. You are now the blessed of the Lord." [30] So he made them a feast, and they ate and drank. [31] In the morning they rose early and swore each to his brother; and Isaac set them on their way, and they departed from him in peace. [32] That same day Isaac's servants came and told him about the well that they had dug, and said to him, "We have found water!"

[33] He called it Shibah; therefore the name of the city is Beer-sheba to this day.[1]

On the surface, migration refers to the movement of individuals or communities within the borders of their home country and/or across the borders from one country to another. There are those who migrate volitionally, of their own will, and there are many others who are forced to migrate. Forced migration refers to those who

[1] Author's translation of Genesis 26.

move within their national borders or across national borders for reasons that go beyond their own power. These reasons include climate change, global and local political, military, and economic policies that deprive them of the good life they dream of and they deserve as human beings. Although migration can be traumatic, it still holds hope and new possibilities for the migrant and host communities. Due to the fear of the other, conflict could easily erupt between the host and migrant communities and violence might ruin the society. Migration holds the potential for new possibilities, and in order for them to blossom, the intentional work of peacebuilding between migrants and host communities must take place. In this chapter I will focus on chapter 26 from the book of Genesis. I will explore the ways in which famine, migration, and conflict intertwine; I will also show how the biblical text offers wisdom on peacebuilding between migrant and host communities so that the wellbeing of the society can be sustained.

Genesis 26 is a unique text in that it is the only chapter in the whole book of Genesis that contains stories and traditions in which Isaac (and Rebekah) is the central protagonist (von Rad, 1972, p. 270).[2] The other texts that deal with Isaac speak of him in the shadow of other characters: Abraham in Genesis 22, Eliazar in Genesis 24, and Jacob/Esau in Genesis 25 and 27. Because of a famine, Isaac was forced to move to the land of Gerar, a land under the authority of the Philistines. There, YHWH appeared to Isaac commanding him to, "reside as an alien" and promising him the promise of possessing the land(s). Although Rebekah accompanies Isaac in his sojourn in the land of the Philistines, she utters no words in the narrative; her silence is significant especially when compared to the role she plays before and after this chapter.[3] In addition, although Genesis 25 reports that Isaac and Rebekah had twins, Jacob and Esau, there is no mention of these two children in the events recorded in Genesis 26. In light of Rebekah's silence and the absence of the children, Isaac's experience of alienation in the land of the Philistines has the potential to be intense. Although, initially, things went well between Isaac and the Philistines, the course of events hit a very low point when conflict and troubles erupted, which lasted until both parties entered a covenant of peace. Why was the relationship between the migrant, Isaac, and the host, the Philistines, plagued by conflict? How was the conflict between these two parties transformed into a peaceful resolution that looked after the wellbeing of each other?

I will argue in this paper that the double identity: a sojourner living by the promise, an identity that YHWH ascribed to Isaac, is what has transformed the relationship between the migrant and the inhabitants of the land from conflict to peace. The double identity here refers to having two sides in understanding how

[2] For scholars who follow the Documentary Hypothesis, Genesis 26 is usually attributed to the Yahwist source. Another perspective on the formation of the chapter argues that Genesis 26 is a "deliberate composition" or a "careful construction" that combines an old itinerary along with stories about Isaac and Abimelech. This composition was interpolated here interrupting "an already existing sequence … Ch. 27 follows immediately on 25:19-28." See Westermann (1985, p. 423) for more.

[3] Niditch (2012) notes, "In Genesis 26, the role of the wife Rebekah is even more circumscribed" (p. 36).

one or a community relates to the land. These two sides are being a migrant, a stranger, and a sojourner in the land as well as being a community that seeks to be connected with the land through the promise. A community that is only informed by the notion that they are entitled to possess the land might fall prey to the politics of excluding the other; a community that is only shaped by the notion they are mere strangers and aliens will continue to struggle with the anxiety of instability. But when the community responds to the divine calling to claim their double identity of sojourners who are living by the promise, they will be able to find ways to connect with the land and live out peacefully with the surrounding communities in the land offering and receiving hospitality. I will show in this paper that migration in Genesis 26 is not just about physical movement from one place to the other. Migration in this story—which does, indeed, entail movements from one place to the other, movements that enabled Isaac to cross from the famine of death to the well of water—is essentially about crossing the boundaries of living by fear and envy of the other to living by faith and trust that empowered Isaac and the Philistines to actualize the possibility of living with and not at the expense of the other.

Famine and migration

There was a famine in the land (Gen. 26:1). Lest the reader be confused, the author clarifies: this famine differs from the first famine that took place during the lifetime of Abraham (Gen. 12:10-20).[4] Famine and migration are intertwined in many biblical narratives.[5] Abraham migrated to Egypt because of a famine; Jacob and his whole family migrated to Egypt because of a severe famine (Gen. 45-47). And here, too, in Genesis 26, because of a famine Isaac migrated to Gerar, a territory controlled by the Philistines and their king Abimelech.[6]

The famines recorded in the Bible happened as a result of at least two causes. Sociopolitical instability that leads to wars and sieges is one of the reasons famines happen. In wars and sieges, the attacking army tries to capture a city by cutting

[4] Genesis 12:10-20 is a significant text to recall in this context because it records a parallel story of the so-called sister-wife stories, where the patriarch lies to a foreign ruler about his wife. Furthermore, whereas Abraham goes down to Egypt seeking refuge during the time of the famine, in Genesis 26, YHWH warns Isaac not to go down into Egypt (26:2). Finally, while YHWH strikes (ngʿ) Pharaoh with great plagues, anticipating the plagues that precede the exodus from Egypt, in Genesis 26, Abimelech of the "Philistines" warns his people not to touch/strike ((*ngʿ*) Isaac (26:11, 29).

[5] There is a growing literature that deals with how migration and climate change intertwine: McLeman, R., A. (2013). *Climate and Human Migration: Past experiences, future challenges*. (1st ed.). (New York, NY: Cambridge University Press, 2013); McLeman, R., Schade, J., and Faist, T. (Eds.). (2016). *Environmental migration and social inequality*. (1st ed.). (New York, NY: Springer). "In the 21st century the world could see substantial numbers of climate migrants—people displaced by either the slow or sudden onset of the effects of climate change. The United Nations' recent Human Development Report stated that, worldwide, there are already an estimated 700 million internal migrants—those leaving their homes within their own countries—a number that includes people whose migration is related to climate change and environmental factors. Overall migration across national borders is already at approximately 214 million people worldwide, with estimates of up to 20 million displaced in 2008 alone because of a rising sea level, desertification, and flooding" (Werz & Conley, 2012, para. 13).

[6] The same phrase wayᵉhî rāʿāḇ bāʾāreṣ "Now there was a famine in the land," also appears in Ruth 1:1 where Elimelek and Naomi migrate to Moab because of a famine.

the food supply (Shea, 1982, p. 769).[7] The second cause of famine relates to climate change. Inadequate rainfall decreases the food production, making the population vulnerable to hunger. Shea (1982) has also noted that if the shortage of the rainfall is severe and widespread and if it lasts a long time, "the population may experience a famine of sufficient severity that some persons die from starvation" (p. 769).[8] Abraham and Jacob migrated to Egypt when there was a famine in Canaan, because Egypt had a more stable irrigation system that relied on the waters of Nile. Isaac "simply moved farther N[orth] in Canaan from the Negeb, according to the place-names given for his settlements. In so doing he moved from a zone of lower rainfall to one of higher rainfall, from two inches of annual rainfall to an area of eight inches of annual rainfall, according to modern standards" (Shea, 1982, p. 769).

The famine in Genesis 26 that had likely occurred because of a decrease in rainfall led Isaac to migrate to Gerar. Once again, the survival of the faith community hinges on the generosity of the outsiders. The outsiders, in this case the Philistines, have become a refuge. They, the outsiders, from the vantage point of the narrator, have become the insiders who have the power to show hospitality or hostility. Being an alien entails facing the risk of being under the power of the other, whose hospitality or hostility determines the wellbeing of the stranger. George Nicol (1996) notes that when Isaac moved because of the famine, he did not just go to a place, Gerar; he also went to a host, a person: Abimelech, king of the Philistines (p. 358-359). In sum, this story in Genesis shows how famine leads to migration; migration holds a risk and an opportunity for the host and the guest. Will the host and the guest find a way to avoid conflict and violence? Will they overcome the fear of the other?

Migration and promise

When Isaac had taken the risk of moving to another region to dwell among another ethnic group, the LORD appeared to him and offered him promises and blessings (Gen. 26:2-5). It is possible that this divine appearance is secondary in the text. Verse six, which reads, "Isaac settled in Gerar," follows well the introductory remarks found in verse two. Furthermore, Westermann (1995) notes that the similar sister-wife stories that are found in Genesis 12:10-20 and Genesis 20 lack the incident of the divine appearance to the patriarch (p. 425). Yet, there are good reasons to believe that the divine appearance and the content of the divine speech to Isaac are an integral part of the text. That verse six relates to the fact that Isaac dwelt in Gerar affirms Isaac's obedience to the divine command: "Do not go down to Egypt, but settle in the land that I shall show you."[9] Furthermore, this sister-wife story of Isaac and Rebekah differs from the Abraham-Sarah sister-wife stories in Genesis 12

[7] Examples of this type of famine appear in the Bible (2 Kings 6:24-7:20; 2 Kings 18:9-12; Ezekiel 5:10-12).

[8] "Plant disease or plagues of insects, especially locusts, may accompany drought conditions and worsen a famine by further destruction of crops, or this kind of damage may occur apart from a drought (note Joel 1–2)" (see Shea, 1982, p. 769 for more).

[9] The divine command, "Do not go down to Egypt" should be contrasted with the fact that Abraham went down to Egypt when there was a famine in the land (Gen. 12:10) and it is quite the opposite of what YHWH told Jacob in Genesis 46:2: "Do not be afraid to go down to Egypt."

and 20 on other features (e.g. the patriarch asks the wife to say that she is his sister, or YHWH appearing to the king in a dream, etc.); that is, it is not a surprise that the story of Isaac and Rebekah here has elements that are not present in the other sister-wife stories. At any rate, it is interesting to note that in the flow of the story, Isaac has already made the decision in response to the crisis of the famine: "Isaac went to Abimelech, king of the Philistines, towards Gerar" (Gen. 26:1) and now YHWH endorses that decision of migration and posits it as a command, "reside as an alien in the this land."[10] Human agency in response to the crises of the famine is affirmed by the divine appearance.

The first part of the divine speech to Isaac holds two commands in tension: a command to dwell (šᵉḵōn) in this land and a command to reside as a resident alien in the land (gûr bāʾāreṣ). Isaac is similar to Abraham and Jacob in claiming the identity of a sojourner. For the most part, reflections on the ancestral narratives focus on how the promise of the land has shaped their relationship with YHWH. But it is striking that the three major ancestors of Israel whose narratives were formative to the identity of the Israelites are described as "migrants, aliens, strangers." When Abraham was looking for a tomb to bury his deceased wife, he told the Hittites, "I am a stranger and an alien residing among you; give me property among you for a burying place, so that I may bury my dead out of my sight" (Gen. 23:4). Jacob describes his life to Pharaoh as a life of sojourn: "The years of my earthly sojourn are one hundred thirty" (Gen. 47:9).[11] Yet YHWH's imperative to Isaac to dwell in the land as a sojourner is unique in that it is the only time in the ancestral narratives that "sojourning" is a divine command. Elisabeth Kennedy (2011) writes, "Sojourn for Isaac, then, is not simply a given reality that expresses the fact of his foreign origins relative to the territory promised. It is rather a behavioral mandate" (p. 108). YHWH discloses to Isaac his double identity. He is commanded to live as a sojourner in a land that he is attached to by way of the divine promise. Isaac is then caught between the tension of belonging and not belonging to the land. Claiming this double identity and living this tension out secures the divine blessings that follow in the divine speech.[12]

The divine speech to Isaac goes on to offer him essential promises that orient his life as a stranger in the land of Gerar. "I will be with you and I will bless you" YHWH promises Isaac (Gen. 26:3). To the alien who is frightened by the fact that

[10] A similar pattern takes place in the migration of Abraham. In Genesis 11:31, the process of migration to Canaan begins as the initiative of Terah, Abraham's father. Immediately following this, in Genesis 12:1-3, a divine command is given to Abraham to go to the land that YHWH will show him.

[11] YHWH addresses the people in the midst of the Jubilee law: "The land shall not be sold in perpetuity, for the land is mine; with me you are but aliens and tenants" (Lev. 25:23). José E. Ramírez Kidd (1999) suggests that the Israelites conceived of themselves as sojourners in order "to bring them under the direct protection of Yahweh;" this designation "allowed them to transfer the hopes, formerly pinned on the land, to Yahweh. This absolute dependence on YHWH empowered them to overcome the uncertainties and the sense of strangeness created by the possession of their land by foreigners" (p. 132).

[12] It is debated whether the divine blessings to Isaac are conditioned. See discussion and bibliography in Kennedy (2011, p. 105-106).

he resides in a land that he does not know and among a group of people that he does not relate to, the promise of "I will be with you" becomes a source of assurance and courage. Sarna (1966) posits that the divine command to Isaac to dwell in the land of the Philistines during a time of famine "involves a trial of faith. For a pastoralist to stay in the land in time of famine means courting hunger and the loss of precious livestock" (p. 183). The remainder of verse three along with the content of verses four and five elaborate in more detail the kind of blessings that YHWH promises Isaac. The blessings entail land and progeny. These blessings are expressed in a way that comforts Isaac as he takes on the journey as a sojourner.

One of the key anxieties that a sojourner feels is being uprooted from their family or tribe. The promises that YHWH declares to Isaac are rooted in the familial line. In Genesis 26:5 YHWH states, "Because Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws" and in Genesis 26: 24 YHWH states, "For I am with you and will bless you and make your offspring numerous for my servant Abraham's sake." Isaac is a sojourner and an alien who is escaping a famine in his territory. But at the same time, he is not cut off and alone. With Isaac stands in line his father Abraham, whose obedience is commemorated here, and in line stands a future progeny. The past and the future familial line accompany Isaac and Rebekah, as aliens. Rooting Isaac in this familial line, I believe, is what stands behind the repeated references, later in the chapter, that connect the wells of water that Isaac relies on with the wells that Abraham's servants had dug (Gen. 26:15, 18).[13] The divine promises and blessings to Isaac, whose immediate fulfillment depends on the wells that Abraham had dug, are all rooted in the familial connection between Abraham and Isaac. To a resident alien in the land of Gerar, these familial connections give Isaac a sense of belonging and a sense of continuity (Boase, 2001, p. 335).

The divine promise in Genesis 26:3 entails the gift of the land to Isaac and his descendants after him: "To you and to your descendants I will give all these lands, and I will fulfill the oath that I swore to your father Abraham."[14] The promise of giving the lands deepens Isaac's roots as a foreigner in the land in which he currently lives. The promise gives a sense of security to a person and a family that is wandering around in a foreign land as they escaped death because of a famine. Kennedy (2011) notes, "Isaac's life of sojourn means that he does not possess the land, but his alienation from the land is ameliorated by the future possession that is divinely promised, and that transforms his present sojourn with symbolic embodiments of future belonging" (p. 119). The promise holds a potential conflict between

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[13] Most commentators suggest that these two verses are out of place or later insertions in the itinerary of the wells that is found in Genesis 26:17, 19-22, which is thought to be the oldest material in this chapter.

[14] It is debated whether the plural "these lands" intends to include Gerar in the Promised Land or if it simply refers to the lands promised previously to Abraham. See bibliography in Kennedy (2011, p. 99). Also see Wazana (2013, p. 154) and Frankel (2011, p. 290-291) for more. Joel S. Baden (2013) argues that "these lands" refer to "the place where [Isaac] is coming from" (Beer-lahai-roi, Gen 25:11b), "the place where he will permanently dwell" (Beer-sheba, Gen. 26:23, 31), and "the place where he will temporarily sojourn" (p. 72-73).

the inhabitants of the land and the sojourner who is being promised to receive the land as a gift. The text provides at least two ways that harness any attempt to abuse the text as to promote uprooting the inhabitants of the land as a fulfillment of the promise. The text is clear that the land is a divine gift from YHWH to Isaac and his descendants. Yet at the same time, YHWH does not conceive of Isaac's identity (and possibly his descendants) only as a landholder, but also, YHWH calls him to be an alien and a sojourner in the land. In other words, the problem is not in the promise. The challenge is when the promise is abused to justify uprooting indigenous peoples from their land. In Genesis 26, Isaac finds ways to coexist with the Philistines. The danger takes place when those who live by the promise forget that they are also called to be aliens in the land.

Another aspect of the text that works as a measure by which the gift of the land becomes truly a blessing and not a curse, lies in the last clause of the first divine speech to Isaac. In Genesis 26:4 and right after the promise of the land is stated, YHWH informs Isaac: "And all the nations of the earth shall gain blessing for themselves through your offspring" (wᵉhiṯbārᵃḵû ḇᵉzarʿᵃḵā kōl gôyê hāʾāreṣ). The exact phrase appears in Genesis 22:18 as part of the divine promise to Abraham who did not hold his only son from YHWH.[15] The divine blessing is not just for the family of Abraham, but it also includes the nations of the earth. The divine promise of the land and that of the blessings of Abraham and Isaac's descendants are not separated from the wellbeing of the nations that surround them. The divine promise to the ancestors, then, does not happen at the expense of the nations but rather its fulfillment entails finding ways to coexist with the surrounding nations. Even in light of scarcity due to the famine, the family of Isaac is expected to find peaceful ways to relate to those with whom they share the land. And those who surround Isaac and his descendants experience blessings when they look after the wellbeing of Isaac and his descendants.

Migration and conflict

Theophany	2-5
Settle	6
Idle relation	7-11
Greatness	12-14
Abraham's wells	15
Leave us	16-17
Abraham's wells	18
Quarrel over wells	19-21
Idle relation	22
Went up	23
Theophany	24

[15] In addition to using an identical phrase to speak about the blessing of the nations through the descendants of Abraham and Isaac, both of these passages (Gen. 26:4-5 and 22:18) use the same phrase to speak of Abraham's obedience of YHWH: ʿēqeḇ ʾᵃšer šāmaʿtā bᵉqōlî.

The divine appearances and promises to Isaac (Gen. 26:2-5 and 26:24-25) bracket the period of tension and conflict between Isaac and the inhabitants of the land (Gen. 6-23). Within those brackets, there are significant events of tension and quarreling that take place between Isaac and the Philistines that cause Isaac to leave them. While the first divine appearance and blessing is followed by the phrase "So Isaac settled in Gerar" (Gen. 26:6), the second divine appearance and blessing appears right after the phrase, "And he went up from there [to] Beersheba." The relationship between Isaac and the Philistines reach an idle state twice within these two brackets that prepare the way for the climax that ends with Isaac being asked to leave the Philistines. The first instance of an idle relationship between the Philistines and Isaac took place when Abimelech discovered that Isaac was lying to them and that he deceived them about Rebekah, who happened to be his wife. Abimelech warns his people whoever "touches" Isaac or his wife will certainly die (Gen. 26:7-11). The second idle state of the relationship between Isaac and the Philistines took place when the narrator reported that the Philistines did not quarrel with Isaac's servants over a well that Isaac later calls "Rehoboth," signifying the fact that there is room for them to breathe. Verses 12-14 report how Isaac prospered in that land and became very great to the point that the Philistines were envious of his greatness. Isaac's greatness then was perceived as a threat to the wellbeing of the Philistines and the jealousy of the Philistines took a concrete form when the Philistines filled with dirt the wells that Isaac and his servants relied on for their survival (Gen. 26:19-21). The conflict between Isaac and the Philistines reached its peak in the formal request of Abimelech who urged Isaac to go away from them: "Go away from us; you have become too powerful for us." From this survey of the narrative, I suggest that the relation between the migrant and the host community was damaged by fear and envy.

Isaac deceived the Philistines because he was too afraid that they would kill him if they knew that Rebekah was his wife, because she was very beautiful.[16] Twice the text highlights Isaac's fear: "for he was afraid to say, 'my wife,' thinking, 'or else the men of the place might kill me for the sake of Rebekah,'' (Gen. 26:7) and later after Abimelech confronts him, Isaac explains the reason behind his lie: "Because I thought I might die because of her " (Gen 26:9). Not only does Isaac's fear put his wife at risk, but it also jeopardizes the wellbeing of the Philistines. Abimelech rebukes Isaac: "What is this you have done to us? One of the people might easily have lain with your wife, and you would have brought guilt upon us" (Gen 26:10). To avoid these grievous outcomes, the king warns his people not to touch Isaac or his wife; whoever will break this commandment of the king will surely die. Isaac's deception and the resultant measures of security create walls of fear and make positive interaction between Isaac and the Philistines more difficult to happen.

In light of this event, the narrator goes on to explain that Isaac sowed seed in that land and that he harvested a hundredfold (Gen. 26:12). The blessings that

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[16] Some scholars believe that the sister-wife story in Genesis 12:10-20 is the original articulation of this motif. Genesis 20:1-18 and 26:1-11 are imitations of this original one (Cf. Van Seters, 2014, p. 167-171). Noth (1972) thinks that Genesis 26:1-11 contains the most original form of the sister-wife story (p. 105).

YHWH had promised started to blossom and bring forth their fruits in Isaac's life. As a refugee, a migrant, and an alien in the land of the Philistines, there, Isaac prospered. This verse uses the root gdl "to grow, be great" three times. The author wants to emphasize that Isaac was really great. He possessed numerous flocks and herds, and a great household, so that the Philistines envied him. The text repeats the word "miqnêh" "cattle/livestock" in the same verse where he describes the jealousy (wayᵉqanʾû) of the Philistines (Gen. 26:14) in order to signify that Isaac's possession of the livestock is what has stirred the envy of the Philistines. Isaac's prosperity has become a threat.

The result of jealousy is inhospitality. Inhospitality manifested itself in two ways. Repeatedly, the Philistines fill with dirt the wells that Isaac and his servants rely on to sow and to feed the cattle (Gen. 26:15). Even after Isaac has departed from their territory, they continue to quarrel with his servants over the water. In a time of famine, the water becomes precious and both parties start to argue over this source of life: "The water is ours." Verses 18-22 include a vital itinerary of wells. Westermann (1995) rightly observes, "The very existence of the group of people and their herds depended on the watering places. This is the reason why the itineraries with their information about the wells are handed down; the location of the wells along the route, together with their names, had to be preserved for the next migration; knowledge of this could be a matter of life and death" (p. 426). Conflict between the migrant and the host takes place when fear of the other predominates the relationship. Fear leads to deception and envy; and these two build walls of mistrust and anxiety because the other is only perceived as a threat. The divine appearance that surrounds this conflict between Isaac and the Philistines assures Isaac, the migrant, but it also critiques his reliance on trickery to secure his own well-being; for he did not rely on YHWH who graciously still blesses him.

Migration, conflict, and peace

Abimelech asked Isaac to leave them because he has become much greater than them: (lēḵ mēʿimmānû kî-ʿāṣamtā-mimmennû mᵉʾōḏ). The combination of the root (ʿṣm) "to be great, vast, mighty numerous" followed by the preposition (min) "from," appears in contexts where there is a sense of fear (Ex. 1:9; cf. Num. 22:6) and a sense of superiority/inferiority (Deut. 4:38; 7:1; etc.). In the former examples, Pharaoh notices that the Israelites are more numerous and mightier than the Egyptians; this fear leads to the enslavement of the Israelites. In the book of Deuteronomy, YHWH reminds the Israelites that he will dispossess the land from nations who are mightier than the Israelites themselves. The purpose behind the comparison between Israel and the nations is to emphasize the divine role in the dispossession and the possession of the land. In the context of Genesis 26, Abimelech asks Isaac to leave because he has become too wealthy, too powerful, and too mighty for them. Although Abimelech's request creates a thicker boundary between the Philistines and Isaac, it is less violent than Pharaoh's plan of enslavement. Furthermore, while Isaac is stronger than the Philistines (a reversal of the account

of Deuteronomy) he does not use his might or force to dispossess the Philistines off their land that was promised to him (Gen. 26:3-4). This narrative seems to be creating a different resolution to the issue of fear and to the issue of the fulfillment of the promise other than enslavement and dispossession. This alternative entails avoiding violence and negotiating boundaries, which includes boundary maintaining and boundary crossing as the two parties journey together towards peace and co-existence. I believe that Isaac's "peaceful" engagement with the Philistines stems from the coupling of his identity as a person to whom a divine promise is given, but also as a person whose identity is that of an alien.

Isaac's peaceful attitude towards the Philistines remains steady despite the quarreling and contending of the herders of the Philistines over the wells of water, which at the time of famine becomes very important for survival (Gen. 26:19-22). Note that the seemingly persistent quarreling of the Philistines stops at the last well (Gen. 26:22); this shows that the Philistines were able to tame their inhospitable approach towards Isaac. Isaac and his servants were very patient and worked diligently, moving from one place to the other peacefully seeking their right to have access to the water. The first two wells he named Esek and Sitnah, signifying the trouble that he and his servants faced because of the conflict with the Philistines. The third one Isaac named Rehoboth, because Isaac believes that "YHWH has made room for us, and we shall be fruitful in the land" (Gen. 26:22).

Beer-sheba	23
At night: promise, response, a well	24-25
Abimelech comes to Isaac	26
Isaac confronts them	27
Abimelech seeks peace	28-29
Isaac prepares a feast	30
In the morning: oath/peace/well	31-32
Beer-sheba	33

Despite his success in digging a well that the Philistines did not contend over, Isaac decides to leave that place and go to Beer-sheba (cf. Speiser, 1964, p. 202).[17] The constant moving on Isaac's part highlights Isaac's identity as a sojourner and a wanderer in the land. In this state of no-war-no-peace with the Philistines, YHWH appears to Isaac at that same night when he moved to Beer-sheba. This is the second time YHWH appears to Isaac in this chapter (Gen. 26:2-5, 24). In the divine speech this time, YHWH introduces himself to Isaac as the YHWH of Abraham, Isaac's father. As mentioned earlier, this continuity and these familial connections are significant to a sojourner who might seem to be cut off in a foreign land. Although, it is evident already from the previous episodes of the chapter that YHWH has blessed Isaac—an observation that the Philistines themselves acknowledge (Gen. 26:29)—YHWH promises Isaac, "I will bless you" (Gen 26:24). YHWH continues his speech to Isaac, promising him that

[17] The noun šḇʿh can be pointed to mean: 1. Seven, 2. Satedness, 3. Oath. The third meaning seems to fit the context better (cf. Gen. 26:28, 31).

his offspring will be numerous for the sake of Abraham. It is curious that there is no mention of the promise of the land(s) here. Is it because Isaac has reached Beer-sheba, the intended destination (cf. Gen. 26:2)? Like, Abraham, his father, Isaac built an altar and he called on the name of YHWH (Gen 26:25; cf. Gen. 12:8; Gen.13:4). YHWH commands Isaac, "Do not be afraid" (Gen 26:24). Such a command comes at a time in which Isaac has found a well of water. The command not to fear at times of success is as important as when it comes at times of anxiety and trouble. Even at the time when Isaac has access to water, he still needs the divine assurance. It is possible that the command anticipates the coming of Abimelech, who was accompanied by an advisor and the leader of his army. At any rate, the reason Isaac should not be afraid is because YHWH is with him. In the first divine appearance YHWH promised, "I will be with you," and here YHWH declares the fulfillment of the promise, "I am with you." Abimelech will also acknowledge such a fulfillment later in the chapter (Gen. 26:28).

Meanwhile in Beer-sheba, Isaac's servants dug a well. In all of the previous incidents of digging a well in this chapter the text used the Hebrew verb (ḥpr), but only in Genesis 26:25 does the text use the Hebrew verb (krh) "to dig," which might be referring to digging a whole new well. Isaac's servants do not get to deliver the good news to Isaac until the peace agreement is established between Isaac and the Philistines. Digging a new well in Beer-sheba probably anticipates a new way in which Isaac and the Philistines will relate to each other. Thus far the relationship between Isaac and the Philistines has been marked by deception, envy, and thick boundaries at its worst and a state of no-peace-no-war at its best. Nicol (1996) comments on the movements of Isaac from Gerar to Beer-sheba: "These successive movements create a spatial distance between those events that illustrate the relationship that existed between Isaac and Abimelech at Gerar on the one hand and at Beer-sheba on the other" (p. 355). The following episode witnesses a transformation in the relationship between Isaac and the Philistines, between the migrants and the host.

In the last episode of the narrative, the migrant, Isaac becomes the host and the host, the Philistines, becomes the guest. The categories of the migrant and the host—the self and the other, insider and outsider—get fuzzy in this episode; they become equal parties that are bound in a covenant of peace. Isaac and the Philistines establish a formal agreement, a covenant, in which each party promises not to harm the other. The covenant helps both parties negotiate the right distance between them, which in turn allows them to negotiate boundary crossing and boundary maintaining that secures the wellbeing of one another (cf. Gen. 21:22-34). This agreement is deeper than the state of no-war-no-peace that they were experiencing prior to the second appearance of YHWH to Isaac. Isaac and the Philistines, for the first time in the chapter, will eat and drink together.

Abimelech, accompanied by an entourage, took the initiative and went to Isaac; he went from Gerar to Beer-sheba. Abimelech, who asked Isaac to depart from them, now approaches Isaac (Gen. 26:16, 26). Isaac, the resident alien, who was assured by YHWH the other night, confronts them, disclosing to them how

he perceives their inhospitable actions. Plain and simple, Isaac names the way they treated him hatred. Their previous actions towards him make him perplexed: "why have you come to me?" The sojourner is empowered by the divine promise and the divine companionship.

They said, "We see plainly that YHWH has been with you;
> so we say, let there be an oath between us, between you and us, and let us make a covenant with you
> so that you will do us no harm, just as we have not touched you and have done to you nothing but good and have sent you away in peace.
> You are now the blessed of YHWH" (Gen 26:28-29).

Abimelech responds to Isaac's accusations. The Philistine king becomes the mouthpiece of YHWH. He recounts the divine promises: "We see plainly that YHWH has been with you. … You are now the blessed of YHWH." The divine appearances and promises bracketed the complications of the relationship between Isaac and the Philistines (Gen. 26:2-25), and now the recognition of the Philistines of the divine companionship and blessing of Isaac bracket their initiative towards a covenant of peace. While Isaac deceived them and lied to them about Rebekah making them vulnerable to guilt, they did not touch him or his wife (cf. Gen. 26:11) and even when they asked him to leave, they requested that they leave in *peace* (b^{e}šālôm). Based on this, Abimelech proposes a covenant and an oath in which each party promises not to do any harm to the other party.

YHWH has been with you	28a
Covenant between us	28b-c
Sending in peace	29a-d
Blessed of YHWH	29e
Feast and swearing	30-31a-b
Sending in peace	31c-d

To this initiative, Isaac responds with hospitality. He says no words; rather, he puts together a party for them: they eat, drink, and sleep at Isaac's place. The tent that Isaac pitched at Beer-sheba is wide enough to include the Philistines. In the morning, each man swore to his brother. Their relationship has been transformed. They are equal agents in this covenant of peace. Isaac, the alien, is empowered by the divine promise, companionship, and blessings and has overcome his fears. The Philistines, too, have overcome their envy and reached out to the stranger in peace rather than in war or violence. Isaac's identity as a sojourner even as he prospers in the land kept him open to enter into a peaceful relationship with the host; and the host's recognition of the piety of the migrant made them willing to look into a better relationship with the migrant than violence and segregation. After they swear to each other, Isaac sent them on their way, and they went *in peace* (b^{e}šālôm). Through the covenant, both parties not only enjoy peace but also offer it to each

other as a commitment. When the Philistines asked Isaac to leave, he left in peace with no harm. Now when they leave, they leave in peace with no harm. The chapter ends with Isaac's servants delivering the good news: "We have found water!" When there is peace between the host and the migrant and when there is a covenant (an intentional relationship in which they are equal), the natural resources seem to be sufficient for all of the parties involved. David Frankel (2011) comments on the narrative of Genesis 26: "What is depicted in this story is a situation in which the Lord provides living space within the land for Isaac side by side with the local inhabitants. This state of coexistence is not depicted as a necessary evil but as a fulfillment of the Lord's blessings of fruitfulness in the land. In other words, fruitfulness in the land for Isaac and his descendants is not seen as standing in opposition to the living space of the local inhabitants" (p. 291).

Conclusion

This chapter focused on Genesis 26 in order to explore the intersection between famine, migration, and conflict. Famine leads to migration and migration carries the potential of stirring up conflict between host and migrant communities unless there is intentional work that empowers both communities to see each other as equal, covenantal partners in peacebuilding. I have suggested that the double identity of a sojourner who lives by the promise plays a central role in transforming the relation between the host and the migrant communities. YHWH commands Isaac: "Sojourn in this land; and I will be with you; and I will bless you; for to you and to your descendants I will give all these lands; and I will establish the oath which I have sworn to Abraham your father" (Gen 26:3). How does this double identity inform a different ethic in regards to interacting with "the other"? Living by the promise and Isaac's status as an alien mutually transforms the identity of the ancestor. The promise gives a sense of orientation, direction, rootedness and connection; it gives a sense of hope and meaning for the sojourner. The migratory status or claiming the status of alien as a formative facet of Isaac's identity frees Isaac and his descendants from false desires and needs that might subjugate them or alter their ethics by unnecessary burdens. Living by the promise and claiming "alien" as an identity marker liberates Isaac and his descendants from the rigid boundaries that are constructed by fear and liberates them into taking the risk of not only sharing the land and the resources but also opening themselves to having genuine relations with their neighbors.

This story also teaches about handling conflict between migrants and host communities. Therefore, the question "how were the Philistines and Isaac able to transform their conflict into a peaceful relationship?" was unpacked. It seems to me that peace between the migrants and the residents was possible through recognizing that the other has the right to exist and prosper. Both migrants and host communities recognized that the way to peace was not getting rid of the other; but rather establishing a covenant and an oath of peace; that is, mutually establishing the appropriate boundaries. Peace does not happen by the loss of boundaries. Peace

is about learning when to cross the boundaries and when to maintain them. It is not about existing in segregated communities; and it is not about having no boundaries either. It is about reaching a mutual decision on when and how to cross the boundaries. Peace, wellbeing, is not centered around those who think they possess the land and the resources; it is centered around the wellbeing of both parties involved in the relationship. Peace happens upon discovering an alternative to the actions informed by fear and envy. Peace takes place through hospitality and sharing the resources. Peace begins with the recognition that the other is a subject and an agent capable of showing goodness, and not merely an object of the host's or the migrant's conditional generosity. Thus, migrant and host act as equal subjects who give and receive and this is what it means to be in a covenant. Both parties depend on one another and are there for each other.

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Chapter 2

Practical-Theological Reflections on the Refugee Crisis in Europe

Regina Polak

A rude awakening

When I started my research on migration in 2008,[1] many colleagues in Austria and Germany considered me exotic. The mixture of students attending my seminars changed rapidly. While teaching "spirituality" I was well accepted by students of theology, but now they disappeared little by little and my seminars were suddenly rife with students of religious studies, sociology, anthropology, political science and education. "Migration" did not seem to have theological relevance. Some colleagues at the faculty even smiled at me: "It's just a vogue, nothing more."

Well, there *was* research on migration in the European context and also in German speaking countries at that time. But migration studies from a theological point of view were found only in niches. Migration was, of course, an important topic for Catholic Social Ethics, which opened up the possibility of developing just international relationships within the human family.

Also, for religious education migration was a core-topic. When religious and cultural diversity increased because of the growing presence of immigrant "guest workers" since the 1970s, migration had become a "normal"[2] reality in schools. But scarcely recognized as a *theological* discipline, the pioneering work in religious education was not noticed by other theological disciplines, particularly not by the systematic disciplines. Migration was perceived to be "just" a practical topic, not recognized for its theological significance.

Systematic theology and philosophy at that time were discussing "the other"

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[1] Together with my colleague Martin Jäggle, professor for religious education, in the winter-term of 2008, I offered a seminar on "Religion in the context of migration" at the Institute for Practical Theology at the Catholic Faculty at the University of Vienna. Within the next years, seminars followed it on the topic of migration.

[2] Which does not mean that the situation was easy: in fact, there were a lot of conflicts and problems.

and "the stranger." The discourses on "alienitas" and "alteritas," inspired by Emanuel Lévinas (1983), developed brilliant theoretical theories and ethical imperatives on "recognizing the other in his otherness" (Waldenfels, 1990; Waldenfels, 1997; Waldenfels, 1998).[3]regina Polak/Matin Jäggle: y represented in the official structures and projects. they have been part of the me a migration soci But there was a major blind spot. While debating these questions in the context of Latin America and Africa, philosophers and theologians were ignoring the concrete "other" at the front door. Thousands of immigrant workers arriving from former Yugoslavia and Turkey were not respected as theological subjects. Mariano Delgado (1991), who was an exception to the rule, joked on theories of strangeness and ironically talked about "behavior therapy for the indigenous population facing the stranger" (p. 180). He argued for an "inter-cultural/inter-religious theology" (Delgado, 1991, p. 171-212?). The majority of priests, deacons, and pastoral assistants were blind towards migration in their pastoral work, never having learned anything about the theological dimensions of migration.

The observations and pleas of the few theologians realizing the transforming power of migration in the European societies died away unheard. In the 1980's, Ottmar Fuchs (1988) had already made a proposal in *Pastoral Theology* for "multicultural pastoral teams". In 2010—when Giancarlo Collet (2010) described the "De-Europeanization of the European Christianity" by migration—the matter was just an issue for experts within the theology of mission (p. 243-266). Theologians like Fuchs (1988) and Collet (2010) had become aware of the growing numbers of Catholics from all over the world now living in the midst of the European and German churches. They realized that migration would not only transform society but also the Church. But at the time neither autochthonous theologians nor Catholic communities in the German speaking countries were ready to seize the opportunities. Like majorities in European societies, the inhabitant Christians had neither realized nor accepted that Europe had become a migrant society and that the Church was affected. We all were busy with our internal pastoral issues. Many communities had turned into Catholic leisure clubs for the middle-class. They ignored the neighbor international communities within the local dioceses (Polak, 2015).[4] Theological education had a global perspective, but this translated into neither the local nor the European contemporary context of migration. So I denounced the "Migrationsblindheit" (i.e. blindness towards migration) as a structural element of theology and pastoral work within the Church in the German speaking countries and tried to develop elements for a theology that took migration into consideration

[3] To a great amount Johann B. Metz´ theology is rooted in the recognition of the otherness of the other, especially of his/her suffering, cf. Johann B. Metz/Hans-Eckehard Bahr: Augen für die Anderen. Lateinamerika—eine theologische Erfahrung, München 1991. Also in Biblical Theology there was and is an intensive discourse on the "the stranger," but scarcely referring to contemporary migration.

[4] In this research project I learned that Catholic migrant-communities (though they have been part of the Viennese Church for decades) feel overseen by the local Church. These communities are hardly represented in the official structures and projects.

(cf. Polak & Jäggle, 2012; Polak, 2012; Polak, 2013; Polak & Jäggle, 2014; Polak, 2014; Polak, 2015).

Meanwhile, I have fortunately been able to revise this diagnosis. Since the autumn of 2015, Europe is no longer ignoring the thousands of refugees at its borders—and neither are Christian communities. They have been rudely awakened. In the last few years the diaconal support of refugees by Christian communities, organizations, and orders has exploded numerable theological articles, journals, and books on flight and migration have been published and new research projects have commenced (cf. "Pfingsten," 2017).

On February 18th 2016 in the face of the dramatic challenge of the refugee crisis, the Conference of the German bishops published some path-breaking "Guidelines on the Church's engagement for refugees" ("Deutsche Bischofskonferenz: Leitsätze des kirchlichen Engagements für Flüchtlinge," 2016). Following a description of the global context of flight and expulsion, especially in the Middle East and Africa, the German Bishops praise the impressive extent to which solidarity and cooperation had been demonstrated. However, they also point to the helplessness that many experience and the excessive demands placed upon persons. They criticize the "rough tone" in public debates regarding injustices towards the refugees searching for protection. For the bishops, "the increasing amount of xenophobic violence" is worrisome. Naming these phenomena in the "Guidelines" counters the notion that flight and migration confront Germany and Europe with new challenges that can only be managed on the basis of stable ethical orientations. The bishops therefore call on the Church to take responsibility in this situation: "As Christians we advocate decidedly on behalf of the needs of the refugees and asylum seekers. At the same time, we also face the common welfare of society with special regard for the needs of people who are discriminated in our own country." Rooted in this fundamental commitment, the Guidelines present a cogent analysis of leading principles and main topics in commitments of churches concerning refugees.

In sum, the time of blindness towards flight and migration has ended. Not only German Catholics but Catholics in general are no longer able to ignore this faith challenging phenomenon. From a certain point of view, the arrival of the refugees could therefore be considered a blessing for the European Church. This neither allows one to beatify or spiritualize the refugees' suffering nor to cover-up the tremendous problems now arising on the horizon. Rather, here "blessing" means that, with the help of the refugees, the European Church can go back to its spiritual roots and rediscover its mission in Europe.

A process of "Enlightenment" for Europe?

"Break-in" of reality

Of course, from neither a global nor a local point of view are flight and migration new issues for Europe. What is happening now can be seen as a "break-in of reality"

(Kermani, 2016).[5] Especially in Western Europe, where two generations have been living in peace and wealth since the Second World War,[6] people have to learn that poverty, violence and war are a reality for millions of people in the world. Europe has been "successful" in avoiding this global reality by building a "fortress" within the last decades (Pfarrhofer, 2016).[7] There are several reasons why this segregation no longer works. Europe has to accept this changing reality. As Pope Francis has described the situation, "We are not living an era of change, but a change of era" (McElwee, 2015).

Actually migration has increased in Europe. Europe´s wealthiest countries—Germany, Austria, and Sweden—are mostly effected by this transformation for six commensurate reasons (cf. Oltmer, 2016):

- Global crises of war and poverty8 in the Middle East and Africa have reached Europe. Thus, for those refugees who can afford flight financially, Europe is becoming more attractive. The precarious refugee situation in the primary receiving countries, Lebanon and Jordan, hosting millions of people in miserable camps, intensifies the necessity to flee. The long-lasting war, growing hopelessness, misery and poverty, and the lack of prospects for the future (especially for children) in these areas drive people into departure. Flight is a sign of the will to live, not just to survive.
- Migration produces migration: The more migrant-networks are formed in Europe, the more migrants will arrive. People migrate along their social bindings not only along borders.
- The European financial and economic crises led to the collapse of those European countries that are the first to receive refugees, e.g. Greece, which was also pinched by poverty. In addition, since the "Arab spring," the Arab countries no longer serve as a bastion that keeps migrants away from Europe.
- The breakdown of the Dublin-System led to an unjust distribution of the burdens of migration within Europe.
- Receiving countries in the Arab region refuse to take refugees, not willing to import (more) political crises onto their fragile regimes.
- An increasing acceptance of immigration—for example, in Germany—caused by the demographic change, shows that some European countries have started to realize their dependence on migrants to sustain their welfare systems.

[5] A pun by Navid Kermani.

[6] Of course there has also been a vast growth of poverty in European countries, especially after the finance-crisis in 2008. In some European Countries (Greece, Spain) 50% of the young population is unemployed and has no future perspectives; poverty is also threatening in some Eastern countries like Rumania or Bulgaria. The global neoliberal economy-regime shows his impacts in Europe as well.

[7] Johanna Mikl-Leitner, Austrian´s minister of the Interior, proclaimed the building of a fortress as a success even proudly.

[8] Studies show, that people do not flee just because of poverty, but when they realize, that there is no hope for a better future at home any longer.

All these facts are fortifying flight to Europe. One could consider this a compliment for the continent, as refugees obviously appreciate Europe as a place where human beings can live in freedom, peace, dignity, and security. But obviously great parts of the population are not willing to share these values with people "from the outside." How else should one explain the recent political discourse that prefers combatting refugees and the poor to combatting the reasons for flight and poverty? Many Europeans feel "overwhelmed," "overburdened," and "anxious" which shifts attention away from the burdens and fears of the refugees. Some Europeans even utter undisguised hatred, especially against Muslim refugees. While there is an overwhelming solidarity on the level of civil society, on the whole Europe is shifting towards right wing, populist policies, fostering compartmentalization and security for Europeans only.

Facing these political dynamics one can ask: "Is it still possible or just naive to claim that the refugees' arrival could be a chance for Europe, even a "revelation of God's will" for Europe?" At the Conference of the German bishops in February 2016, the assigned High-Commissioner of the UN, Volker Türk, put it like this: "The current refugee crisis offers Europe the possibility of a new ´enlightenment´, learning the global reality of humankind and given the opportunity to prove its values: human dignity and human rights; freedom, solidarity and justice; democracy and rule of law." He reminded the audience that the Geneva Convention of 1951 was the European answer to the great deportations and migrations within Europe after the Second World War.

From a theological perspective, the High-Commissioner recalled Christian tradition in secular words: remembering their own history of suffering from flight and migration obliges Christians to care for the refugees and together with them fight for their rights. By doing this the contemporary refugee crisis could turn out to be a revelation. With the eyes of faith the arrival of refugees could teach God's will today. Theologically speaking, we are watching the "break-in" of God's reality today. If a High-Commissioner trusts in an "enlightenment for Europe" caused by flight and migration, Christians could do this as well.

Apocalypse now?

The fact that Europe is still powerful, wealthy, and independent enough to respond to this situation adequately encourages me to interpret the refugee crisis as a chance and even a revelation. In comparison with migration situations elsewhere in the world, Europe has not been affected to a degree that the occurring challenges cannot be solved. In my mind, the current apocalyptic atmosphere, discussing migration as Europe's ruin, is actually quite embarrassing. Let me put the European situation into a global context.

Although the phenomenon of international migration is more than remarkable, there is more knowledge on the commodity flow—quantity, quality and prices—than on the numbers and characteristics of the millions of human beings crossing

the borders of the more than 200 countries in the world (cf. Bacci, 2015, p. 137).[9] The United Nations counts migrants on the basis of population census. That means that migrants are either people considered "foreigners" by a country or people living in another country other than the one they were born in for longer than one year. So there is, for instance, no exact number on the so-called "undocumented migrants." Also, the number of refugees from environmental disasters is unknown.

Accepting these imprecise indicators, in 2013 the UN counted approximately 232 million migrants (3.2% of the world's population). 136 million migrants were living in industrial countries, which make for 10.8% of the population. In these rich countries, one of nine persons has a "migration history." So migration has been a "normal" situation for years. Many migrants have already integrated into their new homeland. But there are still millions who have great problems because of a lack of citizenship and who therefore suffer segregation. Especially second, but even third generation migrants are still not allowed to participate in societal institutions and juridical systems. Demographers have shown "that these migrations have made relevant social, cultural and economic contributions to the rich countries and therefore are no marginal or cyclical phenomenon, but an essential structural dimension of the demographic, social and economic change" (Bacci, 2015, p. 139). But much of the European population is not willing to recognize these facts. The old narratives of dangerous strangers and the illusions of homogeneous nations are still stronger. They obviously can be activated by careless political discourses anytime.

This is what is happening now all over Europe. Since the refugee crisis has become a political issue in Europe, many politicians have abused it as a distraction from inner problems. Instead of empowering the populations, as did Angela Merkel, the German Chancellor, when she said, "We will manage it!" politicians play with fear and even create it. Instead of structurally supporting the solidarity of the civil society, they invest taxes in fortress-policies. So in some parts of European societies the threat of "human phobias"—hatred and hostility towards human beings—rises, directed against foreigners and strangers, Muslims and Jews, people of a different culture or color, towards the homeless or people with disabilities (Heitmeyer, 2002). Racism, as a political strategy to distract from questioning unjust economic and political circumstances, is on the move again (cf. Geulen, 2014).

The current refugee crisis reveals that this political heritage of the 19th century has not vanished yet. In the European discourse on flight and migration one can hear about "floods", "waves", "rivers", and "streams" of migrants. These metaphors refer to the ancient narratives of the invasion of the barbarians at the end of the ancient world, destroying the Roman Empire (cf. Pohl, 2013). Although cultural, economic, and historical research has demonstrated the benefits of migration in the long run, refugees and migrants are considered a danger and a risk for the security,

[9] The following paragraph quotes this Italian demographer.

welfare, and the power of Europe (cf. Bade, Emmer, Lucassen, & Oltmer, 2011; Saunders, 2011). Thus, borders are closed, fences are built, and laws are breached. It is not the European Union and its institutions as such that block the fight against causes of migration and flight, for, although much too slow, they have become involved in international development, alleviation of poverty and policies for peace. It is the European Council, made up of the leaders of the national states, that is responsible for the shameful lack of solidarity in its policies.

These global relations are shameful. Only 14% of the 60 million people—fleeing from religiously or ethnically argued violence, from war and environmental catastrophes, from hunger and poverty, striving for survival and a better life—have been accepted by industrialized countries. In 2015, just 1 million refugees came to Europe—whereas 1.6 million people stayed in Turkey, 1.2 million in the Lebanon, and 600,000 in Jordan (Zulehner, 2016, p. 12).

Eighty-six percent of the refugees stay in their continental region: in Syria 7.6 million people are on the move. The majority of the population in these regions is not even able to flee. In Syria people are "living" in sieged places like in the Middle Ages. Most of them are far too poor or lack sufficient social networks to depart. In Syria and Tunisia many people do not even "live" in refugee camps but are surviving in the houses of families. Flight and migration in fact are *not* globalized. Political and economic barriers between the rich North and the poor South limit them. Institutions support a minority of refugees. Europe tends to ignore these structural dimensions of flight and migration. There is not any reason at all to get into an apocalyptical mood in Europe.

Flight and migration: neither new nor unforeseeable

Neither flight and migration nor expulsions are new phenomena for Europe. On the contrary, Europe has a long tradition with such experiences and therefore should be able to remember such tragedies. Just to look back at the 20th century: 9 million people died during 1914-1918, not counting the millions of victims during the civil war in Russia between 1918 and 1921. Afterwards masses of deportations followed the forced nation building policies that took place, especially in Eastern Europe. The Second World War resulted in 38 to 52 million victims: soldiers, civilians, massacres and the Shoa. After the war 140 million refugees moved through the world, 60 million people alone in Europe and 12 million in Germany. Europe *did* manage these challenges with a great amount of solidarity. So did Germany and Austria during the Hungarian uprising in 1956, the "Prague Spring" in 1968 and the Yugoslavian Civil War in the 90's. Europe was much poorer then.

The current situation was not unforeseeable, either. Migration experts have been warning about the arrival of the poor for decades. The growth of the desert in the Sahel, land grabbing in many African regions, huge arms supply and the wars of aggression and civil wars in the Near East and Africa were and are obvious hints pointing toward the current situation. Last but not least, Syria has been suffering a dreadful draught for five years, the ecological background of the war.

And the industrial mass-agriculture under the control of international companies[10] will expel millions of farmers in the future. Migration and flight will not stop (cf. Trojanow, 2016, p. 12).

At the Conference of the German Bishops Cardinal Francesco Montenegro from Agrigento/Lampasas reminded the audience that already in the 1950's there were voices of warning. Also the thousands of human beings that died at Italy and Greece's borders and those drowning at sea, was not only made public by Pope Francis in 2013 on his first journey to Lampasas, but also by several campaigners and NGOs since the 90's. For example, "Borderline-Europe," an organization engaging for human rights, has been documenting the death at Europe's borders for years in order to break the silence (Borderline-Europe, 2016).

The return of oppressed memories?

Facing the amnesia and ignorance of the Old Continent one could ask: "What is going on with Europe?" Well, there are a lot of reasons for current policies that prefer combatting refugees and walling off borders. Let me list three of them that are not usually mentioned in public discourses, which will now be described.

First, from a socio-psychoanalytical point of view the fight against the victims is probably rooted in the fight against Europe's own memories. On the one hand, this means that the suffering and poverty of the refugees reminds especially the older population of its own history of flight and poverty. Not having dealt with these memories might ignite the old fear and forgotten hunger, which have been oppressed: "Never will we be suffering again! Never will we be poor again!" In Austria, for instance, you often can hear these days, "No one helped us after the war; we had to stay here and struggle with the problems." They forget the Marshall-Plan and are full of resentment and acerbity. Nor is it by chance that especially Eastern European countries are repelling asylum-seekers: The descendants of those, who did *not* flee in 1956 and 1968, are full of anger and defensiveness. The history of fascism followed by socialism has hardly been dealt with. The old elites are still reigning and the majority of the population is thus open to racism and right-wing authoritarian politics (Vertlib, 2015, p. 45-55).

So the guilt that has not been adequately dealt with by the generation of the Second World War and totalitarian times might also be an important source of the refusal of refugees. Except Germany and (much later) Austria, the confrontation with the political guilt (mainly towards Jews) has not been a topic for most of the Western European populations (Judt, 2006, p. 933-966); nor has there been any substantial debate on the political and societal guilt during the totalitarian times in the Eastern states. Therefore, there is a long tradition of looking away from victims and avoiding political responsibility that may still be awake these days. European populations, especially in the East, have been accustomed to political violence, to

[10] The structural change there is called euphemistically "New Alliance for Food Security and Nutrition," an alliance between the leading industrialized countries and multinational enterprises like Cargill, Dupont, Danone, Monsanto, Nestel Unilever and others.

disesteem of human dignity and justice, to deportations and hatred against minorities for centuries. In the line of history, democracy and human rights are rather young achievements and obviously not yet rooted deeply enough. Why then should people resist against inhuman asylum-politics? Refusal of guilt turns into refusal of refugees in as much as the identification with victims is threatening. As such memories often are transmitted to the descendants (as a habitus even without words) many stand in solidarity with their ancestors and also feel fear and aggression towards refugees (Bode, 2011).

Secondly, there is a huge political interest to distract from the inner European problems, especially from the consequences of the financial crisis, the economy crisis and the expensive rescuing Europeans bank-system: growing unemployment, poverty and resultant fragile social cohesion. Large portions of society perceive of the current situation as a decline, even dystopia.[11] Thus is it much "easier" to put the blame for all these problems on the arriving strangers than to ask self-critically about the interrelations of political and economic power, the neoliberal economic system and growing inequality. Combatting refugees draws the curtain over the real economic and ecological problems. Migration policies can also be seen as a diversionary tactic, forced by a neoliberal world view that puts the responsibility for collapses on individuals instead of asking for better structures, distribution of resources and renewed power-relationships.

Thirdly, there are spiritual reasons. Many politicians and researchers are talking about the Europeans "fear"/"anxiety"—the German *Angst*—of the population (cf. Zulehner, 2016). Of course, there are rational reasons for such fears: the fear of losing a job, the fear of poverty and suffering, and of losing security and welfare. Some societal groups fear these developments rightly. But the fear is also transforming the richer and more powerful parts of the society. Thus fear turns out to be a disguise for other emotions and a kind of self-centered narcissism. Martha Nussbaum (2014) agrees with Iris Murdoch that anxiety (in German *Angst*) would seem to be a comprehensive description of many narcissistic human pleasures like fear, envy and hatred. The natural desire of the human soul is focused on the protection of the ego. Fortunate are those with sufficient awareness of this problem to be able to arrest their anxious bias (Nussbaum, 2014, p.7).

If she is right, one could also perceive of the European fear as a loss of spiritual values of sharing, solidarity, even love and mercy toward others, turning into hard-heartedness. Has the spiritual consciousness of being connected with other human beings been destroyed by an exaggerated egotistic individualism and historical amnesia?

With the rise in fear of social insecurity and the experience of fragile social cohesion, the result can be human phobia. People are then accustomed to put the blame on strangers and on the growth of diversity. Indeed, xenophobia and

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[11] That may be the difference with the refugee crises after the war and in 1956 when people were convinced that the situation would get better.

its relatives are not a "law of nature," but have a long tradition as hermeneutics for social problems (not only) in Europe. Such are the results of long-term studies on "group-related hostility" against human beings being divided into "useful" and "less useful" persons (cf. Heitmeyer, 2003).

Maybe Pope Francis (2014) was right with his diagnosis of Europe in his speeches during his visit to the European Parliament. In Strasbourg, he did not criticize the European values as such, but the inner weakness of a "hurt," "tired," and "pessimistic" Europe. According to the Pope, this is the result of forgetting to engage these values, the loss of an "authentic anthropological orientation," a loss that leads to walling, xenophobia, and indifference towards the suffering of the others outside Europe (Pope Francis, 2014).

If these diagnoses are right then it will be a long and hard way until the arrival of refugees turns out to be a chance for enlightenment and a new experience of God. Above all, Europe has to have the courage to risk self-enlightenment. It has to identify and change its involvements in structures of global injustice. I am afraid that this will only work if a vast part of the European population "allows" the refugees to touch their hearts. There *are* large groups of committed people. But are they enough for the transformation of hearts that is the necessary basis for a political change? Nevertheless, there is hope. If people can learn the habit to hate other people, they also can learn to love them.

Theologically speaking, Europe finds itself in the situation of God's judgment. Europeans have to make a decision on how they want to perceive of the refugee crises and therefore act. One could be reminded of Matthew 25. Is what is written about there, happening now?

The chance of regaining universalism

While I am writing this chapter, there is a drastic fight between the European Union, the European national states, and the inwardly divided European populations. On the one hand, there is the will to solve these challenges by sharing the burdens and combatting poverty, inequality, and injustice. On the other hand, the political discourses of the national states seem to turn from the will to protect the refugees towards the fight against them. Closing the borders ("Balkanroute"), questionable negotiations with Turkey, putting the blame on Greece and ignoring the tragedies occurring in Idomeni (Macedonia), where 10,000 people are stuck in the mud and stored like animals, one can get the impression that the current dynamic is shifting towards a humanitarian catastrophe. When will there be the first shots at people?

In fact, there are no simple solutions for these challenges. Flight and migration will be a political issue for the next decades. Just think of the refugees who will come due to ecological catastrophes. Trying to solve the problems in national solo-attempts is not simply impossible, and it is silly and dangerous for Europe. Pretending that flight and migration will end, if Europe builds up a fortress, is self-deception. Trying to keep off the poor will not work without serious consequences like the growth of terror and the risk of social tensions and wars. Europe

is sowing new hatred. Due to globalization, the poor of these days *know* about the world's injustices and they are claiming their rights. The problems outside are growing and Europe will not be able to ignore them without itself being damaged. It was also Pope Francis in Sarajevo 2015 who warned of a creeping third world war" (The National, 2015, para 2).

Therefore, struggling for international cooperation and global solutions is the only responsible way to lead into a better future. Yet, Europe *now* has the great opportunity to prove the power of its values, which have been wrestled from a history of murder, violence and genocides. Who else, if not Europe, has the experience and competence to put these values into practice? In concrete measures, this means:

First, the first receiving countries and the most burdened host countries need urgent support by implementing humanitarian programs. Family influx programs for better integration in the host countries are needed as well as resettlement programs. Secondly, routes and methods of legal access are necessary to stop the death at the borders and human trafficking. Third, European countries must cooperate, and supranational cooperation is necessary as well. We need a global pact of shared responsibilities.

In the medium-term, the receiving countries also have to develop strategies for inclusion within. The longer the wars last and the longer there is no future-perspective in the home countries of the migrants, the more probable becomes their settlement. They will form social networks and they will have children. Of course, the "clash" of human beings with different social, political, cultural, and religious traditions is a risk. But this risk is not rooted in any "nature" or "essence" of "the strangers" as migrants as heterogeneous just like the population of the hosting countries. The main task is to transform societies and their institutions (juridical, educational, and social) by fostering participation and justice—not only for migrants, but also for the poor within the societies. On the basis of increased justice, people of different cultural traditions can learn more easily from each other to live with difference, in diversity, which is the second most important task for European societies.

The crucial question is this: does Europe consider these challenges a disturbance and primarily a problem that has to be eliminated, or is it possible to realize that this is a great opportunity for Europe to become young, alive and powerful again and—above all—to regain a universalistic ethos? Of course, universalistic values have to be translated into local policy. But doing it the other way round by preferring the local (national, continental) values, Europe will intensify the increasing tribalism, particularism, and identity policies that are endangering the whole world. The value of universalistic human rights is tested these days, and their observance must include the poor.

Theologically speaking, the current crisis is *the* opportunity to realize the great promise of Holy Scripture in practice: God is a God of the *entire* human race who wants to release humankind. The stories of universal salvation by God's universal will of healing the world is the core of the Second Vatican. Its global relevance is

also evident in this new era, because refugees and migrants are revealing the unity of the human race.

