Introduction

According to Cohen[1] during the next 50 years international migration is likely to remain an important component of population dynamics. In the mid–1990s, about 125 million people (2% of world population) resided outside of their country of birth or citizenship. In 1990, only 11 countries in the world had more than 2 million migrants and they collectively had almost 70 million. The larger number of migrants were found in the US (19.6 million), India (8.7 million), Pakistan (7.3 million), France (5.9 million) and Germany (5 million). The countries with the highest percentage of international migrants in the total population were countries with relatively small populations. In the United Arab Emirates, Andorra, Kuwait, Monaco and Qatar, 64-90% of the population were immigrants.

UN predictions posit migration from less to more developed regions of 2.6 million people annually during 1995–2000, declining to about 2 million by 2025–2030, and remaining constant at that level until 2050. The US is anticipated to increase annually by 1.1 million of these 2 million migrants, more than 5 times the number expected to be added annually to the next largest recipient, Germany (211,000). The major sending countries are expected to be China, Mexico, India, the Philippines and Indonesia.

Migration is a complex phenomenon, which is sometimes voluntary, sometimes forced. Mainly, it is due to economic, social, cultural, religious and scientific or technical reasons. Moreover, its consequences are far-reaching in all aspects of modern societies: their new multicultural constitution, their living standards, their models or patterns of consumption, and their customs. Above all, migration is seen as an opportunity for dialogue and communion, for growth and enrichment; in other words, integration. Pope John Paul II drew attention to this: *"In the case of many civilizations, immigration has brought new growth and enrichment. In other cases, the local people and immigrants have remained culturally separate but have shown that they are able to live together, respecting each other and accepting or tolerating the diversity of customs*[2]*".*

"In the course of these last decades, humanity has more and more taken on the features of a large village, where distances have become shorter and the network of communications more compact. The development of modern means of transportation makes it easier for people to move from one country to another, from one continent to another. Among the consequences of this significant social phenomenon is the presence of about a hundred and fifty million immigrants spread all over the different parts of the world. This fact obliges society and the Christian community to reflect in order to be able to adequately respond to these emerging challenges, at the beginning of the new millennium, in a world where men and women of different cultures and religions are called to live shoulder to shoulder with one another[3]".

This is the latest analysis on migration in the eyes of Christian faith as it is introduced in the Instruction *Erga migrantes caritas Christi*: *"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 world-wide level, which drives people to emigrate. The roots of the phenomenon can also be traced back to exaggerated nationalism and, in many countries, even to hatred and systematic or*

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[1]   Joel E. COHEN, Human population: the next half century. *Science* 302:1172-1175, 2003.
[2]   JOHN PAUL II, Message for the World Day for Peace 2001.
[3]   JOHN PAUL II, Message for the 88th World Day of Migration, July 25, 2001, no. 1.

violent exclusion of ethnic or religious minorities from society. This can be seen in civil, political, ethnic and even religious conflicts raging in all 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. Migration, however, also helps people get to know one another and provides opportunity for dialogue and communion or indeed integration at various levels [4]*"*.

The examination of immigration has been a subject of particular interest in Catholic social thought. Previous popes have emphasized the right to *emigrate*, but today the stress is placed on the right to *immigrate*. Both aspects could be considered flip sides of the same coin, since the right to emigrate (leaving one's home country) is worth nothing if no country guarantees the right to immigrate (entering a host country). In our view; however, immigration is not so much the flip side as it is an extension of emigration. To include both aspects, we will use preferentially the term 'migration'. Immigration as an extension of emigration is the key concept in this book. With this insight we wish to propose further reflection on the next step in the journey from oppression to opportunity: what to do when an emigrant becomes an immigrant. From the very beginning, Catholic teaching has addressed the question of migration from the perspective of the immigrant, who is usually poor and vulnerable. In today's era of globalization, where communication and economic integration have brought so many benefits, it is alarming to see new barriers being erected to discourage the ordered movement of people, and increased intolerance towards immigrant populations, even those who may have resided in a country for many years and have contributed to its prosperity and peace. Thus, it is becoming more important that all people understand the phenomenon of migration. The Church, 'expert in humanity', is particularly well placed to offer a framework consistent with the protection of the human person. The purpose of this monograph is to offer a starting point for further study, and to illustrate the wealth of ideas and moral resources that Catholic thought has to offer.

