

INTERNATIONAL AFFAIRS COMMITTEE

To the Venerable, the 133rd Assembly

“NOWHERE TO LAY HIS HEAD” (Luke 9:58)

“Great numbers of these unhappy people are without friends, or resources of any kind to relieve their necessities, and are begging from door to door, for a morsel of food”, a Chief Magistrate describes the condition of newly arrived Scottish migrants to Nova Scotia, 1827.¹

Migration is a cornerstone of the Canadian narrative. With the exception of First Nations, we are a nation of refugees, immigrants and migrants. In 1831, wrestling with how to welcome new migrants to Canada, one government official wrote: “I am persuaded ... that this is not a fit country for the accommodation of emigrants on a large scale.”² We still struggle with this issue today. Arriving on the shores of Nova Scotia, wholly dependant on whatever welcome they might receive, the experience of Scottish migrants repeats across our many heritages. The Highland Clearances is one example of why, driven from home by bayonet and fire, people migrate. As Presbyterians and Canadians we struggle to listen to the experience of migrants, to appreciate what compels people to leave their homes for distant lands, and to make them welcome.

INTRODUCTION

The International Affairs Committee offers in this report the third in a series on the theme of “Building the Common Good”. The first, presented to the 131st General Assembly (A&P 2005, p. 294-307), explored water as a sacred gift. The second, to the 132nd General Assembly (A&P 2006, p. 268-85), dealt with global public health. This report focuses on international migration.

A migrant is someone who lives outside of their country of birth for at least a year.³ People have always been on the move. With the onset of globalization, however, the number of migrants has more than doubled in 25 years.⁴ In seeking to build the common good, we cannot ignore the millions of people who migrate seeking employment, safety and hope. Some people can choose to move from one country to another, assured of good education or employment and the benefits of their new society. Migrants who cannot attain legal status in a host country are at risk of abuse and exploitation due to limited protection of their rights.⁵

While many international migrants move between countries in the global North, or move within regions in the global South, this report will focus on those migrants who are most vulnerable. It begins with a reflection on the biblical concern for the sojourner, revealing God’s compassion for and willingness in Christ to identify with the stranger. The report then considers the global context of migration, the various factors causing migration, the gifts and benefits provided by migrants, and of migrants’ rights. The report concludes with an overview of migrants in Canada and how the church can fulfill God’s call to welcome the stranger.

A SENSE OF PLACE

The yearning to belong somewhere, to have a home and be in a safe place, lies deep within the human heart. For millions of migrants, the yearning is especially keen. As the church seeks a faithful response to the issues of migration, we realize that the experience of migrants is not new. The human hunger for a sense of place runs through the biblical narrative from the moment the Lord says to Abram, “Go from your country ... to the land that I will show you.” (Genesis 12:1) The people of Israel become at various times sojourners, resident aliens, wanderers and exiles. They experience promise, hope, slavery, freedom, deprivation, fear, displacement and homecoming. Through it all they come to know God for whom the sense of place is a primary concern and yet who, in solidarity with the people, “refused a house and sojourned with his people” (2 Samuel 7:5-6) and ultimately becomes incarnate in “the crucified one who ‘has nowhere to lay his head’”.⁶ (Luke 9:58)

The biblical story of upheaval and migration reveals two truths: that migration is not unusual for people of faith,⁷ and that God shows a deep concern for the outsider and the stranger and, therefore, we are to show the same concern.

