

Barandiaran Kristau Alkartea

Pax Romana - MIIC

Aldiz-Aldi

II. aldia

66. zenbakia

2025eko Otsaila

Barandiaran Kristau Alkartea. Alda San Mames 43 bis 8º. 48010 Bilbao e-

mail bka.euskadi@gmail.comwww.paxromanaeuskadi.org**AGURRA****AT THIS DELICATE TIME**

This Aldiz aldi approaches a great reality that affects us in the most immediate, in the middle distance and in the most remote: migration. Trump throws it in our faces without anaesthesia, with cockiness. In the face of so much provocation, it becomes easier for us to be the good guys. "Where are we going to stop?" or similar phrases spring up spontaneously among us. But let's not let our guard down, the bad guys don't come out of nowhere and they are very powerful. Certain values and ethical criteria are probably in force in our closest circle, guiding the whole of our lives and making us think and act with human rights as a non-negotiable reference point. More fundamentally and inseparably linked, I believe that the Gospel counts for a lot in many of our lives.

Our diocesan churches have a history of years of creative intervention in deeds and words in the world of migrants, on a daily basis and in circumstances of special emergency.

Trump's decisions regarding migrants - in a wide variety of situations - are closely linked to political and social currents circulating among us Europeans. Both here and there, they deserve and demand our constant attention in order to know how to prevent, avoid and confront any patronising approach.

Refuge, asylum, sanctuary are not strictly synonymous, but they are almost synonymous in our ecclesial context due to the demands of social reality. Knowing how to welcome, to open doors, to protect those who are in the most absolute distress has much, everything, to do with the Gospel. And it has to do with the Church as a community of life and with churches as temples and buildings.

Welcoming and defending in these spaces comes from a centuries-old history, which evolved and remained in Canon Law until very recently. In last reform of the Code (1983), some "wise and knowledgeable" people said no, that the laws of each country, and international laws, made it unnecessary to recognise the right of asylum in current Canon Law.

It is not about reconstructing the past, but about learning from the past. In the United States, the debate within Christian churches, Protestant and Catholic, in synagogues, in educational institutions, on the right of asylum was very lively. There are courageous experiences that have emerged in some communities. Can we have more? Could Trump's laws and some of ours really not, should not, stir our communities a little more? Where is the Catholic vote in Europe going and in what percentage?

In a month and a half, at the end of March, we will have the Iberian Meeting in Porto. Let's hope we arrive with our lamps lit and oil in reserve.

Latest news

On 10 February 2025 Pope Francis sent a letter to the Bishops of the United States which begins: "I address a few words to you **at this time**

delicate moments". It is very short, please read it if you have not yet read it. It has to do with the treatment, mistreatment, of migrants.

The document is available at the following link:

www.vatican.va/content/francesco/es/letters/2025/documents/20250121-lettera-vescovi-usa.html

Luis Mari Goikoetxea

BARANDIARAN KRISTAU ALKARTEAREN BARRIAK

CHRISTMAS CELEBRATION

On the 14th of December the members of BKA celebrated Christmas after the day of reflection on migration. We met at the Begoña Spirituality House and after the Eucharist celebrated by Luis Mari Goikoetxea and the singing of our traditional carol *Mesias sarritan* we gathered in a pleasant atmosphere for Christmas lunch.



Participants in the Christmas celebration

GARIZUMAKO OSPAKIZUNA

Aurtengo Garizumaren ospakizuna, apirilaren 9an (egustena), dogu Begoñako Gogarte-Etxean. Arratsaldeko 8retan meza izango dogu eta gero anaiarteko afaria. Izena emoteko apirilaren 3a baino lehenago telefono honetara deitu 688814398 edo e-mail bat bialdu helbide honetara:

bka.euskadi@gmail.com

ETORRI ZAITEZ !!!

CELEBRATION OF LENT

This year the Lenten celebration will take place on the **9th of April (Wednesday)** at the Begoña Spirituality House. Mass will take place at 8 p.m., after which we will have brotherhood . If you are interested, please call **before the 3rd of April** to 688814398 or send a message to the following address:

bka.euskadi@gmail.com

WE ARE WAITING FOR YOU !

2025 KUOTA

Kuotak ez dira igongo eta azkeneko urteetako bardiñak izango dira: 45banakakakoa eta 75€ bikotekoa. The fee will be charged by the martxoan and PFGEZen

%20ko kenketa dauka.

QUOTA 2025

The current fees will be maintained. Therefore, the fees for 2025 will continue to be: €45 for individuals and €75 for couples. The fee will be paid in March and is 20% tax deductible for personal income tax purposes.

DAY OF REFLECTION ON THE MIGRATION ISSUE

On 14 December, BKA organised its annual day of reflection, which focused on the issue of migration.

We met 19 people to discuss the subject and we are grateful for the participation of our friends from Solasbide, the Navarrese group of Pax Romana.

The conference was moderated by Begoña Ocio and the speakers were Xabier Aierdi, Ramón Ibeas and Jesús Prieto.

Below we publish an article on each of the speakers, as well as two reviews of two of the participants in the conference.

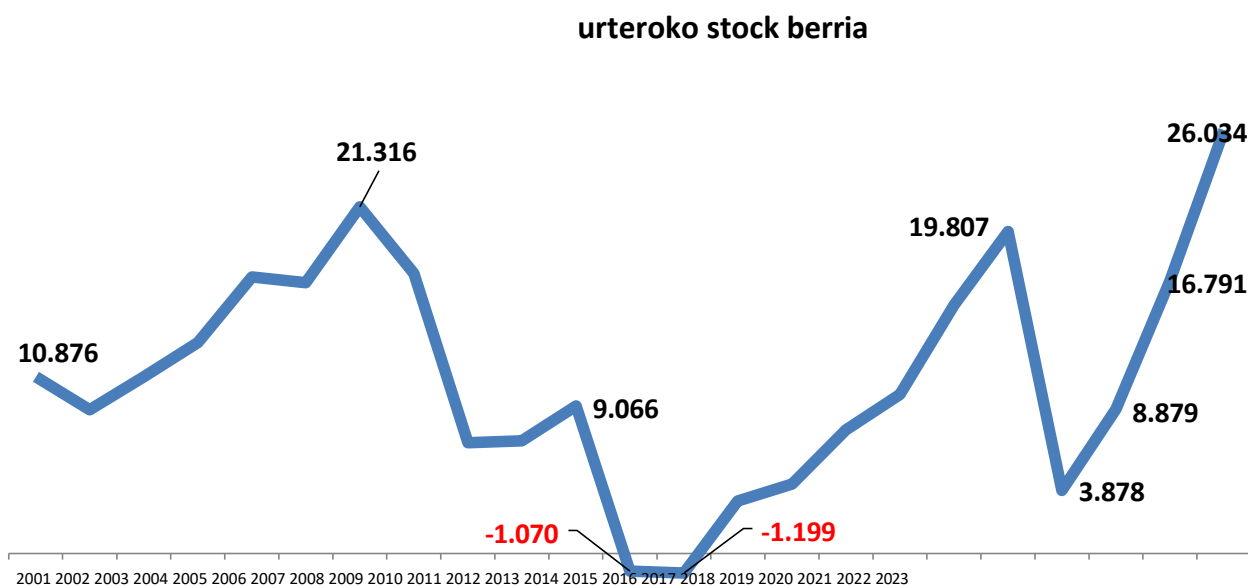
IMMIGRATION DYNAMICS IN THE BASQUE COUNTRY

Xabier Aierdi Urraza
Sociologist

In the Basque Country, as in many other places, it is common to talk about the demographic challenge, when in fact we are talking about stimulating the birth rate. What is not so common is to link the demographic challenge with the need to manage migration, which will inevitably arrive in the Basque Country in the coming decades. In fact, it sometimes seems that talking about the demographic challenge is a way or an ultimate attempt to avoid the migration debate. The demographic challenge is one issue, but the migratory challenge is another and more urgent one.

And it is urgent because it is very likely that in the immediate future the composition of the Basque population will be very different from the current one, with the proportion of foreign population (of origin and descent) rising to more than a third of the total population.

Economic and political agents speak of the need for a *positive stock* of half a million new foreigners by 2050. If the projections are true, and barring variables that are currently *unimaginable*¹, the population of foreign origin would amount to 800,000 people. Currently, as of 1 January 2024, almost 320,000 people of foreign origin or descent are registered on the census, of whom around 20,000 were born in the Basque Country and do not have Spanish nationality, and 90,000 who were born abroad have obtained nationality (graph 1).



Following the pandemic's disruption of human mobility, the *stock* of migrants could rise to 25,000 new people/year in the coming decades. This arrival and settlement of a new population coincides with a dissociated vision in which, on the one hand, there is talk of the labour needs of this new immigration, on the other, immigration is rejected by part of society, a rejection that generates fear (panic) in the political class because of its effects on the electoral struggle. And all this is happening in a European and global context of the development of nativist anti-migration policies.

Moreover, there is a social and political imaginary, spurred on by the media, which focuses the origin and entry of immigration on borders.