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[4] Pontifical Council for the Pastoral Care of Migrants and Itinerant People. Instruction *Erga migrantes caritas Christi*, nos. 1–2. This document gives a holistic insight of this phenomenon. Its first part simply explains the historical background of immigration as one of the main concerns of the Catholic Church from her early hours. The second part is devoted to the pastoral care of welcome, with the perspective that multiculturalism and religious pluralism demands nowadays. It reflects on Catholic migrants, Eastern Rite Catholic migrants, migrants of others Churches and Ecclesiastical communities, migrants of other religions in general and Muslims migrants; all of them considered in the context of interreligious dialogue. The third part of the Instruction explains the roll of different workers in the pastoral care of communion, including explicitly the place that laymen have in it. The fourth part presents the structures, sectors and units which support this missionary pastoral care. Lastly, a set of juridical pastoral regulations is included in the text. Its formality shows the particular interest that has guided the concern of the Catholic Church on immigration and her wise prudence in facing this complex phenomenon. The whole text shows a rigorous analysis on immigration nowadays and a correct diversification of means to help immigrants in their spiritual and human needs.

1

Some background and definitions

Migration has been a perpetual characteristic of human societies. The history of humankind has been marked by the movement and the integration of peoples. All countries must admit that they have been enriched through encounters with other peoples. Moreover, since all countries have experienced the wealth of such encounters between cultures, all have experienced the positive contributions which migrants have brought to their economy and to their societies. Thus, it is inevitable that migration will become one of the most typical dimensions of the era of globalization.

1.1. Mobility and migration

The United Nations Population Division reported in 2002 that 175 million people are residing in a country different from their country of birth. These 'migrants' constitute about 3% of the world's population (ca. 5.8 billion). Sixty percent (104 million) are found in developed regions and only 40% (71 million) in less developed regions. Europe hosts 56 million, Asia 50 million, and North America 41 million. On their part, Africa hosts 16 million migrants, Central and South America 6 million, and Oceania another 6 million. In effect, approximately one out of every 10 persons living in the more developed regions is a migrant, while they are one out of every 70 in developing countries. Some 2.3 million migrants move from less developed to developed regions annually, or nearly 12 million individuals during the 5–year period from 1995 to 2000.

Yet, the phenomenon of movement of peoples is not the same as migration: mobility that is chosen freely is one thing; mobility caused by ideological, political or economic constraint is entirely different. Today, distinguishing between voluntary and involuntary migration and between migrants and refugees has become more difficult since the element of free choice is hardly the principal reason for decisions to move abroad: economic differences between countries[5] as well as human rights abuses and the existence of conflicts are what force people to leave their land.

Before going further, it should be noted that when we use the term 'migration', it is not immediately clear what is meant. Traditionally, it has been associated with some notion of permanent settlement, or at least a long term sojourn. As such, the term "migrant" is intended first of all to refer to refugees and exiles in search of freedom and security outside the confines of their own country. However, in the documents of the Magisterium of the Catholic Church and its relevant institutions, this term is also used to refer to young people who study abroad and all those who leave their own country to look for better conditions of life elsewhere.

In reality, the term 'migration' is a sub–category of a more general concept of 'movement', embracing a wide variety of types and forms of human mobility. Voluntary migration has been closely associated with labor migration, which is often temporary by nature. This type of migration includes seasonal and frontier workers but also highly skilled corporate staff. There are also cross–border commuters, 'tourists' for labor purposes and petty traders. Then, there are forced migrants, including asylum seekers, refugees and those in need of temporary protection. There are also students and 'working holiday–makers'[6]. Still other groups that belong to the mobility continuum are tourists and business travelers who have the characteristics of temporary migrants since they facilitate migration by sustaining a global network of travel infrastructures. Thus, migration data, or, more properly, mobility data, examined by scholars in their analyses of international trends today, may

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[5]   In this regard, a monograph by Andrew M. YUENGERT (2003) *Inhabiting the Land*. Acton Institute, Christian Social Thought Series, no. 6, sheds light on the problem. The author states that *"people become immigrants because the marginal costs of immigration are greater than the marginal benefits of staying in the home country"*. (p. 24).

