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by Rt. Rev. Msgr. A. Wycislo,
U.S.A.

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A very important and perhaps determining part of history deals with mankind on the move. In our generation this movement is tragically associated with two world wars. These wars have demonstrated that the most lasting effects of "man's inhumanity to man" are felt by those left homeless, displaced, expelled or exiled. If any lesson is to be drawn from these decades of homelessness, it is that all men must join together in providing positive and coordinated solutions to the movement and resettlement of displaced human beings.

More and more the people of every nation are beginning to see the wisdom of working together. More and more people realize that we are in an age of international interdependence. Charity which has Christ as its center broadens. It is never taught narrow, never national. Our Holy Father has the world not only that it is Christlike to take care of a single orphan, but that there is a Christlike spirit in promoting cooperation between national Catholic organization devoted to charity. Christlike charity also promotes common interests. Where these interests center about the desire for freedom, the desire for a home and a opportunity to work, our Holy Father has again emphasized how Christlike it is that all nations work

together to assist in the movement of people seeking and needing homes and work.

Earlier movements of people flowed silently, sometimes without control of any kind. There was little or no governmental interference and little regulation. Today, everything is regulated - no one crosses a border alone - one must have for company passports, identity papers, visas, certificates of all sorts. Despite this restrictionism, migration is not a thing of the past. And so, in this era of the dispossessed, the problems of emigration and immigration that face displaced person, the refugee, expellees, escapees and "surplus people" are great, and, without some assistance, well nigh insurmountable. People still move and people will continue to move, and people who move need help: they must be helped with visa applications and transportation; they must be received, resettled and integrated in the countries of their choice.

All this obviously emphasizes the problem of migration as a sheer physical movement. True, there is much to be said and much room for improvement in this area alone. However, the greater challenge of migration, and therefore of international coordination of Catholic activities in this field, lies far deeper. A successful international program of migration cannot exist without serious consideration and application of those social processes intimately connected with the movement of

people. These processes ^{include} growth of population, the development of economies, the process of evaluating the quality of migrants, the effects of nationalism, and finally the cultural process.

Population growth, in both sending and receiving countries, affects man's aims and problems. Some of these may be reduction of unemployment, perhaps cheap manpower, individual and national security, the maintenance of class, religious or other vested interests. Mussolini wanted more people for conquest, now Italy has an unemployment problem; India wants fewer people; Latin-America needs skills; underpopulated countries need workers; America has vested interests, But whatever the aims, they vary at different times and vary between different nations and even vary between groups within a nation.

It would appear to us that coordinated Catholic bodies representative of many nations must look seriously into ^{this} problem of population growth. Too much is being written and too much influence is being brought to bear to provide the easy solution to population growth. There is danger in that philosophy which states that the desirable number of people and the desirable rate of growth are matters of subjective opinion. Opinion as to how populous a family or a state should be is not in conformity with natural law and man's supernatural destiny.

Second, there is the social process involving the economies of countries participating in migration activities. Very many persons believe, and it is the popular ^{opinion}, that all human activities

are ^{directed} solely toward material satisfactions - employers seek cheap labor; organized workers oppose migration in order to protect their standard of living. Men do move in order ^{in order} to eat better and employers seek workers to improve their material position. There is no denying the importance of economic causes in the movements of men. But beyond the necessity to meet basic human needs, it is not true that economic drives are the most fundamental of human motives. Man is not wholly an animal. He is body and soul. And a migrant seeking to improve his material position in life wants more than just food, clothing and shelter. Why, even the native who receives him must honestly admit that he views immigration along religious, racial and so many other non-economic standards.

Herein, international coordination of migration activities is most important. The Catholic Church, committed to spread the Truth, sees in the Catholic migrant not motives of the flesh alone, but motives of the spirit as well, and perhaps above all. Men may and do seek social status, men do strive for a plane of living above mere physical existence - but, while they seek to live better, to rise above mere existence, Catholic movement agencies must ever keep before the emigrant and the native man's supernatural goal - his desire to be free to practice his faith, to raise his family in peace.

Next, we have the process of evaluating the quality of migrants. There is probably less concern over the quantity of migrants than over their quality. It is popular to emphasize that countries of emigration ^{prefer} to let go of their less desirable people, and countries of immigration only want the best to come in. In our day, sad to say, the kinds of people who are preferred vary sometimes with labor needs. Muscles are sometimes preferred over minds, and when we look deeply into the basic policies of some receiving countries; America, for instance, we note in this our day a national-origins (quality-for-quality) policy that is outmoded and indefensible.

An objective approach to this matter of the quality of migrants cannot be avoided or easily put aside. It behooves Catholic agencies to study and make known the real potentials of migrants - what these mean to the sending country and the receiving country alike. How can this be achieved except through coordinated Catholic activities on an international scale. We note here a vast field of work that includes the basic for evaluation of migrants on the basis of biological, cultural and psychological criteria.