The role of the Catholic Church

Within the history of salvation the Catholic Church sees herself as "a sign and instrument both of a closely knit union with God and of the unity of the entire human race," now desiring "to unfold more fully to the faithful of the Church and to the whole world its own inner nature and universal mission" (from Lumen Gentium, chapter 1). Never has this vision been more significant than today. The Church believes that she is able to symbolize the union with God and the unity of humankind and at the same time support the world to realize this spiritual truth.

Interpreted in the light of a world transformed by flight and migration, this credo reveals its spiritual and political meaning. Flight and migration strengthen the question of the unity of human beings and of the union with God: How can people live together peacefully in diversity and justice? The Church is convinced that she can answer this question in theory and in practice. To be "catholic" means nothing more than to live in unity respecting diversity and become engaged for universal justice. So the main task of the Church is to strive for this "unity in diversity and justice" inside, as a "role model" and by this also learn to live with people of other cultures and religions outside.

So the Second Vatican Council does not address flight and migration very much, but it does offer a theology to frame and interpret the current challenges in the context of universality. In Gaudium et Spes 6 one nearly finds a "prophetic view" on the current situation:

> "The industrial type of society is gradually being spread, leading some nations to economic affluence, and radically transforming ideas and social conditions established for centuries. Likewise, the cult and pursuit of city living has grown, either because of multiplication of cities and their habitants, or by a transplantation of city life to rural settings. (…) It is also noteworthy how many men are being induced to migrate on various counts, and are thereby changing their manner of life. Thus a man's ties with his fellows are constantly being multiplied, and at the same time 'socialization' brings further ties, without however always promoting appropriate personal development and truly personal relationships. This kind of evolution can be seen more clearly in those nations, which already enjoy the conveniences of economic and technological progress, though it is also astir among peoples still striving for such progress and eager to secure themselves the advantages of an industrialized and urbanized society. These peoples, especially those among them who are attached to older traditions, are simultaneously undergoing a movement toward more mature and personal exercise of liberty."

This means that the Church has already noticed the transformation processes by migration in the 60's and interprets them in the light of growing ties between

people and nations, even as liberty increases. But the problematic dimensions are also mentioned. Economic and technological progress does not automatically lead to more humanity ("personalization") or better relationships. So for the Church, migration has been a relevant topic for decades, being perceived as a contribution to the history of liberation and unifying humankind. This is the larger horizon the Church is offering to deal with the problems.

Yet, the Catholic Church was even one of the first international institutions to deal with migration issues. Pope John Paul II established the Pontifical Council for the Pastoral Care of Migrants and Itinerants in 1988, succeeding the "Pontifical Commission," founded by Pope Paul VI in 1970. With the Apostolic Constitution "Exsul Familia" (1952) and the instruction "De pastorali migratorum cura: Nemo est" (1969), the issue of migration has been on the Church's agenda ever since, including developing special church laws for the Catholic migrant communities (cf. Molina, 2005). In 1951, the International Catholic Migration Commission (ICMC) was founded, in the wake of the massive displacement caused by the Second World War. Initiated by Pope Pius XII, Monsignor Giovanni Battista Montini (the later Pope Paul VI) and American layman J. J. Norris, the ICMC was "created to coordinate the work of Catholic organizations in responding to the needs of migrants, refugees and displaced persons, as well as to advocate in the intergovernmental and governmental institutions of their behalf" (ICMC, 2016). In 2008 the non-profit organization was granted public juridical status by the Holy See. ICMC works in close collaboration with the Secretary of State of the Vatican and with the Pontifical Council. It coordinates a network of structures mandated by the Catholic Bishops Conferences worldwide and has staff and programs in over 50 countries. Its' headquarters are in Geneva, Switzerland. Today its work consists of concrete operations, advocacy, and church networking.

Pope John Paul II was very active in migration advocatory work. During his pontificate, he committed to migration policy, for example, by denouncing illegal migration while also wanting to neutralize its causes by fostering international cooperation for the abolition of global social injustice and political instability. In 1991 he published a "Message on the World's Day of Migrants and Refugees." Since then, all the subsequent popes publish such a "message" every year and include spiritual and political topics.[12]

The Vatican was and is a political actor in migration issues (cf. Tomasi, 2008). It participated in elaborating the international Convention of the UN for the protection of the rights of migrant workers and their families and demands their observance. The Vatican supports the ratification of international law protecting migrants and refugees (ibid.). Also several institutions for the advocacy of migrants and refugees have been founded. So the Church is an important global player concerning migration policy.

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[12] The "World's day of the migrant and the refugee" was established the first time in 1914 by Pope Benedict XV under the impressions (word choice?) of the First World War. Since then it is a churchly commemoration day. There are also different commemoration days in the nations. In 2001, the United Nation fixed this day at the 20th of June.

I also want to emphasize the practical theology of migration developed in the Latin American context (cf. Suess, 2011). Concerned by human tragedies in 2007, the Latin American Bishops announced in their final document of the 5th General Assembly in Aparecida do Norte (Brazil) that migration would be the most relevant phenomenon in their countries. The Church is obliged to pay the utmost attention especially to those immigrants and deported people and refugees who are migrating because of reasons of economy, politics or violence. It is the duty of the Church to indict the discrimination of the migrants prophetically. This shows that in Latin America migration is not recognized as a way to a better life. It is connected with the loss of roots and the isolation of millions of people. In that context a theology of migration means radical criticism of capitalism and of an inhumane economic system.

For Europeans, this difference has to be noticed self-critically, because it reminds us not to idealize or even spiritualize flight and migration. It forces us to pay attention to our responsibility for this inhumane system. From the perspective of refugees and migrants "being on the move," flight and migration are first of all expressions of sin, not of grace. Challenging the European fortress notion, the bishops proclaim the idea of a "universal citizenship" for everyone, not making any difference between human beings - an idea, the Church should fight for. Would European Catholics support this idea in solidarity?

The leaders of the Catholic Church have been aware of the dramatic challenges of migration ever since. This has been documented by excellent documents and intensive political advocacy on global and national levels. At the level of the faithful, the communities and organizations, the priest and deans, the European Church has to learn to assume responsibility for this issue. European Catholics have to realize that flight and migration are a matter of deep theological meaning and relevance. And as far as I can see, the process of learning initiated by the refugees has already started.

Christian Churches, flight and migration

There is not enough space in this chapter to elaborate this point more fully, but of course migration has been a core issue also for other Christian Churches, within Europe and internationally. The responsibility for "the stranger"—arriving in the faces of migrants and refugees—is an ecumenical topic; it strengthens the ties between the Churches and reveals their catholicity as documented in the following three paragraphs.

The Churches' Commission for Migrants in Europe (CCME) "is an ecumenical organization that serves the churches in their commitment to promote the vision of an inclusive community through advocating for an adequate policy for migrants, refugees and minority groups at European and national levels. In the fulfillment of this mandate it is responding to the message of the Bible which insists on the dignity of every human being and to the understanding of unity as devoid of any distinction between strangers and natives" (CCME, 2010). In this mission statement one finds references to unity in diversity within the global horizon of migration issues.

CCME currently has 28 members from 18 countries[13] all over Europe as well as two associated organizations that formally and closely cooperated with CCME, the Conference of European Churches (CEC) and the World Council of Churches (WCC). There are also informal collaborations with the Catholic Church. On their agenda one can find refugee protection, labor migration, measures directed human trafficking, unity in diversity, inclusive communities, migration, and development. Recommendations (e.g. for a safe passage to Europe), guidelines (e.g. for migration and development), projects (e.g. MIRACLE – Migration as an opportunity and challenge for the unity of the Church) can also be found on their website.

In 2010, the Conference of the European Churches, together with the CCME, announced "A year of European Churches responding to Migration" (Migration 2010, para. 2). "For 12 months churches across Europe highlighted different aspects of migration: forced migration and refugee situations, exploitation and human trafficking, migration in relation to globalization and climate change, migrants in irregular situation, migrants in detention and facing removals. But also living and uniting in diversity, celebrating together with old and new minorities in the communities was part of the year" (Trotman & Emmanuel, 2010, p.1). The ideas, wishes and claims have not lost any of their relevance; on the contrary they have become more and more urgent. The European Churches not only made their activities on migration issues public, but also committed to advocate for the rights of refugees and migrants.

The Central Committee of the Ecumenical Council of Churches in Geneva, Switzerland is also taking part in the advocacy of refugees and migrants (cf. N.A, "Documents of the Ecumenical Council"). The Churches commit themselves to a culture of hospitality and encounter. They recommend concrete ways of developing projects such as educational programs, multicultural services, and spaces of encounter in parishes. They engage in juridical issues. In January 2016 together with UNICEF, UNFPA and UNHCR they hosted an international conference in Geneva on the current migration crisis, developing well-coordinated answers to the problems and real reasons for expulsion. They appeal to the international community for a more intense commitment to find political solutions for conflicts and violence, inequality and exclusion. These are just 3 examples of European churches that have already taken responsibility for a theological core-agenda.

Theological background - *Erga migrantes caritas Christi*

Flight and migration are Christian core-agendas for several theological reasons. Social work as well as ethical and political advocacy are rooted in a 3,000 year old spiritual tradition of encountering God in the stranger, experiencing love, and thus struggling for justice as revelation of, and therefore obligation towards, the Divine. Until now the climax of a Catholic theology on migration is the instruction "The love of Christ towards migrants," edited by the Pontifical Council of the

[13] Austria, Belgium, Cyprus, Czech Republic, Finland, France, Germany, Greece, Hungary, Italy, Norway, Romania, Slovakia, Spain, Sweden, Switzerland, The Netherlands, United Kingdom.

Pastoral Care for Migrants and itinerants (Fumio, Hamao & Marchetto, 2004). This document interprets international migration in the horizon of the universal history of the salvation of humankind. Using the famous notion of "*Gaudium et Spes,*" the Catholic magisterium talks about migration as a "sign of the times" (GS 4; 11) (Fumio, Hamao & Marchetto, 2004, para. 5): "We can therefore consider the present-day phenomenon of migration a significant "sign of the times"[;] a challenge to be discovered and utilised in our work to renew humanity and proclaim the gospel of peace" (Fumio, Hamao & Marchetto, 2004, EM 14).

According to Michael-Dominque Chenu (1956) a "sign of the times" describes an epochal historic dynamic that captures and transforms the consciousness of a relevant amount of people. It is not just the pure fact that makes a historic process a "sign of the times;" it is "the bundling of energies and hopes of a collective of human beings, transcending and independent from individual intelligence" (Chenu, 1956, p. 32). The concept "sign of the times" describes the process of human beings becoming aware of their specific historical context. By this they can realize that it is possible to perceive God's reality in concrete history. Therefore for Chenu (1956), a "sign of the time" is a "praeparatio evangelica" and a "potentia oboedientalis gratiae": a preparation to get ready for the reception of the Gospel and a possibility to learn to obey God's grace (p. 32). Of course, this revelation does not occur automatically. First, a person has to interpret the historical process through the eyes of faith. Second, this perception obliges a reaction to the ethical claim connected with this recognition. Only in this way can a historical event reveal its encouragement and the power of grace. Such seems to be the spiritual "rationality." Without faith in perception and without acting it is not possible to experience God's presence in history.

When "Erga Migrantes" speaks of migration as a "sign of times," it means that the current situation can be a place of experiencing God's grace by renewing humanity and proclaiming peace. The latter is the (hard) task of the faithful. But from this perspective migration could turn out to be God's instrument for the salvation of the human race: "The passage from monocultural [sic] to multicultural societies can be a sign of the living presence of God in history and in the community of humankind, for it offers a providential opportunity for the fulfillment [sic] of God's plan for a universal communion" (Fumio, Hamao & Marchetto, 2004, EM 9). Migration thus can help fulfill God's plan of the universal communion; this is the definite courageous vision of the instruction. This plan implies, of course, practical obligations.

The thousand different faces of humanity characterize this new historical context and, unlike the past, diversity is becoming commonplace in very many countries. Therefore Christians are called to give witness to and practice not only the spirit of tolerance—itself a great achievement, politically and culturally speaking, not to mention religiously—but also respect for the other's identity. Thus, where it is possible and opportune, they can open a way towards sharing with people of different origins and cultures, also in view of a "respectful proclamation" of their own faith. We are all therefore called to a culture of solidarity,

often solicited by the Magisterium, so as to achieve together a real communion of persons. This is the laborious path that the Church invites everyone to follow (Fumio, et al., 2004, EM 9).

The first part of the consequential practice is the recognition of "the other" as the other in his or her different identity. Migration offers an opportunity to learn how to live in diversity.

The magisterium is not naïve, however. Migration does not just lead to harmonic encounters of peoples of different origin, culture, and religion. First of all, the current mass-migrations are an expression of the global structures of sin: economic inequality and ethnic and religious racism and nationalism. The following diagnosis is more than precise.

In fact nearly all countries are now faced with the eruption of the migration phenomenon in one aspect or another; it affects their social, economic, political and religious life and is becoming more and more a permanent structural phenomenon. Migration is often determined by a free decision of the migrants themselves, taken fairly frequently not only for economic reasons but also for cultural, technical or scientific motives. As such it is for the most part a clear indication of social, economic and demographic imbalance on a regional or worldwide level, which drives people to emigrate.

The roots of the phenomenon can also be traced back to exaggerated nationalism, in many countries, even to hatred and systematic or violent exclusion of ethnic or religious minorities from society. This can be seen in civil, political, ethnic and even religious conflicts raging on all the continents. Such tensions swell the growing flood of refugees, who often mingle with other migrants. The impact can be felt in host societies, in which ethnic groups and people with different languages and cultures are brought together with the risk of reciprocal opposition and conflict. (Fumio, et al., 2004, EM 1). Naming the roots of international migration "Erga migrantes" defines the socio-ethical implications on the basis of Catholic social teaching, as documented below.

International migration must therefore be considered an important structural component of the social, economic and political reality of the world today. The large numbers involved call for closer and closer collaboration between countries of origin and destination, in addition to adequate norms capable of harmonizing the various legislative provisions. The aim of this would be to safeguard the needs and rights of the emigrants and their families and, likewise, those of the societies receiving them.

At the same time, however, migration raises a truly ethical question: the search for a new international economic order for a more equitable distribution of the goods of the earth. This would make a real contribution to reducing and checking the flow of a large number of migrants from populations in difficulty. From this there follows the need for a more effective commitment to educational and pastoral systems that form people in a ´global dimension´, that is, a new vision of the world

community, considered as a family of peoples, for whom the goods of the earth are ultimately destined when things are seen from the perspective of the universal common good (Fumio, Hamao & Marchetto, 2004, EM 8).

"Erga migantes" offers many practical concerns for pastoral work and political advocacy. I can just list a few: questions about the reception of migrants in the Church, integration into local churches and society, relations with Muslims, and the importance of interreligious dialogue in the context of migrant societies.

The spiritual basis of this groundbreaking document—which is waiting reception in European communities—consists of theological approaches taken from Christian Christology, ecclesiology, pneumatology and eschatology. Just a few hints on the elaborated theology of this instruction are offered below.

The migrant reveals the image of "Christ, the foreigner," who himself was a refugee to Egypt at the beginning of his life. The issue of migration continues on to Pentecost, when human beings of different races and nations learn with support of the Holy Spirit to understand each other in their own languages; there is no need to learn one universal mono-language. Therefore, they are able to build increasingly diversifying communities within a society. Pluralism as a consequence is not a disturbance, but belongs to God's universal plan. Migrations are considered labor pains of a new humankind. Suffering and pains accompanying migration reveal the crack, which came into the human family through sin. Thus, migration is God's summons to justice and solidarity. At the least migration is the immanent anticipation of the encounter between God and humankind in the end of times (Luke 13:29; Revelations 7:9). Migration therefore is a sign of hope, able to accelerate the transformation of the world in and through love and justice.

This biblically based hermeneutics of migration could be an encouraging spiritual source for the challenges confronting Europe. While refugees and migrants can rely on God's faithfulness towards them, with a clear option for the victims, Europe's part in discovering the immanent and hidden spiritual power of migration is, in some respect, harder. It means recognition of guilt, repentance and learning to share resources and power. Europe is invited to *metanoia,* (conversion, cf. Mark 1:24), and to *reconciliation*. There is no other way to turn the problems of flight and migration into a sign of God's grace.

Biblical theology

The foundation of the magisterium's teaching is the biblical "theology of migration" that can be found in the Holy Scriptures. One can say that migration and expulsion, flight and exile are the fertile soil for spiritual experience and theological reflection. This theology enfolds several aspects on flight and migration.

Flight and migration as liberation for freedom and justice

The central book for developing a theology of migration is Exodus. A socially oppressed and economically exploited group of people from the lowest classes in Egypt

and Mesopotamia flees from slavery. Whatever happened in detail,[14] the biblical authors interpret these happenings as liberation by God from injustice (cf. Assmann, 2015, pp. 57–71, 105). Flight is not considered skittering away cowardly, but it is rather perceived as struggling for life and freedom, all while being supported by God.[15] This memory is the fundamental spiritual source for Jewish and Christian Faith: God is a God of freedom and wants the people to live in freedom, with an option for the marginalized, suffering, and poor.

Liberation is not an end in itself. It is a fundamental part of salvation history. Within the next 40 years, migrating through the desert, God shapes the "chosen people" from the Hebrews and a "crowd of other people" (see Ex. 12:38). At Sinai, God creates a covenant with "Israel" and commit Godself and the people to keep fidelity towards God's promises and laws. Freedom for Israel means honoring God—and God alone—all the while building up a just society in accordance with God's commands. These two aspects belong together inseparably. Honoring other gods means serving inhumane societal systems.

Israel, however, has torn this deep connection. God's people broke the covenant with God. Therefore, during the period of the Book of Kings, idolatry, poverty and injustice returned to Israel's society. Israel became weak. In the 8th century BCE the Northern Kingdom was destroyed, followed by the destruction of the Southern Kingdom in the 6th century BCE. The Israelites were expelled and deported to exile. Reflecting on these tragedies theologically, the authors of Deuteronomy and 1 and 2 Kings interpret these actions as consequences of the breaking of the covenant. Thus, the experience of exile also turns into a place of theological insight. Breaking God's rules leads to "punishment," which is the loss of freedom and justice. Again, the return to the homeland is seen as liberation by God, promised in Isaiah and described in Ezra and Nehemiah. As Georg Braulik (2015) has pointed out, Deuteronomy's law thus can be seen as a response to these experiences. The law develops the vision of a society without poverty.

The experiences connected with migration are not in any way idealized theologically. The causes and concomitants are described factually: injustice, poverty, oppression, violence and suffering (Deut. 28). Migration is not an aim; just laws shall prevent it. Migrants and refugees are characterized self-critically as stubborn, ignorant, unfaithful and unjust, as we can learn in the biblical stories. But, nevertheless, flight and migration along with exile and diaspora are conceived of as places of spiritual experience. By losing one's homeland and its traditional cults and images of God, the migrant can also lose one's faith and feel abandoned by God. The migrant encounters new religions and is therefore forced to learn and

[14] In his opus on the Exodus the Egyptologian Jan Assmann presents the historical events founding this narratives with high probability. But more important for the history of reception and impact is not, what "really" happened—this is covered by historical darkness—but sense and meaning of these stories. According to Assmann, the truth of the Exodus lies in the act of remembering, not in the historical facts.

[15] In Ex 12:31-33, even the Pharaoh recognizes—fearfully—the power of the Hebrews' God, when he expels the Hebrews from the country.

understand God in a new way. Migration experiences, by turning out to be times of verification and probation, become theologically connected with the experience of liberation: spiritual liberation to properly honor God and political liberation to move towards an egalitarian and just order of society. The core of this experience is the truth and loyalty of God towards the untruthful and unfaithful people.

Migration as a place of learning

Biblical authors obviously treated the history of migration as a "treasure trove of experience" (Dehn & Hock, 2005, p. 111). Therefore, in certain respects one can speak of biblical theology as a "theology of migration." The identity of being a migrant becomes the core of the creed and has to be remembered.[16] Migration is revealed as a, maybe even *the* learning place for faith, as it provides opportunity to learn God´s idea of a good and just life for human beings.[17]

Is migration experience even the "matrix" of the Old Testament?[18] The following observations suggest a way to consider this (unproven) hypothesis:

1. The anthropology of Genesis describes Adam and Eve as expelled from paradise by God (Gen. 3) because of their own guilt. Do human beings with migration experiences have an acute awareness of being estranged in the world and, therefore, being far from God, as well as feeling a strong desire to return to God?
2. After the expulsion from paradise, humanity lives in a world that has lost its immediacy. With Cain and his descendants, humankind is removed and disconnected from God from generation to generation (Gen. 4:14-16). This leads to alienation from God and to violence. Even the animals become brutal (Gen. 6). The Flood is the culmination of that process, because God wants to get rid of the corrupt world.
3. The new chapter in this saga again starts with flight: Noah, who later on is called the father of the family of the people and therefore of all human beings, flees the catastrophe and by help of the ark survives together with his family and some animals. The history of salvation starts with the resettlement of Noah and his family.
4. The biographies of the Patriarchs and their families are also told as stories of migration. Abram and Sara leave Haran (Gen, 12), Jacob flees Esau to Haran (Gen. 28), and Joseph is deported to Egypt (Gen. 37), where he succeeds and becomes a powerful man. In the end, the whole clan of Jacob migrates to Egypt (Gen. 46) and becomes a great people, meant to bring humankind back to God by virtue of their example. Obviously this return to God implies departures, migrations, and all the tragedies and problems connected to that.

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[16] So remembering the exodus is a elementary part in liturgy, i.e. while offering the first fruits the community has to commit the "small historical credo." Deut. 26:5: "My father was a homeless Aramaic." This credo is a summary of—sometimes voluntary, sometimes forced—emigration and immigration (cf. Braulik, 1979).

[17] Cf. Deuteronomy 30:1-10.

[18] This would be an important exegetical study, not yet systematically done.

Migration is not just a metaphor for a life with God. It seems as if God prefers this reality as a special place and situation for self-revelation. The loss of home, existing like nomadic people, experiences of strangeness and alienation seem to be basic motives of theological recognition. Migration is not a necessary condition of experiencing God, but seems to sensitize people to the question of God. Are experiences of homelessness, being at the mercy of someone else, strangeness, and vulnerability ingredients of learning about God? The answer could quite possibly be yes. In fact, migration seems to be a special place to become aware of the proximity and also of the absence of God, making one receptive to revelation (Bergant, 2003).

Migration as striving for a just relationship towards the stranger

The spiritual experiences fostered by migration lead to ethical and political consequences. Ethical viewpoints and policies on migration are developed to counter negative experiences. The experiences of suffering as migrants are thus transformed into an "emphatic Xenology," a concept used by Dehn and Hock (2005), specified in the law of hospitality and a complex juridical system of treating strangers, especially in the Old Testament (p. 111).

There are different notions for the "stranger:" *ger*, *tosaw*, *nokri* and *zar* (Schwienhorst-Schönberger, 1990).[19] Due to the different political and social structures, the meaning of these words cannot be directly translated into the current situation. Nations or citizenships were not known at that time. But we can learn from the old debates that being "a stranger" is not an essence but describes a relationship towards "the own" and "the other" that has to be discussed in any epoch. Thus the authors of the biblical books also struggle for just relationships towards those who are considered "strange" within Israel.

"*Ger*" is the stranger residing in Israel. Together with widows and orphans—like elsewhere in the Old Orient—they belong to those marginal social groups lacking an economic basis because they do not own land. Being a "*ger*" is therefore not a cultural description but a social type. Usually they are accepted as a member of the people as they already have been learning to obey Israel's (religious) laws. The social and juridical status of the "*ger*" changes within history. Whereas the eldest texts of the Books of Covenant stress the protection of the "*ger*" from economic exploitation, in the 8th and 7th century B.C.E. the Deuteronomic law develops a reform-program integrating the "*ger*" socially and economically. In the exilic and post-exilic communities, the "*ger*" even had the same rights as the autochthonous (Schwienhorst-Schönberger, 1990, p. 114).

Treating the "*gerim*" properly is deeply connected with issues of poverty and justice. To put this in modern terms: the social misery of the stranger uncovers unjust orders of society and politics and stimulates developing just solutions in law. In contrast, the "*nokri*" is the foreigner, who is living in Israel but obeying different laws because they are independent in regards to social and economic matters. Usually they are well-funded merchants, not in need of social protection. In the

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[19] For lack of space, I can only refer to *ger* and *nokri*.

course of time the attitude towards the "*nokri*" becomes more and more distant (Schwienhorst-Schönberger, 1990, p. 114). This change is caused primarily by the experience of the policy of Assyrian and Babylonian invasions and deportations. Their polytheistic cults threatened Israel's identity. The "*nokri,*" therefore, stands for unjust welfare, idolatry, and cultural as well as religious occupation. Again, the question of the stranger is a question of justice and power.

In spite of the growing rejection of the rich and powerful stranger, Israel did not abandon its universal claim of transforming the world. The book of Jonah is an example of this universalism in post-exilic times. Jonah has to learn that he conversion of the pagan Nineveh is considered more valuable than belonging to Israel. Another type of "*nokrija*" is Ruth (Ruth 2:10): although not rich she is a foreigner, potentially endangering Israel's identity. But again, belonging to Israel is not the decisive factor. What really counts is truthfulness towards God and ethical behavior. So the foreigner Ruth can become an ancestor of Jesus of Nazareth (Matthew 1).

Migration as a place for practical theophany

Migration policy is social policy. This we can learn from the societal order projected in Deuteronomy. A climax in the social law of the Old Testament's is strangers being liberated from their status of poverty. For example: the tithe—usually to be donated to the Temple—has to be invested for the feeding of strangers, widows and orphans. The donation is not just charity; the marginalized groups have a *right* to means of subsistence (Lohfink, 1993, 239-259). On these grounds, refugees have to be housed. A foreign slave fleeing his or her owner, for whatever reason, is not only not allowed to be exploited but has the right to choose a place to live (Deut. 23:16-17). These laws are the precondition for a society without poverty in which also strangers and refugees have to be treated just and equally. Like widows and orphans, the "*gerim*" have the right to participate in celebrations in Jerusalem (Deut. 16:11-14) without duties (Deut. 5:14; Ex. 20:10). The social barriers with strangers and the needy are eliminated. Celebrating together in a full sense cannot occur before God's beloved community has taken care of the poor and needy and no one is in want.. Each celebration is a reminder of this vision and attempts to symbolize it by including the poor.

"Love" is the name for responsibility towards strangers; in Hebrew, "acts of love." The imperative to love one's neighbor can be found twice in the Old Testament: in Leviticus 19:18—where it refers to the neighbor—and in Leviticus 19:34, where it refers to the stranger: "You shall treat the stranger who sojourns with you as the native among you, and you shall love him as yourself, for you were strangers in the land of Egypt: I am the Lord your God." Also in Deuteronomy 10:18 one can find this rule: "The Lord executes justice for the fatherless and the widow, and loves the stranger, giving him food and clothing. Love the stranger, therefore, for you were strangers in the land of Egypt"(cf. Braulik, 2005).

Loving the stranger is interpreted as imitating God. This imitation becomes concrete in taking the responsibility for the dignity and wealth of every human

being and in practicing law and justice. Therefore, love towards the stranger is a place of theophany: encountering the stranger means encountering God—so that the stranger can experience God's nature (i.e. how God is action).

Christ and Christians as "strangers"

The scriptures of the New Testament were not written in a migratory context. But by using the Old Testament theology of migration, the New Testament authors interpret their situation of living in the diaspora of the Roman Empire and re-interpret their traditions in a spiritual sense.

So Luke tells us about Jesus' life starting not in the political center, but at the social periphery of a foreign country. Matthew uses the traditional motive of the flight to Egypt, from where Jesus had to be called back after the death of Herod (Matt. 2:13-15).[20] Wise men from foreign countries all over the world came to honor Jesus at his birth (Matt. 2:1-12). These references to migration reveal the universal dimension of the gospel.

Jesus of Nazareth is described as a wandering preacher. With his disciples, he migrates through Galilee and is described as homeless (Luke 9:58). Homelessness becomes an obligation for his disciples and a precondition to being able to proclaim the gospel. The first Christians understood themselves as "strangers" and "guests" not only in Israel, but also on earth (Heb. 11:13; 1 Pt. 2:11). The experience of the diaspora is constitutive of their identity. And "in Christ" the pagan Christians are no longer strangers without "civil rights," but "fellow citizens of the Saints and housemates of God" (Eph. 2:19). Traditional *topoi* of migration are spiritualized to describe the new Christian identity.

Migrating and being a stranger—as a spiritual motif—becomes central to early Christian communities. The first communities were called "followers of the way" (Acts 9:2) and "those, going the way of peace" (Lk. 1:79) and "truth" (2 Pt. 2:2).

Christ's second coming and the judgment of the nations is described as a process of separating those who helped the hungry, the thirsty, the strangers, the naked, and imprisoned from those who refused to help (Matt. 25). Christians believe, therefore, that it is not theological commitment that turns out to be the crucial point for salvation but rather serving the marginalized. This practice reveals itself as the spiritual place for encountering God in Christ. Again, the Jewish experience comes to light: faithfulness towards God's social law is a place of God's revelation. In the marginalized you can face Christ, realizing that every human being is a child of God.

Migration as humankind's return to God

Migration is a way of encountering God, not just for migrants, but also for those who participate in the migrant's experiences, including the social and political implications

[20] This topos was a cause of severe debates in patristic times: Jesus´ biography had theological dimensions. Celsus, f.i., criticized Jesus to be a "half-Egyptian" and "poverty-migrant"—and therefore a foreigner in Israel. Origins interprets this story, that the Jewish origin of Jesus is an expression of God´s truthfulness, but his asylum in Egypt is a sign of God´s blessing for all nations. As a Jew Jesus became an Egypt, as an Egypt he stayed Jewish.

the Holy Scriptures describe. What we read about in the Bible, we can also observe in Europe today. Migrants are not better human beings. But they can stimulate the settled. The history of the migration of Israel took on a redemptive meaning for universal humankind. Migrations in contemporary Europe can do the same.

At first glance, the arrival of refugees in "our" homelands certainly interrupts and disturbs us. That is, for most of us, the first impression. But biblical hermeneutics encourage us to look deeper. A disturbance could reveal itself as an interruption by God. The encounter with people of different social, cultural, and religious origin enables migrants and non-migrants to become aware of the archaic human tribalism we are suffering from. The logic of clans and tribes thus can be changed and human beings can develop a universal consciousness. So migration offers both: the opportunity to learn and to experience diversity and universalism. The unity of humankind can come into sight. Of course, this is not an automatic reaction. It only "works" if migrants and non-migrants dare to risk honest relationships. In this way migration invites one to recognize that every human being is created in the image of God, whatever one's ethnical, gender, religious, or cultural background. Migration can teach human dignity.

At the same time, non-migrants are confronted with the inequality of global power and with injustice. This is the uncomfortable part of the learning process because Europeans have to realize that they have to learn to share. Migration offers the opportunity to learn justice and solidarity. It can inspire people to establish just legal, social, economic, political structures to enable living together in peace. This I would consider the soteriological dimension of flight and migration—for both migrants and non-migrants, because both need redemption.

Living together in justice and peace is the *via regia* to God, what the story and the vision of God's Kingdom is about. Migration can help humankind return to the Kingdom and rebuild the divine order of social justice. So migration has an eschatological dimension as well. Migration reminds one of the promises and hopes about which the Bible has been telling for thousands of years: that one day all the nations in all their diversity will come together at Zion, praise God, and live together in peace. The central metaphor for this eschatological perspective is the picture of the pilgrimage of the nations, painted by the prophets in Isaiah 2:2, Isaiah 60:3, and Micah 4:1. God is not a God of tribes; God is the God of all people. In Isaiah 56:6-8 God accepts therefore the offerings of foreigners, if they serve the Lord and keep the Sabbath. Then the house of God will be called a "house of prayer for all nations."

In the New Testament we can also find these visions of a reconciled world. Ephesians 2:14 expresses praise for the reconciliation of Jews and Gentiles because the death of Jesus Christ, the Jew, has torn down the separating walls of hostility between them. When Jesus praises the faith of the centurion's servant, Jesus reminds "the many Gentiles, who come from East and West and sit down with Abraham, Isaac and Jacob at the feast in the Kingdom of Heaven" (Matthew 8:11). And the

great future visions in the Apocalypse of John also recall this motive of the convocation of the nations at the end of times (Rev. 21:24).

Salvation history seems to have the form of an eschatological-centrifugal process of migration: leaving the centers of human power and moving towards God. But the logic of power is turned upside down. Migration teaches that the weak, vulnerable, and marginalized people are the ones who have to be the new center. The return to God takes place by learning this new logic of power: establishing just societies with "widows, orphans and strangers" defining the quality of a society as *via regia* to learn to worship God alone.

This is a very long learning process, not yet having ended. God puts this process into practice step-by-step. Salvation—which means liberation, as we learned from Exodus—is not a nation-wide universal program, but gives humankind time to learn step-by-step. Israel—even until today—is the first, chosen people to learn God's order. Jesus of Nazareth opens the covenant for the Gentiles, who now can also become disciples (or pupils) of God's law. Paul, the first international apostle, describes this opening with the picture of the Gentiles "implanted in the olive-tree Israel" (Rom. 11:17). Paul recalls the "old idea" of the unity of humankind by teaching, that "in Christ" the separations between people concerning race, sex, and power lose their importance because human beings are united in God (Gal. 3:28; Col. 3:10-11). That is the "idea" of the church: living this unity in difference. So the Church can see herself as the sign and instrument of this growing communion between God and humankind and within humankind.

Hoping against all odds?

Biblical theology and the teaching of the magisterium offer different perspectives on the ongoing global processes of flight and migration. In a spiritual as well as in an ethical and political sense, they enable us to interpret the contemporary situation and act accordingly. We therefore can consider flight and migration a *locus theologicus*: a place, where theology can validate itself and create new theologies on one of the most important "signs of the times" (cf. Polak & Jäggle, 2013).

Of course, these theologies of migration will differ depending on who is the subject of them. For refugees and migrants, they will have other meanings and practical implications than for settled people; for poor people they lead to different insights and consequences than for rich ones; an individual person will focus on other aspects than a Christian community or the institutions of the Church. What theologies of migration can offer is the spiritual hope that the current challenges can turn out to be places of experiencing blessing and grace. They also can provide (socio) ethical and political principles, guiding people and institutions in concrete practice. At the same time, theologies of migration are severe warnings: flight and migration do not automatically turn out to be places of mercy. Human beings must take responsibility within this story. In some sense, God makes Godself dependent on the human race. God's promises can only be realized by struggling for dignity, freedom, and justice. Flight and migration are a situation of divine judgment:

decisions have to be made regarding the future we want to live in. Humankind is judging itself these days. We have to face the fact that humans can fail this test. The Holy Scripture has many records of collapse. If we read them as warning and counsel, they offer many guidelines on how to avoid failure and how to flourish.

For refugees and migrants, a theology of migration is an important reason to hope: God supports fleeing poverty, oppression, and war as legitimate ways to survive. Human beings are not only allowed, they *have* to fight for their dignity, their freedom, and for recognition and justice. God is on their side. But the stories of the Bible also warn them to do this in a humane way and to be willing to participate and make a contribution in the homelands that house them (Jer. 29:7).[21]

For Europeans, theologies of migration first of all teach the need to confront themselves with the sinful structures causing flight and migration they willingly or unwillingly support; to acknowledge the benefits they incur through war and injustice (e.g. arms trade, cheap workers and products); to deal with their historical responsibility in the regions from which the refugees and migrants come. Secondly, they have to support the refugees and migrants who struggle for a better life and for justice. Of course, this message does not address the many poor Europeans, who are also victims of unjust economic and political systems. Primarily it addresses the ones who have the power to decide and the resources to share. Theologies of migration are inquiries on the distribution of global power and resources. They want Europe to reflect its role in the world: the role it takes and the one it wants to take. This does not imply opening all the borders or inviting all the poor to Europe, however. Instead, the preferred option is developing manifold ways to combat global poverty and war and also for finding responsible ways of integrating those who have arrived in Europe, for their sake and for the sake of their hosts. There are neither one-for-all answers nor easy ways. Solutions have to be found in step-by-step learning processes with failures and turn-arounds. In any event, walling-off and isolation have never been ways out of any crisis.

Is there also *hope* for Europe? On the long run, I think there is. First, looking at the plurality of global risks—demographical developments, climate change, collapsing financial systems, ongoing wars and terrorism, religious and political fundamentalisms, expulsions producing armies of "useless" people excluded from humankind[22]—flight and migration can enable Europe to wake up, before it is too late (Sassen, 2015). Even if there were no flight or migration people in the so-called

[21] "Also, seek the peace and prosperity of the city to which I have carried you into exile. Pray to the Lord for it, because if it prospers, you too will prosper." Jeremiah is speaking to the Jewish communities in diaspora. They have the duty to keep their identity—and this implies also taking responsibility for the new homeland.

[22] Sassen (2015) documents that the traditional concepts of poverty and inequality no longer can explain the global processes of excluding and selecting millions of people brutally. "Subterranean dynamics" and "raptorial formations" change the global system: Elites, system power and structures force concentration of wealth, destabilizing democracies and expelling human beings all over the world: out from jobs, from home, from biosphere. Thus in the South millions of farmers are expelled, because their soil is abused as water-reservoir, war-region, for coal-mining; in the North pauperizing middle-classes, youth-unemployment, increasing numbers of imprisoners; globally millions of healthy human beings living in ghettos and slums.

"civilized countries," Europeans need to change their way of living. Living on the costs of the majority of the world by using a disproportionate measure of global resources is not sustainable. The "inner costs" for this lifestyle are just as enormous: increasing pressure to perform, unemployment and social exclusion, major increases in loneliness, fear, depression and burnout. Europeans also need liberation from a lifestyle that is good only for those who can afford it and from hard-heartedness. For these reasons, refugees can be seen as a sign of hope. Like ambassadors, they proclaim the global situation and help us to look self-critically at our-selves. They are like mirrors in which Europeans can see themselves, albeit distorted. They are like windows to the world and its future (Flusser & Vilem, 1992, p. 30). The future depends on the willingness of Europeans to face the reality of refugees and migrants, to interpret it adequately, and to act accordingly.

Again, I want to consider this a hopeful situation, because from a Christian point of view, hope is not some kind of naïve optimism that fades out the problems. Hope only can emerge by recognizing the truth, including all the suffering, needs, and catastrophes of our days. From this perspective, Europe should be grateful to the refugees because they give us the opportunity to awake to a new way of life.

Second, living together with refugees and migrants and learning mutually can be inspiring and vivifying. Wherever individuals, communities or institutions dare to get involved with the challenges of flight and migration, one can perceive these dynamics. New friendships, solidarity, and creativity can grow. Of course, all of this does not automatically imply harmony. Quite the contrary, in fact. There are fierce problems and severe conflicts about values and norms of living together and about law and dealing with differences. Violence is a reality in refugee houses. Nevertheless, why not see these confrontations as an important phase of integration and growing together, instead of living side-by-side and ignoring each other (Scheffer, 2008)? Why not perceive conflict as a learning process for all participants, maybe even to transform refugees and their supporters into mediators between different cultures and regions of the world?

Third, new cultural, social, political and economic dynamics can evolve if the institutions of society—political system, education system, law system, commercial organizations and cultural institutions—learn to translate those positive experiences into organizational, institutional, and juridical structures that foster living together and learning from each other.

While describing these possibilities, I have to admit, that I am not very confident. In fact, from the perspective of historical reasoning, the probability is very low that Europe will *soon* accept the challenges as a sign of hope. In European history, whenever severe economic crises arose and social cohesion became fragile, politicians and large segments of societies reacted by putting the blame on scapegoats, like "the other" ethnicities, "the Jews", or now "the Muslims" or "the "refugees." This dynamic occurred prior to the First and Second World Wars, and we can observe the same on a global level today (Blom, 2009). The European Union Agency

for Fundamental Rights reports rising rise of xenophobia, racism, Islamophobia, and anti-Semitism. Right-wing populist parties gain strength and their "ideas" are already intruding into mainstream-parties and major portions of the population. In the Church we can also find right-wing totalitarian people refusing and even hating migrants (Strube, 2015). The biblical tradition teaches that injustice within a society has a limit that cannot be exceeded without violent consequences. All these diagnoses are indeed not very encouraging.

Is Europe able to learn from its history?

Some relevant parts of society obviously have learned from history. What is different from 1913 and the 1930's in Europe is the strong and courageous civil society involved in flight issues both on a theoretical and practical level. Leading representatives of all the churches take a clear stand in migration and asylum policy and commit themselves to the biblical heritage, as the example of the German Bishops shows. The number of Christian and secular communities alike engaged in support of refugees is growing and their positive experiences can even lead to a decrease of right-wing-populist attitudes in local areas (Rosenburg & Seeber, 2016). Wherever people dare to share and invest their lives personally, unexpected surprises can happen. Two examples follow.

In Berlin the commitment of the whole Catholic diocese to support refugees led to a kind of "booster detonation"[23] for development of the Church on all levels and for some parts of the city as well. Christian and secular communities begin to cooperate; inter-religious dialogue become a living reality, resulting in transforming former Islamophobic Christians into defenders of that religion; interest in theology as for significant guidance increases; some people even discover their social mission; donations increase, not only for the refugees but for all social groups; cooperation between the church and local civil organizations has become more intensive which in turn affects city politics; old houses and city-quarters are renovated; schools no longer have to be closed, as children of refugees need them. Of course, there are also conflicts with the local right-wing-party, but these conflicts are also necessary for the development.

In the Archdiocese of Vienna similar stories are told:[24] Christian communities housing refugees started to cooperate, even though for years they had been refusing cooperation in pastoral issues. People offer their support and join the communities, many of them not having had contact with the Church for decades; old nuns and monks reinterpret their charisma in the light of flight and migration and re-envision the future. A concrete challenge obviously has the power to connect people and communities and to revive or deepen faith.

These positive experiences teach that a theology of migration is not just a fiction but describes processes that can actually occur. Despite all the historical and

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[23] I owe this example to Ulrike Kostka, Director of Caritas in the Diocese of Berlin and theologian, who gave a speech on the developments in Berlin at the Conference of the German Bishops on 17th of February 2016.

[24] I owe them to Rainald Tippow, the coordinator of refugee help in the Archdiocese.

political evidence, these observations raise my hopes. But experiences like those cannot be prescribed; they have to be risked by the faithful, by Christian communities, by Church organizations.

A theology of migration validates itself in practice. As a theory it is an important resource to understand the deeper, spiritual meaning of what is happening. Therefore, new theologies of migration can be written, also in Europe, as a part of the history of salvation that allows Christians to hope.

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Chapter 3

The Social Dilemma in Care for Migrants: *Towards a Practical Theology of Home in the Displacement Crisis*

Daniel. J. Louw

In his book on a brief history of humankind, Yuval Noah Harari (2011) refers to the fact that migration is an essential element of human existence: "Scientists also agree that about 70,000 years ago, Sapiens from East Africa spread into the Arabian Peninsula, and from there they quickly overran the entire Eurasian landmass" (p. 15).

In the February edition of the *National Geographic Magazine* (2008),[1] Cynthia Gorney warned against the possible devastating effects of migration worldwide on local communities. Immigration has an inevitable destabilizing impact on the constellation of traditional views on what nations and citizenship are about. Migration has become a trans-national phenomenon and is evoking a kind of 'transnational revolution.' It brings about a new sense of civil connectivity and national identity.

Behzad Yaghmaian, a professor of political economy at Ramapo College of New Jersey, who wrote *Embracing the Infidel: Stories of Muslim Migrants on the Journey West*, remarks as follows: "Because of [sic], you have awareness of life elsewhere in the world. That's crucial now. So you move" (in Vick, 2015, p. 31). (The dynamics of mobility: moving to a better world—pursuit of happiness, cult of prosperity and wealth).

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[1] "Every year, hundreds of thousands of Central Americans cross illegally into Mexico—400,235, to cite one oddly precise estimate from the Mexican National Institute of Migration—along the country's southern border, which angles over 750 miles of river and volcanic slope and jungle at the top of Central America. Nobody knows exactly how many of those migrants are headed to the United States, but most put that figure at 150,000 or more a year, and the pace of illegal migration north has picked up dramatically over the past decade, propelled in part by the lingering aftermath of the 1970s and '80s civil wars in Guatemala, El Salvador, and Nicaragua. In depictions of this modern Latin American migration into the United States, the image of a great wave is often invoked, and Mexico's southern border today feels like the place in distant water where the wave first rises and swells and gathers uncontainable propulsive force" (Gorney 2008, para. 4).

According to Polak (2014), *homo sapiens* is in essence a *homo migrans* (p. 1). Throughout history people were on the move. One can even say that migration is a social phenomenon and part of human existence (Castles & Miller, 2009, p. 299). However, currently migration has become a feature of our being human in the so-called global village. Migration is about a new mode of defining identity, diversification within mass pluralization.[2] It is challenging our understanding of notions like nation states, 'civil society,' 'democracy,' and 'human dignity.

Within theology, it puts a question mark behind an exclusive ecclesiology, denominational demarcations and a selective morality, thus, the focus on an operative ecclesiology[3] (Yves Congar in Bergson, 2015). The ministerial challenge is to see the migrant crisis as a sign of our time and to start to do theology from the context of the existential crisis (bottom-up approach). Theory formation is not anymore about abstract, rationalistic speculation; it has become a grassroots enterprise. In fact, the displacement crisis creates an opportunity to contextualise practical theological theories and ministerial engagements within the existential complexities of civil life (Kessler, 2014).

With reference to the complexities of civil life within processes of transformation, former Archbishop Desmond Tutu said: "We were involved in the struggle because we believed we would evolve a new kind of society. A caring compassionate society. At the moment many, too many, of our people live in gruelling demeaning, dehumanising poverty. We are sitting on a powder keg. We really must work like mad to eradicate poverty" (Tutu, 2004, p. 33).

But what is meant by a 'caring compassionate society' within the parameters of a practical theological reflection? How should one translate the notion of a 'caring compassionate society' into categories that reflect sensitivity for the refugee dilemma? Is it possible to develop a practical theology of home that could serve as a kind of spiritual place, a safe haven (*xenodochia*), for displaced migrants and refugees? Instead of isolation or assimilation, how can a theology of compassion contribute to the option of coexistence?

The burning question: integration or isolation, polarization or cooperation?

The complexity of the migrant crisis compels one to admit that it is virtually impossible to come up with easy answers or to suggest rational solutions. An instant rational solution and "Mr. Fixit approach" is impossible. This is perhaps the reason why Bauman (2016) emphatically states that there is no other option to address the

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[2] Polak (2014) refers to the fact that the migration crisis should be assessed against the background of processes of globalization and an intensified redefinition of plurality. She is referring to a kind of "trans-national revolution" that challenges existing political and social frameworks of interpretation (p. 3).

[3] With operative ecclesiology is meant performative actions of being the church within concrete contexts. It reflects on ecclesial matters not merely from the viewpoint of denominational traditions and dogmatic confessions, but within communal life systems. Ecclesiology may be studied inductively and can thus draw support from various other disciplines, such as political science, history and sociology. See Bergson (2015, p. 69-86) for more.

current global migrant crisis that affects the core of our being human, as the option of solidarity (p. 122).

The burning question for pastoral caregiving is the following: Is there a possible solution and answer or explanation? Should one integrate or separate? Klein (2015) emphatically states: "Let's begin with the obvious: there are no easy answers in the Middle East" (p. 24).

In his research on poverty in India and the link between income inequality and economic growth, Angus Deaton of Princeton, winner of the 2015 economics Nobel Prize, raised doubts about sweeping solutions for poverty and the effectiveness of aid programs in the attempt to address the issue of human welfare (Reuters Associated Press, 2015, p. 7).

On a paradigmatic level, it becomes paramount for a hermeneutical approach, to understand the crisis within the complexity of paradoxical polarization. This polarization is described by Kunzig (2016, p. 100-115) as the oscillation between fear of otherness (the self-maintaining I) and the ethos of welcoming (the inclusive we).[4] Thus the polarity: segregation/separation – integration/inculturation.

It is indeed a fundamental question whether the option of integration is viable and sustainable, especially in the long run.

Bauman (2012) poses the intriguing question: is the political and social option of inclusive integration an appropriate route to take when human habitus is determined by skepticism, anxiety, hate, and delimitation? The latter leads to exclusive self-maintenance, a discriminatory ethos of 'apartheid' and stigmatising practices of xenophobia. It becomes actually a very aggressive mode of masked enculturation and social assimilation, which is 'a typical Western approach.' Thus, the reaction of Bauman (2016) and his argument that inclusion and integration should become the strongest offensive strategies in the West (p.122).

Thus, the very poignant question: Is integration the eventual goal of attempts to deal with the migrant crisis on a political and social level? Is integration a kind of instant political and social solution that will solve the migration crisis? (Question by *Der Spiegel*, Bauman 2016, p. 123). Bauman, in his response, points out that in the history of humankind, integration and segregation always accompany one another within the unhealthy tension of we and them;[5] the polarization between self-defensive insiders and marginalized outsiders.

According to Bauman (2016, p.122), the connection between fear and panic moves politicians from sound critical realism. The current paranoia and its connection to Islamophobia, creates a kind of political explosive confusion on the level of emotions. The emotional turmoil causes a political helplessness that oscillates between two incompatible polarities: foreclosure (*Abschottung*) and integration. The

[4] "It's not just Germans. But Germans not so long ago carried that fear to its most vicious extreme. As a result, many of them still feel its reflection: fear of themselves" (Kunzig, 2016, p. 115).

[5] "Wir müssen die Kunst der Integration ganz neu lernen, unter Verzicht auf das Entweder-oder, wenn wir unserer Lage gerecht werden sollen" (Editors translation: "We have to completely relearn the art of integration, giving up on the either-or in order to do justice to our situation."). (Bauman, 2016, p.124).

current setting is indeed ambivalent and has the capacity to end in a moral debacle—a kind of sinful indifferentism regarding the tragedy and the desperate cry of suffering, vulnerable people.

In a caregiving approach, one should take into consideration that migrants are not necessarily immigrants that move legally from one country to another. Migrants in the global crisis are mostly people who move (legally or illegally) due to external factors like economic crises or social structural factors like poverty or political uncertainty. Thus, even refugees are not merely migrants. They are people who were forced to leave their country against their will and, in terms of international law, when they arrive in another country, they cannot be repatriated by force. This is why it is necessary to understand the diaspora situation of most migrants. They must, in the long run, become citizens of their 'new state,' and at the same time keep their personal identity alive for subsequent generations. This is the reason why migrants cannot merely be assimilated and treated as immigrants, human beings that can be regulated and manipulated by governments in Berlin, Paris or London (Bauman, 2016, p.123).

In systemic networking, the first task is not to come up with easy answers but to try to understand the unique dynamics of networking, i.e., how the different issues at stake and critical components are related to one another. What are the options for possible 'healing' and 'change'? If we cannot stop the tsunami of refugees, how can we change our attitude towards the crisis and move from paranoia to outreach, help, and care? How do we change from being merely *homo viator* into *homo sympatheticus*?

Within the reality of many modes of polarization, the article explores another option: *the notion of peaceful coexistence and mutual cooperation within processes of living together, intercultural exchange and communal sharing*. The basic assumption is that an ethos of compassionate being-with (*sympathetic precensing*[6]) can change polarization (conflicting opposites) into the dynamics of cooperative bipolarity: mutual sharing and enriching exchange of different, alternatives. Diversity then becomes a complementary asset in social relationships not a cultural threat. One should therefore opt for the healing of a supplementary approach, rather than the schism of a stigmatizing approach.

In order to reflect on the hermeneutics of coexistence within practical theology, we have to deal first with the existential reality of the fear for the other: xenophobia.

Fear for the other: "Overforeignization" (Überfremdung)[7] (spiritual intoxication)

Without any doubt, the refugee crisis is about blatant fear and prejudice. Thus, the phenomenon of foreclosure (*Abschottung*) comes up (Bauman, 2016, p. 122). The basic psycho-social factor that hampers progress in the way nation states and civil society

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[6] See in this regard the doctoral research of Martin Kempen (2015, p. 42). "Epistemische Demut' as link between the presence of God and concrete experiences in life. Precensing as: "Empathie und liebevolle Aufmerksamkeit"; "Gastfreundschaft für die mögliche Wahrheit des Anderen" (Kempen, 2015, p. 44).

[7] It is about the fear of the other—the fear that the foreigner will destroy the cultural and national identity of local communities and political aspirations.

deal with the crisis is the fear of "overforeignization" (Überfremdung): the fear that home will become unrecognizable because of foreign thinking and believing, strange languages, and strange behaviour (Kunzig, 2016, p. 100). Albeit, the crisis reveals more than merely the phenomenon of prejudice and fear. It unmasks deep-seated convictions about our being human, identity, paradigms and philosophical life views. The suffering of vulnerable refugees compels practical theological reflection to revisit the moral framework that determines human behaviour and shapes attitudes in daily human encounters. In fact, the crisis probes into the dimension of human habitus, attitude, aptitude, and mode of daily living within the dynamics of human relationships; "Dasein als Sorge" (Heidegger, 1963, p. 191). It penetrates the existential dynamics of meaning and purposefulness.

The politics of fear (close up and turn inward): "galloping populism" and "toiletry anguish"

The following statement captures the core of the dilemma. The dilemma is that citizens of the global village live in a kind of catch 22-situation, namely between resistance (anxiety and hate) and outreach (acceptance and trust). The dilemma is: the challenge of tolerance and accommodation within an atmosphere of suspicion and resistance. Eventually it boils over into the fear of the other (*xenophobia*). "Right-wing parties that promote nativism and xenophobia were already on the rise in France, Greece and other E.U. nations well before the latest surge of migrants" (Vick, 2015, p. 32).

In general one can say that existential threat, based on exclusive self-maintenance, leads to the survival strategy of foreclosure. But then the other, the stranger, the migrant must be labelled as the peril of demonized perceptions. One can even call discriminatory prejudice "*the cultural difference of toiletry.*"

"And then there is the fraught matter of toilet hygiene: Many refugees, used to Asian style holes in the floor, don't like to sit. Grunwald climbed on his chair and squatted to help me visualize the problem" (Kunzig, 2016, p. 106). At a refugee centre in Hamburg, Kunzig (2016, p. 106) met a couple of maintenance workers carrying toilet seats, who complained that the seats were constantly breaking. Thus the reason that German contractors are hired to clean the bathrooms in order to make sure it is done right and properly.

With reference to Austrian politics, Shuster (2016, p. 26-29) asserts that Heinz-Christian Strache in his campaign to become mayor in Vienna based his approach on the destructive emotion of fear and hostility. Instead of the previous focus on anti-Semitism, the focus shifted towards Islamophobia. Strache "focused his party's hostility on a different minority group: Muslims" (Shuster, 2016, p. 26). Different political slogans were created. "On immigration: Send them back! On Muslims: Keep them out! On the media: full of lies! On the Establishment: Crooked! On the elections: Rigged! Even their tactics seems to run in parallel, especially when it comes to the politics of fear" (Shuster, 2016, p.29).

Time Magazine (2015), in the January 19th edition, warned against possible future attacks in Paris. On the front page the heading was: *Terror in France. Why*

Officials in Paris feared an Attack was coming. The attack on innocent civilians in France on Friday night, the 13th of November 2015, left human beings all over the globe speechless. Paris has become the epitome of a global network of fear and unqualified anxiety. There is no safe place on earth anymore. The globe has become the hell of uncertainty. There is no place to hide from terrorist attacks and violent revenge. The global village has become the playground of demonic and evil forces.

The discovery of a possible attack on vulnerable human beings (tourists) at Checkpoint Charlie in Berlin (February 2016) brought about a lot of negative reactions. According to Von Stephan-Andreas Casdorff (2016, p. 1), these kinds of events are making people question the current "*Willkommenskultur*" in Germany and fuel radical reactions and aggressive attitudes (*Sorgen bereiten Aggressivität*).[8]

The refugee crisis has become a crisis of spiritual intoxication, i.e. a crisis of negative perceptions and dehumanizing prejudices.[9] The immediate impact of the perceived assault is that countries are tightening their borders and security. The political dilemma is immense: namely should countries close their borders and maintain a position of exclusive self-defense and internal security, or should they open their borders and maintain a polity of inclusive hospitality and compassionate outreach to the stranger? The events in Paris expose a much deeper spiritual crisis, namely whether we should care for mainly the fearful insiders.

The global network of fear is causing a global crisis of security and the safeguarding of territory. "After the worst bloodshed in France since the end of World War II, European neighbours [sic] including Britain, Belgium, Switzerland, Germany, and Italy imposed border controls (Faulconbridge & Young, 2015, p. 1). New York, Los Angeles, Boston, and other cities in the US bolstered security and enforced beefed-up police presence. New police marshalled about 200 officers and dozens of vehicles at Times Square.

The fact that the holder of a Syrian passport, found near the body of one of the gunmen who died in Friday night's attacks in Paris was registered as a refugee in several European countries, put the spotlight on the predicament of refugees all over the globe. Refugees are becoming not merely displaced and homeless people, but also possible perpetrators. The prejudice of a possible threat is becoming a global tag spread over many Syrians: refugees are also suspects of terrorism, dangerous outsiders, and outcasts.

The Paris attack underlines anew that we are entering a kind of globalized paranoia and an international and intercultural systemic network of panic and fear. The

[8] "Auf der politisch-gesellschaftlichen Ebene geht es zunemend lauter, aggresiver und radikaler zu—in der Tendenz demokratiegefährdend" (Editor's translation: "On the political-societal level the tone is increasingly louder, more aggressive and radical—the tendency is a threat to democracy itself") (Casdorff, 2016, p. 1).

[9] "Gefährlich wird es, wenn, bei einigen radikalen Gruppen, die Stereotypiserung menschliches Verhalten dominiert; wenn diese Ideen sogar instinctive Empathie und historisch gewachsene Humanität dem Fremden, dem Flüchtling gegenüber, überlagert. Dann beginnen verrückte Geister, Brandsätze auf Notunterkünfte zu werfen" (Editor's translation: "The situation becomes dangerous when, as in some radical groups, stereotyping dominates human behavior, if these ideas even overshadow instinctive empathy and historically grown humanitarian conduct towards the stranger or refugees. This is when deranged spirits begin to throw fire bombs into refugee houses") (Kizilhan, 2016, p. 15).

global psyche has become intoxicated by a kind of systemic panic and feeling that the global village has become a fearful place of dislocation. However, the painful reality is that habitus-intoxication does not only need facts in order to label migrants as perpetrators, the politics of fear need emotional justification for enmity: the 'black sheep syndrome,' demonize the object of fear. For example, the pillars of liberal democratic transformation in Europe were built on the following ideological slogan: "open borders, open minds" (Shuster, 2016, p. 29). According to Shuster, these pillars are losing ground to what Martin Schulz, president of the European Parliament, called the "demons" of the 20th century. "We brought these demons under control through European structures. But if we destroy those structures, the demons will return" (Shuster, 2016, p. 29). One can say that an anti-open approach is establishing a resurgence of nationalism and violating a politics of welcoming integration.

It is the conviction of Shuster (2016, p. 28) that Brexit was driven in large part by the anti-immigrant rhetoric of the U.K. Independence Party, which has long called for Britain to shut its border. "The result cost then Prime Minister David Cameron his job, and the impact on E.U. integration—and on the British economy—is expected to be severe" (Shuster, 2016, p. 28). This politics of fear even drove Donald Trump in his campaign for presidency by saying on Twitter that he would soon be known as Mr. Brexit (Shuster, 2016, p.28). A politics of fear leads inevitably to what Jean-Claude Juncker, president of the European Commission, calls "galloping populism" (Shuster, 2016, p. 26).

"Galloping populism" is hitting Europe like a tsunami. Movements like the Sweden Democrats, the National Front in France, the Party for Freedom in the Netherlands and other voices on the far right are calling for their once open countries to become closed and turn inward. In the United States it is leading to Trumpism. Rightist parties align with Republican presidential candidate Donald Trump in what they encourage voters to fear: "migrants taking jobs, Muslims threatening your culture and security, political correctness threatening your ability to speak your mind and, above all, entrenched elites selling out in the service of the wealthy and well-connected" (Shuster, 2016, p.26).

Due to processes of globalization, all human beings, whether one is living in Paris, New York or Cape Town, are involved in a kind of global paranoia: citizens in national states fear the incoming refugees and migrants and respond with resistance and prejudice. On the other hand, a collective guilt is developing: but they are human beings and we should treat them with dignity and care! What is a proper response within the paradox of fear (resistance) and welcoming outreach (integration)?