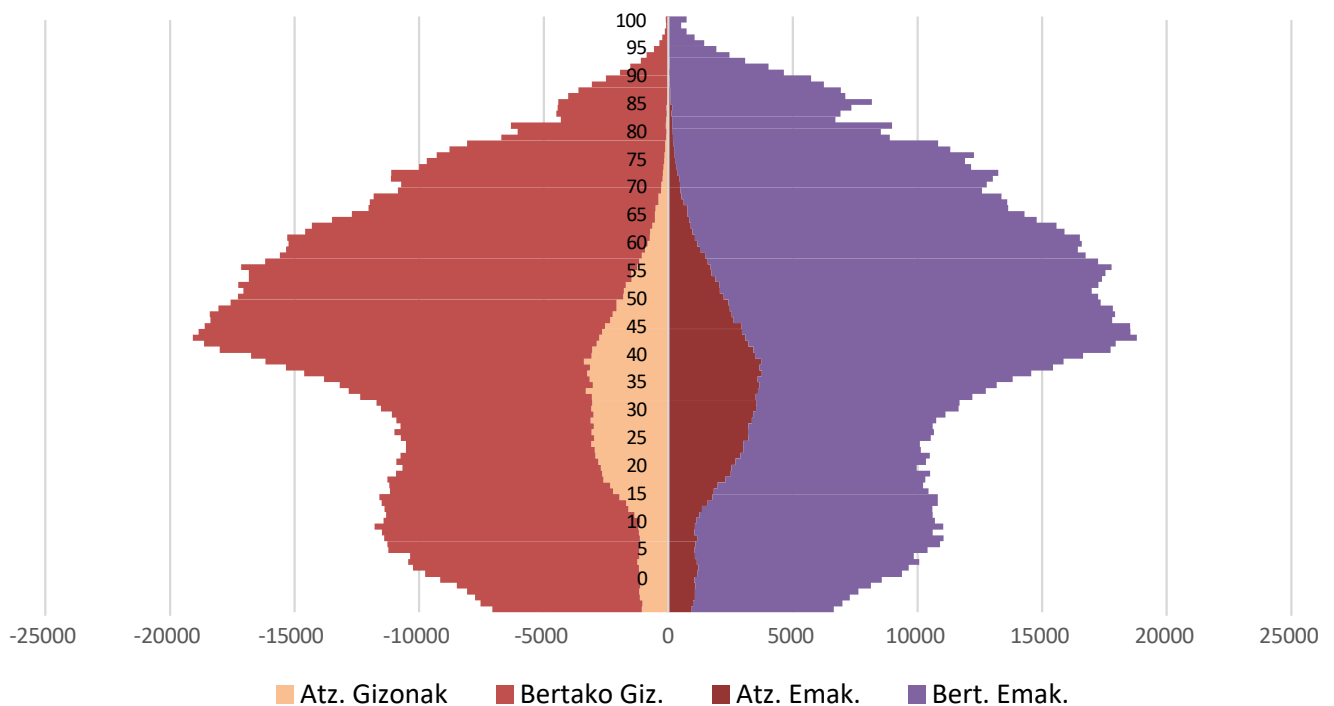
¹ Unexpected or technological disruptions.

It seems as if crowds and hordes of people are rushing to the places of arrival. However, 98% of the people who enter our country do so by legal means - albeit in deferred fraud of the law as soon as their tourist visa periods end - by air or land. Consequently, the dynamics we can anticipate are as follows:

1. From 2025 to 2050, an average of about 25,000 people per year will arrive. Whether this is more or less does not affect the direction and consequences of the flows. This will amount to a total of 500,000 people by 2050. We are now in the third and new migratory phase. Therefore, in addition to being able to state that migration is a structural fact of Basque society today, we can also say that it is a **structuring** fact. Structuring because it will be a factor that will absolutely condition the demographic, social, cultural and political structure of our society.

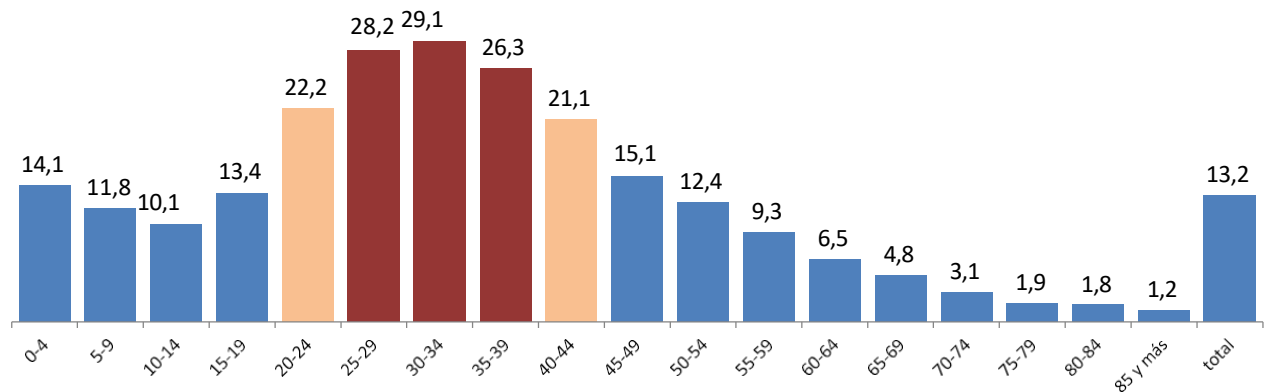
Graph 2.

Age structure of the Basque Autonomous Community, 1.01.2023, by place of birth and/or foreign ancestry



- This group of people will be on average 30 years old they arrive in the Basque Country, today they are around 36 years old on average, and will have a significant influence on their age structure, especially in the age brackets between twenty and forty years old, graphs 2 and ³².

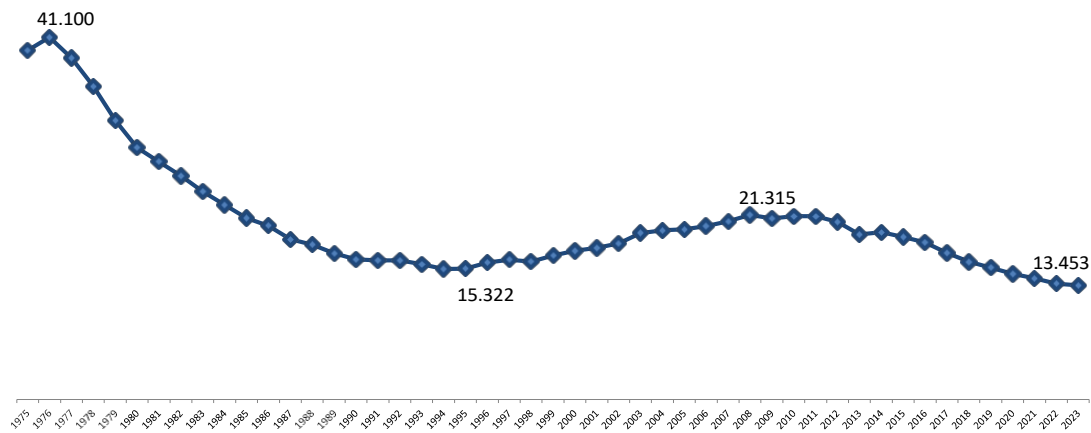
Graph 3. Percentage impact of the population of foreign origin and descent by bands of age.



- The births section shows how the number of births is decreasing to 13,453 in 2023, of which 32.2% correspond to mothers of foreign origin (graphs 4 and 5).

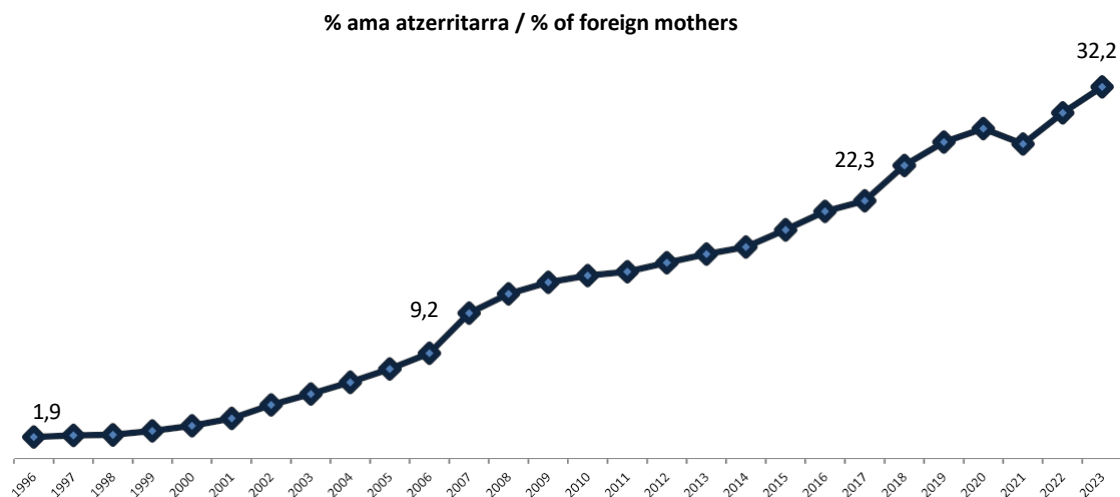
Graph 4

Bizirik jaiok guztira-Born alive, 1975-2023



² The average age of the indigenous population is 47.1 years and with the presence of immigration the average age drops to 45.7.

Graph 5.



4. Of the total population of foreign origin or descent currently resident in the BAC, only around 13% will enter the Basque education system, those aged between 2 and 18), graph 6 and table

1. However,

- a. A full educational pathway is only going to be taken by 4% of the entire population.
- b. Another part of the potential school pupils, around half, will arrive through regrouping processes and will join the school system according to their age and probably with a relevant educational *gap*.
- c. In addition, there are about 5,000 students of compulsory education age and another 12,000 students of baccalaureate and university age who are descendants of mothers and fathers who have obtained Spanish nationality.