The actual effect of immigrants upon the so-called hereditary intelligence of a country is alleged to be a biological question. To give an example: the stream of immigrants from Europe to the United States has been composed of nationalities, not races. Yet, despite the fact ^{that the} theories

of inferiority or superiority of national stocks has been thoroughly discredited, the influence of so-called intellectuals who preach these theories is considerable.

The kind of values and institutions and their effects upon assimilation and their possible cultural contributions calls for an evaluation of cultures which immigrants bring into a country. Where such cultural characteristics, as often happens, are erroneously attributed to biological causes (a migrant's virtues or vices are part of his nature) they are assumed to be inherent and permanent and the basis for criteria in the selection of migrants.

Then, finally, the attitudes of natives towards immigrants, so often based upon unreality, is a psychological question. The quality of migrants is assumed to be good if those ^{who} receive them believe that they have qualities similar to their own.

Experience makes all men value positively those with whom they have had happy relationships, and negatively view those with whom they have been displeased or have had no relationship at all. In what area can Catholic migration agencies better apply the norms of Christlike understanding and goodwill toward all men than in this basic human expression of likes and dislikes. How important coordination on an international scale in this area is, therefore, needs not to be emphasized any further. Suffice to say that any

aspect of migration is subject to evaluation. Evaluation of national migration programs in this fundamental area of man's relationship to man is highly desirable and possible of achievement only in a coordinated international atmosphere.

What of migration and nationalism? Nationalism has great importance as one of the settings within which human migration takes place. Its meaning, to migrants themselves and the people who receive them, has great influence upon relations between nations that control migration. Movement involves change and international migration is distinctively that type of movement which implies affiliation with a new country. Nationalism is a social ^{relation} and not merely a process of physical movement. It can, therefore, be understood only in terms of those other social processes influencing it and influenced by it.

Men, to be happy, do develop a sense of belonging, be that belonging a family, a recreation group, a community, or, in a wider sense, be that belonging a political party or a church. Among various groups, at various times and under various circumstances, this belonging takes on varying degrees of intensity. The migrant reacts to the nationalism of the people who receive him. He soon recognizes and strives himself to obtain a sense of belonging - he will try to redirect this feeling toward a new national loyalty. Migration thus brings nationalism into contact and sometimes into

conflict with the social factors that distinguish the native from the stranger. Much is determined by nationalism: it influences personal and group attitudes, it influences national legislation and even international agreements, it determines admission to citizenship and regulates the lives of migrants.

Migration is, therefore, an international process - made up of a complexity of social processes, the concern of all people involved. No one will deny that tensions - economic, religious and cultural - brought about by migration or caused by its restriction, are part of that concern.

Coordinating Catholic activity on an international scale can do much to influence that concept of migration that springs of a concern for man as man - the creature of God - to whom is due respect for his rights, his feelings, his attachment to folkways and traditions, no less nationalistic but part and parcel of the new loyalty to a new country, to a new nationalism.

Finally, we must consider the cultural processes inherent in relationships between people and their effect on migration activities. Here we make reference to that process through which immigrants and natives acquire common values. Here we refer to the conflicts that arise between native and immigrant and between different groups of immigrants.

A man's most cherished values, those he will defend even with his life, are tied up with his family and his religion. Here he finds the standards for evaluating other people and other cultures. Changing these values is well nigh out of question, but interpreting them in the light of new surroundings is the serious obligation of those engaged in moving people. Migration does involve some cultural changes, for good or bad, depending on the manner in which native and immigrant or various groups of immigrants cement their relationships. Immigrants desire to hold to their way of life - natives want to prevent change in theirs. Here we might have much to say on how national immigration policies are formed because of conflict between these two sets of values. On the positive side, and we prefer to emphasize this, tolerance and understanding have been of mutual benefit to both native and immigrant. Each has to offer and there need be no compromise of standards. Migration, we repeat, does not involve mere physical movement - it includes the transfer of spiritual as well as material qualities. Personal contact may produce conflict, but if conflict can be avoided we see a most effective, acceptable and sometimes much needed culture change.

How can these problems arising from cultural processes

involved in migration be interpreted except through an exchange of information. Only a well coordinated program of activities on an international scale can bring about mutual trust and understanding of these cultural differences which tend to retard or even destroy the benefits of migration.

Our purpose in this paper has been an effort to show that migration is not so much a matter of sheer physical movement of man, but part of a complex of social relationships associated with the movement of populations and requiring careful interpretation. We have indicated premises for the formulation of an internationally coordinated migration program. You might also consider these premises desirable goals. We have consistently indicated the importance of national organizations working together on an international scale as best ^aqualified to provide interpretation of these social relationships involved in migration.

It is axiomatic that the day of uncontrolled migration is over. It is fundamental that narrow nationalism, petty prejudices and selfishness must be removed from our personal and international relations.