

## PREPARATION OF IMMIGRANTS IN THE SENDING COUNTRIES FOR FUTURE INTEGRATION

by Dr. Jos F. van Campen (*The Netherlands*)

The title of this survey leads me to an examination of those numerous measures which are summarized in the word "preparation" and which must provide the migrant with the knowledge required to enable the integration process to take place with as little conflict as possible.

In the past many and diverging definitions have been given of the concept of "integration" and I do not want to add a new one. Nevertheless, in order to know what should be the content of the migrant's preparation, I shall have to mention a number of phenomena whence friction in the course of the integration process may arise.

The integration process, in my view, has three aspects :

- (a) Integration in religious life ;
- (b) Integration in social and cultural life ;
- (c) Integration in economic life.

I should say at once that there can be integration only where there is an actual exchange of giving and receiving. This mutual exchange should be capable of being extended in time, as it may take three generations before the total process is completed.

Monsignor Ferris will speak on preparation and religious integration, so I need not touch upon this aspect. Nevertheless, I want to say at least this : that, for us Catholics, the integration process as a whole starts with religious integration since it presents clear-cut relationships at the outset of the socio-cultural and economic integration.

Theoretically, one can make a distinction between these three aspects ; in practice, however, they form a whole, one complete entity, though there may exist differences in time. When preparing the emigrant, one must bear in mind this real unity.

As I have said before, integration may last long. I consider it is completed only when the emigrant, or those who as children, were influenced by him, have achieved a religious, socio-cultural and economic level of existence at least equivalent to that which he or they could have reached, or had already reached, in the country of origin. By then, the migrant will have come to consider daily events as "normal".

To know the direction in which to guide the preparation of the emigrant, we must answer the question : where are the causes of friction in integration to be found ?



To my mind, friction or conflict can arise from differences in the historical and general social background which plays such an important role in the formation and expression of modes of living. The free countries of Europe and the immigration countries may very well be governed by principles of democracy and influenced by Christian standards of social life, but this does not mean that the behaviour of the people in those countries is in any way the same.

I am referring to the interpretation of such notions as freedom, education, religious practice, milieu, friendship, entertainment, boy-girl relationship, parents-children attitudes, social security, labour conditions, commercial usages, and social assistance. Nor must we forget the possible linguistic differences.

When comparing these few facets of life in the sending and the receiving countries, one can easily find enough ground for conflict, misunderstanding and lack of comprehension. The important question, therefore, is how the preparation of the emigrant can reduce the possibilities of shock and conflict, or even eliminate them altogether.

To examine this question, I must divide preparation into two functions: (a) information or counselling, and (b) training. Then, I must make a further breakdown within both counselling and training: (i) counselling and training in general, and (ii) counselling and training of the individual.

By counselling and training in general, I mean the whole population in the country of emigration from which the emigrants are drawn. The counselling and training of the individual is that specifically directed at the migration candidate.

If in a given country emigration is the result of a certain population situation and of certain economic structure, in other words, if emigration is caused by the relation between population and population increase on one hand and economic potentialities on the other, then I take it that emigration must be accepted by all individuals of that country as a necessity. In such countries, one must consider emigration as a long-term solution and not simply as a palliative, to be abandoned when perchance employment opportunities increase or resorted to when they decrease through fortuitous circumstances.

Consequently, in countries that send out migrants for structural reasons, the population must be kept informed about the "world" as a community for living. Here the Catholics must, more than ever before, be imbued with the significance of the Corpus Mysticum Christi. These two conceptions, the idea of the "world" as a community for living and the Corpus Mysticum Christi, must be brought home to the people by a strong inner conviction and accepted by them consciously.

In addition to this task of counselling and training in general, there is need for a continuous dissemination of factual information about the religious, socio-cultural and economic events taking place in those countries which are generally considered as the normal countries of immigration. This information should be used within the context of the principles of a general and educational nature mentioned above.

The counselling and educational work in general has to provide the foundation for emigration in countries of regular emigration and consequently should be addressed to all age groups, although adapted to the different ages, individual interests and intellectual levels.

Permit me to mention a number of institutions which could influence all these different groups and thus help in the general counselling and educational work for emigration.