Inflation of compassion: apathy and indifference (the attitudinal dilemma)

Zygmunt Bauman (2016) expresses his fear that, due to the risk of safety, the refugee dilemma becomes isolated from a global, moral responsibility. The crisis is then becoming dehumanized; it is objectified without any connection to compassion and solidarity (p. 122).

How should pastoral ministry as an outcome of a practical theological engagement understand and interpret the current migration and refugee crisis (hermeneutical approach) in order to foster a theology of compassion as the cornerstone for a sustainable mode of caregiving? This must remain the question even if the crisis starts to drain the emotional capacity to keep up with thousands of vulnerable children, women, jobless men and desperate old people without homes, because "… the limits of compassion, coupled with wariness of Muslims, comes into remorseless focus, even in an immigrant nation" (Vick, 2015, p. 34).

Besides the phenomenon of xenophobia, inhabitants in the global village are constantly exposed to the limits of compassion, alongside of indifference and apathy. This is the case not only outside Syria, but from inside as well; "…the limits of compassion, coupled with wariness of Muslims, comes into remorseless focus, even in an immigrant nation" (Vick, 2015, p. 34). One can actually call the limitation of compassion a crisis of compassion deficit.

A very alarming issue is the 'inflation' of compassion due to demands in the market driven economy. Human suffering becomes exposed to brutal economic exploitation and manipulation. See the following remarks of former president George Bush of the USA: "…helping the people of Africa fight disease, advances both our interests and our ideals' (Bush, 2015, p.22). Additionally: "When societies abroad are healthier and prosperous, they are more stable and secure. They become markets for our producers, not exporters of danger or sources of humanitarian crisis" (Bush, 2015, p. 22).

The commodification of compassion develops simultaneously with a mass commodification of human suffering as well. "And yet the idea that migrants could provide a long-term economic boom is hotly challenged by populist politicians across Europe trying to score with electorates that have become more nationalistic in the wake of financial crisis" (Forohaar, 2015, p.60).

The refugee crisis reveals anew on a deeper existential level the human need for compassionate caregiving. It articulates the fundamental importance of *Sorge* (Heidegger, 1963, p. 191-195). Care is an indication of the existential need for direction and purposefulness despite the threat of anguish (Heidegger, 1963, p. 194-195).[10]

It is clear that any pastoral response should accept the insoluble reality of the attempt to isolate and safeguard own territory. On the other hand, human beings are not merely territorial animals. We live according to values by which we interpret the meaning of life. Thus, the wavering realistic paradox: limitation and integrity (*Grenzen und Ehrlichkeit*) (Amann, 2015, p.28), prejudice and integration.

The meta-dimension: Paradox and complexity

The point is that despite the fact that a solution is not evident one must confess and say: "Many of the spiritual tensions we encounter are primarily situated within the

[10] "Dagegen ist der Drang 'zu leben' ein 'Hin-zu', das von ihm selbst her den Antrieb mitbringt" (Editor's translation: In contrast, the drive "to live" is a "towards" that brings its own energy.") (Heidegger, 1963, p. 195).

realms of paradox, antinomy or polarity" (Hernandez about H. Nouwen, 2012, p. 2). The notion of a paradox includes the illusion of the opposite/contradiction. It seems as if the opposites exclude one another. In fact, they complement one another in order to describe complexity and the realm of faith. "To give a basic definition, a paradox is characterized by a self-contradictory proposition that can appear absurd or nonsensical. The absurdity is embedded in the rhetoric" (Hernandez, 2012, p. 2).

In the light of the current terrorist paranoia and the refugee and migrant dilemma, one should admit that an immediate solution is not possible (the complification option). The fact of paradox points into the direction of "complexification" (Morin, 2008). This means one has to deal with several contradictions and opposing issues simultaneously. Complexification implies that one deals with life issues as a networking whole and systemic dynamics.

Complexity refers to the fact that, due to networking, civil societal issues are not complicated in the sense that logical answers are possible (the positivistic stance). Complexity points on a meta-realm of paradigmatic interpretation to the factuality of paradox and the fact that life in the global village has become unpredictable (the heuristic stance). As Nilson (2007) has made explicit, "A complicated process or phenomenon can be decomposed and reduced to solvable parts and it therefore follows that with such an ontological standpoint the positivistic paradigm prevails" (p. 238).

In complexity paradoxes are rendered as intrinsic components of reality. According to Stacey (in Nilson, 2007, p. 239) paradox implies an apparent contradiction, a state in which two apparently conflicting elements appear to be operating at the same time. One is then aware of the fact that contradictory, essentially conflicting ideas cannot necessarily be eliminated or resolved. Complexity thinking thus differs from systems thinking in the sense that components are not organized in a homogenous way but are embedded in the interplay between order and disorder. "Ontologically, the underlying belief is that of unorder [sic] and subjectivity; epistemologically, of heuristics or antipositivism; and teleologically, of a transformative nature" (Nilson, 2007, p. 239).

Edgar Morin (2008) in his book *On Complexity*, pointed out that in order to deal with human problems, one has to reckon with the notion of *hyper-complexity* (p. 21). "But complexity is not only quantities of units and interactions that defy our possible calculation; it also is made up of uncertainty, indetermination, and random phenomena. Complexity is, in a sense, always about chance" (Morin, 2008, p. 20).

When dealing with complexity, there are no aspirations to find optimal configurations, only transformative changes into emerging situations and contexts. With this filter, many unknowable phenomena are considered as being related to choices made in daily situations (Nilson, 2007, p. 242). Theory in science has then to deal with flux and an infinite mode of knowing. In the wording of Taleb (2010, p. 9), complication and the idea that we can fix the world is in fact a kind of 'pathology.' "The first leg of the triplet is the pathology of thinking that the world in which we live is more understandable, more explainable, and therefore more predictable than it actually is" (Taleb, 2010, p.9).

Complexification demands a rediscovery of the dynamics of paradox in theory formation and conceptualization (the meta-realm of life). With reference to practical theological reflection and the healing of life (*cura vitae*), this becomes indeed the case when dealing with complex civil and public issues such as the refugee and migrant crisis.

Many intriguing life questions cannot be solved on a rational level. The real problematic area is the meta-realm of ideas, convictions, political agendas and belief systems. If the problematic area points to paradox, a hermeneutical approach should deal with all forms of discrepancies and conflicting ambivalence simultaneously. Paradox helps one to deal with conflicting opposites in such a way that they are not used to push for aggressive and violent options. By seeing paradox as an ingredient of unpredictability, opposites in a networking dynamics of bipolar realities, help to start to work together in the direction of mutuality and cooperation.

The refugee crisis as political and cultural dilemma (obstacles on grassroots level)

The cultural dilemma is illustrated by the Brexit debacle in Britain.

In an article in *Time Magazine*, Dan Stewart (2016) warned on the 24th of June that "emotion and immigration could drive Britain to exit the E.U" (p. 7). The Leave vote ("Brexit") became a reality on Friday the 24th of June. Immediately after the news, the pound became vulnerable and worldwide stock exchanges became nervous. The point is: Brexit is an emotional and habitual issue. It is fired by a kind of conservative populism and the fear for the stranger. Ultimately, "[immigration] is the chief issue of concern for voters in this election" (Stewart, 2016, p. 8).

Furthermore, in the current refugee crisis in Europe, one must reckon with the fact that the refugees are fleeing to a culture determined by Western ideas about life and processes of democratization. Democratization is embedded in a culture of individualized values with the emphasis on personal self-assertiveness and privatized human rights.

Cultural exclusivism and incultural assimilation

A fundamental problematic issue is the fact that, despite the political constellation of a European Union, state nationalism is still vibrant in the mind of citizens. The authority of the national state continues to be a dominant factor in different civil societal cultures. Perhaps this is the reason why the integration polity of the EU is starting to become brittle indeed. As Michael Roth has pointed out, "the European Union is in a very, very fragile state" (Michael Roth, Germany's state minister, in Kunzig, 2016, p. 102).

Culture,[11] from the Latin *colo*, means to nurse (take care of), or to transform the earth through a plough (an instrument) in order to live. Culture therefore refers to

[11] For the background to the concept of "culture," see Van Binsbergen (2003). He refers to Tylor's definition: "that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society" (p. 465-469). In this regard, Van Binsbergen prefers the concept "cultural orientation" rather than merely "culture" (p. 476).

the human achievement and endeavor, which tries to "cultivate" creation and the cosmos into a humane space for living through symbols, metaphors, language, and instruments (*techne*). Bate suggests that culture represents the human locus of a people's context.[12] It is the site of the humanization of the *oikos,* and thus the site where the meeting occurs between the church as the human community of faith and the world as the human community in life (Bate, 1995, p. 241).

At the end of the twentieth century the concept of *interculturality* emerged to indicate that an *inter*cultural paradigm could be more appropriate than the previous paradigm of *in*culturality[13] with its spinoff: cultural assimilation. This was especially the case in the great missional outreaches of mainline churches all over the globe. The gospel had been spread by means of an often intensified imperialistic understanding of Christianization. It was actually an *engulfing missionary model*[14] with the focus on *cultural assimilation* (Villa-Vicencio, 1994, p. 116).

One can understand why a more dominant culture would opt for inculturation. It gives the opportunity to dictate, even manipulate, the outcome of the process. The interplay between culture and integration is thus much more complex as merely a sensitivity for the culture of the other, without running the risk of transforming one's own culture and being enriched and changed by the culture of the other.

H. R. Niebuhr's (1952) work *Christ and Culture* on the relationship between the Christian faith and culture has become a classic. He describes various models such as:

- The *rejection and anti-model*: Christ against culture (p. 58-92);
- The *accommodation model*: Christ of culture (p. 93-122);
- The *synthesis model*: Christ above culture, i.e. to maintain the distinctions between Christ (his Lordship) and culture but at the same time to stress Christ's relatedness to culture as a "both-and" relationship (p. 127-128);
- The *dualistic* model: Christ and culture in paradoxical relationship (p. 154-191), and
- The *operational model*: Christ the transformer of culture (p. 192-228).

Ultimately, Niebuhr believes that, although Christ is above culture (different), He operates through it to transform (convert) it.

In inculturation, the tendency in the long run is that the more dominant culture, despite sensitivity for the uniqueness of the other, runs the risk of engulfing

[12] When we use the concepts of inculturation and interculturation we must guard against the tendency to use the concept of culture as exclusive in terms of race, ethnicity and gender. Hence, the argument to move "beyond multi-culturalism" in order to combat the affirmation of cultural particularism. See (Villa-Vicencio, 1994, p. 115).

[13] The difference between inculturality and interculturality is not great. The first emphasizes interpenetration while the second emphasises exchange. Bellagamba (1987, p. 99) refers to inculturation as the attempt to create a spirituality which is rooted in the basic experience of life. The theological justification for inculturation is sought in incarnational theology. "An incarnated spirituality would be a great gift to Africans" (Bellagamba, 1987, p. 104).

[14] For the impact of the colonial period and the connection with the foreign missionaries, see Bujo (1992, p. 37-49).

the weaker partner (cultural assimilation). Thus, the preference for interculturality, based on equality and mutuality, arises.

In an *intercultural hermeneutical model*, we no longer work with the split between Christ and culture (cf. Niebuhr), but with the interconnectedness between Christ and culture. Interculturality[15] is about the meaning of Christian spirituality within culture as well as the mutual influence and exchange of paradigms between the two. Although one cannot ignore the tendencies of repudiation, (anti-) assimilation, accommodation, paradox, and transformation, the tension between exclusiveness and inclusiveness, between continuity and discontinuity (which will always exist and cannot be resolved by rational categories), interculturality describes mutuality in terms of a hermeneutical process of understanding/interpretation, enrichment and critical exchange without the sacrifice of uniqueness. This is what Villa-Vicencio (1994) calls the *encounter of the ultimate within and through the particular* (p.122-124).

The prerequisite for such a dynamic, intercultural approach is a risky, critical openness, without losing the tension between continuity and discontinuity or the identity of the ultimate (the eschatological truth of the Christian faith) within and through the particular we-encounter in culture. An intercultural approach puts a huge emphasis on "spiritual sources," specifically, on the capacity to endure with patience, to tolerate disillusionment, and to display sincere, compassionate solidarity.

Hospitable presence (*Willkommenskultur)* or radical resistance (paradoxical bipolarities)

If we want to opt for a hospitable presence in a sustainable approach to participatory solidarity, pastoral caregiving has to embrace and deal with the paradox: the refugee crisis can bring out the ugliness in human beings, but reveal the best as well. The refugee crisis has created a kind of *Angela Merkel political dilemma*.

According to Zorthian (2016), attacks by groups of mainly immigrant men in Cologne on December 31, 2015 have sparked outrage in Germany and fuelled debate over the *Willkommenskultur* ("welcome culture") towards refugees championed by Angela Merkel (p. 7). The following polarization emerged: the tension between anti-immigrant sentiments (a march on January 10 by the anti-refugee Pegida-movement) and Merkel's refusal of calls from her rivals and coalition allies to cap refugee numbers at 200,000in 2016. Currently there is pressure on Merkel's government to tighten laws governing refugees.

Vick (2015) aptly points out that Merkel's legacy—her bold, fraught, immensely empathetic leadership—challenges more than the comfort of European life (p. 51). It challenges the comfort of exclusive thinking and boarders of cultural and paradigmatic narrow-mindedness. Thus, Merkel's remark that cultures and societies that are shaped by fear will without doubt not get a grip on future (Vick, 2015, p. 51). Essentially what Merkel is summoning the world is "to be welcoming. To be

[15] Villa-Vicencio (1994, p. 120) connects interculturality to the necessity of an interreligious dialogue. With the forging of a common sense of belonging, South Africa is in need of a cultural openness, which involves a co-mingling of cultures, with a presumption of equal worth.

unafraid. To believe that great civilizations build bridges not walls, and that wars are won both on and off the battlefield" (Gibbs, 2015, p. 24). One needs a paradigm shift from victim thinking and fear to compassion thinking and hospitality.

But, and this is the hard fact of life, suspicion and stereotypes subvert even the best intention of being inclusive. In the case of the refugee crisis in Europe there is the reality of sexual harassment by male migrants (Shuster, 2016, p. 32). The gravity of this part of the crisis hit Germany, "Germans were primed for another emotional reaction, one based on fears that the patriarchal Middle Eastern values of the newcomers—especially around sex and gender equality—would prove incompatible with liberal German ones" (Shuster, 2016, p.31). Integration requires more than in-culturalization; it requires host countries to give refugees a sense of belonging (Shuster, 2016, p. 33).

But how should one deal pastorally with paradox, namely the oscillating dynamics between human anguish/fear and sincere compassion/mercy?

In a nutshell, the refugee dilemma oscillates between the following paradoxical polarities:

- The politics of welcoming the stranger clashes with a politics of closing borders and defending national borders.
- The politics of cultural integration evokes on the grassroots level with the politics of radical populism and national self-maintenance.
- The politics of empathetic outreach and helping is constantly being undermined by violence caused by migrants.
- The principle of xenophilia—love for the stranger—is neutralized by xenophobia—fear for the stranger.
- The quest for home and a safe haven for humane living are threatened by fanatic religious justification of terrorist attacks on vulnerable citizens.

When we come back to the notion of coexistence as an alternative route within the impasse of polarised opposites (integration and assimilation) or foreclosure (separation), another hampering factor and obstacle surfaces, namely the danger of escapism and the attitude of neutral indifference within local communities.

In light of the discussion on the previous obstacles on the grassroots level and hampering factors that determine the quality of habitus, what is a basic prerequisite for exploring the alternative route of coexistence?

Towards a spirituality of home (safe haven of refuge) and compassionate being-with: embracement, solidarity and dialogue

It is the conviction of Bauman (2016) that the refugee dilemma boils down to suspicion and distrust (p. 125). People don't trust one another. We are becoming enemies of one another within the global rat race of competition and exploitation. We are living in a global world shaped by achievement, enmity, and brutal violence. People feel threatened in the global village. This phenomenon of threat has become

stereotyped in the presence and personage of the illegal migrant—"*Der Gestalt des illegalen Einwanderers. Er ist der ideale Phantomgegner*" (Bauman, 2016, p. 125).

Instead of stereotyping the refugee, the first basic step is personifying the refugee and again. The refugee should be treated as a unique human being and not as representative of a cultural category, race, or religion (Bauman, 2016, p. 125). And in order to do that more than a polity of tolerance is needed, because tolerance is, most of the time, merely brutal indifference. Thus, Bauman (2016) proposes two fundamental approaches to the refugee dilemma. (a) A hermeneutics of understanding that is based on the notion of dialogue. Dialogue, then, in the deeper sense of *dia logos*: the ability to probe beyond achievement into the flow of meaning and the economy of means (Jaworski, 1996, p. 13). (b) Solidarity: the challenge to embrace the other as a partner for dialogue and to invite him/her to an encounter through which one can better understand the intention behind the other's behavior.

One can further argue that a 'spirituality of home' presupposes an encounter of embracement as expression of an existential conjunction between two different human beings. Home creates spaces and places of humane encounters. In this regard, one can say that a Christian spirituality of compassion operates as a "'*conjunctive faith*" that informs the style of caregiving in ministry. Spirituality is thus viewed as the "ability to embrace ambiguity and paradox; a sense of truth that is multiform and complex; post-critical receptivity ("second naiveté"), and readiness to participate in the reality expressed in symbols, myths and rituals of one's own tradition; genuine and disciplined openness to the truths of communities and traditions other than one's own (not to be equated with relativism); movement from the prevalence of certainty to the centrality of trust" (Schipani and Bueckert, 2009, p. 317-318).

The challenge: habitus and the overcoming of civil resistance

This emphasis on the 'how' of habitus in civil engagement and societal intervention has been emphasized in *Der Spiegel* (August 29, 2015). The front cover page put it in a nutshell: "*Es liegt an uns, wie wir leben werden*" (Our attitude determines the how of our life). The main article refers to the predicament of migration and the plight of the refugees in Germany (Amann et al., 2015, p. 28). The societal tension is between the welcoming of the refugees and the setting of limitations, between tolerance and resistance. Thus the alarming reality: we oscillate between resistance and accommodation.[16]

On a political level the dilemma and burning questions are: multi-culturality and multi-nationality (plural interconnectedness) or national self-protection (demarcation and local border setting)? On a spiritual level: welcoming/hospitality or resistance/suspicion?

[16] "Noch nie so viel Hass, noch nie so viel Hilfsbereitheit, auf diese Formel lässt sich das neue Deutschland bringen. Und dazwischen eine scweigende Mehrheit. Es braucht vor allem zweierlei: Grenzen und Ehrlichkeit" (Editor's translation: "Never so much hate, never so much willingness to help / solidarity—this could be an apt description of the new Germany. And in between the silent majority, two things are especially needed: boundaries and honesty.") (Amann 2015, p. 28-29).

Very surprisingly Klaus Schwab, the founder of the World Economic Forum, in Davos, said the digital revolution demands a different, and more human, kind of leadership:

> If you think what a human being is, we exist because of brains, soul, heart. What we can replicate in a robot is the brain. But you never will replicate the heart, which is passion, compassion. And the soul, which enables us to believe. The robot will never have the ability to believe in something. So perhaps we will have at the end of this revolution—possibly, possibly—a basis for a new human renaissance. (Duffy, 2016, p.12)

Chancellor Angela Merkel of Germany captured the dilemma of welcoming the stranger or defending own territory by saying: "Our free life is stronger than terror" (Faulconbridge & Young, 2015, p. 1). The attacks have sparked a debate in Germany on Merkel's refugee policy, and the attempt to get a better overview of the people entering the country.

One should accept that there exists no easy answer or instant solution. What I am proposing is rather an understanding of the paradoxical dynamics implied when dealing with the crisis. The argument is that if there is not one golden route out of the dilemma, one should at least try to 'see' the bigger picture when opting for the notions of welcoming, integration, outreach and helping, xenophilia, and a theology of home.

The logic behind a hermeneutical approach is that an understanding of complexities helps one to consider different options within concrete existential and local settings, taking cultural and moral issues into consideration; it helps one to 'see' the bigger picture, thus, the attempt to design a diagnostic chart (a kind of graphic depiction).

On seeing the "bigger picture" in a theologia practica:[17] the networking healing of coexistence

With the notion of seeing the "bigger picture," what is meant is: the networking dynamics of life as an existential and qualitative category. Life, then, as an indication of the dynamics and structural interplay between habitus and the quality of human relationships. The bigger picture then means that bipolarities within the complexity of paradox points to wholeness in hope care (spiritual well-being) rather than to threatening resistance (social intoxication) (cf. Louw, 2016).

My attempt to opt for coexistence rather than for schismatic and xenophobic stigmatization should be viewed in close connection to the argument of Dietrich Korsch (2011, p. 34), namely that one should start to explore new categories ("*Spuren des Selbstausdrucks und Weltaneigung*") in order to come up with an understanding

[17] Ed Farley (1983), in *Practical Theology*, argues that *theologia practica* is simply the *habitus* viewed as to its end (from the spiritual perspective of the ultimate). "Practice meant that aspect of *habitus*, or wisdom, in which the divine object sets requirements of obedience and life. Both reside in the single existential *habitus* called theology. Theory/practice is based here on what could be called a phenomenology of theology as *habitus*" (Farley, 1983, p. 27).

of practical theology as kind of 'life science' (*Lebenswissenschaft*) (Korsch, 2011, p. 344)[18] that operates with caring and healing categories: *cura animarum* as *cura vitae* (cf. Louw, 2000).

To exist means to coexist. Coexistence is in essence an exemplification of unconditional love (*agapé*). However, coexistence is not blind to the realities of life. Coexistence is a category that deals on the one hand with critical distance (critical realism, objectivity), and, on the other hand, with compassionate solidarity (unconditional passion, engagement).

The option of coexistence is more or less the option and route which Calvin applied in his engagement with the refugee crisis in Genève. According to Calvin (in Busch, 2007), "…we must live together in a family of brothers and sisters which Christ has founded in his blood; and with very hostility he gives the opportunity to resist hostility" (p. 74). Fundamentally, in his view on the equal value of human beings, Calvin operated from the perspective of "*neighbourly* [sic] *love*" as the sound principal for an inclusive approach to social and human issues. "The word neighbour [sic] includes all [humans] living; for we are linked together by a common nature…The image of God ought to be particularly regarded as a sacred bond of union, but, for that very reason, no distinction is here made between friend and foe, nor can the wickedness of men set aside the right of nature" (Calvin, 1854, p. 116).

In his sermon on Galatians 6:9-11, it is evident that the outsider, stranger, and other function as a kind of mirror and looking glass for a community based church. "We cannot but behold our own face as it were in a glass in the person that is poor and despised…though he were the furthest stranger in the world. Let a Moor or a barbarian come among us, and yet inasmuch as he is a human, he brings with him a looking glass wherein we may see that he is our brother and our neighbour [sic]" (qt. by Busch, 2007, p. 75). According to Busch (2007), this concrete spiritual insight of Calvin is the source of his interest in social and economic affairs (p. 75). The command for neighborly-ness is the thrust of Calvin's 'spiritual humanism' (my interpretation).

The systemic dynamics of compassionate being-with (neighborly love)

With reference to the theory of complexity in a networking dynamics of a systemic understanding of coexistence within social plurality and cultural diversity, one should deal simultaneously with the following dynamic factors:

- *Realistic differentiation*: being-with always presupposes the realism of separation within cultural diversity. It poses the reality of: I am different. Identity has to do with a kind of personal continuity within discontinuity. It deals with the quest for acknowledgement—**the identity factor**.

[18] "Praktische Theologie wäre dann insbesonders der Ort der Reflexion auf die ihrerseits technischen Verfasstheit gezielter (aber zugleich übercomplexer, also trans-instrumenteller) religiöser Interventionen ins Leben" (Editor's translation: Practical theology would then be the space to reflect on its own technical constitution of strategic (yet also over complex, that is trans-instrumental) religious interventions into life") (Korsch, 2011, p. 344).

- *Accommodative togetherness*: being-with in presupposes sensitivity on an affective level for intersubjective togetherness and symbols that can transcend schismatic differences and xenophobic prejudices. Togetherness is about a basic a sense of belongingness. Accommodation deals with the quest for a common place of shared values: I belong to…—**the coherence and tolerance factor**.
- *Liberty of democratization*: being within a social dynamic operates within the parameters of the human plight for rights and dignity. Liberty as the need for freedom deals with the quest for constitutional safeguarding within civil societal structures for daily living: I need peace free from violence and abuse—**the judicial factor**.
- *Communality of integrative sharing*: being-with presupposes the mutuality of empathetic acceptance, cultural exchange and sensitive sharing. Integration does not mean assimilation of the other in a process of social development, but an experience of communal and cooperative sharing of values, needs, expectations and functions: I am a citizen in this place and space together with others (*Umuntu ungumuntu ngabantu/motho ke motho ka batho*—approximately translated as: "A person is a person through other people" (Mtetwa, 1996, p. 24)—**the inclusive factor**.
- *Intimacy of unconditional acceptance:* being-with is based on the principle of solidarity and empathetic sensitivity: I am accepted unconditionally for who I am without the fear for rejection—**the humane philanthropic factor (love).**
- *Spontaneity of imaginative participation*: being-with is based on the principle of creativity and the ability to envision something new and different. It deals with a quest for a sincere cooperative partnership in terms of a shared future and the anticipation of an alternative option of coexistence. Participation thus needs the creativity of imagining a new society: I am dreaming of a different future society—**the utopian factor**.
- *Healing of societal wholeness*: being-with anticipates a vivid hope of human wellbeing and civil societal welfare. Processes of relational coexistence are enhanced by means of mutual empowerment and intercultural enrichment; I need support and comfort in order to become 'whole' again—**the caregiving and the diaconal outreach factor**.
- *Peaceful cooperation of civil coexistence*: being-with presupposes a very specific stance and disposition within political structures and civil societal attempts to deal with the complexity of polarization: the integration – segregation tension. In this regard, the church can play an important role by trying to create constructive dialogue and provide public forums where different groups can meet in order to discuss various options for cooperation on the basis of mutual sharing, cultural exchange, equal partnership and co-humane trust building. In order to establish such a forum, it should be based on the principle of peaceful coexistence. This attempt should be performed as

an exemplification of sensitive participation—**the compassionate being-with factor.**

The latter option is not without any dangers. Coexistence can easily become a façade for separation and eventual disintegration of peaceful interventions. Kunzig (2016) refers to the notion of a "parallel society" that eventually can become a divided society (p. 115). "In a word: *Parallelgesellschaften*, or "parallel societies." Or, "[the] part of cities where you wouldn't know you were in Germany" (Kunzig, 2016, p. 112).

I am coming to the fundamental ecclesiological and theological question: how should communities of faith respond to the refugee dilemma? If one can argue that *paraclesis* is about the heart of a theological praxis, and that the *passio Dei* determines all forms of *missio Dei*, Christian spirituality is compelled to exhibit, enflesh, and demonstrate the notion of compassion in such a way that it penetrates all forms of human resistance and prejudice. Christian faith is about the incarnation of love and the inhabitation of the indwelling presence of the Spirit of God in all forms of human existence.

Compassionate pastoral caregiving: the perichoresis[19] of mercy within the in-between of xenophobia and xenodochia

The Christian poet Lactantius (in Davies 2001, p. 235), who lived from the third to the fourth century, combined the concept of compassion, *misericordia*, with the notion of *humanitas*. He viewed compassion as a corporate strength granted by God (*hunc pietatis adfectum*) in order that humankind could show kindness to others, love and cherish them, protecting them from all dangers and coming to their aid (Lactantius in Davies 2001, p. 35). Compassion thus creates a bond of human society and displays human dignity. "*Humanitas* is to be displayed to those who are 'suitable 'and 'unsuitable' alike, and "this is done humanely (*humane*) when it is done without hope on reward'" (Lactantius in Davies 2001, p. 35).

Compassion gives meaning to life. Dostoyevsky concurred with the assumption that without compassion life becomes an unbearable toil. Compassion makes life bearable. "Compassion would teach even Rogozhin, give a meaning to his life. Compassion was the chief and, perhaps, the only law of human existence" (Dostoyevsky, 1973, p. 263).

[19] The word perichoresis comes from two Greek words, peri, which means "around," and chorein, which means "to give way" or "to make room (from Greek: περιχώρησις perikhōrēsis, "rotation"); it describes the relationship between each person of the triune God (Father, Son, and Holy Spirit). The word circumincession (later circuminsession) is also used to mean the same idea. I am using it not to describe a triune relationship but as an indication of how the spirituality of compassion as outcome of Christology and pneumatology describes and presents the interpenetration of the Spirit of God in cosmic events and systemic networking of human relationships; it is an indication of exchange in order to make room and space, to influence; it indicates a kind of mutual intersecting or interpenetration. The word perichoresis could be translated as "rotation" or "a going around." Perichoresis is not found in the Greek New Testament but is a theological term used in three different contexts. In the first, perichoresis refers to the two natures of Christ in perfect union within the same Person. In the second context, perichoresis refers to the omnipresence of God as He "intersects" with all creation (see Acts 17: 28). In the third context, it refers to the mutual intersecting or "interpenetration" of the three Persons of the Godhead and may help clarify the concept of the Trinity. It is a term that expresses intimacy and reciprocity among the Persons of the Godhead. A synonym for perichoresis is circumincession (Got Questions?org, 2015).

According to Martha Nussbaum, compassion should be preferred in order to express “the basic social emotion” (in Davies, 2001, p. 238), connecting both the cognitive and the affective. For Nussbaum, compassion is in fact a certain kind of reasoning, a certain kind of thought about the wellbeing of others.

A Christian understanding of a theology of compassion is essentially determined by Christ’s vicarious suffering (Gärtner, 1978, p. 724). His vicarious suffering took place *ephapax*, once for all (Heb. 7:27). In the Synoptic gospels, *paschō* is used within the framework of the passion of Christ. Our sympathy and compassion is determined by the fact that Christ exercises compassion (Gärtner, 1978, p. 722). Instead of the emotional interpretation of compassion by the Stoics and their emphasis on the fact that passion (*pathē*) should be overcome in order that the ideal of ‘dispassionateness’ (*apatheia*) may be attained, active and practical compassion (*sympaschō*) is an issue of faith in Christ (1 Corinthians 12:26; Hebrews 10:34) (Gärtner, 1978, p.724). In this regard, compassion should be connected to a ministry of serving (*diakoneō*) (Gärtner, 1978, p. 724).

This kind of ministry should be a mode of interpenetration and infiltration within the antinomy and paradox of fear and compassion without the selective morality to side only with the victim without negotiating and encountering the perpetrator. This kind of *perichoresis* of unconditional love is what *cura animarum* (care and cure of human souls) is about.

Cura animarum does what Bajekal (2015, p. 75) in an article in *Time magazine* “The Welcome: Germans open their Homes to Refugees” pointed out as an alternative to xenophobia: to be part of a grassroots movement that keeps the welcoming machine running for the estimated 1 million asylum seekers the country will reportedly receive during 2015. “Ordinary Germans have opened their homes to strangers fleeing violence far beyond Europe’s borders” (Bajekal, 2015, p. 73). And this is what an ecclesiology of home (xenodochia) is about: the opening of homes as the praxis of the opening of hearts: the poetic art of radical repositioning and compassionate coexistence.

Conclusion

Because we are mortal beings, we cannot escape transience. Caregivers should therefore become agents of hope if they want to do what Socrates had in mind: To be a healer of the ‘soul’ (*iatros tés psuchés*) (in Oden 1983, p. 187). The pastoral caregiver becomes the in-between person (Aristotle), between pity and fear, interpenetrating this paradoxical condition with the *perichoresis* of compassion: making room (home) for the homeless.

Compassion as way of life, and a new state of being and mind (ethos), is about a habitus of caregiving, hope-providing, and comfort; it happens in human encounters as a spontaneous infiltration of *rḥm* (in close connection to the root *ḥnn*) into systemic events; it embodies the passion (*pathē*) of Christ within the dynamics of human relationships. Compassion transforms human beings into *homo sympatheticus*.

Instead of *xenophobia*, the metaphors of host and hospitality in pastoral caregiving (as exponents of a theology of compassion), exchange fear for the stranger into *philoxenia*: the mutuality of 'brotherly' love. Instead of stereotyping the refugee, they should be personified again. The refugee should be treated as a unique human being and not as representative of a cultural category, race or religion (Bauman, 2016, p. 125).

The praxis and ministry of hope presupposes the praxis of *marturia* (witnessing presence) and *paraclesis* (comfort and advocacy). It is intrinsically linked to the virtue of hospitality and the caregiving outreach of *diakonia*. Christian hospitality counteracts the social stratification of the larger society by providing an alternative basis for a sense of belongingness, namely the inclusive spiritual principle of *koinonia*.

Within the intercultural framework of community care and care for migrants, the challenge to the pastoral ministry is to provide 'hospitals' (*xenodochia*), safe havens (monasteries of hope, places of refuge) where threatened, displaced people can become whole again: finding 'home.' "To be moral is to be hospitable to the stranger" (Ogletree, 1985, p. 1).

What is most needed in a theological approach to the polar tension between estrangement and embracement is poetic thinking, namely to start reflecting beyond existing categories and to use fundamental principles in the Christian tradition of wisdom (*sapientia*) in order to move from futile regression and opportunistic utopia to realistic *topos* (place/position). A theology of place is in essence a theology of habitus and disposition (*phronesis*); it points to a 'hospitable presence" and "compassionate being-with." A practical theology of home and space can be captured by the following formula: *fides quaeres domum, et locum* (faith seeking spaces for homecoming and places for humane living).

One should acknowledge that it is difficult to translate Christian hospitality into terminology of our contemporary society wherein hospitality is often identified with the civic services and domestic spheres of social welfare. Hospitality is often robbed from its sacramental character of caritas and has become diminished to, mostly, an ordinary secularized expression of human wellbeing. However, Derrida (2001) asserts:

> Hospitality is culture itself and not simply one ethic among others. Insofar as it has to do with the ethos, that is, the residence, one's at home, the familiar place of dwelling, as much as the manner of being there, the manner in which we relate to ourselves and to others, to others as our own or as foreigners, ethics is hospitality; ethics is entirely coextensive with the experience of hospitality, whichever way one expands or limits that. (p.16-17)

To a certain extent, hospitality reintroduces a kind of social paradox: unconditional love becomes conditional; it focuses conditionally on the outsider in order to make outsiders insiders even beyond the categories of juridical equality; it functions outside of right, above what is juridical (cf. Derrida, 2001).

A theology of compassion reminds Christians of the fact that we are not totally citizens of this world. We are pilgrims (*homo viator*): "secularised refugees" with a spiritual destiny and hopeful future.[20]

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[20] "Wer Christentum sagt, der sagt auch homo viator, wie der Lateiner im Mittelalter den nach der Ewigkeit wandernden Christen nannte Die Pilgerschaft ist unablöslich mit der christlichen Botschaft verbunden. Der Menschensohn verkörpert auch in dieser Haltung das für den Christen normative Vorbild. Jesus, als Pilger gesehen, ersschliesst neue perspektive" (Editor's transaltion: "Practical theology would then be the space to reflect on its own technical constitution of strategic (yet also over complex, that is trans-instrumental) religious interventions into life") (Nigg, 1965, p. 83).

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Chapter 4

Muslims and Migration: *Global Realities, Local Opportunities*

Zayn Kassam

In this chapter, I will briefly examine the larger economic context driving migration in which colonial tropes of the Other resurface as the current waves of Islamophobia and militant Muslim activity sweep the globe. In light of these remarks, I invite you then to consider how to address the needs of the migrants in our midst.

In a recent response to Trumpomania in the United States, in which Donald Trump proposed a ban on all Muslim migration to the U.S., journalist Rhonda Roumani (qt. by Uri Friedman, 2016 in *The Atlantic*) writes:

> If Donald Trump's ban had been in effect over the last several decades, America would have missed out on Steve Jobs, whose biological father, Andulfattah Jandali, hailed from Syria. Also Farooq Kathwari, the CEO of Ethan Allen, Mohamed El-Erian, the former head of the investment company Pimco, and Tariq Farid, the founder of Edible Arrangements. Fazlur Khan, a Bangladeshi American architect and structural engineer who helped develop the technology for skyscrapers, would never have made it to the United States. The same goes for Ayub Khan Ommaya, a Pakistani American doctor who created the Ommaya reservoir, a catheter that drains fluid from the head and spine, and Ahmed Zewail, an Egyptian American Nobel Prize winner in chemistry who pioneered the field of "femtochemistry," which enables the study of chemical reactions in real time. Sabri Ben-Achour of Marketplace recently estimated that banning Muslims could cost the U.S. economy roughly $24 billion. (para. 54)[1]

She could also have mentioned a Turkish immigrant named Hamdi Ulukaya who created Chobani yogurt. Ulukaya recently gave his employees ten percent of his company's stock, translating into $150,000 for the average employees, and over

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[1] For the *Marketplace* calculation, see http://www.marketplace.org/2016/06/14/world/cost-banning-all-muslims.

a million dollars for the longest serving employees (Strom, 2016). The point made by these allusions to migrants who have made a positive difference in their host societies is often forgotten in the climate of fear, so compellingly explored by Susanna Snyder (2012) in her study on migration and the church.

Rather, the dominant narrative around migrants is exemplified by the likes of Donald Trump, who has also called for surveillance of Muslim migrants and has warned about "the 'horrendous' results of Syrian refugees flowing into Europe" (Diamond, 2016). While such attitudes are not restricted to the United States, a 2011 study showed that 61% of Americans have a negative view of Islam and Muslims, in contrast to ten years earlier, after 9/11, when 39% of Americans held negative views (Ghattas, 2016). In Europe, as part of a counter-radicalization policy, France has opened a public "green line" that anyone can call anonymously to report a person they suspect of radicalization, echoing Nazi-era practices. Those who are reported are passed on to "cellules de suivi" that have been established in every préfecture (district) of the country, and these cells then monitor the movements of the reported individual. Since summer 2015, 13,000 individuals have been reported, ultimately subjecting such individuals to surveillance. Thus, France's reporting that there are thousands of radical Islamists in France is based simply on the fact that ordinary citizens are reporting other ordinary citizens whom they "suspect" have been radicalized, without necessarily any evidence that they are in fact militant Muslims (Vincent, 2016).

At this juncture, it is essential to consider several larger global contexts that drive migration in order to consider what pushes migrants to come to our countries and to have a better sense of understanding the struggles they faced in coming here. First is economic globalization, largely created by the Western powers present at the post-World War II Bretton Woods conference in which the current global economic regime of market neoliberalism was initiated. This neoliberal form of capitalism promotes wealth creation through a global economic system that is predicated on dismantling barriers to corporate activity, free trade, the search for and control over finite resources including those that are essential for life, the relentless search for markets and consumers to fill those markets, and the insatiable pursuit of energy sources that will keep the global capitalist machine working. According to Pamela Brubaker (2007), economic liberalization means ridding countries around the globe of protective tariffs, thereby giving up domestic control over trade and finance, and allowing foreign banks to own key economic institutions such as national banks, ultimately taking away any barriers to foreign investment. It should also be noted, in the words of Nobel Prize-winning economist Joseph E. Stiglitz (2003) that western countries "pushed poorer countries to eliminate trade barriers, but kept up their own barriers, preventing developing countries from exporting their agricultural products and so depriving them of desperately needed export income" (p. 6). Countries that resist such policies are disciplined through the removal of aid and foreign investment as well as the refusal to trade with them. In other words, they

are economically ostracized through organizations such as the World Bank, the International Monetary Fund, the World Trade Organization, and others. The alternative to such exclusion is, to put it somewhat crudely, economic exploitation of poorer countries by richer countries.

Despite the promises made by neoliberal market capitalism to raise the standard of living for all through privatization, open markets, reduced trade barriers, and the free flow of goods into ever-consumptive markets, the reality is that a few already wealthy people have become even wealthier. The middle class has been handicapped and the poor have grown exponentially poorer through dispossession and labor exploitation. This holds for countries as well as peoples. A study released in 2006 that is based on incomes for the year 2000 asserts that the richest 1% of the 3.7 billion adults in the world owned 40% of global wealth; the richest 2% owned 51%; and the richest 10% owned 85% of global wealth—and these rich are to be found primarily in the United States, Europe, and high-income Asian countries such as Japan. The bottom half of adults in the world owned barely 1.5% of total wealth (Hardoon, 2017, p. 11). To put it another way, 3 billion people live on less than 2 dollars a day, and the GDP of the 48 poorest countries is less than the wealth of the three richest people in the world. And here is the statistic that should come as no surprise to anyone: 69% of the world's 100 wealthiest bodies are corporations (Green, 2016, para. 1).

Yet, although it was once commonly thought that poverty is a key driver of migration, since the 1990s it has been recognized that the poor actually do not have the resources to move. Rather, the development of a region either makes life more livable or gives people the resources with which to migrate. Distinctions are now made between a variety of factors or "drivers" leading to migration. For instance, preexisting factors create a context in which migration is more likely, such as globalization, environmental changes, urbanization, and demographic transformation. Proximate factors include downturns related to economics, security, human rights, and the environment as a result of climate change. As Nicholas Van Hear, Oliver Bakewell, and Katy Long (2012) note, there are certain precipitating factors that trigger departure when there is "financial collapse, a leap in unemployment, or the disintegration of health, education or other welfare services" (p. 4). However, they also may be located in the political or security sphere and include persecution, disputed citizenship, or outbreak of war. "'Natural' or environmental disasters can also be precipitating factors," while mediating factors comprise available transport and resources in order to make the migration. All these factors "shape the conditions, circumstances, or environment within which people make choices whether to move or stay put, or have such decisions thrust upon them" (Van Hear, Bakewell, & Long, p. 4-5). In considering how we treat migrants, understanding such factors can help us consider the contexts from which migrants are led to leave their places of origin—rarely an easy decision—to come to areas of the world where they may not be readily welcomed. Additionally, each

of these factors names economics as a component in driving migration, suggesting that economic globalization is a key element in facilitating the growth of wealth for a few, but a climate of insecurity for far more. Migrants may not understand the larger global economic forces at work that cause economic and social injustice for them, but they certainly feel their effects.

Returning to the larger issue of neoliberal market capitalism, incessant economic growth, considered to be the benchmark of a thriving economy, is predicated on availability and unimpeded access to energy resources. Nothing can be transported, grown (without pesticides and fertilizers), or produced to meet the needs of our much-too-rapidly expanding world population without energy and without water; and both are at risk.

Thus, there is another connection: the United States' foreign policy interest in the oil-bearing regions of the world, an interest now shared by China, is directly tied to the U.S's economic health and the benefits that globalization delivers. It partially explains our foreign policy while also facilitating the work of corporations. Without access to energy resources, our corporations, facilitated by the policies of the Bretton Woods institutions, could not continue their path of economic growth. However, despite our attempts to secure our access to oil, oil itself is not an infinite resource. The American scientist and Shell oil geologist, Dr. Marion King Hubbert predicted that global oil supplies would peak in about 1995 (Lallanilla, 2015, para. 8). This would have been true were the oil embargo of the 1970s not extended for a few more years. Although many scientists predict oil extraction will peak anytime between now and 2020, some analysts, such as the noted Princeton geologist Kenneth Deffeyes (2003), are saying that the peak is already upon us, and this means that there is still lots of oil in the ground. However, henceforth it will be extracted in increasingly diminishing quantities or through largely deleterious processes such as hydraulic fracturing (fracking), accessing deep-sea oil, or expensively extracting oil from bitumen sands, otherwise known as tar sands. Therefore, there will be oil in 2025, but at that point the world's population is estimated to be around 8 billion (Worldometers, n.d.), so energy needs will be higher than they currently are now. In addition, as China and India, two countries whose elites have benefited immensely from globalization, join the industrialized world in their consumption of energy to fuel their economic growth as well as their increased demand for consumer goods such as cars and fridges, the demand for diminishing energy resources is rising steeply. This means that a period of increasing competition for energy resources is upon us, with the potential to erupt into resource wars. As Michael Klare (2004), the author of *Blood and Oil* notes, not only will the United States increasingly have to expend American military, political, and economic resources to preserve its access to worldwide energy supplies, but as global oil output declines, "the competition for what remains will intensify, and the outbreak of conflicts over it will multiply. Any upheaval in a major producing area will provoke deep alarm in Washington, and more frequently, a military response.

In other words, ensuring a continued supply of foreign petroleum will require an ever-increasing payment in American blood" (p. 185).

Several consequences arise in regard to oil-bearing Muslim majority societies from neoliberal market capitalism's insatiable and unrelenting thirst for energy. Two key issues are at hand: one that affects the entire globe, with the continued high usage of fossil fuels that alters the climate, resulting in an increase in what Essam El-Hinnawi has termed "environmental refugees" (The Levin Institute, 2017). Some have argued that one of the major factors that led to instability in Syria was massive population influx into the capital and unrest brought about by economic distress due to relentless drought in farming regions (Hammer, 2013 & Henry, 2016).

The issue of climate change is very connected with the second key issue, which is the effect on society. First, the political, military, and foreign policy interventions stemming in part from concerns about energy security all have a role to play in fueling migration—think here of wars and conflicts in the last four decades alone: the Iran-Iraq war, the Gulf Wars, the interventions in Afghanistan, Iraq, the conflicts in Chechnya, Xinjiang, the Sudan, and Nigeria, to name just a few. Second, some would argue that the politics around the pursuit of energy resources plays a role in creating and fueling militant movements. The assertion is that they are looking to capitalize upon the political and economic destabilization brought about by conflict, thereby consolidating their power over resource-rich territories on the one hand, and on attacks in Western countries aimed at striking terror at the heart of the new global economic empire on the other (Cockburn, 2016). Indeed, following the Charlie Hebdo attack in Paris, Hussain (2015) reported that the Islamic State in its online magazine *Dabiq*, had this to say: "Muslims in the West will soon find themselves between one of two choices," claiming that the attack had

> "eliminated the grayzone," representing coexistence between religious groups. As a result, it said Muslims living in the West would soon no longer be welcome in their own societies. Treated with increasing suspicion, distrust and hostility, Western Muslims would soon be forced to 'either apostatize … or they [migrate] to the Islamic State, and thereby escape persecution from the crusader governments and citizens," the group stated, while threatening more attacks to come. (Hussain, 2015)

Thus, the kind of rhetoric emanating from Islamophobes who hold *all* Muslim migrants responsible for the violent actions of a few are simply helping the Islamic State realize its goals. Nafeez Ahmed (2016) investigates why France has been singled out for attack and drew attention to an Amnesty International Report, suggesting that the draconian measures taken by the French government to single out Muslims for scrutiny has left French Muslims traumatized, and while the majority live with that situation, for a few, like the Nice gunman, "state abuses lend credence to the claims of al-Qaeda and Daesh-sympathisers: claims that Muslims are not welcome in the West, that they are obliged to join the jihad against the West, that

they must migrate to the Islamic State—and that if they don't, they are apostates who are as worthy of death as their non-Muslim counterparts" (para. 49).[2] Robert Pape (2015) has suggested that Daesh had not attacked a single French target before President Hollande joined the US coalition to bomb Daesh starting in September 2014. Soon after, Henri Gourdel was captured and killed in Algeria after Daesh issued an ultimatum to President Hollande that M. Gourdel would be killed if France did not leave the coalition.

Third, we are seeing again what seems alarmingly like echoes of a colonial-era discourse, during which a narrative of the Islamic Other has been generated; a narrative that put forth the idea of a civilizing mission on the part of British and European colonial powers, coupled with a sense of noblesse oblige, that largely masked the massive transfer of wealth taking place from the colonized nations to the center of empire. Perhaps this narrative is best illustrated in the words of Lord Cromer, British consul-general to Egypt during the British occupation, who stated in the early 1900s that Egyptians "be persuaded or forced into imbibing the true spirit of western civilization", and, therefore, "it was essential to change the position of women in Islam, for it was Islam's degradation of women, expressed in the practices of veiling and seclusion, that was 'the fatal obstacle' to the Egyptian's 'attainment of that elevation of thought and character which should accompany the introduction of Western civilization'; only by abandoning those practices might they attain 'the mental and moral development that he [Cromer] desired for them" (Ahmed, 1992, p. 153). Cromer advanced these views at the same time that he cut back on schooling for both boys and girls, thereby curtailing the very advancement of civilization he desired for both Egyptian men and women. Ironically, while he held Islam to blame for degrading women, he also was the founding member and onetime president of the Men's League for Opposing the Suffrage of Women in England, suggesting that the advancement of women was not among the list of his priorities. This little bit of history exemplifies that what we today call "Islamophobia" actually has a long history predating the terrible events of 9/11/2001 on American soil; what is essential for our purposes is the creation of a rhetoric of the Other in need of civilization, and the idea that evidence for the need to civilize the Other is most readily found in how Muslims treat women. Thus, I ask whether or not an analogy can be made between the pursuit of resources during the colonial era and its accompanying construction of a rhetoric of the Other, and the pursuit of energy resources in our contemporary era and the accompanying construction of a rhetoric of Fear of the Other, and of In How Many Ways Can We Show They Are Different From Us.

[2] A February briefing by Amnesty International found that the emergency measures "are implemented in a discriminatory manner, specifically targeting Muslims, often on the basis of their beliefs and religious practices rather than any concrete evidence of criminal behavior [sic]." More than 3,242 house searches had been conducted and over 400 assigned residence orders imposed—with little, if any, tangible outcome in terms of intelligence successes against terrorism. Mosques have been shut down despite police reports indicating "no element justifying the opening of an investigation." Instead, the French government has "trampled on the rights of hundreds of men, women and children, leaving them traumatised [sic] and stigmatized [sic]," said the Amnesty report.

These three consequences—increased flow of migration from Muslim-majority countries, increased militant activity that claims to be Islamic despite contravening Islamic values, and increasingly vociferous rhetoric that "other" Islam and Muslims with special attention on women—come together in Europe in alarming ways. As Yegenoglu (1998) asserts, and Barlas (2013) further elaborates, the representation of cultural/sexual difference (for Yegenoglu)/the *burqa* (for Barlas) is "about the cultural representation of the West to *itself* by way of a detour through the other" (Yegenoglu, 1998, p. 39). And the Other pays a price for this detour since it requires that she be "made lacking what the subject has [but also made] … threatening to the stable world of the subject by her radical difference" (Yegenoglu, 1998, p. 6). The Other is thus always already "born accused" (Yegenoglu, 1998, p. 6).

Such frames are at work in the "affaire du foulard in France," due to the fact that Muslim female schoolchildren may no longer wear the Muslim head covering at school, nor may Muslim women wear the *niqāb* (face veil) in public (Minh-ha, 2007). Many are familiar with the image of a veiled Muslim woman accompanied by missile-like minarets in the posters circulating in Switzerland as the country moved to outlaw the building of minarets (Mail Foreign Service, 2009 and Associated Press, 2009). Both in the United States and in Europe, we find evidence of the production of images and rhetoric leveled against Muslims, instrumentally using Muslim women's head coverings to drive home in the public mind the notion that Muslims are a threat.

Under cover of upholding secularism or laïcité lurks the larger fear of the threat of militant Islamist fundamentalism marching into France posing as veiled girls and women, reminiscent of the days when the Battle of Algiers was fought with weapons concealed under the all-enveloping Algerian Muslim women's garb. The reality undergirding a woman's decision to veil might in fact be quite different. Here we might invoke Trinh T. Minh-ha's (2007) observation:

> If the act of unveiling has a liberating potential, so does the act of veiling. It all depends on the context in which such an act is carried out, or more precisely, on how and where women see dominance. Difference should neither be defined by the dominant sex nor by the dominant culture. So that when women decide to lift the veil one can say that they do so in defiance of their men's oppressive right to their bodies. But when they decide to keep or put on the veil they once took off they might do so to re-appropriate their space or to claim a new difference in defiance of genderless, hegemonic, centered standardization. (para. 6)

In the USA, a report released in 2013 titled *Fear, Inc,* published by the Center for American Progress Action Fund, argues that there is a small but influential group of misinformation experts who are influencing Americans to believe that Muslims are terrorists; that people who practice Islam are a threat to national security and that Sharia law is a threat to Americans and to democracy in general. The hate and fear of Muslims peddled by such organizations is undergirded by funding to the

tune of some 42 million dollars received between 2001 and 2009 (Ali et al., 2011, p. 15). A more recent report from *The Guardian* (Kazem, 2016) names 74 core groups contributing to generating prejudice or hatred of Islam and Muslims in the United States. "The core group, which includes the Abstraction Fund, Clarion Project, David Horowitz Freedom Center, Middle East Forum, American Freedom Law Center, Center for Security Policy, Investigative Project on Terrorism, Jihad Watch and Act! for America, had access to almost $206m of funding between 2008 and 2013" (para. 3) and their efforts have real consequences, seen most readily in attacks on Muslims, whether mistaken to be Muslim or not, and attacks on mosques, 78 attacks on mosques recorded in 2015 alone (para. 13). One organization has gone so far as to create the Thin Blue Line Project—a database of all Muslim student associations, mosques, and Islamic institutions—labeling them as "suspected national security concerns" (Kazem, para. 12). They have been able to generate reports that are read by politicians and security experts, on the one hand, while their blogs and TV appearances expose the general public to such misinformation. For instance, Newt Gingrich, in a speech made to the American Enterprise Institute last year, having read one of these reports, noted that Islamic or Sharia law was "a mortal threat to the survival of freedom in the United States and in the world as we know it"(Ali et al., 2011, p. 3). He was basing his comments on a report written by Andrew McCarthy at the Center for Security Policy, who calls Sharia "the preeminent security threat of our time" (qt. in Ali et al., p. 3). More recently, in response to the Nice attack, Newt Gingrich opined, "We should frankly test every person here who is of a Muslim background, and if they believe in Sharia, they should be deported" (qt. in Media Matters Staff, 2016).

Rabbi Bruce Warshal (2013), in a piece directed at rabbis published in the *Sun Sentinel* on January 23rd of 2013, reported, "78 bills or amendments aimed at interfering with Islamic religious practices were considered in 31 states and the U.S. Congress. Of these, 73 bills were introduced by Republicans … Most of these bills were aimed at outlawing Sharia law (comparable to Jewish Halacha), a non-existent problem.… Yet six states actually passed anti-Sharia laws—Arizona, Kansas, South Dakota, Tennessee, Oklahoma and Louisiana" (Warshal, 2013, p. 1, para. 6). He asks, "Who are the major perpetrators of this anti-Muslim hatred? Answer: Jews. Sixty two of the above 78 referenced anti-Muslim laws were based on David Yerushalmi's American Laws for American Courts (ALAC) model legislation" (Warshal, 2013, p. 1, para. 9). In a courageous call-out of his fellow Jews he names Pamela Geller, Steven Emerson, Daniel Pipes, and David Horowitz, citing their mistaken belief that "delegitimizing Islam somehow helps Israel in its conflict with Palestinians," (Warshal, 2013, p. 2, para. 3) and exhorts rabbinic and lay leaders to break out of their silence and preach "against anti-Muslim hatred from the pulpit" (Warshal, 2013, p. 2, para. 5). Since the time of Rabbi Warshal's letter, four more states have passed anti-Muslim laws, bringing together a confluence of the larger process of "othering" Muslims in relation to the global economy's search for energy

resources with the specific concerns Israel supporters have about Muslim presence and resistance to the Israeli occupation of Palestine.[3]

Thus far, I have attempted to elaborate upon some of the factors that cause migration—including the migration of Muslims—in order to indicate what kind of reception they can expect in their Western host countries, to show how deeply intertwined the histories are. The question that follows is: how are faith communities to respond? Is it possible to deliberately espouse a politics of compassion and empathy to address the politics of fear that are currently holding our societies in their grasp? If we think of the ways in which neoliberal market capitalism and its incessant pursuit of energy sources affects all of us, including migrants, could we show a little more compassion for the presence of migrants in our midst? If we think of the multiple ways in which fear of Muslims is generated, and the discourses that exemplify such fear, broadly identified as the fear of militant Islam (the fear that Muslims will impose Sharia on our societies) and the notion that Islam and Muslims are misogynist, then is it possible to think of our historical complicity in setting the conditions that have led us to our situation today, and to consciously choose empathy as a means through which to counter such fears?

For instance, if we see militant Islam as a form of resistance to dislocations in their own societies, as well as opportunistic attempts to amass power, and not as representative of the views and practices of the majority of Muslims, could we have greater understanding for refugee Muslims as well as Muslims who are more often than not the target of such movements (Lazare, 2016a), in contrast to what has been noted as the "empathy gap" when violence against Muslims by the same Muslims who attack us takes place (Baig, 2016)? Migrant Muslims are in our midst precisely because they thought they could construct better lives here, but find instead that they stand already accused of incipient militarism, misogyny, and narrow-minded fundamentalism. Yet, to speak more realistically, empathy is needed from us as they try to acculturate to their new societies by learning the language, finding jobs and housing, attempting to navigate the educational, economic, legal, health, and social services systems, finding places of worship, and so forth.

A key intervention that is needed in this regard is to consider seriously pluralism as a feature of our societies. While our religious texts call for peaceful coexistence with the Other and our responsibilities to the traveler and the stranger, the fact is that our religious traditions themselves display a spectrum of ideologies, ranging from closing the door to anyone who is not a member of our faith, to those who hold that all are God's children whether they subscribe to faith or not. Some Muslims have seen possibilities for endorsement of pluralism in two Qur'ānic passages, one in which the prophet Muhammad declares: "To you your religion, to me mine" (Q. 109:6), and the second in which God asserts: "O humankind! We created you from a single pair, male and female, and made you into nations and tribes, that you may

[3] A similar confluence of xenophobia is seen with those who experience economic globalization as driving labor to the bottom of the corporate ladder in the supporters of Brexit.

know each other." (Q. 49:13). It is critical for faith communities to acknowledge the diversity in their own religious traditions and those of others, and to establish relationships with one another, to get to know and learn about each other with empathy, compassion, and understanding, to aid each other in addressing issues faced both within and outside their communities, and to stand up for each other in civil discourse when there are public calls for vilification. Given the extent to which religion has been privatized in our societies through our founding principles of separating church from state, it is oftentimes difficult to deal with some Muslim insistence on public portrayals of their faith, such as public architectural additions of minarets on mosques, observing traditional dress customs including the right to cover one's head, and in a few cases the face, not being served pork or pork products in prisons, sporting a beard, asking for Muslim public holidays such as the Eid that commemorates the sacrifice of Abraham's son, special accommodations at workplaces and schools during the fasting month of Ramadan, and so forth. Yet all of these are often seen as evidence of creeping Sharia, when in reality they are closer to religious ritual requirements and are not necessarily cause for concern of a Muslim takeover of our societies. More insidious, however, is the implication that Muslims should give up their faith in order to participate in our societies, when in reality, faith can be and is a powerful resource in dealing with the trials and tribulations of migrant adjustment, personal suffering, negotiating life passages, and providing community, all of which are essential for a healthy psyche. Yet, as Arun Kundnani has noted, "in the post-Brexit UK, 'there is a kind of celebratory racism going on where people are ramping up hate crimes enabled by the Brexit vote. In that context, what we need is a strong commitment to principles of racial equality and defending communities from racist violence. Unfortunately, it is difficult to imagine Theresa May as part of the solution'" (Kundnani qt. in Lazare, 2016b, para. 16). The newly appointed British Prime Minister Theresa May has a track record for hardline war on terror practices, anti-immigration policies, domestic surveillance of Muslims, and her support of British contributions to the war effort in Iraq, Syria, Afghanistan, and Libya. Where will courageous voices be found to speak out on behalf of refugees and migrants?

An ethic and politics of empathy also enables us to counter the fear of the Other in recognizing in the Muslim migrant or refugee that Divine spark that animates all creatures, drawing upon a verse in the Qur'ān that sees a trace of the divine in all creation: "Unto God belongs the East and the West/ whithersoever ye turn, there is the Face of God/ God is all-embracing, all-knowing" (Q. 2:115).

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Cultivating Care for Migrants

Chapter 5

Care, Spirituality, and Social Action:
A Pastoral-Theological Approach

Ronaldo Sathler-Rosa

As we go about our daily lives, millions of people, including children, the elderly, and youth are wandering around seas, mountains, valleys, and outskirts of urban areas trying to find a place to live decently. Waves of migration have been part of human history for a long time. Indeed, forced or voluntary migration movements can be traced back for millions of years. As a matter of fact, human beings are always in the process of searching for something else, either a better environment in which to live and work or a better understanding of the meaning they are making of their existence.

However, in the twenty first century the massive flow of migrants is rooted in social inequalities, lack of working opportunities, and low levels of education and literacy. At the bottom line, economic exploitation and political oppression sustain and enhance forced migration. According to Peter Sutherland (2017), "An estimated 214 million international migrants and approximately 750 million internal migrants—nearly a billion people in total—rely on migration as an effective and immediate strategy to reduce poverty, escape conflict, and improve prospects for their families" (p. 1).