God’s People on the Move

God’s people are always on the move, spiritually if not also physically. Whether descended from migrants or migrants ourselves, we inherit a faith story that includes migration: the Exodus (Exodus 12-14), the desert wanderings (Exodus 15:22-19:2), the Exile (Jeremiah), the return to the Promised Land (Isaiah 45:1-17), the flight into Egypt (Matthew 2:13-15), and the commandment to go into all the world to proclaim the good news (Mark 16:15). We follow Jesus who so identified with the homeless and the outsider that he said, “I was a stranger ...” (Matthew 25:35b). As we live in Christ, then, we are strangers in this world (John 15:19) and share the vulnerability of the outsider. Physical and spiritual migrants alike are invited to find their sense of place in Jesus Christ who says, “Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest.” (Matthew 11:28)

Welcoming the Stranger

But while we as God’s people may be among the strangers and the vulnerable, we are also to welcome the stranger and offer hospitality in the name of Christ. (Matthew 25:35-36) Hospitality is more than shaking hands. Hospitality involves “a reaching out toward our neighbour whereby we perceive life as a gift not to possess but to share.”⁸ It is “the creation of a free space where the stranger can enter and become a friend instead of an enemy.”⁹ We worship the God who is the “father of orphans and protector of widows”, and who “gives the desolate a home to live in”. (Psalm 68:6) We receive the mercy of God who ministered to the needs of the people in the wilderness journey. (Deuteronomy 32:10-12) We are shaped by the prophets’ vision of inclusiveness and justice. (Isaiah 58:6-7; Micah 6:8) We are, therefore, as individuals and as the church to minister to the needs of the stranger in our midst, recognizing that those needs are not just physical but spiritual, emotional and ethical.

The Stranger as Neighbour

Welcoming the stranger is not an option for the people of God. It is a justice issue. The situation of migrants in the world compels us to ask, “Who is my neighbour?”¹⁰ In ancient Israel, the people were commanded by God to love the neighbour or fellow-Israelite as oneself (Leviticus 19:18), and to “love the alien as yourself, for you were aliens in the land of Egypt”. (Leviticus 19:34) The question “Who is my neighbour?” is answered in Jesus’ story of the Good Samaritan (Luke 10:25-37) in a way that breaks through the normal cozy definitions of neighbour. The neighbour – represented in the story by both the man beaten by robbers and the Samaritan who comes to his assistance – is the one in need, the victim, the stranger, the outsider. How we treat our neighbour, and how we are the neighbour, are near to God’s heart. As we show hospitality to strangers, we allow our own vulnerability and open ourselves to transformation from fear and suspicion to hope and solidarity and new life for all. (Hebrews 13:1-3)

A Strip Mall In Langley Park

There is a neighbourhood in Maryland, north of Washington D.C. called Langley Park. It is a world away from Capitol Hill, where the White House, Congress, the Supreme Court are located. Langley Park is largely a community of migrants. It has its share of gang and drug-related problems. Many people in Langley Park are undocumented.¹¹ They have no legal status in the U.S. and have come in the hopes of building new lives.

Every morning, hundreds of men gather at prearranged locations in the parking lot of a strip mall waiting for labour contractors to come by and offer them a day’s work – undocumented workers take what they are offered.

On the edge of the mall, there is an area with a few bushes and shrubs. In the middle of the shrubs and the bushes, there are two crosses to commemorate two undocumented workers murdered while they lay asleep, likely waiting for the labour contractors. The murderers were never found.¹²

MIGRATION IN A GLOBAL CONTEXT

Migration happens between and within every region of the world. People migrate for a variety of reasons. Some move to continue their education or to improve their economic situation. Some are caught in conflict. Others move because of poverty, violence, political instability, a lack of security (including food security), environmental forces (floods, drought, deforestation), and gross inequalities within and between countries. Nearly 200 million people¹³ (globally), live outside the country in which they were born.

In the past quarter of a century, many restrictions have been lifted on the movement of capital, goods and services. The advent of computer technology has accelerated this process. The move towards more liberalized trade, goods and capital, however, has also been marked by the deterioration of living standards for people in many parts of the world, and a growing gap between the global North and the global South. Over 1.5 billion people live on less than \$1.00 (US)¹⁴ a day. Trade agreements can alter economies – some agreements eliminate entire sectors of an economy. People lose their livelihoods, have few employment opportunities in their home countries, and so migrate in search of work. In Mexico, the influx of subsidized American agricultural products forces a growing number of small farmers to leave their land to work in maquiladoras¹⁵ or the United States. Migrants who attempt to cross illegally into the United States risk exposure to the elements, dehydration, heat exposure, getting lost, being bitten by snakes or scorpions, drowning and being shot by smugglers.¹⁶ An estimated 400 Mexicans die each year illegally crossing into the United States.