First, educational institutions, from the primary school up to the universities. In geography and history lessons, attention may be directed to the movement of peoples from the beginning of time until the present day; conclusions could be drawn in which one could dwell on the economic and social development of countries that took an active part in such movements. The biblical and divine precept, "Increase and multiply, people and subjugate the earth", in all its significance, could be elaborated in schools and illustrated by concrete examples. The higher the educational level, the greater adaptation of subject matter is required. It seems to me that a due place should be given to this subject in the higher educational institutions which train the future leaders of our community. As Catholics, we should not forget to include the seminaries for secular and regular clergy as well.

In view of the economic and social developments in the different parts of the world to which migration might be directed, the younger generation should be encouraged, when choosing a profession or skill, to take into account the opportunities in immigration areas and adapt their training accordingly. Moreover, it might be prudent and useful if the teaching of languages were introduced, or intensified, in technical schools. In this context, I might also suggest that efforts be made to secure the recognition of diplomas awarded in the sending countries.

As a second group of institutions which should and could contribute to the general emigration counselling or educational work, I wish to mention the social organisations. Here one has to make a distinction between those for men and for women and those for boys and girls. All these organisations should introduce in their programmes the above-mentioned ideas of the "world as a community for living" and, where Catholic organisations are concerned, of the *Corpus Mysticum Christi*. Let me make one concrete suggestion for action by each of these groups of organisations.

The organisations for male youth have generally developed some sort of international contacts; those who take an active part in such contacts get experience of the vast space the world offers and of the conditions differing from one country to another. This should be intensified and broadened by promoting experiences of this type on the local and regional levels of the organisations. Publications can be of great help, and of at least equal importance is the creation of facilities to enable young people to acquire, at some time, experience of the immigration countries under favourable conditions. While at work in the immigration country, young people can get acquainted with the country and the people and learn to appreciate them. Preferably such young people should be local leaders who can carry their experiences to other members of the local organisation. For my own country — the Netherlands — I can refer to the good relations between the Netherlands and Canada and Australia.

In female youth organisations, work is more likely to be situated in the fields of psychology and pedagogy. The girls of to-day are the wives and mothers of tomorrow. They should be made aware of the fact that several of them may have the vocation of wife of an immigrant and mother of children who, thanks to her influence, will contribute to the development of Church and State in the immigration countries. The wife of the immigrant is expected to be able to adapt her educational methods and mould them into a form acceptable in the new country; this requires talent and vocation.

Among the many ways in which the organisations for men can make a valuable contribution, I may perhaps mention the promoting of mobility by heads of family; but taking into account the religious and socio-cultural consequences of such a mobility.



A special topic which women's organisations have to touch is that of the close relationship of the women with their environment, a contact that can only be loosened by pointing out the basic nature of the task of the mother in the family; this task is the same in whatever part of the world it is carried out. In this way, one might perhaps solve the problem in cases where the mother is hesitant when a child asks for consent to emigration. Yet, I do understand the mysterious fusion of reason and emotion which we find in each human being.

There is one category of persons deeply concerned in the subject of our survey; these are the parents and relatives of those who have emigrated. I assume that they receive letters from their relatives fairly regularly. For the Netherlands I can make the following calculations. Since the end of the war some 350,000 Netherlanders have emigrated; each of them has, I assume, some 10 relatives who remain in the country. This means  $3\frac{1}{2}$  million persons, almost  $\frac{1}{3}$  of the Netherlands population. If they get one letter once a year, quite a large portion of our people get to know in this way the circumstances under which migrants are living. It may be that this type of information is based upon facts of too personal a nature; consequently, it is advisable that the Catholics left behind in the Netherlands receive regular counselling from the Catholic migration organisation so as to help them to spread more objective information on the immigration countries.

Constant dripping wears away the stone; this also applies to counselling and training in general. What better means exist than TV, radio and daily press that have such a penetrating influence in the living room of each family! Those responsible for these modern means of communication and information must be kept informed on migration. Possibly they should be given a chance of completing their knowledge and stimulating their interest through a personal visit to immigration countries.

The list of institutions that should share in the task of counselling and training is certainly not exhausted by the above examples; they do, however, indicate the possibilities in this field. Moreover, I did not mention at all the tasks of the Church institutions. As migration and philosophy of life or denomination are closely and intimately linked, the above activities should, preferably, be carried out by Catholic organisations and Catholic institutions. To enable them to do so, the migration organisation has the duty to keep them regularly and thoroughly informed on migration matters.