Eric Hobsbawm (qt. in Teixeira, 2005) states that one of the challenges of the 21st century is to create spiritual dynamics that unite people, religions, and nations to reinvent new ways of living which might be compatible with human aspirations for recognition of their dignity, self-respect, and respect from others.

A lack of hope, lack of compassion, refusal of hospitality, fear of ethnocentrism and egotism are all signs that reveal the need to search for becoming actively engaged in actions that "convey meaning," particularly for the hopeless.

This article is an attempt to offer a pastoral-theological reflection that lays a theoretical foundation for pastoral practices directed towards the issue of contemporary

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forced migration. In fact, these elements have informed other traditional modes of pastoral care for a long time. The text is divided into three short sections. First, the article attempts to recapitulate some concepts of care understood as a clue for the interpretation of social action, particularly with the impoverished masses of migrants. Care is considered to be the umbrella for social action. Second, the text pinpoints major contemporary reflections on the meanings of spirituality from an interreligious perspective. Spirituality is considered to be the essential motivation behind actions of care. Third, the article discusses major social theories of action. The objective of this last section is to stress the distinct character of spiritually oriented action.

Care as unifying ontological category

Care is an ontological category. Care conveys the meaning that we as human beings carry an inherent vocation to be care providers. This includes caring for the environment, for our neighbor—especially those living under severe privation—and for ourselves. Therefore, care encompasses various aspects of existence: social, personal, political, economic, and others. This is an essential mark of human life, according to the understanding of the Jewish-Christian dynamic tradition (Cf. Genesis 2.15).

Thus, pastoral care must take on different forms in order to meet distinct needs. Pastoral agents care for people who are searching for meaning in the middle of their struggles and pains. Since an individual's and family's well-being are affected by cultural, political, and social contexts, pastoral care assumes that Jesus' message addresses the whole person and his or her existential circumstances. I will rely on the North-American pastoral theologian John Patton's work (2005) to review three conceptions of care.

First, the German philosopher Martin Heidegger (1889-1976, qt. in Patton, 2005) points out the essential meaning of care. According to Heidegger, it is important to understand care "both as the anxiety that we feel about our own lives and also as the solicitude we direct toward others" (qt. in Patton, 2005, p. 17). Heidegger goes further to state that care is "the basic constitutive phenomenon of human existence, and the clue to its interpretation" (qt. in Patton, 2005, p. 17). Furthermore, care is a way to make "the human being human. If we do not care, we lose our humanity" (qt. in Patton, 2005, p. 17). Besides, "our finitude and our temporality are what make care possible" (qt. in Patton, 2005, p. 17). The limitations of our existence turn into challenges to exert care of ourselves and of others to gain strength to live creatively within time limitations. Patton (2005) says, "Heidegger is helpful in reminding the pastoral carer that care is more than what we feel or think or do. As 'constitutive of our being,' it is what we in fact are: caring" (p. 17).

Second, Patton (2005) refers to Annie Dillard's words, cited by Parker Palmer, who sees care as "a fundamental part of human spirit" (p. 16). Despite the violence, destructive behaviors and inhumane deeds that human beings enact, there is found within the human psyche a "unified field, [which highlights] our complex and inexplicable caring for one another and for our life together here. This is given. This is not learned" (Patton, 2005, p. 16).

Third, the ethicist Nel Noddings (1984, as qt. in Patton, 2005) identifies care as "the moral virtue necessary for reducing alienation and guiding moral action" (p. 17) She contends that keeping and expanding care should be viewed as "the 'highest' stage of moral judgment" instead of "being much concerned with the rearrangement of priorities among principles" (Patton, 2005, p. 18). While Noddings (1984, as qt. in Patton, 2005) attempts to find "an ethical norm in what women do rather than in what men do," she remembers that women do not exclude "from the concrete situation those elements that allow a formulation or deductive argument; rather they remain in the situation as sensitive, receptive, and responsible agents" (p. 18).

Acts of care are not done according to fixed rules. Rather, caring follows elements such as affection and regard. So, acts of care may vary in content and form. They will pay attention to circumstances and situations of the cared person, family or community. There are common elements that provide foundations and goals. However, details and methods will follow the flow of living within the context of a concrete situation. Most importantly, as Patton (2005) reads Noddings, he sees her concept of "'the rational-objective'… so much a part of ethical thinking today, [as needing to] be reestablished and redirected from a fresh base of care and commitment" (p. 18). Otherwise, Noddings (1984) asserts, the caring person can feel overwhelmed for being "inextricably enmeshed in procedures that somehow serve only themselves" (qt. in Patton, 2005, p. 18). One of the consequences is that the caring person would have her or his "thoughts separated, completely detached, from the original objects of caring" (Noddings, 1984, qt. in Patton, 2005, p. 18).

Noddings (1984) assumes that the prototype of the caring attitude is the mother child-relationship, "which expresses our earliest memories of being cared for and our growing store of memories of both caring and being cared for, is universally accessible" (as qt. in Patton, 1993, p. 18). Even though ethical caring is grounded developmentally in the mother-child original relationship, actions of care that have been described here differ in the fact that they are intentional. Besides love, the actions of care imply responsibility for the other: the person who has been cared for (Patton, 2005, p. 18).

This article intends to argue that spirituality, conceived both as a Divine gift and as a "human phenomenon" (Farris, 2005), is at the roots of human vocation to be carers.

Spirituality

Spirituality, in Western societies, is usually associated with attending church, praying, reading Scripture, and participating in sacraments. Even though these practices are recognized as effective signs of Judeo-Christian spirituality, there are other understandings as well as other practices that are related to spirituality. In fact, there are other culturally shaped understandings of spirituality that identify the Spirit with Creation, such as African, Asian, and others (Hollenweger, 1987, p. 264). In more contemporary times, there has been an attempt to detect and comprehend the evolution of the term as a search for ultimate meaning or a thoughtful love to live in the world.

On the other hand, some authors have proposed a concept of spirituality in contrast with religion. For them, religion has to do with organization, structure, rituals, and ideology, while spirituality is related to personal, affective experiences and inner life. Religion inhibits human potential while spirituality is a quest for meaning, for unity, for connection, and transcendence.

It is important to remark that there are a myriad of conceptions of spirituality. However, this does not mean that we will find a definitive, absolute concept that will bring full clarification to this subject. Besides the variety of religious understandings, cultural factors play a decisive role in the definition of the term. However, despite these differences there are aspects that are common in the distinct religious traditions. In the following paragraphs I will follow Daniel Louw (2008) to point out two of these aspects.

First of all, Louw (2008) reveals that "spirituality is related to faith and the experiences of faith, while God-images also come into play" (p. 48). Even though the ideas about the meaning of God may vary, the dominant notion has to do with the fact that God is "totally different" from human beings (Louw, 2008, p. 48). Second of all, a lived experience is a dominant element related to spirituality. The meaning of faith or religious systems brings about an impact on "religious experiences" (Louw, 2008, p. 49). Spirituality may be understood as a "vivid and lived experience" (Louw, 2008, p. 49). Faith plays an influential role not only regarding the "religious consciousness of people," but also on "their religious praxis, the motivation and intention of acts and practices of faith" (Louw, 2008, p. 49). Accordingly, this experience affects our diverse living context. Most importantly, "this experience of God enables humans to discover the transcending meaning of everyday life, including our work, relationships, and life in the church and world" (Louw, 2008, p. 50).

A summary of conceptions of spirituality would be comprised of at least the following elements: There is recognition of the transcendent dimension of life, and affirmation of God as the ultimate. Feelings of "awe and wonder" are present (Louw, 2008, p. 50). It implies the acknowledgement of a spiritual dimension of the world, and identification of higher significance of historical existence. The continual process of searching for meaning is an expression of spirituality.

As far as Christianity is concerned, spirituality involves prayer and living. This existential spirituality is referred to in the Second Testament as "living sacrifice," and "spiritual worship" (Romans 12:1). Most of all for Louw (2008), "Biblical spirituality is social spirituality. It is spirituality of the kingdom of God, of a pilgrim people. Spirituality is progress towards maturity"(Louw, 2008, p. 50). It is not a mere matter of inner peace or accommodation. Movement and pilgrimage are essential. The practice of love is central as a sign of spiritual growth. Spirituality is more than "mutual enlightenment" (Louw, 2008, p. 51). Biblical spirituality teaches that genuine spirituality takes expression in our daily life.

According to Faustino Teixeira (2005), spiritual life is not an event that occurs only within the individual without any practical or existential reference (p. 26). On

the contrary, the dynamics of heart conversion[1] as a process of life reorientation brings about a *conversio morum,* a change in life conduct that encompasses the whole person. For example, Moses' experience in the presence of the *mysterium tremendum* at the burning bush summons him to practice love by listening to the cry of his oppressed people in Egypt. Thus, Moses takes on a mystical-political role as he leads the people toward liberation.

With this understanding, now we may speak of empowered spirituality: the true spiritual experience never means running away from the world. Rather it brings a moral commitment to human beings. So, for Teixeira (2005), true spirituality entails unique openness to real diversity and the awareness of its integration in the mystery of the unity of the Creator (p. 26-27).

Spirituality is evidence of "… an awareness of transcendence in the midst of existential and social conflicts" (Louw, 2008, p. 51). For Louw (2008), two sets of actions follow this assumption: prayer and deeds. Prayer entails a mature faith. Deeds are signs of concrete love in the context of society. The goal is transformation of society. It should affect both the structural and political level of our societies. "The piety of pious inwardness makes space for the piety of pious outwardness: The sanctification of social practices within human relationships" (p. 51).

All of what has been previously discussed could be summarized in the following sentence: the contemporary interest in spirituality is evidence of humanity "yearning for significance and the transcendent dimension in our lives. This transcendence should not only impart meaning to our lives, but it should also be 'practical'" (Louw, 2008, p. 51).[2] It means that our spirituality is a way of life, a way of understanding our existence on earth. Also, our spirituality moves us toward actions that would bring about peace with justice to the world.

Therefore, as we come to accept values, the concept implies respect and concerns for the growth for the other. Biblical spirituality teaches us to get rid of traditionalism, to find autonomous identity and reach universal values such as social and ecological justice. Those values should enlighten pastoral action at the level of social action.

Pastoral action: actions that "convey meaning"

The Brazilian theologian Clodovis Boff (1998) traces back the connections between faith and social action from the unavoidable encounter of theology with existence (p. 282). It means, first of all, that theology does not have to do with the study of God solely. Theology has to do with human search for God, besides having to do with concrete existence, its social conditions, and its continuing search for meaning

[1] According to Jewish tradition, the heart shows the personality's most intimate aspects.

[2] Despite the fact that the terms practice and action may have distinctive nuances and similar meanings, I am using both of the terms as if they were synonymous. Practice and action, in light of philosophy of praxis work for transformation of an existing "order of things." Casiano Floristan (1998, p. 140) states that the term *practical* comes from the Greek *prakticos*. *Prakticos* means to be active, or to work. It comes from the verb *prasso*, i.e., to act, to fulfill or to be occupied. Also, the Greek word *praxis* is derived from the verb *prasso*.

(Brakemeier, 2002). Others, like Don Browning (1991) would say, in the same token, that theology is a "systematic reflection on the historical self-understanding of a particular religious tradition" (p. 5).

According to some of his interpreters, the German social philosopher Jurgen Habermas, 1968, qt. in Heitink, 1993) has elaborated on a prominent theory of social action. Habermas (1968, qt. in Heitink, 1993) points out the pivotal motif of his theory of action: "How do societies continue to exist? First of all, they must be able to link action and the consequences of action in such a way that a somewhat stable network emerges" (qt. in Heitink, 1993, p. 135). According to Habermas (1968, qt. in Heitink, 1993), the connections among the different actions result from language. He refers to a "symbolic reproduction through communicative action" (qt. in Heitink, 1993, p. 135). On the other hand, we cannot forget that people need "material reproduction" in order to have a full life to survive (Korthals, 1989, p. 141, qt. in Heitink, 1993, p. 135). Just societies have to provide material goods for the benefit of their members

Following Heitink (1993), to have a better understanding of Habermans thought it is necessary to take an in-depth look at his idea of *communicative action*:"This is the tool the actors use as they negotiate their aims and the circumstances in which they find themselves" (Heitink, 1993, p. 135). The social agents, or the social actors, use negotiation to transform "their actions into networks". While negotiating, the subjects categorize the specific situation "into existing facts, norms to be followed, and feelings of the actors." Heitink (1993) further reminds us that by using language, Habermas (1968, qt. in Heitink, 1993) divides "communication into three worlds: facts, norms, and feelings" (p. 135). Furthermore, the subjects of action have to accept "three validity claims: that the alleged facts are true, that the norms are correct and fair, and that the feelings are genuine." People involved in this process aspire for "truth, fairness, and genuineness." As Heitink (1993) notes, it is necessary to

> reach a preliminary consensus on this. Then a discourse begins, in which the validity claims with regard to truth (theoretical discourse), fairness (practical discourse), and genuineness (esthetic-expressive discourse) are successively tested on the basis of argument. When this does not occur, the actors embark on strategic action, using mere power to exert influence. This can happen in all kinds of situations (p. 135-136).

Another scholar, Jacob Firet (1896-1985, qt. in Heitink, 1993), from a practical theology perspective, points out that a sound theory of action needs to meet specific conditions:

> Such a theory has to do with specific fields of action. An analysis of the context of intended actions in addition to an analysis of the current actions and their potentiality is a second step. A theory follows this path "also on the basis of an empiricism-transcending critical theory—with the purpose of developing action modes and strategies for the various domains of action (Firet qt. in Heitink, 1993, p. 155).

Gerben Heitink (1993) cites A. van der Beld: an action is "consciously and knowingly realizing something in the world" (p. 155). The social subjects who interfere in "the world and changes something, is a key element" (Heitink, 1993, p. 155). The author underlines the fact that human interventions do not occur randomly. Rather they are "based on reasons" (Heitink, 1993, p.155). According to Heitink (1993), "this intentional character differentiates action from, behavior, which is often unconscious and unintentional. Actors usually know what they do. They can give reasons when asked why they do something" (p. 155).

What would be the connections between the above comments on the meaning of action and practical theology? Practical theology, understood as a theological theory of action, needs to find how to correlate "the definition of its object" … as 'communicative action in the service of the gospel'… and it must have an adequate model of interpretation …" (p. 155). Thus, Heitink (1993) sustains that the essential point in a theological theory of action is methodology. Accordingly, we need the help of hermeneutics and social sciences to establish a theoretical framework (Heitink, 1993, p. 155).

A few more words about practical theology are in order. Pastoral caregivers, or pastoral agents of transformative actions, need a "disciplinary matrix" to enlighten their actions (Firet, 1988, as qt. in Heitink 1993, p. 155). Firet (1988, qt. in Heitink, 1993) assumes that "communicative action in the service of the gospel" is a paradigm that provides such a theological framework for pastoral actions (p. 155). Heitink (1993) remembers that "'[c]ommunicative action' occurs in space and time. It is directed toward the 'already' and the 'not yet' of God's kingdom, in the dialectic of anamnesis and anticipation, of remembering and expecting" (p. 155). The metaphor of God's kingdom offers motivation and inspiration to develop purposeful and spiritually oriented actions.

Heitink (1993) continues his appraisal of Habermas' theory by comparing it to Jewish-Christian principles. The above description of action "is always communicative action, directed toward truth, authenticity, and justice, taking into account facts, norms, and feelings" (Heitink, 1993, p. 155-156). These marks of actions are pondered by Jewish-Christian tradition "on the basis of the norms and the experiential world that are embedded in the eschatological perspective of the kingdom of God" (Heitink, 1993, p. 156). To the extent that practical theology faces these existential challenges they enliven the disciplines of the different types of theology, in addition to pastoral care and ethics.

Communicative action offers the foundations for methods of mediation, of *strategic action* aiming at *reality change* in conformity to our faith commitment sustained by our hope of the Kingdom of God in process through history. The message of God's Kingdom paints our actions with solidarity, and search for peace with justice (Heitink, 1993). According to Heitink (1993), the kind of actions we are discussing, that is, "actions that convey meaning," should be examined by means of "the paradigm of text interpretation" (p. 156). As far as methodology is concerned, these actions should be

analyzed, as mentioned above, by means of hermeneutics, i.e., "through the reciprocal movement from understanding to explanation" (Heitink, 1993, p. 156).

Taking examples of actions to be analyzed and scrutinized I will indicate some tasks that challenge those engaged in social action, particularly regarding social action with migrants. I am aware that this list is not complete. Also, they need more explanation. I have explored these challenges elsewhere (Sathler-Rosa, 2002; Sathler-Rosa, 2015). These challenges are:

1) To address the roots of the current situation of migrants such as public policies, economic exploitation, corruption, among others factors;
2) To help people to become aware of causes and circumstances of their predicament;
3) To avoid paternalism as a tendency to control one's freedom;
4) To lose one's strength to take initiatives that entail autonomy;
5) To build up communities that may provide a pastoral environment to welcome migrants, and a safe place to grow.

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Chapter 6

Spiritual/Religious Coping and Spiritual Struggles for Effective Pastoral Care Among Haitian Migrants in Brazil

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Marcia Corrêa

In this chapter we discuss the theoretical and practical application of spiritual/religious coping and spiritual struggles among migrants. Specifically, we intend to present research results on spiritual/religious coping and spiritual struggles among Haitians in Brazil in order to turn our attention to the task and challenges of creating an environment in which pastoral care for migrants can be effective. We assume that the theory of *spiritual/religious coping* and *spiritual struggles* can be a useful tool for that purpose.

While doing research on spirituality and health for around 10 years, spiritual religious coping has drawn our attention to its impact on the way people deal with difficult situations such as psychological distress, trauma, chronic illness, palliative care, pain, and other traumatic and stressful events. Several studies have shown that in vulnerable situations, especially when life is threatened physically and emotionally, people tend to mobilize spiritual/religious resources as a way of coping (Pargament, 1997; Pargament, Koenig & Perez, 2000; Koenig, Mccullough, & Larson 2001; Cummings & Pargament 2010; Hefti, 2013).

It has been demonstrated that the presence of "*ultimate meaning struggle* predicts lower general meaning in life and lower life satisfaction strongly and independently of other struggles and religiousness" (Stauner, Exline & Pargament, 2016, p. 62-63). Therefore, regarding migration, two specific questions came to mind: the first one was about how Haitian immigrants in Brazil employ religious coping strategies to deal with their situations. The second question was twofold: 'Was their religiosity a

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meaningful resource to better cope with the emerging challenges they usually have to face in such a new environment?' and 'Did they face spiritual struggles in such a situation?' These questions led us to investigate how to contribute to the theory and practice of pastoral care among migrants.[1]

The first section contextualizes the migratory movements in Brazil. The second describes the condition of vulnerability of the Haitians in Brazil. The third presents the research outcomes and discusses them. We conclude the chapter highlighting some elements that pastoral counselors should consider to better provide a fruitful environment for pastoral care with migrants.

Brief notes on migratory movements in Brazil

Brazil is a country born from a blend of immigrants in addition to the native peoples who live there when the land was "discovered" and colonized: African, Portuguese, and other European people. In such an essentially diverse country, the Brazilian people thus became a nation by a complex process of miscegenation.

Regarding migratory movements in Brazil it is possible to note the following: 1) Of the approximately 6 million immigrants received by Brazil, 70% were of Portuguese, Spanish and Italian origin. Among the others, there were German, Slavic (Russian, Polish and Ukrainian) and Asian (Japanese and Syrian-Lebanese) people. The arrival of the Portuguese was more or less continuous since the sixteenth century (cf. Bardine, 2014).[2] 2) German, Slavic and Italian people arrived mainly in the first half of the nineteenth century (cf. Silva, 2017). 3) In the second half of the nineteenth century and early twentieth century, immigration was related to the development of coffee production and the preference for foreign labor in the growing coffee production (at the expense of black workers who were available). It attracted mainly Italian immigrants, and few Portuguese and Spanish immigrants. 4) The Syrian-Lebanese started to arrive in the late nineteenth century, and were particularly dedicated to trade. The Japanese started to arrive in Brazil in 1908, but the largest numbers of immigrants arrived in the period between 1925-1935, and were mainly dedicated to agriculture. 5) Although Brazil has eminently been a receiver of immigrants since its colonization, the serious economic and social crises of recent years prompted many Brazilians to emigrate to various countries, such as Canada, the United States, Portugal, France, Spain and Italy. 6) Since the 1930s, the entry of immigrants in the country has been very low. The main causes were the economic crisis resulting from the Stock Market Crash of 1929 (New York Stock Exchange) and the validity of restrictive legislation, created by the Vargas government in 1934 and 1937. Under the new rules, only 2% of all immigrants of every nationality received

[1] Our research methodology comes from the behavioral and social sciences, and the results of our study are meant to enrich especially the field of pastoral and spiritual care with immigrants. We recognize the indispensable role of theology for the theory and practice of pastoral care and counseling, and especially so in migration situations. However, by design this essay does not include theological perspectives and input.

[2] With the exception of the reference that follows—(Silva, 2017)—the rest of the information comes from this source (Bardine, 2014).

in the previous 50 years could enter the country each year. This reduction in foreign immigration then gave way to the increased internal migration.

Haitian immigration in Brazil—the condition of "essential vulnerability"

Since the massive earthquake in Haiti in 2010 and the resulting decrease in working and living conditions in that country, there has been a constant flow of emigration of Haitians to other countries (Cutti, 2015; Faria, 2012; Gottardi, 2015; Milesi & Andrade, 2014, Louidor, 2013). In search of work and better livelihoods, Haitians flock to neighboring countries, and Brazil is one of the main destinations. States of several Brazilian regions, such as Rondonia, Amazonas, São Paulo, Paraná and Rio Grande do Sul, are preferred destinations for Haitians (Xavier, 2012; Uebel, 2015). So the question is about the reasons these people have chosen Brazil as a possible place to rebuild their lives.

The United Nations Stabilization Mission in Haiti (MINUSTAH) is led by Brazil, and the presence of Brazilian military, declaring humanitarian support, may have contributed to the increase in motivation for the migration of Haitians to this country, even more intensely after the 2010 earthquake (Chiarelo, 2011). Initially, the interest of Haitians in coming to Brazil was to reach the French Guiana (Milesi & Andrade, 2014), but with the closure of the borders of that country in 2013, they also started to stay in Brazil. It is estimated that in 2014 there were already more than 21,000 Haitians with a humanitarian visa in Brazil (Fernandes, Milesi & Farias, 2011). The migratory flow has increased dramatically, and it is not possible to specify the precise number of Haitians in Brazil. Due to being a recent phenomenon, information sources on Haitians migration are still scarce, incomplete, and sometimes contradictory. In principle, the National Immigration Council (CNI), National Committee for Refugees (CONARE) and the Pastoral Care of Migrants, the latter to a lesser extent, obtain their data when Haitians seek assistance from these entities. Early records of these institutions, between 2010 and 2011, reveal a relatively young age of Haitian immigrants. Until July 2014 there were approximately 45,000 Haitian immigrants in Brazil. Of these, 9,000 had obtained a residence permit from the National Immigration Council and 13,564 had obtained visas issued by Brazilian consulates. In terms of flow, the Consulate of Porto Príncipe has granted, on average, 680 visas monthly, while there are about 40 immigrants applying for asylum daily (Fernandes et al., 2011).

With the increasing need to develop migration policies in the country and the necessary attention the communities of migrants, refugees, and stateless persons deserve, some Brazilian states are creating plans, conventions, and committees to ensure rights to this population. In Paraná, the State Committee for Refugees and Migrants was created in 2012, by State Decree No. 4280, aiming to guide public officials and maintain public policies that are able to assist, guide and protect immigrants' rights (Paraná State Government, 2014).

Despite recent developments, many immigrants in Brazil are still in an "undocumented" situation (National Council of Brazilian Bishops – CNBB, 2009) and are

thus in a situation of "essential vulnerability." On the one hand, they leave behind in Haiti difficult economic, political, social and environmental conditions; on the other hand, becoming illegal immigrants exacerbates their vulnerability. Thus, the "original" vulnerability increases during the crossing, when they are victims of violence and exposed to degrading situations. Finally, this vulnerability increases for several reasons: 1) There is a lack of significant personal relationships in the host country; hence, there is no support from family and social networks. There is "no host place" while they are unemployed or temporarily unemployed (if they do not work, they have no place to live, which makes them more vulnerable than Brazilians who have family support). 2) They do not have an understanding of "cultural traps" within a culture with which they are not yet familiar. 3) Communication becomes difficult because of the lack of knowledge of the Portuguese language, placing them in situations of exploitation and difficulty of knowing and claiming basic human rights. 4) As "non-citizens," these immigrants need jobs but are not included in governmental welfare policies, as such policies do not cover foreigners. They tend to undergo inhumane working conditions, and work in dirty, heavy, dangerous and poorly paid jobs. 5) Potentially, they become both, objects of attraction as well as rejection. They are attractive to the extent that they are seen as "useful," as objects of exploitation in its workforce. They are rejected when viewed as "scapegoats" of social problems. 6) These immigrants, considered "environmental refugees" are people traumatized by the violence they have suffered, with high levels of psychological distress, with diverse kinds of needs, including psychological care.

To that list of vulnerabilities we can add Brazil's current socioeconomic situation. The unemployment rate in Brazil has increased, causing many Haitian to give up "the Brazilian dream," as mentioned in one of the reports of a major newspaper in the city of Curitiba.[3] This report also mentions the decrease of Haitians coming to Brazil and an increased Haitian migration to neighboring countries, mainly Chile. For example, in 2011, there was an entry record of 709 Haitian immigrants in Curitiba; in 2012, 4,856; in 2013, 2,072; in 2014, 1,873 and in the first half of 2015 only 10.

Research results on the role of spirituality/religiosity among Haitian immigrants—Characterization of the studied population

Fifty-two Haitian immigrants were selected for the survey. However, only data from 35 subjects were validated. Many of them had difficulties with the language and could not answer all the questions, thus invalidating 17 samples. Among the participants, 24 people were male and 11 female, with a mean age of 32.4 (minimum of 20 and maximum of 48). The following instruments were applied: a questionnaire for collection of socio-bio-demographic data; the Brief Spiritual/Religious Coping Scale 14 items (Brief-SRCOPE); and the Spiritual Struggle Scale.

[3] "Crise impulsiona saída de haitianos do Brasil." Retrieved from: http://www.gazetadopovo.com.br/vida-e-cidadania/especiais/sonho-haitiano/crise-impulsiona-saida-de-haitianos-do-brasil-36qg-zim9y3y-h4i6m0gha5ee5

Regarding marital status, 34.3% were married, 60% single and 5.7% divorced. With regard to professional qualifications in the country of origin, it was possible to find a wide range of professions, among them were hairdressers, carpenters, painters, drivers, nurses, and other professions, and a larger number of teachers (17.1%), and 11.4% were construction workers. In Brazil, the main result was work in the construction area, at 17.1%, and only 2.9% reported working as teachers. The remaining 60% comprised a wide range of professions such as: waiter, general services, cook, mechanic, and others. Their earned income is low, with 54.3% with gains in the range of two minimum wages (one minimum wages corresponds to approximately U$ 280) and only 5.7% in the range between 2 and less than five minimum wages. 40% of the sample did not report their economic level. However, about 23% of the participants were unemployed.

Regarding the level of education, 17.1% of the sample completed primary education, while 20% reported they did not. 22.9% had a high school degree and an equal percentage did not graduate. 5.7% completed higher education; the same percentage did not graduate; and 5.7%, completed postgraduate studies. The data show that a minority of Haitian immigrants have a higher level of education (11.4%) and most, about 82%, have only a high school degree.

The Use of Spiritual/Religious Coping (SRCOPE)

"Coping is a universal human activity, for opportunity and adversity are universal human experiences" (Cummings & Pargament, 2010, p. 29). Coping theorists consider as "stressors" those events or situations that affect the wellbeing of an individual and require efforts to adapt in order to restore wellbeing. The migration experience, for example, presents a distressing situation that requires effort regarding coping strategies. However, a stressor event is not a cause of stress by itself. Cognitive psychologists Folkman & Lazarus (1980) note that the suffering produced by a stressor event is directly related to the individual *perception* and *response* to such an event. Individual perception and response are therefore key concepts in coping theory. The authors argue that it is inherent for humans to assess the circumstances in order to define ways to respond to them. A first step of the process, called "primary assessment," aims to classify the stressor event in one of three categories: challenge, threat, and loss. Challenges represent opportunities to achieve desired results; in this case, the stressor events are considered positive. Circumstances that reduce the individual's ability to maintain a valued object will be evaluated as a threat and tend to create anxiety. As for losses assessment, these relate to the perception that the subject must have been deprived of something they value; the common reaction to loss is the change in mood (such as sadness, shame, anguish, anxiety).

When a situation is assessed as being intensely stressful, a second evaluation occurs, and individuals check their potential (and possibilities) to give a successful response to the stressor. Situations perceived as harmful and larger than the individual's ability to cope with them cause deep distress. Folkman & Lazarus

found that, in general, individuals respond to stressor events in two ways: "problem-focused coping" or "emotion-focused coping." Pargament (1997) applied the theoretical coping model of Folkman & Lazarus (1980) and Folkman (1984) to the field of religion. Thus, Pargament (1997) defined religion as "the search for significance in ways related to the sacred" (p. 32). He noted that many individuals use spiritual/religious strategies for dealing with stressor events. He named these forms of coping as "spiritual/religious coping" and created a scale to identify and measure the strategies of spiritual/religious coping used by individuals when coping with stressor events. The author classified the coping strategies as Positive and Negative and concluded that these two coping patterns have important implications for health.

According to Pargament, Smith, Koenig, and Perez (1998), positive spiritual/religious coping (SRC) refers to the sense of spirituality, to a secure relationship with God, to the belief that there is a meaning in life to be found, and the sense of connection with others (p. 712). Coping methods representing a pattern of positive spiritual/religious coping are: positive religious revaluation, collaborative spiritual/religious coping, search for spiritual support, transformation of the individual's 'self' and life, search for help at religious institutions, among others. Negative religious/spiritual coping is demonstrated by a less secure relationship with God; a vision of a fragile and menacing world, and spiritual conflicts in the search for purpose and meaning. A set of methods representing a pattern of negative SRC include: punitive religious revaluation, spiritual discontent, reassessment of the power of God, and others (Pargament, 1998, p. 712).

The Scale of Spiritual/Religious Coping (Brief-RCOPE) has 14 items (Table 1), with 7 positive SRC and 7 negative SRC. The Positive Religious Coping subscale assesses efforts to maintain a positive connection with God, collaboration with God, finding positive meaning in the stressor, and letting go of negative emotions. The Negative Religious Coping subscale assesses perceptions of a disrupted or conflicted relationship with God and one's faith community, as well as loss of faith in God's power, and belief that the devil caused the stressor (Pargament, Feuille, Burdzy, 2011, p. 58).

Table 1: The Brief RCOPE: Positive and Negative Coping Subscale Items

Source: Pargament, Feuille, & Burdzy, 2011.

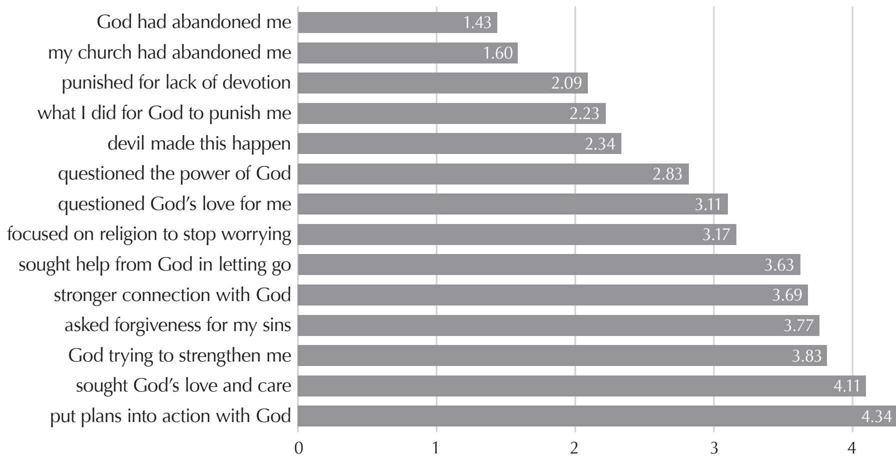
Positive Religious Coping Subscale Items
1. Focused on religion to stop worrying about my problems
2. Sought help from God in letting go of my anger
3. Looked for a stronger connection with God
4. Asked forgiveness for my sins
5. Tried to see how God might be trying to strengthen me in this situation
6. Sought God's love and care
7. Tried to put my plans into action together with God

Negative Religious Coping Subscale Items
8. Wondered whether God had abandoned me
9. Wondered whether my church had abandoned me
10. Felt punished by God for my lack of devotion
11. Wondered what I did for God to punish me
12. Decided the devil made this happen
13. Questioned the power of God
14. Questioned God's love for me

The scale above was applied to the 35 study participants. Below, in Graph 1, we present the average score for each item of the scale.

Graph 1: Average Score of SRC items

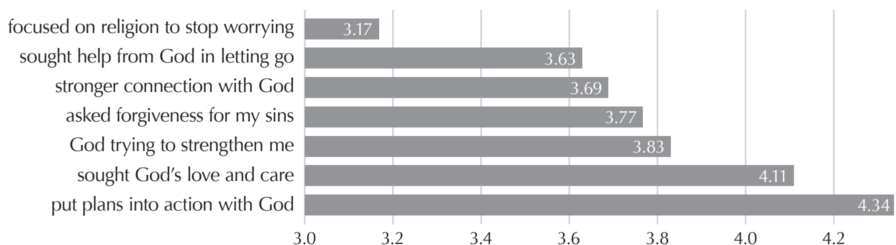
Source: Esperandio & Corrêa



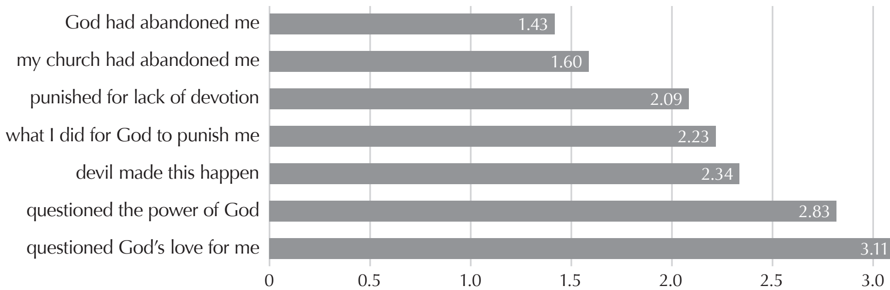
The scale scores are classified in the following parameter of values: Insignificant (1.00 a 1.50), Low (1.51 a 2.50), Middle (2.51 a 3.50), High (3.51 a 4.50) and Very High (4.51 a 5.00). High scores are found in the last 6 items of Graph 1, all Positive SRC as indicated below in Graphs 2, 3 and 4. Thus, it is highlighted that the negative SRC strategies were mobilized to a lesser degree, as presented in the parameter considered low on the corresponding negative SRC items.

Graph 2: Average score of Positive SRC items

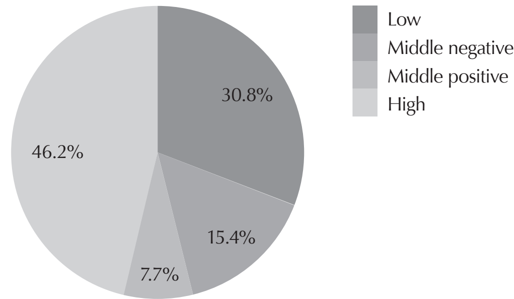
Source: Esperandio & Corrêa



Graph 3: Average score of Negative SRC items
Source: Esperandio & Corrêa



Graph 4: Frequency of high scores on the positive SRC items and low scores on the negative SRC items
Source: Esperandio & Corrêa

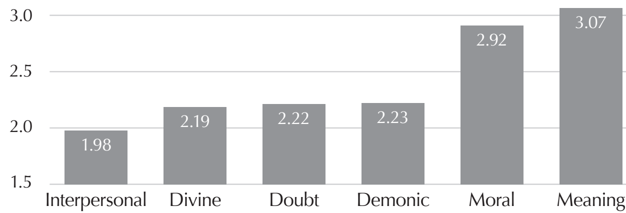


The main SRC strategies with higher scores show the coping function of religion as a way of seeking and, sometimes, achieving, a life transformation (Examples of items: "Sought help from God in letting go of my anger"; "Asked forgiveness for my sins"; "Tried to see how God might be trying to strengthen me in this situation"); as Benevolent Religious Reappraisal; and highlights, Religious Focus (seeking relief in the suffering situation through religion, or religious activities).

Spiritual struggles: The dark side of the spiritual/religious coping

Although there is a fairly significant number of studies showing increased use of positive religious coping, Exline, Pargament, Grubbs, & Yali (2014) also noted the presence of spiritual struggles in situations of stress and suffering. Spiritual struggles occur when some aspects of beliefs, practices, or spiritual/religious experiences become the focus of negative thoughts or emotions, concerns, or conflicts (Exline et al., 2014). Thus, the authors developed a *Spiritual Struggle* Scale consisting of 26 items, which assess three basic types of conflicts: *Supernatural Struggles* (unfold in *Divine Struggles* and *Demonic Struggles*); *Interpersonal Struggles*; and *Intrapersonal Struggles* (including three types of conflicts: *Moral Struggles, Struggles* related to *Doubt*, and *Ultimate Meaning Struggles*). These are called subscales (Graph 5).

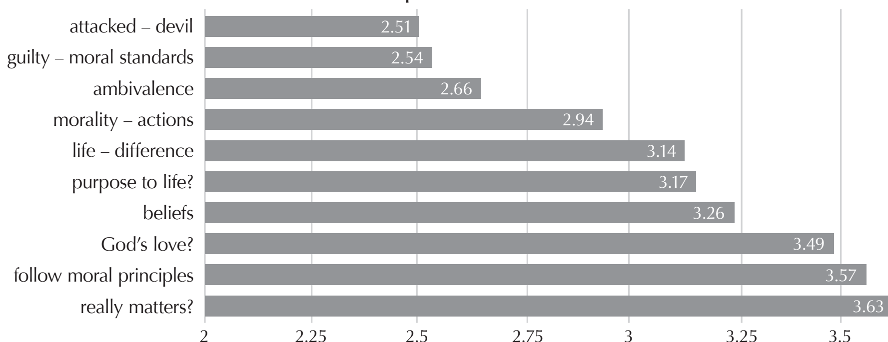
Graph 5: Spiritual Struggle Subscales
Source: Esperandio & Corrêa



Divine Struggles involve anguish or negative emotions based on the belief in God or in the relation perceived with God (for example, the person may feel angry at God because of unanswered prayers, or the individual feels punished by God for some reason). *Demonic Struggles* involve concerns that evil forces or spirits are attacking the person or causing negative events. *Interpersonal Struggles* involve negative experiences with religious people or institutions, or even conflicts with others around religious issues. *Intrapersonal Struggles* have an internal focus on the individual's own thoughts or actions. *Moral Struggles* express conflicts of a person in relation to moral principles considered correct, or the feeling of excessive guilt in response to perceived transgressions (for example, a person may feel guilty for not living up to their moral standards or in conflict to follow their moral principles). *Struggles* related to *Doubt* are about questioning their beliefs (for example, a person may feel confused or troubled by doubts about religious or spiritual beliefs, such as the existence of God or the afterlife). With *Ultimate Meaning Struggles*, the person may feel distressed by the lack of meaning and purpose in life (for example, the individual questions whether life really matters).

The application of the Spiritual Struggle Scale revealed that Haitian immigrants have experienced certain spiritual conflicts. Of the 26 items that comprise the scale, 16 of them (from the *Divine*, *Demonic*, *Interpersonal* and *Doubt Subscale*) had low scoring parameters. The other 10 items of the scale (according to Graph 6) represent conflicts *Ultimate Meaning* and *Moral*, with middle score parameters. Within the latter, two items with high scores parameters stand out: "*Wrestled with attempts to follow my moral principles,"* and *"Questioned whether life really matters."*

Graph 6: Middle and High Scores in SRC Scale
Source: Esperandio & Corrêa



The scores considered high in these two items draw attention for suggesting the presence of depressive symptoms, since there is doubt over the value of life, and together with this there are difficulties in following their own moral principles. It should be noted, however, that because the surveyed population strongly uses positive religious coping, such behavior can be predictive of better resolving spiritual conflicts related to the meaning of life. This is the case, especially considering that among the most used and with highest scores religious coping strategies are those that favor the transformation of the self and life, for example, "Sought help from God in letting go of my anger"; and "Looked for a stronger connection with God." However, as pointed by some authors, people who are unable to solve their struggles over time are at greater risk of poorer health and wellbeing, whereas those who experience these struggles temporarily do not face the same risk (Exline, 2013; Desai & Pargament, 2015).

Since Haitians still continuing migrating to neighboring countries, it seems that it would be a great help to assist them in finding meaning and purpose in the struggle, in order to facilitate personal growth. Positive religious coping is a strong predictor in such a direction.

Final considerations

Data show that religiosity/spirituality is a generally positive asset highly used by Haitian immigrants, indicating that positive spiritual/religious coping is an important resource when facing unfavorable existential conditions, challenges, and threats. The presence of some important spiritual struggles were also noticed, suggesting that there is a significant need for making spiritual care available to this group.

Considering the vulnerability with which these immigrants live, the question of whether life really matters is especially relevant. Therefore, it is necessary to underscore that the process of immigration requires attention to the existential questions confronting the immigrants. At the same time, it is important to keep in mind that their use of positive coping strategies can contribute to the resolution of the spiritual conflicts presented.

It is noteworthy that the "n" of 35 represents the valid data for the analysis of a total of 52 applications of the research instruments. Given the small number of participants in this study, we must be cautious in order to avoid generalizing the results. One of the main difficulties encountered in data collection was the language, since many of them still have problems with the Portuguese language. Another difficulty relates to the current Brazilian socio-economic context. The country had a recent increase in the unemployment rate. The research shows a high percentage of unemployed Haitians (22%), which causes Haitians to continue migrating to neighboring countries. In the collecting process, several samples could not be completed as a significant number of Haitian immigrants had moved to Chile.

Considering the assistance provided by the Brazilian religious institutions to Haitian immigrants, the condition of vulnerability must be considered as an important factor for the creation of a "pastoral environment" where spiritual care is

offered. Positive spiritual/religious coping presents itself as a valuable resource in addressing the kind of suffering experienced in the immigration process. Therefore, positive strategies can be encouraged and strengthened as a means of dealing with spiritual struggles, providing opportunities for further growth and transformation in the face of vulnerability. Thus we confirm that the use of the theory of spiritual/religious coping and spiritual struggles are very useful tools for pastoral and spiritual care made available to people in conditions of vulnerability.

The study suggests that the integration of the immigrants' religious beliefs and values into their care giving would help them to deal with vulnerability. It also suggests that, in order to be effective, pastoral and spiritual care should pay special attention to their spiritual struggles.

Increasing the size of the sample in the study of this subject could highlight other important implications for better care policies and programs for this group. Within such "pastoral environment," pastoral and spiritual care and counseling can make a special contribution for the transformation of the conditions of vulnerability of this population that has historically suffered and struggled for a dignified survival and flourishing.

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Chapter 7

Women and Migration in Central America: *Pastoral Reflections*

Brenda Consuelo Ruiz

This chapter is based on documentary research and interviews with family members affected by migration from Nicaragua to another country. In addition, other sources of documents were consulted and an extensive interview was conducted with Martha Cranshaw, coordinator of the network of organizations that work with migrants in Central America. Also, a case study is presented with a qualitative analysis.

Because the author lives in Nicaragua, Central America, much of the analysis will focus on the migration of families in and from Nicaragua, although the phenomenon in other Central American countries will also be taken into account. The author will especially deal with how migration affects family dynamics, and more specifically how it affects women. The reason for this is that, even though migration affects the entire family, it affects women in profound ways.

Conclusions regarding pastoral care and counseling with migrants that could be of help to pastoral counselors in different parts of the world will be drawn out of the analysis. It is important to mention that migration has deep underlying causes related to the unjust international monetary orders and governmental, political, and economic decisions: the lowering of prices of agricultural products, Free Trade Agreements in different countries of the region, and government corruption, among others, affect the economies of countries and of millions of families in "the South," as well as many poor families in "the North," and therefore contribute to the dislocation and migration of millions of people. But these wider political and economic issues will not be discussed in this chapter.

Who I am and my relation to the topic of migration

I am Brenda Consuelo Ruiz from Managua, the capital of Nicaragua. I was trained as a pastoral counselor and worked as one for 31 years, including teaching in

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different theological seminaries in the country. I am presently working as Director of the Institute for Gender Studies at the Polytechnic University in Managua.

I became a migrant at a very young age. My father had been called to be a pastor in Santa Ana, El Salvador, and I happened to be born there. When I was 4 years old, the family went back to Nicaragua and I eventually became a citizen of that country. While I was attending college in Managua, there was an earthquake that killed over 10,000 people and destroyed major areas of the city. I went to the Unites States, where I studied for 9 years, doing most of my graduate work in several universities in different States. Even though I was technically not considered a migrant person during that time, I learned about being "the stranger among you." I also came in contact with many migrants living in the United States.

Back in Managua, as part of my work as pastoral counselor and as a family therapist, I learned a great deal about how much migration affects the lives of families for several generations, especially when migration occurs as a result of traumatic events like wars and natural disasters. Also, as part of my teaching Pastoral Counseling in seminaries for 23 years, I learned from my students, most of them already serving as pastors, about the consequences of families being divided and torn from their land of origin.

Material, interpretations, proposals, and positions: definition of terms

According to the UNHCR (n.d.), a "migrant" describes any person who moves, usually across an international border, to join family members already abroad, to search for a livelihood, to escape a natural disaster, or for a range of other purposes (para. 1).

Types of migration

There are internal and external migrations in Central America, as well as in other parts of the world. *Internal migration* refers to situations in which people migrate from one area to another area of the same country; for example from rural to urban areas, due to a number of reasons, including seasonal work and crop picking (coffee, cotton, tobacco, sugar cane). Some of these are "pendulum migrants—rural to urban," they come back and forth according to the productive cycles. However, others migrate to stay because, for example, they lost their crops or their land has been expropriated. Another cause of migration is natural disasters (floods, droughts, earthquakes, volcano eruptions, hurricanes), many of them consequences of climate change, local armed conflict, and unemployment.

Nicaragua is a country with a high potential for risks due to natural disasters. In the scale of Climate Risk, elaborated by the organization Germanwatch, Nicaragua ranks 4th in the list of the 10 countries more affected by extreme climatic events between 1995 and 2014 (Kreft, Eckstein, Dorsch, & Fischer, 2016, p. 6). For Nicaragua, the second poorest country in Latin America, the more than five billion dollars in damages due to natural disasters in the last four decades is a significant loss.

Another type of migration is *external migration,* which refers to situations in which people leave (legally or illegally) for another country due to some of the same reasons as internal migrations, in addition to political instability and persecution, wars, family conflict and domestic violence.

There are also *transient migrants*: people who are on their way to a final destination that is not the country they find themselves in. There are thousands of people from Cuba and the Dominican Republic, as well as people from Africa or Asia who go through Central America heading North in search of the "American Dream." Their final destination is the USA or sometimes Canada. Some may go straight through, but more often than not, many may stay a while, trying to find small jobs to gather enough money to reach their final destination.

The migrations of Central American people have increased, especially in the last 15 years. Main countries of destination for Nicaraguans are Costa Rica and the United States. Nicaragua, as is the rest of Central America is an area of major migrations, internal, external and transient migrations.

In the chart below, elaborated by FLACSO in 2011, the percentages of people migrating from one country to another in Central America can be appreciated. Out of all migrants in Costa Rica, 90.4% are Nicaraguans, and 26.2% of the migrants living in El Salvador and 22% living in Guatemala are Nicaraguans.

Chart 1
Distribution of immigrants in selected countries, according to country of origin

Country of origin	Costa Rica	El Salvador	Guatemala
Belize	0,04	1,0	2,0
Costa Rica		2,9	3,0
El Salvador	3,48		50,0
Guatemala	0,8	29,8	
Honduras	1,18	39,1	22,0
Nicaragua	90,4	26,2	22,0
Panama	4,1	1,0	1,0
Total	100 = 250.404	100 = 26.547	100 = 25.137

How migration affects family members

When only *the man* migrates

In Latin America, in the past, the migrant population was mostly masculine. When men migrated, often times the women stayed home to take care of the children. However, it was also very common that she and her children went to live with her in-laws, so as to be taken care of and also "to be watched" by them. Many of those women were abused by the in-laws and practically became maids. In contrast, today women are more likely to stay home with their children and engage in small business to generate income for their families. This is the case especially during the

first few months after the husband has left and has not been able to secure a job, or is paying the debt to the coyote,[1] or when the marriage ends, which happens quite often. However, some women have the opportunity to become independent and self-sustainable after their husbands leave, often with the support of other women, cooperatives, government help, and church or community organizations.

When only *the woman* migrates

Women may be subjected to violence before, during, and after they migrate. Domestic violence is one of the main reasons for women to leave their relationships behind, but they may be also victims of violence while they migrate. According to Comisión Económica para América Latina y Caribe (CEPAL, 2006), it is widely recognized that women suffer more intensely the difficulties of migration and that they are victims of abuse practically unknown to men. One of these types of abuse is sexual violence. This happens more often if they are traveling alone, and it is especially true of women who travel illegally. It is also known that sometimes, migrating women are likely to go into prostitution and drug trafficking in order to gather enough money to pay the enormous amounts required by coyotes. There is also the possibility of becoming a victim of human trafficking.

According to Martha Cranshaw (2012), coordinator of the network of organizations that work with migrants in Central America, for some women who migrate the fact that they have been able to leave home and travel alone may be the beginning of their emancipation. In recent years, women in Central America are migrating in greater numbers than men. It is sometimes easier for women to find work, mainly in the area of services,[2] but this is an area where domestic violence is rather common, especially for the women who have no working permits and are allowed to live on the premises. It also happens that their lack of legal papers makes them very vulnerable to exploitation and insecurity, as well as diminished access to educational and health services.

Women may suffer alterations in their mental health: the onset of depression due to the stress or feelings of guilt for having left their children and elderly parents behind is not uncommon. They may also experience discrimination due to cultural and religious differences, even in Latin American countries, including the difficulties of learning a new language if they migrate outside of the region.

Another reason cited by women is that they migrate temporarily to save money to buy or build a house, to set up a small business or to feed the children if their husband is unemployed. Others migrate with the intention of earning enough money to send remittances home to help with the family budget, and especially to pay schooling expenses for the children. Many women in Central America did not have access to school when they were growing up, so making sure their children become educated is for them a goal worth any type of sacrifice.

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[1] A "coyote" is someone who smuggles illegal immigrants.

[2] Nicaraguan migrants send money home equivalent to 15 to 20% of the Gross National Product of the country: 65% of that is sent by women.

When *both parents* migrate

When both parents migrate, more often than not the children are left with one of the grandmothers; but sometimes aunts, uncles or other relatives take on the job of taking care for the children. Sometimes, when the children are school age or older, they are left to fend for themselves. But even when there is an adult in charge, children often become parentified. According to Martha Cranshaw (2012), especially an oldest girl, more often than the oldest boy, becomes the "surrogate mother" while the mother is absent and even when she is present, but overtired. Girls who are assigned this role often become overwhelmed by the task and have to put off their own needs and interests in order to take care of the younger siblings.

Sometimes, the children left behind are victims of discrimination and abuse by other family members and neighbors. This happens especially when the migrating parents are unable to send money home. Children may lose their sense of belonging, which often leads boys to find and join gangs. Once this happens, they easily become entangled with alcohol, drugs and prostitution. Sometimes they become easy preys of people involved in human trafficking. Girls can easily become victims of sexual abuse or become involved in inappropriate relationships. This is one of the reasons why Nicaragua has the second highest percentage of adolescent pregnancies in Latin America.

When the *whole family* migrates

When the family is able to migrate together, it often loses its support network (extended family and community ties). The extended family system is very important in Latin America, as it is key for the survival of the family. The extended family can include three or even four generations who often live together on the same plot of land or in the same neighborhood or barrio. Jobs, housework, meals, resources, and childcare are usually shared. The networks usually include in-laws and sometimes neighbors. This system works well for many families, although it can also lead to numerous conflicts, situations of incest, and other types of violence.

When the family migrates, either internally or externally, it loses this support system and encounter many difficulties, like not having someone to look after the children, prepare meals, and do the cleaning and other chores. It is usually the woman who has the responsibility to do these tasks, even with her full-time schedule. Had the family remained home, maybe the mother, younger sister, or a niece would have helped with these chores. Their full-time schedule, both in their jobs and at home, makes women overextended and often unresponsive to family needs, contributing to conflict and violence. Often, small children are left at home unattended, especially if the mother has entered the country illegally and has no access to public childcare and schooling.

However, some families manage to change their traditional gender roles into more flexible roles, not necessarily out of conviction but out of necessity. The husband finds that now that the wife is working late hours, either he learns how to cook or he does not eat. There is no mother, mother-in-law, or sister who will cook for him. The same could happen with childcare and other household chores. It is

interesting though, that in many cases the appearance of a traditional family is maintained, even though the roles may have changed.

A case study: the Jiron family[3]

In September of 1995, María Jirón, a 29 year old married Nicaraguan woman, migrated from her home in Rivas to neighboring Costa Rica, the reason being the extreme poverty that caused her, her husband, and their three children to suffer under. Several years ago, they had a nice piece of land but during Hurricane Joan in 1988, the lands flooded to the point of erasing almost completely the limits of the rivers in the area. Soon, the rivers began to dry up. Ten years later, after Hurricane Mitch, the rivers had disappeared and a drought set in. The land María and her husband owned failed to produce any type of crops, or even grass for the few cows they had. Her children aged 9, 7, and 6 were malnourished. Their situation was worsened by the consequences of the Contra War, which had ended a few years ago: transportation was still extremely scarce and guerilla soldiers often occupied the territory, demanding food and other resources from the peasants.

She and her husband agreed that she would go to Costa Rice to look for a job as a maid. But she had no visa to travel legally, so she crossed the border through small paths in the woods with the help of a coyote. Aided by an older sister who lived in Costa Rica, she soon found a job as a live-in maid, which allowed her to save most of her salary to send remittances home and to save a little every month for bringing her family to Costa Rica. In one of the trips Maria made to Nicaragua to visit her family, she was robbed while going through the woods on her way back to Costa Rica, leaving her with only the clothes on her back. She had to beg for money in order to get back to where she worked as a maid. In the meantime, her husband moved in with his parents to help him take care of the children. He had to put up with many jokes teasing him that his wife would soon find another man in Costa Rica. Five months later, María was able to bring her family to live in a very small rented house, but they were together at last. The family had to travel illegally because they did not have enough money to secure visas.

She continued working as a maid and her husband set out to find a job, but for several years he was only able to find short-term employment in the construction area and as a security guard. María had to secure additional income through selling cosmetics through a catalogue. She became pregnant again and her baby daughter was born with a breathing condition, which required a total of 11 surgeries, all provided free of charge by the Costa Rican health system. Without these surgeries her daughter would not have survived.

In the community where they lived they found a Pentecostal Church, which they joined. Although they did not receive much material help from the church, the community of believers strengthened their faith.

The children began attending the free school system and the family quality of life began to improve. Although they suffered much discrimination because they

[3] Names and other details have been changed to protect the anonymity of the family.

were Nicaraguans (in Costa Rica that is the same as saying dumb or uneducated), all the children are now married to Costa Rican citizens and have become citizens themselves. They speak Spanish with a heavy Costa Rican accent, heavier than many Costa Ricans; which made integration to the Costa Rican society easier.

María and her family visit their relatives in Nicaragua every once in a while, but have no intention or going back. They want to break away from a past of abuse and poverty. They have forged a new life for themselves and have become responsible citizens of the country that accepted them.

Analysis of the case study

The series of events that contributed to the migration of the Jiron Family are very coherent with the results of the research made regarding the subject of migration in Nicaragua and Central America.

María left her country of origin because of poverty due largely to natural disasters caused by climate change and the war in the country. It was easier for María to find a job than for her husband. She had only graduated from primary school, so one of her few options was to become a maid. Her husband was illiterate, and his options were to work as a security guard or as a construction worker—neither of these two jobs garnered enough resources to provide for the family needs. Therefore, it was up to the wife to pick up the slack. Even though she was the main breadwinner and the decision maker on most issues, María always let her husband believe he was the head of the family.

The extended family system was helpful, at least temporarily, during the process of migration, both in Nicaragua as well as in Costa Rica. Also, migrating illegally posed many risks for the people migrating.

Implications for pastoral care and counseling

Taking into account what has been discussed in this chapter along with the knowledge that competent pastoral care and counseling can make a significant difference in the life of a migrant person, the following guidelines are suggested.

- It is important for the persons involved in Christian pastoral care and counseling of migrants and their families to have a clear understanding of the biblical foundations, both in the Old and in the New Testament, that refer to the protection and care of foreigners.
- Pastoral care and counseling of immigrants should preferably be the work of communities rather than individuals. Embracing the newcomers, making them feel part of the family of God and of local families, is the best care that can be provided. Of course, this would require that church members change their individualistic approach to Christianity and become therapeutic communities where immigrants feel welcome and cared for. This may require teaching and counseling of local church members.
- For persons who provide pastoral care and counseling with people who practice another religion other than his/her own, it is crucial to be respectful of the

migrant's religious beliefs and to understand some of the teachings of that religion about migration, for example, the Hegira tradition for Muslims. A more difficult but very important task would be to help migrants to strengthen those beliefs to help them feel spiritually whole. The best evangelization methodology that can be used with migrants is pastoral care provided with utmost love and compassion.

- It is good to remember that many migrant people may have accumulative and unresolved grief, in addition to the grieving process of losing family and a community network. Examples of causes of unresolved grief may be domestic violence, natural disasters, conflict or wars.
- Pastoral care and counseling of migrating individuals or families may include counseling but also paying attention to practical survival needs, including providing information and referrals as well as advocacy.
- Pastoral counselors may need to work not only with the migrating family but also with families or family members left behind, if at all possible.

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Chapter 8

Migration in East Africa:
Maasai Migration and its Effects on the Society and the Church in Morogoro, Tanzania

Rhoda Emmanuel Chamshama

Migration, the movement of people across boundaries, continues to be one of the most important issues of the global policy agenda, for it has enormous economic, social, and cultural implications in both sending and receiving countries and areas. Historically, migration was a last resort in order to maintain a moderate living standard when deemed impossible to acquire in countries of origin, including searching for a better life economically or searching for safety.

In East Africa, migration has continued to be a major challenge, since many people—including asylum seekers and others seeking work—from Somalia, Ethiopia, Congo, and many other African countries have continued to migrate. There has also been migration within East African countries, such as refugees from Rwanda and Burundi who have been migrating to countries like Tanzania, Kenya, and Uganda.

In addition, there is another type of migration which is very common in East Africa. This is the migration of pastoralists to the areas owned by farmers. This has led to fighting between the two groups (pastoralists and farmers), and even to the killing of people and their animals. This chapter will look at this type of migration: the migration of Maasai to the farmers' societies and the conflicts that have arisen among the two communities. The focus will be on Tanzania, more specifically on Kilosa in the Morogoro region.

As I serve as a pastor in this area (Morogoro), the situation is not only affecting the people whom I am serving, but is also a major challenge to me in providing services to them. The whole scenario touches people's lives socially, economically, and even spiritually. It therefore especially requires pastoral care for the hurt feelings

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and the broken relationships among the two groups, farmers and pastoralists. When I refer to pastoralists, I here refer to the Maasai. All other people in the Kilosa district of the Morogoro region in Tanzania who are not Maasai (other tribes) are considered as farmers.

Who are the Maasai?

The Maasai are a Nilotic ethnic group inhabiting southern Kenya and northern Tanzania. They are among the best known local populations due to their residence near the many game parks of the African Great Lakes, and their distinctive customs and dress. The Maasai population has been reported to number about 841,622 in Kenya in the 2009 census and about 835,000 in Tanzania in the 2011 census ("Maasai people," 2017).