Between 1970 and 1990, the number of countries employing foreign labour increased from 42 to 90.¹⁷ According to the International Labour Organization, 90 million migrant workers live and work outside their country of origin. While capital and ideas move across the globe at the stroke of a computer key, increasing restrictions have been placed on the movement of people, particularly since September 11, 2001. For certain groups of migrants, moving is relatively straightforward. Highly educated and skilled migrants enjoy ease of movement across the globe. For others, migration is risky.

Vulnerability

There is a continuum of vulnerability between those who *choose* to move and those who are *forced* to move (such as refugees and internally displaced persons). Vulnerability can range from experiencing the physical dangers of transit to exploitation, exclusion, racism and poverty in host countries. Some 2,000 migrants die annually crossing the Mediterranean from Africa to Europe. There are an estimated one million people trafficked annually for the purpose of slave labour and/or sexual exploitation. People-trafficking networks gross an estimated \$7 billion (US) a year. It is believed that by 2020, the global trade in humans, especially through trafficking and smuggling people across borders, will be more profitable than the global trade in narcotics.¹⁸ Women who constitute almost half of the working migrant population, and tend to be employed in the service industry or as domestic and low-skilled labour, and children, as dependants, are especially vulnerable.

Migration in the Midst of Conflict

Conflict forces people to migrate due to danger, hardship and lack of opportunity for work caused by instability and the deterioration of institutions in their home country.

Refugees flee their countries because they have a “well founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion.”¹⁹ Refugees are protected under the 1951 Convention relating to the Status of Refugees (The Refugee Convention) and its 1967 Protocol.²⁰ While the Office of the UN High Commissioner for Refugees (UNHCR) records an encouraging decrease in the global refugee population (down to 8.2 million in 2006),²¹ this trend is tempered by the grim conditions surrounding more than 60% of today’s refugees who remain in camps or subsistence living conditions abroad for far too long – decades for some groups. The

average duration of a refugee situation has consequently increased from 9 years in 1993 to an incredible 17 years in 2004.

Internally displaced persons (IDPs) are forced to move for the same reasons as refugees, but they do not leave their country. For this reason, they are not protected under either migrant or refugee conventions, and are one of the most vulnerable of migrant groups. IDPs greatly outnumber refugees. The Norwegian Refugee Council's Internal Displacement Monitoring Centre²² estimates that in 2005 some 23.7 million people were displaced within their own countries.^{23,24} The situation in Darfur, Sudan, is a particularly graphic example of the vulnerability of internally displaced persons.

Undocumented migrants and refugees will often use the same modes and routes of travel and so are equally vulnerable.

Environmental Forces

In the 2003 World Disaster Report, the International Federation of Red Cross and Red Crescent Societies reported an estimated 25 million "environmental migrants" around the world. These are "people who have been forced to leave their traditional habitat, temporarily or permanently, because of a marked environmental disruption (natural or human-made) that jeopardized their existence and/or seriously affected their quality of life."²⁵ Often it is the poorest people in these regions who are most affected. Inequalities in health status, food security and access to clean water emerge and are exacerbated. National governments have the responsibility to respond to disasters, but often lack the necessary resources to adequately do so.^{26,27}

Development-Induced Migration

Development-induced migration occurs where land, previously occupied by another group, comes under the control of a development project sponsor (governmental, international, or private) for the purposes of natural resource extraction, urban renewal or development programs, industrial parks, and infrastructure projects (highways, bridges, irrigation canals and dams). This type of development alters the environment to such an extent that people – often entire communities – are forced to move.