To finish the first part of my survey, I would like to conclude that the counselling and training in general are on the right road only when (1) the emigration country population is regularly confronted with the unexplored riches of immigration countries; (2) the peoples of the sending countries show understanding for the religious, socio-cultural and economic circumstances in the receiving areas; (3) the significance of the Corpus Mysticum in the field of migration is explained clearly to the Catholic.

After these few remarks on counselling and the forming of opinion in general, let me say something of these two activities in relation to the individual migrant.

The counselling and forming of opinion of the migrant is the concern of the emigration counsellors. Much is required of the latter. In the first place, extreme conscientiousness in the accomplishment of their important task. It is preferable that they should be able to speak from their own experience in one of the receiving countries. They should have sufficient knowledge of psychology to be able to form their own opinion of the would-be migrant. They should be able to speak with the eloquence of conviction. They should be versed in admi-



nistrative practice. They should have sufficient natural tact not to interfere in the candidate's final decision, even in cases where the latter would prefer to have it made for him.

Psychology should enable the counsellor to ascertain whether the candidate, or the candidate and his wife as the case may be, have sufficient strength of character to overcome the initial difficulties. This being the case, the counsellor should chat easily and simply with the candidate and give him a fair picture of the receiving country or countries concerned. Then the candidate can project himself and his capabilities into this picture and decide whether to emigrate or not. Possible conflicts in the integration process should be discussed in the course of this conversation.

The main points of friction have already been mentioned, but I will repeat them to complete the picture: education, liberty, religious practice, milieu, friendships, leisures and recreation, boy-girl relationships, parent-child relationships, working relationships, business practice, social welfare. I had also mentioned linguistic differences.

The general picture, in which religious conviction and the part it plays in integration should be given a leading place, should include all the above facts.

The question for the counsellor and the emigrant is to find out whether the latter's personality is flexible enough to absorb all the new aspects of life and strong enough — or potentially strong enough — to resist the influences that are harmful or unacceptable to a Catholic.

The emigrant and his wife are required to be versed in the art of living and must know how to give and receive when they reach their new community; this is one of the criteria of integration.

In other words, the question is whether the candidate, once he is in possession of all the facts, is convinced that he personally can achieve through emigration a standard of religious, social, cultural and economic life that is at least the equivalent of what he has achieved or is able to achieve in his country of origin.

I said that the counsellor should refer back to his own experience in receiving countries; however this is not the only source. It may well be supplemented by meetings with emigrants who return to their home-land for a short visit, and particularly by meetings with members of the clergy and the laity who are staying temporarily in departure countries and who are employed in the reception services for immigrants overseas. Finally, we should not forget the publications on the receiving countries; I am also thinking of the reports from Catholic organisations in receiving countries sent to their sister organisations in the departure countries. The counsellors will find all these of great assistance as a source of information to be passed on to the emigrant.

One of the counsellor's main difficulties is often the would-be emigrant's lack of imagination. For instance, when discussing distances in the receiving countries, the candidate cannot imagine them being any greater than the largest he has known hitherto. Or again, as regards expressions of life in the receiving country, his imagination cannot go beyond the few regional differences he has known at home. When speaking of linguistic differences he frequently refers to the different dialects spoken in different parts of his homeland. So one must attempt to supplement this lack of imagination throughout the preparation period. The showing of pictures, films or slides, may well prove useful.

Films have certain major failings: to begin with, the pictures pass too quickly to be properly absorbed, and then too they are usually made for



tourists rather than immigrants. Unless films of a different type are made, I think the counsellor will find color slides more serviceable. Preferably he will show the pictures he has taken himself during study-trips and featuring scenes of everyday life in immigration countries.

I would add two further qualifications for a good counsellor: he should have an observing mind and know how to catch what he sees in his pictures.

My own experience is that stills — rather than moving pictures — are of special interest to future migrants, particularly when the counsellor has made them himself and is able to give a commentary.

So a great deal is required of the good counsellor and I am not going to suggest that we can have everything straight away; but I do think that as a Catholic organisation we should be aware that quality in the preparation of migrants can provide a major contribution to successful integration.

At the Assisi Congress I had submitted a report on "The circle of information, preparation and integration". In this report I attempted to show that proper information and preparation should pave the way for good integration but that all those who have emigrated or who have helped in emigration are in a position to improve such preparation by their communications to the counsellors.