Figure 6. Age structure of the population of foreign descent and origin, 2023

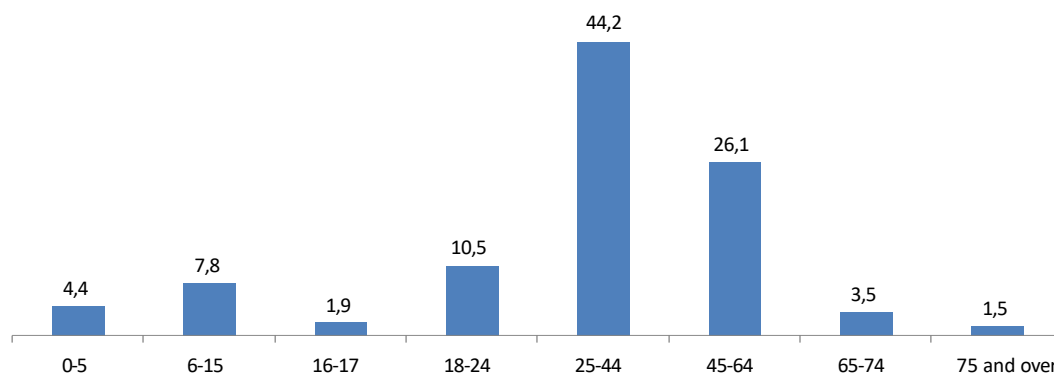


Table 1. Potential student body in the education system according to age, place of birth and nationality of the CAE

	Place of birth / Nationality			Total	Total accumulated
	Spain / foreigner	Foreign / Spanish	Foreign /Foreign		
Compulsory education {2-15}	4,0	1,6	5,2	10,9	10,9
Baccalaureate or equivalent [16-17].	0,2	0,6	1,1	1,9	12,8
University or equivalent [18-24].	0,2	3,5	6,9	10,5	23,3
Total potential student body	4,3	5,7	13,2	23,3	

	Place of birth / Nationality			Total	Total
	Spain / foreign	Foreign / Spanish	Foreign /Foreign		
Compulsory education {2-15}	11.660	4.792	15.264	31.716	10,9
Baccalaureate and equivalent [16-17].	448	1.780	3.321	5.549	1,9
University and equivalents [18-24]	503	10.148	20.029	30.680	10,5
Total potential student body	12.611	16.720	38.614	67.945	23,3
Total descent and foreign origin	17.423	91.351	182.791	291.565	100,0
total % foreign ancestry and origin	72,4	18,3	21,1	23,3	

5. The sectors of activity covered by the population of foreign origin have mainly been the service and care sectors. All has generated a process of feminisation of migration, which continues and will probably continue because it is to be expected that 40% of the new flows will be dedicated to the care sector, given that their arrival will coincide with the definitive process of ageing and the disappearance of the *baby boom*.
6. The processes of integration of the entire female population that has come to occupy the care sector have been significantly fragile, which implies a long-term structural weakness that requires effective mechanisms to regulate an already highly unregulated sector. Broadly speaking, it can be said that it is very difficult to build a strong or robust society on weak employment. The labour sphere requires profound reflection. It transcends immigration, but encompasses it.
7. Some studies, such as that of the Caritas Foessa group, have described this process of incorporation and integration of the population of foreign origin as "*rooted in the wire*"³.

³ Juan Iglesias, Antonio Rua, Alberto Ares (2020) *Arraigo en el alambre. La integración de la Población de Origen Inmigrante (POI) en España*, Fundación Foessa/Cáritas, Madrid.

The majority of immigrants, despite having similar educational levels to the natives, are concentrated and over-represented in the lower part of the Spanish social structure, working in elementary jobs, with an elementary status, with a high level of social and occupational segregation. The vast majority of immigrants, despite having similar educational levels to the natives, are concentrated and over-represented in the lower part of the Spanish social structure, working in elementary jobs, with a highly precarious employment status, and intensely affected by processes of poverty and social exclusion. The POI (Population of immigrant origin), therefore, has been integrated within the native popular classes, forming the last frontier of the *precariat* in our country. These are popular sectors with which they increasingly share neighbourhoods, schools, social services, etc., and, ultimately, a similar structural "destiny" marked by precariousness, the progressive deterioration of basic social services and the growing weakness of the educational factor as a social lift. , it should be noted that anti-immigrant sentiment has not grown in Spain despite the crisis and the advance of the *precariat*. Relations between natives and immigrants are therefore still cordial and calm, although not very significant "⁴.

8. In the coming decades, two processes of enormous demographic significance will converge: the disappearance of the *baby boom* generation together with very low birth rates. As a result, labour will continue to be needed for the above-mentioned sectors, as well as for the large and *necessary replacement* that will have to take place in the **industrial sector**.
9. In order to meet the needs for industrial labour, it must be noted that there is currently no "industrial quarry" in the world that can supply the needs and characteristics of the employment required. An important part of this population will have to be induced through an explicit "immigration" model⁵. Moreover, part of this

⁴ Luis Sanzo has carried out an analysis of the strengths and weaknesses of this integration in the text "Evolución de los problemas y necesidades sociales en Euskadi" (Evolution of social problems and needs in the Basque Country), which was distributed in Pdf format on 6 May 2024 (114 pages). More recently, he has published the chapter "Immigration of foreign origin. Inequality and poverty in the Basque Country" which forms part of the recent text published by Ikuspegi, on the occasion of its twentieth anniversary, *Two decades of reflection on migration and asylum in the Basque Country*, Ikuspegi, Bilbao, 2024, pp. 235-253.

⁵ In the Euskarri strategy, there are certain elements that can articulate a model of this type.

The population will have to be made literate, trained and employed in accelerated processes. This whole process will be unfeasible without a solid and close collaboration of the business class. Resolving partial or specific demands by sectors of activity does not seem to be the most intelligent way of tackling this formidable challenge. The Basque government must take the lead in this process of cataloguing and resolving needs, together with the business community and the third sector.

The real "demographic challenge" is the construction of an immigration model. A solid and rigorous model that articulates comprehensive public policies in the areas of work, education and housing for the incorporation of the migrant population.

10. This model is precisely the one that has failed to exist and come to fruition in both the Spanish and Basque cases. The very self-regulation of the migratory chains and networks in the facilitation of work and housing has allowed for a certain *institutional laziness*. This should be corrected by means of proactive policies. The flows will not be resolved or regulated without public intervention when we are talking about such large volumes.
11. Given this situation, it seems desirable to have a public immigration that contemplates the fundamental axes to enable and sustain the integration processes of people of foreign origin.
12. We believe that the three pillars on which this policy must pivot in order to achieve successful integration must be: education, employment and housing. As can be seen, these are indeed profound challenges.
13. In short, in the Basque Country, the only or most important "demographic challenge" is that of managing the flows and integration processes of people of foreign origin. The idea of the "demographic challenge" linked exclusively to the need to increase the birth rate of "autochthonous" people first and foremost, the "demographic challenge" of the Basque Country is not a "demographic challenge", but rather a "demographic challenge".

firstly it is not going to happen and secondly it is not going to solve the *debacle or deficiency* demographic-6 in neither the Basque Country nor in Europe.

14. There is a proliferation of terms or metaphors such as "demographic suicide", "demographic inversion" or "great replacement", but it is important to respect the work of demographers who warn of the danger of these metaphors, which distort reality, induce conservative and nativist ideological positions and propose processes and solutions that will not take place. The social success of generalised ageing is to be celebrated and certainly requires a rethinking of the ageing protection and pension schemes. A new age structure calls for the "reflexive challenge" to think differently about a society that is already different. It is necessary to consider and position ourselves in the "supposedly most undesirable scenarios", but which are going to happen, in order to articulate policies aimed at facing the challenges with solvency as of today.

15. In the *Basque Inclusion Integration Index BI3* by J.A. Oleaga, it is argued that the social integration of people of foreign origin (segmented, asymmetrical and multiple) is based on seven dimensions graph 7) that have different weights on the total integration⁷ :
 - Labour market integration: captures labour market integration in terms of access to the labour market and satisfaction with present or past working conditions.
 - Integration of social welfare: this includes aspects that tell us about the situation of people of foreign origin in relation to their social welfare, in a broad sense.
 - Socio-economic integration: this dimension is separate from the first two and is mainly concerned with monetary and financial aspects,

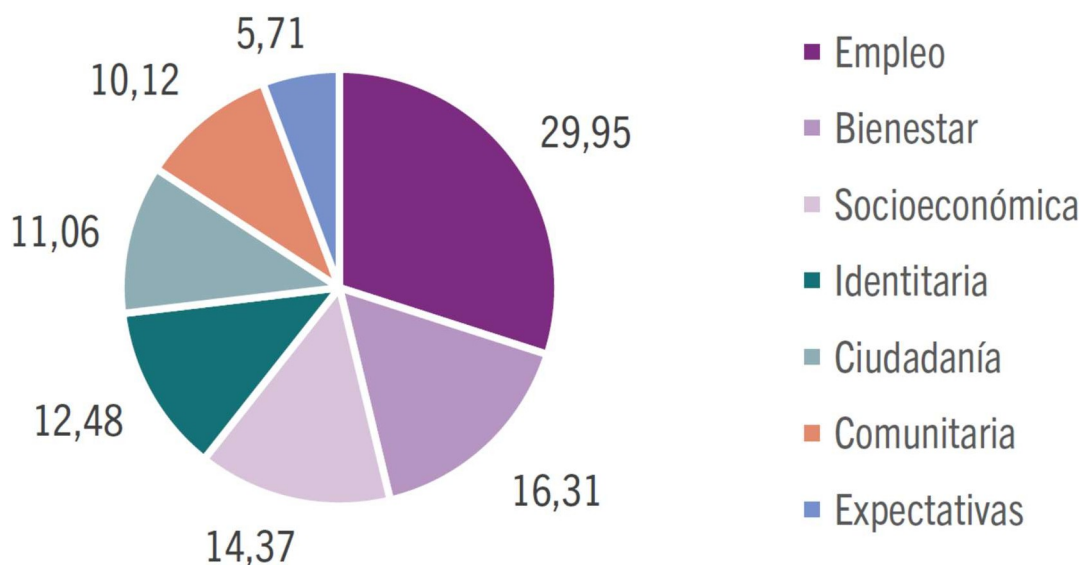
⁶ Demography is broader than birth rate. Ageing is a demographic process of enormous social success, not a tragedy.