[6]   Working holidaymakers refers to an arrangement where a Commonwealth citizen aged between 17 and 30 can go to the UK for an extended holiday of up to 2 years during which they can work, as long as working is not the main reason of their stay (the holiday is). http://www.britainusa.com/visas/articles_show_nt1.asp?i=65027&L1=41000&a=41059.

include any one or combination of the aforementioned players of human mobility. Migration currents, seen as both dynamic and pliant mobility streams, involve different types of people and motivations, have different roles and methods of insertion into host societies, and are influenced and managed by different agencies and institutions.

In this context, long before academics posed this question, the Pontifical Council for the Pastoral Care of Migrants and Itinerant People[7] had already taken on all of these categories –and other mobile groups– as recipients of its pastoral care. The Council divides them into two groups: Migrants (migrants, refugees, international students) and Itinerant People (nomads, gypsies, circus and fair people, seafarers, air travelers and airport workers, road travelers and workers, people living on the streets, tourists and pilgrims).

The multiplicity of reasons for human mobility has been addressed by John Paul II on a variety of occasions. As an example: *"The migratory phenomenon emerges today as a mass movement which largely involves the poor and needy, driven from their countries by armed conflicts, precarious economic conditions, political, ethnic and social strife and natural catastrophes. But those who leave their country for other reasons are also numerous. The development of the means of transport, the rapidity of the spread of information, the multiplication of social relationships, more widespread prosperity, more free time and the growth of cultural interests have caused the movement of persons to acquire macroscopic and frequently uncontrollable dimensions, bringing a multiplicity of cultures to almost all the metropolises and giving rise to new social and economic conditions* [8]*"*.

All these distinctions are more important than they may seem, because of legal and political repercussions. Indeed, the political response and the legal framework that protects refugees are often different than those that apply to labor migrants.

"Today the already high number of refugees –about seventeen million– who fall under the strict definition given by international law is doubled by the number of 'displaced persons' who do not leave their own countries and are thus not legally protected. There is also a constant rise in the number of those leaving their countries in order to flee from extreme and almost crushing poverty. Although we must always distinguish between refugees and migrants, the dividing line is sometimes difficult to draw, and certain arbitrary interpretations support restrictive policies that are hardly in keeping with respect for the human person [9]".

"In the case of the so-called "economic migrants", justice and equity demand that appropriate distinctions be made. Those who flee economic conditions that threaten their lives and physical safety must be treated differently from those who emigrate simply to improve their position [10,11]".

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[7] In 1912, following the reform of the Roman Curia by Pope St Pius X, the first Office for Migration Problems was set up within the Consistorial Congregation. In 1970, Pope Paul VI instituted the Pontifical Commission for the Pastoral Care of Migration and Tourism, which, in 1988, with the Apostolic Constitution *Pastor Bonus*, became the Pontifical Council for the Pastoral Care of Migrants and Itinerant People. It was entrusted with the care of all who have been forced to abandon their homeland, as well as those who have none (refugees and exiles), migrants, nomads and circus people, seafarers both aboard ship and in port, all who are away from home and those working in airports or on airplanes. The establishment of the Pontifical Council for the Pastoral Care of Migrants and Itinerant People thus responded to the desire of the Church to share the plight of migrants and refugees, and be where they are, not to be a mere by-stander and passive observer, but to be with them in their search for a dignified human life, a life worthy of children of God. In this spirit, a series of World Congresses on the pastoral care of migrants and refugees were organized, and will be cited along with this paper. The Fourth World Congress, which took place in 1998, dealt with "Migration at the Threshold of the Third Millennium". As a follow–up of the Congress, the Pontifical Council organized four Regional Meetings (Asia-Pacific, Africa, Europe, and America) of National Directors for the Pastoral Care of Migrants, officially designated as such by their respective Episcopal Conferences. This concluded with a World Meeting. All these meetings aimed to find out how the local Churches were actually responding to the situation and determine ways by which they could be more effective in the pastoral field. The Fifth World Congress was held in Rome, November 18 to 22, 2003, with the title: "Starting Afresh from Christ. Towards a New Pastoral Care for Migrants and Refugees."