During and after the period of coming to a decision concerning his own emigration the future migrant will pass from the stage of counselling or information to that of direct preparation. Contact should be maintained throughout this period and I will mention one among various methods that may be used: that of sending regularly, every week if possible, recent data on receiving countries and on migrations in general. The persons receiving this documentation will feel more closely linked with the phenomenon of migration and be strengthened in their plans. It goes without saying that the documentation sent out should be factual and practical, and comprehensible to a migrant of average intelligence.

The preparation for emigration should help to convince the emigrant and his wife that they should be committed to become members of the Church and good citizens in the country of destination.

There are other conditions that every emigrant should fulfil before he is ready to embark.

1. He should have a deep religious sense and knowledge of the basic tenets of the Faith.
2. His spirit should be one of simplicity, humility and modesty, but not inferiority as regards himself.
3. He should be thrifty and yet generous.
4. He should be informed on the country and the people where he is seeking integration.
5. Families should be aware of educational methods and the necessity for adaptation where there are differences between those of the departure and the receiving country.
6. The emigrant should have an elemental knowledge of the language of his new country.

How is all this to be achieved?

I spoke first of information and preparation in general and then of these activities as directly aimed at the future migrant. The former task greatly fa-



cilitates the latter, but it is not in itself a sufficient preparation. How best to deal with both depends largely on geographical distribution, numbers of would-be migrants, etc.

If the future migrants are concentrated in a certain part of the departure country, the most efficient means will be to organise regular meetings and languages classes. If they are scattered, may I suggest gathering them together at least for a few days to give them instruction on the immigrant's position and on the problems and difficulties of integration. If even this is not possible, one would have to think of sending regular written information, as discussed earlier; languages courses would have to be given in the same way. It is the new language that will enable the migrant to make the necessary contacts to commence his process of integration in a new community.

I have already stressed that it goes without saying that the Catholic migrant will make contact with the representatives of the Church as soon as he reaches his new country, preferably through an ethnic or national chaplain, or through a layman, fellow-countrymen from his home-land who will hand him on to the clergy of the local parish.

In his contacts with the neighborhood, the immigrant can evade social isolation if he is well-prepared and knows the basic elements of the new language, and if the attitude of the neighborhood is a friendly one. Possibly the immigrant's contacts with people from his home country will prevent him from feeling any such isolation, and such contacts are useful and sometimes necessary, but they should not be his only ones.

If neighborly contacts are to be a success, the immigrant will need simplicity, modesty and humility to help him avoid disapproving or criticising local conditions, or adopting a haughty attitude and saying "at home everything is done better".

In addition there are contacts with authorities and employers. Professional qualifications play a major part where the employer is concerned, but the moral virtues just mentioned are very important too.

The immigrant should be aware of himself, that is to say he should show by his attitude that he feels his human dignity, his religious conviction and his moral, social and cultural values, which are all part of his personality.

The working immigrant earns money. Usually he quickly achieves a standard of living superior to that of his native land. Thus he may be tempted to behave like his fellow-workers who have been in the country for years or who were born there. In view of his financial basis this would be harmful to the new immigrant. He must be told, during his preparation, that he should practice the virtue of thrift, but not fall into the vice of avarice. Miserliness would not assist integration. For this reason he should be acquainted with the standards of generosity of the immigration countries, particularly where religious and socio-cultural aims are concerned.

May I once again draw attention to the acute problem of the foreign language, which husband, wife and grown-up children must certainly learn as quickly as possible. A particular aspect of the problem is that of the children's education through their mother, but it would take me too far to go into it now. May it suffice to say that the mother's part in her home is a particularly important one, above all when the family has to be integrated. It will facilitate matters for her if she knows the language.

To conclude, may I say that the concepts of information and counselling, preparation and integration are inseparable and closely inter-related. The sooner general information and preparation in departure countries begin,



the easier the preparation of individual migrants will be. But this work cannot be done efficiently unless the emigration organisations are always kept up to date on the integration problems in the receiving countries. In other words, close cooperation between the Catholic agencies in the countries concerned is required.

The joint activities organised should be directed towards the Catholic, whose integration should lead to full membership of a new community where his natural and supernatural objective may merge in happy synthesis.