The World Bank's Environment Department estimates that approximately 10 million people are forced to move each year as a result of dam construction, urban development, and transportation and infrastructure programs. The Narmada Sardar Sarovar Dam Project in India and the Three Gorges Dam Project in China are expected to displace more than 127,000 and 1.2 million people respectively.²⁸

MIGRANTS' GIFTS

Migrants contribute to host countries by doing work that is not being done, either because of labour shortages or because nationals do not want to do the work. Migrants provide needed skills. Their departure from their home countries can leave serious gaps in their trades or professions. An estimated 1/3 of African university graduates work outside the continent, often in jobs that do not recognize their education and training.

Migrants contribute to the local economy through the goods and services they buy and the taxes they pay. Migrants send considerable remittances (money) from their host to their home countries. Remittances generally represent 10% to 20% of migrants' income. The balance is spent in their host country.²⁹

Remittances to home countries represent the second largest international trade flow, exceeded only by petroleum.³⁰ Remittances are also the second largest source of external funding after foreign direct investment. In 2005 global remittances totaled \$232 billion of which \$167 billion was sent to countries in the global South (this figure represents more money than is offered by the global North to the global South in official development assistance). The World Bank estimates that unregulated remittances could total an additional \$80 billion.³¹

Remittances contribute to national economies and to household economies. They represent 53% of Haiti's gross domestic product (GDP), 17% of Jamaica's GDP and 16% of Honduras' GDP. Three out of every four households in El Salvador receive remittances.³² The annual remittances of Mexicans amount to \$20 billion per year. This represents the second largest source of revenue for the Mexican government, after oil and gas.³³

MIGRANTS IN OUR COMMUNITIES

There are significant numbers of migrant workers in Canada, and the challenges that they face world-wide are present here as well. In 2005, almost 100,000 documented temporary foreign workers entered Canada.³⁴ While about 27% of documented migrant workers are in managerial, professional and skilled trade work, about 65% of documented migrants provide 'seasonal agricultural' or 'elemental and labour' skills.³⁵ Domestic and seasonal agricultural workers make up a large portion of the migrant population living in Canada. These workers are particularly vulnerable to exploitation, abuse and unsafe or substandard working conditions.³⁶

The exact number of undocumented migrants in Canada is unknown, but estimates range from 20,000 to 200,000.³⁷ Undocumented migrants have no legal status in their host countries (this denies them the ability to legally work or live in a country). Undocumented workers may have been refused a refugee claim, have overstayed a temporary visa, or have entered the country without a visa at all. Some do not have the skills to qualify as a legal temporary worker or to apply for immigrant status.³⁸ They often take jobs that most Canadians will not take, and work at wages most Canadians would not accept. Many non-status workers are employed in the construction and garment industries – some resort to sweatshops and the sex trade.³⁹ Undocumented migrants are not eligible to receive the social services enjoyed by Canadians (this includes medical care, welfare and education). They are among the vulnerable of Canada's poor.⁴⁰

There are protections for migrants under Canadian law, but compliance is difficult to ensure and to monitor. The nature of much of their work leaves open the possibility of exploitation and makes workplace abuses hard to document. Fear of deportation or of jeopardizing future employment makes it difficult for migrants to demand their rights.⁴¹ A

report from the North-South Institute on seasonal agricultural workers in Canada states that it is in the economic interests of both the receiving and sending countries for this arrangement to carry on (cheap labour in Canada, and a source of income through remittances for sending countries) and so there is little incentive for either country to investigate complaints of exploitation.⁴²

Migrants are our neighbours. Members of congregations can reach out to migrants by:

- Learning who the migrants are in our own communities and seeking ways to follow the biblical mandate of welcoming the stranger who is among us. (Matthew 25:31-40, Hebrews 13:2)
- Providing a safe place for migrants to become acquainted with Canadian culture and local facilities and opportunities.
- Supporting efforts for migrants to make connections with others of their own language and nationality.
- Offering advocacy and support as they become established, particularly in the areas of housing, employment, education, medical care, legal rights and other social supports.
- Extending hospitality and the offer of a spiritual community of belonging.

