

People on the Move and the Common Good

About the Jesuit Social Research Institute

The Jesuit Social Research Institute (JSRI) of Loyola University New Orleans was formally established as a collaborative undertaking of the New Orleans Province of the Society of Jesus and Loyola University of New Orleans through a Memorandum of Understanding signed on November 28, 2007.

As part of the College of Social Sciences, JSRI exists to promote research, social analysis, theological reflection, and practical strategies for improving the social and economic conditions in the Gulf South with a particular focus on issues of race, poverty, and migration. The Institute is intended to further the mission of the Society of Jesus to promote the faith that does justice, to apply Catholic social teaching to the concrete realities of this region, and to enhance the academic and service missions of Loyola.

In service of our mission, JSRI publishes the *JustSouth Quarterly* and the *JustSouth E-newsletter*. See our website at www.loyno.edu/jsri for details of our work and how to receive our publications or contact us:

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Photo provided by Servicio Jesuita a Migrante (SJM) Mexico.

MIGRATION, POVERTY, AND RACISM Converging Concerns for Our Future

Conference dates: October 28 – November 17, 2009

People are on the move all over the globe! Large-scale migration is one of the most important social developments of our time; and the increasing growth in population and changes in demographics are exciting and challenging. However, too many societies have proven to be ill equipped to handle the rapidly changing populations. As a result, communities all over the globe are struggling with the serious implications of large-scale migration. What's fueling this large wave of migration? What are the social justice issues involved? What is the Christian response to immigration? How is the church to live out our mission in the midst of large-scale migration?

Faithful to our Catholic heritage, we are called to read the signs of the times and respond accordingly. This means that at all times we are to face the social realities in our midst, judge these realities in light the Gospel and Catholic Social Teaching, and act justly. With this in mind, the Jesuit Social Research Institute invites you to join us for this conference as we delve into core issues and stories of migration in the third millennium and reflect on how we may be able to put our faith into action on behalf of people on the move.

Our conference moves from the experience of the internally displaced people of Katrina's New Orleans in the first week to the migrating peoples of the South in the second to the plight of immigrant peoples of the United States in the third to the world's displaced in the last week.

This conference is sponsored by the Jesuit Social Research Institute at Loyola University New Orleans and funded by a grant from the Carnegie Corporation of New York.

SCHEDULE OF EVENTS

Wednesday, October 28

7:30 – 9:30 p.m.

Nunemaker Auditorium

Academy Award-nominated film *Trouble the Water*—viewing and discussion with Kimberly Rivers Roberts and Scott Roberts, whose footage and stories are featured in the film. *The film and discussion are co-sponsored by the Center for the Study of New Orleans.*
All other conference events are in the St. Charles Room of the Danna Student Center.

Tuesday, November 3

12:40 – 1:50 p.m.

Lunch and Panel Discussion:

Katrina's Internally Displaced People: The Stats and the Stories

Panelists:

Allison Plyer, Greater New Orleans Community Data Center
Liz McCartney, St. Bernard Project
Kimble Wright, Loyola Student, Junior
Macede Jackson, Loyola Student, Junior

7:30 – 9 p.m.

Evening Speaker: Dr. Manuel Vásquez

Migration in the South: Emerging Trends and Critical Issues

Migration trends and factors in the Deep South, including shifting of migrant situations, tensions in new destinations, and role of religion among new migrants.

Manuel A. Vásquez, Ph.D., is an associate professor of religion at the University of Florida. He received his B.S. from Georgetown University and his M.A. and Ph.D. from Temple University. His dissertation and first book, *The Brazilian Popular Church and the Crisis of Modernity* (Cambridge University Press, 1998), received the 1998 award for excellence in the analytical-descriptive study of religion from the American Academy of Religion. His most recent publications include *Globalizing the Sacred: Religion Across the Americas* (Rutgers University Press, 2003) (co-author); *Immigrant Faiths: Transforming Religious Life in America* (AltaMira 2005) (co-editor); *Latin American Religions: Histories and Documents in Context* (New York University Press 2008) (co-editor); and *A Place to Be: Brazilian, Guatemalan, and Mexican Immigrants in Florida's New Destinations* (Rutgers University Press, forthcoming) (co-editor). Currently, Vásquez is co-directing with Philip Williams a study on religious pluralism, transnational migration, and inter-ethnic relations in the New South.

A Loyola Week Activity co-sponsored by the Center for Latin American and Caribbean Studies and the Jesuit Center.

