

F. Seeking Solutions

1. Theology

As religious people, our actions are grounded in the values we hold as a community. Listed below are statements we have made on immigration – both as official statements of our Association and as spoken in our pulpits

a. Unitarian Universalist Perspectives

Key Social Justice Statements pertaining to immigration and migrant workers, as democratically approved by delegates at past General Assemblies
<http://www.uua.org/socialjustice/issues/immigration/reform/57099.shtml>

Key Social Justice Statements pertaining to immigration and sanctuary, as democratically approved by delegates at past General Assemblies
<http://www.uua.org/socialjustice/issues/immigration/newsanctuary/57126.shtml>

A Collection of sermons delivered by Unitarian Universalists and/or in Unitarian Universalist congregations on the subject of immigration
<http://www.uua.org/socialjustice/issues/immigration/resources/170905.shtml>

b. Liberation Theology

Introducing Liberation Theology (<http://amzn.to/bcWZSY>), by Leonardo Boff & Clodivus Boff. Orbis Books (June 1987), 99 pages.

An introduction to the key themes in liberation theology, with the central premise being that the gospels and Christ are in solidarity with the oppressed – the poor and those without power. Therefore, those who seek to be on the side of God (and therefore justice) must also be on the side of the oppressed.

Ecology and Liberation: A New Paradigm (<http://amzn.to/94vF8l>), by Leonardo Boff. Orbis Books (March 1995), 187 pages

Taking cues from science as well as mystical traditions, Boff finds that interrelatedness forms the key to a new paradigm. He critiques common approaches to ecology and discerns in the growing ecological awareness, and in the search for spirituality and meaning, the seeds of an alternative to a world of alienation, inequality and escalating natural destruction.

Mujerista Theology: A Theology for the 21st Century (<http://amzn.to/bimlQl>), by Ada Maria Isasi-Diaz. Orbis Books (August 21, 1996), 210 pages

Sisters in the Wilderness: The Challenge of Womanist God-Talk

(<http://amzn.to/cBpwYG>), by Delores Williams. Orbis Books (September 1995), 297 pages.

This landmark work in emerging African American "womanist" thought uses the image of Hagar--mother of Ishmael, cast into the wilderness by Abraham and Sarah but protected by God--as a prototype for African American women. Williams sees in the story of Hagar--an African woman, surrogate mother, homeless, exiled--an image of survival and defiance that is appropriate to African American women today.

c. More Judeo-Christian Viewpoints

The Bible as the Ultimate Immigration Handbook, by Joan M. Maruskin.

([http://www.bordermatters.net/cross/Maruskin Bible Immigration Handbook.pdf](http://www.bordermatters.net/cross/Maruskin_Bible_Immigration_Handbook.pdf)) Church World Service, 2003. (PDF, 10 pages)

Written by, for, and about migrants, immigrants, refugees, and asylum seekers, this is a beautiful exploration of the Bible as a story of movement and hospitality towards the uprooted.

Strangers in the Land

(http://www.sojo.net/index.cfm?action=action.display&item=CCIR_main)

From Sojourner, a six week devotional guide around immigration.

Gaia and God: An Ecofeminist Theology of Earth Healing

(<http://amzn.to/4uZUM>), by Rosemary Reuther. HarperOne (May 7, 1994), 320 pages.

What the Scriptures Say About Immigration: The Hebrew Bible and the New Testament have plenty to teach us about how to think about the immigration debate (<http://bit.ly/997LpT>), by David Klinghoffer. BeliefNet

A Jewish Vision for the Future of American Immigration & Refugee Policy

(http://rac.org/kd/Items/actions.cfm?action=Show&item_id=1533). Sign-on letter by Religious Action Center for Reform Judaism with many other Jewish signatories. 2005.

2. Resisting Globalization

The Corporate Planet: Ecology and Politics in the Age of Globalization.

Joshua Kerliner.

Free Trade and the Environment: Mexico, NAFTA, And Beyond. Kevin Gallagher.

Because so much of immigration/globalization tied to food, one solution is local food. Ties with Ethical Eating CSAI. See resources there. Also:

Indian Country Today Editors Report. “**Preserving the Integrity of Indian Corn,**” *Indian Country Today* 10 Sept 2008 (updated)

www.indiancountrytoday.com/archive/28187974.html This article discusses concern for biogenetics and the integrity of local agriculture.

