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perspectives

Peace is both gift and task — the ability to live together and build relationships of justice and solidarity calls for unfailing commitment on our part. . . .

— Benedict XVI

2007 Message for the World Day of Peace

A culture of peace and nonviolence is a work of art. It must be crafted by many hands and built upon foundations of respect and tolerance for those who are "other."

In this issue, we explore some of the many ways the Holy Cross family around the world is engaged in this creative act. We also examine the violence enveloping the current phenomenon of global migration and what this human rights crisis asks of us as people of faith.

should not be made scapegoats for a vast array of social ills.

— Kofi Annan

2004 Address to the European Parliament

SILENT CRISIS: GLOBAL MIGRATION IN THE 21ST CENTURY

by Mary Turgi, CSC

This silent human rights crisis shames our world. . . . Migrants are part of the solution, not part of the problem. They

In every region of the world, people are on the move. Though migration has been a fact of life throughout human history, there is no doubt that in our day it is growing and becoming increasingly visible. Nearly 200 million people currently live outside the country in which they were born and by 2050, this number is predicted to swell to 230 million. Contrary to common belief, women now constitute nearly half of this population.

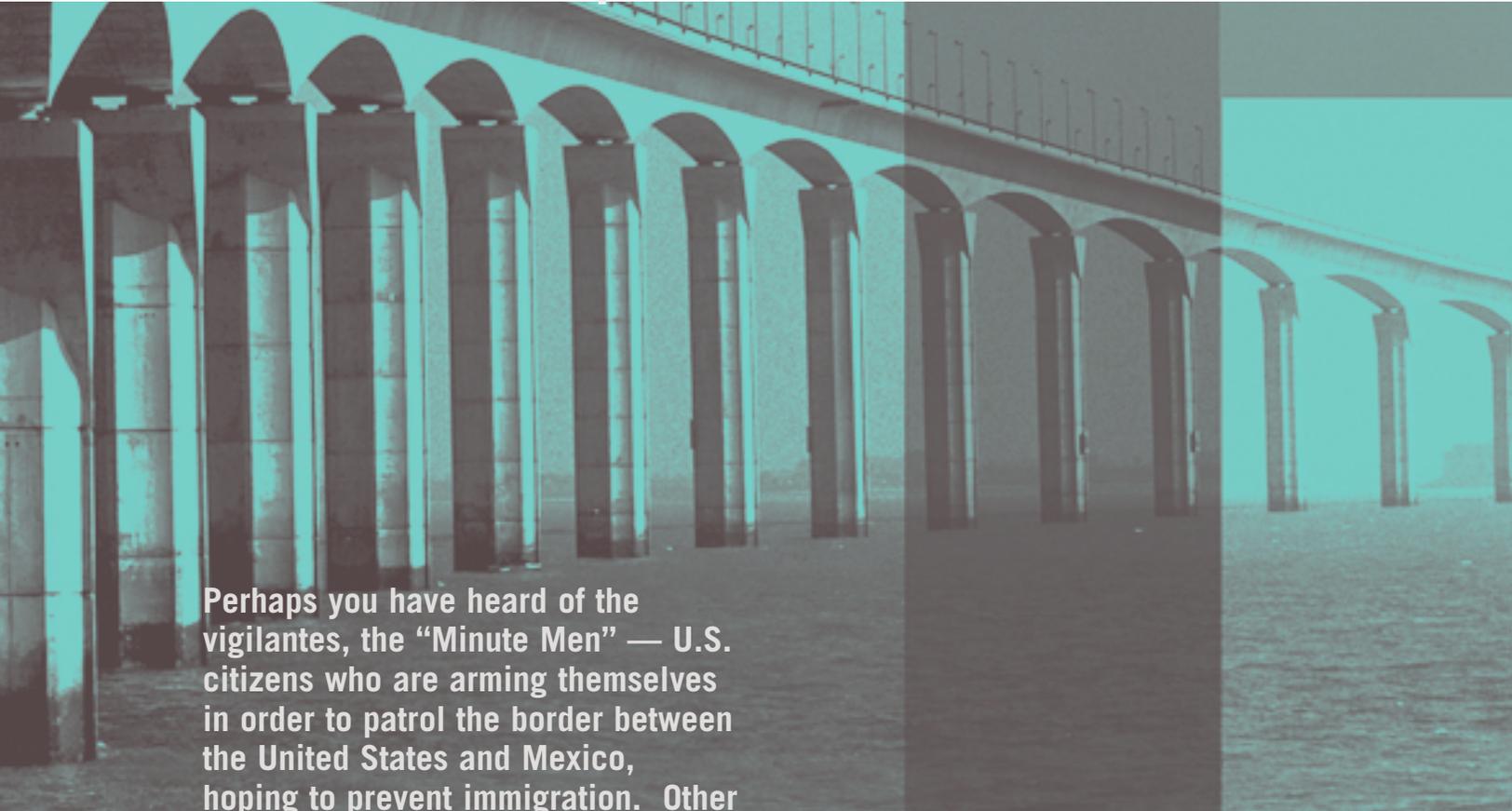
Why are so many people leaving their homelands? Increasingly, migration is not voluntary, but an escape from varied forms of violence: armed conflict and civil unrest, human rights abuses, environmental degradation and natural disasters, and the multifaceted economic disruptions resulting from globalization. As John Paul II observed,

In many regions of the world today, people live in tragic situations of instability and uncertainty. It does not come as a surprise that in such context the poor and the destitute make plans to escape. This is the migration of the desperate:

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The hallmark of IAF's model of community organizing is building relationships and connections that create political power. Relational power that enables people "to be influenced as well as to influence"; power with others, not power over...



Perhaps you have heard of the vigilantes, the "Minute Men" — U.S. citizens who are arming themselves in order to patrol the border between the United States and Mexico, hoping to prevent immigration. Other people, including many members of the U.S. Congress, want to build a "Great Wall of Mexico" and militarize the border. People closing borders and building fences. . . .

