

## BOOK REVIEW

**Agnes M. Brazal and Maria Teresa Davila, eds., *Living With (out) Borders: Catholic Theological Ethics on the Migrations of Peoples*, New York: Orbis Books, 2016, pages 260, ISBN: 978-1-62698-166-9.**

On the background of globalization, the essays in *Living With (out) Borders: Catholic Theological Ethics on the Migrations of Peoples* analyses ethical challenges and claims to rights arising from various and intersecting border passage experiences of migrants, and examine them in the light of Christian tradition. Catholic social teaching consistently spoke about the rights of people on the move and addressed concrete situations of suffering due to the migratory experience. The essays in seven parts are from seventeen different national or regional contexts, considering the challenges posed by a broad array of situations. They draw from the experiences of people whose hopes for living with dignity know no bounds and the breadth of the Catholic tradition.

First part is an investigation into the global migration from a sociological viewpoint. Saskia Sassen clearly shows that incompleteness and possibility of making citizenship is an incompletely theorized contract between the state and the citizen. The author is in favour of modifications to the notions of citizenship and, argues that the experience of migration to and within Europe with loose border controls do not necessarily lead to the invasion of immigrants.

The second part titled "Human/Cultural Rights of Asylum Seekers/Refugees and Labour Migrants" starts with an essay by Nader Michel on the plight of Sudanese refugees who fled to Egypt because of the civil conflicts between North and South Sudan. Egypt restricted refugee access to schools, national medical insurance, and rationed food, which had the effect of rigidifying social, political, economic, racial, and religious divisions. Maryanne Loughry discusses the case of the Carteret Islanders in the Pacific, referred to by international media as the world's first climate refugees.

Drawing from the Ignatian sense of consolation, Diego Alonso Lasheras affirms the ministry of Centro Astalli and Jesuit Refugee Service in general as fostering consolation in action both for the refugees and the volunteers, who grow in faith, hope and charity as they serve the refugees. Peter Stica writes on migration in the Czech Republic, which with the fall of the Iron Curtain has shifted from being an emigrating country to an immigrating country. William O Neill, in his essay, observes that in communitarian ethics, community tends to be based on blood affinity or kinship, and rights are ascribed to individuals; but the respect for the generalized order does not necessarily lead to a feeling of moral obligation toward forced migrants.

Part three, titled "Gendered and Embodied Borders", looks at the violence against young women in the single transnational space formed by proximity of EL Paso and Ciudad Juarez. The Article named "Sex Trafficking and femicide along the Border: Re-membering Our Daughters" by Nancy Pineda Madrid explains that women are being exploited because of and through their gender. Alexander Andrade Martins examines the health issues of Bolivian and Haitian migrants in Brazil. The author underlines the Catholic Social teachings and responsibility of the Church to treat everyone equally. Christian Gudorf makes an investigation into the temporary migrants who increasingly have assumed a female face with the feminization of migration. The migrants are being exploited in various ways due to diverse reasons. She proposes that church can help the migrants in the form of legal advice so that their rights are protected.

The effects of migrations on families remain one of the biggest challenges to migration ethics. Part IV, "Cross border Marriages and Migrant Families", begins with an essay by Regina Wentzel Wolfe who investigates the challenge of internal migrations in China. The *Hukou*, a long standing registry system dividing urban from rural residents, holds people in untenable living and working situations against their will. She concludes that these people are incapable of having a better tomorrow as they cannot pass the fruit of their hard work to the next generation. "Familismo across the Americas: En Route to a Liberating

Christian Family Ethic", by Kristin E. Heyer analyses the particular victimization of women migrants within the context of transnational families. She explains the role of family in consoling the women threatened by harsh working conditions and abuse. She puts forward a creative engagement with the role of the family in Catholic social teaching that transcends some of the more traditional gendered assumptions. Gemma Tulud Cruz completes this section by taking a very close look at a known, but often poorly examined, phenomenon affecting a growing number of families globally – cross border marriages. Cruz observes gaps between the experience in cross border marriages and church teaching, and posits a growing understanding of gender mutuality over complementarity as one possible corrective that will help the church speak relevantly to this fact.

The fifth part deals with virtues in the migration context. Mauricio Alarcon Burbano deals with, "Fortitude in the Midst of Weakness: The Case of Haitian Migrant Associations in Ecuador". Deogratias Rwezaura writing from the context of Tanzania makes use of the concept of *ujamaa* (extended family) from the former president Julius Nyerere. It explains the possible policies of solidarity and hospitality for refugees. Partick McCormick discusses the theme of hospitality in his article "Fair Trade Tourism: Practicing Hospitality and Keeping the Sabbath in the Foreign Land". Travellers are invited to participate in fair trade tourism where hospitality calls for deeper awareness, solidarity with workers, and collectively challenging labour and other regulations in the tourism industry. Peter Phan closes this part on virtues with the challenge of memory and remembering in the life of migrants.

There are four articles in the section "Theo- anthropological Reflections" focussing on the meaning of being human in the context of migration and in the light of Christian faith. Prem Xalxo writes, in the paper "Migration for Livelihood: Hope amid Untold Miseries of Tribal Girls", about the tribal girls working in the metropolitan cities of India. Church along with other agencies can work for the wellbeing of tribal women who tend to lose their human dignity and tribal identity by giving them hope. Michael

Sepidoza Campos employs the *bakla* (queer) experience as trope to illuminate the life of the undocumented migrant and of the international events. Both closeted, and living with the threat of displacement, queer and migrant bodies are situated in a "third place" of being neither here nor there. Rafael Luciani writes based on the Venezuelan experience of how a nation transits from a host to a sending country. Here the author proposes itinerant identity of Jesus as a model for humanity and, in particular too, for hosts and guests alike. It allows one to have a better understanding of other with fraternity and consequently reinserts one into a bigger family. Responding to the racism and xenophobia in South Africa, Nontando Hadebe introduces the concept of *Ubuntu* in relation to Trinity, where God is expressed as communion of people, each distinct and yet radically related and united to the other. The mission of Christians in the context of xenophobia is to unite the concepts of *Ubuntu* and Trinitarian theology as the model for inclusive and just communities of difference that promote the common good where none is excluded.

Part VII, "A Future with (out) Borders," discusses on the overarching yet critical conversation of the meaning of state borders when movement of peoples across them is at its highest rate in human history. David Hollenbach examines the political and philosophical arguments in favour of open borders and latter's spiritual basis. Maryanne Heimbach Steins speaks about the transcendence of the challenge of political, ethic, economic, racial, or religious boundaries. Though border is a basic structure of human existence, it must be transcended. She proposes migration ethic of liminality based on recognition of other – a moral compass in the transcendence of borders.

These essays throw light on the present scenario of high migration, its theological, philosophical and ethical implications from different parts of the world. The work on the whole challenges readers from a variety of contexts to appreciate and examine his or her role at each level of charity and responsibility.

**Roy Vettikuzhiyil**

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