Mazhar, Farhad; Buckles , Daniel; Satheesh , P.V. and Akhter, Farida, “**Food Sovereignty and Uncultivated Biodiversity in South Asia: Essays on the Poverty of Food Policy and the Wealth of the Social Landscape**”

www.idrc.ca/en/ev-107905-201-1-DO_TOPIC.html. This publication, based on extensive field research in India and Bangladesh, explores the meaning of agriculture and guides the reader into new territory, where food, ecology, and culture converge. In the food systems of South Asia, the margin between cultivated and uncultivated biodiversity dissolves through women’s day-to-day practice of collecting and cooking food, constituting a feminine landscape. The authors bring this practice to light, and demonstrate the value of food production and consumption systems that are localized rather than globalized. The book, in its entirety is available online at this website.

Sharma, Devinder, **WTO: ‘Importing Food is Importing Unemployment’**

December 13, 2005 by Inter Press Service. www.commondreams.org/cgi-bin/print.cgi?file=/headlines05/1213-04.htm.

LaDuke, Winona with Sarah Alexander. ***Food Is Medicine: Recovering Traditional Foods to Heal the People.*** Ponsford, MN: Honor the Earth, 2004. This short (36 page) resource provides historical background on Native American land removal, land use and agriculture. Discusses current Native American concerns about the industrialization of agriculture and the health impacts on Indian communities. Also Native American community efforts to recover traditional diet and food practices.

Food Fight: The Citizen’s Guide to a Food and Farm Bill. Daniel Imhoff.
The Unsettling America Culture & Agriculture. Wendell Berry.
The Omnivore’s Dilemma: A Natural History of Four Meals. Michael Pollan.
Animal, Vegetable, Miracle; A Year of Food Life. Barbara Kingsolver.
Sweet Charity? Emergency Food and the End of Entitlement. Janet Poppendieck.
Voluntary Simplicity: Toward A Way Of Life That Is Outwardly Simple, Inwardly Rich. Duane Elgin.
No Logo: Taking Aim at the Brand Bullies. Naomi Klein.
Gaviotas: A Village to Reinvent the World. Alan Weisman.

3. Building Community

Doing Justice: Congregations and Community

Organizing.(<http://amzn.to/914b6m>), Dennis Jacobsen.

Empowering the Poor.(<http://amzn.to/cOaBaU>), by Robert Linthicum.

Walking with the Poor: Principles and Practices of Transformational Development.(<http://amzn.to/R31zm>), by Bryant Meyers.

For the beauty of the earth (<http://amzn.to/dB5cl1>), by Steven Bouma-Prediger.

Visit a Jail/Detention Center

Check Detention Watch Network's [interactive map](#) to find out if immigrants are being detained near you, or call your local jail and ask if any immigrants are being detained there. Find out if it's possible to arrange a tour of the jail for interested members of your congregation. Share what you learn with your congregation and/or community.

Form a Partnership

Partner with an immigrant church by asking their pastor or lay leaders speak to your congregation.

Dedicate a Sunday's congregational offerings to an organization that supports the rights of immigrants in your hometown, or to the Unitarian Universalist (UU) immigrant justice ministries [UURISE](#) or [No More Deaths](#).

- Participation in events that support the rights and dignity of migrants and refugees. Explore and implement programs for transforming concern into action for justice for immigrants.
- Support and participation in humanitarian, sanctuary and other efforts directly related to helping immigrants and refugees
- Support and participation in efforts to change both national and international laws.
- Organizing and hosting events to educate, energize and empower those engaged in these issues.
- Coordinating experiential trips to gain first-hand understanding of border, migrant and refugee issues.
- Take an active role in interfaith, community organizing to address needs of

migrants and refugees in our local communities and around the world.
(UURISE, Interfaith Immigration Coalition, No More Deaths)

- Offer an intercultural awareness program for congregants.
- Develop an intentional program of inviting immigrants for cultural sharing.
- Conduct workshops on immigration, the facts and the human stories.
- A district may wish to sponsor a program either at DA or for clusters of UU congregations on radical hospitality in the multi-cultural context.
- Provide English as a Second Language tutoring.
- Conduct citizenship classes.