Tuesday, November 10

12:40 – 1:50 p.m.

Lunch and Panel Discussion:

Local Opportunities for Accompanying Migrants

Panelists:

Martin Gutierrez, Catholic Charities Archdiocese of New Orleans
Anna Chavez, Jesuit Social Research Institute, Justice for Immigrants Campus Campaign

PLUS: A "Dream Act Story" from *This American Life*. An audio-interview by reporter Douglas McGray

7:30 – 9 p.m.

Evening Speaker: Ms. Kim Bobo

Workers on the Move: Immigration and Economic Justice in the U.S.

The situation of migrant and immigrant workers in the U.S., with a focus on the issues of economic justice and poverty.

Kim Bobo is the founder and executive director of Interfaith Worker Justice (IWJ), the national organization that mobilizes religious support for low-wage workers and rebuilds partnerships with the labor movement. Since its founding in 1996, IWJ has built a network of more than 50 religion-labor groups and 20 worker-centers around the country, originated the "Labor in the Pulpits" program in which 100 cities participate, started the Seminary Summer program—a joint program with the AFL-CIO, and Change to Win (unions placing seminary and rabbinical students with unions for summer internships), and created dozens of congregational resources on economic justice. IWJ is leading a national campaign to challenge wage theft and seeking new ways to collaborate with government agencies to better enforce labor laws. Prior to her work with IWJ, Bobo was a trainer for the Midwest Academy and director of organizing for Bread for the World. She writes the dispatches from the workplace for *Religion Dispatch*, a new online religious forum. She is co-author of *Organizing for Social Change*, the best-selling organizing manual in the country and author of *Lives Matter: A Handbook for Christian Organizing*. Her latest book, *Wage Theft in America: Why Millions of Working Americans Are Not Getting Paid—And What We Can Do About It*, is the first and only book to document the wage theft crisis in the nation and propose practical solutions for addressing it.

Tuesday, November 17

These events are co-sponsored by the Center for International Studies as part of International Education week.

12:40 – 1:50 p.m.

Lunch and Panel Discussion:

Coming Face-to-Face with the Stranger: Experiences of Service and Immersion

Panelists:

Fr. Tom Greene, S.J., Loyola Department of Sociology
Justine Diamond '06, Loyola alumna currently working with the Hispanic Apostolate of the Archdiocese of New Orleans

Loyola Center for International Education – Opportunities for Study Abroad AND Service to Refugees and Asylum Seekers

Josh Daly, University Ministry and Ignacio Volunteers

7:30 – 9 p.m.

Evening Speaker: Dr. Katrine Camilleri

Refugees and Asylum Seekers: International Human Rights and Catholic Social Teaching

International migration and migrants' rights from the dual perspectives of international law and Catholic Social Teaching.

Katrine Camilleri is the attorney director of the legal team of Jesuit Refugee Service Malta. In September 2007, the United Nations Refugee Agency named her the recipient of the Nansen Refugee Award which is given to those that have distinguished themselves in work on behalf of refugees. The main focus of Camilleri's work in recent years has been helping detainees in Malta's four detention facilities. In the face of growing opposition to those seeking refuge in Europe, she has tirelessly campaigned for the rights of asylum seekers, despite arson attacks on her home and vehicle. She has also been significant in influencing government policy and continues to be at the forefront of the battle to improve conditions in detention centers in Malta.

Immigration At a Glance

by Anna Alicia Chavez, JSRI Migration Specialist

Worldwide Immigration*

* Source: International Organization for Migration

There are more than **200 million** people in the world who live outside their country of birth.

These **200 million** people make up 3 percent of the global population.

The number of the migrants worldwide would constitute the fifth most populous country in the world.

49.6 percent of the world's migrants are women. Remittance flows back to their home country and families are estimated at \$337 billion dollars worldwide, \$251 billion of which went to developing countries.

U.S. Immigration *

* Source: Pew Hispanic Center

38 million immigrants in the U.S.

12 million undocumented immigrants in the U.S.

76% of undocumented immigrants are from Latin America.

59% of undocumented immigrants are from Mexico.

4% of U.S. population is undocumented.

5.4% of U.S. workforce is undocumented.

73% of undocumented immigrants have U.S. citizen children.

1.5 million children under age 18 live in the U.S. as unauthorized immigrants.