⁷ The index is based data from the EPOE 2018. The weights may vary in subsequent editions of the new EPOE but the dimensions seem very relevant for proposing measures for each of them.

income-related, the need to apply for income support, etc.

- Identity integration: this factor or dimension refers to the feeling of belonging to Basque society, to the difficulties in joining groups of autochthonous and immigrant people and to the valuation made of these groups.
- Citizenship integration: this factor refers to the situation of persons of foreign origin in terms of the exercise of citizenship rights.
- Community integration: this factor captures the degree of community participation of people of foreign origin.
- Integration of life expectations: a dimension that includes people's life expectations and that appeals to the fact that they feel that Basque society is the end or a stage in their migratory process.

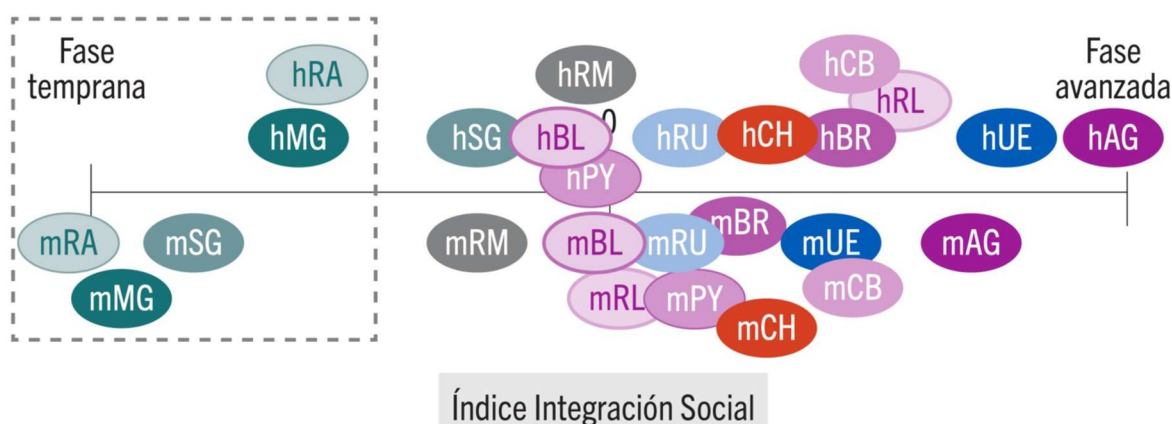
Graph 7. Weight of dimensions in social inclusion (%)



A *rough* summary of the segmentation data by origin and sex by origin indicates that certain origins are more solidly based and others more fragile.

Table 1. Main segmentation by origin and integration phases

Weak integration	Ambivalent integration	Consolidated integration
Rest of Africa (RA) Maghreb (MG)	Senegal (SG) Rest of the World (RoW) Bolivia (BL) Paraguay (PY) Romania and others from Eastern EU (RU) Rest of Latin America (RL)	Argentina/Chile/Paraguay (AG), Western EU (EU), Colombia/Ecuador/Peru (CB), Brazil/ Venezuela/Dominican Rep. Dominican Republic (BR) and China (CH)



16. However, whatever needs to be done, which must be a lot and in silence, will be done in a nativist phase that is sweeping Europe and the world. The old mole is today xenophobic, with high doses of homophobia and misogyny, and a rejection of diversity.
17. The minority population will suffer a hangover in the coming decades that will converge with the arrival of higher volumes of immigration.
18. It is therefore necessary to reflect on what Basque society wants to be in the next three or four decades. We can say that the Basque Country at a new foundational moment in which a whole series of highly complex elements intersect. Adequately sizing these elements in a calm analysis and reflection becomes a political and social imperative. Even more so if we contemplate the movements that are taking place in our environment, with the proliferation in Europe and the world of

nativist policies and discourses that inevitably lead to increased inequalities and fragmented societies.



Xabier Aierdi Urraza

19. Of course, many of the issues that are currently at the forefront of public debate, such as a supposed explosion in the birth rate of the native population or the idea that the birth rate of the migrant population will guarantee generational replacement, are not going to happen. Instead, the future will be conditioned by the social and political responses to the new composition of Basque society, to the quality of employment, to egalitarian, non-segregationist education, which can facilitate and guarantee upward social mobility, and to an appropriate access to housing.
20. In this public debate we hear again and again the idea of talent attraction and retention. As this talent is usually conceived, it is nothing more than a siren song. It is a universal claim of all societies to take talent away from countries that are lower on the skills ladder and to block the flight of their own talent to countries that are higher up. The attraction of talent does not sit well with the people who have taken care of COVID's essential jobs. But talent can not only be attracted and/or retained: talent can be produced, if we understand talent as the development of a person's full potential. It is necessary to

to establish the educational and social conditions that enable the production of talent, that allow the integral development of the potential of each and every one of the people who live in the Basque Autonomous Community. This task of proactively generating talent seems a task that cannot be delayed. To begin with, it requires a good needs analysis.

PREFERRED AREAS OF ACTION

1. Institutional impetus to develop proactive policies in the fields of employment, education and housing.
2. Development and replication of the Harreragune Basque Shelter Model (Service).
3. Basque Immigration and Social Integration Plan
4. Development of public policies based on the contents outlined in the Social Pact for Migration.
5. Establishment of a government-led body composed of relevant departments to catalogue labour needs and adopt policies accordingly.
6. Rethinking the literacy, training, entry into work continuum
7. Rethinking the work of education and the role of Basque in upward mobility
8. Forum dynamisation.

REFLECTIONS ON IMMIGRATION (A reading from the Apocalypse of St. John)

RAMON IBEAS LARRAÑAGA
Sec. General of Caritas Vitoria
Theologian.

I have always thought that there are texts, phrases, that illustrate realities and illuminate them not because they explain them rationally but imaginatively, from the sensibilities and feelings that open up in the discourse of the symbolic.

It is in this perspective that I would like to carry out this reflection with the help of a text from the Apocalypse of St. John. A reflection that is both theological and profoundly human, based on the following text:

"Behold, I am at the door knocking. If anyone hears my knock and opens the door I will come into his house and dine with him and he with me.

It is curious that defending the positions developed in these lines is becoming counter-cultural in these times in which isolationism, border closure and identity populism dominate everything. We begin a reading of the same reality that we all share with a twofold intention: to offer clues for personal reflection and to lay solid foundations for a dialogue, by no means easy, on the subject of migration.

I am one of those who believe that when issues are analysed in a global manner, and specifically immigration, when we reflect on them without putting a face to the people, everything tends to become ideologised and to fall into generalities that we repeat uncritically, often turning the particular into the universal.

If a foreigner commits a crime, we naturally conclude that all foreigners commit crimes; if they receive aid, we insist, they come for the aid, and so on ad infinitum. If we were to apply this way of arguing to the world of scientific knowledge, we would feel ashamed. We all know that the particular cannot be generalised and that formulas or universal statements are only valid when they are always useful to explain a phenomenon that acquires the category of universal, after having carried out sufficient experiments and verified all the data.

When we become obsessed with this type of partial reading, we ignore others that question our arguments, such as the data that foreign women are the ones who mostly take care of us, or that, according to the Bank of Spain, they are partly responsible for the increase in GDP in the

The data for the third quarter of 2024 and that their social security contributions are currently higher than their claims.

But let's go back to the text I am proposing to you and let's take it one at a time. ***"Look, I'm at the door knocking"***. A truism, in the case of immigration. The data on irregular entry of people into Spain in 2023 indicates that there were around 56,852 of the more than 1,250,000 people who came to settle among us in 2023. We must bear in mind that the main entry point is Barajas airport, where entry is legal, with a tourist visa, but subsequently becomes irregular when the permit expires. The number of asylum seekers is 163,220 with a positive response rate of around 12%.

If we look at the Basque Country, the immigrant population is around 275,000, which represents 12.6% of the total, of which around 15% are in an irregular situation, while some 5,000 asylum applications have been processed.

But the door is not only the door to the territory. The knock and above all it is going to have consequences. If we get close enough to put a face and a name to those who are at the door we will see that they are not only immigrants or foreigners, there are also many people whose jobs do not pay enough to get out of precariousness; those who see that getting a home has become a chimera or who for various circumstances have lost or have been deprived of the possibility of getting on the train of life and are not from outside; without forgetting our elders and our young people, many of whom live with the feeling of being left over or of not having a space.

We are not going to focus on them now, but the topic leads us to focus on those who come from far away, sometimes from very far away, people who have crossed seas and deserts, but who have also arrived by plane paying the fare and after a period as a tourist have

decided to stay and have therefore gone into documentary irregularity, into a certain clandestinity.

Men and women with their stories and their families who live a paradox: many knock on the door while they are inside. They are trying to find a better future based on a job, on an opportunity to be able to build a life project, and are knocking on the door of recognition because, in fact, they are already inside, they are already in our territory, but as if they were not. They lack everything and what is given to them seems to some to be too much, even if it is not enough. This is why the call is for a response based on rights, coexistence and even consolation and mercy after so much pain that needs to be shared.

Among these people we find refugees and immigrants who, given other living conditions in their places of origin, would never have considered leaving but who, , find themselves without a choice. Each one of them has a story, from police harassment in El Salvador, or lack of work in Morocco, to those fleeing the war in Syria or Ukraine, and those seeking training who leave Peru, Nicaragua, Mali..... Some seek refuge and asylum because they feel their lives are at risk; others have embarked on the migration adventure to try to improve their life situation. In short, they are at our door and they are knocking.

We cannot ignore the fact that they are there, they exist, and therefore we cannot live as if this were alien to us, like those people who are on the beach and look perplexed, as if it were a film, at the arrival of people who disembark before them after a crossing in a patera or cayuco. They are all people knocking on the door of the European continent. This reality is nothing more than an observation that reflects a fact that urgently needs to be managed, and this is where the questions begin to be debated because ***"if you hear my call", you*** have to make a decision.