[8] JOHN PAUL II, Message for the World Day of Migration, August 21, 1996, 1.

[9] Pontif. Council *Cor Unum*: "Refugees: a challenge to solidarity", 1992, introduction.

[10] Pontif. Council *Cor Unum*: "Refugees: a challenge to solidarity", 1992, 4.

[11] This quote seems to indicate that while both political oppression and economic opportunity provide an acceptable rationale for migrating, the Church does recognize a need to provide an absolute protection to the first and a qualified protection to the latter. The big question here is, to whom does this apply?

1.2. Mobility implies uprooting

Mobility always implies an uprooting from the original environment, often translated into an experience of marked solitude accompanied by the risk of fading into anonymity. This situation may lead to a rejection of the new environment, but also to accepting it without criticism. At times, there could even be a willingness to undergo a passive modernization, which could easily be the source of cultural and social alienation. Human mobility means numerous possibilities to be open, to meet, to assemble; however it is not possible to ignore the fact that it also brings about manifestations of individual and collective rejection, a fruit of closed mentalities that are encountered in societies beset by imbalance and fear. This rejection is often manifested in such attitudes as racism, xenophobia and nationalism[12]. Thus, the increased mobility of peoples demands more than ever openness to other.

> "The movement of peoples, as previously stated, has accelerated in recent years for various reasons, which are often dramatic (wars, forced displacement, natural disasters, etc.). As the number of foreigners grows, some people become alarmed and demand, for instance, "zero immigration" laws, or indulge in still more violent forms of behaviour (cfr. Part II of the document published by the Pontifical Commission for Justice and Peace 'The Church and Racism: Towards a More Fraternal Society' [cited henceforth as CR], no. 14). The Catholic Church is aware of these problems (cfr. CR, Part IV, no. 29), and has always paid special attention to refugees, migrants and expatriates. The pope, for example, dedicates an annual message to migrants and refugees. On every occasion, he seeks to encourage everyone, and especially Christians, to be generous in their welcome, particularly through positive actions such as family reunification, and to recognize that immigrants bring with them the riches of their culture, history and traditions (see, among others, the Holy Father's Message for World Day of Migrants 1992 'To welcome the stranger with the joy of one who can recognize in him the face of Christ', Insegnamenti, XV, 2 [1992], 80-84[13])".

 When this openness is missing, the consequences can be very serious, and contribute to the following disorders:

a. Racism[14]:

Racism refers to the belief that humans can be separated into various groups based on physical attributes, and that these groupings determine cultural or individual achievement. This can lead to prejudice against individuals based on perceived or ascribed "race", and often breeds ignorance, fear and hostility toward people of "other races[15]".

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[12]   We will not discuss here the reasons why people may be drawn to these feelings when faced with large influxes of immigration. Addressing that issue would require a different approach.