Immigration Pop. in the Gulf South in 2007*

*Source: Adapted by Fr. Edward Arroyo, S.J., from the Migration Policy Institute

Gulf South: 7,599,847 total immigrants.

Louisiana: 143,267 total immigrants; 65,000 estimated undocumented immigrants.

Mississippi: 49,483 total immigrants; 35,000 estimated undocumented immigrants.

Florida: 3,440,918 total immigrants; 1,050,000 estimated undocumented immigrants.

Texas: 3,828,904 total immigrants; 1,450,000 estimated undocumented immigrants.

Alabama: 137,275 total immigrants; 100,000 estimated undocumented immigrants.

Migration Facts*

* Source: United States Catholic Conference of Bishops (USCCB). Catholics Confront Global Poverty,

The ratio of average income in the five richest countries to the 5 – 10 poorest countries was 9 to 1 in 1900, 30 to 1 in 1960, and 100 to 1 in 2004.

Close to 550 million workers around the world live on less than one U.S. dollar a day, while almost half of the world's 2.8 billion workers earn less than two dollars a day.

In Haiti, the average per capita income is \$400 per year. Nearby in the U.S., an unskilled day laborer can earn that much in less than one week.

Mexico has lost more than two million agricultural jobs since the approval of the North American Free Trade Agreement (NAFTA) in 1994 and the reduction of Mexican governmental farm supports.

In the last 20 years, the Mexican minimum wage has decreased by 70 percent in real terms.

More than 4,000 immigrants have died crossing the U.S.-Mexico border since the mid 1990s.



Seal of the Society of Jesus

Catholic Social Teaching (CST) and Migration

by Fr. Fred Kammer, S.J.

The rights of migrants (refugees, immigrants, asylum seekers, migrant workers, and internally displaced persons-IDPs) begin with the foundation of Catholic Social Teaching, namely, the dignity and sanctity of the human person. The right to life and the conditions worthy of life—when threatened by poverty, injustice, religious intolerance, armed conflict, and other root causes—give rise to the right to migrate.¹ As Pope John XXIII explained:

Every human being has the right to freedom of movement and of residence within the confines of his own country; and, when there are just reasons for it, the right to emigrate to other countries and take up residence there. The fact that one is a citizen of a particular state does not detract in any way from his membership in the human family as a whole, nor from his citizenship in the world community.²

This is a right to both emigrate from one's own country and immigrate into another country.

In 2003, the bishops of the United States and Mexico named five principles³ that have emerged from the "rich tradition of church teachings with regard to migration":

First, persons have a right to find opportunities in their own homeland. This principle reflects the responsibilities of all citizens and governments for the common good, creating the political, economic, and social conditions for persons to live in dignity, raise their families, use their God-given gifts, and find employment that provides a living family wage—a fundamental principle of CST dating back to the 19th century. Wealthy and powerful nations are

obliged to assist less developed nations in creating the conditions for people to live dignified lives.

Second, persons have the right to migrate to support themselves and their families. Pope Pius XII declared in 1952 that both natural law and devotion to humanity required that international migration be opened to people forced from their countries by revolutions, unemployment, or hunger. He explained, "For the Creator of the universe made all good things primarily for the good of all."⁴ When people cannot find adequate work, they have a natural right to work elsewhere to attain the means of survival for themselves and their families.

Third, sovereign nations have the right to control their borders. Our tradition recognizes the right of nations to control their territories, a right arising from their responsibility for the common good. However, as Pope Pius indicated, this right is not absolute. State sovereignty "cannot be exaggerated to the point that access to this land is, for inadequate or unjustified reasons, denied to needy and decent people from other nations..." Balancing rights then becomes critical.

The U.S. and Mexican bishops note that individual rights and state responsibility for the common good are complementary.

While the sovereign state may impose reasonable limits on immigration, the common good is not served when the basic human rights of the individual are violated. In the current condition of the world, in which global poverty and persecution are rampant, the presumption is that persons

must migrate in order to support and protect themselves and that nations who are able to receive them should do so whenever possible.⁵

In 2000, the U.S. bishops, reflecting on the tension between border control and the individual right to fundamental dignity, declared the latter to "give rise to a more compelling claim to the conditions worthy of human life."⁶

Fourth, refugees and asylum seekers should be afforded protection. Those who flee wars and persecution have a greater claim for protection from the global community. As the U.S. and Mexican bishops urged, "This requires, at a minimum, that migrants have a right to claim refugee status without incarceration and to have their claims fully considered by a competent authority."⁷

Fifth, the human dignity and human rights of undocumented migrants should be respected. As the bishops note, "Regardless of their legal status, migrants, like all persons, possess inherent dignity that should be respected."⁸ This applies to punitive laws, enforcement practices, detention conditions, abuse and neglect, and policies that tear families apart.