The question is not to listen, it is to listen, it is not to look, it is to act. And the difference is important because it tells us about the attitude of the people involved in this

relationship and it would be inappropriate to deceive ourselves. I insist, the phenomenon of human mobility affects us all. In one way or another we have to respond and we must be aware that the response we give will build us as people, not only from an ethical-moral perspective. Also from the anthropological-societal perspective. And for those of us who confess the God of Jesus Christ, our lives depend on this.

The society in which we live is, and always has been, shaped by our relationship with others. No human society has ever lived in isolation. To a greater or lesser extent, it has always had a relationship with the other who questions it intimately and sometimes even requests it, which sometimes makes us uncomfortable. In the presence of the other, our position cannot be simple because, as Ricoeur or Levinas say, the "other" constitutes me as "I". Without it, I am not me.



Ramon Ibeas Larrañaga

We have no use for the position of those who would unceremoniously expel everyone, nor for those who say "ongi etorris" without further reflection. Nor am I

The difficulty of managing migratory flows escapes us. We must abandon simplistic analyses and face reality, a reality that is imposed on us, whether we like it or not, a reality that is complex, that puts us in front of the mirror and questions our values, our social and economic model, that questions our different areas of comfort, be they social or religious.

We all hear the call, but some do not hear it and others misinterpret it or do not devote the necessary attention to it because it is an uncomfortable, demanding call, it is the call of the poor who ask us to exercise solidarity, and that is that if ***the door opens I will enter their house***. Yes, in yours, in mine, in the house we consider ours. A house that we believe to be immobile, eternal, whose identity, values and idiosyncrasies are what they are and which we consider to form a whole that must be accepted because they make us what we are.

This static perspective, moreover, is false. I am tempted to follow Oteiza and his conception of "emptiness", and a few months ago I was able to visit the exhibition "Megalitoak. Sacred spaces and territorial references" at the Oiasso Roman Museum in Irun, which had previously been in Bilbao at the Archaeological Museum. In it, among other elements of interest, reference is made to the fact that approximately 4,500 years ago, a human group arrived in our land that was key to the development of our agriculture and livestock, in other words, that changed the lives of those who were here at that time. It seems that each era finds itself with its "Metaphysical Boxes", with empty boxes and the challenge of making sense of them.

Returning to the issue at hand, it is true that sometimes the door is forced beyond the law and that as a consequence the relationships that are established are sustained by power or even violence, but this does not change the fact that the flow of people entering our home is maintained. The history of Europe's construction has much to do with this. Its kingdoms were seldom the fruit of agreement, rather the opposite, and the

The rights we know today are the consequence of a centuries-long social construction.

our history, and this is irrefutable fact, our door has been opened and, on occasions, it has been us who have knocked on other people's doors, especially during the period of the Spanish civil war. But in both cases with the request to be welcomed.

For all these reasons, we are going to propose a positive reading of the opening of the door. Of the attitude of the one who listens and takes the decision to open his doors, to accept those who are different. Even though we may have the feeling that at times they have arrived imposing their presence. On the subject immigration, it is not all rumours. It is true that among those who have arrived there are also people who need to be taught a minimum of respect for others, sometimes forcefully, but let us not forget that they are the fewest and should not justify certain discourses that end up blaming them all. Opening the door means thinking about the change that is going to take place, as has always happened when different people and peoples have shared the space, and that the new reality will not be ideal, just as the one we are living in now is not. Opening the door has a lot to do with utopia, with the path.

Every human utopia includes the relational element and this is transformational by definition. The text of the Apocalypse that is guiding us says it very well: ***I will dine with him and he with me.*** Or in other words: we will eat together. We will share.

Ambivalent sharing. Especially when it comes to sharing welfare and a certain identity model on which we build our religious or national imaginaries. Perhaps this explains the fact that in Europe we have more than 2,000 kilometres of fences on our eastern and southern borders, 21 of which correspond to those installed on the borders of Ceuta and Melilla. On the other hand, it is also worth noting that of the almost 300,000 people who crossed the Mediterranean at around 1%.

died in the attempt and that there were no more due to the actions of the humanitarian boats but also those of Frontex, who are the ones who rescue majority of the boats that are located. When they disembark they are treated humanely and some of them are expelled without a second thought, others are interned in the CIES (Centre for the Internment of Foreigners) but they are also welcomed by a multitude of NGOs, religious entities and even individuals who accompany them and open the door for them and know, from experience, that this changes their lives.

We said that sharing what we have costs us. Sometimes we understand this in economic terms, whether it is work, economic aid or public services. We also base our position on rights, whether or not they should have the right to free health care, to education... But it is no less true that the fact of migration brings us face to face with another important issue to we made a brief reference earlier, that linked to identity in its various perspectives.

In Euskadi we have references to this because we have experienced it in very different ways, at different times in our history. The mixing of races with those who came to the Basque Country in the 19th and 20th centuries meant and still means tensions in the cultural sphere. It is true that the social climate has changed for the better, but we are still concerned about the future of a jewel that we believe we must defend because of its universality. I am referring to the Basque language, whose position, already difficult in a global world, is complicated by the new migration, the vast majority of which does not give it added value in its migratory process.

The use of the place of origin is a constant in the migration process. We are no longer afraid to see the regional or national houses that are spread throughout the territory. The immigrant longs to return, but his children have nowhere to go because their place is the one where they were born. How many people have built and looked after the house in the village thinking that they or their descendants would return! A dream that is limited to two generations at most.

When immigrants decide that their future lies here, an opportunity also opens up for the Basque language that is not linked to the economy or to productivity, but refers to a being that is also under construction. I cannot now enter into the debate between Basque and Euskaldun from this perspective, but it is an issue that occupies and worries Euskadi and Navarre.

This miscegenation has other elements to take into account beyond the cultural or economic-labour ones. For example, the religious aspect. From a Catholic country we have moved on to others in which there is a proliferation of cults that have Christian roots and are developed in the multitude of Pentecostal and Evangelist churches that proliferate in our cities. To this we have to add the presence of people coming from North Africa, even from sub-Saharan Africa, who profess Islam, which makes us remember that time, always idealised, of the coexistence of three cultures, Jewish, Muslim and Christian. Since the expulsion decreed by the Catholic Monarchs in 1492, things have changed a lot, as each religion has taken different paths, resulting in social and legal developments that are sometimes far from each other on very important issues such as freedom, the rights of people, especially women, or the construction of modern and complex societies in which no one can impose their convictions, just because they have them, on anyone who shares them. To this end, we have a set of rules elevated to rank of law that affect us all.

The truth is that, despite the children of modernity and those who announced the end of history, all human complexities, including religion, are here to stay and with a plurality that was unknown to us. This is one of the key consequences of immigration.

However, we would be making a mistake if we thought that the new society that is being born is built between a simple them and us in the sense of those from here and those from there. None of the blocs is homogeneous, nor do those of us who live here share origins, language or imaginary, and the same is true for

those who are arriving. It is therefore necessary to move forward in the search for common spaces and to build them on people's rights. We can be different, that is even a richness. But not everything goes.

The text of Revelation says: "**I will dine with you and you with me**". Together, but in what we are, you and me. This speaks of equality, of unconditional equality. That I and you make us share the supper being who we are. It is an expression in which the "eucharist", the Lord's Supper, is present, in which the important thing is the community, the sharing, the taking into account of the most needy and in something that makes sense for believers: praising the Lord.

A dinner in which the reference is based on human beings for what they are, beyond merit, heritage, origin or skin colour. An equality, also of rights, which implies the obligation to build together. This "you and me" dining, this dining together opens up a path that is not easy, as it has never been easy in the case of migration. The country we build will be different from the one we have known and, I hope, better. But all this will depend on how we move forward in living together.

MIGRATION IN HOSTILE TIMES⁸

Jesús Prieto Mendaza

Professor Emeritus of Anthropology at the University of Deusto

The bankruptcy of *Lehman Brothers* (2008) generated an economic crisis of global consequences; the Arab Springs 2010-2012) generated a huge wave of refugees; in 2014 the Islamic State established the caliphate, plunging several Middle Eastern countries into a regime of terror never known before;

⁸ The title refers to an essential book by Sami Naïr, "Y vendrán las migraciones en tiempos hostiles" (2006, Barcelona, Planeta). Times of hostility, wars and various conflicts that generate millions of refugees, but also times of hostility and rejection towards those who flee in search of our welcome, hate speeches that are spread within Europe by certain political forces.

following March 2020 the containment triggered by the *Covid* pandemic 19 plunged us again into another situation without parallel in our recent history; the invasion of Ukraine by Russia (2022) generated a war practically on the doorstep of the EU; after the terrible terrorist attack provoked by Hamas on 7 October 2023, the Israeli army's response, disproportionate and with tremendous humanitarian consequences, marked 2024; and this new 2025 is born after the upheaval in Syria. Uncertainty, threats and the climate of war are once again introducing us into a period of unrest. To this we must add environmental and social catastrophes that generate thousands of displaced people and climate migrants.

Those who predicted that, with so many crises, whether economic or military, regular and irregular migration to Spain, as the gateway to Europe, would be curbed were wrong. Reality has shown that this has not been the case; even some of the phenomena that had been reduced, such as the so-called "cayuco phenomenon" (which was particularly significant in 2006 with 31,000 arrivals) on the Canary Islands route, have intensified this past year (46,843 arrivals. Source: Ministry of the Interior), and we are witnessing an increase in new irregular routes, such as the one from Algeria to the Balearic Islands or Levante.