Maasai migration in Tanzania

Historically, the Maasai are a migrant society. According to their own oral history, the Maasai originated from the lower Nile valley north of Lake Turkana (Northwest Kenya) and began migrating to the south, arriving in a long trunk of land stretching from northern Kenya to central Tanzania. Many ethnic groups that had already formed settlements in the region (central Tanzania) were forcibly displaced by the incoming Maasai, while other groups were assimilated into Maasai society. Thereafter, Maasai have continued to move from one area to another in Tanzania, especially during dry seasons, in order to search for food and water for their animals. Now in Tanzania, the Maasai are scattered through the Arusha, Manyara, Kilimanjaro, Tanga, Morogoro, Iringa, Dodoma, Singida, Mwanza, and Mbeya regions.

Land conflict: Maasai and farmers in Morogoro – Tanzania

In Tanzania, land use conflict between Maasai pastoralists and farmers has existed for many years. Over the years, the media has often reported killings of people and livestock and the loss of properties due to these conflicts. Efforts have been made by different organizations, including civil society organizations, to address this problem through mass education and other forums. However, these efforts have not yet managed to end the problem. The worst conflict between pastoralists and farmers occurred in December 2014 in the Kilosa district of the Morogoro region, where 38 farmers were killed.

The causes of these conflicts have varied from one place to another. Researchers have identified absence of land use planning, the wave of green grabbing,[1] increased

[1] Editors' note: The term "green grabbing" is used to describe a large-scale private appropriation of land, resources, and water legitimized by the protection of the environment or financed through mechanisms related to climate change mitigation. Similar to the concept of land grabbing, it is a political term, used both by activists and academics to criticize large scale land appropriation processes. The adjective "green" points to the fact, that these appropriations are legitimized with environmental arguments like the protection of forests, landscapes, climate, and biodiversity. In many cases, "green agendas" are the key drivers and goals of the appropriation of land linked to biodiversity conservation, biocarbon sequestrations, ecosystem services, or ecotourism. The term refers to processes mainly observed in the 21st century, although the appropriation of land and nature is not a new phenomenon but an intrinsic part of capitalism and colonialism.

large scale agricultural investments, weak policy and institutional frameworks, corrupt leaders, and skepticism toward pastoralism as a viable livelihood option as some of the causes contributing to the longstanding conflict between the two groups of producers. It is also believed that these resource-based conflicts are fueled by ethnic hatred, dwindling resources, poor land management, and population growth (Maghimbi, et al., 2011, p. 145).

In Kilosa Morogoro, one of the primary causes of the conflicts is the trespassing on farmlands by cattle. This has two effects: the cramping of the soil, which makes cultivation using traditional means of tilling (with a hoe) extremely difficult, and the destruction of crops. The intensification of the conflict during the cropping season prevented farmers from cultivating or clearing the area to allow for unrestricted grazing. Crops such as yams, cassava, and maize were widely consumed as herbage by cattle. The interviewed people regarded the trespassing on farmland as an immediate cause of the sustained conflict between the groups.

Another immediate cause of the conflict is the question of water use. Kilosa farmers live in rural settlements with little access to water. Normally, rural inhabitants resort to collecting water from streams, rivers, or ponds for both consumption and washing. Thus, the Maasai cattle contaminate these sources of water through direct consumption and by excreting while walking through the water, making the water dangerous for human consumption.

Some farmers in Kilosa claim that village leaders have provided permits to allow pastoralists to enter into their villages. Others claim that pastoralists in Kilosa have invited their friends from neighboring districts to come in Kilosa. The underlying issue is that the number of livestock is increasing. This has put the two groups of producers in a state of quarrelsome disagreement.

Effects of the conflicts

The socio-economic effects of the conflict on the economy are enormous, food shortages being one of them. This happens since farmers from this area are sometimes forced to abandon their homes and farms during the peak of planting season. Other socio-economic effects include the destruction of schools, churches, homes, and government institutions like police stations. Moreover, there have been expressions of hatred, fights, injuries, and even the killing of animals and people. In the same way, when people are fleeing from their residences because of violence, children cannot go to school because they are not settled. These episodes of conflict result in a growing social problem that not only the government has to work to resolve, but in which the church also has a role to play.

The position of the Church in solving land conflicts

The church (specifically church leaders) in Morogoro initiated conversations with village leaders, farmers, and pastoralist groups. The conversations were held

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Nevertheless, with the global climate policy of the last 30 years a new dimension entered an old dynamic. In almost all cases the local population is negatively affected due to dispossession, expulsion, and enclosure, especially when these areas were previously used as commons areas.

separately to understand the perspectives of each group and to establish common areas of interest. It was clear that each group considered the other group as its rival, especially between the farmers and pastoralists. Therefore, the church worked as a mediator between the two groups (pastoralists and farmers) in solving these conflicts. That means the church has been helping the two groups come together to clarify and settle their differences. This has been done primarily by the church leaders looking at how the broken relationship between the two groups can be restored: by listening to both groups and enabling them to sit together and find a solution to their problems. Thus, in most cases, the church has opted for an amicable and harmonious resolution of land disputes between pastoralists and farmers through consensual approaches. By 'consensual approaches' it is meant that the conflict resolution strategies are arranged in such a way that a compromise that is acceptable to all groups involved is implemented, and which can best re-establish peace, respect, and even friendship among the groups. With the 'consensual approaches,' church leaders have been trying to find a consensus among the conflicting groups (pastoralists and farmers) through intensive discussions and negotiations. They helped the pastoralists and farmers learn to understand the other party's interests, motivations, hurt feelings, and eventually even their fears and desires. Such dialogues have also helped to identify previous conflicts and reasons for mistrust or revenge hence solving the root of the problem.

However, there have been some challenges for the church in dealing with this problem. The clearest and most pressing challenge is that church leaders who are supposed to deal with and resolve this problem are also involved in the problem and are perceived as playing a role in the conflict. That is to say, all church leaders fall under one of the two groups: farmers or pastoralists. More specifically, in the ELCT Morogoro Diocese, 42% of the pastors are Maasai, and the remaining percent are of other tribes, which, in this case, means farmers. Thus, if the church leaders are Maasai, then the farmers look at them as biased towards the pastoralists, and vice versa. In the same way, these two groups, in one way or another, have been affected by the situation since almost all either have close relatives who have been involved in the fights, whose properties – such as animals or farms – have been destroyed, or who in some instances have died as a result of the struggles. So while working to resolve the conflict, they are also part of the situation and affected by it. For example, the bishop (of the ELCT Morogoro Diocese) is a Maasai. Some of his relatives have been killed in the fights. However, he stands as the Bishop and as a leader of all: farmers and pastoralists.

In my parish, I also have both groups: Maasai and farmers. One remarkable case happened between one farmer who is my congregant and two Maasai, who in this case are not among my congregants. The farmer – "X" – made an appointment to come to my office. On the day of the appointment, he came. He was so devastated and worried. I helped him calm down, and after a while he began to share his story. "My life is in danger…and not only my own life, but even the life of my family,"

he said. After I had inquired what the reason was, he told me that his house in the village had been burned by the pastoralists and that they were looking for him in order to kill him. As he was talking, his body showed that he was really worried. I then asked him what he wanted me to do. "I found no place to run to except to the church." he said and continued: "The only safe place is here. I mean you as a servant of God can go and talk with them, and of course you can pray to God that He can calm the situation."

After a very long session of conversing, he confessed that he had taken advantage of the situation between farmers and pastoralists: after he had harvested his 5 acres of maize, he sold the forage to one Maasai for a certain amount of money so that the Maasai could graze his cattle. After some time, however, another Maasai came and offered him double the amount of the first Maasai, and he was tempted to sell it again, and thus he could refund the first Maasai. Before he did that, the two Maasai brought their cattle and started to argue, each saying he had the right over the other. After they had realized what the farmer had done, they agreed to beat him. He was able to escape, but they burnt his house. This caused the villagers (most of the people in the village are farmers) to join together and kill 11 of the Maasai cattle. At that point, the fight was of major proportions.

There was another long session of conversations before the farmer said that he realized where he had messed up, and that he was determined to go and make up with his village mates for all that mess. He also promised to make amends with the Maasai and pay for the damages he had caused. Some days later I made a visitation to that village, where I had an opportunity to talk to the farmers and the Maasai all together. The Maasai could not hide their happiness, saying that they did not expect a pastor who is not a Maasai to consider their rights. This revealed to me that an unbiased (here meaning: without any decision-making power from the "mediator") perspective helps those involved to understand each other's point of view and come to an agreement.

Conclusion

Migration still takes place and sometimes gives rise to serious tensions within receiving societies. What has been explained in this chapter is only one of many cases which cause social problems in the societies in East Africa and very specifically in Morogoro-Tanzania. As a matter of fact, it is not possible to prevent migration, especially the type which has been described here. However, governments can work on the policies, especially those that deal with land use, to protect both migrants (in this case, pastoralists) and the societies who receive migrants (in this case, farmers). Moreover, if the government works on all other causes of this type of migration, the negative effects can be reduced if not avoided at all.

The whole situation has been a learning experience not only for church leaders in the Morogoro area, but also in nearby areas. Dealing only with the facts of the event in any conflict does not generally help to restore the broken relationship of the two parties. One important thing has often been forgotten: dealing with the feelings

and emotions of the parties which have been involved in the conflicts. In most cases, the government has focused only on the facts of the events, rejecting people's feelings, which results in more complicated situations. It is thus very necessary for pastors and all counselors to get involved in helping the wounded communities. From what I have learned in the previous cases, I am suggesting that church leaders could play the role of mediators in alleviating the existing conflicts between pastoralists and farmers. In addition to what has been said above, the church can serve as a mediator in helping the parties be willing to face each other and find a compromise. This gives each party the opportunity to explain its perceptions and to express its feelings, moving the other party to really listen. If the church provides the space for moderating a discussion aimed at finding a solution between the two groups, both parties may be able to work together towards a more peaceable future. It is not assumed that the church should propose specific solutions but, rather, that it can function as facilitator of the way towards a satisfactory outcome for the involved parties.

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Chapter 9

Intercultural and Interreligious Celebrations

Jorge E. Castillo Guerra

Constant migratory flows are changing the religious panorama in the destination countries where migrants arrive. This effect is made patent with the pluralization of established religions, the introduction of new religions and the inclusion of bi-religiosity or multiple belonging. Christianity in Europe is diversified through new rituals, interpretations, organizations, and rationalities which result in a new understanding in plural terms, known as "Christianities" (Bünker, Mundanjohl, Weckel, & Suermann, 2010). However, this is not just an interaction between the Christianity that the migrants transfer from their countries of origin, and, in our case, European Western Christianity. Christianity, as brought by migrants, has been subjected to transformations resulting from their own faith's evolution, their identities and deep orientations, due to multiple uprooting experiences from the world as they know it, and their immersion in a new habitat (Castillo Guerra, 2015).

The major alterations in the scenario of Europe come from the Muslim migrants, with an Islam quite different from Balkan Islam. The new presence of Islam, as stated by Kymlicka (2009), reopens debates regarding issues that society has relegated to the obvious, which is the case of the secularized state that allocates public funds to religious education.

This diversification of Christianity and religious pluralizing makes one reflect on its impact on human interactions. Following the topic of the 28th International Seminar of the Society for *Intercultural* Pastoral Care and Counselling, "Care and Counselling as Social Action – Interreligious Cooperation in Urban Migration Contexts," I will reflect on these interactions and on intercultural and interreligious celebrations.

The term *intercultural celebrations*, briefly explained, includes ceremonies between Christian communities, migrants and autochthonous people that share a Christian faith that has been shaped by the cultures of many Christianities. The *interreligious*

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celebrations, on the other hand, are those that bring together the followers of different religions. As I will explain later, the interreligious is determined by the type of exchange or relationship that takes place.

What are the main characteristics of both types of celebrations? How do they foster social co-existence?

In the following reflections and within the short time frame given for this introduction, I distinguish between different types of interactions that occur: on the one hand, celebrations between Christian migrants and autochthonous people, and on the other hand the celebrations that bring together migrants and autochthonous people that belong to different religions. The starting point for my analysis is the situation in Europe, particularly in The Netherlands, where I look at the quality of the approaches and the possibilities for promoting cooperation that favor intercultural co-existence.

Ritual celebrations

Celebrations constitute the core of many religions because they create spaces for a diversity of ritual repertoires. By means of religions—with their day-to-day narratives, common preoccupations, ethical values, and expectations—bridges are built among participants. Celebrations offer the opportunity to create spaces for alterity and cultural overlapping that liberate people from the exclusivist limitations brought about by many religions (Biddington, 2013, p. 319). Celebrations also bring together members who, in spite of their cultural differences, ethnic discourses, exclusions, or power asymmetries, feel united by a deep conviction that leads to transcendence.

With the increase of multicultural spaces for migrations in the destination countries, ritual celebrations receive new transnational considerations; in other words, they are seen as expressions that exceed the boundaries of national states. Celebrations connect migrants with communities or family members in their countries of origin and, by way of the expectations of a day-to-day life as a migrant, to interactions with a diversity of persons and groups in the destination societies. International liturgies among Catholics, both with migrants and with locals, and celebrations with members of different religions, reflect the religious dimension of the "multiculturalizing" of European cities.

Intercultural celebrations

In recent times, Christian people from local or international communities feel the need to find alternatives for hope: to send a message of fraternity and unity, to stimulate pro-social attitudes. They are also curious and want to know more about other original Christian groups from countries such as Nigeria, Ghana, Poland, Iraq, Vietnam, Surinam or Colombia. There is even an interest that emerges to cooperate in diaconal services and bear witness to the contribution of Christian faith to social co-existence in their boroughs. Christian communities come together to celebrate the Eucharist, to which they oftentimes add the term "international,"

in order to celebrate faith, to share their migratory day-to-day preoccupations or situations in their home countries, and to offer a testimony of unity to their societies.

These encounters between migrants and autochthonous people take advantage of church established celebrations, such as Christmas or Easter. Pentecost, a celebration that signals the coming of the Holy Spirit (Acts 2) to a community of pilgrims coming from many different Mediterranean localities, is interpreted as an occasion to celebrate the richness of cultural diversity of the Christian faith and the search for friendship and justice. To illustrate this, I mention one experience of a liturgical celebration between Christian migrants and autochthonous people.

International Eucharist in the *Diocese of Den Bosch*

Since the year 2009, the Diocese of Den Bosch has organized special celebrations called "International Eucharist" in seven parishes located in small cities where the density of migrants is low and where the Christian communities of migrants are composed of 50 or more members. In contrast with other celebrations, for example, in the Church of St. Martha (*Marthakerk*) in The Hague, these celebrations have not been limited to just one parish (cf. Martins & Eijken, 2016). In line with the plans of the bishopric, a strategy for dissemination has been used which operates as follows. First of all, the bishopric chooses a parish each year, to organize the World Day for Migration (an official event in the Catholic Church, instituted in 1914). Second, the organizers of the first celebration build a team to help those parishes that do not have the experience required to organize the celebration. Third, the parish decided to host the celebration, encouraging its own members, particularly migrants, to participate in planning the celebration. Fourth, migrants and autochthonous people cooperate in the organization and actions that have been planned. They choose the texts for the readings and meditations, they put together a mixed chorus, they decorate the church with handicrafts, they prepare the food, and so on and so forth. For many people in The Netherlands, this is the first experience of working together with migrants and for many migrants it becomes a good opportunity to overcome their fear of speaking Dutch in public and share a faith testimony. Fifth, during the evaluation meeting, the parish decides whether it is willing to organize an International celebration for its members each year.

It is important to highlight that these celebrations deepen the sense of the World Day for Migration. Usually parishes only invite migrants to participate in activities within a fixed liturgical script that is not created *with* them and therefore basically monoculture. Through this novel way of celebrating supported by the diocese, the migrants are able to take on active roles: they share their spirituality and cultural legacies and they become visible within the parish.

The message of the International Eucharist invokes different theological ideas in order to highlight the unity among peoples. To illustrate this, in 2015, the International Eucharist in the Parish of Schijndel emphasized that the Lord is the One who brings together many people in order to shape a new people, diverse and without boundaries, because faith is stronger than the barriers built to separate

them. Also, the call to unity was expressed through the sense of belonging to the pilgrim people of God: a people that have God as Father and brothers and sisters making up the body of Christ through his Spirit.

The cultural variety becomes noticeable in the party that follows the celebration, with food and artistic renderings that reflect the cultural diversity of the participants. People dress in their native attire: Catalonians, Polish, Brazilians, Congolese, Indonesians, Vietnamese and Netherlanders, all feel, as participants, proud of the opportunity to share their talents. This moment of *koinonia* is special for sharing the table, to generate a familiarity, and to build new friendships. The celebration empowers migrants that otherwise feel mistrust when speaking

about their faith in environments where there is a high level of secularization; the autochthonous, in contrast, become aware of a revitalized Christianity that for them, is notoriously absent among youth and older people.

To end this first part, allow me to comment on two aspects with regard to the message of the celebrations. First of all, they rescue the prophetic value of faith. The ethical legitimacy of exclusionary policies and boundaries is put into question. Second, without denying the social tensions that lie in the relationships between migrants and autochthonous people within the churches, I wish to highlight the value of faith as a stimulus to overcome these tensions (Castillo Guerra & Wijsen, 2007). The main tenets of the Christian faith are materialized through an intercultural interpretation of unity, grounded in the day-to-day challenges and accomplishments of the participants. The celebrating community, therefore, shares a message that prompts the establishment of new connections that promote social coexistence.

Celebrations among members from different religions

The theologian Gerald Boodoo (2009) has studied a curious procession that takes place on the Island of Trinidad, during which Hindi and Muslims participate in a massive way in a Marian procession. It is not, as he explains, an occasional conversion to Catholicism, but rather a re-interpretation of a Catholic ritual celebration in light of their own faith. Religious authorities have tried to stifle this "syncretism." However, the participants feel that this prohibition does not relate to them as they find that there is nothing incompatible regarding their own religious orientations. In Boodoo's case study, this illustrates that at the grassroots level there are a diversity of traditions related to assistance, hospitality, or participation in ceremonies or rites of other religions. The celebrations between other religions or religious expressions, with a greater level of structure or with an institutional foundation, however, have a more recent history.

Similar to the International Eucharist that I described above, the reasons for organizing celebrations among members of different religions vary according to the national contexts and the groups that are involved. Representatives of the established religions and those religions introduced by migrants converge in events that draw from national histories. For example, events regarding the victims of the Second World War, or the abolition of slavery in Surinam (Keti Koti), or the wars

of the Middle East, or natural disasters (such as the 2004 Tsunami in Indonesia), or the taking down of Malaysian Airlines Flight MH17 in 2014. On the same token, members of different religions organize celebrations to reaffirm ethical values, peace, tolerance, respect, and justice. To illustrate this, and with the name "United in Liberty" (*In Vrijheid Verbonden*), an annual celebration is organized in the city of Utrecht that brings together representatives of different religions, humanists, and political authorities. Through rituals or brief reflections, participants publicly manifest the characteristics of their own religions. Participants adhere to a declaration in which they commit to "continue with a respectful dialogue in favor of the liberty of convictions, creeds, and the cultural traditions of everyone" (Article 7) and to offer the "richness of our convictions and traditions in order to deepen and strengthen solidarity in the society of The Netherlands" (Article 8).[1]

During these celebrations, rituals with distinctive traits of a particular religion usually come together with those of other religions, in what promotes an opportunity for participants to exchange and share their past experiences in addition to the experiences of day-to-day life. In tune with their traditions and a respect for the sensibility of the participants, the venues where the celebrations are held are decorated with flowers, candles are lit (Shabbat and Diwali) as well as incense, narratives of Abraham are presented, Psalms are read, vernacular instruments or those that represent the various traditions are brought and played and sacred texts are recited, followed by brief reflections by religious leaders and special guests. Similar to the intercultural celebrations, they end with a reception and a cultural program.

Religious interchange

The motives behind a celebration determine the dynamic and the level of interaction among participants. I will distinguish below four modalities for celebrations according to the level of closeness of participants.[2]

Brown recognizes a first modality of celebration that he has called "Detached-Observation of Prayer" that explains how "observing" the prayer of another person is motivated by a type of attraction that could be classified as "tourist" (Brown, 2013, p. 25).

A second level, where most of the typologies of interfaith encounters begin, happens on occasions when persons or groups attend the services or rites of another host community where they are received as guests. The participation in a different religious celebration can be interpreted as an attitude of respect towards the religion of the other person and as a first approach within a mono-religious framework. This type of approach is different than that of a mere observer or tourist.

A third level is that in which the celebration is organized with more equality, searching for spaces to include rituals according to the traditions of the representatives. The Day of Prayer for Peace in Assisi (1986) and the celebrations of "United

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[1] For more, see http://www.invrijheidverbonden.nl/verklaring/de-verklaring/

[2] For a distinction of the various types of interaction, we refer to (D'Costa, 2012); (Amaladoss, 2013), and (Biddington, 2013).

in Liberty" that I referred to above are examples of this level of encounter that can be characterized as *multireligious*. The main aspect is the capability of each group to tolerate and respect the presence of the other and the ethical values of each person's religion. At this level there is an increase in relations, albeit limited, among participants as the category of guest is surpassed.

A fourth and final level occurs when the members take a decisive step towards showing esteem for the other religious person that prepares them to approach the other as a person and believer. An admiration is born and even an attraction for the expression of transcendence that is discovered in the religion of the other which ensues in a disposition to embrace the other, without having the sense of being colonized or proselytized (Amaladoss, 2013, p. 90).

Panikkar offered a genius interpretation for this type of approach, which he called "conversion" (Panikkar, 1999, p. 51). In his opinion, conversion is not a separation from one's own religion or a desertion towards the religion of the other, but rather a two way process which I extrapolate on and explain in two steps. First of all, there is a setting forth on the road to knowledge of the religious world of the other. The second part involves a shift to see oneself and to look and question oneself continuously from the world of the other or from the experiences that are garnered through the interaction with the religious other. The result is twofold: there is an increase in knowledge and esteem of the other's religion and there is a new hermeneutical distance that leads one to understand and assume one's own religion. Intercultural relationships are fundamental for reaching the level of interreligious celebration due to the fact that the participants have been discovering each other through a polylogue of equals.

The level of interactions in an interreligious celebration does not have a circumstantial origin, but rather it is the result of a long process of mutual rapprochement. However, this coming together is not free of disenchantments and conflicts; but there is also the possibility that it unleashes a new perception and closeness to the other.

Conclusion

The main characteristic that distinguishes the celebrations between migrants and autochthonous people is that the intercultural celebration stems from faith as a common denominator that generates ethical and spiritual values and urges one to carry them out in day-to-day life. In celebrations among members of different religions, ethical values are primarily shared through the rites that refer to the transcendent, which inspire them.

All in all, these celebrations, whether at the intercultural or interreligious level, invite participants to set out on the road, to be pilgrims, to meet each other whether migrant or autochthonous, Christian or of another religion, and to take on the challenge of generating a society of *convivencia*. It all has to do with a localized pilgrimage that is rooted in one's own traditions, but open to value whatever one encounters while on the path. A pilgrimage signifies purification—not in the moral

sense, but rather in the sense of setting forth, of rethinking the cultural and religious presuppositions that are often times exclusionary and that have become obvious in many religious communities. Intercultural and interreligious celebrations communicate laudable meanings that lead to an attitude of life that approaches the other and searches for common values and causes.

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Chapter 10

We Were Once Strangers:
Discussions on Radical Hospitality During Challenging Times

Rabbi Rochelle Robins

During the 28th Seminar on International Pastoral Care and Counselling (SIPCC) in Belgium, I was honored to present a workshop entitled "Migration, Hospitality, and Spiritual Care." In academia, we are discouraged, though less so than in times past, to unnecessarily insert ourselves in our writings. Yet how can I—a woman, Rabbi, and the only Jew at the conference whose new membership doubled the Jewish population of the SIPCC—omit my own story?

I felt awed by the hospitality offered to me by the community and the experience of being welcomed into a new environment with a rich and tragic Jewish history intertwined into the fabric of most of Europe. It was a liminal experience to offer a workshop on hospitality in a place where I myself was such a welcomed stranger.

The focal point of "Migration, Hospitality, and Spiritual Care" promoted the notion that *hachnasat orchim*, the welcoming of guests, and especially guests who are considered to be strangers, is a *mitzvah* (commandment) of the highest caliber.[1] Fulfilling this *mitzvah* in our current, socio-political climate can feel like a great personal risk and the media does not help assuage societal fears. Rather, it blows up potential risks beyond realistic proportions.

> The workshop began with an exploration of *Bereishit* (Genesis) 18:20-25 as it relates to Jewish interpretation, and ultimately as it relates to the concept of hospitality: *"Then [God] said, "Because the outrage of Sodom and Gomorrah is so great, and because their sin is very grievous, I will go down now and see whether they have acted in accordance with its outrage that has reached Me; and if not, I will know."* (Gen.18:20-22).[2]

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[1] Colloquially the word mitzvah is also used to refer to a good deed.

[2] Adapted by the author from *The Jerusalem Bible*, Koren Publishers Jerusalem LTD, Jerusalem, Israel, 1992.

It was not until the medieval era that the story of Sodom and Gomorrah and its central sin was associated with homosexuality. The focus on homosexuality is presumed to stem more from Christian interpretation of the text[3] than from Jewish thought.[4] In fact, the ancient interpretations of the rabbis refer to the sin of the narrative as *middat sdom*, loosely translated as the behavior or characteristic of Sodom. In Jewish sacred texts, such as in *Pirkei Avot* (Ethics of the Fathers) and the *Talmud*, rabbinic discourse suggests the lack of hospitality to strangers is what led to the destruction. In other words, *middat sdom*, the measure of good hospitality lacked to such a degree that God destroyed the men, women, children, the guilty, and the innocent of Sodom. Even Abraham's pleading and bargaining with God for compassion for the innocent could not and did not save the town from complete destruction.

The workshop explored various interpretations of the destruction of Sodom but relied on the view of good, hospitable behavior as the primary focus of our text during the discussion.

The next text from the *Torah* that was explored was *Vayikra*/Leviticus 19:33-34, where it is written: *"When a stranger resides with you in your land, you shall not wrong him. The stranger who resides with you shall be to you as one of your citizens; you shall love him as yourself, for you were strangers in the land of Egypt: I the Lord am your God."*

The group explored this text as a sacred and holy imperative to offer the "other" and the "strangers" in our midst our kindness, acceptance, compassion, and hospitality. As the *Pesach* (Passover) *Haggadah* (the guide to the Passover meal/service) teaches us each year, "we were once strangers in a strange land," and we must never neglect or forget the stranger in our midst.

The *Talmud, Bava Batra* 21b reinforces the imperative from Leviticus to embrace the stranger as one of our own citizens by stating:

> Huna the son of Rav Yehoshua said: It is quite clear to me that the residents of one town can prevent the resident of another town from setting up in competition in this town, but not, however, if he [she][5] pays taxes to the town where his new business is; and that the resident of an alley cannot prevent another resident of the same alley from setting up in competition in his [her] alley.

This *Talmudic* text supports the idea that the responsible stranger, who may be someone from the next village or someone from a far off land who settles amongst us, is permitted and even encouraged to set up businesses for sustenance and even thrive alongside neighbors who are native to that town. This sparked conversation

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[3] Christian theologians also shared similar interpretations of the text to their Jewish scholarly counterparts, i.e. as referring to a lack of hospitality, humiliation of guests, and abuse and unkind treatment of strangers. Yet the strand of interpretation about homosexuality most likely originated within Christian thought.

[4] The notion that Genesis 19 is referring to a sin of homosexual sex acts is thought by some Christian theologians to have been developed by the Italian ascetic St. Peter Damian in the 11th Century.

[5] The translations of the *Chumash* (Five Books of Moses) texts reflect the gendered language of the biblical verses. However, the translations of the rabbinical literature in this workshop summary contain brackets which include female pronouns to add a more inclusive tone to the presented rabbinical literature.

during the workshop about privilege, responsibility, access, openness, and acceptance of those who wish to settle in a new territory and pursue happiness and contentment in a new land. We also spoke about the cross-cultural frictions, prejudices, and fears that arise between cultural, ethnic, and racial groups when economic stresses and social misconceptions color viewpoints. Economic stress often leads to xenophobia and fear of the other.

In addition to the idea of loving the stranger as one of us or even as ourselves, and in contradiction to the idea of open access, the *Talmud* also expresses its own fears as it states in *Midrash Torah Kohanim, Behar*, 6:8: "And if a stranger who is a settler with you has gotten rich... What caused them to grow rich? Their attachment to you. And your brother [sister] has become poor... What caused your brother [sister] to become poor? His [Her]/your attachment to the stranger."

This *Talmudic* text addresses the concern that many in contemporary societies experience about supporting others before we ensure that our own families and communities are well served. While this kind of grappling and questioning does not always appear to be politically astute or sensitive to others, the reality it speaks to is essential to uphold in our conversations about open doors, hospitality to others, and the ways in which "our own," whatever this term may mean, require support, sustenance, and basic needs to be met. There are no simple answers to the questions about tensions between people and competitions to succeed. Yet the *Talmud*, as is usual in rabbinical discourse, explores the complexities and intricacies that exist between definitive hospitality and the fears that arise within us/our communities that our own needs, the needs of our families, and the success of our communities of origin will somehow fall by the wayside and be ignored altogether. Rather than ignore this fear, the workshop members explored ways in which we can express and maintain it as a vital part of our overall discourse towards good in all facets of broader societal and immigration issues.

Our next text by Carol Williams, entitled "U.S. Response to Refugee Crisis is Nowhere Near that of Europe," was excerpted from a 2015 Los Angeles Times article. Williams (2015) wrote:

> As European leaders engage in a blame game over which nations have done too little to ease the plight of refugees from the world's deadliest conflicts, the U.S. response has come in for scrutiny and been found sorely wanting by human rights advocates…"If there is even a whiff of a security concern, no consular officer or security officer [from the multitude of U.S. agencies vetting applicants] wants to be the one that has his name on the bottom of a form where someone turns out to have done something horrible," Frelick said of the asylum seekers from Syria, Iraq, Afghanistan and other Muslim countries in conflict. "There is every incentive to say no and very few incentives to say yes. This stigma of terrorism, the fear of a needle in the haystack, tends to hold the whole haystack back. (para. 1-6)

This excerpt clearly states the tone and tenor of the fears we are living with domestically and internationally, both quite real and unrealistic at the same time.

The fear comes from real events for some, but is mostly cultivated and urged on by xenophobia, misconceptions, and the idea that the needle in the haystack may somehow land in the seat of our mishap and responsibility.

This needle in the haystack approach, as we spoke about in our group setting, causes immense suffering in the world—suffering for the oppressed and suffering for the oppressor. Living within the narrowness of fear is a form of societal oppression and suffering in itself, even if it comes with noticeable privilege. The *Talmudic* texts formerly cited speak to the friction that exists between the benefits, risks, and fears of both open hospitality and unnecessary boundaries and closed doors to others in need. How can we be open about fears, our own and those of others, and still do what is right?

During *shacharit* (the Jewish morning prayers) we say, "*Or chadash al Tzion tair, v'nizkeh chulanu mehera l'oro*" (May You make a new light shine over Zion, and may we all soon be worthy of its light). On one hand, this verse intimates that God shines the light. On the other hand, this verse also connotes the responsibility of human beings to respond to the world in ways that allow the light to shine with right action. Sometimes this right action is close to home and at other times it is of a more global nature. How do we collaborate with God to create and sustain this light in today's world? How can we prevent ourselves from holding the whole haystack back while remaining aware of the distressing complexities of our time?

Christian theologian, M. Jan Holton (2016), in her book, *Longing for Home: Forced Displacement and Postures of Hospitality*, urges her readers and community to adopt and live by the ethical and moral assumption that caring for our immigrant neighbors, especially those whom have been displaced as a life-saving measure due to political and world upheaval, is an ethical imperative:

> …[T]he disruption of place—one's home place—is subsequently followed by a relational or social rupture that further embeds the ills of displacement in systemic structures. Physical displacement becomes social displacement. At its root both forms of displacement can compromise society's and even a community of faith's moral obligation to care for the displaced other. That we should and do have a moral obligation to care for the displaced other is an ethical assumption... (p. 3).

In her book, Holton uses her theological framework and passion to instill the importance that serving as social justice agent for the displaced is a moral compass and way of expressing authentic Christian values and practices. Holton's work and the views and faith of the exclusively Christian attendees became central focal points of the discussion. The attendees were invited to share their feelings and views regarding Holton's ethical assumptions and their own pertaining to welcoming the strangers in their own lives and communities. The workshop in Ghent, though designed with Jewish teachings as a central focus, was also designed as an interfaith experience.

The second to last text that was presented to the group was a quote from Rabbi Rick Jacobs (2015), where he addresses the Sodom and Gomorrah text:

> "Genesis teaches us to practice audacious hospitality. On a blisteringly hot day, Abraham runs after three desert wanderers, insisting they come inside for nourishment. What makes his act so memorable is not waiting for the wanderers to knock on his door; instead, he goes out to meet them where they are and invites them in." (p. 2)

The heart of all of our traditions teach us that hospitality, though a risky venture, is central to our shared core values and practice. To err on the side of a lack of hospitality was, in biblical times, viewed as an incalculable transgressive and insulting act and not as a personal preference in sociability as it is today. Rabbi Jacobs terms Abraham's "audacious hospitality" as a narrative teaching worth emulating, or at least worth wrestling with in terms suitable for our own time.

The final text presented during the workshop was taken from the *Pesach* (Passover) *Haggadah* (the guide to the Passover meal/service), the book that contains the liturgy, order, and story of the Exodus that is read at the *seder* service: "This is the bread of affliction (or poverty) that our ancestors ate in the land of Egypt. Anyone who is hungry should come and eat; anyone who is in need should come and share in the Passover celebration. Now we are here, next year we will be in the land of Israel; this year we are slaves, next year we will be free people" (Kulp, 2015).[6]

A message in this text that was conveyed during the workshop is that we are to remember our own infliction(s) not for the sake of remaining afflicted, but rather to strive towards our empowerment and obligation to stand by others to help them reach freedom.

Lastly, the group discussion questions were as follows:

1. Share how your tradition, sacred texts, and community uphold and prioritize hospitality.
2. What are the opportunities and obstacles within your particular religious, spiritual, and geographical cultures to offer or withhold hospitality?
3. Explore the spiritual care provider's responsibility to create more hospitable environments for immigrants and shifting populations.
4. How might we as an international and interfaith working body educate our communities and institutions to build bridges through hospitality?
5. Is it possible to reach out, build bridges, and educate individuals and communities who are less open, apprehensive, and even fearful of welcoming the stranger? If so, how? If not, why?

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[6] These words are contained in *Haggadot* and recited at people's Passover *Seder* tables. There are thousands of versions of the *Haggadah* as it is one of the Jewish liturgical practices that is readily adapted to suit each community and family tradition. The telling of the Exodus from Eygypt, while biblically standardized, takes place in many forms of narrative around the world as expressed in each *Haggadah*. The original text is in Aramaic and it is entitled *Halachma Anya*. The translation has been adapted by the author.

6. What's next? Is there a long-term project that can be generated from this conversation?

The conversations about migration, hospitality, and spiritual care at our workshop were respectful and lively. My presence seemed to be a welcome anomaly, which appeared to create a combination of a natural reserve and openness in the discussions. I appreciated the hospitality offered to me. I hope that the workshop generated more internal and relational stirrings about the idea and practice of hospitality within our lives and communities. How we might become more "risk-taking hosts" during a time in history in which welcoming the stranger into our lives, homes, and hearts is faced with increased obstacles of fear and defense? And I couldn't help from feeling a sense of awe, fear, and privilege in participating and facilitating at a conference in Ghent, where not long ago I would have been seeking hospitality of the life-saving kind. How many others in our world today require this audacity and radical hospitality from us and how might we step up to assist them?

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Chapter 11

Islamic Pastoral Care and Counseling with Migrants in Turkey

Cemal Tosun and Havva Sinem Uğurlu Bakar

Anatolia has been exposed to mass migrations throughout history. For instance, the Turks came and settled in Anatolia by way of migration. They claim the Anatolian lands as their homeland through the process of migration. In addition, Ottomans settled much of the community as migrants such as Spanish Jews and Macedonian Albanians (15th century), Crimean Tatars (18th century), Circassians and Greeks from Caucasia (19th century), and Muslims from Romania and Bulgaria (19th and 20th century) settled the area. The Republic of Turkey has continued this tradition until now. Immigrants from Afghanistan, Chechnya, Bulgaria, Bosnia and Herzegovina, Macedonia (20th century), Iraq and, most recently, Syria (21st century)—whose numbers exceed millions—are still living in Turkey today.

There are difficulties the phenomenon of migration poses for the country and for people who accept immigrants as well as for the immigrants themselves. The forced migrations due to causes such as war are especially filled with even more difficulties. This is because neither the immigrants nor the state that received immigrants are prepared for the challenges that come with this reality. But there are also some advantages brought by this challenge. In this case everyone tries to work towards a solution. They make an effort with their charity and spiritual possibilities to find solutions. This can be said for the more than 3 million migrants who escaped the war in Syria and took refuge in Turkey.

Multidimensional studies need to be done concerning the needs and problems of migrants either who live in the camps or who look for a place in the community. Within this framework, the integration of migrants into the community has surfaced as a significant problem. In Turkey, some studies devoted

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to the needs and problems of migrants have been conducted. Even if these studies primarily have focused on *charity* (needs and problems), the *moral* needs and problems of migrants have not been neglected and research has gone into such efforts. Realization of the necessity for pastoral counseling and guidance services has also begun.

In this paper, the emphasis will be on the spiritual support dimension of aid works for Syrian migrants. This study consists of three parts. Spiritual support and counseling for migrants in Turkey is described in first part. In the second part, spiritual support and counseling approaches based on observations in the field are revealed. The third and last part consists of a case study done in this field, offered in the hope that it can serve as an example for pastoral counseling services devoted to the migrants in Turkey.

Pastoral care and counseling services devoted to migrants in Turkey

Turkey is already home to 2,739,326 migrants who have fled the war in Syria. According to official data, males comprise 50.8% of the migrants, while females make up around 49.2%. It should be added that about 55% of the migrants are below 18 years old.

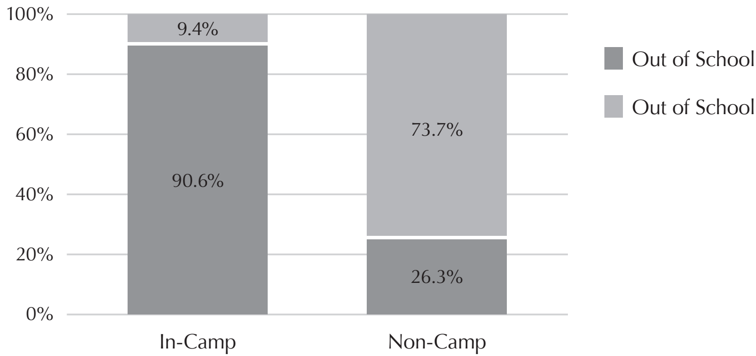
The table below depicts the demographic data of migrants (“Turkey,” 2017):

Graph 1: Demography

Male (50.8%)	Age	Female (49.2%)
10.4%	0–4	9.5%
10.4%	5–11	9.9%
7.2%	12–17	6.8%
21.1%	18–59	21.3%
1.7%	60 +	1.8%

In 10 provinces within Turkey, 26 migrant camps have been built; only 270,000 Syrian migrants live in these camps. About 2.5 million Syrian migrants live outside the camps spread across the country and trying to perform their lives at their own expense or with the help of others. Most of the migrants are located in the provinces of Şanlıurfa, Hatay, and Istanbul.

The problems and needs of migrants living in Turkey include, among other things, the following: living and housing, education, medical care, security, social needs, adaptation, and protection of their own identity. One of the main problems is the exploitation of migrants as cheap labor and the low participation of children in school visits. Of these problems and needs, those who live outside the migrant camps are adversely affected. Notice, for instance, in the chart below the high percentage of schooling in the case of those living in a camp (UNICEF, 2015, p. 2). Additional issues include the trafficking and exploitation of women and begging.



These major problems affect not only the Syrian migrants, but also the Turkish community. For example, the rampant unemployment of migrants burdens the working and professional lives; prostitution and marrying migrant women threaten family life. In addition, the begging threatens life on the streets (cf. Mardin İl Müftülüğü 2015 ve 2016 Mülteci Brifingleri / refugee reports of Mufti Office of Mardin 2015 and 2016).

Various services and forms of assistance are offered to meet the needs of people living in migrant camps and also of those who live outside the camps throughout the country. However, as one can imagine, it is not easy, to provide the necessary assistance and services for those who live outside the camps.

Various state institutions and civil organizations carry out services for migrants. The Presidency of Religious Affairs (Diyanet İşleri Başkanlığı, hereafter Diyanet) predominately organizes the direct and indirect Islamic pastoral services for the migrants. The Diyanet and the various civil society organizations—which have offices in certain provinces and counties—make their contributions under the Diyanet's organization. In this essay, the focus is on the Diyanet, which offers Islamic care and counseling. I received the data that I may impart to you here, from the president of the Diyanet, Mehmet Görmez.[1]

The services for the Syrian migrants through the Diyanet, using their offices as well as the Mufti offices, are located in each province and district. For such services, certain people are mandated to communicate with the Syrian migrants. And these services are also carried out by any religious representatives in their own district, in the mosques and Koran courses with special orders. Services for migrants who are living outside the camps are hardly possible.

Among the services presented to the migrants are daily food supplies and accommodations. Moreover, pastoral care, education, and socio-cultural activities are also offered. The relief fund is financed by voluntary donors and by compulsory charges such as alms tax, voluntary alms taxes, sacrificial meat, and other charges. The general use of buildings, tents, mosques, schools, and hospitals may also be considered financial support, as they have been created for the use of the services. The

[1] Many thanks to the Diyanet, who shared the data with us and gives permission for its publication.

majority of financial contributions come from the voluntary donations of Turkish citizens. The Diyanet tries to encourage Turkish citizens to provide financial and pastoral support for the Syrian migrants through sermons.

In the Diyanet reports, the services to the Syrian migrants are listed as follows: religious services, counseling services, educational services, publication services, and other human services. The services offered under this category are the same as those listed below.

Religious services

1. In the camps, mosques and prayer rooms are set up and competent leaders are employed.
2. There is a central call for prayer, which can be heard from any point of a camp.
3. Sermons and similar educational activities are conducted in the camps.
4. All discussions and meetings (especially the sermons) take place by in the language of the migrants.
5. Special programs on religious days and nights are also organized.

Pastoral care services

1. Particularly responsible groups that have been formed with the help of the Muftis, visit the camps and houses of migrants.
2. Those groups visit sick and bereaved people.
3. Special programs on religious holidays are planned.
4. "Siblings family" projects that help families affected by poverty and war ae also implemented.

Education

1. In the Koran courses, the "curriculum for Koran courses for foreign exchange students" is applied.
2. The Koran courses are held both within the mosques in the camps as well as outside the camps. The courses include children and women.
3. The services listed in the area of formation are held together with the help of staff of Diyanet and Syrian educators.

Publication services

1. Korans, Elif Bâ and Amme Juz, are distributed in all provinces where the migrants live.
2. In some provinces with migrant camps or many migrants, libraries have been established with Arab books in some mosques (with *tafsir*, *hadith*, and *fiqh*).
3. The book series *My Faith*, published in Turkish, was translated into Arabic and 36,000 copies were sent to the mentioned 10 provinces where the migrants live and distributed there.
4. Curricula for needs-based Koran courses have been translated in collaboration with the Theological Faculty of Kahramanmaraş Sütçü Imam University. There are plans to translate the textbooks of this curriculum into Arabic.

Human services

1. The Turkish Religious Foundation and the Foundation branches carry out this type of service. In addition, the relief in kind and cash that has been donated by other organizations is distributed through the district and provincial Mufti facilities to the needy.
2. Meat of *Eid al-Adha* organizations is given to the migrants.
3. Food, clothing, blankets, medicine, etc. are provided to the needy migrants.

These and similar services have been applied since the early waves of immigration. The services are scheduled every day and are systematically carried out. The Department of Religious Affairs has prepared an action plan for the migrants that will be implemented in 2017-2018 (3RP Regional Refugee & Resilience Plan, 2016). This action plan also includes direct and indirect pastoral services. Here it is important to provide mosques, Koran courses, libraries, and the like for the migrants in the migrant camps and in the densely populated areas in order to build a pastoral environment.

There is a plan to open offices for direct pastoral care. Of the total 50 planned offices, 24 are planned for migrant camps and 26 for those migrants in densely populated provinces. Finally, it is also planned to have these services in the houses of migrants. The mentioned Action Plan 2017-2018 for integration of migrants into society and some other activities may be regarded as a pastoral service (3RP Regional Refugee & Resilience Plan, 2016).

One can also see religious services and special religious education as an example of pastoral care because they are planned and executed with and for Syrian migrants. As measures mentioned in this context, the following points can be made: sermons are held in Arabic in addition to Turkish, the Turkish sermons are provided with subtitles, and educational books in both Turkish and Arabic written for every age group are provided. The measurements regarding the religious education of migrants also include aspects of pastoral care. Through seminars, conferences, lectures, and short courses there are educational efforts to inform migrants about ISIS and Salafism.

In sum, one sees numerous planned and executed activities by the Bureau for Religious Affairs, providing direct and/or indirect pastoral services for the Syrian migrants. The planned 50 offices for care and counseling and the services planned for at home and in shelters stand out in particular.

Approach and content of pastoral support and counseling services devoted to migrants in Turkey

It is not yet possible to say that pastoral care and counseling services are provided by professionals in Turkey. But this does not mean that no moral support has been available to the migrants. It seems that the moral support service is rather located within the body of the Diyanet and the Turkish Red Crescent Centers for Community Consulting as well as the material and psycho-social support given

by various institutions in the country. The Diyanet mainly carries out these works through the male and female preachers and the personnel who work as the Koran Course instructors within its body and the foundations, associations or centers within its body (Tosun, 2014, p. 79-88).

The conducting of pastoral counseling services seems to have intertwined charity and spiritual elements. It could be said that the aim of pastoral counseling is the migrants coming to accept the situation in which they find themselves. Migrants who left their country of origin, their homes, familiar things, including geography, may experience difficulties in integrating into the society in which they immigrate. Even if they think that living in a society where they believe the same religion is relatively easy, lack of language unity and cultural differences delay the integration process.

Pastoral counseling activities are shaped around the Hegira tradition, a good example of Islamic history, in order to allow migrants to accept the situation and then be accepted by the society.[2] The Hegira is a time in Islamic history that the Prophet Muhammad and his followers had to face. The story of this situation is told in the sources of Islamic history in detail. This date is significant as it is accepted as the starting date of the Islamic calendar. The Hegira means to be obliged to leave one's homeland due to *force majeure*. In the Koran, Allah praises the believers who had no other options than selecting this way in order to maintain their life. In Islamic literature, there are two words conceptualized through the Hegira. One of these, "*muhacir*," is used for those who have to abandon their homeland; the other is *"ansar,"* which is the name given for the persons who welcomed the Prophet Muhammad and his followers and shared what they had with them when they immigrated to Medina. The Prophet Muhammad and his believers in the city of Mecca were oppressed because of their beliefs. When this situation became unbearable, Allah wanted the Prophet and the believers to migrate to the city of Medina. There they were welcomed by the people living in Medina. Some of them divided their property with migrants and hosted them in their homes. This Hegira case, which seems to be negative, has led to the establishment of a major state in Medina over the years (Önkal, 2014).

Hegira, which can be summarized in general terms, is located in the center of pastoral counseling services as a situation that migrants identify with their situation and know that the people they care about lived it before. It is recognized that the feelings of acceptance and the idea that they are valued as human beings are reinforced when they regard themselves as a "*muhacir*." Turkish institutions and people in the position of helping feel like "a*nsar*." This understanding contributes to the realization of help in a spirit of worship.

It can be said that in the help for Syrian migrants the charity and spiritual dimensions are totally integrated. The help is largely based on a theological and

[2] Editors' note: the Hegira, also known as the Hijra, is the migration or journey of the Prophet Muhammad and his followers from Mecca to Yathrib, or Medina.

human-oriented approach. It is also mostly based on volunteerism. A pastoral support approach based on psychology has not yet been observed. However, the existence and necessity of the psychological dimension of pastoral support is recognized and the training of specialist pastoral counselors is aimed at.

An example of pastoral counseling devoted to migrants

This section includes a case study of a pastoral counseling practice with a Syrian migrant which was carried out by Havva Sinem Uğurlu Bakar.

I carried out the pastoral counseling practice with A.S. who had been assisting the Koran course instructor assigned by the Department of Religious Affairs for this service and also performing duties within the body of Turkish Crescent, but she did not want to disclose herself to anyone. A.S was voluntarily working to assist the instructor of the course where material and moral assistance services were needed over the weekends. During the weeks I went to the course, I had multiple opportunities to talk with A.S. Thanks to the rapport developed over time, she said that she wanted to have a pastoral counseling conversation with me. Upon that, we started the conversations. In total, we had five conversations together and we still continue the conversations upon her request.

In the written case study, A.S requested that I mention her by the name of "Aliye." Aliye was a young Syrian woman, aged 31. She had 3 children: 6, 9, and 12 years old. Her husband upholstered furniture. Aliye expressed that their earnings were sufficient for them and satisfied them, but they had very few possessions. She mentioned that they had purchased a house with years of their savings, which fulfilled her biggest dream since they had gotten married: to have a nice house. While she was living in Aleppo with her husband and 3 children, they had to immigrate first to Beirut and then to Turkey. They have been living in Ankara, Turkey for approximately 3 years.

During my first conversation with Aliye, we simply became acquainted with each other. She wanted to tell me about what she had experienced from the start of war to the present. I did not interject or inquire, and so our first conversation was simply her story from her perspective. It may not be meaningful to put down the entire story on paper, but when Aliye was telling her story it became clear that the trauamtic effects of experiencing a war were still pervasive in her life. She confided to me that the entire family feels restless when they hear a violent noise, thinking that it is a war plane, even though three years have passed and they are now living in Turkey.

In our second conversation Aliye continued to impart her life story to me. She told me that they lived in a frontier village under very challenging conditions for a year before they came to Turkey. She mentioned that the place where they had been living could not even be described as a house and they had difficulties meeting their basic needs there, for they had been exposed to attacks due to the war. She said that at one point, they went to see their home and when they returned, they saw that their home was completely razed and most of their neighbors had been killed. Aliye told me this was a traumatic experience. She mentioned that she had

shed tears for days. In many senses, the demolition of her home was metaphorical: she mentioned that her hopes were also dashed with the collapse of their house. She said that, "Moreover I do not have a house in Syria and all my effort, my hope, and my happiness were ruined." She said that they understood it was time to leave Syria when they saw their house in this situation.

She told me that when they came to Turkey life was very challenging for them and they did not know what they would do. She expressed that not knowing the language was a very big problem for them. For example, she said, "At one time I felt sick and I wanted to go to the hospital. So they gave me directions for a hospital. When I went there, I could not understand how I would be examined. No one I asked understood me and then I returned home without being examined."

Compared to many other migrants, Aliye excelled in terms of learning Turkish. Evidence of that fact was that we were able to have our conversations without feeling the need for a translator and she was able to adequately express and articulate herself. However, she stated that the reason she went to a particular Koran course was because the instructor there was able to speak Arabic—although the Koran course from which they had been receiving charity and moral support was very far from their house. She stated that they communicate more comfortably with someone who speaks their language and this warms them up them in terms of morale and gives them confidence.

Aliye confided in me some of the most challenging subjects for them and other migrants in Turkey. One of them was that they are deprived of opportunities to maintain adequate living standards. She said that it is very worrying that the migrants whose living standards before the war were at a medium to upper level, now had to live with limited opportunities, either in this country or another one. In all of the five conversations that I had with Aliye, the central notion always focused on the fact that they do not find the charity opportunities sufficient. I may confidently say that the need for moral support has decreased as the living standards of migrants have improved. We experienced this with Aliye, too. A job opportunity arose for Aliye during our conversations and she wanted to benefit from this job opportunity. Even if the job tired Aliye a great deal and she was not happy while working this job, improvement of her financial opportunities made her more peaceful and more positive all around. Her hair that had started to fall out due to high stress and sadness recovered its health after she started working.

In our third conversation, I requested that Aliye express her feelings in a word. She said, "I am only sad." In order to get at the deeper emotions, I said "Can you please give me more details? Are you unhappy here?" She replied, "This is not being unhappy. I am grateful that we are alive. We got out of that terrible war-torn environment alive and now we are at a place where there is no war. My children are healthy and we are peaceful as a family. But I am sad and there is sorrow in my heart. I miss my country, my home and my old life. This place is very foreign to us in all aspects. Sometimes we even think about returning to our country although

we know that there is war there. We can't stop this sorrow in our heart." Thus, Aliye herself put her situation into words in the best way—a way that everybody can understand.

I asked her whether she wanted to read verses from our holy book, the Koran, concerning "Hegira" for our next conversation or not. She answered in the affirmative and we spent our fourth conversation talking about these verses. She selected herself the verses she wanted to talk about and she made comments on these verses concerning her own situation. She mentioned that the verse that most affected her was Âli İmran Surah verse 195. Allah says in surah Âli İmran verse 195: "*And their Lord responded to them, "Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another. So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed—I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allah, and Allah has with Him the best reward*."

I asked her how the verse affected her. She said that the verses tell her that Allah will remit all the sins of the ones who had to immigrate, and the promise is paradise for them as a reward. She expressed that she understood from this verse that the reward for being obliged to leave her country and the many adverse experiences she lived through will be exceedingly fulfilled by Allah and the journey she made by meeting these challenges is received by Allah favorably.

When I asked whether reading and speaking these verses of the Koran and thinking on them had affected her emotions or not, she said: "This has really made me happy that the difficulties we experienced will be appreciated by Allah. But I can't say that it has abolished the sorrow in my heart." Thereupon, I asked whether she knew what the Prophet Muhammad and his followers experienced during the Hegira or not. She said that she had read or listened to something concerning this but she did not remember in detail. She promised to read the story in detail before our next conversation. She requested from me a resource so that she might in fact read it. These subjects would constitute the guiding feature of our fifth conversation.

In our penultimate conversation, Aliye stated that she had been very impressed by the Hegira story of Prophet Muhammad and his followers. She mentioned that her sorrow had subsided when she saw that the Prophet himself also experienced the challenges she had faced during the process of coming to Turkey. I asked her to give me an example. She said: "For example, he had to live in a cave during his journey and he was quite fearful. I had not thought that our Prophet could feel fear. If he felt such a fear as a Prophet, it is very normal that I felt fear and still have such feelings." We talked about why she hesitates to feel fear or similar emotions. She mentioned that she questions the trueness of these feeling as a religious person. But she stated that she understood the normality of these when she had read the Hegira story of the Prophet Muhammad. Then she mentioned that she saw a connection between the Medina citizens who welcomed the Prophet and his followers with happiness and love that she had been met with by the Turkish public. She expressed that the

Turkish welcomed them like "*ansar*" and this has made their orientation period easier, although sometimes they still had problems.

For the time being, we had a break from our conversations with Aliye. Within this process, she promised to think about things relevant to immigrants and to examine the sadness in her heart from time to time and look whether it is still there or not.

Conclusion

Pastoral support services for Syrian migrants are insufficient despite all good intentions and efforts. The difficulty of reaching migrants who live out of the camps needs attention. Aid activities are mostly focused on charity assistance and the pastoral dimensions emphasize providing religious education and services. One of the reasons for this is that specialized pastoral supporters have not yet been trained. Coexistence of charity aid with religious education and religious services and establishment of various institutions for these aid services is important and useful to establishing a pastoral support environment. Feeding this environment with expert pastoral supporters will increase the quality of the service.

The positive aspect of the pastoral services offered by Diyanet is that the Syrian migrants can meet people who understand and speak their language. They have contact persons with whom they can discuss their basic needs, feelings, and problems. Here are basic needs in the foreground. One cannot speak of professional pastoral care, but caregiving endeavors are moving forward in such a direction.

The biggest deficiency in these services is that spiritual assistance does not yet include the training of staff. However, the education of the staff is now included in the Action Plan 2017-2018.

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Chapter 12

Cultural and Religious Sensitive Encounters with Migrants: *Remarks on a Project in the Erasmus+ Programme of the European Union*

Helmut Weiss

The issues related to migration continue to be among the most important and challenging in Europe. That is why the SIPCC decided to continue working on them in a project of the Erasmus+ programme of the European Union. The SIPCC acts as a coordinating organization in this project and I took over the task of coordinating the programme. What follows are some comments on the framework of the programme, which I summarize:

> Erasmus+ is the European Union programme for education. Organisations are invited to apply for funding each year to undertake creative and worthwhile activities. Erasmus+ aims to modernise education across all sectors of lifelong learning, including school education, further and higher education, adult education and the youth sector. It offers exciting opportunities for participants from all European countries. The programme is aimed at organisations actively involved in delivering formal and non-formal education. Participating organisations can then offer exciting opportunities for their adult learners, volunteers, and teachers to get new learning and teaching experiences. (Erasmus+ Home, n.d.)
>
> Erasmus+ will help participants at all stages of their lives, from school through to adulthood, to pursue stimulating opportunities for learning across Europe. They will gain valuable life-skills and international experience to help them develop personally, professionally and academically and to succeed in today's world.
>
> Our project with the title "*Bildung für Ehrenamtliche in kultur- und religionssensibler Begleitung von MigrantInnen und Flüchtlingen – Education for volunteers in cultural and religious sensitive companionship of migrants and refugees*" started at September 1st, 2016

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> and is running until August 31st 2017 under the Key Action 2: Cooperation for Innovation and Exchange of Good Practices. "This Action is all about enabling organisations to work together in order to improve their provision for learners and share innovative practices. Organisations can apply for funding to work in partnership with organisations from other participating countries. The projects funded under this Key Action will focus on sharing, developing and transferring innovative practices in education, training and youth provision between participating countries. (Erasmus+ Why Take Part, n.d.)

The first step in launching the project was to find partners– and we found them:

- Gesellschaft für Interkulturelle Seelsorge und Beratung / Society for Intercultural Pastoral Care and Counselling – SIPCC, Germany
- Europäisches Institut für interkulturelle und interreligiöse Forschung, Liechtenstein
- Mezinarodni akademie pro diakonii a socialni cinnost, stredni a vychodni Evropa, o.p.s, Czech Republic
- Centrum Misji i Ewangelizacji Kosciola Ewangelicko-Augsburskiego w RP, Poland
- Islamische Seelsorge für muslimische Patientinnen in Österreich, Austria
- Univerzita Komenskeho v Bratislave, Evanjelicka bohoslovecka fakulta (Comenius University in Bratislava, Evangelical Lutheran Theological Faculty), Slovakia
- Caritas Vlaanderen vzw, Belgium
- Diakonie Deutschland – Evangelischer Bundesverband – Evangelisches Werk für Diakonie und Entwicklung e.V., Germany

The next step was to file an application and after having done so to wait for the decision. Not all applications are successful, but we received a letter on July 22, 2016 that the project had been accepted and could be started as early as September 1, 2016.

At the time of writing this paper, the project is scheduled to include a total of four "transnational meetings." The first one took place in September 2016 in Ghent, Belgium; the next in December 2016 in Bratislava, Slovakia; then in February 2017 in Cesky Tesin, Czech Republic; and finally in May 2017 in Düsseldorf, Germany. In addition to these meetings, we planned a week of learning and teaching activities in Düsseldorf in May 2017.

I will not write about the meetings nor the process and progress of the project, but rather attempt to sketch some remarks which may prove helpful to keep in mind for encounters with migrants. Additionally, it may also assist in cultural and religious sensitivity in listening to and talking with them. Migrants need, in their existential crises, people as "neighbors" who meet them where they are, with open-minds and open hearts, in addition to confidence, dignity, and humanity. Our project strives to make a contribution in caring for migrants and to enhance the cultural and religious sensitivity when one encounters a migrant.

Migration as existential crisis

Crisis is normally conceived of as an isolated period of time in which the lives of humans are shattered. It defines the loss of balance and the inability to control the exterior forces influencing possibilities and choices. Crisis is seen as a temporary disorder in the flow of things. Yet, for a great many people around the world crisis is endemic rather than episodic and cannot be delineated as an aberrant moment of chaos or a period of decisive change. For the structurally violated, socially marginalized, and poor the world is not characterized by balance, peace, or prosperity but rather by the ever-present possibility of conflict, poverty, and disorder. Instead of placing crisis as moments of disorder in the context of normality, one can argue that crisis be seen as context without normality. The lasting crises of the existential threat of war, terrorism, torture, persecution, poverty, and lack of perspective are very often the reasons that force people to migrate in order to search for re-orientation, stability, and new possibilities.