Even undocumented workers, often subject to inadequate wages and demeaning conditions in a shadow economy, are entitled to basic human rights in terms of wages and working conditions. Immigrant workers, even ones without documents, do not lose their status as human persons made in God's image. Demeaning wages, inhuman conditions, and the denial of workers' natural rights assault the dignity and sanctity of the human person.

1 Catholic Bishops of Mexico and the United States, *Strangers No Longer: Together on the Journey of Hope*, joint pastoral letter concerning migration, January 2003, Nos. 28-29.

2 Pope John XXIII, *Pacem in Terris*, 1963, No. 25.

3 *Strangers No Longer*, op. cit., Nos. 33-39.

4 Pope Pius XII, *Exsul Familia*, Apostolic Constitution, Vatican City, 1952.

5 *Strangers No Longer*, op. cit., No. 39.

6 U.S. Conference of Catholic Bishops, *Welcoming the Stranger Among Us: Unity in Diversity*, Washington, D.C., 2000, p. 11.

7 *Strangers No Longer*, op. cit., No. 37.

8 *Ibid.*, No. 38.

Terms Defined*

Alien: the legal description of a person who is physically present in the U.S. and is not a U.S. citizen. This term includes: temporary visitors, legal permanent residents, and undocumented individuals. (This term is dehumanizing when used coupled with the word “illegal” to describe persons that entered the U.S. unauthorized or those who are residing in the U.S. with expired visas.)

Alien Registration Receipt Card: the technical name for a “green card,” which identifies an immigrant as having permanent resident status.

Asylee: an individual who has won a claim for asylum. Asylees are eligible to work in the U.S. and may be able to travel internationally. One year after winning asylum, an asylee may apply for legal permanent residence.

EWI: Entered Without Inspection: this means entering the U.S. without being inspected by an Immigration official. EWI persons generally cannot apply for legal status from within the U.S., but must leave to do so.

Illegal Alien: see “Alien” and “Undocumented.”

IDP: an Internally Displaced Person is a person who has been forced or obliged to flee or to leave his or her home or place of habitual residence due to or in order to avoid the effects of armed conflict, situations of generalized violence, violations of human rights, or natural or human-made disasters, but who has not crossed an internationally recognized nation-state border. (In 2005, there were an estimated 645,000 IDPs in Louisiana and 66,000 in Mississippi as a result of Hurricane Katrina.**)

Immigrant: a technical legal term which means a foreign-born individual who has been admitted to reside permanently in the U.S. as a Lawful Permanent Resident (LPR).

ICE: Immigration and Customs Enforcement: the enforcement branch of the U.S. Department of Homeland Security (DHS). This is the branch of DHS that includes deportation officers and trial attorneys in Immigration Court.

Migrant: a person on the move, either voluntarily or involuntarily, in the person’s own country, internationally, or both. Migrants are commonly considered free to return home.

Refugee: any person who flees from their country due to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership in a particular social group, or political opinion and is unable or, due to fear, unwilling to avail himself or herself of protection of that country or unable to return to it (this is the United Nations’ accepted definition).

Undocumented Immigrant: a person who is in a country without formal permission of that country’s government. Such a person is called undocumented because they lack the required paperwork. Another name sometimes used synonymously is “unauthorized” which refers to the fact that this person entered the country without inspection.

* Sources: USCCB Migration and Refugee Services; USCCB Justice for Immigrants Campaign, Heartland Alliance National Immigrant Justice Center

** Source: Greater New Orleans Community Data Center



STANDING IN SOLIDARITY

Currently there are 1.5 million foreign-born youth living in the U.S. without legal documentation. These youth have grown up in neighborhoods across the U.S. and attended U.S. elementary and secondary schools. Many of them even graduate from high school with honors. Due to their legal status as undocumented immigrants, however, they do not have easy access to higher education. (See American in Name, below.)

Many states prohibit undocumented students from attending college or university. Other states force them to pay out-of-state tuition even when they meet and exceed all the requirements for in-state tuition. They cannot vote, drive, or work. In addition, in the present hostile climate toward immigration, they most often live in constant fear of apprehension by authorities and deportation.

