

INTERNAL CIRCULAR MIGRATION IN INDIA: AN OPPORTUNITY AND A CHALLENGE FOR MARGINALIZED FAMILIES

Patricia Santos, RJM ♦
Jnana-Deepa Vidyapeeth, Pune

Introduction

We are all one people of one same birth
And we all share the wealth of the one same earth
We are one great song from the heart of God
We are all the beloved of the one great Love.
With sun and stars I created you, the likeness of my soul
With delight I looked on my handiwork and found it very good.¹

As we sing such hymns and songs with great fervour and gusto, I am aware of how far cut off we are from the true picture of the earth and all reality. More than half of the world's population, who live on the margins, cut off by poverty, inequality, discrimination, and social, political and religious structures, are treated differentially. Of this population it is migrants who are most affected despised, and excluded.

Migration is a not a new phenomenon or occurrence. From the beginning of human history nomads and other tribal groups have

♦**Sr Patricia Santos, RJM** belongs to the Congregation of the Religious of Jesus and Mary, Pune Province. She completed her Licentiate in Sacred Theology from Boston College School of Theology and Ministry in 2011 and is currently a full-time Staff Member on the Theology Faculty of Jnana-Deepa Vidyapeeth, Pune. She also has an MA in Psychology from Pune University and Post Graduate Diploma in Counselling Psychology from Xavier Institute of Counselling Psychology, Mumbai. Besides teaching at JDV, she has been giving classes to Seminarians, Formators, Formation groups and the Laity, in Pune, Goa and Bangalore. Email: patriciarjm@gmail.com

¹Dan Schutte, "All One People" in the Liturgical Music Album *Drawn by a Dream*.

moved from place to place in search of greener pastures, food and improved conditions for living. Migration also has biblical roots with Abram called to leave his homeland and move to a new land, and Hagar forced to flee from her mistress, Sarai.² Not only humans, even birds and animals migrate because of climate changes and other conditions. While migration has been recurring through the ages, the current global consequences of human migration on residents and aliens, on the environment and the culture, is quite alarming and complex. Mobility, multiplication and mutability seem to be the main characteristics of migration impacting families in many and diverse ways. According to Meenakshi Thapan,

In this process of movement, one undoubtedly leaves behind a familiar world to explore one's chances in an alien land. The process of migration may thus have a constraining effect on us not only in structural terms, of the choices made available, or cultural terms, but also in the sense in which it may include abuse and exploitation, and emotional and psychological distress. However, migration is largely undertaken with the positive hope of a better life in an unseen world.³

According to the World Migration Report 2010,⁴ there are an estimated 214 million international migrants in the world, representing an increase of almost 40 million from the first decade of the 21st century and extending to all the regions of the world. With internal migrants accounting for approximately 740 million, the total number of migrants is around 1 billion worldwide of a total population of about 7 billion; of this more than half of the migrant population lives in urban areas. Migration is not only increasing in Asia; it is becoming a critical issue affecting every aspect of social, political, cultural and religious life. Nana Oishi holds that while poverty and migration have been linked in many studies, very few people from low-income countries migrate overseas to other

²Gen 12:1-5; Gen 16:6-8 See NRSV, NJB or NAB editions of the Catholic Bible.

³Sadhna Arya and Anupama Roy, *Poverty, Gender and Migration*, Thousand Oaks, Calif.: SAGE Publications, 2006. Taken from the series introduction included in this edition, the second of five volumes in the series on *Women and Migration in Asia* edited by Meenakshi Thapan. All the volumes are interconnected and take an interdisciplinary eclectic theoretical approach to study the issue of migration with respect to gender.

⁴"World Migration Report 2010," International Organization for Migration (IOM), <http://iom.int/jahia/Jahia/policy-research/migration-research/world-migration-report-2010> (accessed December, 2010).

countries.⁵ There are greater work opportunities for women all across Asia leading to an increase in women migrating either on their own or with their families.