CROSSING BORDERS — BUILDING BRIDGES

by John Korcsmar, CSC, and Lilia Martínez

Austin Interfaith, an affiliate of the Industrial Areas Foundation (IAF), has a different idea: crossing borders and building bridges. The hallmark of IAF's model of community organizing is building relationships and connections that create political power: *relational* power that enables people "to be influenced as well as to influence"; power *with* others, not power *over*; power that

re-weaves the social fabric and has the capacity to bring about lasting social change.

Immigration is not a new issue in the United States, but growing pressure for comprehensive reform of national immigration law gives it an especially high priority at this time. Because of this, leaders from the churches and schools that form *Austin Interfaith* have decided to organize around this issue that impacts so many families in our city and to do so in a *relational* way.

Last year, on the very day Congressional hearings were being held in Houston, Texas, on "Criminal Activity Along the Border," leaders from various congregations, faith traditions, and other backgrounds held a press conference on the steps of the state capitol building calling for immigration reform in tune with the real stories of our families.

In the IAF model, all organizing starts with stories. After the press conference, about 100 people walked to the nearby First United Methodist Church and engaged in sharings called "house meetings," each telling her or his own "story" on immigration. Through these conversations, barriers were dissolved and people from vastly different perspectives — Baptists, Catholic pastors, NAACP

Community organizing is building relationships and enables people “to be influenced as well as to influence.”



representatives, contractors and other businessmen, and immigrants from Mexico, Nigeria and Ireland — came to deeper mutual understanding.

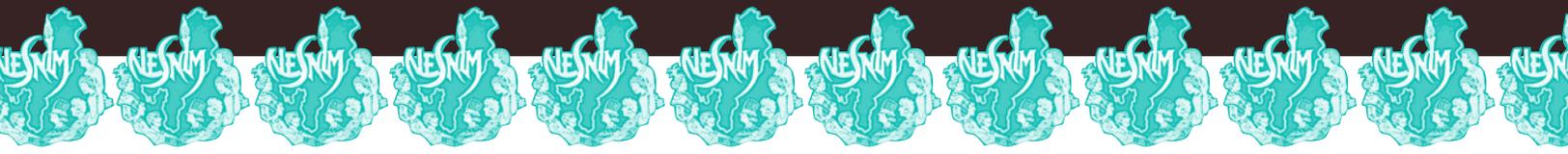
By engaging in these conversations, participants began to develop public relationships among themselves around their own interests and the type of dialogue they want to start in their own communities. Noted IAF organizer Ernesto Cortés says of such exchanges, “it is only through these kind of conversations that people develop the capacity to think long term, to consider something outside their own experience, and to develop a larger vision of their neighborhood, their state, or their society.”

John Korcsmar, a Holy Cross priest, is the pastor of Dolores Church and co-chair of Austin Interfaith. He has served in the Diocese of Austin for the past 30 years.

Lilia Martínez was a community organizer working with Austin Interfaith when this article was written. She currently resides in Monterrey, Mexico.

It is this kind of conversation — focused on building relational power — that will ultimately create a society that will provide for its citizens regardless of race, class, gender, immigration status or any other difference and construct the future we want for our children. We are privileged to collaborate in an organizing effort that brings diverse peoples and institutions together to develop leadership, nurture relational power and affect structural change. ■





Terrorism, war and other forms of violence seem endemic to postmodern society. The northeast region of India is no exception. This area of our country has experienced escalating ethnic and political violence, fed in part by prejudice, for the last three decades.

NESNIM: REWEAVING SOCIOCULTURAL RELATIONSHIPS

by Emmanuel Kallarackal, CSC

Faced with the realities of violence in north-east India and in the broader world and convinced that our hope for the future lies in educating today's youth to overcome violence "through respect for one another and openness to cultural, ethnic and religious differences," the Congregation of Holy Cross took action. In 2001, they created the *North Eastern Students' National Integration Movement (NESNIM)*, an annual, five-day live-in educational experience for youth/students in north-east India. Though initiated by Holy Cross, other religious congregations and more than 15 educational institutions have also joined the program.

NESNIM can be classified as a "national integration camp" — an experience designed to give youth from diverse religious and cultural back-

grounds the opportunity to interact with one another, learn another's customs and traditions, and work together in community. Organized by the Holy Cross Educational Foundation (HCEF) in collaboration with the Association for Social and Human Advancement (ASHA), the yearly event is intended to create awareness among the students and the public of the need for peace and harmony in the northeast. The program includes classes, workshops, exercises in group dynamics, drama, sports activities, cultural activities like dances and songs, and a peace march through the city streets.

NESNIM's participants belong to various ethnic groups that are often hostile to one another. Under Holy Cross leadership, about 2,300 students and 230 teachers were brought together for this expe-

NESNIM has proven to be a true ins
participate from distrust and division to unders
Indian social/ cultural relationships.



rience between 2001 and 2005 and this seems to be creating strong ripples of peace in the region.

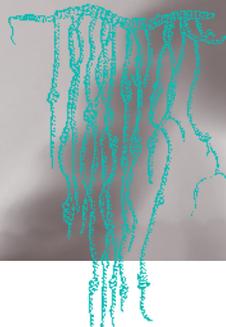
NESNIM provides the chance for young people from different ethnic groups to come together and live under the same roof – working, learning, playing, entertaining and eating side by side. Such interaction, coupled with the experience of the richness of their diversity, changes participants. They shed their prejudices, begin to appreciate one another’s way of life, and develop deep bonds with youth from traditionally hostile ethnic groups. Over the years, *NESNIM* has proven to be a true instrument of peace – moving those who participate from distrust and division to understanding and inclusion, and reweaving northeast Indian social/cultural relationships. ■

Emmanuel Kallarackal, a Holy Cross priest, is a member of the Province of Northeast India. Utilizing his extensive experience in education and formation, Emmanuel served as the chief program coordinator of *NESNIM* during its first two years. Recently, Emmanuel received his doctorate from Fordham University’s Graduate School of Religion and Religious Education in New York. His doctoral dissertation focused on “Peace Education in a Multi-ethnic Setting.”