These youth are your peers who may have sat next to you in class or the cafeteria from elementary through high school. They may have attended the same church you did. Today is a great opportunity for you to stand in solidarity with your peers and advocate for the Dream Act!

The “Development Relief and Education for Alien Minors Act,” known as the DREAM ACT, is a piece of bipartisan legislation introduced March 26, 2009, at the federal level in both the House (H.R. 1751) and the Senate (S. 729). This bill allows undocumented children and young adults who entered the U.S. when 16 or younger and who have lived in the U.S. for five years to apply for conditional permanent residency if they maintain good moral character and earn a high school diploma. After six years of conditional permanent residency, they could apply for lawful permanent residency (LPR). By allowing students to apply for conditional permanent residency, we give them a path to higher education, lawful employment, and service to the U.S.

American in Name* by Unnamed Student

Like most Americans, I love my country, and I do whatever it asks of me. Every year, like most Americans, I contribute thousands of dollars to programs like Social Security and Medicare. At the end of the year, like most Americans, I file state and federal income taxes. And as soon as I could, I signed up for the Selective Service.

Unlike most Americans, I am an undocumented immigrant. This means that I will never be eligible for Social Security, Medicare or hundreds of other government services. I file my taxes not with a Social Security number, but with an individual tax identification number which is a special number assigned to undocumented immigrants by the I.R.S. so we can pay taxes. And while I can never serve in the military, the selective brochure tells me that yes, even undocumented immigrants in the U.S. are required to enroll. I don't mind doing these things. I consider them American to do so.

I've lived in the U.S. since I was two years old. I was educated in the American school system, embraced American culture as my own, and came to call this country home. I speak English better than I do Spanish.

But America is not where I was born. Officially, I am considered a Mexican national living in the U.S. without papers or documentation. My only country of citizenship is Mexico. Ironic,

considering I don't even remember Mexico. I have no friends or closely connected family in Mexico; everyone I know is here. My entire life is here.

Despite not being able to legally work, drive, or vote, I have succeeded throughout my life. During high school, I was president of the National Honor Society, scored admirably on the SAT, and graduated valedictorian of my class.

I was accepted at both the University of Arizona and Arizona State University with full tuition scholarships. Stanford also accepted me; but, because I was not a citizen, I was not eligible for any federal aid and therefore could not attend. So I stayed in Arizona.

College was rough. In 2006, Arizona voters prohibited state universities from providing scholarships to undocumented students. I don't resent Arizona voters, they are simply misinformed. If they knew who we were and what we did to get to where we are today, I strongly believe that they would be much more sympathetic to our cause. Eventually, through the grace of a wide variety of private individuals and organizations, many of us were able to graduate.

I decided on law school shortly before my graduation. I didn't know if undocumented students could even attend law school or practice, so I applied everywhere in the hopes that I would be accepted somewhere, anywhere. Two days ago, I received an acceptance letter from a tier 1 law school and with it a full tuition scholarship. They were impressed with my academics, LSAT, and most of all my personal statement which talked about the challenges I overcame as an immigrant student. I am now working toward becoming an immigration and civil rights lawyer in the U.S. I'm doing this to help myself, my community, and my country. I want to insure that the justice and equality promised by the constitution are readily available to all.

If the last 20 years have taught me anything, it is that undocumented students are the very concept of the pursuit of life and liberty. We represent what makes this country great. And like most Americans, we love our country, and are willing to do whatever it asks of us.

**This story, provided by Texas Dream Act Coalition, is the personal story of an unidentified and undocumented student.*

The DREAM Act is the only hope for over 1.2 million students who want nothing more than to obtain residency and give back to the only country they know and love. We invite you to take action and help make this dream come true.

You can e-mail your representative at:

<http://capwiz.com/networklobby/issues/alert/?alertid=13182316&type=CO>

And your senators at:

<http://capwiz.com/networklobby/issues/alert/?alertid=13182421&type=CO>

For more information on the Dream Act and ideas on how you can stand in solidarity and advocate for the passage of the Dream Act, visit <http://www.txdreamactalliance.com>

Whatever you do...

by Anna Alicia Chavez, JSRI Migration Specialist

Today in our society, immigration is a most complex subject that arouses many heated discussions. While there may be valid arguments on both sides of the fence, as disciples of Jesus Christ our first and foremost concern must be for the welfare of the migrant, a human person like ourselves who comes in search of food and sustenance, arriving here “thirsty after crossing merciless deserts, naked after being robbed even of their clothing by smugglers at the border, sick from heat-related illnesses, imprisoned in the detention centers.”¹ Whatever we do to them, we do to Jesus, for the immigrant in our midst is the very presence of Christ among us.