[13]   Furthermore, "In its conclusions, the CERD (Committee on the Elimination of Racial Discrimination, Office of the High Commissioner for Human Rights, United Nations) remarks: 'The Committee notes with satisfaction that the laws and teachings of the Catholic Church promote tolerance, friendly co–existence and multiracial integration and that Pope John Paul II has, in a number of speeches, openly condemned all forms of racism, racial discrimination and xenophobia manifested through racial tensions and conflicts around the world'. See also the activity of the Pontifical Council for the Pastoral Care of Migrants and Itinerants, especially in the Holy See's Report to CERD, nn. 82 ff., see Note 16. In its conclusions CERD notes: 'The Committee expresses its appreciation for the contributions made by the Pontifical Council for the Pastoral Care of Migrants and Itinerant People through, *inter alia*, declarations and programmes of action to promote non–discrimination against refugees and migrants in various parts of the world. In this context, the Committee notes the efforts undertaken by the State party to promote the rights of the Roma populations'. The local Churches, especially through the Episcopal Conferences, have not hesitated to enter into public debate in order to condemn racism and foster openness to immigrants (see for example the Message of the French Episcopal Commission on Migration to immigrants in France, published at a time when the movement towards a policy of "zero immigration" was in full swing, *Nous avons besoin de vous* [20 May 1993]: Documentation catholique 2074 [1993], 569; the Message of the Japanese Bishops, *Seeking the Kingdom of God which transcends differences of nationality*, which addressed the increase of immigrants to Japan especially from poor countries and which encourages Christians to develop positive attitudes towards them. See also the documents published by the National Conference of Catholic Bishops in the U.S.A., such as *Who are my brothers and sisters? A Catholic educational guide for understanding and welcoming immigrants and refugees*, Washington, D. C., 1996, which is an educational programme for Catholic primary and secondary schools; and also *Welcoming the stranger among us: unity in diversity*, Washington, D. C., 2001)". Pontifical Council for Justice and Peace, Contribution to World Conference Against Racism, Racial Discrimination, Xenophobia and Related Intolerance, Durban, August 31 – September 7, 2001; n. 20.

[14]   A detailed description of the position of the Catholic Church on racism can be found in the document cited above, by the Pontifical Council for Justice and Peace. Because of its incisiveness, we are copying here from St. Josemaria Escriva's book *Furrow*: *"The Apostle wrote that 'there is no more Gentile and Jew, no more circumcised and uncircumcised; no one is barbarian or Scythian, no one is a slave or a free man; there is nothing but Christ in any of us'. Those words are as valid today as they were then. Before the Lord there is no difference of nation, race, class, state ... Each one of us has been born in Christ to be a new creature, a son of God. We are all brothers, and we have to behave fraternally towards one another"* (no. 317).

[15]   Although beyond the scope of this work, we cannot let the opportunity pass to note that the scientific community has provided abundant data to support the biological basis of mankind *as a single race*. As one example among many, see the opinion of Francis Collins, Director of the National Human Genome Research Institute, at the end of this document (Appendix 4).

"No one can deny that, today, the family of nations needs a concerted programme of action to address Racism. We need to explore new ways to foster, for the future, the harmonious coexistence and interaction of individuals and peoples, in full respect of each other's dignity, identity, history and tradition. We need a culture, to use the words of Pope John Paul II, 'in which we recognize, in every man and woman, a brother and a sister with whom we can together walk the path of solidarity and peace' (Angelus, 26 August 2001). Our world needs to be reminded that humanity exists as a single human family, within which the concept of racial superiority has no place [16]".

Racism and intolerance

In speaking of the causes of forced movement of people, the Durban Declaration noted how racial discrimination is one of the factors that contribute to forced displacement. The Programme of Action of the Durban Conference addressed those special forms of intolerance which refugees face as they endeavour to engage in the life of the societies of their host countries. It spoke of the need to take particular steps to protect refugees and internally displaced women and girls from forms of violence to which they are particularly exposed. The Durban Conference produced a strong reaffirmation of the commitment of States to respect and implement humanitarian obligations relating to the protection of refugees, asylum seekers, returnees and internally displaced persons. It underlined the urgency of finding durable solutions, in particular through voluntary return in safety and dignity to their own countries, or through resettlement or local integration. The Durban Declaration also stresses the fundamental concept that all people and individuals constitute one human family. Within that one family there can be no place for theories of racial superiority. It is much more the question of finding a way to overcome divisions of culture, civilization and of religion, to create an inclusive family of humankind, which has a special concern for its weakest and most excluded brothers and sisters, the world's refugees.