Despite the successive crises, the political, social and economic misery experienced by a large part of the planet has continued, uninterruptedly, to throw migrant men and women onto our coasts (it is necessary to address in a distinctive and terrible way the gender perspective in irregular migratory processes controlled by human trafficking mafias). The Atlantic, the Mediterranean and the fences of Ceuta and Melilla continue to be the preferred gateway for irregular entry into our territory, a reality which, although it mainly affects the Spanish state, the southern border of the EU, points accusingly to the erratic policy of the Union, which, whether for ethical or management reasons, is proving to be a failure and is generating one of the greatest humanitarian catastrophes ever recorded on its doorstep (and which clashes head-on, although we should congratulate ourselves for this, with the favourable attitude towards receiving refugees from Ukraine). A situation that Spain is confronting by debating between humanity, border conventions in space, and the need for a new international agreement.

European, nationalist-populist discourses on immigrants (which continue to grow in terms of the number of votes⁹) and the economic and social reality of the country itself.

Europe has been facing this situation for many years now, which it called *the refugee crisis* in 2015, and as many intellectuals and experts in geo-strategy had announced, neither the agreements with Turkey, nor the camps in Greece, nor the public disappearance of our navy or maritime rescue ships from the maritime routes of the Eastern Mediterranean have contributed to solving the problem, but rather to complicating it, as Professor Javier de Lucas explains very well in his book "Mediterráneo. El naufragio de Europa". The migration issue continues to be complicated by the terrible consequences of political, economic and military movements that are not entirely alien to us. As a consequence, there are failed states, such as Libya, where mafias and tribal lords daily reduce human rights to rubble, or Afghanistan, where the West has ceded space to the Taliban, generating legions of refugees who simply leave to escape slavery, rape or death. The post-Covid 19 era has revealed a very complicated situation, and not only in terms of health, for many African countries, where today the possibility of dying of hunger or disease is a reality that forces thousands of human beings to travel to Europe in search of work, housing, health and education for their children.

In this context, the new "Pact on Migration and Asylum of the European Union"¹⁰ was recently approved in December 2023, a proposal still from the European Commission that will have to be endorsed by the Parliament and the Council, which has made media noise but, in my opinion, once again falls into the same errors and lack of vision that the aforementioned Professor Javier de Lucas denounced years ago in his book.

⁹ Only from this perspective can it be understood that even today the main opposition party (PP) is still not prepared to take in the young minors who saturate the possibilities of communities such as the Canary Islands.

¹⁰ See: https://commission.europa.eu/strategy-and-policy/priorities-2019-2024/promoting-our-european-way-life/new-pact-migration-and-asylum_en

A new pact that, once again, deepens a policy, to which millions of euros will be allocated (FRONTEX Agency, temporary stay centres, 20,000€ per irregular migrant, etc.), only from a police or border perspective, ignoring the factors that for more than two decades have favoured the current movements and also the real solutions. Its fundamental axes are:

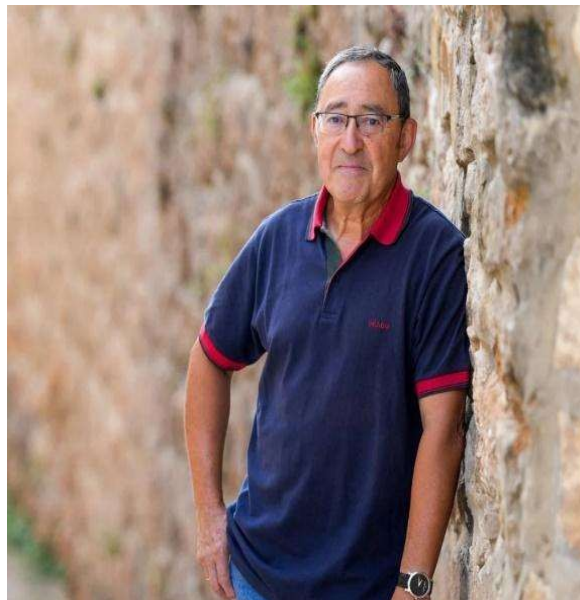
- 1.- New mandatory pre-entry check to establish the status of persons quickly on arrival.
- 2.- New, faster asylum border procedure.
- 3.- Improvement of the migration and border management system.
- 4.- Legal guarantee.
- 5.- Flexibility for Member States.

Dealing with vulnerable persons, such as those located as a result of rescue operations at sea.

7. Alleviating pressure on a Member State's migration management system.
8. Assistance in crisis situations (Extended and rapid relocation to persons included in the border procedure, persons in an irregular situation and persons in immediate need of protection).

After reviewing the proposals and, let me express my doubts, it would seem that asylum procedures, relocation of migrants and refugees, humanity towards the most vulnerable people or diligence for asylum procedures will be improved. While the paper supports everything, the practice is often very different. These same signs of European solidarity have been made explicit for two decades in the theoretical framework, but sadly, in practice we all know the consequences in terms of the number of deaths at the gates of our European borders.

In reality, this agreement once again ignores the reality of migration and its roots, and once again calls for the cooperation of sending countries for border containment or police control policies (a kind of subcontracting of irregular migration). Our European managers know that the only effective response, as well as fair, is through cooperation at source (health, education, agriculture, water, economic...), combined with bilateral agreements that allow for legal flows of people. To this, and within the Spanish framework, we must add legislative changes that are taking too long and are currently proving insufficient (despite new proposals to establish roots through studies or social integration). However, none of this is mentioned. There is no investment in the development of Africa, the Maghreb or the Middle East. Once again the EU is "shipwrecked" on this painful issue.



Jesús Prieto Mendaza

That being the case, and returning home, I must once again recall that Spain's experience in intercepting, rescuing and receiving irregular migrants is truly brilliant, and I can vouch for this. Despite criticisable errors and operations (such as the regrettable case of the deadly intervention of the *G.C.* on Ceuta's Tarajal beach in 2014, or the distressing situation on the docks of Arguineguín, in Gran Canaria, in 2020), Spanish action has scored very well in its management of different arrivals of irregular migrants in

this third millennium. Professor de Lucas said in the aforementioned book that since Hobbes we have learned that the primary obligation of any state is to guarantee the lives of its citizens and of all those within the reach of its sovereignty.

I do not wish to indulge in demagogic ^{rhetoric}¹¹ , but you should know that, although cannot open our borders, nor deny the infinite cruelty of the mafias, nor close our eyes to the many problems that the reception of migrant contingents entails for a receiving society, we can arbitrate a common European policy that is much more organised, much more effective and, finally, much more humane.

With regard to the reality of our Basque society, the first thing to be said is that our challenges in the coming years no longer lie in reception plans but in integration policies. Integration (or rather inclusion) processes have been taking place for more than two decades with more than notable success. The problematisation of some cases cannot hide the normality of the vast majority.

Basque society has shown itself to be tolerant and welcoming. Much has been invested in anti-rumour plans, but even so, it would not be out of place to reflect on certain dangerous discourses that are lurking. In this sense, newcomers can also be asked to share this responsibility. The *Host Society*, represented by its different administrations, must watch over and intervene to prevent behaviour, also by the immigrant population, that goes against the common ground on which citizenship is built. The immigrant groups and associations themselves, as they express it, are the first to ensure that they are not associated with ^{criminal} behaviour¹² by any member of their group. We have already said that against the ethnocentrism of some and the cultural relativism of others, we must raise the banner of human rights (I know that this is a construct that is not always the same for all).

¹¹ I know it is hard to say, I also know that I expose myself in doing so, but we cannot remove from this equation the right of every state to contemplate the control of its borders. It is a factor, whether we like it or not, that is part of international law and conditions the conduct of all the nations of the world. The solution must lead us down paths where this right does not prevent agreed migration and, above all, does not remove humanity from its policies.

¹² I repeat that it is necessary to underline, in the face of growing rumours, that these cases are a minority compared to the great example of integration of the vast majority.

The European Union is an eminently Western concept, but given its universality it marks the way for us to decide where the boundary between right and wrong lies) as a reference in the face of actions exercised from other *cultural parameters* of reference.

Miguel Pajares and Sami Nair are very clear about , and I share many of their views.

If in a family, whether immigrant or not, the husband imposes certain restrictions on his wife's movements (learning, voting, etc.) on the grounds that this is in accordance with tradition, it is the husband's right to maintain certain cultural practices that is being set against the wife's civil rights. When we find in the immigrant population cultural patterns contrary to equality, or to children's rights, or to secularism, or the response should be dialogue and criticism aimed at the disappearance of these practices. (Pajares Miguel. 2005: p. 113).

The worst thing is to act guiltily, not daring to say: Welcome, but these are the rules in our society. Political correctness is the worst enemy of integration and harms immigrants themselves, because they do not integrate and take refuge in ghettos. We need a clear and frank discourse on this.

(Nair Sami. 2006: p. 44)

Let us be vigilant, let us take care of the rules that have formed our cultural community, being zealous defenders of its tradition (as well as recognising its own inner plurality) and let us open up to new realities, as Kepa Junkera's marvellous music, with its *mestizaje*, shows us is possible. ¹³ And, above all, let us act in an intercultural key, going beyond mere multiculturalism to advance towards intercultural coordinates where relations between different groups are seen in a bidirectional, biunivocal, reciprocal and enriching way. The opposite, even more so in a time of deep crisis.

¹³ Magnificent musician and advocate of mixed music. He makes beautiful musical adaptations, mixing traditional Basque sounds with Caribbean and African rhythms.

economic, it can problematise what is an enriching possibility for our Basque homeland.

How often have I across these words: "If you would help us to improve our living conditions in Africa, we would not need to emigrate to you". A request, almost a plea, a true and only solution, to which we have been turning a deaf ear for decades, thinking that only with miles of sea or sharp concertinas we can stop the unstoppable. And this, even in hostile times, is the only truth.