While migration can be permanent, temporary, irregular or forced, internal circular migration is more common in India with seasonal moves between rural and urban areas to sustain and improve rural livelihood.⁶ Although there is an increase in population mobility in the last two decades, Priya Deshingkar sees a striking increase in temporary economic migration due to “deteriorating opportunities in traditional/low yield agriculture and increased opportunities in urban areas.”⁷ The main factors that drive migration, according to Deshingkar, are economic and spatial inequalities, rural unemployment, uneven development, labour-intensive production and services, and improvement in communication and transport. Even though migrant labour has contributed to economic development, migrants “remain socially and economically excluded from the wider benefits of economic growth”⁸ and are even discouraged from migrating by most governments “through a combination of rural employment programmes, anti-slum drives and restricted entry to urban areas.”⁹ It is thus important to discover ways and means to shift and cross the boundaries that divide people in order that the spaces that exist within and between individuals, groups and traditions may be reclaimed. I engage with migrant families on their journey not as an outsider; but as one who has listened and shared their experiences of oppression, struggle and pain as well as their deep faith and hope.

⁵See Nana Oishi, *Women in Motion: Globalization, State Policies, and Labor Migration in Asia*, Stanford, Calif.: Stanford University Press, 2005 for information on Women and Migration in Asia.

⁶See Priya Deshingkar and John Farrington, *Circular Migration and Multilocal Livelihood Strategies in Rural India*, New York: Oxford University Press, 2009, 1. Deshingkar and Farrington refer to circular migration as a temporary move from rural areas to urban areas for employment followed by a return to the place of residence. However, in reality it is not really temporary, as most of these migrants shift constantly between rural and urban areas. Hence circular migration can also be referred to as oscillatory or cyclical migration.

⁷Priya Deshingkar, “Internal Migration, Poverty and Development in Asia,” Paper presented at ASIA2015, *IDS Bulletin*, UK, March 2006.

⁸Priya Deshingkar, “Internal Migration, Poverty and Development in Asia,” 10.

⁹Priya Deshingkar, “Internal Migration, Poverty and Development in Asia,” 9

1. Challenges of Internal Circular Migration

1.1. Psycho-social Challenges

Very often migrants are recruited by *labour market intermediaries*, who take advantage of them and hardly provide them with the basic amenities. A large proportion of migrant workers in India belong to the lower castes and tribes¹⁰ and they are given jobs that are 'dirty, dangerous and degrading'. Sadhna Arya and Anupama Roy believe that "the experiences of poor women in migration are informed not only by poverty but also by the ideological dimensions of work."¹¹ Migration for women reinforces womanly work thereby moving them from "one situation of deprivation and dispossession to another."¹² Yet, despite the adversities and type of work available, women continue to migrate due to the varied opportunities available in the city and also because "moving away from the village releases them from the constraints of the immediate social structure. The anonymity of the city frees them from the strangleholds of caste and village hierarchies and weakens patriarchal norms."¹³ The truth, however, is that while gender and caste differentiation is more pronounced in rural villages, it continues to be ever present in subtle and explicit ways even in urban setups.

A major issue with circular migration is that it is often undocumented and invisible and "policies are still premised on bimodal patterns of 'rural' or 'urban' livelihoods, with almost

¹⁰The word 'caste' relates to the Portuguese and Spanish term 'casta' meaning lineage or race and originates from the Latin word 'castus' meaning pure or chaste. See J.H. Hutton, *Caste in India: Its Nature, Functions and Origins*, Bombay: OUP, 1961, 47. Deshingkar sees caste as an important determinant of being excluded from positive migration streams. This is because of the strong correlation between belonging to a Scheduled Caste and being poor, illiterate and asset less as well as being discriminated against by employers and contractors. For more information on castes and patterns of migration see her working paper of August 2003 "Seasonal Migration for Livelihoods in India," prepared as part of the Overseas Development Institute (ODI) Livelihood options. <http://www.odi.org.uk/resources/download/56.pdf>

¹¹Arya and Roy, *Poverty, Gender and Migration*, 31. This volume is mainly concerned with examining the state policies, social structures and relations that affect the patterns of migration and poverty among women accompanied by social exclusion, deprivation and powerlessness. By studying the experiences of migrant women across different Asian countries in the context of globalization, the authors look at patterns of sameness and difference with respect to space and time in internal as well as transnational migration.

¹²Arya and Roy, *Poverty, Gender and Migration*, 31.