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### Summaries — Résumés

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## DIE VORBEREITUNG DER AUSWANDERER IM AUSWANDERUNGSLAND IM HINBLICK AUF DIE ZUKÜNFTIGE INTEGRATION

von Dr. Jos. van Campen

*Wie kann die Vorbereitung der Auswanderer die Möglichkeiten eines Konfliktes zwischen der Lebensweise des Auswanderungslandes und jener des Aufnahmelandes vermindern? Der Vortragende beschreibt die beiden Aufgabengebiete der Vorbereitung: 1) allgemeine Beratung und Schulung der Bevölkerung in den Auswanderungsländern; 2) Beratung und Schulung der einzelnen Auswanderer.*

*In den Auswanderungsländern soll die Bevölkerung über die religiösen, kulturellen und wirtschaftlichen Bedingungen in den Aufnahmelandern informiert sein. In den Schulen, Instituten und Seminaren soll die Jugend über das Auswanderungsproblem unterrichtet werden. Fernsehen, Rundfunk und Presse können dabei grosse Dienste leisten. Bei dem einzelnen Auswanderer spielt der Berater eine wichtige Rolle. Er muss feststellen ob der zukünftige Auswanderer genügend Persönlichkeit besitzt um gefährlichen, für einen Katholiken oft schädlichen Einflüssen Widerstand zu leisten. Eine der grössten Schwierigkeiten, auf die der Berater stösst, ist oft die schache Einbildungskraft des zukünftigen Auswanderers. In diesem Falle ist es angebracht, Photographien, Filme und Bilder zu zeigen. Der Zweck der Vorbereitung ist es, den Auswanderer und seine Familie zu überzeugen, dass sie al les daransetzen müssen um im Aufnahmeland aufrichtige Mitglieder der Kirche und gute Bürger zu werden.*

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## LA PRÉPARATION DES IMMIGRANTS AUX PAYS DE DÉPART EN VUE DE L'INTÉGRATION FUTURE

par Dr Jos. van Campen

*Le conférencier s'efforce de démontrer comment la préparation de l'émigrant peut réduire les possibilités de conflit entre les différentes manières de vivre dans les pays de départ et d'accueil. Il analyse les deux principales fonctions de la préparation: 1) les conseils et la formation en général, c'est-à-dire, à l'égard de la population des pays dont viennent les émigrants et 2) les conseils et la formation des émigrants individuels.*

*Dans les pays qui envoient des émigrants, la population doit être informée sur la situation religieuse, culturelle, économique des pays d'immigration. Par intermédiaire des institutions, écoles et séminaires, la jeunesse des pays d'émigration devrait être instruite et orientée. La télévision, la radio et la presse doit aussi jouer un rôle important dans cette information générale. En ce qui concerne l'émigrant individuel, le rôle du conseiller d'émigration est très important. Il doit déterminer si la personnalité de l'émigrant est assez souple pour résister aux influences*



dangereuses ou inacceptables pour un catholique. L'une des principales difficultés pour le conseiller est souvent le manque d'imagination du candidat à l'émigration. Il peut être utile de montrer des photos, films, etc. La préparation donnée devrait aider à convaincre l'émigrant et sa femme qu'ils doivent s'efforcer de devenir des membres valables de l'Eglise et de bons citoyens du pays d'accueil.

## PREPARACIÓN DE LOS EMIGRANTES EN LOS PAÍSES DE ORIGEN CON MIRAS A SU INTEGRACIÓN FUTURA

por Jos. F. van Campen

El orador dedica su informe a mostrar que la preparación del emigrante puede reducir las posibilidades de conflicto entre las diferentes maneras de vivir en el país de emigración y el de acogida. En su exposición analiza las dos funciones principales de la preparación:

1) la orientación y formación de la población en general, en el país de emigración; 2) la orientación y formación del emigrante individual.

En los países de emigración debe informarse a la población acerca de la situación religiosa, social, cultural y económica de los países de inmigración. Se debe instruir y guiar a los jóvenes con la ayuda de las instituciones apropiadas, las escuelas y los seminarios. La prensa, la radio y la televisión deben participar en el plan general. Con respecto al emigrante individual, la función que cumple el oficial de orientación es de mucha importancia. Debe averiguar si el emigrante está dotado de una personalidad lo bastante flexible para resistir las influencias perjudiciales o inacceptables para un católico. Una de las mayores dificultades con que se enfrenta a menudo el preparador es la falta de imaginación de que adolece el futuro emigrante. Es de mucha utilidad la exhibición de películas, ilustraciones y proyecciones. La preparación debe contribuir a que el emigrante y su esposa se convencen de que han de empeñarse en llegar a ser buenos miembros de la Iglesia y buenos ciudadanos del país el acogida.