4. Legislative Advocacy

a. ICE ACCESS – Co-opting Local Authorities for Immigration Enforcement

A suite of federal programs that entwines local agencies into immigration enforcement further serves to criminalize immigrants while encouraging racial profiling and unchecked local abuse. Falling under the umbrella term of ICE ACCESS programs, the two of most concern are 287(g) and Secure Communities. Secure Communities requires immigration checks for everyone booked into a jail, and 287(g) deputizes local law-enforcement officials as immigration agents in task forces and in jails.

ICE ACCESS Fact Sheet (<http://www.ice.gov/news/library/factsheets/access.htm>)

Official descriptions of the programs from Department of Homeland Security's U.S. Immigration and Customs Enforcement.

About ICE ACCESS Programs

(<http://www.altoarizona.com/ice-access-programs.html>)

The same programs as described by Alto Arizona.

Briefing Guide to Secure Communities, by National Day Laborers Organizing Network (NDLON), the Center for Constitutional Rights (CCR) and the Cardozo School of Law (pdf, 4 pages)

(http://lawprofessors.typepad.com/files/ndlon_foia_briefing-guide.final1.pdf)

New statistics and information reveal disturbing trends and leave crucial question unanswered. ICE claims to prioritize apprehension of those who have committed violent crimes, yet Secure Communities takes a “dragnet” approach where the

majority of people caught have no criminal records. Documents raise suspicions of racial profiling.

Under 'Secure Communities,' all fingerprints would go into database

(<http://bit.ly/9c3cCO>), by Tamar Hallerman. Durango Herald, August 20, 2010. Because fingerprints automatically are run through the system when someone is arrested and brought to the police station, immigrant activists also are concerned that people who were arrested and later dismissed, or those who face minor violations, could still be subject to deportation.

The Impact of Section 287(G) of the Immigration and Nationality Act on the Latino Community (<http://bit.ly/d0HG2J>), by A. Elena Lacayo. National Council of La Raza Issue Brief, (August 12, 2010)

Report concludes that 287(g) provides unchecked authority to local law enforcement. The program arrests of nonviolent and nonthreatening immigrants, undermines relationships between the communities and law enforcement thereby threatening public safety, and exacerbates racial profiling of Latin@s. Read a synopsis by Eric Rodriguez for the Huffington Post here: <http://huff.to/9LZbLq>.

Hazing Arizona (<http://bit.ly/9SnH5H>), by Aura Bogado. Mother Jones, July 2010.

The 287(g) agreement between the DHS and Maricopa County in Arizona was allowing sheriff Joe Arpaio to abuse detainees long before the state ever drafted SB1070, the enforcement-only law that earned it such notoriety in April 2010. Article talks about the death of David La Fuente as a result.

b. State and Local Enforcement

333 immigrant-related laws and resolutions were enacted by states in 2009, up from 32 in 2005.

Frustrated by the failure of the federal government to reform our broken immigration system and feeling the stress on local social services (as well as in some cases, a discomfort with changing demographics, state and local governments have attempted to pass immigration legislation of their own. Unfortunately, much of it continues the enforcement-only policies of the federal government. Such legislation is a “logical” progression from the ICE ACCESS programs where state and local authorities are enlisted to enforce immigration laws.

In Arizona, Feds Are Fighting a Monster They Built (<http://bit.ly/atxSyo>), by [Aarti Shahani](#). Colorlines, July 26, 2010.

Makes the link between 287(g), one of the ICE ACCESS programs, and Arizona’s enforcement-only law, SB1070.

To Copy or Not to Copy?, by Immigration Works USA, October 22, 2010.
(http://www.immigrationworksusa.org/uploaded/IW_AZ_copycats_report.pdf)
(pdf, 13 pages)

Report predicts that 25 states will try next year to pass enforcement-only immigration laws similar to Arizona's controversial legislation.

- [Principles of Humane Immigration Reform](#), as stated by the Interfaith Immigration Coalition
- the [DREAM Act](#)
- [Uniting American Families Act](#) (UAFA)

Questions for Reflection:

1. What is the difference between a refugee, a migrant, and an immigrant?
2. What kind of rights do people have when they are forced to migrate?
3. Should there be complete global freedom of movement of migrants?
4. What are our positions as UUs on the enforcement of national boundaries?
5. Using UU principles and values, what would be a just and humane immigration policy?