Such a policy must begin at the level of national legislation and practice. The World Conference urged all States to ensure that *"their legislation expressly and specifically prohibit racial discrimination and provide effective judicial remedies and redress"* (Programme of Action, n.163). Such legislation must address in particular the situation of refugees and migrants, who are often victims of discrimination. It must address the situation of indigenous peoples. It must address minority groupings. But legislation must be accompanied by education. Education on racial tolerance must be a normal part of the educational programs for children at all levels. The family, the basic unit of society, must be the first school of openness and acceptance of others. Government agencies may never justify racial profiling and the mass media must be alert to avoid any type of stereotyping of persons on a racial basis.

b. Xenophobia:

The term xenophobia is used to describe the fear or dislike of foreigners, or, in general of people different from one's self. Racism is also considered a form of xenophobia.

Policies that unscrupulously exploit fear of migrants are not worthy of enlightened societies. *"From bitter experience"*, Pope John Paul II has noted, *"we know that the fear of difference, especially when it expresses itself in a narrow and exclusive nationalism which denies any rights to 'the other', can lead to a true nightmare of violence and terror"* (Pope John Paul II: Address to the 50th General Assembly of the United Nations, 9).

"Many countries make a considerable effort to welcome immigrants, many of whom, after overcoming the difficulties of adjustment, are well integrated into the host community. However, the misunderstandings that foreigners sometimes experience show the urgent need for a transformation of structures and a change of mentality, which is what the Great Jubilee of the Year 2000 asks of Christians and every person of good will [17]".

c. Nationalism:

Nationalism is an ideology that holds that (ethnically or culturally defined) nations are the "fundamental units" for human social life, and makes certain cultural and political claims based upon that belief. Nationalism sees most human activity as national in character. Nations have national symbols, a national culture, a national music and national literature; national folklore, a national mythology and –in some cases– even a national religion. In this context, individuals share national values and a national identity, admire the national hero, eat the national dish and play the national sport. Today, nationalism shares close ties with religious fundamentalism.

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[16]   Intervention of the Holy See at the United Nations Organization on Racism, Racial Discrimination, Xenophobia and related Intolerance, New York, 28 January 2002.

[17]   JOHN PAUL II, Message for the 86th World Day of Migration, November 21, 1999, 1.

"We also need to heed the question which comes to us from the depths of this abyss: that of the place and the use made of religion in the lives of people and societies. Here I wish to say once again, before the whole international community, that killing in the name of God is an act of blasphemy and a perversion of religion. This morning I wish to repeat what I wrote in my Message for January 1: "It is a profanation of religion to declare oneself a terrorist in the name of God, to do violence to others in his name. Terrorist violence is a contradiction of faith in God, the Creator of man, who cares for man and loves him" (No. 7) [18]".

The Church has always preached that all citizens should practice patriotism and love for their country together with loving other nations[19].

"From bitter experience", Pope John Paul II has noted, "we know that the fear of difference, especially when it expresses itself in a narrow and exclusive nationalism which denies any rights to 'the other', can lead to a true nightmare of violence and terror [20]".

1.3. Migration in America: a brief survey [21]

Although North Americans today consider their countries as examples of richly multicultural and multi-ethnic societies, up to the middle of the 20th century voluntary immigrants to North America (Canada and the United States) were essentially Europeans, considered as the most desirable group. Although earlier than New Zealand, it was, nevertheless, only in the 1960s that immigration policies based on ethnicity or country of origin were eliminated[22].

Therefore, migration from Asian nations to Canada and the United States became significant only after the 1960s, when restrictive immigration legislation was liberalized [23]. In the United States, approximately 1.3 million Asians arrived during the nineteenth and early twentieth centuries, numbering less than 4% of all immigration to America. After 1965, over four million immigrants have arrived in the country, comprising 25% of all legal immigration. Similar increases were observed in Canada. Throughout the 1970s and 80s the arrival of refugees, including numerous 'boat people', were increasing in numbers as they fled war, civil unrest and various oppressive regimes[24].

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[18]   JOHN PAUL II, Address to the Diplomatic Corps, Thursday, 10th January 2002, n. 3.