¹³Arya and Roy, *Poverty, Gender and Migration*, 37.

complete neglect of the new reality,"¹⁴ which includes multilocational living. A number of migrants choose "to keep one foot in the village because of social ties, lower costs, other safety net aspects, and a long-term intention to pursue a better life in the village."¹⁵ Migrant families are regarded as a menace; they are treated as illegal residents and harassed by the police. Since migrants face a number of challenges, they need support and a change in government policy with regard to wage discrimination, health and safety, child related issues, access to housing and other benefits.¹⁶

1.2. Cultural and Spatial Challenges

Migrant families experience major alteration as they move from the green open rural areas to the crowded, polluted and claustrophobic slums of the cities. Hence even though they relocate for a better life, it can hardly be considered a move to *greener pastures*. Most families who move to urban cities take up temporary dwelling in the slums, which represent a social, economic, political and cultural spatiality that determines their identity, work, relationships and mobility.¹⁷ While everyone knows everything about the 'other' within the slum, "there is a great deal of tolerance in terms of human density and movement" and "at the same time a powerful realization that territorial control is fundamental to long term survival and identity."¹⁸ Hence, urban slums while displaying a complex mingling of culture, economics, and political relationships, also exhibit "a hybrid social structure both urban and rural, allowing the slum dwellers to be part of the city, in terms of work, while continuing social and cultural affiliations with the village."¹⁹ This dual spatiality leads to instability, insecurity and a lack of rootedness. Shifting

¹⁴Deshingkar and Farrington, *Circular Migration*, 297-298.

¹⁵Deshingkar and Farrington, *Circular Migration*, 300.

¹⁶Deshingkar and Farrington, *Circular Migration*. For the challenges that migrants face, see pages 304-308.

¹⁷See J. Nijman, "A Study of Space in Mumbai's Slums," *Tijdschrift Voor Economische En Sociale Geografie* 101, 1 (2010) 4-17, for an explanation of slums especially in distinction to the western understanding of slum. He quotes the definition of slums by the Government of India as: "housing that is unfit for human habitation or detrimental to safety, health and morals of the inhabitants. See also Shubhangi R. Parkar, Johnson Fernandes and Mitchell G. Weiss, "Contextualizing Mental Health..." 291-308.

¹⁸Nijman, "A Study of Space in Mumbai's Slums," 10.

¹⁹Nijman, "A Study of Space in Mumbai's Slums," 14.

between rural and urban places thus involves transitioning between different situations, roles and relationships where sharing of spaces creates connections as well as tensions requiring adjustments and accommodations.

Migrant families in order to sustain themselves enter into “several reciprocal arrangements with friends and neighbours,”²⁰ and form supportive networks irrespective of their varied religious orientations and cultures. Living in close proximity to each other within the slum allows that, “doors are often left unlocked and children tend to themselves; neighbours baby-sit children whose mothers are at work; local grocers give goods on credit”²¹ and local festivals and feasts are celebrated together.

Sharing of limited space offers bonding and support as men and women rub shoulders and interact with each other on the way to the common water tap and shared public toilets; it also involves tension, conflict and cutthroat competition arising out of self-interest and survival needs. Living together they find themselves entangled in a web of anxiety and hope, of conflict and resilience, of compromise and resistance, of oppression and endurance. These factors lend themselves to displacement and affiliation, disintegration and cooperation, distance and intimacy. Migrant families thus need supportive networks through which they can experience acceptance, bonding and freedom. They also need *communities of resistance*²² to counter the oppression and discrimination that they encounter.

1.3. Familial Challenges

The challenges of migration are not only external; there are also challenges within the family that affect the very fabric of family life. Migration renders families rootless, detaching them from familiar locations and people. When only the men or women migrate without the family it could lead to a reordering of family structures and roles. The changes in family structure create disharmony within the family affecting internal and external relations. Pope Benedict XVI enumerated the difficulties of migrant families wherein at times original ties are broken and new relationships are formed. “If the immigrant family is not ensured of a real possibility of inclusion and

²⁰Arya and Roy, *Poverty, Gender and Migration*, 207.

²¹Arya and Roy, *Poverty, Gender and Migration*, 207.

²²See Sharon D. Welch, *Communities of Resistance and Solidarity: A Feminist Theology of Liberation*, Maryknoll, N.Y.: Orbis Books, 1985.

participation, it is difficult to expect its harmonious development.”²³ In cases where the entire family migrates, the experience of migration could strengthen family ties and lead to family members feeling more connected and protective of each other or it could also lead to rupture and strain within the family.