Instrument of peace — moving those who
Understanding and inclusion, and reweaving northeast

Between 1980 and 2000, Peru was plagued by extreme political violence as the government waged war against armed guerilla groups Sendero Luminoso (Shining Path), and Movimiento Revolucionario Túpac Amaru (Tupac Amaru Revolutionary Movement). Horrendous atrocities were committed by all sides: murders, kidnapping, forced disappearances, torture, unjust detentions, extrajudicial executions and other serious violations of human rights. Over 30,000 deaths were documented and the material damage amounted to Peru's external debt of more than 26 billion dollars. This was the milieu to which the Sisters of Holy Cross came to live and minister.



PARA QUE NO SE REPITA

by Elvia Atoche Gutiérrez

To heal the wounds left in the Peruvian social fabric from these years of violence, the transitional government of Valentín Paniagua created a "Truth Commission" in 2001. Alejandro Toledo later ratified the commission and re-named it *Comisión de la Verdad y Reconciliación* (CVR) — the Truth and Reconciliation Commission. Its mission was to preserve the historic memory, foster justice and ensure appropriate reparation to victims.

CVR objectives included analyzing conditions that contributed to the violence, documenting atrocities and determining responsibilities, proposing moral and material redress for victims, recommending reforms to prevent recurrence, and creating initiatives to support peace grounded in forgiveness and reconciliation among all Peruvians. Public meetings, testimonials, and forensic investigations were central to the work.

The final report, encompassing nearly 17,000 testimonials, concluded that 69,820 persons had died or disappeared in the violence. To ensure that history could never repeat itself, the CVR proposed a number of strategies, including institutional reforms, a National Plan for Forensic Anthropological Investigations to find and retrieve the remains of the "disappeared," a specialized system to deal judicially with crimes against humanity, and a Comprehensive Plan for Reparations.

Various political sectors have tried to discredit the CVR and have rejected its conclusions. However, opinion polls indicate that, in general, the public believes the CVR performed its task well.

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In order to sensitize diverse social and political actors throughout the country to the CVR findings, civil society groups have organized a movement called *Para que no se repita* (So that it not be repeated) to remember each and every one of the disappeared, tortured and assassinated. Initiatives have included *Caminata por la Paz y la Solidaridad* (Walk for Peace and Solidarity), a 2,200 kilometer march through the areas affected by the violence, and construction of the *Gran Quipu de la Memoria* (Great Quipu of the Memory) with 69,280 knots to symbolize the victims.*

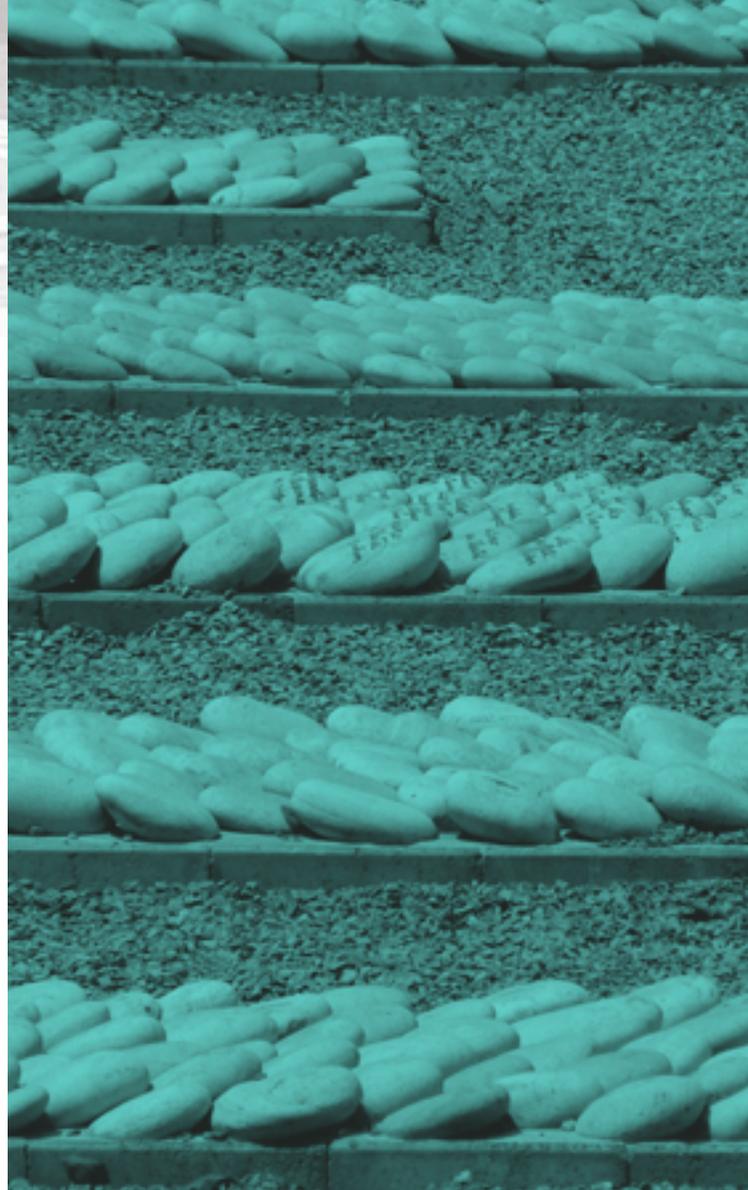
El Parque de la Memoria (Park of Memory) was created to be home to various activities that serve as reminders of the violence and commemorate those who have been victimized by it. With the help of families of the victims, a *Museo de la Memoria* (Museum of Memory) has been established to house physical remembrances and evidence of the years of violence.

Two activities promoting reconciliation in which Sisters of Holy Cross and other congregations have participated are the construction of *El Ojo que llora* (The Eye that Cries) and workshops conducted by *Escuelas de Perdón y Reconciliación* (Schools of Forgiveness and Reconciliation), commonly known as ESPERE.

El Ojo que llora is a stone sculpture from which water spouts like tears. The sculpture, which represents Mother Earth (*Pachamama*), defines the center of a labyrinth comprised of 11 circles made up of stones. Twenty-six thousand of the stones are inscribed with the name, age and year of death/disappearance of various victims. Each stone represents not only the tragic story of that person, but of an entire family whose suffering continues to this day.