[19]   Among many, St. Josemaria ESCRIVA, who experienced firsthand the effects of nationalism, insisted on the virtue of patriotism (love for country) as against nationalism (disordered love for country which leads to hating other people). For example, in *The Forge*, no. 879: *"You must reject that form of nationalism which hinders understanding and harmony. In many moments of history it has been one of the most evil of barriers. You must reject it yet more strongly, since it would be all the more harmful, when it tries to set foot within the Body of the Church, where the unity of everyone and everything in the love of Jesus Christ ought to shine out most clearly."* And in *Furrow*: *"Love your own country: it is a Christian virtue to be patriotic. But if patriotism becomes nationalism, which leads you to look at other people, at other countries, with indifference, with scorn, without Christian charity and justice, then it is a sin."(no. 315) "It is not patriotism to justify crimes or to deny the rights of other peoples."* (no. 316).

[20]   JOHN PAUL II, Address to the 50th General Assembly of the United Nations, 9.

[21]   This section is largely based on 'Recent Migrations to Canada and the United States' in University of Calgary Applied History Research Group, Peopling North America: Population Movements and Migration (Calgary, Alberta, Canada, 2001) for North America and on Adela PELLEGRINO, Trends in International Migration in Latin America and the Caribbean (Blackwell, Oxford, 2000) for Central and South America. These two papers are the sources of all statistical information in this section, unless otherwise stated.

[22]   This was partly because of a more liberal political climate within North America and partly because of the desire to embarrass communist countries by accepting streams of refugees from the USSR, Asia and the Caribbean. At the same time, developing third–world countries, with their booming populations, dramatic economic cycles and political instability, were sending more and more immigrants, temporary workers and refugees to the continent.

[23]   Among the factors causing this was dramatic labor shortages in the continent, allowing Asians to move into new sectors and increase their social and economic condition without being considered an economic threat. Another factor was the desire of the North American nations to prevent fledgling nations in the third world from becoming Soviet footholds abroad, at the time of the Cold War. In 1962, with the introduction of the 'points system', although the largest numbers of immigrants continued to come from Britain and Italy, Asian immigration began to rise immediately.

[24]   Immigrant and refugee source countries were mainly the Philippines, China, Taiwan, Hong Kong, Vietnam, Korea and India. More recently, Laos, Cambodia and Thailand have also contributed significant numbers of newcomers. The majority of these have settled in urban centers, forming concentrated communities in major cities. Unlike earlier migrations which were mostly single men, more recent migrations have a large family component. From Asia, more and more professionals and skilled workers are arriving and no longer predominantly laborers or farmers. They tend to live well above (the professionals or highly–skilled) or well below (the unskilled or those who entered under the family reunification scheme) the poverty line once in North America. Like other immigrant groups, Asian immigrants faced the barriers of linguistic, ethnic and religious differences with the North Americans. Aside from this, refugees were often extremely poor and had lived prolonged periods of traumatic experiences.

Migration from Africa to North America in the period following the Second World War has been shaped for the most part by economic imbalance, refugee movements and international ties[25]. The United States limited their entry to 7,000 per annum in the 1990s, although there was quite a large number of refugees in Africa in 1993. It should be noted that Africans living in North America are important in their home countries' economies because of their remittances. Even small amounts are significant for African countries.

The proximity of Central and South America and the Caribbean has made migration from these areas into the United States and Canada notable. More, of course, go to the United States because the U.S. border is closer than the Canadian one. Also, there is a longer history of migration from Latin America to the United States. On the whole, most migration from this area to Canada originates in the Caribbean, while those to the United States come mostly from Mexico, Chile, Puerto Rico, El Salvador, Guatemala, Nicaragua and Costa Rica, as well as from the Caribbean[26].

Although the demographic effect of international migration today is not on the same scale as that experienced by the European countries in the nineteenth century, it can nevertheless be said that emigration from Mexico to the United States is one of the largest migratory movements in the world and the phenomenal growth of Hispanics in the country is becoming an important political as well as religious issue[27]. See Appendix 1.