Together with the decision to leave a familiar surrounding—usually a long process—fleeing itself, as well as being uprooted from one's homeland, inflicts serious mental shocks and strains to people. Many times, this can become worse during the flight itself. Not only do the experiences in the home country and during the flight create crisis, but also after arriving in a new society migrants may experience the environmental, cultural, and religious changes as an overwhelming threat. The coping mechanisms previously employed will often be found inapplicable and they may become maladaptive. Difficulties in adjustment can be characterized by feelings of a lack of contact with the environment, the threat of isolation, and the development of emotional and social insecurity. A lack of identification with the recipient community may increase the tendency to "psycho-somatize" complaints and to develop major doubts about one's own personality and sense of dignity.

The extracts of the life stories below will testify to the existential crisis of specific people. However, migration is not only a personal crisis, but a cultural and spiritual one as well; the necessity of migration challenges cultural and religious systems. Not only are political, economic, and social certainties put into question but cultures, worldviews, and religions are drawn into the maelstrom of migration and its consequences.

Therefore, when encountering migrants one needs to understand the existential crisis of the individual migrant as well as the crises of the migrants as a group. Most of them seek to escape the critically unstable context and environment they have lived in to find sound economies, better healthcare, overall well-being, human dignity, physical, social and political safety and security, and participation in a democratic system—all values which are promised by the European countries to which the refugees flee. Migration, flight, and the search for a new life always have the potential for existential crisis. That should make people and societies sensitive to migrants when they come and ask for some place and space in European countries.

The situation of refugees in European countries

An important part of the work in our project is the exploration of the living conditions of migrants and refugees in European countries. The participants of the project were invited to prepare "case studies" for the second transnational meeting and to interview migrants in their surrounding areas.

> The case study should deal with a typical migrant or a typical/specific selected group of migrants/refugees in the country of the participating organization. It should describe the life situations/circumstances, which the [respective] person has to cope with. It should especially pay attention to the religious and cultural perception of the migrants; their materialistic, linguistic and professional needs; as well as emotional and spiritual situations and rational assessments, which come up in the life of migrants/refugees in the situation of the new society. (From the invitation to the meeting)

The purpose of the case studies was to explore the needs of migrants and refugees in receiving countries. For all interviewed persons, there are obviously basic needs: decent *accommodation*, and that means to find an apartment big enough for them outside of camps; *economic security*, and that means finding paid work; *participation* in the new environment to overcome isolation, and that means creating connections with other migrants as well as to nationals; to *communicate* with others, and that means learning the language of the receiving country; to live with *family* members, or to have contact with them if they are not present; finally, not for all but for some, it was important to practice their own *religion*.

In the process of reading these case studies, it becomes clear that all people need recognition and appreciation beyond the aforementioned necessities. To receive legal, personal, and cultural recognition and appreciation is probably the most important requirement in the midst of their existential crisis. When refugees have to wait for their legal recognition as asylum seekers, they feel and are endangered in their personal integrity, security, and dignity. All the threads and cracks they have experienced before can resurface during these moments of severe vulnerability and insecurity.

For a religiously sensitive attendance to and care of migrants it is important to keep in mind that recognition and appreciation also have existential and spiritual dimensions too: Who or what is granting me recognition, appreciation, and dignity as a human being? Do I have to acquire recognition by myself? Is that possible? Am I dependent on other people or society to endow dignity to me? Or do I have worth and dignity because I am a human being and can I expect that this will be respected? Is "God" the guarantee of my worth and dignity, thereby ensuring that nobody can take them from me? These are just some of the many examples of questions that plague the minds of migrants; therefore, it might be helpful to listen to what refugees and migrants have to say in response to these questions and how we (as fellow human beings) are respecting and responding to their story.

Three voices will now be offered as case studies regarding the living conditions of refugees: their needs, recognition, and appreciation. These different voices represent migrants in three different countries: Belgium, Poland and Austria.

Life conditions of refugees and asylum seekers in Belgium

Caritas Belgium has observed many issues in the *daily life of refugees*: precarious living conditions; social isolation, mostly due to the deficient access to social networks and major language barriers; and difficulties accessing professional occupations. What are the main *obstacles* that migrants have to face? Language barriers; loss of reference points; feelings of uncertainty about the future; unfamiliar social and professional environments; skill gaps; lack of recognition of actual job qualifications; social precariousness; family and social isolation; administrative and legal issues; trauma resulting from exile; stress tied to the situation in the home country. All these factors are tightly connected and directly impact the life plan of these individuals.

Eritrea refugees in Poland

Refugees from Eritrea found themselves in Poland because of the deeply rooted fear prevailing in their country of origin. The refugees live very modestly in Poland. They generally do not go to places of entertainment. They also do not eat pork or drink alcohol. This is largely due to their religion, and in view of these restrictions they are excluded from a substantial area of social life, which hinders their process of adaptation and integration in the society. The increasing numbers of migrant groups in Poland have, however, led to the strengthening of ties between the Eritrean refugees and other migrants from Africa; for example, they tend to spend free time at home together.

Observations of the Islamic Community in Austria

To illustrate what refugees in Austria go through we will discuss the widespread challenges. Refugees are under extreme pressure while fleeing their country as they journey to their new destination. The adrenalin shooting through their body and the many new impressions cause a kind of numbness to weaknesses. Both the psychological and physical pressure they face, in addition to the challenges presented to them along the way, can also make them strong in a very special way.

What we then saw through our long experience is that what follows this phase is something interesting. It is the so-called crackdown phase. This crackdown phase often occurs when the home country is long left behind and the destination has been reached. Everyday life begins—and reality sets in. The children integrate into the new society faster than their parents. This is largely due to the fact that they attend schools and kindergartens again and have contact with pupils of their age in the new society. On the other hand, their parents often must wait a whole year only to attend a German language course. Thus, the parents find themselves feeling empty. They feel as if they have no worth and as if they are not wanted or needed since they are left with no place or value to the new society.

How can receiving countries and societies meet the needs of migrants?

For countries and societies who receive migrants and refugees this question is paramount: how can an environment be created that fosters inclusive participation and empowers both migrants *and* receiving communities to work together toward the creation of cohesive societies in which different cultures, worldviews, and religions have space and can live out their identity? All parts of the society are called to contribute to the inclusive participation—nobody can be excluded. This is a task for the majority and the minority groups of the society.

The first step for creating an environment of "inclusive participation" for migrants in receiving countries is to reflect on the barriers found in the receiving society. According to the booklet of Caritas Europa (2016), *Welcome – Migrants make Europe stronger – Caritas' practices for an inclusive Europe,* there are three major barriers in European societies:

- Cultural barriers: limited acceptance by and interaction into receiving communities (p. 8).
- Structural barriers: limited access to basic rights and services (p. 10).
- Socio-economic barriers: limited access to resources and participation (p. 12).

For our purposes here, let us concentrate on the cultural and religious barriers.

Cultural and religious barriers can be defined, on the one hand, as those obstacles that prevent migrants from feeling and acting as though they are an integral part of society and, on the other hand, as those factors that hinder the receiving communities from accepting and understanding the cultural differences between themselves and migrants. The role of public institutions and civil society actors within the receiving countries is a key to creating the conditions for mutual understanding and to fighting stereotypes and fears of the unknown, especially those affecting receiving communities. Discrimination is one of the most devastating obstacles limiting the full participation and integration of migrants and their offspring (p. 8). Additionally, "there is also a lack of religious dialogue and understanding of different religions and worldviews within Europe. This seems especially evident relative to Islam" (p. 9).

Looking at these barriers, we can describe the next steps for defining the tasks of the receiving countries to meet the needs of migrants: fighting stereotypes, fears, and discrimination in order to create an atmosphere and environment of *conviviality*. The best way of overcoming fears in order to create a welcoming environment is a personal encounter with migrants: to listen to their stories, to their existential crises, to their desires of a better life, and to learn of their resilience and power—just as we have done in our project. Along with the official and legal recognition of basic rights and access to resources (housing, food, work, education, language skills etc.), migrants need continual personal encounter with people from the majority society. They need people who are open to exploring and appreciating their

special talents. All of them are gifted persons in one way or another. Even their dreadful experiences as migrants can become a gift for people in the receiving societies: to become aware of the situation in other countries, to develop empathy and solidarity, to be with migrants as a sign of justice and dignity and to develop models of conviviality. This model can be described as competency in living together in order to promote diversity and acceptance. Conviviality strives to bring together differences in an ongoing encounter and dialogue and to create a society of "reconciled differences."

What do refugees bring to the receiving societies?

Societies in Europe have to learn that they are not "exploited" by migrants, but that they are "receivers." Migrants and refugees carry with them a native language, a certain culture, and a specific worldview and faith. This means that they are connected to "worlds" other than that of the local people. With these connections to other parts of the world, the migrants offer a society a range beyond its own borders. They demonstrate alternatives to the norms of a society and challenge the obvious and unquestioned customs. Refugees also urge the majority societies to become aware of the situation in the countries they left and to deal with the political, economic, and social situations there. They encourage the majority society to engage with a foreign culture and religion. Migrants essentially force one to think and act "beyond one's own nose" and to become more open-minded.

In the face of such encounters, the result, especially in Europe, is often a pull-back into nationalist ideologies. "Foreigners" have the choice to assimilate—to leave behind their own culture, their religion, and their identity and to become like all others—or "to go home." These tendencies, however, are dangerous and naïve, because differences within integration, in spite of understandable tensions, can become a pool of creativity.

Diversity defines Europe. Thus, diversity defines the Erasmus+ programme. Diversity is the goal of our project—diversity of countries, of languages, of cultures, and of religions. Migrants enhance diversity and encourage societies to understand migration as an opportunity: "an opportunity for a common struggle for justice and global solidarity; as an opportunity to live together in diversity and variety in peace; as a place of spiritual experience and a way to God, (who loves all people)—and as a place of learning for the humanisation of mankind" (Polak, 2014, p. 99).

Migrants should be given the opportunity to keep as much of their culture and their religion in the receiving societies as they want. Culture and religion give them identity—and they need identity in a foreign society with drastically different morals, rights, and living conditions than they are used to. Therefore it is helpful if they connect themselves with others of a similar language and culture; if they look for spiritual sisters and brothers in the new environment; if they keep in contact with their families and friends in their home countries and if they use these connections to obtain the courage to look out for new relationships in their newfound life.

Exploring the resources of refugees

The interviews of migrants in our project show that all of them have personal resources to deal with their situation. Here a few short examples.

A report of Caritas Belgium

What is Caritas' position on that issue (spiritual life of migrants), as a Christian organization that respects all differences? We talked to *Ibrahim*, a Muslim from Palestine, about 30 years old, a soldier and recognized refugee in Belgium. He arrived in Belgium six years ago; his original plan was to move on to Sweden, but he ended up choosing to stay in Belgium. His first year was challenging, as he was isolated and disoriented. Integration was made possible through the assistance of Caritas social workers who welcomed him, explained how life in Belgium worked, helped him learn Dutch and find housing—first in Antwerp and then in a smaller town. Ibrahim offered to help as a volunteer with Caritas and led group information sessions about citizenship. Having faced the same problems as the other participants, this motivated him to help them; the first stages of the reception of refugees were essential to him. Caritas then hired him. The social workers who helped him out have now become his colleagues! He sees Caritas as a big family where he feels welcomed, integrated and where he can put his skills to use. Practicing his religion is not an issue for him, as he can pray in a church just as well as in a mosque and live according to his beliefs. Understanding and respect are what his success is founded on.

Today, Ibrahim enjoys a peaceful life. He does not think he will go back to his country, which is torn up by war. His children are growing up here, and he is working on many projects to ensure others can have the same experience. He has written a book about the various stages of integration, a source of hope for a brighter future!

A report from the Islamic Community in Austria

In a family with 4 children (ages 4–16), the father is an academic (university graduate) and the mother a housewife with a basic education. They met and married when they were young. The wife was dependent on her husband during her entire married life in the home country. Neither had ever left the familiar environment. Their escape from Syria to Austria was her first journey ever.

The father, a man with a slightly higher social standing in Syria, was eager to achieve the same high status in Austria and he acquired a basic knowledge of the German language within a short time. However, the language courses his wife attended were a big burden for her as the only thing she wanted was to bring up her children properly. The four children were well educated and intelligent, but also quite withdrawn. Their journey started in Syria and continued through Jordan, where they settled down for a year in a refugee camp. After leaving Jordan, they fled to Egypt and spent another year there before they immigrated to Austria by seaway. Because of the constant changes of location, there were no chances of integration for their children. The two oldest children had witnessed the war and the frequent moves made the children suspicious of anything new.

After a year, when the family settled down and the children started attending school and after sustaining and improving a healthy and stable lifestyle, they became more independent and had fewer problems socializing. The best solution to coping and overcoming all the negative experiences was to establish contact with new people and to take an active part in society.

An interview in the Diaconal Work Lörrach, Germany

Ms. A has been living in Germany for two years now with her five children (5, 14, 17, 19 and 21 years old). Ms. A has fled with the children in 2012 from Syria to Turkey. Her husband wanted to stay in Syria to look after the house and the other family members. In Turkey, the family lived for two years off of their savings. Ms. A hoped that the war would soon be over and they could return to their country. But the opposite would soon unfold. The situation in Syria became worse and worse. Ms. A felt abandoned by her husband during this difficult time.

She could not find work in Turkey. Their children were still small and there were no relatives who could take care of them. She saw no prospects for herself or her children in Turkey. She was fortunate that her brother was already living in Germany. For political reasons he had fled to Germany years before. In December 2014 she flew to Germany with her children.

For her it was a shock to live in a community environment. At that time, they were the only Syrian family, because most of the refugees came from the Balkan countries. Approximately 100 refugees lived in residential containers and shared the toilets, showers, and the kitchen. She and her children were very afraid. They felt alienated and frightened so they did not dare to leave the rooms for two days, and thus were starving.

On the third day, the Arabic-speaking social worker came and knocked at her door. She was the first person Ms. A. could trust and tell about her fears. Her social assistant helped them to overcome some of the fear and assisted them in contacting the authorities and other things.

Her children suffered greatly during this time because they missed their father. They did not feel sufficiently protected by their mother. Ms. A felt increasingly helpless and became depressed at this time. The fear disappeared only when she and her children moved into their own home.

Her new life in Germany was not as she had imagined. She felt frozen, anxious, and impotent against all the new demands she had to deal with. But the initial difficulties while in Germany are gradually disappearing. Mother and children feel really comfortable in Germany since they live in their own home. Their fears have become less and they now have privacy. Ms. A. attended a six-month integration course. The children, except for the eldest daughter, have gone to school and the youngest son started kindergarten. Everyday, they have a schedule and therefore have a feeling of normality. Ms. A. usually understands the people who speak to her in German and she tries to answer. Now she has lived in Germany for almost two years and feels good. Even the children enjoy the normality after the turbulent

experiences they faced. Ms. A enjoys the freedom to determine for herself her life without the family and cultural constraints in Syria. For her, it is great that women in Germany are not financially dependent on their husbands. As a Muslim, she can freely exercise her faith and feels accepted and respected by her Christian friends.

All these people show a great amount of personal power, self-determination, and resiliency to overcome the obstacles as refugees in their new environment. They are able to adjust to new and difficult situations presented to them and develop perspectives for the future. Of course, they had helpers and supporters, but that does not minimize their own inner strength.

Aside from their personal resources, migrants have and need cultural resources to deal with their life in strange environments. All three reports, as evidenced above, show that family is a cultural resource. And the larger community has great importance for most of the refugees. A man coming from Syria and now living in Slovakia reports that he misses openness, friendliness, joy, and warmth. He feels socially isolated and suffers under this reality. He is used to sharing emotions and experiences with his extended family and a large circle of friends. The community in which he lives now in Slovakia appears closed and joyless to him. Of course, this is a critique of an individualistic lifestyle in Europe and at the same time it is a challenge to move together with migrants towards a more communal life.

Conclusion

Our project aims to enhance sensitivity in caring for migrants, especially in regards to their cultural and religious convictions and beliefs. As can be observed in the public discourse, the faith dimension is specifically neglected. One hears quite often: "We are not talking about religion with migrants" or, even sharper, "Do not talk about religion with migrants!" But that omits an important part of life and of identity, even if migrants themselves do not talk about their own faith. In the midst of their existential crises, many migrants need a transcendent power to whom they can turn in prayer and from whom they receive hope and gain confidence in life. Caring for the migrant means, among other things, encouraging them to practice their faith and spirituality in the way they choose.

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Mediating Spaces

Chapter 13

Recovering Context: *Parameters of Pastoral Care with Migrants*

Martin Walton

Loss of context

Migration language

The terms used to describe those forced to be on the move, like migrants, nomads, refugees, asylum seekers, people without residence permits, etc., present a challenge to recent emphases on discerning context in pastoral care (e.g. Lartey, 2006; Miller-McLemore, 1996). By that I do not mean to diminish the importance of understanding context in pastoral care, but to highlight its significance. I want to point out that it is precisely the issue of context that has become problematic for many migrants. People have been forced out of their "natural habitat," or they have had good reasons for abandoning their familiar environs. They have become strangers in a strange land in which the social and political codes are difficult to read. The issue of context can, therefore, be just as much one of a loss of context or of disorientation in some new context as it is of discerning the context itself.

The issue can also not be reduced to a juxtaposition of original context and new (temporary) context, for a major part of the story of migration is often the transitional experience itself. And the transitional experience is more often than not one of transient situations, border crossings and barriers, encampment or adjournment in a no man's land under conditions that can be life threatening and traumatic as well. How can one describe the context of these experiences when they seem to precisely lack any decipherable context for the migrant who undergoes them? Where did things actually occur, when and under what conditions, and why?

Observations from a psychiatric setting

To this first observation on the basis of migration language, I add experiences as a chaplain in a psychiatric care center that admitted persons from a nearby refugee

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asylum. Often, I had the feeling that it was very difficult to "locate" the issues that were troubling those persons. Of course, there were differences of culture and background as well as limitations of language that challenged the communication and therefore the analysis of existential or spiritual need. However, the challenges of language and cultural difference did not always seem to me to provide sufficient explanation for what I was experiencing.

My hypothesis became that one of the issues might be that the stories that needed to be told lacked a clear sense of locality and context. Although the stories began there and then, that is, somewhere at some point in time, a significant part of the story was marked by disruption of the familiar or usual relation to time and space. The loss of context or the experiences of passage without a sense of locality were part of the (traumatic) experiences of migration. And even the here and now of the present situation was often one marked by an ambivalent relation to the new context, to the locality but also to the time dimension, during endless waiting in an asylum center. Detention as an illegal migrant or admission to a psychiatric clinic could serve to strengthen a sense of alienation from context.

Poetry of a migrant

A third source for my perspectives on pastoral care with migrants lies in several poems of the poet Al Galidi (2002), now residing in the Netherlands but originally from Iraq, with a migration history that took him to various countries in Asia and Europe. I will use four poems in my considerations here, which I have translated from the Dutch into English. The first is a poem entitled 'A Place'.

A PLACE

I seek a place to cry.
A place
not touched by other places.
A place
that cannot be pointed at,
to which no one can travel.
I seek it
in order to cry deeply from my soul.

I do not want to be there when I cry;
I do not seek in that place
a home in which to cry.
I want it without an address,
without time,
without location.

I want to be there
as the first to enter
and as the last one
who departs, crying.

Al Galidi (2002, p. 20)

The poet speaks of a sorrow unto tears that is in need of a place to be. But the desire of the poet is that the place of sorrow itself be displaced, without location or temporality. In that manner, the sorrow itself becomes a migrant in a no man's land.

There is some sorrow that undeniably exists but that has no place to be, no permit for permanent residence.

Focus on loss of contextuality

These three sources drawn from observations on language, experience in pastoral care with migrants and poetry by a migrant form a starting point for reflecting on issues of context in relation to pastoral care with migrants. And while not all migrant experiences are as threatening or damaging as the examples might suggest, I use these sources as heuristic windows for understanding the complex and ambivalent role that context and lack of context can play in migrant experience. I will not try to present an approach for pastoral care with migrants in general, but will explore the phenomenon of context as a specific challenge to providing pastoral care. To that end I will make use of a model for pastoral care from the Dutch practical theologian Tjeu van Knippenberg (2005). I will conclude with some thoughts on pastoral strategies in the care of migrants. My aim is to suggest how a sense of context in pastoral care with migrants might be recovered, or at least how the relation to context might be revitalized.

The existentials of contextual pastoral care

Intercontextuality

In *Pastoral Theology in an Intercultural World* Emmanuel Lartey (2006) understands contextual analysis "as a way of discerning and seeking to hear what God may be saying out of the different exigencies of the human condition as experienced n different contexts" (p. 42). Towards the end of *An Intercultural Theology of Migration: Pilgrims in the Wilderness,* Gemma Tulud Cruz (2010) wonders if the term "contextual" can still suffice for how theology needs to be done (p. 323). She suggests possible alternatives like "inter-contextual" and "glocal" in order to do justice to the way in which "contemporary theology is extremely and exceptionally multi-dimensional," or, as she suggests, without using the term "multi-contextual" (p. 323). Together Lartey (2006) and Cruz (2010) suggest that contexts are not only objects of theological reflection, but also sources of theological information and construction. In the processes of theological reflection and construction the plurality and interactions of a variety of contexts must be discerned and appreciated.

More explicitly, I would add that the disturbance of context and the displacement from particular contexts in migrant experiences also needs to be acknowledged. In other words, it is not just context but also the conflicts, confusions, and conflations involved in the multiplicity of contexts that need to be accounted for. My purpose here is not to attempt the sort of theological reflection on context which is present in other contributions in this book and elsewhere, but to reflect upon how pastoral care can reckon with interactions between contexts and the disturbance of context in the encounter with migrants.

Tjeu Van Knippenberg (2005) has developed an existential approach to pastoral care (literally: "existential care of souls") in terms of time, space, and transcendence.

He does not develop his model in relation to philosophical existentialism but in terms of the temporal, spatial, and transcendent "existentials" or conditions of humanity and human identity (p. 19ff.). Although a discussion of migration experiences in terms of topics drawn from existentialism (determination and freedom, absurdity and meaning) might prove illuminating, my focus on context draws me to a simpler task. I want to explore how the more formal but descriptive terms that van Knippenberg employs resonate in the context of migrant experience.

Place

The question that arises in relation to space is "Where am I?" (van Knippenberg 2005, p. 26). The image that van Knippenberg (2005) associates with space is that of inhabitant, but also of co-inhabitants. In fact, van Knippenberg (2005) associates space more with social space than with natural space or physical environment. The dynamic (or dialectic) he describes is therefore one of individuation and participation, rather than one of assimilation to and cultivation of the surroundings. For the present purposes it might be helpful to consider both. For the sense of meaning which van Knippenberg (2005) attributes to space, namely connectedness, is applicable to both.

Looking at the social dimension draws attention to the separation from family and friends in migration. Even in migration of families and groups some are left behind, or even more tragically, lost underway. This loss of actual connection may harm but may also highlight the sense of connectedness. Highlighting the sense of connectedness may also highlight the pain of separation. In cultures with a strong sense of shared identity the loss of participation may be more acutely experienced than in more individualized societies, but it all depends on the degree of attachment, dependence, and connectedness.

Looking at the aspect of physical environment draws attention to the loss of familiar surroundings, of the feeling and significance of place. That may be signified by hills, orchards, or farmlands but may also take the form of city neighborhoods. It may be symbolized by the house or store that must be abandoned, that which may have been built up from scratch and sacrifice. The surroundings include not only the physicalities themselves, but also the customs of interaction with the environment and with each other in a particular setting. It includes the smells, the noises and, of course, the tastes of the food. An important part of the interactions in and with the context is formed by the meaningful roles of caring, schooling, and working through which one participates in a community or a society.

The statement "I had to leave everything behind" refers to this entirety of social and physical surroundings. In saying "I only had the clothes on my back," the refugee who had to suddenly flee violence expresses social nakedness, an exposure to elements that, if not unfriendly, are at least unfamiliar.[1] Displacement entails, therefore, detachment and disconnection. In the polarity of individuation and

[1] These "typical" or "typological" statements are not literal quotations but are drawn from Al Galidi's (2017) biographical work on his experiences as an asylum seeker.

participation, the participation is disrupted, which in turn threatens the individuation. In the polarity of assimilation and cultivation, the possibility of cultivation is lost, leaving only assimilation as a possibility.

One other, broader perspective needs to be addressed. The terms "glocal" or "intercontextual" suggest not only interaction between contexts, but also that the causes and conditions of migration are not just local matters. Local conflicts or problems are influenced by regional and global developments, whether political, economic, social, religious, or ideological. The disruption of the local context in the place of origin may follow the migrant to the place where one seeks refuge. An example is the Syrian conflict. It is a national and regional conflict that has taken on global dimensions through the interventions of an international array of powers, whether nations (bordering countries and superpowers), peoples (Kurds, Palestinians, etc.), or radical (terrorist) organizations. This "glocalization" of the conflict and its framing in a war against terrorism has direct a effect on the perception and reception of the refugees who reach Europe or on their exclusion at the borders of the European Union. In that sense, there is no escape from the original context, which gave rise to flight and migration. The original context, or a caricature of it, conditions the reception or non-reception in a new context.

Against the disturbance or the caricature of the original context stands the remembrance of it in the memory of the migrant, in the stories that may be shared with other migrants, in the material reminders. Against what may be a harsh or unwelcome reality in a new context stands the imagination of a better life. It is these two acts of remembrance and imagination that Mechteld Jansen (2011) places central in her depiction of a narrative approach to intercultural pastoral care. Together they contribute to what van Knippenberg (2005) calls "contextual competence" (p. 61). It is this competence that is both severely tried and vitally needed in dealing with the loss of connectedness and familiarity.

I NEED YOU

I need you
like the river needs its banks
and the bird its nest
a land
a heaven.
I need you
like the drop needs a drop
in order to stream
like a window needs a wall
like the heart cannot be without forgiveness
like no wound can heal without a hand
like the flight needs fear.

Al Galidi (2002, p. 17)

A river without banks, without bedding, is not a river. Without a wall the window has no significance. There is sharp, painful irony in how the poet adds that even fear is constitutive for flight. By placing the need of the other in the context of fear and flight the poet transforms the longing that is suggested in the initial lines, into a realization that the loss of the other, and of that which is familiar, could mean a loss of oneself. At the same time a perspective of reconciliation and healing is opened in the imagery of heart and hand, opened although not yet fulfilled.

Time

The question van Knippenberg (2005) formulates in relation to time is modelled grammatically after the "Where am I?" of the time dimension: "When am I?" (p. 25). The image is that of traveler, but also of companions in travel. The dynamic is change and continuity. The dynamic of time is therefore not one of chronology, of the date or hour, but of the degree to which one can identity (with) her- or himself in the dialectic of things subject to change and things that remain sufficiently familiar. The sense of meaning that van Knippenberg (2005) attributes to time is direction. This is interesting since direction is a spatial term. Perhaps it would be better for that reason to speak of commitment as a focus developed through time. At the same time the interrelatedness of the temporal and spatial dimensions of the terms becomes evident. The image of the spatial dimension is that of inhabitant, but we only speak of an inhabitant if there is also duration. The image of the temporal dimension is traveler, but we only speak of a traveler if there is also a change in location.

Looking at the temporal dimension draws attention to disrupture of continuity in migrant experience. The familiar is left behind. All things become new. All things are subject to change. One moves from a traditional context, often not (directly) to a new context, but to a transient and transitional state. That may also hold for the migration process itself, in which waiting, endlessness, and boredom can play a major role. Nighttime smuggling or border crossing disturb the rhythm of day and night. The endless waiting until one can travel on may wear heavily on the resilience of those in transit. And the transiency can paradoxically even become a semi-permanent state in the endless waiting in refugee or asylum centers, in refugee villages and ghettos, during unterminated procedures for status recognition or resident permits, etcetera. It is time in which time seems to stand still and years can be wasted. One is bereft of meaningful, learning activity and of fulfilling meaningful, participatory roles. Paradoxically the disruption of continuity takes on a durative character. There is suspense of both change and continuity.

The statement "I had to start all over again" expresses that there has been a radical disrupture in the continuity of existence, of roles played, of positions held, and of possessions accumulated. Statements like "We had to wait and wait, with no information, with no idea how long it would take, with no certainty on the outcome," demonstrate that migrants are often held in suspense, bereft of a reasonable temporal expectation. That lends sense to the grammatically awkward question, "When am I?" It is often not clear for migrants in what time frame they find themselves.

SOMETIMES

Sometimes
you have to let your life go on
without yourself.
Sometimes you have to surrender
to despair
and say, "Okay, this was my attempt,"
make some coffee
and call an old friend.
Al Galidi (2002, p. 29)

The loss of control over both change and continuity, which may be due to external circumstances like waiting at a border, or to internal affairs like trauma or inner conflict, entails a loss of agency. The hindrances whether in the form of border patrols or despair, do their work more or less autonomously. The alternative, to which the poet points, does not lie in the confrontation with the hindrance but in the temporary disregard of it and simultaneous recognition of one's own best effort. The time is then marked as time for coffee and for calling a friend.

This structuring of time, perhaps one might even say ritualizing of moments in time, can contribute to what van Knippenberg (2005) calls "autobiographical competence" (p. 59). It entails the ability to seek and find an alternative storyline when the lifeline is threatened. It is this competence that is both severely tried and vitally needed in dealing with the disrupture of continuity and the dissipation of time in semi-permanent waiting.

Transcendence

In relation to transcendence van Knippenberg (2005) asks, "From where and to where am I?" (p. 27). It is the question of origin and purpose, not in the spatial sense of the traveler, "Where did I start from?" and "Where am I going," but in the overarching sense of the source of my life and the (ultimate) meaning of my life. In this dynamic, I diverge from van Knippenberg (2005) who emphasizes the dialectic of autonomy and heteronomy, which seems to me too formal, and instead suggest a dialectic of reception and contribution. The sense of meaning that van Knippenberg (2005) attributes to transcendence is ground (of being), which seems to emphasize the aspect of origin. I suggest shifting the emphasis to purpose, which in my understanding includes origin as the reason for (or ground of) one's being.

Some might expect that forced migration and the violence or desolation that can accompany it may raise severe questions on transcendence. Why is this happening? Where is God? Why is God allowing this? Such questions are certainly understandable and prevalent, but they do not seem to be universal or inevitable. In fact, many studies on migrants (cf. Cruz, 2010; Idumedia, 2013) demonstrate how their religious faith is surprisingly resilient. They may blame other humans for their situation, but not God. Such resiliency is surprising in as much as the faith often

has to survive without the support of rituals, customs, material embodiment, and community, i.e., in a relative vacuum of time and space. Migrants seem to have a way of finding one another and reinventing ritual and community and integrating them into their struggle for recognition and justice (Cruz, 2010). Religion seems to play the role of a "transportable identity marker" (Müller, 2013, p. 127).

At the same time, one can understand more than just religion under the transcendent dimension. Van Knippenberg (2005) allows for a broader sense by speaking of minimal and maximal senses of transcendence (p. 22). My intention is not to maximize or minimize but to emphasize the transcendent significance of terms such as dignity, desire, identity, and freedom. All these terms go beyond the experienced reality of migration. How migration and loss of context, detainment and discrimination, life threatening risks and violence can threaten one's sense of identity and dignity, how they serve to limit freedom and undermine the fulfillment of desire, hardly need any further explanation. And yet those terms provide orientation to a "saving anchor" and "survival aid" in the midst of dehumanization and despair (Müller, 2013, p. 180).

Illustrative of this is the research by Michael Idemudia (2013) in a detention center of immigrants with no legal status for stay in the Netherlands. There was a strong sense among them that they suffered injustice. Despite not having committed any crime, they felt criminalized for simply seeking a better life in a new context. That led in turn to feelings of despair and humiliation. In fact, the detainment, sentencing, and threatened deportation seemed to have a more severe effect on their self-esteem and sense of hope than the futureless situation they had left behind in the context of origin or the hardships incurred during migration. Two explanations seem likely. One is the loss of a perspective for life in the very place that one had sought refuge. The other is the higher expectation that the detained persons attributed to the Netherlands regarding the respect of human rights and treatment with dignity. The shattering of expectations on freedom, opportunity, and dignity proved devastating. They were cut off from the dynamic of receiving and contributing, considered, as they were, to be a threat to the new context rather than a possible enrichment.

Against the shattering of expectations stands the inherent dignity of persons and their incessant desire for freedom and respect as human beings. For some, God is the symbol or certifier of that dignity, of the promise of the good life. God is the preserver of their identity when purpose seems to be frustrated or lost. The competence that van Knippenberg (2005) emphasizes in this respect is that of dependence upon God or on the transcendent. I would prefer to emphasize dialogical competence, the ability to express both despair and expectation, the resiliency to name the humiliation and claim one's humanity. That dignity is of a dialogical nature because it again and again must be clarified and reclaimed, in relation to the context, in relation to others, in relation to oneself, in prayerful relation to God. It is such dialogical competence that is both severely tried and vitally needed (socially, legally, and theologically) in dealing with inhumane conditions and the loss of human rights.

WHO CAN I TRUST?

A thousand years ago
people asked:
who can I believe?
A hundred years ago
the question was:
who am I fighting with?
Ten years ago:
who do I love?
Today the question is:
who can I trust?

Al Galidi (2002, 34)

The poet understands the major questions of the centuries in relational terms. In what relation am I in relation to whom? Although not framed in a transcendent sense, the questions all have transcendent implications: What is worth believing or struggling for? Who is worthy of my love or trust and why? Can I love and trust myself, believe in myself in the face of loss of connectedness, identity, and dignity. Can I engage myself in the struggle that is worth struggling? Can I maintain purpose?

Multi-locality

We have noticed that in the polarity of individuation and participation, it is generally participation that is disrupted which in turns threatens the individuation. In the polarity of assimilation and cultivation, the cultivation is disrupted leaving only assimilation as possibility. In the polarity of change and continuity, it is initially the continuity that is disrupted. But in the endless waiting and dependence that characterizes the status of migrants, the transition and transience become semi-permanent, suspending both change and continuity. In the polarity of reception and contribution, we saw how persons are excluded from the dynamic of giving and receiving. They are not considered able or allowed to contribute. At best they receive help.

This reduction of the dynamics of identity erodes self-esteem and frustrates expectations. That is clear enough. My point here is how the disruption of the experience of context, of place and time, of connectedness and commitment, 'dislocates' the woundedness or the trauma that migrants can experience. The wound has no particular context, but is strung throughout an accumulation of contexts and in the no man's lands of the transitions between contexts. And the dehumanization may be experienced in many different ways in a series of settings, in one instance by physical abuse, in another by verbal abuse, in yet another by indifference. All these factors complicate the wounds by robbing them of a specific setting. There is a loss of a collective in which questions can be asked and answered in relation to belief, struggle, love, and trust. Of course, there are specific events in the life of every migrant that can be pinpointed on a map and assigned to a date. At the same time

there are experiences of a pervasive and fundamental (existential) character that lack clear context. It is this reality of de-contextualization or multiple contextualizations that pastoral care with migrants has to address.

Re-contextualizing migrant experience

Recognizing the state of affairs

How can the disruption of contextuality be addressed in pastoral care? The first step is to realize that it cannot be adequately addressed. There is a lack of language for it. It is similar to having to tell a story in an unfamiliar language. Not only does one lack the vocabulary, one also lacks the affective connectedness to the language. Likewise, the migrant lacks reference points for telling the story. That may in turn be similar to soldiers who return from a mission and are unable to express their experiences to their loved ones. The contexts are too different; the experiences too severe. The experience in the war zone becomes an island in the life experience of the soldier. It does not seem to relate to anything else in the ocean of experience. The experience of migration is one of island hopping. And few lack the understanding of the Polynesians to see their archipelago not as a scattering of isolated islands but as a whole connected by the ocean. The competence to negotiate the currents, endure the distances, and withstand the storms must be learned in hard ways.

A second step is to recognize the state of affairs: to know that there is no flight without fear, to admit that there are days when one must let life go on without oneself, to surrender to despair without fearing the despair, to realize that trust is an issue, to acknowledge that the sorrow lacks time and locality. If the pastor recognizes this, as well as the turmoil that can result, then he or she may be able to help the other recognize it as well.

Strategies of place, time, and transcendence

Each dimension of place, time, and transcendence suggests its own strategies. In relation to place, the remembrance of context in stories, food, and material objects can be a first step. More difficult perhaps, but just as necessary, is the imagination of life in a new context. These efforts do not directly address the dislocation of the personal and traumatic issues, but they do serve as a re-contextualization by enabling (re)identification within a context. Identification within a new context requires at the same time the enablement of participation in community (social dimension) and having a place to stay and something to do (cultivation of the physical surroundings). The acts of remembrance and imagination which take place in pastoral conversations and communal encounters need an embodied complement in the opportunity to fulfill a meaningful role in the new context. That serves to establish connectedness.

In relation to time, structure is of importance. Making an appointment that is fixed in time and place could be a beginning. Adding expectations or responsibilities to the structuring of time is a logical follow up. The major work that often needs to be done in a pastoral setting is that of piecing the story together again, developing

new perspectives on events and new interpretations of the lifeline, or lack of it. Here, too, the pastoral work needs the complement of embodiment in meaningful activities. Life in a new context needs new direction and new commitments.

In relation to transcendence, remembering one's origins might help to restore a relation to God and to a community of faith. Reimagining one's personhood can serve self-esteem and a sense of dignity. Recognizing the struggles people have gone through can enable the wounds to be touched by a hand that may foster healing. Granting trust may offer the grace that a heart needs. Rituals can serve to tie transcendent values and faith in God to specific markers in time, e.g. a blessing for a new life, or to connect someone to community, e.g. hospitality in the celebration with bread and wine.

It is important with respect to transcendence to allow for reciprocity in the dynamic of receiving and giving, especially recognizing the ways that migrants can contribute in meaningful ways. That entails welcoming them as contributors and hearing their perspectives. It requires not just giving and helping, but also receiving their presence and their difference, their comments and criticisms, their gifts and hospitality. Dialogical competence is thus developed on both sides in an exchange of host and guest roles (cf. Walton, 2010).

Distinguishing the temporal, spatial, and transcendent dimensions sharpens the vision of the pastor in trying to understand what is going on in experiences of migrants in which context is problematic. It also allows for strategic approaches. Asking about the community and place of origin (spatial dimension) may help to restore trust in the transcendent. Encouraging and enabling people to make (new) commitments in life (timeline), in whatever manner, may help alleviate the loss of context (spatial dimension). Emphasizing the inherent (transcendent) dignity of persons may help to alleviate the repeated humiliation suffered in the lifeline (time). The pastor is thus equipped to better see which wounds might be touched and healed by which hands. The goal is that migrants recover a sense of context, a sense of connectedness, commitment and purpose, of being and becoming subjects of their own lives in the giving and receiving, in the dialogue of community.

Faith perspectives

Migration is a frequent topic in biblical narratives. Such narratives can provide recognition of the migrant experience: stranger in a strange land, slaves in Egypt, exodus, wilderness, etc. Imagining Abraham, Moses, or Jesus in their various experiences of wandering, flight, wilderness, and homelessness may offer opportunities for identification. Whether such images are comforting, depends on the reception of the images by the migrant and the pastoral interaction. The Promised Land offers perspective but is not a paradise. The image of the pilgrim (Cruz, 2010) is promising as it lends purpose to the transitional experiences, but in the case of forced migration it requires a reacquisition and reinterpretation of the experience of transience and loss of context. But as Cruz (2010) demonstrates, that is the work that migrants often take upon themselves, reimagining their physical and temporal passage in the

light of biblical passages. The pastor can assist in that work of faith. Using those images may help migrants renegotiate their relation to the experiences of transition and transience in which contextuality is part of the problem. They may provide anchors and markers in a diffuse landscape without time or locality. They may help to recover a sense of identity and relate to new contexts.

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Chapter 14

Thomas Merton and the Displaced Person: *A Response to Susanna Snyder*

Dominiek Lootens

> [N]ever believe that I am some different being from you because I am here in a very quiet monastery without problems like yours. Much to the contrary, I live in the heart of your problem because I live in the heart of the Church. I do not believe myself truly a monk, or truly a priest, if I were not able to feel in myself all of the revolts and all of the anguish of modern man. (Merton & Ocampo, 2011, p. 70-71)

> There is a mental ecology, too, a living balance of spirits in this corner of the woods. There is room here for many other songs beside those of birds. Of Vallejo, for instance … Or the dry disconcerting voice of Nicanor Parra … Chuang Tzu … a Syrian hermit called Philoxenus … Here is heard the clanging prose of Tertullian, with the dry catarrh of Sartre. Here the voluble dissonances of Auden, with the golden sounds of John of Salisbury. Here is the deep vegetation of that more ancient forest in which the angry birds, Isaias and Jeremias, sing. Here should be, and are, feminine voices from Angela of Foligno to Flannery O'Connor, Theresa of Avila, Juliana of Norwich, and, more personally and warmly still, Raissa Maritain. It is good to choose the voices that will be heard in these woods, but they also choose themselves, and send themselves here to be present in this silence. (Merton, 1981a, p. 35-37)

In 2012, the British theologian Susanna Snyder published *Asylum-Seeking, Migration and Church*.[1] With this practical-theological book, Snyder wants to "provide

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[1] In September 2016, during her stay in Belgium, Susanna Snyder gave an interview about her book, which was published in the Catholic Newspaper *Tertio* (Nr. 865, 7 Sept. 2016). To enrich the dialogue, the editors included that interview at the end of this response. It was translated by Edmund Guzman and edited by Susanna Snyder.

sustenance and motivation for Christians supporting migrants, inspire and encourage others to become involved and hint at directions for ongoing work" (p. 210). She defines her approach as a Performative and Liberatory Theology (Snyder, 2012, p. 15-34). In her book, she brings forced migration studies and biblical studies in dialogue with each other. In the first chapter of part III, she gives a general overview of the approach to strangers in the Bible: in the New Testament, Christians see themselves as people "on the move." To actualize this idea, she quotes Thomas Merton (1958, p. 70) who, in one of his most known prayers, describes himself as someone on the road:

> My Lord God, l have no idea where l am going. I do not see the road ahead of me. I cannot know for certain where it will end. Nor do I really know myself, and the fact that I think that I am following your will does not mean that I am actually doing so. But I believe that the desire to please you does in fact please you. And I hope I have that desire in all that I am doing. I hope that I will never do anything apart from that desire. And I know that if I do this you will lead me by the right road though I may know nothing about it. Therefore will I trust you always though I may seem to be lost and in the shadow of death. I will not fear, for you are ever with me, and you will never leave me to face my perils alone. (Qt. partly in Snyder, 2012, p. 136)

Snyder (2012) stresses that it is important for her as a researcher that she practices critical self-reflection, and that her theological approach invites further exploration: "These perspectives, along with the research methodology and findings should be critiqued by others and the researcher needs to be willing to change her mind and presuppositions as a result" (p. 20). She quotes Emmanuel Y. Lartey (2006, p. 124), who advocates an intercultural practical theology, which is "polylingual, polyphonic, and polyperspectival. Many voices need to be spoken, listened to and respected in our quest for meaningful and effective living" (qt. in Snyder, 2012, p. 21).

As a practical theologian, one of the voices I listen to regularly is Thomas Merton. I have read Snyder's book with his voice in the back of my mind. In this response, I want to bring the perspective of Snyder into dialogue with Merton. I agree with Pearson (2015) who states: "The escalating extremism in numerous countries, the rise of the far right, and the all-too-frequent scapegoating of immigrants and other groups would, I feel certain, be a subject of Merton's pen were he writing today" (p. 47). Merton wrote in the forties, fifties, and sixties of the twentieth century. Today's global context is somehow different. This means that what he wrote then cannot be naively understood today. Taking this into account, I see my response as a hermeneutical exercise in which the perspectives of Merton and Snyder enrich each other.

A monk at the margin and a researcher as insider-outsider

In 1968, Thomas Merton gave an informal talk in Calcutta in which he describes himself as a person at the margin:

> [T]he monk in the modern world is no longer an established person with an established place in society. We realize very keenly in America today that the monk is essentially outside of al establishments. He does not belong to an establishment. He is a marginal person who withdraws deliberately to the margin of society with a view to deepening fundamental human experience. (Merton, 1973, p. 305)

Situating himself at the margin, he accepts his social-historical position within American society (Bielawski, 2003, p. 81-83). Seeing himself as part of the Catholic Church, he is aware of his complicity in worldly power: "For centuries the Church has been involved in worldly power. The Church is, in fact, a worldly power. The great problem of contemplative life, of religious life, of the priesthood and of everyone else, is that we have been corrupted by that power. We have been used by this structure to justify a power politics in the Church" (Merton, 1997, p. 69).

According to Meade (2013), Merton is convinced that he also must implicate himself in the violence of the world and recognize that to be aware of these evils is to be a "guilty bystander" (p. 176).

Susanna Snyder (2012) describes herself as "a white, 33-year-old, British, middle-class, ordained Anglican woman" (p. 20). As a researcher, she sees herself as an insider-outsider: "I, as a British citizen, sometimes refer to established communities in the UK using the pronoun 'we,' and newly-arrived migrants as 'they.' I refer to Christian groups and churches variously as 'they' and 'we' in recognition of the fact that I was an outsider to most of the organizations, but also an insider through being a Christian involved in volunteer work" (Snyder, 2012, p. 12).

She asks herself how she can listen in a responsible way to people seeking sanctuary: "Practicing reflexivity helps to maintain an awareness of power differentials between the story-teller and listener" (Snyder, 2012, p. 25). In encountering the powers, Christians who are members of established communities "must own the part their forebears and tradition have played in creating a number of the underlying push factors that cause refugees to flee today and the fiercely defended state borders that they encounter" (Snyder, 2012, p. 206).

Going beyond death and inhabiting an ecology of faith

In the informal talk he gave in Calcutta, Merton (1973) described the existential dimension of being at the margin. He identified himself with the displaced person and the prisoner:

> The marginal person, the monk, the displaced person, the prisoner, all these people live in the presence of death, which calls into question the meaning of life. He struggles with the fact of death in himself, trying to seek something deeper than death; because there is something deeper than death, and the office of the monk or the marginal person, the meditative person or the poet is to go beyond death even in this life, to go beyond the dichotomy of life and death and to be, therefore, a witness to life. (p. 306)

Snyder (2012) talks about displaced persons when she explains the term 'forced migrants.' It refers "to those who have fled their homes involuntary, whether within their own country or to another state. It includes refugees, internally displaced persons (IDPs), post-conflict returnees and environmental and development displacees" (p. 10).

In the first chapter of part III of her book, Snyder (2012, p. 134) analyzes the Greek word *paroikos*, which is used in the first letter of Peter. She quotes Elliot (2005) who translates this term as "foreign" or "other." It refers to a "displaced and dislocated person, the curious or suspicious-looking alien or stranger" (Elliot, 2005, p. 23). During their journey to the global North, and after their arrival, forced migrants are confronted with the risk of death: "social, psychological, personal, or even physical" (Pattison, 2000, p. 183). Members of established communities in the North can avoid looking death in the eye. When they do so, they risk transforming their fear of death "into something tangible by locating it in as who are different from us and have the power to kill us" (Snyder, 2012, p. 101). As such, migrants are experienced as an existential threat.

Snyder analyzes the biblical stories of Ruth and the Syrophoenician woman because as insiders-outsiders they inhabit an "ecology of faith." Snyder (2012, p. 181) quotes Phyllis Trible (1978) who argues that Ruth was able to make a commitment beyond death: "A young woman has committed herself to the life of an old woman rather than to the search of a husband, and she has made this commitment not 'until death do us part' but beyond death … there is no more radical decision in all the memories of Israel" (p. 173).

Snyder states that it is the responsibility of local churches to help change the attitudes of church members who belong to established communities and who experience asylum seekers as an existential threat. This cannot be done when their fear is not taken seriously. The richness of the stories of Ruth and the Syrophoenician woman is that they are present as fully fleshed characters. According to Snyder, they have their strengths but also their flaws. They are privileged and marginalized at the same time. They have mixed motives. That is why these women can be an inspiration both for members of established communities and for people seeking sanctuary.

Merton similarly believes that we all have mixed motives. Living as a Christian means accepting the existence of these motives and moving beyond them. The monk or the marginal person, the meditative person, or the poet does this by struggling with the fact of death in himself.

> Basically, we have to deal with a mixture of motives, non-Christian motives, ego motives, pagan motives, superstitious motives. There are plenty of these in our racial and ethnic backgrounds. And we carry them with us. But as Christians, we constantly try to rise above these things. Our only real justification is the freedom of the children of God. (Merton, 1997, p. 84)

The great doubt and courageous boundary-crossing

Being a monk implies accepting doubt. During his talk in Calcutta, Merton also describes the religious process, which is related to being a person at the margin:

> [A]s soon as you say faith in terms of this monastic and marginal existence you run into another problem. Faith means doubt. Faith is not the suppression of doubt. It is the overcoming of doubt, and you overcome doubt by going through it. The man of faith who has never experienced doubt is not a man of faith. Consequently, the monk is one who has to struggle within the debths of his being with the presence of doubt and to go through what some religions call the Great Doubt, to break through beyond doubt into a [certitude] which is very, very deep, because it is not his own personal [certitude], it is the [certitude] of God Himself, in us. The only ultimate reality is God. God lives and dwells in us. (Merton, 1973, p. 306)

At the beginning of chapter I, Snyder (2012) shares with the reader her personal motivation to write her book:

> I had long been interested in issues of justice and development and their relationship to Christian faith, and had, for instance, visited Mozambique in 2003 when it was still recovering from civil war in which four million people had been displaced. I was also feeling in 'exile' myself. I was passing through theological college and at an in-between stage personally, struggling with my faith, aspects of the institutional church and a sense of not belonging in a diverse theological training environment. A personal sense of being out of place, I am sure, drew me to others who were far more literally and profoundly displaced. (p. 6)

As a monk, Merton wanted to live an honest religious life. He was courageously able to cross cultural and religious boundaries. Through his correspondence, he engaged "in rigorous conversation with thinkers from all faiths and intellectual backgrounds—atheists, poets, novelists, feminists, Muslims, Protestants, Byzantine Orthodox and communists" (Inchausti, 2014, p. 132). One of the people he was in conversation with was the young Pakistan Sufi, Abdul Aziz. Aziz was looking for someone to talk with about Christian mysticism. It was Louis Massignon, the French peace-activist and a mutual friend, who suggested to Aziz to write to Merton (Thurston, 2004, p. 3). Although they never met face to face, these two religious men were able to talk with each other in a very honest and empathic way. In one of his letters, Aziz asked Merton to share with him the way he prayed. This is what Merton (1985) answered:

> It is centered entirely on attention to the presence of God and to His will and His love. That is to say that it is centered on *faith* by which alone we can know the presence of God. One might say this gives my meditation the character described by the Prophet as "being before God as if you saw Him." Yet it does not mean imagining anything or conceiving a precise image of God, for to my

> mind this would be a kind of idolatry. On the contrary, it is a matter of adoring Him as invisible and infinitely beyond our comprehension, and realizing Him as all. My prayer tends very much toward what you call *fana*. There is in my heart this great thirst to recognize totally the nothingness of all that is not God. My prayer is then a kind of praise rising up out of the center of Nothing and Silence. If I am still present "myself" this I recognize as an obstacle about which I can do nothing unless He Himself removes the obstacle. If He wills He can then make the Nothingness into a total clarity. (p. 63-64)

One of the ways people from established communities can inhabit an "ecology of faith" is by courageous boundary-crossing. Snyder (2012) describes the word "ecology" as "a way of living and being which is trusting and compassionate towards those who are unknown. 'Faith' is used to indicate the opposite of fear rather than a system of religious doctrines and practices" (p. 163).

Engaging in honest dialogue with people seeking sanctuary can be spiritually transforming for the person who listens attentively. People seeking sanctuary point us towards a realization that "God is that which cannot be fully grasped by our language and bound by our experiences and fantasies. God always exists outside any totalitarian effort and resists any attempt of full narration" (Kwok, 2007, p. 114).

Organizing retreats and encountering with the powers

Snyder asks herself how established church communities can be prophetic in a society that is dominated by an "ecology of fear." In the last part of her book, she offers "a vision of a more faithful ecology within which renewed praxis could take place and a few general but realistic suggestions for practice within this ecology" (Snyder, 2012, p. 32). She clusters these suggestions within a fourfold typology: encounters of grassroots service, encounters with the powers, and encounters in worship, and encounters in theology.

In December 1967 and May 1968, Merton organized two retreats for contemplative prioresses. He invited the participants to reflect on their vocation from a prophetic perspective. He wanted them to find out what it meant to be prophetic as members of established contemplative communities.

During one of these retreats, Merton discussed the relation between theology, worship, and grassroots service. He said:

> We are in a world where many people are in despair. That's where God is really needed. Our Christian witness of mercy is not, after all, credible to a lot of people, because it is not very profound. That is why we have to bear witness to the word of God. The renewal of the whole Church hinges on it. And not just in ideological terms. We also have to dig in and really help those in trouble. (Merton, 1997, p. 37)

Merton stresses that within a troubled world, theology and worship can only be done in an honest way when they are related to grassroots service. Snyder (2012)

shares the same concern regarding theology when she quotes Peter C. Phan (p. 24). This theologian invites his colleagues to "dig deep into the humus of the immigrants' lives" (Phan, 2003, p. 161).

Merton learned a lot by listening carefully to his Muslim friend Abdul Aziz. He also read a lot about Sufism and taught his novices about it. Based on this learning process he warned the members of contemplative communities that there is a pitfall in helping people in need: "I'm deeply impregnated with Sufism. In Islam, one of the worst things that any human being can do is to say that there is an other besides the One, to act implicitly as if God needed a helper, as if God couldn't do what needs to be done" (Merton, 1997, p. 196).

Snyder, too, is keenly aware of the danger of acting in a paternalistic or exploitative way: "Mutuality needs to lie at the heart of all encounters between migrants and supporters, and Christians must go beyond an approach that is only about duty towards one that is also about reciprocally enriching relationship and flourishing" (Snyder, 2012, p. 198).

Through his friendship with peace-activists (Lootens, 2017), his study of authors like Herbert Marcuse, and his own contemplative activism, Merton (1997) was well informed about the complexity of acting prophetically through engaging the powers: "We have a prophetic task. We have to rock the boat, but not like the hippies. Herbert Marcuse claims that even when you rock the boat you are meeting the demands of a totalitarian society, which requires a certain amount of boat-rockers" (p. 69).

Snyder (2012) calls grassroots service the "cuddlesome" face of religion (p. 36). While talking about advocacy and lobbying, she ironically argues that activities "that encounter the powers represent 'admirably troublesome' religion" (Snyder, 2012, p. 40). Although encountering the powers can be effective, members of established church communities cannot easily predict what the result of their prophetic actions will be.

Conclusion

Snyder (2012) has written an eloquent book in which she succeeds in developing "a more realistic theology" (p. 147). In bringing about new perspectives for pastoral care with migrants, she has taken seriously an "ecology of fear" which is metaphorically and materially present in established communities in the UK today. At the same time, she tentatively shows us "gradual steps" (Snyder, 2012, p. 33) towards an "ecology of faith."

During his lifetime, Merton succeeded in creating "a *spiritual* community which transcends national, social and especially tribal limitations" (Merton, 1996, p. 341). Being a European born in France who came to the United States after studying in the UK, he was an insider-outsider of the society he lived in. Like many migrants today, he was a living example of "transnationalism." As a monk, master of novices, organizer of retreats, and public speaker he lived socio-historically, existentially, and spiritually at the margins with an impressive openness to the violence

and anguish people experienced around the world. The contemplative and activist life that he shared with other contemplatives and peace-activists of other traditions and denominations made him at the same time humble and hopeful. As such he inhabited an "ecology of faith." In the words of Merton (1981b), "We believe that our future will be made by love and hope, not by violence or calculation. The Spirit of Life that has brought us together, whether in space or only in agreement, will make our encounter an epiphany of certainties we could not know in isolation" (p. 371).

Appendix

Encountering Migrants: *Susanna Snyder interviewed by Joris Delporte*

Fear and hostility pervade public and political discourse surrounding refugees and migrants in Europe. For theologian Susanna Snyder, the possibility of inhabiting an 'ecology of faith' offers a more hopeful alternative. She presented her appeal for mutual encounter and dialogue in both Drongen and Antwerp.

"At the moment, people seeking protection are associated with crisis," laments Susanna Snyder. Recognizing that there is a context of 'moral panic' surrounding migration today, this theologian of the University of Roehampton and research associate of the Oxford Centre for Christianity and Culture, explained: "There are plenty of Europeans who value a globalized, diverse society and who have thrived personally and professionally because of it. For some, though, migrants and strangers evoke a sense of fear. We can talk, broadly, about three types or causes of fear. The first is what I call 'politico-cultural fear'—and this is about people seeing migrants as a threat to national identity, language, and culture. The German sociologist, Ulrich Beck (1944-2015), has pointed out that the evolution towards cosmopolitanism has happened very quickly. This has led some people to feel that multiculturalism has happened *to* them rather than *with* them—that it has been something forced upon them rather than a process they chose to participate in. The second source of fear is 'socio-economic:' people are concerned about migrants competing with existing populations for healthcare, housing, school places, and welfare benefits—resources that are already stretched. This seems to have been a major factor in anti-immigrant feeling during the Brexit campaign in the UK. The third kind of fear I regard as significant is what I term 'security-existential fear.' Despite the lack of evidence and indeed evidence to the contrary, concerned citizens associate the arrival of refugees and migrants with crime and terrorism. The rhetoric used by some politicians and the media only serves to reinforce these fears: labelling fellow human beings

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consistently as 'illegal' or presenting them as prisoners held in barbed-wire enclosed detention centers only creates the idea that they are up to no good."

Ecology of fear—a vicious circle of hostility surrounding migration

"Unfortunately, in the end, all of this contributes to the creation and sustenance of a vicious circle of public distrust and suspicion around migration—something I have called an 'ecology of fear.' By this, I mean that all sorts of factors intersect complexly to promote hostility against newcomers," continues Snyder. "The result of this is that migrants come to be seen as those to be protected against, rather than those in need of protection. Within this context, the church usually acts as a force for good and for hospitality—though not always. One bishop in Eastern Europe talked about refugees using the language of 'invasion,' and Christians can exhibit and promote xenophobia. For example, some attempt to justify the exclusion of foreigners through turning to Romans 13:2 (which suggests that those who disobey ruling authorities will be judged harshly) or parts of the Hebrew Bible. I think that it is important to acknowledge that there are parts of the Bible that express hatred and justify violence towards 'foreigners,' and more than this, it can be helpful to analyze these biblical passages for any insights that they might offer us into our contemporary situation. In the book of Nehemiah, for example, we see those returning from exile in Babylon wishing to re-establish their identity and doing this by 'othering' those who had not been exiled as well as other communities and nations nearby. They try to re-establish who they are by making clear who they are not. Offensive remarks against 'foreign women' in Nehemiah, then, testify to a longing 'to keep guard over cultural boundaries.' We can perhaps glimpse something similar happening today, as many among established communities in Europe are seeking to reassert clear national and local identities at a time when the world is becoming smaller and we are confronted with more and more diversity and change."

Ecology of faith—the *hesed* of Ruth

"Over and against this cycle of generalized distrust, I place an 'ecology of faith,'" continues the theologian. "We find inspiration for inhabiting such an ecology in a range of biblical texts—including the book of Ruth, the story of the Syrophoenician woman (Mark 7:24-30), and plenty of passages in both the Hebrew Bible and New Testament calling upon us to 'love the alien' and show hospitality to strangers (e.g. Lev. 19:33-34; Matt. 25:35; Heb. 13:2). The book of Ruth, for example, tells the story of Ruth and her mother-in-law, Naomi. Both leave the land of Moab due to famine and following the deaths of their husbands. Moab was an archenemy of Israel. The two women go to Bethlehem (where Naomi was originally from) seeking refuge, and, following the courageous initiative on the part of both Ruth and Naomi—not least Ruth seducing a leader of the Bethlehem community, Boaz—Ruth and Boaz marry, and the couple has a son, Obed. This child—who becomes an ancestor of David, and through him, Jesus—is a symbol for the mutual new life and divine possibility that emerges from engaging with those who seem "foreign" to us.