ESPERE, a project of *Fundación para la Reconciliación*, has developed a step-by-step process for bringing diverse people together, healing wounds and building forgiveness and reconciliation. As another piece of our commitment to the peacemaking process, our sisters joined inmates imprisoned for political violence in workshops conducted by ESPERE.

The banner of the CVR website reads, "A country that forgets its history is condemned to repeat it." We in Peru are determined not to forget, *para que no se repita!* ■



*A quipu is an ancient system of knotted cords used by the Incas to store numeric and other information important to their culture and civilization.

Elvia Atoche Gutiérrez, a candidate with the Sisters of Holy Cross, is a human rights attorney who works with the Social Action Commission of the Peruvian Bishops Conference. She has been involved in prison ministry since 1991.



The goal is to educate perpetrators in hopes that they will then begin to both understand

Nonviolence is rooted in respect for others, particularly those seen as “different” from the cultural norm. Imparting such respect for every person is intrinsic to Holy Cross educational philosophy and mission. At Notre Dame High School in West Haven, Connecticut (USA), this commitment is embodied in a unique way — through a student-run club called *Changing Attitudes About People (CAAP)*.

CAAP-ING VIOLENCE

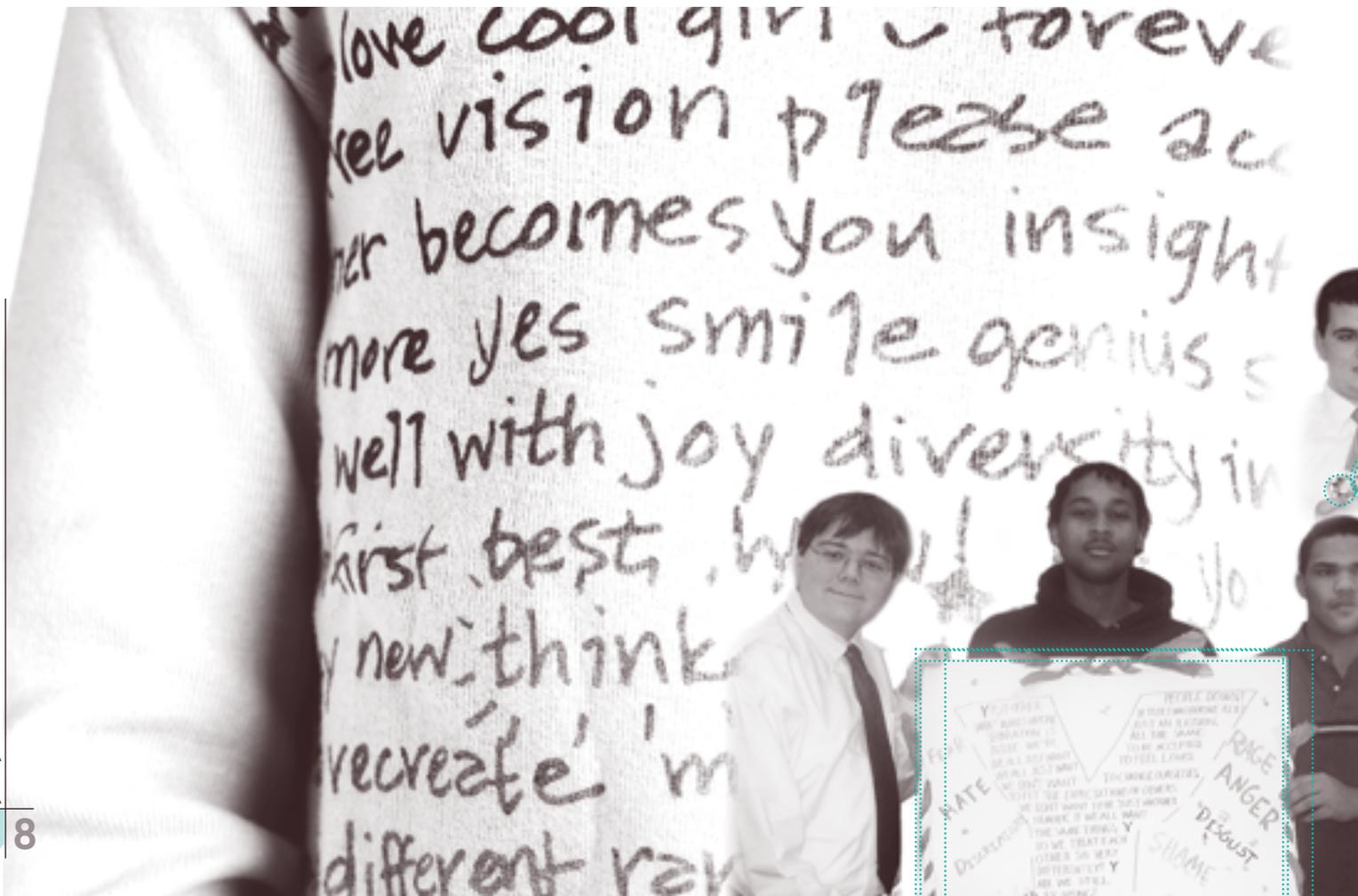
by Kathy Bonn and James Madigan, CSC

- Established in 1998, CAAP’s mission is to:
- * promote understanding and appreciation of diversity throughout the school community and beyond;
 - * raise awareness of problems of exclusion and strategies for dealing with such problems;
 - * offer opportunities to communicate about issues arising from difference; and
 - * strengthen the closeness of the Notre Dame community.

CAAP is among the best-supported and most active clubs at Notre Dame. Our roster has over 100 names on it and most members have attended all meetings held this year.

Over the years, our members have worked with the *Human Relations Club* of sister-school Sacred Heart Academy to organize a variety of programs to promote understanding and acceptance of difference. Some highlights have included

- * organizing all-school assemblies around CAAP issues;
- * producing one-act and full-length plays that explore differences and prejudice;



n non-threatening, experiential ways and feel the real consequences of their actions.

- * participating in the national "Mix It Up at Lunch Day," sponsored by the national organization *Teaching Tolerance*;
- * exporting CAAP's program to an inner-city Catholic elementary school; and
- * sponsoring an annual movie-and-pizza social around current films like *Remember the Titans*, *Hotel Rwanda*, *Pay It Forward* and *Radio*.