In 2006, to stop the flow of undocumented immigrants, Congress passed the Secure Fence Act authorizing the plan to construct a multi-billion dollar fence across hundreds of miles of the southern border of the United States.

The increased fortification and militarization of the border has intentionally pushed migrants traveling north into a more remote and difficult terrain where more than 200 migrants die each year of heat exhaustion and dehydration.²

According to hate crime statistics published annually by the FBI, anti-Latino hate crimes rose by almost 35 percent between 2003 and 2006, the latest year for which statistics are available.³

In January 2009, there were 32,000 immigrant adults and children in detention centers all over the U.S.⁴

58 percent of immigrant detainees do not have a criminal background yet they are subjected to the same mandatory detention laws that largely apply to criminal immigrants.⁵

Non-criminal, undocumented immigrant detainees are typically held for 65 days. In January 2009, however, investigators counted 400 detainees that had been detained for more than a year.⁶

Comprehensive Immigration Reform in the United States*

A Catholic approach to immigration reform includes analyzing and addressing the factors driving migration along with advocating for reform of the current U.S. migration policy. These policies are outdated and ill-equipped to serve the needs of both immigrants and the nation. The U.S. Conference of Catholic Bishops and Catholics nationwide have formed the Catholic Campaign for Comprehensive Immigration Reform that supports the following:

- A path to citizenship for the 12 million undocumented people currently living in the U.S.
- Reform of our employment-based immigration system so that migrant workers can enter the United States and work in a safe, regulated, and humane manner.
- Reform of the family-based immigration system, so that waiting times to reunite families are significantly reduced.
- Restoration of due process protections for immigrants.
- Policies to address the root causes of migration, such as economic development in poor countries.

It is also called the *Justice for Immigrants Campaign*.

Source: United States Catholic Conference of Bishops (USCCB)

¹ Daniel Groody, CSC, “Crucified in the Desert,” *National Catholic Register* 82(20) (May 14-20, 2006):14.

² No More Deaths, <http://www.nomoredeaths.org/> (accessed on Sept. 11, 2009).

³ Southern Poverty Law Center, <http://www.splcenter.org/intel/intelreport/article.jsp?aid=845> (accessed Sept. 11, 2009).

⁴ Donald Kerwin and Serena Yi-Ying Lin, “Immigration Detention: Can ICE Meet Its Legal Imperatives and Case Management Responsibilities?,” *Report by Migration Policy Institute*, [http://www.migrationpolicy.org/pubs/detentionreport Sept1009.pdf](http://www.migrationpolicy.org/pubs/detentionreport%20Sept1009.pdf) (accessed Sept. 11, 2009).

⁵ Ibid.

⁶ Ibid.

TOGETHER WE CAN MAKE THE DIFFERENCE

Questions for Reflection

- 1) Take a couple of minutes to recall what you have heard, seen, and read today about migration. What is one thing that you do not want to forget? What is one thing that challenges you?
- 2) In light of your faith and all that you have heard and read about migration today, what are you being called to be, to change, and/or to do?
- 3) Hebrew and Christian practices of hospitality—*welcoming the stranger*—involve reversal and transformation of roles in the relationship between hosts with power and guests who are relatively powerless. Reflect upon your own role in the migration of peoples in the Americas today. What would the transformation of roles of hosts and guests involve today personally, institutionally, nationally?
- 4) Many myths about migrant people in the U.S. contribute to fear and violence against migrant people. What can you do to address these myths, fear, and violence?
- 5) Reflect upon “American in Name” on page 6. How do you feel about the experience of this student? How might this story inspire changes in your own life?

RESOURCES

Websites

Busted Halo bustedhalo.com

A website for young adults that features a video series of personal stories of immigrants as told by them.

Catholic Relief Services (CRS) on Migration

<http://education.crs.org/migration.cfm>

Features a variety of useful resources on migration including Catholic Social Teaching on migration, prayer services, classroom lessons, videos, stories, etc., for young adults.

Jesuit Refugee Service

<http://www.jrsusa.org/> Jesuit Refugee Service/USA (JRS/USA) affirms that its

mission is to accompany, serve and defend the rights of these vulnerable and often forgotten people. Stay abreast of social justice issues affecting refugees and learn how you can put your faith into action.