The United States is a destination dreamed by many Latin American migrants. Mexicans have often crossed the border shared by the United States in search of better opportunities. The high degree of unauthorized migration[28] across the Mexican–US border is well–known. Even when the United States sealed the historical crossing points that undocumented migrants used through urban areas, irregular migration from Mexico continued in other parts of the country, less safe and more difficult to cross, but still a road of hope for many. Many deaths have been reported as a result. This has also encouraged the employment of 'coyotes' to lead migrants through mountains and deserts across the frontier.[29] On the whole, for large sectors of the Latin–American population, the United States has become the center of gravity and attracts those who look for personal advancement. It, in fact, hosts also about 62,000 Latin American students, of which 18% come from Mexico.

The United States is a dream destination country not only for Latin Americans. The largest legal immigrant populations in the country are in fact Mexican, Chinese, Filipino and Vietnamese, in this order. There are also relatively large numbers of undocumented migrants who enter the United States, some 40% of whom are Mexicans[30]. Where there is irregular migration, human trafficking[31] invariably arises. In the process, migrants are mistreated and their human rights violated not only by the coyotes, but also by some migration and police officers in transit countries. Oblivious of existing laws and their rights, migrants are helpless in this situation. In the United States, the smuggling of persons into the country through organized, illicit trafficking schemes is on the increase. Persons being smuggled include quite a few unaccompanied minors.

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[25] High levels of poverty within Africa have prevented many of the poorest from leaving, but those who can accumulate sufficient funds to migrate often do so in search of the much greater economic opportunities in North America. Ties with the United States also play an important role in African population movements to the Federal Republic, as are the cases of those coming from Liberia and Cape Verde. The largest numbers of Africans migrating to the United States in the 1990s came from Egypt, Ethiopia, Nigeria and South Africa, all of them relatively industrialized and using English as an official language.

[26] Caribbean migrants to North America come from the English–speaking nations, like Jamaica, Trinidad and Tobago, and Guyana. However, Quebec hosts migrants from French-speaking Haiti. It is worth noting that migration to the United States has a much higher illegal component than that to Canada.

[27] An analysis of the economic impact of immigration in the US can be found (among others) in Chapter III of YUENGERT, op. cit.; also in: *Mexican Immigrant Workers and the U.S. Economy. An Increasing Vital Role*, American Immigration Law Foundation, *Immigration Policy Focus*, Vol. 1, Issue 2, September 2002 (http://www.ailf.org/ipc/ipf0902.asp).

[28] We have deliberately tried to use terms other than the one more frequently employed of 'illegal immigration'. However, we are talking about unlawful entry into another country. Terms and definitions are important, and it would be correct to say that a person who enters a country without the permission of the country's government has done so illegally. Since that person is an immigrant yet acting unlawfully, such a person is an illegal immigrant. The term illegal does not refer to the immigrant's personhood, only his status as an immigrant. The same is true for a person who trespasses on private property. Entering upon another's land without permission is as unlawful in the context of an international border as it is for a homeowner's property line.

[29] Cfr. Mexico and US Country Reports, American Meeting. Quoted by Dr. Nilda M. CASTRO, Official of the Pontifical Council for the Pastoral Care of Migrants and Itinerant People (People on the Move n. 84, December 2000) in her report on Four Regional Consultations and a World Meeting on the Pastoral Care of Migrants, entitled *The Presence of the Church in Migration*.

[30] Cf. US Country Report, American Meeting, Quoted by Dr. Nilda M. CASTRO, Official of the Pontifical Council for the Pastoral Care of Migrants and Itinerant People (People on the Move n. 84, December 2000) in her report on Four Regional Consultations and a World Meeting on the Pastoral Care of Migrants, titled *The Presence of the Church in Migration*.

[31] For more details, see Susan F. MARTIN, *Smuggling and Trafficking in Humans: a Human Rights Issue* and Jorge A. BUSTAMANTE, *International Migrants as Subjects of Human Rights*, Papers presented at the American Meeting. Quoted by Dr. Nilda M. CASTRO, Official of the Pontifical Council for the Pastoral Care of Migrants and Itinerant People (*People on the Move* n. 84, December 2000) in her report on Four Regional Consultations and a World Meeting on the Pastoral Care of Migrants, titled *The Presence of the Church in Migration*.