This year CAAP organized a school-wide Day of Silence program. In teacher advisory classes CAAP members and peer counselors facilitated exercises that examined characteristics of diversity and students' awareness of their own biases and prejudices. Then over 90 CAAP members remained silent for the rest of the day to represent individuals in society who are "silenced" by stereotypes and discrimination.

When we are not planning programs, our weekly meetings are devoted to examining stereotypes and learning how to handle offensive words and behaviors. Club members explore appropriate ways of responding, using clear but compassionate language to convey the offensiveness of the action.

Our latest such effort includes *Anti-Defamation League* training in which volunteers from the club learn to act as a "peer agents" to perpetrators of hate. The goal is to educate perpetrators in non-threatening, experiential ways in hopes that they will then begin to both understand and feel the real consequences of their actions. For example, last year when a student used a racist remark in a classroom, one of the trained CAAP members sat down with him one-on-one and talked about what it felt like for him when he was once called a name due to his race.

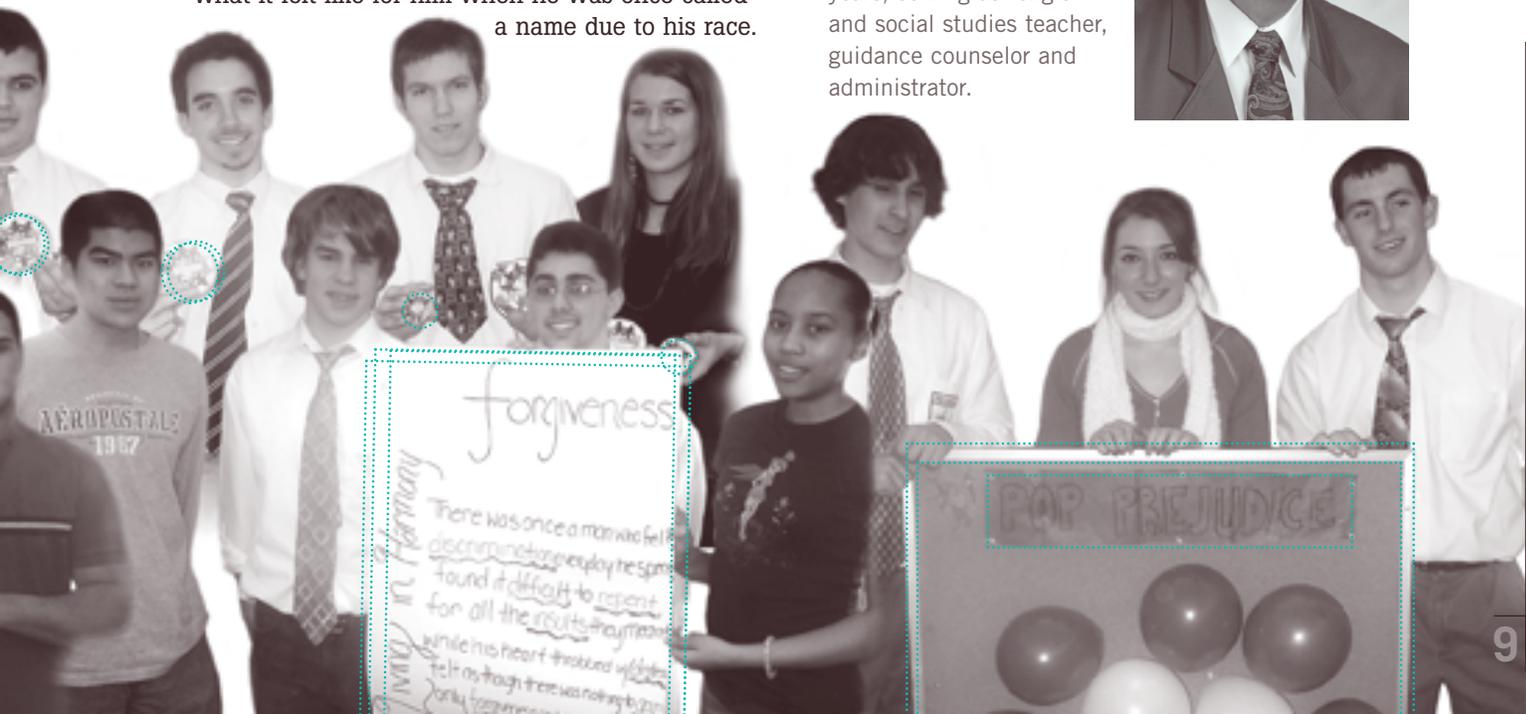
The offending student was then asked to write a description of what *he* learned from the conversation.

CAAP fits perfectly in a Holy Cross school committed to educating the whole person, to developing students not only intellectually, but socially and spiritually in the educational tradition of Father Moreau. The young men who are part of CAAP, especially their leaders, are activists in the best sense of the word. They are empowering themselves and others to create a true community where every individual is treated with the respect deserved. ■

Kathy Bonn, the moderator of CAAP, is currently in her 30th year at Notre Dame High School. Her first 19 years at Notre Dame were spent as a Spanish teacher. This is her 11th year as a school counselor.



James Branigan, a Brother of Holy Cross, is a member of the Eastern Province and currently in his 11th year as president of Notre Dame High School. James has been involved in secondary education for 37 years, serving as religion and social studies teacher, guidance counselor and administrator.





The *Rwenzori Forum for Peace and Justice* (RFPJ) was founded in 2002 to promote nonviolent conflict resolution, peacebuilding processes, and a culture of peaceful co-existence in the five districts of western Uganda. These districts have special challenges due to the Allied Democratic Forces (ADF) rebel insurgency and inter-tribal conflicts.

COOLING TRIBAL CLASHES

by Daisy Kabuleeta, CSC

Since its inception, the *Forum* has played a key role in uniting the different tribes and ethnic groups both in this region and elsewhere in the country through cultural events, public dialogues and seminars. Much of its message of peace is delivered through traditional vehicles — dances, songs, plays and sharing meals. Central to the Forum’s efforts has been the annual commemoration of the September 21 International Day of Peace, a day aimed at cessation of hostilities throughout the whole world.