STRENGTHENING THE PROTECTION OF MIGRANTS

Sixteen Mexican nationals – all irregular [undocumented] migrants – are believed to have perished in the September 2001 attacks. However, the families of only five were able to prove the deaths of their loved ones in the attacks and so qualify for compensation.⁴³

The Migrant Workers' Convention

Several UN conventions focus on human rights. The Migrant Workers' Convention reaffirms universal⁴⁴ rights, but focuses on increasing the protection of migrant workers and their families. Other articles target specific vulnerabilities and explicitly outline the responsibilities of both host and origin countries (including transit countries) to migrant workers and their families to ensure the protection of their rights.

Migrant workers' rights were first considered by the United Nations in the 1970s when concerns regarding illegal trafficking in labour were identified. The Economic and Social Council expressed alarm at human trafficking practices and the exploitation of workers. The UN hosted the Seminar on the Human Rights of Migrant Workers in 1975 that emphasized the need to accord migrant workers equality before the law with regard to human rights and labour legislation; to treat humanely aliens who remain in a state illegally; and to avoid situations in which migrant workers are kept in illegal status for long periods.⁴⁵ In 1980 a UN working group was established to develop a convention to address the vulnerability of migrant workers. The Migrant Workers' Convention was the fruit of this labour. The Convention was adopted by the UN General Assembly on December 18, 1990. December 18th is International Migrants' Day.

The Migrant Workers' Convention protects the rights of all migrant workers (a person who is to be engaged, is engaged or has been engaged in a remunerated activity in a state of which he or she is not a national) and members of their families under the law, regardless of their legal status.⁴⁶ All migrants without exception of any kind have the political and personal right to: life; freedom from torture and from cruel, inhuman or degrading treatment or punishment; freedom from slavery and servitude; freedom from imprisonment for inability to fulfill a contractual obligation; recognition as a person before the law; and freedom of thought, conscience and religion. All migrants, regardless of their status have social and economic rights to: health, education, adequate housing, adequate food and water, and work and rights at work.

The Migrant Workers' Convention provides additional rights for migrant workers lawfully present in a host country. These include the right to freedom of movement and residence within the territory of the host country (Article 39) and the right to equal treatment with nationals in respect of protection against dismissal from employment (Article 54).⁴⁷

The Convention entered into force on July 1, 2003, after the required twenty countries signed it. By September 2006, 34 states had ratified the Convention. All signatory countries are sending, or home, countries of migrants. Host countries, including Canada, have not ratified the Convention. The Government of Canada responded with the following statement when asked what considerations may have prevented ratification of the Migrant Workers' Convention:

Canada does not have a class of Migrant workers *per se*. Any non-Canadian who is authorized to work in Canada is protected by the same employment standards legislation as Canadian workers, and has the same access to government programs and services for workers. As such, we have no immigration policies in this regard that are inconsistent with international human rights instruments and have no discriminatory policies and practices against migrants in our laws for us to remove.⁴⁸

The Canadian government's position falls short in several ways. Some of the rights that are not respected or for which monitoring mechanisms are inadequate include: the right for temporary workers to be consulted during re-evaluations of contracts; the right to appeal expulsion before an impartial, independent body; the right to unionize; the right of family reunification. Migrant workers in Canada under the Temporary Foreign Workers Program contribute to Employment Insurance, yet are not entitled to draw on the benefits.

Live-in Caregivers

The Canadian Live-in Caregiver Program was developed in 1992 to address a labour shortage. The program's criteria allow for entry into Canada by migrants who may not qualify for entry under standard immigration criteria. Each year, more than 2,000 live-in caregivers come to Canada under this program. Ninety-five percent are women, and three-quarters are from the Philippines. As conditions of their stay in Canada, caregivers are required to be employed for 24 of 36 months and to live in the home of their employer(s). After three years, they can apply for permanent residence.

They cannot work in any other field or take post-secondary education courses. Live-in caregivers are vulnerable because they live and work in the home of their employer. Protection from exploitation is difficult and recourses for changing employment are limited. If, for example, a live-in caregiver lodges a complaint against an employer or former employer, finding new employment without references is difficult.