If we delve more deeply into textual analysis, we see how important openness to encounter and dialogue are to allow this new life to come into being—a new life which brings hope and joy to Ruth and Naomi, but also re-invigorates the whole community of Israel. It's particularly interesting to think about Ruth, who shows enormous courage as she breaks through boundaries and disregards social conventions in order to bring about this new life. In doing so, she shows extraordinary *hesed*. *Hesed* is a Hebrew word meaning 'loving kindness'—and Ruth expresses *hesed* towards Naomi and Boaz, among others. The *hesed* she demonstrates is a hopeful, committed, and compassionate love that has the power to liberate all involved."

A new "we"

"The link with the contemporary migration situation is perhaps obvious. Every encounter with a newcomer—with someone who seems different or strange to us—has the potential to bring new life to all involved and to bring dynamism to societies and communities. In encounters between migrants and non-migrants, we have the potential to catch a glimpse of the divine—to encounter God," she says enthusiastically. "It is important, however, for both groups to encounter each other truthfully and as equals. And this is a challenge for all of us, including Christians." Expressing concerns about paternalism and neat divisions between 'us and 'them'," Snyder asks, "could we start striving instead to think of ourselves as a new 'we'—as migrants and non-migrants in this together, all trying to build flourishing communities where human beings can thrive? I think that this means that as well as supporting those seeking protection through pastoral care, services and advocacy at a policy and legal level, churches also need to listen to those within established populations who are fearful of and hostile towards migrants. Ignoring hostility or dismissing people's fears can actually end up making things worse by playing into the hands of the far right. The only way through fear remains listening and honest dialogue, as Rabbi and well-known author, Jonathan Sacks, has pointed out to us. An 'ecology of faith' is born through the mutual expression of our fears and the sharing of our vulnerabilities, and through the courage to cross boundaries in order to show love and compassion to all."

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Chapter 15

Congregational Welcome of Immigrants: *A Comparative Case Study*

Rachel Miller Jacobs

According to the most recent United Nations data set, the number of international migrants as percentage of the total population in the United States and Canada rose ten percent or more in the years between 1990 and 2015 (United Nations, 2015). In 2015, about fifteen percent of the U.S. population was an international migrant; in Canada in the same year, the figures were higher, twenty to less-than-forty percent. While these percentage ranges are wide and thus imprecise,[1] communities of every size, including religious ones, are feeling the effect of this shift.

Congregations have dealt with the influx of immigrants in a variety of ways. Most common is what Agnes Brazal and Emmanuel de Guzman (2015) call monocultural churches, which they divide into *monocultural host churches*, in which immigrants from a variety of places are incorporated into the host church and its culture or *monocultural migrant churches*, composed mainly of a single ethnic group of migrants. In *multicultural churches*, groups of immigrants are led by migrants from their own countries but form one congregation; occasionally or on special occasions, these groups may interact or meet but in general they retain relative autonomy. Least common of all are *intercultural churches;* these congregations take the multicultural approach further by deliberately structuring significant and sustained interaction between various groups for the benefit of all (p. 117-135).[2]

The purpose of this multi-site case study was to find out more about how three Mennonite congregations negotiated, practically and theologically, the reality of

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[1] The difference between 15% and 20% of the U.S. population in 2015 is 16 million people.

[2] The people in the congregations I talked to called themselves “multicultural”; I have preserved that terminology in the report section of this chapter but use Brazal and de Guzman’s categories in the introduction and conclusion.

migrants in their midst.[3] I come to this research as a white, middle-aged, middle-class, U.S. citizen, a practical theology professor at a small Mennonite seminary in the Midwest. Personally, my interest in the subject stems from living eleven of the first twelve years of my life in Europe as the child of U.S. nationals who were first students and then mission workers. Our move to the U.S. in the mid-seventies was a return home for my parents and profound culture shock for my siblings and me. Though it was clear to me that I wasn't French either, it wasn't until I was well into my twenties that I felt like I belonged in the U.S.

Professionally, my interest in the subject grows out of my training in Christian formation, an interdisciplinary field that draws on developmental theory (psychology), group dynamics (sociology and systems analysis), spirituality and theology to understand and name the ways in which individuals and congregations grow up in Christ who is the head (Ephesians 4:15). This approach views people holistically: heart, mind, soul, and strength. Thus the questions I asked in this study focused not only on individual and congregational practices but also on how those practices affect, and are affected by, people's motivations, commitments, engagement with the Bible, spirituality, etc.[4]

Pastors in each of the three congregations suggested both the dominant culture congregational members and the immigrants who would be willing to talk to me. Of the nine people I interviewed, seven were women and two (a pastor and a dominant culture congregational member) were men. Interviewees ranged in age from early forties to well into their seventies. All the immigrants were women; I had expressed a preference for speaking to women because, according to United Nations 2015 figures, female immigrants outnumber male immigrants in North America (Menozzi, 2016). Because one of these immigrants is undocumented, I have identified all interviewees by one pseudonymous initial.

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[3] These congregations were chosen for the length of time (twenty years or more) they have been engaged in this project and their general representativeness in location and size within Mennonite Church USA and Mennonite Church Canada. In each congregation, I interviewed three people: the lead pastor (dominant culture), a dominant culture congregational member, and an immigrant. I used an interpreter for the interviews with the immigrants; I collected about half as much volume of data from the interviews with immigrants because of the way translation slowed the pace of the conversation, though it is possible that the quality of their reflections was deepened because that measured pace gave people a chance to think more carefully about what they wanted to say. One fascinating and unexpected result of the presence of interpreters was the lively conversations that ensued between translator and interviewee.

[4] I asked each person I interviewed five questions:

- What motivates your congregations to welcome immigrants? (In addition, for immigrants) What motivated you to come to this congregation?
- What specific practices has your congregation undertaken in that welcome?
- How widespread is ownership/engagement in these practices? Is this a mission of a few, or embedded in the congregation's life and practice?
- What biblical texts or ideas about God or the church are important in thinking about the integration of immigrants in your congregation?
- How are you or your congregation experiencing God's presence and guidance in what you're doing? How has God comforted and challenged you?

Motivation for welcome of the other

For immigrants/refugees, the question of motivation was personal and rooted in their experience of displacement because of violence/war or grinding, intractable poverty, and, in two out of three cases, both. When they resettled, immigrants/refugees sought out congregations where they felt welcomed. Two of the three did not comment on their congregation's motivation in that welcome; the third said that her congregation was welcoming because "they have learned that the Bible says that we should be welcoming.… [W]ithout even realizing it, they want to do it biblically" (D., personal communication, April 19, 2017). She did not see this welcome as specific to immigrants or refugees; all Christians are supposed to receive others.

Two of the dominant culture congregational members attributed their congregation's welcome of immigrants to the church building's location, two to the reality that individual church members were interested in immigrants/refugees or worked in resettlement jobs, and two connected the welcome to the congregation's history: either to its founding vision as a mission to its neighborhood or to the congregation's history as a church of European migrants. One mentioned that immigrants/refugees came to the congregation because they were looking for contexts of assimilation; there were options of migrant-only monolingual congregations that immigrants had not picked.

The pastors had the most to say about motivation; they spoke not only about the congregation's motivation but also about their own. In talking about their congregations, all three noted the church building's location in its neighborhood, though in one case, while the congregation's commitment to its neighborhood remained the same, those who lived in the neighborhood shifted over time (economic migrants from Appalachia in the 1970s and economic immigrants/and refugees from violence from Mexico, South America, and Central America from the mid-1980s up to the present). In another case, the church's location both on a bus route and in a regional center for resettlement brought immigrants/refugees to the congregation's doorstep. The third congregation, a 1990s church plant, deliberately chose a diverse neighborhood as the church's new location. Many of this congregation's members and attenders live within walking distance of their church building, so multiculturalism is woven more seamlessly into their lives than it is for those in the two other congregations.

Though circumstances certainly brought immigrants/refugees to these congregations, all three pastors viewed their welcome as embedded in the congregation's "DNA" (K., personal communication, February 28, 2017). One pastor attributed this to the founding members' own immigration experience; another understood it to be a continuation of the congregation's founding vision as a ministry in its neighborhood; the third pastor said that her congregation had been planted as a multicultural church, a next step in the sending congregation's bi-culturalism.

For all three pastors, the church's commitment to welcoming immigrants/refugees was a significant reason they came to the congregation or became a leader

in it: the congregation's make up matched both their sense of call and their theological vision for the church. In this, they differ from the dominant culture congregational members, all of whom "inherited" a congregational culture by dint of longevity in the congregation or because they'd come to the congregation in order to be close to family.

While immigrants had a little to say about motivation and congregational members a little more, pastors spoke in depth about both the congregation's and their own motivation in welcoming immigrants/refugees. It may well be that as leaders for the congregation's welcome, pastors need to be especially articulate about the reasons that welcome matters. In addition, their personal motivation recognizes that it is difficult and perhaps impossible to lead others in something one does not value, especially if the work is challenging or takes a long time, both of which are true in this case.

Practices of welcome

All the immigrants/refugees emphasized concrete help as an important practice of welcome: people with needs feel welcomed when their needs are met. Needs mentioned ranged from provision of food, shelter, or clothing to assistance in finding jobs or negotiating bureaucratic structures (children's schools, the legal system, citizenship processes). All three immigrants/refugees also highlighted the importance of hearing their mother tongue spoken in worship and in informal settings. One woman said, "Something … that has happened that feels really good, that even someone who knows only a couple of words in your language … actually tr[ies] to use them." She continued, "Both people, in this case the North American and me, we would try to speak what we can of the other's language and just do what we can. It feels very good" (D., personal communication, April 19, 2017). One congregation has posted "How to speak [name of congregation]" posters in bathrooms and on hallway walls; they include transliterated short phrases in the six main languages spoken in the congregation so that people have the resources to meet, have a brief conversation, and part (hello, how are you, well/not well, yes/no, see you later, God willing, thank you/you're welcome). In addition, two of the three immigrants valued monolingual Sunday school classes where speaking and understanding weren't a struggle or where "they teach us about the Bible in our own language" (B., personal communication, April 9, 2017). One preferred to attend the congregation's service that was conducted mostly in English; this helped with her, and her children's, assimilation into their new country (R., personal communication, April 3, 2017).

Two of the three immigrants/refugees emphasized the importance of eating together, both in larger congregational settings (potluck, communion) and in more informal, smaller groups in each other's homes. The third put more weight on psychological and spiritual help: healing from trauma, help with loneliness, and spiritual sustenance, especially hope for the future (R., personal communication, April 3, 2017).

Dominant culture congregational members mentioned a greater variety of practices of welcome than did immigrants/refugees. Like the immigrants/refugees, they noted the use of more than one language in worship and language-based Sunday school classes, to which they added staffing that reflected the congregation's diversity. Two emphasized the difference "small changes" make, especially over time. This comment could be read optimistically, as an acknowledgement of the longtime frame of moving beyond mono-cultural congregational life; it could also be a rationalization for the incompleteness or lack of depth of their congregation's welcome.

In addition to these corporate changes, two dominant culture congregational members talked about the importance of relationship-building across language and cultural differences. Structured environments (children's activities, potlucks, smaller meal gatherings in homes organized by the congregation) helped provide opportunity for relationship building, at least initially.

Two dominant culture congregational members emphasized the importance of being willing to be uncomfortable or the capacity to tolerate differences as a key component in welcoming the other. One of them said he thought immigrants/refugees do most of the adjusting: "the immigrants who have come … are willing to do things the way we've normally done things. We haven't changed a lot in terms of the structure of our Sundays. We have always tried to just be who we are" (A., personal communication, May 17, 2017). Another mentioned that attitude makes a difference in both directions, and that sometimes it's hard to sort out culture, personality, and circumstance: "everyone has issues" (V., personal communication, April 4, 2017). She analogized the process of incorporating immigrants/refugees to marriage; figuring out what to keep and what to discard is difficult—the more so because of the feelings involved. "[I]f you want to believe the intent is to hurt, you will be hurt. . . .[We need to] fight better or be more resilient" (V., personal communication, April 4, 2017).

Only one dominant culture congregational member talked about providing material aid, in contrast to the immigrants/refugees who all listed it as a key practice of welcome. Another, however, noted the role that finances pay in power dynamics. "I have no statistics or financial knowledge, I just have the understanding that more of the people who can afford to give more to the church are from the English side.… [T]hat could really be a huge power imbalance, and I think it affects both parties. I think people who can't give as much experience that as a difficult thing too" (T., personal communication, April 4, 2017).

In view of the 2016 U.S. election and changing climate for immigrants and refugees, one congregation has recently decided to join the Sanctuary Movement, providing short-term housing for people who are trying to get the kind of legal assistance they needed to avoid deportation. Both the dominant culture congregational member and the pastor mentioned this.

As in the previous question, pastors had more to say or were more specific than either immigrants/refugees or dominant culture congregational members, likely because both their training and their leadership roles lead them to think more deeply

and systematically about congregational life and culture. All three noted that they have staffed for diversity and make sure that "the people up front reflect our congregation" or that the leadership of immigrants/refugees is cultivated, called out, and built into congregational structures (K., personal communication, February 28, 2017). All three pastors also mentioned eating together, but did not emphasize it the way dominant culture congregational members or immigrants/refugees did, perhaps because they were looking for a deeper, more sustained kind of integration than occasional meal sharing can offer. Two of the three pastors talked about specifically making space for stories of immigrants/refugees to emerge, either in safe intimate gatherings or in congregational worship so that the congregation can "share the burden" of deportation, sorrow, and trauma.

Like refugees/immigrants and dominant culture congregational members, all three pastors mentioned various practices for making worship multi-lingual, from offering a few words of greeting in the main non-dominant language to including both a sermon in the dominant culture language and another in a language spoken by another group in the congregation.[5] "We've experimented a lot with how much translation can we do … because if you translate everything three times, it would get to be horrible," one pastor said (L., personal communication, April 8, 2017). She continued that part of what has to be weighed is "two values that are in tension with each other. One is doing things that promote engagement in the church cross-culturally and the other one is doing things within the language that you understand best at the level of depth that speaks to people's heart and cognition" (L., personal communication, April 8, 2017). One pastor commented, intriguingly, that it might matter less to hear your own mother tongue than to recognize that there's enough room in a congregation to include you too. Sunday "is a bilingual service in the way we've shaped it now, meaning it's primarily in English with some token Spanish sprinkled in.… [W]e started having a little bit of token Korean and Arabic and other African tribal languages and it's interesting.… I hear this little story about others who are arriving thinking this isn't going to be a place for me because I have brown skin or speak another language. But then they hear other languages spoken or they see other colors of skin, not their exact coloring at all … [and] they feel like oh yeah, there is a place for me to be here. I don't have to go and find a … homogeneous congregation" (T., personal communication, April 4, 2017).

All three pastors gave significant attention to practices for working with limits: the limits of energy and money in resettlement work, the gap between a desire for multiculturalism and the reality of human sin, and the conflicts that arise especially among leaders about differing visions of congregational life. Immigrants/refugees didn't mention these at all; dominant culture congregational members alluded to limits when they talked about the challenges of welcome but didn't think systematically about practices for dealing with them.

[5] The pastors from the various language groups study the text together, but each preaches his/her own sermon in his/her mother tongue. The "two-sermon Sunday" is the first Sunday of the month, when all language groups meet together for the whole morning (no separate adult Sunday school), and the congregation shares communion and a potluck meal.

The threat of burnout helped the first congregation make its peace with a realistic and sustainable pace for sponsoring refugees. They can welcome a family about every two years "because it takes us that long to raise the funds" (T., personal communication, April 4, 2017). When the Syrian refugee crisis hit the news cycle, however, one pastor said, "There were people saying that something had to be done. So we did it in partnership with two other Mennonite churches that hadn't sponsored anyone ever or at least for years. So that was a fresh infusion of some energy and cooperation that [felt] really positive … [and] took us beyond ourselves" (T., personal communication, April 4, 2017).

One pastor spoke explicitly about sin, failure, confession, and repentance. "[Y]ou can have this vision, but for the tools to actually help a congregation into the vision and to connect people with each other … that's something that should drive and does drive me to prayer, realizing that we have the best of intentions and sometimes even the best of intentions not only fall short, but actually do harm" (K., personal communication, February 28, 2017). He continued, "I had been afraid to make mistakes but [now] I see [that when] we try something … we can either celebrate and give thanks to God if something has worked, or if that action or inaction somehow hurts another or creates a wall … that should lead us to repentance, which is also before God and should also then be celebrated. We can celebrate ministry or we are led to repentance—if it's leading us to God in these two different ways, then thanks be to God" (K., personal communication, February 28, 2017).

The third pastor talked about the difficult work of dealing with conflict. "In the early years, the challenges were the honeymoon era challenges [of] basic understanding of things, basic communication about who, what, where, when.… [A]t the leadership level with the people I've invested in, once I get to the point where we have enough of a relationship, there is conflict.… Where the tension has been is … my vision which is quite multi-ethnic [and] includes other people and he [another pastor] is like 'I'm fine with that because I want to accommodate you and I appreciate what you're doing'" (L., personal communication, April 8, 2017). What the non-dominant culture pastor really wants is a monolingual migrant congregation that will evangelize and incorporate a particular ethnic/cultural group of refugees. Originally, "there was overlap because our heart was to be church with them in this neighborhood" but over time "it's not quite the same as a shared vision" (L., personal communication, April 8, 2017).

In general, immigrants focused on "immediate" practices of welcome: language, food sharing, material aid, with one, as previously noted, also thinking about spiritual care, something neither dominant culture pastors nor dominant culture congregational members mentioned, either because they assumed it happened or because it seemed less urgent to them. Dominant culture people tended to speak more in terms of congregational structures (worship, Sunday school, power dynamics), conflicts of various kinds, cultivating leadership among immigrants/refugees and coordinating among various leaders, and the inevitable failures and misses that arise in human interactions.

Biblical and theological foundations for welcome of the other

Only one immigrant/refugee referenced a general biblical or theological foundation for the welcome ("the Bible says we should be welcoming") but, as previously noted, this welcome was a generic feature of being Christian rather than specifically connected to the welcome and inclusion of immigrants and refugees. More typical of refugees/immigrants was to connect personally to biblical narratives or to reference texts that affirm God's provision for and protection of them.

Two immigrants/refugees cited the story of Joseph. "I think of Joseph, who was taken from his family and sold as a slave in Egypt," one woman said. "Especially with [my husband] and me, but not so much my kids because they fit in" (D., personal communication, April 19, 2017). "The story of Joseph," another said. "God bring him out and help him. And then Joseph can see all his family" (B., personal communication, April 9, 2017). She also talked about the beginning of Genesis, where "God create everything. The same—my mom bore me … and because I love my mom [I do what she says.] The same with God. [I]f people do something for you, you love them back. That's important to me. That's why I like Genesis and the talk about Joseph. Because God helps people, the people can't do it" (B., personal communication, April 9, 2017).

Moses was also mentioned by two of the immigrants/refugees. One collapsed her story into that of the people of Israel who were led out of captivity by Moses. "Moses. I thank God that he brought all the people to come to the United States" (B., personal communication, April 9, 2017). Another analogized her situation to that of the Israelites under slavery. "Moses … liberated Israel, and for me, the church liberated me from the problems I had" (R., personal communication, April 3, 2017). This refugee also talked about how important the 23rd Psalm has been for her. "My mother, she used to read a lot the Bible, and she focused on Psalm 23, and she always recited it. Now I read it, and it's like, wow" (R., personal communication, April 3, 2017).

All three dominant culture congregational members cited the Bible in a general way, noting the welcome of the stranger as a biblical principle demonstrated in the life of Jesus that should therefore be put into practice by his followers. "I think it has always been connected biblically. Our current and previous two pastors … have made it very clear in their sermons, a directness of tying this into the way we practice our faith," one man said (A., personal communication, May 17, 2017). He continued, "Jesus didn't make any distinctions between who he was showing love to.… So when I look at some of the people who I admire most now, they aren't showing those distinctions either. And they're using Jesus as their reference point" (A., personal communication, May 17, 2017). Though he referenced the parable of the Good Samaritan, he used it as evidence of "Jesus' example of how we should live together with people, with our neighbors" rather than relating to it personally, as the immigrants/refugees did when they talked about biblical narratives (A., personal communication, May 17, 2017).

Another dominant-culture congregational member talked about multi-culturalism as a "social justice emphasis" rooted in what it means to be Christian and useful in part because it is attractive to younger people who might therefore join the church (M., personal communication, April 8, 2017). She also mentioned several times her congregation's practice of monthly communion and potluck, and made a link between the words of institution in more than one language, the multi-ethnic food selections at the meal afterwards, and the nature of the congregation's vision: "called to be reconciled to God, to each other, and … It's three things, and of course God is one of them…. I can't remember it."[76] Her sense is that God moves people beyond their comfort zone and toward a future that is more integrated than the present; she quoted her daughter (a member of the church) who has told her "that we have to get along on this earth so that we can all get along in heaven" (M., personal communication, April 8, 2017).

As in the case of the previous questions, pastors had much more to say, and, unsurprisingly, offered specific biblical texts and theological principles as foundations for the welcome of immigrants/refugees. All three framed the welcome of the other in terms of the Reign of God that crosses all human-made boundaries, citing passages where the epistle writer makes the case that Christ's redeeming work breaks down human divisions and welcomes both Jew and Gentile into one new family of God.[7] Sometimes the welcome is mutual, as diverse groups welcome each other;[8] sometimes the writer appeal to "insiders" to welcome all who are strangers.[9] One pastor used the image of the body from I Corinthians 12 as a way both to account for (and expect) diversity in the church and to emphasize mutual interdependence: "we as a body need each other" (L., personal communication, April 8, 2017).

Two biblical narratives were cited, one each by two pastors. The first pastor named the story of Ruth as an example of "Old Testament stories … where refugees … are welcomed into the family of God" (T., personal communication, April 4, 2017). Another pastor talked about the story of Pentecost in Acts 2 as "a vision of what the church is supposed to look like" (L., personal communication, April 8, 2017). Two pastors also cited Jesus' inaugural sermon in Luke 4 as setting the agenda for the church's work of ministry to those at the margins,[10] 43 another pastor talked about Jesus' teaching about "caring for the least," (T., personal communication, April 4, 2017) and one pastor mentioned eschatological texts in both testaments that highlight the breadth of God's vision. Two pastors talked about the

[6] The church's mission statement reads: "Living Water Community Church is called to the corner to participate in Christ's work of reconciliation in our church, neighborhood and world" (Mission and Service, 2017).

[7] Ephesians 2, especially verses 13ff., cited by two pastors; Galatians 3:28, cited by two pastors.

[8] Ephesians 2:19.

[9] Hebrews 13:2, cited by all three pastors.

[10] Jesus quotes from Isaiah 61:1-2: "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives …, to le the oppressed go free, to proclaim the year of the Lord's favor."

welcome of immigrants and refugees as "not getting in the way of what the Holy Spirit was doing" (L., personal communication, April 8, 2017).

Two pastors spoke at some length in terms of their theological commitments. The welcome of immigrants/refugees "is pretty core to my theology," one said. There is no other way for her to be "authentic about [her] faith and lead in a way that feels especially appropriate to this neighborhood" (L., personal communication, April 8, 2017). In recent months, her congregation has provided meeting space for community members wanting to strategize about how to protect their neighbors in the event of an Immigration and Customs Enforcement raid. "And I, as a host, had the opportunity at the microphone to say to these 400 people, many of whom have never been in church or at least not for a long time, 'I am glad you are here because our sacred text could not be more clear about how we treat our neighbors and how we welcome people who are not from here.… [T]his is who the church is. This is what the Gospel is. This is what it means to be a follower of Jesus. And actually we need you to be part of this.' . . .And they keep coming to me and saying 'thank you so much' and 'I'm not really into all that church stuff, haven't been there in years, but what you're doing is pretty good.' I feel like that has more potential for speaking … the gospel than any of the things I was taught in my seminary evangelism class" (L., personal communication, April 8, 2017).

The second pastor acknowledged that while there is likely a split in the congregation politically with respect to immigration policy, his sense is that there is broad support for the actual immigrants/refugees in their midst. "What I try to communicate is who we are as a church is going to be different than our political beliefs. Our primary allegiance is to the Kingdom of God.… Jesus did not come to us so that we would be rulers of nation states. So you have … what you think is the best policy for this country, but know that your primary allegiance is to the Kingdom of God and we are to care for the people right in front of us and here" (K., personal communication, February 28, 2017). While all the pastors spoke freely about the challenges involved in leading a congregation that welcomed immigrants and refugees, only this pastor spoke at length about the ways even good intentions can go awry. One of his central metaphors for the church is that it is "a beautiful mess. You know, there are good people here across the board, but we have to work with our own tendencies, our own cultural biases, the ways in which we talk [that] can do harm, the things that are left unsaid [that] can do harm.… I see this as a continuing challenge for … myself, but for the church as well.... We are placed in those places where we continually fall short of our ideals [and that is part of what] leads us into more fully embrac[ing] Jesus as Lord and Savior" (K., personal communication, February 28, 2017).

Degree to which immigrants/refugees are embedded in the congregation

None of the immigrants/refugees commented on the degree to which they, or those like them, were embedded in the congregation. I did not notice this omission until I was reading interview transcripts, so did not think to inquire further during the

interviews; in retrospect, however, I can imagine a number of reasons for this gap. It may be that the immigrants/refugees are as embedded as they expected to be, so did not consider this question worth taking up, or that the place that they feel less at home or included is in the culture at large, so that commenting on the congregational end of things seems beside the point. It is also possible that they found it difficult to speak about inclusion/embedded-ness in the presence of a third person (the interpreter), or that, either consciously or unconsciously, they felt responsible to be "good," grateful recipients of "generous" "hospitality" (Nayeri, 2017). Regardless of the reasons for it, I note this gap, especially since dominant culture interviewees all responded to this question and talked at length in the context of this question about the challenges in welcoming immigrants/refugees. Thus the contrast is striking.

All six dominant culture interviewees (congregational members and pastors) said two things in response to the question about the extent to which immigrants/refugees are embedded in their congregations: their congregations are, in fact, multicultural (at least compared to most congregations), and there is still a ways to go to full integration/inclusion, and to full, or fully shared, commitment to a multicultural vision of the church. In two of the congregations, between twenty-five and thirty percent of the congregants are immigrants/refugees; in the third, this population constitutes about sixty percent of the adults and a larger percentage of the children. All three congregations have been self-consciously working at incorporating non-dominant culture people for between twenty and thirty years. As has been previously noted, in two out of three of these congregations, the vision of welcoming immigrants and refugees has developed slowly and organically; in the third, it was part of the congregation's founding and, in general, has met with less resistance *per se*: here the question from the beginning has been not so much whether to become multicultural as how to do so. One congregational member noted that she thought the pastors from the different ethnic/language groups probably experienced the most integration of anyone in the congregation since their joint work required a greater depth of interaction (M., personal communication, April 8, 2017).

Dominant culture congregational members and pastors all noted how challenging it is to work with difference. These differences ranged from personality styles or cultural understandings and practices around conflict to differences in child-rearing, understandings of time, and attention to material possessions (care of shared buildings was especially contentious). All dominant culture interviewees noted the long time frame of this kind of work, and the way it requires change, sometimes change beyond people's stated capacity and willingness. Other challenges mentioned: language barriers, diversity among immigrants/refugees, us/them thinking, the logistics of sharing space/resources, scarcity thinking, entitlement among both dominant and non-dominant culture populations, the length of time it takes to process and heal from trauma, race prejudice between people of color, and the possibility that attention to multiculturalism may allow white people to "bypass the race work … they need to do with African Americans … because

we have these friends who are people of color yet we are able to retain a dominant relationship because they aren't from here" (L., personal communication, April 8, 2017). Varieties of power differences were noted by both pastors and dominant culture congregational members, though none engaged in any power analysis or spoke other than generally about the need to work with power differences.

God's presence and guidance

While I asked the question of God's presence and guidance in the context of congregations welcoming immigrants/refugees, the immigrants/refugees themselves spoke about God's presence and guidance personally and immediately. They had a clear awareness of their need and experienced God's provision in the everyday. One woman said, "Maybe like two years before coming to [this church] I started listening to the Spanish Christian radio station. I went to the Catholic Church but I felt empty; I didn't get anything. So I asked God for something, I don't know what, just something, and then by some way we ended up getting an invitation to [the Mennonite church]. It's been about ten years that I've felt the presence of God.... [T]here are so many ways that I can see how God has been working in my family" (D., personal communication, April 19, 2017). God has protected her children from drugs and alcohol, helped her family overcome "very difficult economic problems" and provided the means for her oldest daughter to graduate from a private college, and changed her husband so that "he has become such a calm man. Very distinct from how he was before. So God has been a guide in this" (D., personal communication, April 19, 2017).

Another immigrant/refugee talked about her inability to have a child. "[F]or maybe ten year, I don't have a kid. And so I pray to God, and I ask him to give me a child. And my sister [knew of people who] were looking for sponsors for the children. And then I tell my sister and I go to ________ and brought her here. So I thank God that he answered me" (B., personal communication, April 9, 2017). This woman also credited God not only with rescuing her from a war zone but providing the material help she needed, sometimes, but not always, through the assistance of Christians.

The third immigrant talked about God's presence in delivering her from a situation of violence and poverty in her home country. "When I left __________, I felt God's presence always with me. The power of prayer.... I pray a lot, a lot, and I cried out to God a lot, on my knees" (R., personal communication, April 3, 2017). In the present, she continued, "[t]hrough this church I received the blessing of God. And I feel it in my heart that I should help other people" (R., personal communication, April 3, 2017).

It was in response to this question that the dominant culture congregational members said the least. Perhaps this question seemed too intimate to engage with a stranger; in the congregations in which I conducted these interviews, there doesn't seem to be a tradition of testimony, and this was especially evident in the ways dominant culture congregational members struggled to come up with an answer. "I probably wouldn't be able to answer that really well personally," one man said. "I

think a little differently about my relationship with God maybe than a lot of people do. I'm a follower of Jesus and the model of Jesus. But I don't think of Jesus as someone who I converse with in prayer. And Jesus giving me an answer through prayer. I think more of Jesus' life and example as something I'm really intrigued by" (A., personal communication, May 17, 2017).

Two dominant culture congregational members said God was present or guiding when cross-cultural interactions "worked" unexpectedly or beyond what could be attributed to their own power. "Well, I'm a big believer in experiencing and helping open my eyes to what the real world is.… The first time … you begin, even saying it, you begin to move closer to it even possibly being a reality. And at some point … it's not even inevitable: it just is. And that's got to be God's help" (V., personal communication, April 4, 2017). Another said, "There would be people who would … find these positive experiences as answers to prayer. And I would totally affirm that—I'm happy that they make it work for themselves" (A., personal communication, May 17, 2017). For himself, however, it makes more sense to recognize that "when it's a positive experience … I just think: Man. Jesus is so practical" (A., personal communication, May 17, 2017). The third dominant culture congregational members thought of God's presence and guidance primarily in terms of God telling her she "should be involved.… I've felt that as a duty, and part of being a Christian is not working for your own benefit and pleasure but maybe you invite people that you wouldn't normally invite if you thought they were needy or something like that" (M., personal communication, April 8, 2017).

Like the dominant culture congregational members, the dominant culture pastors also attributed their own, or their congregation's, moving "beyond" (expectations, abilities, etc.) to God's presence and guidance. When a long-term member of the congregation was threatened with deportation, the pastor helped plan a service of lament on a Sunday morning. "I don't quite know how to describe it," he said, "but God was present in allowing us to share this family's burden.… Another experience of God's presence: so the man was deported and happened to come from an area of __________ where we had begun … a sister church relationship.… [A] group of us went down there and were able to meet with [him] while we were there … and we … connected him to that church. I don't know how often [he went to the church] but even so, to have that connection felt like God's providence" (K., personal communication, February 28, 2017).

Both this pastor and another also experienced God's presence and guidance in leading them to ministry in multicultural congregations, and noted also that the immigrants/refugees who came to their congregation were brought to them by God, so that they "cannot look away" from this ministry (T., personal communication, April 4, 2017). "[A]s we have gone down this road," this pastor continued, "it feels as if God has suddenly gone 'voom!,'" multiplying both the possibilities for ministry and the capacities of the people involved (T., personal communication, April 4, 2017).

Two pastors spoke about the importance and value of prayer. For the first, prayer was an absolute necessity in helping keep the difficult vision of a multicultural church in front of the congregation and in facing the inevitable ways in which even the best efforts sometimes "reinforce the very things what we are trying to work against" (K., personal communication, February 28, 2017). In this pastor's view, both the successes and the failures can lead people to God, though he admits that it's more of a stretch to see God's hand at work through the challenges.

Another pastor said, "I've had some really powerful times of prayer with people who I was praying with in a different language. And it just really felt like the Holy Spirit was there. It wasn't speaking in tongues, but I just felt … 'God is here' and in a way that's beyond language. And so that's pretty important to my spirituality" (L., personal communication, April 8, 2017). Unlike people, God understands prayers in all languages, "and actually," she continued, "when someone is praying I can get the gist of what they are saying" (L., personal communication, April 8, 2017). This pastor also believes that "one of the best ways to tell where God is moving is to look for the fruits of the Spirit. That's where the Holy Spirit is and that's where I should go" (L., personal communication, April 8, 2017).

Conclusion

Case studies are especially helpful in thinking about everyday practice—and congregational life is overwhelmingly about the everyday. They are also suggestive rather than comprehensive: their value lies in what they reveal about what is being studied and what that information might suggest for other, similar situations. Thus, while the data above reflects the thinking and experience of a small number of people (three people each in three different congregations), it raises some interesting possibilities and suggests some fruitful areas for further study.

For me, the most unexpected finding is the fact that immigrants/refugees and dominant culture pastors have more in common with each other (at least in the areas investigated in this study) than they do with dominant culture congregational members. Both groups have personal motivation for building an intercultural church; both draw on Scripture specifically and in significant ways to support that vision; both speak about God's presence and guidance in their lives and depend on God in practical ways. For them, this is *personal.* In contrast, dominant culture congregational members are much less invested in an intercultural church. For the most part, they became members of the church before the vision for, or reality of, an intercultural church emerged in any strong way, so they have simply remained in place while things changed around them. This does not mean that they oppose that vision; it simply recognizes the reality that it is not the organizing principle for their understanding of the church and their engagement in it. In this, they probably represent a significant majority in two of the three congregations; in the third, which has been intercultural from its inception, it is likely that more members are more committed to an intercultural ecclesial vision than is reflected in the data above.

Daniel Schipani's "Host Communities/Cultures and Immigrants: Five Ways of Interacting"[11] is a helpful framing tool for understanding the variety represented in the data above. For dominant culture congregational members, his "accommodation" posture is actually very sustainable over time, and power relationships characterized by care, nurture, and protection may be both attractive to Christians schooled in compassion, hospitality, and service, and difficult to release in favor of more challenging forms of power sharing. With the exception of "segregation," the varieties of ways of relating seemed to all be present to some extent in the congregations I studied; this variety signals both that no group, of any size, is likely to be monolithic, and also fleshes out some of the reasons why changing congregational culture is such a slow, one-step-forward, two-steps-back process.

Furthermore, moving from being a mono-cultural church to becoming an intercultural church, as Schipani suggests and Brazal and de Guzman (2015) elaborate on, requires "a concept of culture that is dynamic, heterogeneous, and negotiated within a field of power relations" (p. 126). My observation is that analyzing and negotiating power relations is a crucial practice for congregations to develop more widely than they have so far; their capacity to move more fully into interculturality depends on it.

In addition, Brazal and de Guzman (2015) note that "[i]ntegral to the ministry of an intercultural church is advocacy to equalize power relations with the country of origin and within the receiving society" (p. 127) and, I would add, within the congregation itself. In this respect, Brazal and de Guzman's suggestion of the intercultural church as a "third space" that moves beyond the either/or of immigrant or dominant culture holds promise for further theorizing and theologizing. They suggest three theological motifs to undergird an intercultural, "third space" church: the motif of Pentecost (mentioned by a pastor in this study), the New Testament motif of "the way," (cf. Cruz, 2014, p. 143) and the doctrine of the Trinity, "the mystery of the one God characterized by relationality, equality in diversity, and creativity" (Brazal & de Guzman, 2015, p. 131).

One further area may be worth additional investigation and reflection: the spirituality of an intercultural church, and the spiritual disciplines that could undergird that spirituality. Gemma Tulud Cruz (2014) suggests that a spirituality of suffering (p. 140), a spirituality of pilgrimage (p. 143), and a spirituality of hope and life (p. 146) characterize the ways that, for migrants, "the invisible heart of God is made visible in the world" (p. 151). While these are all deeply rooted in Christian faith, it is less clear that they connect vitally to dominant culture congregational members, especially middle class ones. If we are interested in intercultural congregations, there need to be points of attachment for everyone. One possibility is that what the migration experience offers immigrants in terms of immediacy needs to be "made up for," in the case of dominant culture members, by spiritual disciplines.

[11] See the chart on page 221 in the article "Faith Communities as Mediating Spaces" by Daniel Schipani in this collection.

Jessica Wrobleski (2012), writing through the lens of the hospitality offered in Catholic Workers houses, notes that "it is fitting to speak of *disciplines* rather than simply *practices*" because, while spiritual practices may be engaged in occasionally, "a discipline indicates a regular and committed practice" (p. 48). She suggests five pairs of spiritual disciplines that she finds especially "relevant to hospitality": spoken prayers and prayers of silence, solitude and fellowship, fasting and celebration, service and rest, and confession and forgiveness (p. 53). Her list of spiritual disciplines is tailored to hospitality, what Schipani calls "power for" characterized by caring, nurturing, and protecting; this raises the question of what spiritual disciplines might strengthen the capacity of all, but perhaps especially dominant culture people, for "power with" characterized by reconciliation and the formation of a new humanity.

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Chapter 16

Faith Communities as Mediating Spaces

Daniel S. Schipani

This final chapter highlights the place and function of faith communities as a necessary focus in the study of the relationship between migration and religion. It starts with a brief account of my personal and professional experience in connection with the topic, which led me to articulate a number of hypotheses concerning the mediating function of faith communities. What follows is a discussion of two conceptual tools I developed in order to facilitate observation, analysis, and evaluation of communal practices related to migration. Readers are invited to ponder the potential usefulness of these tools in light of their reflective work of caregiving with, and for, migrants in their own social context and particular institutional settings.

An account of reflective experience, observation and practice

My interest in the intersection of migrations and caregiving has a number of sources related to family and personal experience as well as vocational inclination and professional practice. My four Italian grandparents were immigrants in Argentina, so I grew up in an Italian-Argentinian sub-culture with strong incentive to become integrated into the larger culture. That sub-culture was, in turn, significantly influenced by my parents' active participation in the life of a Christian evangelical faith community in the town where I was born. Several years later, I went to the United States to work in theological education and became an immigrant myself in that country. I thus joined the ranks of millions of dual-culture (or culturally "hybrid") individuals living in North America. This has become all the more the case as I have developed strong relationships and collaborative ties in Latin America and the Caribbean.[1] I continue to experience both the benefits and

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[1] I am a regular visiting professor in Colombia, Cuba, and Guatemala, in addition to having occasional involvements in Argentina and México.

challenges of "transnationality;"[2] at the same time, my participation in the life and ministry of a local congregation has continued to be a major source of socio-emotional and spiritual nurture as well as support and accountability.

My work in pastoral and spiritual care across cultures has led me to pay special attention to the situation of migrants in diverse socio-cultural contexts. That vocational commitment found particular expression in fifteen years of volunteer work as a pastoral counselor at a community health care center that offers affordable care to socio-economically vulnerable care seekers. Many patients happen to be Mexican and Central American immigrants with different measures of religious affiliation but, mostly, Roman Catholic. In any event, I have found that the significant role that Catholic and Evangelical/Pentecostal faith communities play as mediating "spaces" between society and the family, can hardly be exaggerated. Not only are they safe and sacred places that immigrants can call their spiritual home, those faith communities also make available many resources for immigrants to navigate the ways of the host culture; first generation immigrants, especially, are offered orientation and support while encountering issues related to schooling, work, and health care, among others.

In addition to personal and professional experience, systematic observation and analysis of the dynamics involving migration and religion in different cultural settings can also help to appreciate the place and function of faith communities. That is the case, for example, regarding studies of migration with focus on the church and hospitality as central value and practice (Sweeden, 2015). I can also refer to multiple examples I have become well acquainted with, such as the following, very different three. First, "Casa Migrante" in Amsterdam, the Netherlands, has welcomed immigrants and refugees, first from Spain and then also from Latin America, for several decades. Started by Carmelite priest Theo Beusink in 1962, the program offers legal and psychosocial as well as spiritual assistance and is connected to the parish of Saint Nicholas Church (Beusink, 2017, p. 24-27). Second, the political and economic realities in Cuba have been a major factor regarding emigration. Churches have had to develop strategies and programs focusing on both those wishing to leave the country as well as relatives, friends, and also other members who choose to stay or cannot emigrate. The impact of Cuban emigration on the family is a particular concern (Arés Muzio, 2014, p. 16-29; Perera Pintado, 2014, p. 40-45). Third, a migrant Muslim faith community in Boise, Idaho (USA) has become a significant resource not only for immigrants coming from the Middle East but also for the community at large, including interreligious dialogue and multifaith cooperation. Further, that particular religious community has made it possible for women to assume leadership responsibilities in their midst which, in turn, appears to be an occasion for

[2] I use the term *transnationality* to denote active participation in the host culture of the United States as well as in Latin American cultures where Spanish is the main language. This situation is somehow facilitated by the fact that I hold dual citizenship (Argentina and United States).

contextually pertinent and functional Islamic renewal at the local level.[3]

Those and many other instances of observation, interfaith reflective dialogue and collaboration, and active engagement in research and practice have led me to propose a number of hypotheses regarding faith communities as mediating spaces. These hypotheses are presented below in italics followed by some clarifying remarks. They presuppose interdisciplinary understandings involving the social and behavioral sciences and, especially in the case of Christian communities, theology (particularly ecclesiology, but not exclusively).

Four main hypotheses

- *Faith communities can function as mediating spaces between the cultural, socio-economic, and political realities of society at large and those of the family. Further, that can happen in uniquely contextualized ways in terms of their seemingly fundamental or transcultural design; that design consists of interrelated practices of worship ("up- reach"), community life ("in-reach"), and service ministry ("out- reach").* I am well aware that such a threefold design—worship, community, and mission—can functionally define the very nature of the Christian church.[4] It remains to be further explored collaboratively whether that threefold pattern is also (analogously) present in the other two "Abrahamic faith traditions," namely, Judaism and Islam. Preliminary interreligious collegial conversations suggest that the pattern is somehow shared by those traditions and that, possibly, it might correlate with their fundamental normative theological convictions regarding love of God and love of neighbors close and far.
- *Membership and consistent participation in those religious communities are inherently formative and, at least potentially, transformative. Faith communities can thus be viewed as ecologies of nurture, support, care, and healing with unique potential regarding the relationship with migrants.* It is well known that faith communities can also foster toxic religion and spirituality. This is the case, for instance, as manifested in diverse forms of fundamentalism, harmful practices related to medical treatment, corrective discipline of children, etc. Toxicity is not, however, a major focus of this study.
- *Faith communities can therefore play a major role in terms of primary, secondary, and tertiary prevention[5] in the face of migration crisis and trauma, the latter always the case of migrants as refugees; that role can be explored in the case of both, "releasing"(letting go) and "receiving/welcoming" those who migrate.* The notion of "primary prevention" denotes

[3] Reported and discussed as a case study by Rev. Kim Cran for my D. Min. course, Multicultural Care and Counseling at San Francisco Theological Seminary (July, 2016). Rev. Cran is the pastor of the United Church of Christ congregation in Boise, Idaho. Together with other members of her church she has become personally involved in those experiences of multidirectional hospitality.

[4] This broad characterization of the church is assumed to be theologically adequate across the broad spectrum of Christian theological traditions and denominations. Systematic ecclesiologies can offer distinct and comprehensive theological grounding, for example, for a sacramental view articulated in Trinitarian terms (Boff, 1988; LaCugna, 1993).

[5] For the use of the terms "primary", "secondary", and "tertiary" prevention I follow Gerald Caplan's classic contribution on preventive psychiatry (Caplan, 1964).

adequate and defensive mobilization of resources before a critical or a traumatic situation presents itself; its purpose is to hinder or neutralize the onset of a crisis or trauma resulting from such situation. "Secondary prevention" connotes timely care made available as soon as a crisis or trauma begins to develop; in other words, it consists in prompt intervention aimed at lessening the impact of the severe crisis or trauma that forced migrations always cause. The notion of "tertiary prevention" refers to the caregiving efforts made available in order to facilitate recovery and re-orientation towards a new "normal".

- *Comprehensive pastoral and spiritual care of migrants always necessitates paying attention to bio-psycho-social-spiritual factors and dynamics at play. Further, systemic strategies and approaches are always preferred. Hence, caregiving needs to be implemented together with adequate forms of communal and social action.* As far as migrants' spirituality as a focus of spiritual care is concerned, both care seekers and caregivers can engage in supporting, guiding, healing, and empowering processes on different levels (family, individual, institutional, communal, and social). One of the main, commonly shared goals is to foster spiritual growth in terms of meaning-making, connectedness and communion, and life orientation and purpose (Schipani, 2013, p. 149-166).

In light of the previous considerations, the remainder of this chapter presents two related models. I created them to function as heuristic tools for studying certain aspects of the relationship between migration and religion. The first model helps to visualize programs and practices that faith communities can develop and offer while realizing their vocation as mediating spaces between the larger culture and the family. The second model suggests a way to assess diverse patterns of interaction and power dynamics between immigrants and host communities and cultures.

Faith communities as ecologies of care

In principle, and by their very nature, those practices that define and characterize a given faith community as such can contribute to both formation and care on an ongoing basis. That can be the case of Christian congregations to the extent that their lived experience is consistent with their theologically defined vision of becoming a sacrament—that is, sign, symbol, and instrument—of divine love (broadly viewed, including justice with peace) in the world. Brief reference to the church's threefold reason for being, alluded to above—worship, community, mission—can illustrate the point, especially in connection with the realities of migration, as suggested below.

Worship practices of praise and thanksgiving, confession, testimony, and instruction can reinforce a sense of identity and peoplehood that transcends ethnic and cultural boundaries. Community building practices of hospitality and solidarity in mutual care, communication and conflict transformation, and material and other forms of assistance (legal aid, for instance), among others, can foster a sense of "spiritual extended family." And mission-oriented practices of advocacy, material and other forms of care (for example, translation services), offering sanctuary, and others can nurture a sense of vocation and overall life orientation.

Several chapters in this book include significant illustrations of faith-inspired and theologically supported care giving for and with migrants, both within and outside religious communities. The study reported in the previous one, written by my colleague Rachel Miller Jacobs, identifies some of the opportunities and challenges facing immigrants and host faith communities alike in the ongoing life of congregations. It also suggests the potential complementarity between those practices pertaining to the indispensable areas of worship, community, and mission on the one hand and, on the other, contextually programmatic activities that can be planned, implemented, evaluated (and, eventually, discontinued) at a given time. The following chart can be used to visualize the place and function of the latter, both within and beyond or outside the faith community.

Faith Communities as Ecologies of Formation and Care and Mediating Places Between Family and Society/Culture

Locus	Nourishing, discerning, guiding, empowering, liberating, reconciling, healing (Formation .... Transformation) **Care giving focus:** Primary prevention .... Secondary and tertiary prevention		**Modes of Practice**
Within the faith community	• Identity formation and support • Education and guidance regarding migration (foundations, history, dynamics) • Education for peace and justice (nonviolent communication, intercultural and interfaith relations, conflict transformation, mediation) • Other…	• Pastoral/spiritual care of individuals, couples, families; group therapy • Assistance and support in cases of disaster/tragedy • Provision of sanctuary space • Language/culture education • Other …	**Practices, settings, and programs**
Beyond/ outside the faith community	• Prophetic Word • Advocacy work (voice for the voiceless) • Civic and cultural orientation • Language/culture education • Other…	• Action/collaboration in times of crisis and trauma (including cooperation with government and NGO agencies and programs) • Provision of trauma and healing services • Provision of legal counsel and aid • Language/culture education • Other…	

All the dotted lines indicate that it is neither possible nor desirable to establish a clear distinction or separation between related categories. Thus, continuity is suggested between formation and transformation processes; the same may be said concerning primary, secondary, and tertiary prevention. Similarly with regard to the relative difference between those practices, settings, and programs located inside and beyond/outside the faith community. The content included in the four quadrants is meant to illustrate just a few possible specific activities and focus. Readers can, of course, supply additional examples.

This chart depicts the model in a way that can serve as a one-page panorama of a faith community's "explicit curriculum" regarding dynamics of migration in its midst. That is to say, it can represent its declared and intentional plan of action. Ideally, such public agenda is consistently supported by the "implicit curriculum." The significance of the latter can be assessed, for instance, in light of actual budget priorities and allocation of financial and other resources, the usual ways migrants are addressed and treated, uses of language, opportunities for collaboration and creative power, and so on.

The operative ethical-theological norm undergirding those programs and practices points in the direction of communal **integration** as imperative. In other words, it is claimed that the hospitable welcoming of immigrants can realize, at least partially, the ideal of contextualized expressions of "new humanity"[6] in solidarity, equality, and mutuality in diversity.

That ethical-theological norm can be invalidated in practice, however. When the implicit curriculum contradicts the good intentions of the explicit one thus becoming truly "hidden curriculum," the potential for serious conflict and various forms of violence increases. Another source of trouble for a faith community has to do with the so-called "null curriculum" which, paradoxically enough, is important because it does not exist.[7] This is the case whenever significant issues, situations or conditions, are suppressed from awareness and thus remain unattended, such as sexual abuse and other forms of exploitation suffered by migrants and refugees.

Finally, a brief word on migrant agency is in order. Much of the reflection on migration from psycho-socio-theological perspectives tends to assume that migrants are always victims and always vulnerable. Our discussion so far could also be viewed in that light, which is the reason for adding the preposition "with" to "caring for" whenever possible. A helpful corrective in migration studies and therefore also in the praxis of care and social action, should also include the focus on "the agentic dimensions of migrant lives," in sociologist Federico Settler's terms (Settler, 2017, p. 11). His threefold proposal regarding the significance of migration in the

[6] The term "new humanity" is here associated with the thought of the Apostle Paul as registered in the epistles to the Galatians 3:28, Ephesians 2:11-22, and Colossians 3:11. For Paul, the vision of new humanity and new creation must also be understood eschatologically, that is, as the culmination of history in cosmic reconciliation.

[7] For the notions of explicit, implicit, and null curriculum, I am indebted to the late religious educator and practical theologian, Maria Harris (Harris, 1989).

intersecting fields of religion and migration states that (1) it disrupts the idea of the nation state, and who belongs and who does not; (2) it expands understandings of church and pastoral practice; and (3) it raises some key questions about authority, dogma, and taxonomies of religion and theology that emerges from the contexts of migration (Settler, 2017). Considered on the local level, the case of the Muslim faith community of Boise, Idaho, briefly mentioned earlier in this chapter, is an interesting illustration of the potential "agentic" resourcefulness of migrants; not only can they help transform faith communities but they can also make a significant contribution to the larger society.

The following section presents a case study that illustrates the central place and role of religion and faith communities in the survival and flourishing of migrants and refugees. It also serves the purpose of illustrating a heuristic model developed to describe and analyze different ways of interaction involving immigrants and host societies.

Case study: Mennonite experience in Paraguay

"We envisioned a future Mennonite state… A particular advantage of the Paraguayan Chaco is the fact that no culture exists there [sic]. There is no danger that the Mennonites, with their German culture, will disappear into a foreign culture." Those were the words of a prominent leader reporting to the second Mennonite World Conference in 1930. He was alluding to an international effort to relocate more than 100,000 Mennonites from the Soviet Union (Goossen, 2016a, p. 13).

Mennonites went to Paraguay, South America primarily as refugees—cultural refugees from Canada, political refugees from Russia. They started immigrating in 1927 under a unique law (Law 514) specially passed by the Paraguayan Parliament in 1921 that was crafted to favor Mennonite immigration. This was the first law in Latin America dealing with people who refused to join the army and the military draft.

Those immigrants went to the Chaco, Paraguay's extensive wilderness region west of the Paraguay River, in an area characterized by a complete absence of the state. They settled in a territory disputed by the nations of Bolivia and Paraguay, owned legally by a Spanish-Argentinian corporation but historically the habitat of the Enlhit native people who were not aware that several other institutions claimed ownership of their territory. Mennonite immigrants were given a geographic space in the land where they would enjoy considerable autonomy. The Paraguayan Parliament simply ignored the presence of indigenous peoples in the area while also seeking to neutralize its conflict with the neighboring country of Bolivia (Goossen, 2016b, p. 237-240).

The immigrants brought the colony system, and the *Raiffeisen-Genossenschaft* (cooperative) system from the Soviets, and introduced them into Paraguayan society. Further, Mennonites in Paraguay were the main concern and object of help in the first decades of the existence of two major agencies and programs of the Mennonite Church in North America, namely Mennonite Central Committee (MCC), and Mennonite Economic Development Associates (MEDA) (Goosen, 2016b, p. 246-254).

These immigrants arrived in South America with a rather confused mosaic of citizenships. The first group arrived with Canadian national identity and passports; the second group with no citizenship at all; and the third group with German citizenship and experience with the *Wehrmacht*, though they had been born in Russia. Over the decades, they developed from extreme poverty to become one of the wealthiest social groups in Paraguay; per capita income in their immigrant communities was at least ten times higher than the national average (Goosen, 2016b, p. 240-245).

After just a few decades of life in the host country, one of the current principal leaders of the Mennonite Church in Paraguay has asserted that the "Mennonite experience in Paraguay might be one of the most significant epochs in Mennonite history with respect to what theologian John Howard Yoder called "mission by migration." With strong, first generation Anabaptist-Mennonite churches within five native ethnic groups in the central Chaco, and about one hundred local churches in the Spanish-Paraguayan cities and countryside, the Mennonite experience in Paraguay is multi-ethnic. The past meets the future. The ethnic immigrant stream will sooner or later be a Mennonite minority" (Goossen, 2016a, p. 13).

The Mennonite experience in Paraguay can also be studied in terms of the different ways that immigrants and refugees interact with host cultures. In fact, that is a topic that can be explored afresh in light of the complex realities of migration. The following paragraphs will describe those ways of interacting as they apply to the case study, while also helping to illustrate the potential value of the heuristic model.

Accommodation is a necessary initial transitional phase after the arrival of immigrants. Both hosts and guests need to accommodate. The receiving/welcoming party needs to negotiate space and "make room" available. There must be adaptation from both sides. The expectation is that the hosts will provide resources and services that concretely contextualize welcoming the outsiders. In that sense, we can say that the hosts will ideally exercise *power for* (that is, in favor of) the immigrants in light of key values such as compassion, hospitality, respect, and service. Theologically viewed, from the perspective of the hosts, the focal motif is *welcoming the stranger* (as welcoming God, the Christ). In any event, accommodation is transitional in that, in due time, there will be movement toward either separation (or segregation), assimilation, or integration.

In the case of Mennonites who arrived in Paraguay, initial accommodation very soon led to separation. Actually, separation was the desired alternative for both immigrants and host culture. Mennonites would live and, eventually, thrive in enclaves protected by law. For the most part, German-speaking Mennonites have resisted full **assimilation** to the larger Paraguayan culture. Dynamics of separation and assimilation are discussed in the next two paragraphs.

Interaction leading to **separation** can be either a relatively settled option or another transition beyond initial accommodation involving immigrants and hosts cultures. On the one hand, separation can be imposed with different rationales that justify *power against*. On the other hand, separation can also be an expression of

resistance to assimilation and of the will to survive. In certain instances, a relatively peaceful separation/segregation can be the means to maintain a privileged situation on the part of a minority culture, as in the case of Mennonite immigrants in Paraguay. In more extreme cases, withdrawal and avoidance of interaction can be attempts to avoid social conflict. Therefore, key values involved in separation may include preservation, purity, and survival. Viewed theologically, and especially in cases of forced **segregation**, it could signify the belief of having been exclusively chosen, together with the condemnation of the other (that is, playing God).

Assimilation denotes a process of identification with the host culture that tends to minimize difference. Therefore, in principle it implies significant loss of identity and tradition. The assimilation process can be expected, encouraged, or somehow forced by the dominant culture upon immigrants. In other words, it can be relatively "benign" (for example, linked to the ideology of the "melting pot") or hostile; in any case, it always involves diverse forms of *power over*, in the endeavor to "absorb," so to speak, the immigrants. This process could be called "assimilation from above" and *power over* (control, domination). By contrast, assimilation "from below" could then be the name of the process of **adoption** or, sociologically speaking, "upward assimilation," determined, for example, by the lure of economic opportunity and better political conditions. In this case, immigrants can exercise a relatively greater degree of agency, *power to* (possibility). The undergirding values and the power dynamics at play are different for each case: identity, tradition, and homogeneity correlate with "assimilation from above," the key theological motif being "re-making the other" in the image of the powerful or oppressor (another way of playing God). Adaptation, upward mobility, and prosperity are key values undergirding "assimilation from below"; key theological motif could be Promised Land or, in some cases, a heroic yielding ("kenosis") for the sake of peace.

In addition to those Mennonite immigrants who arrived with German citizenship, it has been relatively easy for most German-speaking Mennonites to obtain German citizenship while also holding Paraguayan citizenship. This is a clear illustration of desired **transnationality** facilitated by consistent use of the German language, education in German-language schools, and participation in church services.

For those Mennonites living closer to urban populations, it has not been difficult to become *acculturated* yet not *assimilated* into the larger culture. "Acculturation" is understood here as cultural modification of a group of people by adapting to or borrowing traits from another culture. On the one hand, it can be demonstrated that, increasingly, "ethnic Mennonites" in Paraguay "adopt" the Paraguayan society and its cultures (**adoption**) by way of voluntary acculturation. However, full **integration** within the larger culture remains elusive for the majority of Mennonites who live in several economically prosperous colonies. This is more readily the case, however, among those located in predominantly urban localities.

In sum, it should be clear that, in terms of power dynamics, there is a key difference between the processes of assimilation (including "upward assimilation" that

I have called "adoption"), separation/segregation, and integration. In assimilation, the main assumption as well as the goal is that the immigrants are responsible for becoming like the host community and culture. In separation/segregation, *power against* defines the dynamic of exclusion, often with the purpose of maintaining identity and integrity, whether "from above" or "from below." In the process of integration, host communities and immigrants consider each other as equal in power and are open to mutual cultural enrichment as well as correction. The power dynamic is primarily collaborative, or *power with.* Key undergirding values are, then, solidarity, mutuality, diversity, and creativity. And the main theological motif is reconciliation and fashioning "new humanity."

Conclusion

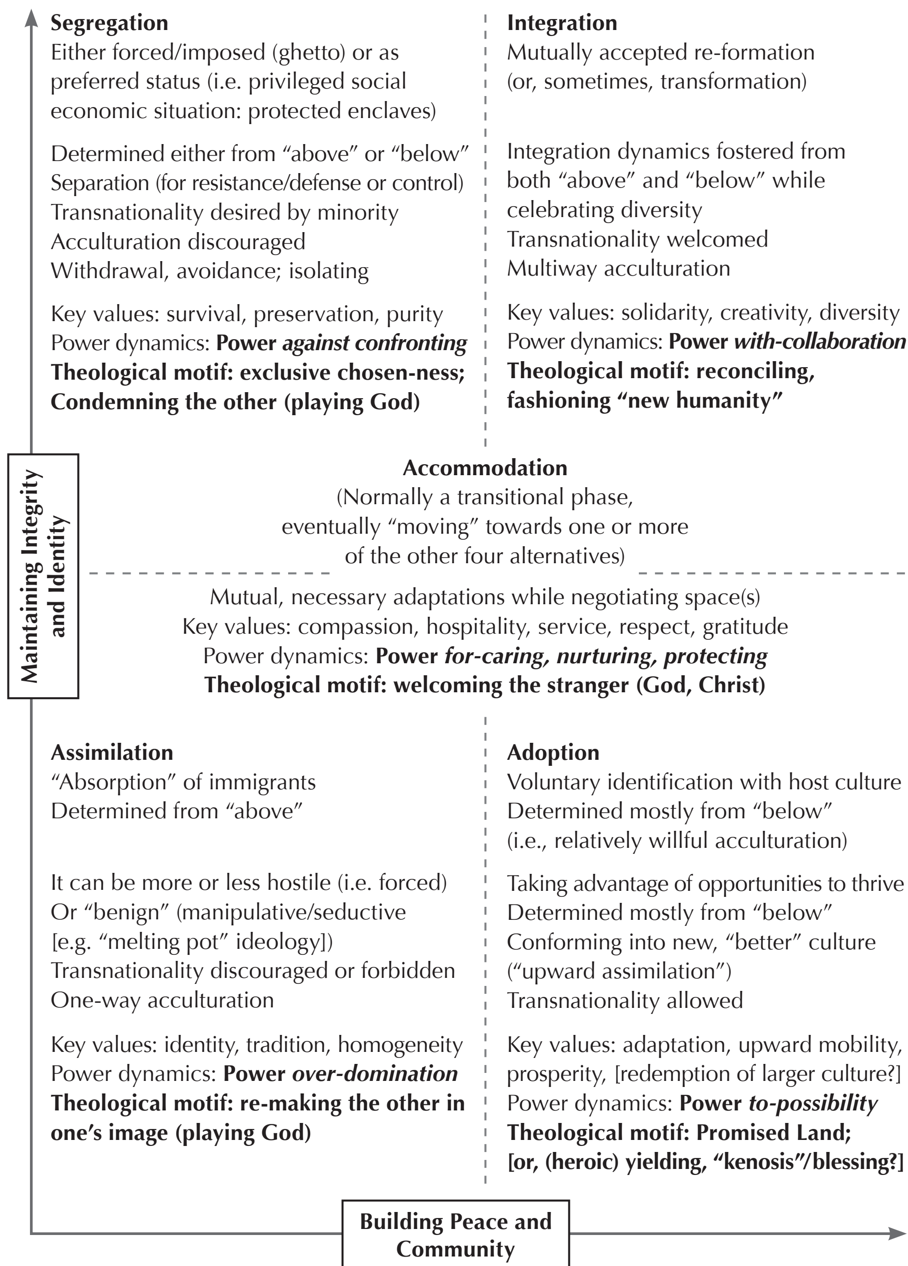
Caregiving and social action practiced by faith communities as mediating spaces between families and the larger society and culture involve careful consideration to dynamics of interaction between migrants and host cultures. Maintaining cultural and religious integrity and identity, and building peace in (just) communities are two indispensable axes in the normative framework that guides those practices and programs.