In 2003, the Kibale district was experiencing serious tribal clashes. Members of the Bakiga tribe had moved from an overpopulated area into the lands of the Banyoro. Although the Banyoro were willing to accept the Bakiga at first, violence erupted when Fred Rulemera, a member of the Bakiga tribe, was elected Kibale district chairman. Many people were injured and lives lost. Finally, Ugandan President Yoweri Museveni convinced Rulemera to step down, but tribal tensions remained high. The indigenous Banyoro felt their dominance and tribal integrity were threatened as the immigrants grew in numbers and began assuming political office. The Bakiga believed they had a right to political participation.

The *RFPJ* intervened, organizing a mediation on the International Day of Peace. Members of Parliament, the Peace and Justice Commission from Gulu and 5000 people from the entire region of western Uganda gathered to urge the two tribes to settle their differences peacefully. I was one of three *RFPJ* mediators sent to facilitate the process.

On the first day, we interviewed the tribal representatives separately to hear how they perceived the situation. On the second, we brought the tribes together, asking them to mix and talk to one another. Everyone was encouraged to listen to the experiences of the other with an open mind and try to understand their point of view. This was no small request because tribal differences ran deep and emotions were raw.

By the end of the process, however, each tribe was able to let go and move on, asking the other’s forgiveness for the misunderstanding and violence that had occurred. As a gesture of reconciliation, the tribes shared a traditional meal — a symbolic statement that “It is over!”

Mediation processes like this are powerful tools for increasing understanding and building peace. Last November, the Sisters of the Holy Cross adopted a Corporate Stand on Nonviolence. As a member of the Congregation, I feel especially challenged to continue efforts to diffuse violence and keep tribal conflicts from escalating within my country. ■

Daisy Kabuleeta, a Sister of the Holy Cross, is assistant coordinator of the Holy Cross Family Center in Kyarusozi, western Uganda. The Center includes both a medical clinic and a project devoted to the education and training of the rural women of the area. Daisy also represents Uganda on the Sisters of the Holy Cross Congregation Justice Committee.



We affirm, support, oppose, acknowledge ...Sisters of the Holy Cross—Corporate Stand on Nonviolence—Adopted November 2006...

SISTERS OF THE HOLY CROSS CORPORATE STAND ON NONVIOLENCE

We, the Sisters of the Holy Cross, affirm that

- ✦ Nonviolence is constitutive of the message of Jesus,
- ✦ Nonviolence is intrinsic to right relationship with all creation, and
- ✦ Nonviolent systemic change requires innovative, creative responses to social problems and conflicts.

Therefore, we reject violence in its multiple forms.

We support actions and policies that

- ✦ Promote nonviolent means of conflict resolution,

- ✦ Disallow discrimination of any kind,
- ✦ Generate an equitable economic system for all,
- ✦ Foster a culture of solidarity and peace, and
- ✦ Protect Earth and Life in all its diversity.

We oppose actions and policies that legitimate

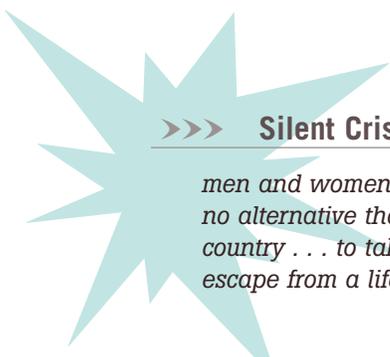
- ✦ Violent responses to conflicts, particularly war and terrorism,
- ✦ Denial of human and civil rights,

- ✦ Economic and military policies that exacerbate poverty and inequality, and
- ✦ Degradation and destruction of natural resources and ecosystems.

We acknowledge that the nonviolent way of Jesus challenges us to

- ✦ Examine the quality of our interpersonal relationships,
- ✦ Own the complexity inherent in our struggle to live without violence,
- ✦ Embrace diversity, and
- ✦ Espouse the common good.

Adopted November 2006



>>> Silent Crisis: Global Migration in the 21st Century, continued from cover

men and women, often young, who have no alternative than to leave their own country . . . to take even critical risks to escape from a life with no future.

The International Labour Organization echoes the pope's words, noting that millions who leave their home countries in search of a better life are not simply looking for better work; they are looking for *any* work at all.

Unfortunately, for all too many migrants, fleeing the political, environmental or economic violence of their home countries merely opens the door to violations of different sorts. Their journeys are often fraught with danger and their experiences in host countries marked by social exclusion, exploitation, human rights violations and even physical violence.

Passage of peril

Globalization has brought unfettered transnational trade and movement of capital across borders, but restrictions on the movement of people have only become more stringent. Consequently, more and more migrants are attempting to enter destination countries covertly, without legal permission. As these "irregulars" pass through transit countries, many are subjected to physical violence, robbery, arbitrary detention and other mistreatment. Large numbers employ services of "people smugglers" to slip them into their destinations.

Each year, thousands of irregular migrants die — drowning in the sea or crossing rivers; freezing, starving or suffocating as stowaways; and suffering from heat and thirst crossing vast stretches of desert like the Sahara or the Sonora Desert between Mexico and Arizona. Others are intercepted by border patrols — often beaten and robbed, turned away penniless, or forcibly detained.

Those who do reach their destination country sometimes discover they have become victims of trafficking. Not infrequently, men, women, and even children in poor countries set out on journeys of migration deceived by false promises of good jobs or education. Tricked or coerced, they are drawn into trafficking networks, stripped of identity documents and subjected to slave-like conditions, including forced prostitution, indentured, bonded or sweatshop labor, begging, domestic service and forced marriage. It is estimated that

800,000 people are trafficked across international borders each year.

The stranger unwelcome

Whether regular or irregular, most migrants face a hostile environment when they arrive at their destination. The past several years have been marked by a rise in xenophobia against non-nationals and anti-immigration sentiment in many industrialized countries, in part sparked by the September 11 attacks in the United States.