Since there are more menial jobs available for women as domestic workers,²⁴ construction workers and as daily wage labourers, quite a few men remain unemployed, leaving women with a manifold burden. In general, most women experience insecurity arising from the non-formal nature of their work which is invisible, unaccounted and lends itself to maximum discrimination, vulnerability, inequality and oppression. Besides the pressure of work, childcare and maintenance of the family, they are often discriminated against, exploited and deprived of their dignity, equality and freedom, both within the private space of their family as well as in the multiple spaces they share with others. Despite their earnings, they have limited autonomy, are devalued and subjected to domestic and sexual violence, which have serious physical, psychological and emotional consequences for them.

It is more difficult for migrant unskilled men to procure jobs and so they remain jobless. Since they find it humiliating and below their dignity to baby-sit or share the household chores they indulge in all types of vices such as gambling, drinking, smoking and the like. This leads to disruptive and broken family life with the children being most affected. Children lose focus in their school work and often exhibit deviant behaviour. They also feel constrained and even ashamed of their parents' age old practices and values since the urban life offers them new opportunities, values and contacts. However, despite the tension and division within the family, children also feel deep affection, loyalty and obligation towards their parents which keeps the family somehow together. Migrant families thus

²³Message of His Holiness Benedict XVI for the 93rd World Day of Migrants and Refugees (2006).

²⁴Domestic workers are also referred to as servants or housemaids. Most of the women and girls on the margins work part time doing menial chores like cleaning of the home, washing utensils and doing the laundry. According to the National Domestic Workers Movement (NDWM), about 90% of domestic workers are women, girls or children, between the ages of 12 and 75. Most of them are illiterate and from lower castes, and hence are exploited and deprived of legal protection, basic rights and dignity. For more information see <http://www.ndwm.org>

require good support systems and timely social interventions to help them cope with the struggles and distress of shifting and unstable living conditions.

2. Responding Appropriately to those at the Margins

Migration involves major social, economic, cultural and political shifts accompanied by changes in one's lifestyle, family and relationships. Thinking through the implications of such transitions requires a dynamic and creative theological and moral imagination.

2.1. A Contextualized Theology

Theologizing in India is "a continuous process of discovering the presence of the divine in the concrete life situation of humans and their world" so that one's faith can be "alive, meaningful and contextual."²⁵ P.T. Mathew, SJ, involved in the Centre for Indian Spirituality at Kerala, believes that "theological writings in India still remain largely speculative and dogmatic with negligible grounding"²⁶ out of fear that the purity of the discipline may get diluted or lost. God's presence touches the whole person in the totality of the person's relationships, not only with God, but with other persons and with the whole cosmic order as well. This is affirmed by Felix Wilfred when he states that,

Contextual theology is sustained by a definite option and a clear stand-point. The option is none other than the option of God for the poor, for the powerless and those who are at the margins of society. The stand-point is to view and understand the reality through the eyes of the poor. In its analysis, formulation, choice of sources, etc., contextual theology, then, is infused by the experiences of the marginalized. By its identification with the marginalized, contextual theology gets its power and its true Gospel-character.²⁷

Pope Francis reiterates that we need to move out of our comfort zones to be in solidarity with the poor and marginalized. When challenging the dehumanizing and exploitative structures and systems, theology must "indicate ways to restore the dignity of a

²⁵Jacob Parappally, MSFS, ed., *Theologizing in Context: Statements of the Indian Theological Association*, Bangalore: Dharmaram Publications, 2002, 23.

²⁶P.T. Mathew SJ, "Theology in Conversation with the Social Sciences," in *Indian Theology Seeking New Horizons*, ed. Kuncheria Pathil and Mathew Paikada, Mumbai: The Bombay Saint Paul Society, 2007, 198.