"Since the dawn of modernity, each successive generation has left its castaways stranded in the social void: the collateral victims of progress. While many managed to get into the speeding vehicle and thoroughly enjoyed the ride, many others - less crafty, dexterous, clever, intelligent, muscular or adventurous - were left behind or were hindered from entering the crowded carriage, if not crushed under its wheels. In the vehicle of progress, the number of seats and standing places was usually not enough to accommodate all potential passengers and admission was at all times selective; perhaps this is why the dream of joining the expedition was sweet for so many" Bauman, Z. (2005: p.28).

NOTES ON THE DAY OF REFLECTION "THE CHALLENGE OF MIGRATION".

Speakers: Ramón Ibeas, Xabier Aierdi, Jesús Prieto

Chair: Begoña Ocio

On 14 December, 19 of us gathered at the Begoña Spirituality House to reflect on the challenges of migration.

The day began with a brief introduction to the subject by the moderator Begoña Ocio, launching some questions for reflection and with a presentation of the speakers of the day.

Some of the ideas that attracted attention:

Ramón Ibeas began his reflection with the quotation from Revelation 3:20: "Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and dine with him, and he with me".

When approaching the issue of migration, it is necessary to move from the particular to the universal. We should not focus exclusively on the minority aspects of the issue, but rather look at the problem as a whole. While the tragedies that reach us, especially from the Mediterranean, are very harsh, and we must be sensitive and show solidarity with this situation, we must bear in mind that most immigration comes by conventional routes such as planes, buses and trains; with tourist visas that are then irregular stays.

The EU's migration policy in 2003 was better than it is today. Also, the magnification of the crime that migrants sometimes generate is unfair, and blames a whole group for the activity of a minority.

The programme for the regularisation of these people, who currently face excessive obstacles, will be solved on the basis of our society's need for them. The more we need them, the more we will facilitate their regularisation.

Since the beginning of the 19th century, the Basque Country has witnessed three major migratory movements: mining, especially in Bizkaia, then massive industrialisation and the current, more international immigration.

For Ramón, we have given up on interculturalism and inter-religious relations, when perhaps we should see it as an opportunity to enrich our society.

For Xabier Aierdi, there is a real migratory challenge in the Basque Country on a large scale, not so much a demographic challenge, as the lack of population due to the low birth rate will be replaced by migrants who will come to the Basque Country.

In 2023, 30% of the 13,500 births in the Basque Autonomous Community were to foreign mothers. A very high percentage if we take into account that the foreign population in the Basque Country is around 12%.

The projection is that in 20 to 25 years, when the Baby Boom society disappears, we are going to have a demographic need of around 500,000 people, of which around 200,000 will be in the care sector, and the others will be in the care sector.

The remaining 300,000 to industrial employment, which for the moment we don't know what it will be like with the technological changes that are coming. Then, 40% of the population will be of foreign origin or direct descendants of foreigners.

With regard to the profile of the migrant, the person who receives population is the one who chooses the type of migrant depending on the needs, which is why a large part of the migrant population is destined to occupy jobs that in we do not want to do. The Basque Country is undergoing a brutal cultural and social transformation, and the current reality is that there are no young people to cover future needs.

Around 30,000 people arrive in the Basque Country every year, to whom a structured integration plan must be offered. Aierdi is committed to the need for immigrants to be taught to read and write, to be trained and then to be integrated into the productive system.

A great pact between politics, society and the business community is still pending, which will allow us to prioritise objectives and tackle them with courage.

We have to define what kind of jobs we offer to the migrant population, what kind of education we offer, and how we solve the housing challenge.

With regard to the effect of migration on culture, Basque will suffer a setback and will have to devise innovative strategies in order to make progress in this new society.

For Jesús Prieto, immigration has existed in our environment for centuries, and we are the fruit of a great mixture of previous migrations, which have been integrated as Basques. In a short period of time, Euskal Herria will be a society

plural. That is the reality and we must constantly question the ethnocentrism that hinders integration policies. Euskal Herria will never again be a hegemonic society, if it ever was.

The Basque Country is also a transit point for both Europe and the British Isles.

Today, young Africans come to Europe looking for a future. They know that if they stay in their home countries, they are dead. They are "the non-violent revolution of the world's poor".

In the answers to some of the questions posed by the moderator of the roundtable, the need to streamline administrative processes to achieve a better and faster integration of migrants was highlighted, but the adaptation of policies is slow, and will have to change by force of events. Administrative hurdles will not stem the tide of irregular immigration.

It also highlights the difficulty of children in the education system, as well as in training for employment.

The majority of immigrants are in the productive system, but integration of women is easier, especially in the care sector, than that of men, and the administration must be more agile, especially in facilitating the necessary papers to work, as well as the validation of studies carried out by migrants in their countries of origin.

A new model of vocational training must be generated. Recover the basic vocational training that these people can access when they arrive, in order to facilitate rapid access to the world of work.

The modifications of the former non-regulated basic vocational initiation (CIP) to convert it into the current regulated basic vocational training have been very detrimental to the labour and social integration of immigrants, most of whom are not sufficiently qualified, nor do they have the necessary time to integrate into the current system. Migrants, because of their vital and family needs, require rapid training that allows them to integrate quickly into the world of work. It is necessary to move on from pilot schemes and small experiences and facilitate a structural system that offers itineraries based on 3 phases

1.- Literacy

2.- Basic vocational training 3.- A

process of labour insertion

The debate also included an assessment of the adequacy of migration , both national and international. Europe has put in place a regulation whereby countries can pay to avoid the obligation to take in migrants, with all that this entails.

The concern is highlighted, especially in the system of relations with Islam, as they belong to a culture and values that are very different from ours. Aierdi comments that it is necessary to generate a model of a successful Maghrebi boy or girl who is a reference point.

It is proposed that retirees, in an organised way, can do a great deal of mentoring work with incoming migrants, taking into account the great professional and relational capital of this group.

As far as national policies are concerned, the state will never give up competences on migration, because there is also the fear of losing sovereignty and also votes. Culturally we are anchored in the past, and there is a significant number of people who believe that it is possible to maintain a homogeneous society, and this will not be the case.

Irregular migration is an important focus for the shadow economy, as a large part of this population moves around in irregular jobs (e.g. care work or work in the fields). In different parts of the world there is big business based on irregular migration processes, including the mafias that manage these processes.

Juanma Seco

BEHARREZKO EZTABAIDA

2024ko abenduaren 14an migrazioen gaia aztertzeko BKAk antolatu eban gogoeta jardunaldi bat. Azken denboretan gai honek kezkatzen gaitu, alde batetik saiestu ezinezko errealitate bat dalako eta bestetik gizartean egon ezina sortzen sortzen dauelako.

Gaia aztertzeko aukeratutako hiru ponenteak oso egokiak izan ziran. Bakoitzak bere ikuspegitik landu eban jarritako gaia baina hiruren mezuak osagarriak izan ziren. Jesus Prietok batez ere hezkuntza sisteman eta euskal gizartearen aniztasunean jarri eban bere arreta, Xabier Aierdik migrazioen bilakaeraren nondik norakoak eta horrek suposatzen dauan erronkaz aritu zan eta Ramon Ibeasek gaur eguneko erantzunak aztertu eta dagozan gabeziak eta egin beharrekoari buruz aritu zan.

Euskadik ez dauka erronka demografiko bat, biztanleriaren kopurua jentsiko ez dalako batez ere migranteak eten barik etorriko direlako. 2023an 27.000 etorkin etorri ziran eta aurreikuspena urtero kopuru berdintsua etorriko dala da. 2050. urterako Euskadiko biztanleen % 40a kanpotik etorritakoez edo euren seme alabez osatuta egongo da. Beraz argi dago gure gizartea gero eta anitzagoa izango dala, eta hori geldi ezinezko egoera bat izango da. Ondorioz, gaur eguneko erronka etorkinen etorrera era egokian kudeatzea da.

Euskadik daukana jaiotze erronka bat da, hau da bertakoak jaiotze tasa oso urria daukagula, baina horri buelta emotea oso zaila izango da. Betiko euskaldunetz eta euren seme alabez osatutako Euskadi zuri eta homogeen bat ez da inoiz buletatuko. Hori amets hutsa da eta horretan jarraitzeak arazoak besterik ez dauz ekarriko.

Mediterranean eta gure kasuan, Afrika iparraldetik etorri gura dabene etorkinen aurkako giza eskubideen bortxaketak onartezinak dira, baina ez ez daigun ahaztu, etorkin gehienak bide legaletik etortzen direla (hegazkinez edo autobusez), turista moduan sartzen direla eta gero ez dirala euren jaioterrietara bueltatzen gure artean era irregular batetan gelditzen direlarik. Ondo dago Meditterraneko egoera egoera krudelari begiratzea eta erantzun egokia emotea, baina guztiz garrantzitsua da gure artean bizi diren etorkinei harrera egoki bat emotea.

The work of the unemployed is a good and essential part of the job, but the work of the unemployed is also a problem. Gure gizarteari etorkinak etortzea interesatzen jakon arabera dagozan trabak arinduko dira.

Gaur egungo harrera harrera sistemak ez dau erantzun egoki bat emoten. Adminstrazioa ez da jabetu arazoaren garrantziaz, oraindik partxeo edo programa pilotoetan ari da, egiturazko erantzun bat antolatu ordez.

Hezkuntza sistemak ez dauka egoerari erantzuteko estrategiarik. Gai honetaz, oinarrizko lanbide heziketaren desagerpena errakuntza haunditzat emon zan.

Etorkineei hiru fasetan oinarritutako ibilbide bat eskeini behar jake: alfabetatzea, oinarrizko lanbide hezkuntza eta lan munduan sartzeko prozesua.

Etorkinen etorrerak gure gaur eguneko kultur egoera aldatuko dau, eta horrek kezka sortzen dau euskararen egoerari begira bere indarberritzea motelduko dauelako. Horren aurrean, hizkuntza politika erakargarria eta egokia egiten ahalegindu beharra dago. Bestalde, hartuemonen arloan, Islameko kulturakoenganako ardura agertzen da, euren balioak eta gureak nahiko ezberdinak direlako.