As Amnesty International notes, much of current public debate about migration is couched in language that is loaded and derogatory. Persons trying to enter another country are described as "illegals," "gate-crashers," "queue-jumpers" and even "invaders" seeking to breach the defenses of a country with malicious intent. The clear implication is that they are abusing the system and exploiting the generosity of the state.

Such inflammatory rhetoric in political circles and the media plays on popular fears and creates misconceptions about the impact of migration on jobs, crime levels, social services and cultural integrity. For example, it is commonly believed in the United States that immigrants are a drain on the economy and that irregular immigrants do not pay taxes, but take advantage of all public programs. In reality, immigrants contribute up to \$10 billion to the U.S. economy each year and undocumented immigrants do pay both property and income taxes, but are ineligible for federal public assistance programs like food stamps or housing assistance. Moreover, in truth many U.S. industries such as agriculture depend on undocumented workers almost entirely. When ads were placed for agricultural workers in California's 58 counties, not a single U.S. citizen applied.

The September 11 attacks impacted more than the immigration climate in many Western countries. Under the guise of enhancing security, many states began limiting everyone's movement and restricting freedoms and civil liberties. Some of these measures have disproportionately affected migrants and other non-nationals. Migrants, especially "irregulars," have been labeled "security threats" or suspected/potential "terrorists." In some cases, they have been detained and attempts made to deport them with no real justification.

The September 11 attacks have provided new excuses for old policies while reducing the likelihood of public condemnation. *The Economist*

observed, “Most EU governments have leapt at the chance. . . to tighten immigration laws, though their motives in doing so have little to do with security.” Or as Anthony Romero, executive director of the American Civil Liberties Union, remarked, “Immigrants weren’t the enemy. But the war on terror quickly became a war on immigrants.”



Life in the shadows

When you're undocumented in any country, it's like you're in a shadow. No one sees you. No one notices. They can see your work, that you're contributing to the economy and consuming goods, but you really don't exist.

— Norberto Terrazas,
Mexican Consulate, New York, New York

Without documents and fearful of contact with authorities, irregular migrants typically seek invisibility to escape official attention and threats to

themselves and their families. However, that very desire for invisibility makes it difficult for them to claim their rights and places them at higher risk for exploitation and abuse.

To a great extent the conditions in which migrants live determine their over-all well-being — their health, ability to secure and retain a job and access education for themselves and their children, and their physical security. However, the majority of irregular migrants find themselves in poor quality, overcrowded housing in impoverished inner-city neighborhoods. There, they are prey not only to violence, other crimes and health risks, but also to irresponsible landlords, exorbitant rents and forced evictions. For fear of being arrested and deported, irregular migrants are reluctant to report these and other housing rights violations.

Migrant workers also frequently find themselves at the margins of the labor market where there is scant legal or physical protection. Hours are long, wages low, conditions unhygienic and the workplace unsafe. Women in gender-segregated jobs like domestic work are at additional risk for violations such as rape and sexual violence. These are what the International Labour Organization calls “3-D” jobs — dirty, dangerous and degrading. Most often they are low-skilled jobs in agriculture, cleaning and maintenance, construction and manufacturing, domestic service, health care, and the entertainment and sex industries.

TOWARD JUST IMMIGRATION POLICIES

In addressing immigration issues related to the United States, the U.S. Catholic Conference of Bishops has identified five steps to establishing just immigration policies. These recommendations can be applied worldwide to create more humane immigration systems.

Ensure that national immigration policies

1. Address root causes of migration, such as poverty, war and human rights violations.
2. Improve and increase legal avenues for immigration.
3. Encourage reunification of families disrupted by migration.
4. Provide opportunities for legalization of the undocumented.
5. Guarantee humane border enforcement and protection of migrants’ human rights.

www.tolerance.org #

www.holycrossjustice.org

WHAT CAN WE DO?

- * Cultivate peace in your personal and community lives and ministry settings by learning, practicing, and teaching the skills of dialogue and nonviolent communication.
- * Find practical ways to follow the Biblical imperative to welcome the strangers among you in your own locale – other cultures, tribes, religions, those who are “different” in any way – and teach others to do the same.
- * Promote just migration policy consistent with Catholic Social Teaching.
 - Examine your own country’s immigration policy. How well does it resonate with Catholic social teaching and the recommendations of the U.S. Conference of Catholic Bishops? If lacking, contact your political representatives telling them you support revision.
 - United States citizens: Join the *Justice for Immigrants* campaign and support national legislation ensuring comprehensive immigration reform.
- * Use the *Perspectives* resource section on the HCIJO web site address to learn more about cultivating peace and global migration issues, especially as they impact particular marginalized groups like women and children.

RESOURCES ON MIGRATION AND CULTIVATING PEACE

WEB SITES

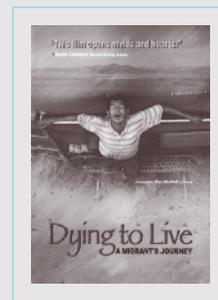
- * The HCIJO site <www.holycrossjustice.org> has a special section of resources related to topics covered in this issue of *Perspectives*.
- * The **Migration Policy Institute** site <www.migrationpolicy.org> contains informa-

tion and data on global migration as well as an online journal, *Migration Information Source*.

- * The **Stalker’s Guide to International Migration** site <www.pstalker.com/migration> provides an interactive overview of the political, economic and social issues related to international migration – including maps, statistics and the latest news.
- * The **Justice for Immigrants** site <www.justiceforimmigrants.org> of the U.S. Catholic Campaign for Immigration Reform contains information about Catholic social teaching on migration, U.S. immigration issues, and resources for organizing, education and advocacy.
- * The **Tolerance.org** site <www.tolerance.org> contains a wealth of resources and ideas for teachers, parents and youth committed to dismantling bigotry and creating communities that value diversity.
- * The **Cultivating Peace** site <www.cultivatingpeace.ca> provides extensive educational materials for promoting a culture of peace, as well as a comprehensive list of links to other sites offering background information, campaigns, actions, resources and educational materials that promote peace (English and French).
- * The **Joan B. Kroc Institute for International Peace Studies** <<http://kroc.nd.edu>> at the University of Notre Dame (USA) provides scholarly analysis of the causes of violence and conditions for sustainable peace.