²⁷Felix Wilfred, *Margins - Site of Asian Theologies*, Delhi, India: Indian Society for Promoting Christian Knowledge (ISPCK), 2008, 13-14.

wounded humanity," especially for migrant families and the *disadvantaged sections* of society.²⁸ Since it is the family that gives vigour to any society, more importance must be given to the holistic development of migrant families so as to ensure unity and bonding. The Holy family of Nazareth in its exile can be taken as a model of stability and solidarity for migrant families. A theology of solidarity encourages us to welcome migrant families as true brothers and sisters and bring them back to the centre. For Soares-Prabhu, solidarity with humankind results in a responsibility for the well-being of the other, especially the poor and powerless.²⁹ Acknowledging the sacredness of the human person as the "locus of our encounter with God," thus goes hand in hand with a responsibility for their rights and welfare.³⁰

2.2. *An Ethics of Charity and Justice*

The Church, both universal and local, has been mandated with the responsibility to see that "every type of discrimination, whether social or cultural, whether based on sex, race, color, social condition, language or religion, is to be overcome and eradicated."³¹ Poverty and exploitation of people have continued to be a grave concern of the church and despite all the efforts made towards the alleviation of these social evils, there is still a need to promote the flourishing of the poor and the marginalized, especially migrant families. The Post-Synodal Apostolic Exhortation, *Ecclesia in Asia*, expressed hope that the Church in Asia through dialoguing with its diverse cultures and regions would contribute to a new 'culture of globalization' regionally as well as globally.³² Pope Benedict XVI in calling attention to migrant families spoke of the necessity of an attentive pastoral presence.

²⁸Felix Wilfred, *Beyond Settled Foundations - the Journey of Indian Theology*, Madras, India: Department of Christian Studies, University of Madras, 1993, quoted in *Negotiating Borders: Theological Explorations in the Global Era*, ix, 49.

²⁹George Soares-Prabhu, "The Bible as Magna Carta of Movements for Liberation and Human Rights," *Concilium* (1995/1) 93.

³⁰Soares-Prabhu, "The Bible as Magna Carta," *Concilium* (1995/1) 93.

³¹Second Vatican Council, *Gaudium et Spes*, 29, http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_cons_19651207_gaudium-et-spes_en.html

³²James H. Kroeger and Peter C. Phan, *The Future of the Asian Churches: The Asian Synod and Ecclesia in Asia*, Quezon City, Philippines: Claretian Publications, 2002.

Aside from giving assistance capable of healing the wounds of the heart, pastoral care should also offer the support of the Christian community, able to restore the culture of respect and have the true value of love found again. It is necessary to encourage those who are interiorly-wrecked to recover trust in themselves. Everything must also be done to guarantee the rights and dignity of the families and to assure them housing facilities according to their needs.³³

2.3. A Practical Praxis

Paulo Freire is convinced that “political action on the side of the oppressed must be pedagogical action” which is “action with the oppressed.”³⁴ This calls for a decisive option for and with those on the margins, sharing responsibility to resist oppression experienced through exploitation, marginalization, powerlessness, cultural imperialism and violence,³⁵ and engaging in a dialogical collaborative action of communion, cooperation, cultural synthesis, organization and unity for liberation.³⁶

The FABC in its seventh plenary assembly on migration identified five major areas of concern — “labor migration, migrant women, refugees and internally displaced persons, the family, and human rights.”³⁷ Yet, despite the creative initiatives and insights, a wide gap exists between well-formulated principles and their actualization in praxis. A true “preferential love of the poor and the voiceless,” requires concern and involvement “with migrants, with indigenous and tribal peoples, with women and with children, since they are often the victims of the worst forms of exploitation.”³⁸ *Ecclesia in Asia* stressed the need for the Church to commit herself socially and

³³Message of His Holiness Benedict XVI for the 93rd World Day of Migrants and Refugees (2006).

³⁴Paulo Freire, *Pedagogy of the Oppressed*, New York: Continuum, 2000, 66. For Paulo Freire, (1921-1997), a Brazilian educator and influential theorist of critical pedagogy, *praxis* is reflection and action, or theory and practice, which transforms reality. Freire’s pedagogy is currently being used in several parts of India with poor and marginalized groups for conscientization and liberation.

³⁵Refer to Marion Young’s five faces of oppression, which are elaborated in the first chapter of the thesis. Cf. Iris Marion, *Justice and the Politics of Difference*, Princeton, N.J.: Princeton University Press, 1990.

³⁶See Freire, *Pedagogy of the Oppressed*, 167-183 for an elaboration of these aspects of action.