The following chart summarizes the model. It is offered as a heuristic device created with those two main sets of variables in mind. It is, of course, understood that the five "ways of interacting" are far more complex and dynamic than suggested on paper. In any case, I tried to keep in mind the relationality always involved between immigrants and hosts in order that each of the five situations could be visualized from the perspective of each.

The desired, normative direction is, then, preferred movement toward integration in which those two main sets of variables converge. Obviously, it is often the case that full integration cannot or should not be realized for a variety of reasons. It is almost always the case that it cannot be reached quickly and simply by moving towards it from the initial process of accommodation, let alone from situations of separation or segregation. Nevertheless, the rationale for such a bias towards integration can be stated in terms of converging interdisciplinary views of the "good society" on psycho-sociological, political-economic, and theological grounds.

Given that ideal, perhaps the words from Psalm 85:10 can inspire us on the way forward in care giving and social action with and for migrants. They express divine and human longings for communal wholeness: "Steadfast love and faithfulness will meet; Justice and peace will kiss each other."

Host Communities/Cultures and Immigrants: Five Ways of Interacting



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Immigration Studies:
A Select Annotated Bibliography

Rebekah York

The research for this annotated bibliography was conducted during the spring semester and summer term of 2017. In that process, the author of this compiled list came across (at least) seven different categories that immigration/migration studies could be sub-divided into: **theology** of migration, **globalization** of migration, **gender stratification** and migration, migration and **race**, **regulating** migration, **history** of migration, and finally **psychology and care** in migration.[1] In order to aid curious minds in gleaning insight from this bibliography as well as those looking for specific concepts or additional information in regards to immigration/migration, this bibliography has been organized into those particular categories. In addition, each category, when necessary, has been subdivided into books pertaining to migration within the United States (US) and those in relation to the global refugee crisis. There is obvious overlap among the categories and—despite careful consideration—the placement of each book is open to debate.

This document is far from complete, but the author hopes that it can serve as a starting point for those interested in gaining a more well-rounded understanding of migration in today's hypermodern, fast-changing world. Such a lens can only be created by gaining knowledge on the intersections of the large and somewhat daunting topics of migration.

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[1] While a justification and explanation for each of these categories is warranted, such a project is outside the scope of this annotated bibliography.

I. Theology of Migration

IN THE UNITED STATES

Carroll, M. D. (2013). *Christians at the border: Immigration, the church, and the Bible* (2nd ed.). Grand Rapids, MI: Baker Academic.

Written from a largely unheard perspective, Old Testament scholar Daniel Carroll provides a timely reminder and necessary discourse regarding the presence of the Hispanic community in the US. Taking the reader on a journey beginning with the Old and ending with the New Testament, Carroll carefully brings to the surface important biblical principles for Christians to adhere to when discussing immigration today. The self-proclaimed "primer" on a theological approach to immigration *Christians at the Border* reorients the discussion to consider human dignity, affirming that the outsiders in our midst be treated with the respect those made in the image of God deserve.

De La Torre, M. A. (2004). *Doing Christian ethics from the margins*. Maryknoll, NY: Orbis Books.

Discerning what a faithful life of following Christ looks like in such politically charged times—where people locate themselves within diametrically opposed worldviews—proves itself a difficult task. Those claiming the Bible as their ultimate source of authority can arrive at vastly different opinions regarding crucial issues such as immigration, the right to life, and the use of guns and violence. De La Torre's book offers a crucial resource to those who are searching for common ground. Asserting that the gospel message itself calls its adherents to be centrally focused on the plight of the poor and marginalized, De La Torre draws connections between such a life of faithfulness and the implications for Christians in understanding social change and liberation today.

Espin, O. O. (Ed.). (2015). *The Wiley Blackwell companion to Latino/a theology* (1st ed.). Malden, MA: Wiley Blackwell.

The field of "Latina/o theology" has been growing since 1970. This edited collection gives a cogent overview of its development over the decades in an effort to bring clarity on the subject. Scholars ranging from a variety of faith perspectives and identities comprise this collection to give face to the multi-perspectival nature of Latina/o theology, united in their desire to a clear understanding of this discipline. This book is intended to initiate the discussion and interest in Latina/o theology.

Grob, L., & Roth, J. K. (Eds.). (2012). *Encountering the stranger: A Jewish-Christian-Muslim trialogue*. Seattle, WA: University of Washington Press.

In our dichotomized, globalized, and colliding world the three Abrahamic faiths seem to rub against each other, producing conflict that sometimes leads to violence, threatening local and global communities alike. The editors of this book provide 18 different perspectives from six Jewish scholars, six Christian scholars, and six Muslim scholars. Through these essays, the editors provide a self-reflective and self-critical approach in portraying each of the

three traditions' understanding of the "other:" the stranger in their midst. Though the three monotheisms can sometimes be portrayed as clashing with each other, the 18 essays provide the depth of knowledge necessary to give the reader insight into how they inform each other within this conversation.

Groody, D. G. & Campese, G. (Eds.). (2008). *A promised land, a perilous journey: Theological perspectives on migration* (1st ed.). Notre Dame, IN: University of Notre Dame Press.

This edited collection highlights a central yet missing component from immigration studies: theological implications when discussing immigration. A book that crosses disciplines and draws on biblical and church history, political debates, and the role of race and gender successfully gives face to this contemporary issue. Additionally, it brings to light the very difficult decisions immigrants are faced with when they decide to leave their home country.

Haddad, Y. Y., Smith, J. I., & Esposito, J. L. (Eds.). (2003). *Religion and immigration: Christian, Jewish, and Muslim experiences in the United States* (1st ed.). Walnut Creek, CA: AltaMira Press.

"Immigrants" and "religious freedom" are words that seem to describe the US in a nutshell. Over the past decade and a half, however, US border policies have become tighter, especially after the events of 9/11. This book offers a comparative perspective on Protestants, Catholics, Muslims, and Jews who are entering the US. How does religious pluralism fit into the picture? How does one retain their faith commitment in light of such realities? How will religious communities interact with each other when they are confronted with their differences? What is the role of religious activists and organizations who are attempting to aid the integration of immigrants into a new society? All of these questions and more are explored in this book from a theological, historical, sociological, and international development stance.

Harris, A. & Garnett, J. (Eds.). (2013). *Rescripting religion in the city: Migration and religious identity in the modern metropolis* (1st ed.). New York, NY: Routledge.

This book explores the role of faith and religious practices as strategies for understanding and negotiating the migratory experience. The essays that compile this collection come from international scholars who draw on their own personal work experience in the urban Global North and South. It contributes to a diversity of fields by presenting a nuanced understanding of the variety of migrant religious identities within the "modern metropolis." Some of these fields include: twentieth-century immigration history, the sociology of religion and migration studies, as well as historical and urban geography and practical theology.

Heyer, K. E. (2012). *Kinship across borders: A Christian ethic of immigration*. Washington, D.C: Georgetown University Press.

By developing a Christian ethic of immigration, Heyer puts pressure on society to stand for policies and promote practices that reflect both justice and solidarity with immigrant neighbors. Using the personal reflections of

undocumented migrants, Heyer seamlessly portrays how current US immigration policies perpetuate harmful, neoliberal economic priorities. At the root of her analysis is the anthropological and theological assertion that each person is made in the image of God. According to her, this must be the starting point for any discussion.

Keifert, P. R. (1992). *Welcoming the stranger: A public theology of worship and evangelism*. Minneapolis, MN: Augsburg Fortress Publishers.

This book calls into question the dualism created by the modern Western world that keeps the individual/corporate, private/public, and value/fact dichotomies as the predominant operative paradigms in society. The assumption is that religion, and by extension congregational worship, has been removed from the public and put in its "proper place:" the private sphere. Additionally, congregations have become predominantly voluntary associations, where members consider themselves as part of a family. This highlights and portrays the ideology of intimacy that is dominant in Western culture. In response, Keifert attests that the local church is, in essence, a group of strangers and worship is in deed a public act that acts as a bridge between the public and private spheres of society. Therefore, it is the responsibility of the local congregation to create ritualistic, public spaces where the stranger feels welcomed and can integrate into the community.

Myers, C. & Colwell, M. (2012). *Our God is undocumented: Biblical faith and immigrant justice*. Maryknoll, NY: Orbis Books.

The explicit title of this book is bound to evoke strong reactions, but Myers and Colwell give face to the current issues of immigration in their seamless and provocative combination of theological exegesis and storytelling. Their book considers the question: "What are both the problems and the prospects of becoming a church without borders?" Extensive discussion invites Christians to reconsider what discipleship looks like within the current immigration crisis. This book provides a "faith-rooted ethic" concerning the alien, or sojourner, in our midst—a perspective not found in popular political discourse.

Recinos, H. J. (Ed.). (2011). *Wading through many voices: Toward a theology of public conversation*. Lanham, MD: Rowman & Littlefield Publishers.

This dialogue of public theology brings together distinct Latino/a, African America, Asian America, Native American, and Euro-American voices in an attempt to bring to light both themes and perspectives that have been ignored by the voices dominating theological insight. Through this series of collected essays, Recinos illustrates how communities of faith that have been divided can strive to find common ground. Each of the essays, and its important response, speaks for the desired outcome of the project as a whole: a diverse range of voices must be included in such conversations in which those who have historically been left out of the conversation are offered a space at the table and where justice and liberation are prioritized.

Rieger, J. (Ed.). (2015). *Across borders: Latin perspectives in the Americas reshaping religion, theology, and life*. Lanham, MD: Lexington Books.

This edited collection brings together leading scholars in the field of theology and religious studies from Latin America and the US. This unique contribution offers a diversity of voices that speak together on popular liberation struggles, identity formation in those crossing the US/Mexico border, the intersections of the popular and the religious, and many more. Maybe most interestingly, it highlights the promise located within the tension of studying religion and theology within North and South America.

Ruiz, J-P. (2011). *Readings from the edges: The Bible and people on the move*. Maryknoll, NY: Orbis Books.

In this book, located at the edges, Ruiz draws an enticing connection between two loyalties: the first being to the authority of the Bible with the second being to migrant communities, specifically in the Latino/a United States context. This book is explicitly a theology of migration, using oft forgotten Biblical texts to highlight the importance of migrant communities and their experience as being central to the Bible's theological vision. In the first part of the book, Ruiz discusses certain exegetical and hermeneutical ways of reading and understanding the Bible alongside the migrant communities of the world—what he calls "reading strategies." The second half brings up new and intriguing interpretations of biblical texts that consider migration and the life of faith. This book asks readers to take seriously the Bible in what it has to say to contemporary and public life. As a whole, Ruiz desires Christian communities to read the bible alongside of "the other" in order to take seriously their plight and that their voices are important and necessary to the discussion.

Sweeden, N. B. (2015). *Church on the way: Hospitality and migration.* Eugene, OR: Pickwick Publications.

The practice of hospitality has a long history within the Christian tradition. But how does the changing climate brought about by migration and immigration disrupt such notions of hospitality and challenge "ecclesial communities" to practice hospitality within their context? How can we be church in an ever-changing and diverse society? This book explores these very questions, taking into account the reality of US Latino/a migration and how hospitality can be understood in light of this modern reality. Drawing on the idea of a journey, it develops the idea of a "hospitality of accompaniment" both with and among those who are migrating, which leads to deeper relationships and can be transformational.

GLOBAL PERSPECTIVE

Bauman, S., Soerens, M., & Smeir, D. I. (2016). *Seeking refuge: On the shores of the global refugee crisis*. Chicago, IL: Moody Publishers.

In this book, the international development organization World Relief offers a series of reflections on how Christians should respond to the global refugee

crisis. It is impossible to ignore this crisis that has essentially taken over every media and news outlet, but what will our attitude towards it be? One of fear? Hatred? Understanding? Compassion? Using history, psychology, public policy and personal stories, the authors provide a nuanced and compelling argument on how Christians can truly love their neighbors as themselves when looking at the largest geo-political crisis of our times.

Dula, P. (2013). Who is my neighbor? Human Rights and Acknowledgement. In *On being human: Essays from the fifth Shi'i Muslim Mennonite Christian dialogue* (pp. 168–182). Winnipeg, Canada: CMU Press.

In this essay, Dula explores the relationship between human rights discourse and the language of the Bible. Using Wolterstorff as an interlocutor on human rights, justice, and theology Dula calls into question the place of human rights language in our vocabulary and the danger it has in taking over conceptions of justice. The parable of the Good Samaritan functions as a starting point in presenting a compelling alternative to that of Wolterstorff. With the lawyer's question, "Who is my neighbor?" comes a drastic deconstruction of normative discourse: the reply to the question is not answered using rights language, but rather given in the language of obligation. Dula masterfully portrays that humans have a duty to view those who are suffering as a neighbor and subsequently help them by highlighting how, in the parable, Jesus is both the man in the ditch *and* the Samaritan. The minimalist frameworks as provided by human rights discourse are not enough when deliberating the role of the church in matters of justice. Rather, what is needed is a maximalist account the justice of God as evidenced through the life of Jesus.

Gruber, J. & Rettenbacher, S. (Eds.). (2015). *Migration as a sign of the times: Towards a theology of migration*. Leiden, The Netherlands: Brill Academic Publishers.

In this article, Gruber and Rettenbacher expand on the idea of "migration as a sign of the times" for contemporary theology, offering a hermeneutics of "migrational reality" and the "migrational interpretation of theology." The relationship of these two lenses strike at Europe's cultural memory and bring to light the foundational role that migration history has played in Europe. The trauma of alienation, marginalization, and transgression that plagues the memories of many Europeans informs their consciousness, forging a distinct identity as their borders continue to shift. And yet, these experiences have been shoved away, hidden underneath a static self-perception in which a "center vs. periphery" epistemology leads to the exclusion of those who are labeled "marginal." Exploring the historical memory in line with a trauma lens in order to develop a theology of migration has a variety of implications for both politics and theological reflection.

Hankela, E. (2014). *Ubuntu, migration and ministry: Being human in a Johannesburg church*. Leiden, The Netherlands: Brill Academic Publishers.

This book is context specific, looking at the South African urban ministry context. Readers will be challenged and charged with the task of taking the

insights that Hankela offers in this book and re-applying it to make sense in their own context specific location. This empirical study in social ethics surveys the meaning of "Ubuntu" in the relationships between the refugees that inhabit Johannesburg and the Central Methodist Mission church members involved with refugee ministry. In this book, "Ubuntu" is approached as a moral maxim, actualized in relationships, that ultimately leads to community transformation.

Kim, S. C. (2012). *An immigration of theology: Theology of context as the theological Method of Virgilio Elizondo and Gustavo Gutiérrez*. Eugene, OR: Wipf & Stock Pub.

The hermeneutical lens offered by Virgilio Elizondo and Gustavo Gutierrez is the premise of Kim's book. Drawing on the implications of a theology of place, Kim shows how their work has both meaning and importance for the church today. Preferential treatment for the poor in one's own context is what is brought to light when the Bible is read through such a hermeneutics. While each church or group must develop and embrace their own unique theological perspective, the gospel message must continue to come alive for people all over the world within their specific context.

Krabill, J. R. (Gen. Ed.), Fortunato, F., Harris, R., & Schrag, B. (Eds.). (2012). *Worship and mission for the global church: An ethnodoxolgy handbook*. Pasadena, CA: William Carey Library.

By collecting wisdom from over 100 authors and 20 different countries, the general editor and assisting editors of this book offer pertinent reflections and resources as the global church works through the challenges, struggles, and successes of incorporating culturally appropriate practices into its worship. The book is divided into three different sections. "Foundations,"—which looks at the different aspects of encountering God on a theoretical and practical basis—draws on biblical, cultural, historical, missiological, liturgical, and personal perspectives. The second part, "Stories," provides a plethora of case studies from different countries around the globe, depicting how the arts play a central role in the life of their church. Finally, the third section entitled "Tools" makes a significant shift towards practical application for church leaders and scholars alike. Anyone interested in an intercultural, global church and specifically the role of arts in worship will find this book an indispensable addition to their bookshelf.

McCracken, V. (Ed.). (2014). *Christian faith and social justice: Five views*. New York, NY: Bloomsbury Academic.

If both Jews and Christians assert that God is a God of justice and that God's people should be bent towards justice due to God's inherent character and desire for shalom, why is there so much controversy over what this looks like in reality? Today, it is undeniable that such a shared commitment does not, in fact, lead to a universal understanding of social justice. The editor of the volume lists four challenges underlying such a pursuit: scarcity, diversity, conflicting norms, and ultimately the Christian tradition itself. These root-causes of disagreement guide the reader as they parse through the collected

essays that bring to light the different ways Christian theologians approach social justice.

McGill, J. (2016). *Religious identity and cultural negotiation: Toward a theology of Christian identity in migration*. Eugene, OR: Pickwick Publications.

This book provides an analysis on identity formation, taking an interdisciplinary and intercultural methodological approach. One of the first of its kind, it draws from the fields of psychology, sociology and theology in order to offer a theological platform on Christian identity as it relates to migration. Questioning the connection between faith and identity in migration, McGill offers timely insight on how Christian migrants both deal with and introduce positive change on their host and home country. In essence, it argues that migration—or any type of movement for that matter—oriented towards transformation is important in the creation of a Christian identity.

Padilla, E. & Phan, P. C. (Eds.). (2013). *Contemporary issues of migration and theology* (2013 ed.). New York, NY: Palgrave Macmillan.

Evidenced through the diversity of its contributors, this volume discusses some of the key issues Christianity faces in a world plagued by migration. It is a masterful portrayal of how theologians from different walks of life explain the unfolding realities of migration. Since all the contributors see migration as "a central, permanent, and constant feature of life," they assert that it is migrants who are creating new "theological discourses" that are attracting non-migrants into their created communities.

Padilla, E. & Phan, P. C. (Eds.). (2014). *Theology of migration in the Abrahamic religions*. New York, NY: Palgrave Macmillan.

This comparative book of the three monotheisms portrays how migration has both shaped and been shaped by each of them. It provides an imperative voice within the field of migration studies. Having the interpretation and insights of Judaism, Christianity, and Islam within the scholarly study of migration is key if a comprehensive understanding of immigration and an undergirding theology is to be had.

Pasquale, M. & Bierma, N. L. K. (2011). *Every tribe and tongue: A biblical vision for language in society*. Eugene, OR: Pickwick Publications.

This book offers a practical way of igniting the moral imagination. It brings to life the strangeness of the Bible in order to rediscover Biblical stories and mandates relating to questions of immigration and multilingualism. Pasquale and Bierma show that the calls to "love your neighbor as yourself" and to "gather people together to worship God" are not afterthoughts of the Bible, but rather its core gospel claim. On a more practical side, this book serves as a guide to thoughtful engagement with public discourse all while being based in Biblical witness. The authors desire to call the North American church to take seriously their duty in loving the foreigner and alien in their midst but also as living as strangers and aliens themselves in Empire, in an effort to witness to Christ.

Phan, P. C. (2016). Deus migrator—God the migrant: Migration of theology and theology of migration. *Theological Studies*, *77*(4), 845–868. https://doi.org/10.1177/0040563916666825

In out current state of affairs, in which migration is a given part of life, a new way of doing theology is called for, as well as a new foundation of Christian beliefs in regards to migration. This essay begins by showing the positive effects that migration has had on the life of the church, specifically the Catholic Church, and that without migration Christianity would not have become one of the world's main religions. Thus, as Phan asserts, "migranteness" is not only a mark of the church, but also of Christianity itself. In order to construct a theology of migration, three methods that must be taken into consideration: analytical, hermeneutical, and practical. Employing such a method, Phan offers a theology of pneumatology, eschatology, and Christian existence from a migrant perspective.

Snyder, S. (2012). *Asylum-seeking, migration and church* (1st ed.). Burlington, VT: Routledge.

The leading question this book addresses is "How do we interact and engage with the migrant in our midst?" Drawing on case studies from the United Kingdom and North American refugee seekers, this book offers theological insight on the pressing issues facing our world today. Addressing the real fears surrounding encounters with the "strangers in our midst" from a Biblical standpoint, Snyder invites readers into a larger conversation and deeper understanding of that fear, offering new, creative, and persuasive calls to be welcoming to those who are different. According to Snyder, maybe these very people bring divine insight and their inclusion in a community is a gift rather than a burden.

Wrobleski, J. (2012). *The limits of hospitality*. Collegeville, MN: Liturgical Press.

How do both individuals and the church hospitably welcome others and when is it necessary to draw and create boundaries? This is the central question Wrobleski addresses in her book as she offers an ethical outlook for host countries as they seek to invite, engage, and interact with people from afar. Wrobleski asserts that hospitality is vital to a life of discipleship, but that every encounter will contain both "limits and conditions." She explains how such encounters of hospitality must be rooted in a "spirit" that reaches out in love through nonviolent means. With this foundation, she provides guidance in understanding both the limits and the boundaries of this phenomenon. Should an individual or community choose to embark on such a practice, a rewarding yet challenging journey awaits.

II. Globalization of Migration

Borjas, G. J. (2014). *Immigration economics* (1st ed.). Cambridge, UK: Harvard University Press.

Since immigration, and specifically international immigration, is not an uncommon phenomenon in today's world, it has become a topic of interest for

many—including economists. Modern labor economics seeks to explain and put into perspective the reality that, historically speaking, many nations have transformed from initially being sources of immigrants to being the destination place for many. In his book, Borjas seeks to bring together economic theories, models and methods to synthesize and explain international labor flows—taking into account both the causes and the consequences. Thus, this comprehensive book portrays both the gains and the losses (for the immigrant and host country) that are bound to occur within immigration.

Brazal, A. M. & de Guzman, E. S. (2015). *Intercultural church: Bridge of solidarity in the migration context*. United States: Borderless Press.

One of the first works to consider the contemporary phenomenon of migration in terms of ecclesiology, this book sets the context of migration and cultural encounters within the global capitalist economy. Using several theoretical frameworks, particularly those of Stuart Hall and Pierre Bourdieu, the authors expand on the concept of interculturality and locate cultural practices within the context of power. Brazal and de Guzman both chronicle and evaluate contemporary metaphors for the church, in order to identify new ecclesiological models, which have emerged in response to various contexts. Ultimately, this book calls the body of Christ to imagine new ways of being a church in an increasingly dynamic society.

Brettell, C. B. & Hollifield, J. F. (Eds.). (2014). *Migration theory: Talking across disciplines* (3rd ed.). Abingdon, UK: Routledge.

This edited collection of essays provides a sociological analysis on the realities of migration today, delivering an interdisciplinary approach to conceptualizing migration. Drawing from the disciplines of anthropology, demography, economics, geography, history, law, political science, and sociology, different essays attempt to answer questions of migration relevant to each field in order to counter the predominant assimilation model paradigm within immigration studies. Highly theoretical, this book attempts to provide a foundation for bridge building in drawing out causal explanations and interpretive understanding that shape migrant behavior and the individual agency at work.

Castles, S., de Haas, H., & Miller, M. J. (Eds.). (2014). *The age of migration: Inter-national population movements in the modern world* (5th ed.). New York, NY: The Guilford Press.

Immigration has become a pressing issue in the political sphere, often times determining the outcome of elections. The most recent edition of this book begins with this reality, offering a global perspective on how and why migration occurs, its flow, and the consequences that arise in both the origin and destination countries. As a whole, this authoritative work provides analytical and comparative descriptions of migration regions in the Global North and Global South, all the while taking into consideration the most recent developments. It successfully contextualizes the main issues, theories, and histories that contribute to the field including the impact of economic crises and the important relationship between globalization and migration.

Chomsky, A. (2014). *Undocumented: How immigration became illegal*. Boston, MA: Beacon Press.

This book takes a critical look at the way in which globalization has ultimately created the need for the "illegality of immigration" in order to sustain the new world order. Chomsky explores how the concepts of "illegality" and "undocumented" were constructed in order to reassert the discourse of "us versus them" within our political economy. In a beautiful tapestry that blends together history and human drama, Chomsky brings to light the implications of being undocumented in a legal, social, historical, and economic context. The reader is left wondering about the ever-shifting definition of status in the US.

Collier, P. (2013). *Exodus: How migration is changing our world* (Reprint ed.). New York, NY: Oxford University Press.

Today more than ever, immigration is a hotly debated topic. The emotions and ideology that undergird the topic can keep many from having a clear and accurate perspective on the amount of people that actually cross borders. In this book, Collier focuses on the distinct reasons people chose to migrate, how migration affects those who are left behind, and how it shapes the host countries. While this book does not offer any new empirical data or research analysis per se, the reader is offered a theoretical model of migration that is informed by macroeconomics and political theory and policies while drawing on current scholarship.

D'Appollonia, A. C. (2012). *Frontiers of fear: Immigration and insecurity in the United States and Europe*. Ithaca, NY: Cornell University Press.

After the events of 9/11, questions around immigration and security seemed to rise even though, in reality, such questions have been the most prominent ones that have surrounded migration discussions for decades. D'Appollonia raises two central questions that come with profound consequences for national security and immigration policy: First, "Does the securitization of immigration issues actually contribute to the enhancement of internal security?" and second "Does the use of counterterrorist measures address such immigration issues as the increasing number of illegal immigrants, the resilience of ethnic tensions, and the emergence of homegrown radicalization?" A critique of the assumptions that inform global political agendas, d'Appollonia calls into question the effectiveness of such policies in relation to their stated goals. Ultimately, her research shows that the security based immigration regime is entirely ineffective in achieving certain standards and has paradoxically aggravated the very problems it was attempting to solve.

Groody, D. G. (2015). *Globalization, spirituality & justice* (Revised Edition). Maryknoll, NY: Orbis Books.

Groody, in his most recent book, explains how notions of poverty, justice, inequality, and liberation can be analyzed and understood through a multitude of lenses. They include, but are not limited, to the following: insights from the early church writers, Catholic social teaching, Biblical commandments, major

world religions, personal spiritual journeys, liturgical worship, and theological reflection. Laying out the disparity between the "haves" and the "have nots," Groody draws on the concept of "money-theism" and how such a pursuit of riches, wealth, and greed plagues us all. He offers a deeply moving alternative to such a reality in addition to a scholarly account of justice sought through non-violent means. Groody's book will be sure to challenge its readers to deepen one's personal, spiritual life as they strive to promote social justice.

Koser, K. (2007). *International migration: A very short introduction* (1st ed.). Oxford, UK: Oxford University Press.

This pithy, introductory book on the topic of migration offers a cogent analysis on the current migration debates, with a myriad of case studies presented in order to bring the content to life. Beginning with a brief description of why migration matters in today's climate, Koser then moves on to discuss the different categories of migrants, the role of globalization, the nexus between development and migration, the difference between illegal and irregular migrants, forced migration, and finally the gifts that migrants offer to their host communities. As its title suggests, this is by no means a comprehensive analysis and is certain to pique the interest of those who may not have a full grasp of this issue, providing tools and resources for further study.

Levitt, P. (2009). *God needs no passport: Immigrants and the changing American religious landscape*. New York, NY: The New Press.

Written by sociologist Peggy Levitt, this groundbreaking account offers insight on how the immigrants of recent decades have been able to participate in two cultures at once due to technological advancements *and* global religious institutions. Immigrants today are able to cross borders and enter fully into a new culture, but they never truly leave their previous religious customs in their place of origin. Rather, they bring their religion with them in order to create meaning and purpose in their newfound home. According to Levitt's research, these multicultural religious immigrants are ultimately changing the face of religious diversity within the US.

Morawska, E. (2009). *A sociology of immigration: (Re)Making multifaceted America*. Basingstoke, UK: Palgrave Macmillan.

This book explores pertinent themes that correspond to current theoretical and social questions regarding American immigration studies today. Taking a comparative approach, the themes include the following: the triggers of international migration, patterns of settlement in the host country, different aspects of assimilation in the receiving society, encounters across nations, and the experiences of the second generation. In addition, it attempts to come to an understanding regarding research around migration and immigration as understood in different parts of the world. It is pervasively understood that globalization has opened up the possibility for movement across borders to happen; what is now needed is knowledge on how other countries understand and approach this subject.

Schneider, J. & Crul, M. (Eds.). (2016). *Theorising integration and assimilation* (Reprint ed.). New York, NY: Routledge.

This book presents the former most theories of integration and assimilation particularly honing in on the second generation of immigrants—that is, the native-born children of immigrants. Using hard research in order to challenge the predominant discourse on immigrant assimilation and the affect it has on their children, this book covers topics such as: the mutuality of learning between an American and European approach to integration and assimilation; case studies of the assimilation/integration of native-born children; an alternative theoretical understanding of the integration process in urban settings on both sides of the Atlantic. This is a vital introduction for those interested in migration, integration, and ethnic studies.

Wan, E. & Casey, A. (2014). *Church planting among immigrants in US urban centers: The "where", "why", and "how" of diaspora missiology in action*. Portland, OR: Institute of Diaspora Studies – USA.

Pastors and prospective church planters alike will find this book a useful tool as they set out to reach the variety of ethnic groups now living in their cities. The rich, anthropological research that undergirds this book provides a crucial aspect in understanding the dynamics of immigration. In addition, it draws on practical "how-to" practices in order to aid people in reaching the neighbors in their midst. Through their scholarship and practical application, anthropologists and missiologists Wan and Casey attempt to present exactly how immigrating effects one's cultural identity and worldview.

III. Gender Stratification and Migration

Cruz, G. T. (2010). *An intercultural theology of migration: Pilgrims in the wilderness*. Leiden, The Netherlands: Brill Academic Publishers.

This comprehensive book creates a bridge between systematic and contextual theology. An important contribution to immigration studies, this book brings a variety of additions to the conversation. It sees the global phenomenon of immigration as deserving and demanding systematic theological reflections; it brings feminist thought in conversation with womanist, Asian, and Asian American perspectives by looking at migration through the lens of Filipina domestic helpers in Hong Kong; it draws out important theological implications of the real struggle between tradition and Filipino theology within the context of migration. Through its careful and creative multidisciplinary approach, it offers a sensitive approach to pastoral issues by acknowledging the difficulties of migration but at the same time offering an ethic of salvation and liberation that extends beyond that context. Thus, Cruz introduces a new term—"glocal"—which illuminates the practical consequences of such systematic reflection.

Cruz, G. T. (2014). *Toward a theology of migration: Social justice and religious experience*. New York, NY: Palgrave Macmillan.

An important contribution to migration studies, Cruz offers a telling analysis

on the role religion plays on the "unskilled and semi-skilled" migrant as they attempt to create an identity in the turbulent space of being caught between two lands. Due to the fact that religion is often overlooked in migration studies, the reality that a migrant's religion is what actually sustains them through their journey is oft forgotten. Thus, Cruz makes two important contributions to the field: not only does she highlight how religious convictions play a role in the lives of migrants, but she specifically highlights the experience of Christian and Catholic migrant *women*. Additionally, she takes this personal, micro-level analysis and then extrapolates it to the macro-level asking: what do these experiences mean for the church as a whole as it comes to fully understand its mission in the world? These comprehensive inputs help enliven the plight of the migrant and will be a source of challenge to the host-institutions that attempt to help them fully integrate.

Danticat, E. (2011). *Create dangerously: The immigrant artist at work* (1st ed.). New York, NY: Vintage.

This collection of essays by Danticat proves itself just as delicate as it is powerful. Her prose seamlessly weaves together personal and historical narratives, along with familial stories that mediate the space between collective and individual memory. Writing from a deeply personal place, Danticat—a Haitian-American writer—reflects on art and exile: what does it mean to be an artist in a community that is in turmoil? Combining memoir with essay, she tells the stories of artists (herself included) who, despite the horrors that have caused them to leave their beloved homelands, create beautiful pieces of art. This book challenges the immigrant to bear witness to the place they left in a truthful way.

Moessner, J. S. (Ed.). (1996). *Through the eyes of women: Insights for pastoral care*. Minneapolis, MN: Augsburg Fortress.

This edited collection brings together a variety of women's voices in order to provide a new lens of seeing a) the global community, b) the self, and c) to offer a new perspective on suffering. While mapping the experiences of the women, it aims at reconstructing the plight of those who experience extreme suffering in their lives. Instead of viewing pain, suffering, and hardships in a negative light, this book reframes such narratives, drawing on the notion of hope in the midst of suffering. It asserts that pain is not the end of the story.

Ruiz, V. L. (2008). *From out of the shadows: Mexican women in twentieth-century America* (10 ed.). New York, NY: Oxford University Press.

This book, by historian Vicki Luiz, is the first comprehensive study done on the mostly undocumented Latina history. Her use of skillful interviews intertwined with a rich historical narrative of Mexican-American women in the 20th century makes this book quite readable. Ruiz exposes the variety of struggles that Mexican-American women have faced over the decades as they attempt to build and create communities for themselves and their families. While describing the activities women involved themselves in to fully

find their place within this strange, new land Ruiz does not leave out the real tension that arose between generations, as parents tried to keep their young girls from fully becoming American. In this new edition, Ruiz includes an afterward that extends the history of Mexican-American women in the US.

Yegenoglu, M. (1998). *Colonial fantasies: Towards a feminist reading of orientalism*. Cambridge, UK: Cambridge University Press.

This book highlights how notions of the "other" have ultimately shaped "Western" identity. Exploring the discursive dynamics that ensure the sovereign status of Western powers, it brings postcolonial criticism and feminist thought in dialogue with the operative principles of orientalism. The book calls into question and critiques the Western developed interest and uncanny fascination with the "veiled woman of the Orient," all the while attempting to liberate these "trapped women." Thus, Yegenogly shows how such women have become central to the hidden identity of the West by linking representations of both cultural and sexual differences together.

IV. Migration and Race

Abrajano, M. & Hajnal, Z. L. (2015). *White backlash: Immigration, race, and American politics* (1st ed.). Princeton, NJ: Oxford University Press.

Latinos increasingly comprise a majority of the US population, inevitably bringing about an additional layer to discussions surrounding race relations. In their book, Abrajano and Hajnal set out to study how this increase in immigration has shifted the behavior of white Anglo-Americans and if such changes have determined electoral outcomes over the past decade. The central question this book asks is: what is immigration's role in determining the outcome of political life in the US? Setting itself apart from other books that explore this same subject, *White Backlash* looks beyond immigration-specific opinions, asserting that such a topic seeps into other political issues. Rather, it looks at how the very issue of immigration fuels certain political behaviors like partisanship, policy preferences, and electoral decisions of White America.

FitzGerald, D. & Cook-Martín, D. (2014). *Culling the masses: The democratic origins of racist immigration policy in the Americas*. Cambridge, UK: Harvard University Press.

Calling into question the long-held assumption that democracy and racism cannot co-exist, FitzGerald and Cook-Martin bring to light the reality that democracies were the first ones to hand-pick immigrants by race and that non-democratic nation-states were the first to outlaw such practices. Taking an in-depth and analytical look at legal records from the 1790s through 2010, this book presents a history of the rise and fall of racial selection in the global north.

Gerber, D. A. (2011). *American immigration: A very short introduction* (1st ed.). Oxford, UK: Oxford University Press.

This introductory book takes a look at the relationship between race and ethnicity in the lives of the diverse groups that make up US society. By examining the multitude of legal restraints that have attempted to limit immigration, it

draws to the surface the ways in which these very policies have attempted to determine who is and who is not "American." It looks at immigration from a unique perspective: that of the migrant—the farmer, domestic worker, trained professional, and small business owner—who sets out in search of the American Dream. The people that make up the US population have come from every corner of the globe and have been brought together by a number of historical processes, so what is their relationship to each other today?

Gerstle, G. (2017). *American crucible: Race and nation in the twentieth century* (Reprint ed.). Princeton, NJ: Princeton University Press.

This book is steeped deeply in historical scholarship. Gerstle meticulously shows how the ideal of a multiracial, multicultural society that the US espouses has been dynamically and intricately influenced by the competing yet very present and real ideal of America as a white, Protestant country. This struggle, according to Gerstle, has ultimately shaped the past 100 years of society, and politics in the US. Seamlessly moving from Theodore Roosevelt's historical quotes into an exegetical account of the Superman comics as representing a caricature of the Jewish immigrant in pop culture, Gerstle adds a strong scholarly piece on multiculturalism, race, and citizenship within the US.

Goldstein, E. L. (2008). *The price of whiteness: Jews, race, and American identity*. Princeton, NJ: Princeton University Press.

In this book, Goldstein argues that whiteness is an ideology: its impact has been to assert "superiority" of the earlier American-born immigrants against African Americans and Native Americans in an effort to maintain status and confidence. The overarching narrative, thus, has been black vs. white. So what does it mean to be Jewish in a place utterly absorbed with such dichotomous categories? The uneasy space Jews have lived in within the US's racial culture is documented in this book, beginning in the later part of the 19th century until WWII when they essentially became a part of America's white mainstream population. This process of identifying as white Americans, Goldstein demonstrates, was an ambivalent one with conflicting emotions and difficult choices describing their reality.

Jaynes, G. D. (Ed.). (2000). *Immigration and race: New challenges for American democracy*. New Haven, CT: Yale University Press.

This edited collection takes a look at the reality of immigration in the US from an African American perspective. Jaynes states from the onset that there is some ambivalence on behalf of African Americans in regards to immigration. This, according to Jaynes, highlights the real tension within African Americans between viewing an increase in immigration as harmful to their economic wellbeing in conjunction with their commitment to the rights and equality of displaced peoples. Jaynes brings together a variety of scholars who write on this very topic, looking at how the increase of immigrants in recent years has had massive implications on the relationships between African Americans and other racial and ethnic groups.

Kibria, N., Bowman, C., & O'Leary, M. (2013). *Race and immigration*. Cambridge, UK: Polity.

This book takes an in depth look at the intersection between race and immigration, offering a new and fresh perspective on how exactly immigration has played a role in shaping race relations and its landscape in the US today. Offering a multi-dimensional analysis, Kibria, Bowman, and O'Leary argue that while the discourse surrounding immigration has shifted away from race, its politics are still largely impacted and deeply imbued with racializing practices. Drawing on selected immigrant experiences in regards to laws, work, and identity formation within the US, they explore how such arenas have played a significant role in forming what they coin the "US race-immigration nexus."

López, I. H. (2006). *White by law 10th Anniversary Edition: The legal construction of race* (Revised and Updated ed.). New York, NY: NYU Press.

Law professor Ian Lopez takes an in-depth look at some of the early 20th century court cases that essentially sought to determine who qualified as "white" in questions of citizenship and the naturalization process. He asserts that whiteness is a "complex, falsely homogenizing term," due to the fact that scientific evidence and "common knowledge" were used to reject Caucasian foreigners. Lopez challenges readers, specifically white readers, to acknowledge the aspects of race that enable their privileged position in society and to actively choose against whiteness as a daily practice.

Masuoka, N. & Junn, J. (2013). *The politics of belonging: Race, public opinion, and immigration*. Chicago, IL: University Of Chicago Press.

Perhaps the most controversial issue that plagues the American mind is, with the growing number of immigrants entering the county, who should be permitted in and how should they benefit? Masuoka and Junn bring to light the different patterns of public opinion on immigration and explain why Americans hold the attitudes they do. Instead of a simplistic characterization of Americans as either nativist or non-nativist, they argue that controversies over immigration policy are best understood as questions over political membership and belonging to the nation. Together, citizenship, race, and immigration inform the "politics of belonging" within the US representing a dynamic relationship that is crucial to understanding the public's opinion on immigration policy. After documenting this reality through historical analysis, this book then offers a comparative analysis of public opinion among white, black, Latino, and Asian Americans, in order to identify and test the role of racial categorization and group identity when discussing immigration.

Roediger, D. R. (2006). *Working toward whiteness: How America's immigrants became white: The strange journey from Ellis Island to the suburbs*. New York, NY: Basic Books.

This book brings 19th century North America in conversation with 20th century North America. It recounts how ethnic groups that previously occupied a marginal racial status—i.e. Jewish, Italian, and Polish immigrants—have gradually come to be considered "white Americans" over the decades.

Roedgier provides an important contribution for understanding race as ultimately constructed, drawing connections between Ellis Island immigrants and the Latino/a population in the US today. He asserts that the early 20th century European migrants had to not only embrace an identity that was constructed by means of "othering" African Americans, but they also have to become beneficences of the "white-supremacist state policies" that ultimately institutionalize this newly formed white identity. Roediger concludes that assimilation into "whiteness" has little to do with skin color, and more to do with the power structures at work and state regulations.

Zepeda-Millán, C. (2017). *Latino Mass Mobilization: Immigration, racialization, and activism*. Cambridge, UK: Cambridge University Press.

Author's note: this book has not been published, but will be released in September 2017. This book will counter the major paradigm that a lack of resources and civic skills leads people of color to have lower rates of political participation. In the early 2000s, nearly 5 million immigrants led a number of demonstrations to protest H.R. 4437 (the proposed federal anti-immigrant legislation). This book draws heavily on Zapeda-Millan's dissertation research in order to shed light on how immigrant activism captured the nation's attention and has set the pace for the current political climate.

V. Regulating Migration

IN THE UNITED STATES

Abrego, L. J. (2014). *Sacrificing families: Navigating laws, labor, and love across borders* (1st ed.). Stanford, CA: Stanford University Press.

Drawing on personal experiences, this book takes a look at the reason why parents migrate to different countries in search of better opportunities, specifically looking at the country of El Salvador. With widening global and social inequalities, parents see it as their only choice to leave their homeland in search for better job opportunities, thereby generating more money to invest in the future of their children. However, due to both structural and overt violence, specifically immigration policies and gender inequalities, many find that their dreams are quickly shattered, thereby limiting them from reaching their economic and societal goals. This book takes a look at the micro-level realities of many families—giving voices to their stories—as well as exposes the systems and structures that perpetuate patterns of inequality.

Aas, K. F., & Bosworth, M. (Eds.). (2013). *The borders of punishment: Migration, citizenship, and social exclusion* (1st ed.). Oxford, UK: Oxford University Press.

In this edited collection, the unifying theme is the mobility of humans and the state-sanctioned control of such mobility. Bringing together scholars from a range of disciplines, it explores a specific subfield of criminology: the "criminology of mobility." Serving as a call for a new field of study, this book argues that even though traditional criminal justice institutions are called upon in cases of immigration, criminologists have been relatively slow in recognizing

migration and its politics and control apparatus as central to the discipline's core concerns and is worthy of more investigation. The central epistemological concerns that criminal law theorists and criminologists alike grapple with are brought to the surface and called into question in the wake of current realities: What is crime? What is punishment? Who can be labeled as an "outsider" or as "deviant"? When does the state have the power to restrict people's rights? How are systems and power structures at work in facilitating crime? Are traditional means of punishment still valid across different jurisdictions?

Aleinikoff, T., Martin, D., Motomura, H., Fullerton, M., & Stumpf, J. (2016). *Immigra-tion and citizenship: Process and policy* (8th ed.). St. Paul, MN: West Academic Publishing.

Described as a practical and hands-on casebook, this collection includes comprehensive coverage of immigration law providing case studies and exercises that allow students to put their learning into practice almost immediately. It posits immigration and citizenship law within a larger context and includes facts and figures on current political debates. This most recent edition includes a chapter on the history of immigration as well as takes into consideration unlawful migration, the potential of deportation, law enforcement implications, and finally criminal convictions.

Carens, J. (2013). *The ethics of immigration* (Reprint ed.). New York, NY: Oxford University Press.

This book begins by both challenging and ultimately rejecting the long-held assumption that the state has the right to decide whether or not they allow certain people into their country and what rules the immigrants are to follow upon entrance. By ultimately asking "Who has the right to be an (American) citizen and why," Carens brings to the surface commonly held notions that are accepted as normal but would in fact not be a reality were they not enforced by rules. According to Carens, the moral principles that guide US politics and rule of law are deeply engrained in our psyche. He asserts that if there are going to be rules surrounding deportation and the larger issue of immigration then there must be explicit reasons as to why these rules are in place and what their role in society is. He questions whether or not certain policies are justifiable, and, if so, asks: do they make moral sense when more closely examined?

Challen, S. (2014). *Measuring change in immigration policy*. El Paso, TX: LFB Scholarly Publishing LLC.

With the new data now available, this book demonstrates that even with an unstable economy and the concern about immigration and its fiscal cost, US policymakers have not increased skill bias in migrant admissions policy. Challen offers a new theory of the determinants of change in U.S. migrant admissions policy that highlights the importance of supermajoritarian decision making procedures and special interest groups in influencing policy making in the US Senate. The most important contribution Chellen's offers is a new, methodological principle for collecting data that allows researchers

to minimize data loss, increase transparency, and maximize the flexibility of that data when conducting comparative policy processes.

Gonzales, A. (2014). *Reform without justice: Latino migrant politics and the homeland security state* (1st ed.). New York, NY: Oxford University Press.

Political scientist Gonzales investigates why and how the US federal government further entrenched itself as a homeland security state in the wake of pro-migrant activism from 2001-2012. In this neo-Gramscian analysis of political theory, critical ethnography, and critical discourse analysis, Gonzales asserts that the grassroots anti-immigrant bloc has in fact strengthened and potentially helped the development of homeland security politics in the US. His desire to analyze post 9/11 migration control across multiple heterogeneous spaces is a huge contribution to political theory and Latina/o studies.

Hartelius, E. J. (Ed.). (2016). *The rhetorics of US immigration: Identity, community, otherness* (Reprint ed.). University Park, PA: Penn State University Press.

The current geopolitical climate presents a frightening scene: unaccompanied children cross the borders in huge strides and the debate concerning such realities swing violently from pole to pole. Thus, the subject of immigration demands scholarly inquiry. This book provides a discussion on the many accounts of immigration rhetoric at play today within the US. Moving away from a focus on the media, this collection focuses on the voices of the immigrants themselves. Not only is this a study of language, but this book also looks at who is doing the talking and the future implications of such realities.

Haynes, C., Merolla, J. & Ramakrishnan, S. K. (2016). *Framing immigrants: News coverage, public opinion, and policy* (1st ed.). New York, NY: Russell Sage Foundation.

The authors of this book take a sweeping look at the role the media plays in providing people certain lenses or "frames" with which to understand immigration today. Thus, they argue that the exposure one has on the issues surrounding immigration ultimately shape his or her opinions regarding those without documents. Conversations surrounding immigration within the US have focused specifically on policies: deportations, immigration reform, the DREAM Act, and DACA to name a few. The nuances and particularities that are most often missing from the media analysis are rectified within this book. Both framing and public opinion on three types of policies—mass deportations, immigration reform, and piecemeal measures targeting immigrant youth—is what this book aims to comprehensively analyze.

Hondagneu-Sotelo, P. (Ed.). (2006). *Religion and social justice for immigrants*. New Brunswick, NJ: Rutgers University Press.

Religion in the public sphere has had a bad reputation for centuries. Spurred by the ruinous wars of the 16th and 17th century, the wish to separate religion from the state by the state has created a desire for secularism that has led many to believe that religion would essentially be pushed out of all things public. However, a quick look at any major news headline will show that this is

not the case. While most news outlets focus on the neoconservative, Christian right or radical Islamism, there are many grassroots organizations that are working for social justice driven by their faith. The collected essays in this book take a look at how both religious immigrants and activists are working towards the ethical and equitable treatment of immigrants in the US.

Tichenor, D. J. (2002). *Dividing lines: The politics of immigration control in America*. Princeton, N.J: Princeton University Press.

This book masterfully puts American immigration policy within its historical context, asking some of the pressing questions that immigration policy needs to be addressing today: Why did U.S. immigration policy toward European immigration remain laissez-faire throughout much of the nineteenth century, even though significant opposition to immigration was apparent almost immediately? What explains the success of restrictions in the early twentieth century? And how did policy tilt toward expansionism by 1965? Using both primary and secondary sources, Tichenor attempts to glean somewhat stable variables from the long account of US immigration history.

Wong, T. K. (2017). *The politics of immigration: Partisanship, demographic change, and American national identity* (1st ed.). New York, NY: Oxford University Press.

This book by Wong looks at the reasons legislators in congress make the decisions they do in regards to immigration. Ultimately, Wong asserts that three distinct features define the current immigration debate: deep entrenchment of partisan divides surrounding the issue of immigration, distinct demographic changes that are re-defining the electorate, and how such changes are providing the space for people to reconsider what it means to be American in the face of such ethnic, racial, and cultural diversity. This book is a primer to US immigration policy and points the reader toward a forecast of the future of immigration reform within the US.

GLOBAL PERSPECTIVE

Bacas, J. L. & Kavanagh, W. (Eds.). (2013). *Border encounters: asymmetry and proximity at Europe's frontiers*. New York: Berghahn Books.

In this edited volume, Bacas and Kavanagh offer a picture of Europe looking in at itself and the European Union (EU) from the edges, where borders ultimately symbolize the nation-state's identity. For it is distinctly on the border that both power and identity of the nation-state and the larger governing body of the EU is called into question: often power is subverted and the lines between "us" and "them" become blurry. A question this collection explores is: has the EU essentially created a migrant crisis by enforcing such strict security on its Schengen border and closing the door to legal migration? Ultimately, the volume's goal is to investigate from a grassroots perspective the developments taking place across borders, specifically within Europe. Because borders are both social and political constructs, conflicts do arise but, paradoxically, they also enable encounters with the "other."

Hollifield, J., Martin, P. L., & Orrenius, P. (Eds.). (2014). *Controlling immigration: A global perspective* (3rd ed.). Stanford, CA: Stanford University Press.

This comparative, systematic assessment takes into account a variety of countries that are attempting to deal with the issues that arise in the face of immigration. It pays particular attention to the exponentially growing disconnect between the goals of migration policy and the achieved outcomes. The third edition maintains its holistic coverage of those nations built on immigrants in addition to those who have a more recent history of immigration. However, it also sheds light on the tension that arises from post-colonial immigration and explores how certain countries have tried to control their borders. Their analysis takes into account the employment of documented and undocumented immigrants, how they cope with integration (both social and economic), and the question of forced migration.

VI. History of Migration

Daniels, R. (2002). *Coming to America: A history of immigration and ethnicity in American life* (2nd ed.). New York, NY: Perennial.

This updated and expanded edition provides a captivating study of the history of immigration in the US from the colonial era to the present. The theoretical concepts included in the collection bring forth illuminating insights on the reality of immigration. Its emphasis on historical narrative highlights the fact that the US was built and created by immigrants. The book includes what Daniels has called "picture research" in order to give face to the many realities the book discusses.

Fleegler, R. L. (2015). *Ellis Island nation: Immigration policy and American identity in the twentieth century*. Philadelphia, PA: University of Pennsylvania Press.

Immigrants provide real and often overlooked contributions to a country's national identity. It is no secret that America is a "nation of immigrants," run by people who have come from all different parts of the world in search of a better life. This book describes the shift of the immigration debate from assimilation to more of a celebration of ethnic diversity that began after the Cold War. This book provides a historical perspective on questions of multiculturalism and immigrant exclusion since the liberalization of migration laws.

Ngai, M. M. (2014). *Impossible subjects: Illegal aliens and the making of modern America* (Updated ed.). Princeton, NJ: Princeton University Press.

Ngai offers a vital historical examination of the ways in which migrants have been and are selectively criminalized in the US, all done in an effort to secure national borders and keep citizens safe. This lucidly argued and deeply humane account of how those crossing between the US-Mexico borders came to be labeled "illegal," Ngai eloquently traces the hardships and struggles many face at the hand of political processes. Coming from a judicial, legislative, bureaucratic, and foreign policy processes perspective she highlights the consistent pattern of inequalities in the rhetoric surrounding immigration restrictions, national identity formation, and law enforcement.

Nicholls, W. J. (2013). *The DREAMers: How the undocumented youth movement transformed the immigrant rights debate* (1st ed.). Stanford, CA: Stanford University Press.

Nicholls documents the development and mobilization of a group of rather diverse and seemingly dissimilar Latina/o immigrant activists. The heterogeneous group known pervasively as "the DREAMERS" are a group of undocumented youth. While the movement at first was an attempt by Latina/o civil rights groups to help exceptional and successful migrants gain citizenship status, Nicholl's holistic and comprehensive account highlights that this movement is additionally full of complexities and portrays how it has transformed from its inception to the present day. Drawing on interviews, stories, and personal accounts a unifying voice arises amidst the diversity. Nicholls shows how Latina/o youth changed the pervasive narrative they were met with: with the increase in anti-immigration rhetoric, these DREAMERS began arguing from their own unique position as being ultimately American youth who share US core values and are culturally integrated long-term residents. Thus, these dreamers show how a stigmatized and unheard voice can transform into one of political power within America.

VII. Christian Care and Psychology in Migration

Foley, E. (2015). *Theological reflection across religious traditions: The turn to reflective believing* (1st ed.). Lanham, MD: Rowman & Littlefield Publishers.

Foley attempts to develop and articulate an alternative framework that enables reflective discourse regarding pastoral care and counseling that can be carried out between those of differing faiths. He expands on the ways such paradigms offered are a form of "gatekeeping," ultimately committed to offering a way that does not lead to burnout for practitioners throughout the process.

Jansen, M. (2011). *Inter related stories: Intercultural pastoral theology*. Zürich, Switzerland: LIT.

This book seeks to provide clarification on the definition of "inter" when discussing the word "intercultural" within the context of pastoral care and ministry. It offers a critical reflection on intercultural pastoral care, where Jansen asserts that such a theology is important for both immigrant congregations and non-immigrant congregations alike that are increasingly being bombarded with questions regarding the intercultural relationship between the public and private life.

Lartey, E. Y. (2013). *Pastoral theology in an intercultural world:* (Reprint ed.). Eugene, Oregon: Wipf & Stock Pub.

What does it mean and look like to care for someone's physical and economic means? How do we hold the fact that humans embody differences, yet desire to live respectful and peaceful lives together? How do we navigate inclusion and ambiguity in regards to immigration? Taking into account a vast array of perspectives to offer reflective wisdom on many theological endeavors, these are just a few of the questions that guide Lartey's book. In it, he locates

pastoral care and theology within history in order to place and validate his intercultural approach within today's hypermodern world. Giving careful attention to postcolonial criticisms that have recently been employed across disciplines, his focus is on methodology. Despite its academic tone, his bringing together of both theory and practice is done in a way that is accessible to the scholar and the lay reflective-practitioner alike.

Lee, T. Y. (2010). The loss and grief in immigration: Pastoral care for immigrants. *Pastoral Psychology*, *59*(2), 159–169. https://doi.org/10.1007/s11089-009-0261-3

There is no question as to whether or not immigration is increasing in this hypermodern world: in fact it is only growing at alarming rates. Yet deciding to migrate comes with a series of transitions that involve losses, changes, and hardships that are sometimes apparent but often times overlooked, unexpected, and hidden. Those who immigrate frequently experience a shift in their personal identity in an attempt to match their outer change with an inner change. In such situations, what is the role of a pastor, and the church in general, for immigrants coming from all different areas of the world? This article takes an in-depth look at Taiwanese immigrants in San Francisco, California and Vancouver, Canada in order to portray some of these very issues that immigrants face.

Louw, D. J. (2000). *Meaning in suffering: A theological reflection on the cross and the resurrection for pastoral care and counselling.* Frankfurt am Main, Germany: Peter Lang GmbH, Internationaler Verlag der Wissenschaften.

The age-old question of "why does God allow evil to flourish?" is the daunting one this book attempts to address. This question of theodicy has captured the minds of scholars and people of all walks of life at different points throughout history. Louw, drawing on the field of pastoral care and counseling, offers new insight on how we can understand God's omnipotence in light of our postmodern world. Raw and riveting, this book will prove helpful to pastors and counselors who are walking alongside of those who are deeply suffering. At the same time, it may prove personally beneficial and uplifting.

Louw, D. J. (2015). *Wholeness in hope care: On nurturing the beauty of the human soul in spiritual healing.* Wien, Austria: LIT Verlag.

The concept of hope can seem fleeting—yet even some of the most tortured activists who experienced countless injustices remind each of us to continue to walk in hope; even in the darkest of times. As Louw makes explicit through this book, hope as a mode of courage can be a signal of transcendence. Through his work, Louw connects philosophy, wisdom, and Christian theology to add to the already rich tradition of hope. Through it, he coins a new term "promissiotherapy" in order to uncover the dimension of helping and healing that is at work in pastoral counseling.

Oden, T. C. (1983). *Pastoral theology: Essentials of ministry* (1st ed.). New York, NY: Harper Collins.

This critical yet constructive work offers a new set of lenses to develop a holistic pastoral theology by gleaning knowledge and insight from the ancient

church leaders. Oden does not stop his work at simply deconstructing models of ministry but develops and offers a more classical model that links past to present. Ultimately, this book attempts to provide a unified, centered vision over against pragmatic and culturally driven discourse. Oden's ancient-future approach distinguishes his work from that of others, even if it is now more than 30 years old. Neither falling under historical survey nor dull commentary, Oden successfully weaves together historical wisdom, commentary, and biblical insight in order to provide a refreshing look at the role of pastoral care.

Pattison, S. (2000). *Shame: Theory, therapy, theology*. Cambridge, UK: Cambridge University Press.

This book will entice psychologists, philosophers, and therapists alike who are interested and concerned with understanding the complexities of shame and those who live within its suppressive and dark nature. Pattison takes a multi-disciplinary approach in understanding shame, in which he concludes that it is not, as often thought, a single unitary phenomenon, but instead should be seen as separable yet related understanding using different discourses. He first examines both the causes and effects of shame and how it is used as a means of social control, offers insight into how one can enter the journey of healing from shame's authoritative grasp, and finally how Christianity can be used as a way to alleviate rather than exacerbate sham.

Schipani, D. S & Bueckert, L. D. (Eds.). (2009). *Interfaith spiritual care: Understandings and practices*. Kitchener, Ontario: Pandora Press.

How do we continue to foster and develop spiritual care and spiritual disciplines in the increasingly religiously plural climate we are entering? How do we understand different manifestations of faith? These are just a few of the questions that this edited collection attempts to explore. Deeply rooted in practical theology and pastoral counseling, this project attempts to highlight the different aspects of interfaith spiritual care, provide tangible guidelines for such practices, and to invite more participation between practitioners and scholars alike. This book is well suited for pastors, counselors, chaplains and/or Clinical Pastoral Education students no matter their stage of life.

Van Deusen Hunsinger, D. (2006). *Pray without ceasing: Revitalizing pastoral care*. Grand Rapids, MI: Wm. B. Eerdmans Publishing.

This book builds on the argument that prayer and its power are central to the work of pastoral care and counseling. More specifically, for van Deusen Hunsinger, the kind of prayer that is central is prayer firmly grounded in scripture and the liturgies. Writing from her own personal experience and reflections, she is transparent about the reality that many find prayer hard and intimidating. A lack of self-confidence and even self-consciousness keeps people from embarking on this important work. However, she desires to highlight the importance of prayer, instilling in anyone willing to take the risk the important spiritual discipline of prayer.