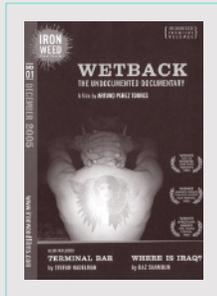
DVDs

- * **Dying to Live: A Migrant’s Journey** (33 minutes) is a profound look at the human face of the migrant, exploring who these people are, why they leave home and what they face in their journey. Drawing on the insights of theologians, church and congressional leaders, activists and the immigrants themselves, the film explores the places of conflict, pain and hope along the U.S.-Mexico border. The executive producer of *Dying to Live* is Daniel Groody, CSC (2005).



✳ **Wetback: The Undocumented**

Documentary (97 minutes) follows the footsteps of two friends traveling over land from Nicaragua, across multiple borders to the United States. On their journeys, they encounter merciless gangs and vigilantes, as well as border patrols, but manage to navigate real-life nightmares with uncanny calm, grace, even humor (2005).



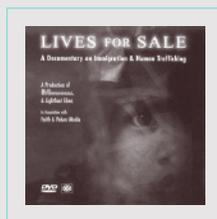
✳ **El Contrato** (51 minutes)

follows a poverty-stricken father of four in Mexico and several countrymen as they make an annual migration to southern Ontario to harvest tomatoes. Under a government program that allows growers to be self-monitoring, the opportunity to exploit workers is as ripe as the fruit they pick, but grievances are easily deflected by a long line of others back home willing to take their place. As winter closes in and the Mexicans return home, some pledge, not for the first time, that it's their final season in the north (2003).



✳ **Lives for Sale** (60 minutes), a documentary on immigration and human trafficking, goes beyond the rhetoric to show why immigrants are willing to risk everything — even virtual slavery —

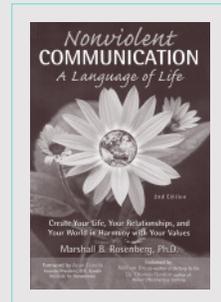
for the American Dream. While politicians, activists and the media wrestle with the thorny issue of immigration, this new investigative documentary exposes the painful, rarely seen human side of illegal immigration, especially the growing black market trade in human beings (2007).



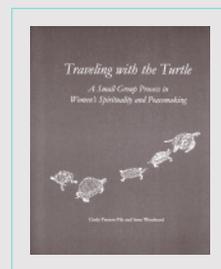
These DVDs may be borrowed free of charge from the HCIJO Resource Library [e-mail: dtaylor@cscsisters.org; phone: 574-284-5500].

BOOKS/REPORTS

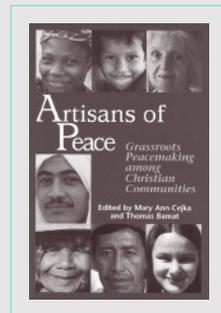
✳ **Nonviolent Communication: A Language of Life**, Marshall Rosenberg, Ph.D., PuddleDancer Press, Encinitas, Calif., 2003. Also available in French and Spanish.



✳ **Traveling with the Turtle: A Small Group Process in Women's Spirituality and Peacemaking**, Cindy Preston-Pile and Irene Woodward, Pace e Bene Press, Oakland, Calif., 2006.



✳ **Artisans of Peace: Grassroots Peacemakers among Christian Communities**, Edited by Mary Ann Cejka and Thomas Bamat, Orbis Books, Maryknoll, N.Y., 2003.



✳ **A Passage to Hope: Women and International Migration**, available in English, French and Spanish at <www.unfpa.org/swp/2006>.

✳ **Amnesty International report Living in the Shadows: A Primer on the Human Rights of Migrants**, available in the special resource section in this issue of *Perspectives* at <www.holycrossjustice.org>.

✳ **Centre for Refugee Studies working paper Globalization, Security, and Exclusion** by Tanya Chute available in the special resource section in this issue of *Perspectives* at <www.holycrossjustice.org>.



Migrants can also slip through the health-care cracks. Those with irregular status often live and work in conditions that make them vulnerable to disease and ill health, but many migrants cannot afford medical care or insurance. Most national health care plans allow only emergency care for non-citizens, and even then undocumented migrants often fear health-care professionals will report them to the authorities. This often deters migrants from seeking medical treatment. Often, what begins as a minor problem flares up into a major illness.

Migration and Catholic Social Teaching

The Church has a long, rich tradition defending the right to migrate, as well as the right to not have to migrate. Catholic social teaching insists that root causes of migration such as poverty, injustice and intolerance, and armed conflict must be addressed so that people are free to remain in their homeland if they so choose.

Foundational to these teachings are five principles that guide the Church's views on migration:

1. *Persons have the right to find opportunities in their homeland.*

All persons have the right to find in their own countries the economic, political and social opportunities to live in dignity and achieve a full life.

2. *Persons have the right to migrate to support themselves and their families.*

When people cannot find employment to support themselves and their families in their own country, they have a right to find work elsewhere in order to survive.

3. *Sovereign nations have the right to control their borders.*

The Church recognizes the right of sovereign nations to control their territories, but rejects such control when it is exerted merely for the purpose of acquiring additional wealth.

4. *Refugees and asylum seekers must be afforded protection.*

Those who flee wars and persecution must be protected by the global community.

5. *The human dignity and human rights of undocumented migrants must be respected.*

Regardless of their legal status, migrants, like all persons, possess inherent human dignity that must be respected.

In our present reality, such principles call for both pastoral and public policy responses from all of us. As the bishops of Mexico and the United States assert in their pastoral letter, *Strangers No Longer*, part of that response is confronting attitudes of cultural superiority, indifference and intolerance — learning to accept and welcome migrants not as foreboding aliens, terrorists or economic threats, but as persons with dignity and rights, bearers of deep cultural values and rich traditions.

Equally important, as the bishops remind us, the phenomenon of migration calls each of us to work “to transform national and international social, economic, and political structures so that they may provide the conditions required for the development of all, without exclusion or discrimination against any person in any circumstance.”

Our faith must transcend borders and overcome all forms of discrimination and violence so that we build relationships that are both loving and just. ■

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