³⁷FABC Paper 92f, Seventh Plenary Assembly: Workshop Discussion Guide <http://www.ucanews.com/html/fabc-papers/fabc-92f.htm>

³⁸Kroeger and Phan, *The Future of the Asian Churches: The Asian Synod and Ecclesia in Asia*, 170, EA 34a,c.

pastorally to uphold the dignity of the human person and to be aware of the “inescapable and unrenounceable challenge involved in the defense of human rights and the promotion of justice and peace.”³⁹ A relevant *praxis* with families on the margins is thus an invitation to step down and step out to experience the presence of the divine keeping “company with the companionless among the poorest, the lowliest, and the lost.”⁴⁰

3. Strategies for launching into action

While there are a number of religious, government, and non-governmental organizations working for the liberation of migrant people, what is lacking is a concerted and collaborated effort to network together and devise strategies of resistance against the inequality, oppression and dehumanization of those on the margins. The need of the hour is to create communities of resistance that will exercise responsible action through calculated risk taking. The Institutional Church in India could work in partnership with civil, social and political movements to reframe policies and systems in favour of migrant families on the margins. Strategies to tap the positive potential of globalization and establish networks of support and resistance across borders, regions and nations would go a long way to promote the common good of all.⁴¹

The rights of migrant families must be safeguarded against the vested interests of the multinational corporations (MNC’s) that are controlling the market economy. The Church in India through its creative use of media and communication could counter the advertisements and strategies employed by the MNC’s that manipulate national interests and plunder the natural resources of the country. I do believe that India has enough to meet everyone’s

³⁹Kroeger and Phan, *The Future of the Asian Churches: The Asian Synod and Ecclesia in Asia*, 170, EA 33b.

⁴⁰<http://www.schoolofwisdom.com/history/teachers/rabindranath-tagore/gitanjali>

⁴¹A concrete witness of this can be witnessed in the assistance provided by the US-based Catholic Relief Services (CRS) to the rural poor women of Chattisgarh, India to prevent them from falling prey to human trafficking. In collaboration with diverse support groups from the neighbouring villages of Chattisgarh, CRS was able to track down and impede the trafficking of women and girls migrating to urban areas for employment. Such media reports serve to propagate working together for a just cause. See <http://www.cathnewsasia.com/2010/12/13/video-empowering-the-poor/>

need but not enough to satisfy the greed of a few who crave for the best and the largest share. Thus, it necessitates the involvement and accountability of the entire Christian community to critically reflect on issues of the modern world so as to engage in pastoral action for the total liberation of humankind from oppressive agents and structures.⁴²

A relevant theological imagination in a multicultural, multi religious context of India requires taking into consideration the perspective and voices of those on the margins without simply thinking and acting on behalf of them. Doctrinal and dogmatic rigidity in any tradition leads to exclusivist positions and distancing; openness to reinterpret and rearticulate universal truths according to the context leads to shared spaces of encounter, dialogue, communion and harmony. For contextual theologies to be relevant there has to be mutual understanding, interculturalism and openness to encounter and dialogue with other cultures, religions and traditions.⁴³ An effective response to the oppression and struggle of migrant families on the margins, thus, requires a shift in its categories of thinking, believing, seeing, judging and acting. The traditional social and theological concepts need to be reframed to be egalitarian and all-inclusive for those on the margins of society.

Shared spaces for collaborative action are needed that will combine theory and praxis, rituals and resistance, the sacred and the secular, theology and other disciplines. We need to enter into dialogue, both critically and constructively, with women and men of other cultures and religious traditions to enrich, compliment, correct and learn from each other. When we engage with those at the margins we will experience communion in diversity; serving not just by doing things for the poor and marginalized but being with and for them in their struggle, faith and hope for a better life. In order to respect the dignity and freedom of each person, and heal the fragmentation, brokenness and suffering that migrant families continue to experience, we need to understand and accept the Trinitarian mystery of God which is a relationship of love, communion, equality and mutuality, with no superiority, subjugation or domination. This

⁴²Mathew, "Theology in Conversation with the Social Sciences," 192-213.

⁴³D'Sa, SJ, "Continuity and Change in the Relevance of St. Paul." Interculturalism for D'Sa implies "recognition of the right of other cultures to their specific mode of existence and belief, and building bridges of understanding with them."

Trinitarian image of God enables us to relate to God, others and the world in communion and harmony respecting, appreciating, loving and caring for the beauty and value in everyone and everything so as to establish familial kinships of equality, dignity, peace, love and justice. May our encounter and pilgrimage with migrant families re-found a renewed society, a renewed church and a renewed world.