Human rights organizations assert that the live-in requirement contravenes Article 25.1 of the Migrant Workers' Convention which states:

Migrant workers shall enjoy treatment not less favourable than that which applies to nationals of the State of employment in respect of remuneration and: a) Other conditions of work, that is to say, overtime, hours of work, weekly rest, holidays with pay, safety, health, termination of the employment relationship and any other conditions of work which, according to national law and practice, are covered by these terms.⁴⁹

One of the values of the Convention is that it provides states with a comprehensive framework for international cooperation in order to ensure humane conditions of migration. The Canadian government's policy does not acknowledge the plight of the undocumented migrant; this can be done while ensuring the integrity of Canada's immigration policies. The rights of migrants in Canada will be strengthened if Canada signs the Convention. Additionally, as a receiving country, Canada could provide international leadership by becoming a signatory.

The North-South Institute's report on the Canadian Seasonal Agricultural Workers Program identifies the following improvements to strengthen the protection of migrants in our communities: wages, hours of work, accommodation and workers rights (including the right to unionize and collective bargaining). They recommend that Canadian law should be brought in line with all the provisions of the UN Migrants Workers' Convention.

Migration is a global phenomenon. The need for comprehensive, global, multilateral and predictable responses is recognized by the international community. Canada's commitment to multilateralism in other areas of global concern and active participation in a regime addressing the challenge of migration would be consistent with this approach.

In recognition of the scale of international migration, the Secretary-General of the United Nations established the Global Commission on International Migration in 2003. The Commission submitted its report in December 2005, and it was considered by the United Nations in September 2006. The report outlines six principles for action that are meant to help states capitalize on the benefits of international migrant workers and at the same time protect migrant workers' rights. It is acknowledged that there cannot be a single model for action for all states, nor is there consensus on the introduction of a formal global governance system for international migration involving the establishment of new international legal instruments or agencies.⁵⁰

Recommendation No. 1 (adopted, p. 15)

That the Moderator write to the Minister of Citizenship and Immigration urging the Government of Canada to sign the International Convention on the Protection of the Rights of All Migrant Workers and Members of their Families.

Recommendation No. 2 (adopted, p. 15)

That the Moderator write to the Minister of Foreign Affairs and International Trade urging the Government of Canada to support and participate in the UN Working Group meeting hosted by Belgium, in June 2007.

Recommendation No. 3 (adopted, p. 15)

That members of The Presbyterian Church in Canada living in communities with migrant workers, be encouraged to become informed about migrant workers and if requested, provide support to migrant workers.

Recommendation No. 4 (adopted, p. 15)

That congregations acknowledge through prayers, December 18th as International Migrants' Day.

Recommendation No. 5 (adopted, p. 15)

That congregations be encouraged to use fair trade products as one tangible response to an unjust global order that forces many people to migrate.

Trade agreements, including the North America Free Trade Agreement (NAFTA), do not include a regular review process to assess the human impact of the agreement. These agreements can result in people, especially poorer people, losing their livelihoods and being forced to migrate in search of work. Trade agreements can lead to economic growth, but this should not be the only measure of success.

Recommendation No. 6 (adopted, p. 15)

That the Government of Canada be urged to promote the inclusion of a regular review process to assess the human impact of trade agreements.

CONCLUSION

I work in a shop. I am paid £3.50 per hour. On average I work 60 hours a week. From this I pay the ship owner for accommodation in one of the houses he owns. With food included this costs me £60 per week. I send some money home to my family as I have a sister and a mother. It costs me quite a lot if I go to Western Union. I try to send money with friends. Sometimes it does not all get there. I came here for the family. I do not speak English. I like my Church. It gives me spiritual help. It makes me feel safe. I cannot always go on Sunday because I always work. I have a shrine in my room. I pray every day.⁵¹

(This man was unaware of a minimum wage and unsure if he had the right papers to continue living and working in England.)