United States Conference of Catholic Bishops (USCCB) Justice for Immigrants Campaign

<http://www.justiceforimmigrants.org/>

Find out about the church's stand on immigration. This site includes the bishops' proposal for policy reform, Catholic Social Teaching, and a tool kit to help parish communities organize for the purpose of welcoming immigrants and advocating for just laws.

No More Deaths

<http://www.nomoredeaths.org/>

The mission of this organization is to end death and suffering on the U.S./Mexico border through civil initiative—the conviction that people of conscience must work openly and in community to uphold fundamental human rights.

Notre Dame Forum

<http://immigrationforum.nd.edu/>

This forum brings together world leaders, scholars, and students to discuss the complex issue of immigration. Site features articles, discussions, and podcasts.

Videos

Dying to Live (30 minutes) A good educational tool that responds to the question, "Why do illegal immigrants come to this country?"

<http://www.dyingtolive.nd.edu>

Posada: A Night to Cross All Borders

(54 minutes) The U.S. Border Patrol turns away 100,000 unaccompanied immigrant children every year. This documentary is about three Central American teenagers who crossed into the U.S. illegally and were arrested and incarcerated. The film relates the plight of the young immigrants to the Hispanic Advent tradition of the Posada.

<http://www.posadas-project.com/film/index.html>

El Norte (140 minutes) Although this movie was released in 1984, it remains a great story of the plight of the immigrant. The drama features the hardships of the journey northward of two indigenous youths who flee Guatemala in the early 1980s due to ethnic and political persecution. They head north and travel through Mexico to the United States, arriving in Los Angeles after an arduous journey.

Justice for Immigrants (8 minutes)

Alex Contreras (student at Columbia University) documents on video the 2006 Justice for Immigrants rallies and marches in Chicago as well as actions and prayer services during the Lenten season by the Priests for Justice for Immigrants. For further information, visit

<http://www.youtube.com/watch?v=OCImbPBBHvo>

Stranger No Longer (22 minutes)

This DVD invites us to open our hearts and minds and identify with today's immigrants, provides the viewer a good understanding of the complexities of immigration, and offers insights into the current U.S. immigration system. It lays out the different underlying solutions and proposes activities that can be undertaken to fix what is broken. For further information, please visit

<http://www.justiceforimmigrants.org/snl dvd.html>

The Gatekeeper (103 minutes) by John Carlos Frey. This video is a true-to-life drama tracing the experiences of a group of Mexicans who illegally cross the Tijuana-San Diego border. After arriving in the U.S., the migrants are forced to work in a meth lab producing the highly addictive street drug known as "speed" or "meth" in order to pay off their passage.

The Invisible Mexicans of Deer Canyon

(71 minutes) Award-winning filmmaker John Carlos Frey brings to light the harsh realities of life for thousands of day laborers in Southern California. The Invisible Mexicans of Deer Canyon is a never-before-seen exposé of migrant life and the untold side of the immigration debate.

www.invisiblemexicans.com

The Invisible Chapel (31 minutes)

This documentary is a sequel to John Carlos Frey's *Invisible Mexicans*. It features the significance of the chapel built by the immigrants and the eventual demolition of their long-standing place of worship.

The Line in the Sand: Stories from the USA and Mexico Border

uses the power of theater to tell the personal stories of people affected by U.S./Mexico border migration. Through an hour-long collection of monologues and photos, audiences are exposed to a variety of points of view on this complex and critical issue.

www.crs.org/dramaproject/

The Stuff that Dreams are Made Of

(15 minutes) Video produced by Abby Pierce, 2006 graduate of Loyola Academy, Wilmette, IL. This remarkable amateur film reveals the existence of undocumented immigrants within the Loyola Academy environment and chronicles the political awakening of a group of high school students who get involved in the immigration reform movement as a result. For more information, contact Greg Pierce at (847) 676-2282.

Wetback: The Undocumented Documentary (97 minutes)

The filmmakers follow two migrants from Chinandega, Nicaragua, as they cross through Honduras, El Salvador, Guatemala, Mexico, and the U.S. in their attempt to reach Canada. Along the way, other migrants are interviewed as they are detained by Mexican authorities. Catholic human rights workers in Chiapas also offer their perspectives, particularly on the abuse of migrants by gangs such as the Mara Salvatrucha.