This is the personal narrative of a Sri Lankan migrant living in London, England. While it depicts his living situation, it also shows the solace he finds in attending church. We are called, as individual disciples, and as a church, to walk with our Lord, to be stewards of God's creation, and to care for God's people, especially the vulnerable. Migrants and their families contribute in many tangible ways to the country and community in which they work and live. They contribute to their home communities and countries. For many, migration is a perilous journey. For others, the journey may be without risk, but there is the pain of separation from family and friends. Millions of children, women and men are forced to seek livelihoods far from home and to live as sojourners who yearn for home.

Jesus teaches us to show hospitality to our neighbour. This is an integral part of the church and its mission. Our neighbours are our family members, our colleagues, our friends. Equally, our neighbour is a stranger: someone we pass in the street, from whom we order a meal, with whom we share a space. Hospitality is more than a smile and handshake. It is helping where there is need, and protecting where there is vulnerability. We do this in accordance with the teachings of our Lord Jesus, not only to love our neighbour, but to do justice. (Micah 6:8) Living Faith states: "God's justice is seen when we deal fairly with each other ... Justice involves protecting the rights of others. It protects against everything that destroys human dignity. Justice stands with our neighbours in their struggle for dignity and respect and demands the exercise of power for the common good."⁵² When we protect the vulnerable, when we work to ensure human dignity and respect, we work for the "common good".

APPRECIATION

The committee wishes to express its appreciation to Ms. Ilinca Nicolescu who has completed her term.

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Footnotes

1. Chief Magistrate John George Marshall as quoted on www.highlandclearances.org.
2. Thomas Crawley to the Provincial Secretary, May 1831, www.theclearances.org.
3. Presentation of Dr. James Milner to the International Affairs Committee, January 18, 2007.
4. "Migration in an interconnected world: Principles for action"; a synopsis of the report of the Global Commission on International Migration.
5. "God's People on the Move", op cit.
6. Brueggemann, Walter, *The Land*, Philadelphia: Fortress Press, 1977, p. 4.
7. Hauerwas, Stanley, and Willimon, William H., *Resident Aliens: Life in the Christian Colony*, Abingdon Press, 1989.
8. Nouwen, Henri J.M., *Reaching Out: The Three Movements of the Spiritual Life*. Garden City, New York, Doubleday and Company, Inc., 1975, p. 7.
9. Ibid p. 51.
10. WCC Central Committee; remarks by General Secretary, 2006 on migration.
11. Undocumented migrants refer to persons in a host country without government permission to work or live in that country.
12. Reported by Stephen Allen, Associate Secretary, Justice Ministries, visit to Washington, DC, June 2006.
13. This figure includes asylum seekers, refugees, migrants and members of their families.
14. All monetary references throughout the report are in US dollars.
15. Maquiladoras are factories that import materials and equipment on a duty-free and tariff-free basis for assembly or manufacturing and then re-export the assembled product, usually back to the originating country.
16. Garcia, Sean Mariano, "Border Death Update", Migration: Seeking God's Justice for People on the Move, Church and Society, Presbyterian Church (USA), July/August 2005.
17. Current dynamics of international labor migration: Globalization and regional integration, International Labour Organization, June 14, 2002, www.ilo.org; accessed January 10, 2007.
18. Presentation of Dr. James Milner to the International Affairs Committee, January 18, 2007.
19. 1951 Convention relating to the Status of Refugees (The Refugee Convention), Article 1.
20. "Living in the Shadows", op cit.
21. By the start of 2006, the global refugee population had dropped from 9.5 million in 2004 to 8.4 million, the lowest total since 1980. Refugees by Numbers, op cit.
22. This is the primary organization to track IDPs. It was established 1988 and collaborates with the UN in operating a comprehensive database on internal displacement.
23. There is no one agency that is mandated to respond to the needs of IDPs but since the early 1990s a process has gradually been put in place to facilitate the coordination of the efforts of a number of agencies. Chief amongst these are the UN Office for the Coordination of Humanitarian Affairs (OCHA) and the UNHCR which is now acting as a lead agency in some areas. In its latest statistical listing, however, UNHCR reports that it is only assisting about 6.6 million IDPs out of the total of 23.7. "Internal Displacement: Global Overview of Trends and Developments in 2005", Norwegian Refugee Council, Internal Displacement Monitoring Centre, March 2006, www.internal-displacement.org.
24. The current war in Iraq exemplifies the upheaval conflict can cause: nearly 2 million Iraqis (or about 8% of the population) have fled the country and 1.7 million have become IDPs. Sudarsan Raghavan, "War in Iraq Propelling a Massive Migration", Washington Post, 4 February 2007, www.washingtonpost.com.
25. 1985 UN Environmental Program Report as cited in "Environmentally-Induced Migration", www.iom.int accessed 10 February 2007.
26. Appave, op cit.

27. IPCC Synthesis Report Part II - Habiba Gitay www.ipcc.ch (slide #26) accessed February 11, 2007.
28. Stanley, op cit.
29. Montero, op cit.
30. www.ilo.org.
31. "Sending The Money Home", op cit.
32. "Internal Development Committee", op cit.
33. While beneficial to home countries, remittances should not replace public policies that stimulate production, foster economic growth and address exclusion and inequality.
34. Citizenship and Immigration Canada (CIC) website, www.cic.gc.ca, visited January 11, 2007
35. Ibid.
36. "God's People", op cit., p. 6.
37. "God's People", Fact sheet 9.
38. "God's People", Backgrounder for Facilitators, p. 8.
39. "God's People", Fact Sheet 9.
40. "God's people", Fact Sheet 6.
41. "God's people", Fact Sheet 6.
42. Migrant Workers in Canada, op cit. p. 2
43. "No Answers for Kin of Mexican 9/11 Victims", Associated Press, September 10, 2004 as cited in *Living in the Shadows: A primer on the human rights of migrants*, Amnesty International, June 2006, p. 6.
44. Universal Declaration of Human Rights, the International Covenant on Economic, Social and Cultural Rights, the International Covenant on Civil and Political Rights, the International Convention on the Elimination of All Forms of Racial Discrimination, the Convention on the Elimination of All Forms of Discrimination against Women and the Convention on the Rights of the Child, International Labour Organisation, especially the Convention concerning Migration for Employment (No. 97), the Convention concerning Migrations in Abusive Conditions and the Promotion of Equality of Opportunity and Treatment of Migrant Workers (No.143), the Recommendation concerning Migration for Employment (No. 86), the Recommendation concerning Migrant Workers (No.151), the Convention concerning Forced or Compulsory Labour (No. 29) and the Convention concerning Abolition of Forced Labour (No. 105).
45. "Fact Sheet 24", op cit.
46. Ibid.
47. "Living in the Shadows", op cit.
48. Citizenship and Immigration Canada, response of Canada to the questionnaire circulated by the High Commissioner pursuant to paragraph 49(a) of Commission on Human Rights resolution 1999/78 with a view to reviewing progress made in the fight against racism, racial discrimination, xenophobia and related intolerance and reappraising the obstacles to further progress, Human Rights Program, Canadian Heritage, www.pch.gc.ca, accessed March 5, 2007.
49. "Without Discrimination: The Fundamental Rights of all Canadians to Human Rights Protection, A brief to the UN Committee on the Elimination of Racial Discrimination on the occasion of the examination of the thirteen and fourteenth periodic reports submitted by Canada", Amnesty International, Canada, February 20-21, 2007.
50. "Synopsis, Migration in an interconnected world: Principles for Action," The Global Commission on International Migration, October 2005, www.gcim.org.
51. Davis, Francis, Jolanta Stankeviciute, David Ebburt and Robert Kaggwa, "The Ground of Justice," Von Hugel Institute, Cambridge, February 14, 2007.
52. *Living Faith: A Statement of Christian Belief*, The Presbyterian Church in Canada, Wood Lake Books, 1984, section 8.4.2-6.