Egindako jardunaldia, Bego Ocioren gidaritza bikainari esker, partehartzaile eta emonkorra izan zan. Asko ikasi genduan eta ikuspegi barriez jabetu ginan.

Mikel Etxebarria

PAX ROMANAREN BARRIAK

IBERIAN MEETING IN OPORTO

Organised by Metanoia, the Portuguese federation of Pax Romana, the eighth Forum of Catholic intellectuals and professionals from Pax Romana groups in Portugal, Catalonia, Navarre and the Basque Country will take place next weekend, 28-30 March, at the Seminario da Boa Nova in Valadares (Portugal) near Porto.

The chosen theme is: "**Breaking new ground for peace, contributions of people of goodwill to international cooperation**".

BKA will be represented at the meeting.

**INTERVIEW WITH ALFREDA FERREIRA DA
FONSECA
VICE-PRESIDENT FOR EUROPE OF PAX
ROMANA**

1.- Tell us something about your biography and your relationship with Metanoia and Pax Romana.

Being born into a traditional Portuguese Catholic family in the second half of the 20th century marked me as a person and obviously in my faith journey. I grew up between two different models of living the faith; that of my father, an intellectual, personalist and conservative, who was a lawyer specialising in labour law, and that of my mother, a Catholic Action activist who was always involved in parish welfare work. Perhaps this double heritage has made me attentive to the need to understand the world, to deepen my faith, which is dead without works, to refine my sense of justice and to seek the necessary mediations for this.

My ecclesial path was marked, as an adolescent, by the Catholic Scout Movement, and then by the Catholic University Youth, JUC, after the democratic revolution of 25 April 1974, when I decided that I wanted to understand the world in order to change it and that Philosophy was the right path, moreover, the critical confrontation between faith and rational reflection seemed to me essential for a meaningful life.

To live a revolution, at the age of 18 and with open horizons was certainly a grace! Everything was changing, society, the Church, politics, myself, and being part of this dynamic with a community of faith with the methodology of seeing-judging and acting and the total freedom of discussion and reflection left an indelible mark on me.

Latin American liberation theology was one of the references that contributed to the theological organisation of the "jigsaw puzzle" that was taking place at the time. The YCS, a member of the MIEC-Pax Romana, was in the process of merging with the YCS to form the Movimiento Católico de Estudiantes, MCE, in 1980. That year, with my philosophy degree already finished, I went to Brussels work for the IYCS-IMCS, as assistant European secretary, a two-year mandate in the European co-ordination of movements by federations of student movements and federations and university movements and federations. It was an experience that gave me the dimension and possibilities of the movement that goes beyond national borders and that can interact on different platforms and internally and in international forums. When I returned to Lisbon, my ex-JEC and ex-JUC friends and some others had created a "Young Professionals Network" which I joined. Over the years, Metanoia-Catholic Movement of Professionals was officially born, where I am still involved. It made a lot of sense to maintain the international links we had created as students, so Metanoia kept in touch and then joined MIIC - Pax Romana.

My professional career was also marked by my meeting with Ing. Maria de Lourdes Pintasilgo, with whom I worked as secretary for the next 3 years after Brussels. She herself had been president of the JUCF, of the MIEC-Pax Romana in her youth and after the revolution she held several political positions, including being the first woman prime minister and candidate for the Presidency of the Republic. As ML Pintasilgo had enormous international experience in various roles, ecclesiastical and political, she was example of how to intervene in an increasingly global and interdependent world. At that time I discovered that education is the great weapon to change mentalities, educating for critical and collaborative thinking. That is what I did as a philosophy teacher in public schools, with students from 15 to 18 years old. It has been 40 years of fighting for quality education for all,

especially for the most disadvantaged. It was my drop in the ocean good practices of many people who promote, I hope, a better world.

2.- As European Vice-President, what goals do you want to achieve or what work do you intend to promote during your term of office?

As European Vice-President of the MIIC, my goals are several:

2.1. On the issue of availability and operability:

To reach the end of the mandate of the current international team (World Council) that António Paulino, (Tozé, as he is called among friends), had been elected. Almost a year and a half before the end of his mandate, Tozé had to resign for health reasons. As the MIIC statutes allow to respond to this kind of situation by co-opting another person, my name came up, I am from the same movement, I have participated in MIIC meetings and I still have some experience of international coordination. This challenge, which was not at all in my plans, as I wanted to have time for myself, for other activities, now that I was retired, became impossible to refuse. Among several other commitments, I also have this one. And I find it difficult to manage so much, so setting up a European support team for the work to be done seems to me to be absolutely necessary.

2.2. Development of multiform European participation:

I believe that the diversity of our movements and federations imposes a multiform style of participation.

1. Following the changes in COVID and the possibility of organising online sessions, combined with the factors of lack of funding both for some national movements and for the funding of European and international coordination, the question arises of how to re-establish European study sessions so that issues of concern to all can be debated by all.

2. Linguistic diversity:

In Europe, this diversity makes it difficult to communicate easily in one language, or only in two, is a problem to be taken into account. When we

When we express ourselves in a language that is not our mother tongue, the difficulties of communication grow exponentially no matter how well we speak it, and as listeners we have difficulty understanding the content conveyed. It is true that simultaneous translation devices on mobile phones and computers can be of valuable help to speakers and listeners of other languages, and it is a possibility that we will have to explore for work between the IMCI movements in Europe.

3. Take into account the age factor;
many of us are at an advanced age, the movements have not renewed themselves sufficiently for the new generations.
Do we have a kind of spirituality and practice that is too old-fashioned?
Overtaken by other more congregational pastoral approaches?
Or should we continue in this line of small communities in which the link between life-reflection-faith and expression is established in a commitment to the social reality in which we are inserted? My priority is that we take care of what exists and leave enlargement for a second stage. To be concerned, we need to get to know the European movements and federations and create the opportunity to do so.

4. European Assembly and Study Session - 2025 UK, Brighton- August
To work on these issues, I think it is necessary that we meet in person at the European Assembly. In addition to the practicalities of any meeting, reports and accounts, plan of activities, one person should be elected to be integrated as European vice-president in the future international team at the time of the World Assembly.
The commitment to the presence of representatives of both movements is urgent for the organisation with the Newman Association and the University of Sussex. This is a challenge which is still in process.

5. Euscat Iberian Meeting March 2025, Porto, Portugal

We will be taking up the good experience of previous meetings and sharing very similar realities at the same time as the annual Metanoia study session. It will be a moment of joint reflection on Peace and its mediations in the context of the international dimension. It will also be a space for collective debate on Europe.



Alfreda Ferreira da Fonseca

3.- What is your assessment of the situation of the Church in Europe?

The situation of the Catholic Church in Europe is very different from country to country. The German Church leads in the dimension of practical synodality, the participation of women, the co-responsibility of the laity in pastoral decisions. The Vatican considers that they are too far ahead and run the risk of clashing with other dynamics. Perhaps, and prudence is understandable, but it is demonstrative to see the development of dynamics that took place in the beginning of the

Vatican Council II and which Pope Francis will develop in his various encyclicals.

On the other hand, the ultra-conservative currents in the Catholic Church remain active, but less exposed, during these times of Pope Francis' magisterium.

The problems of sexual abuse of minors have been and are an open wound in churches all over the world, but in Europe it has been strongly manifested, in fact, by the denunciation of many lay Catholics. The need to restore the truth and to review clericalism and seminary formation are taken up as priorities and this, at least, looks promising.

Pope Francis' ethical credibility globally is an evangelical sign that we all benefit.

The rejection of the violence of war, the care of the Common Home, of ecology, of an economy that kills and that must be changed by an economy of communion, where all are included, with the option for the poorest, are the patrimony of our movements that are aligned with the papal magisterium.

4.- What do you think the work of a movement like Pax Romana should be in the Church?

The Pax Romana, IMCS and IMCI movements have an important dimension as NGOs.

Being international Catholic organisations with consultative status at the United Nations, in the European Union, and participating in the NGO Conference of the Council of Europe, that, despite all the criticism, civil society is present and active in European and international political bodies. This work on social and political issues with other international movements that are leading good practices in civil society is important. Nobody changes the world alone, as a collective we can increase our contribution to intervene in the policies present in Europe and in the world.

Begoña Ocio, member of BKA, has been an excellent expert as a representative of Pax Romana in CINGO.

On the other hand, we participate at the Vatican and at national or local level in platforms of various like-minded movements, other Catholic action movements, or others in broader movements that in some way try out forms of synodality and seek to integrate the margins into secular language.

It is also in this "atrium" where our movements bear witness that faith has a future in this kind of practical spirituality that is ours.

At the national or local level, they are groups of reflection, exchange and life that help their members and participants to deepen the relationship between faith incarnate in life and in community. I believe that this richness remains beyond the different crises. It is not a question of reviving dying dynamics, but of supporting and caring for living communities.

LITERATURE REVIEW

TO THE END OF TIME. Mind, matter and our search for meaning in an evolving universe.

Author: Brian Greene

Publisher: Crítica

Brian Greene received his PhD from Oxford University and is now Professor of Physics and Mathematics at Columbia University.

It is commendable the effort made by this professor to bring the reader closer to the most difficult questions in a language that can be accessible to a not specialised in the physical sciences in general and astrophysics in particular.

Where does your exhibition start from? From the impossible dimension of eternity. We talk about planets, stars, solar systems, galaxies, even black holes and spiral nebulae. But of all that we can talk about, there remains only the painful experience of its finiteness. We have to use astronomical units of measurement and billions of years to locate and predict its finitude. Science has already pointed to the empty and sterile end of all that we can contemplate and measure. But one question begs to be asked: what is the meaning of all this unfathomable horizon?



Everything observed has a common thread: progressive, upward evolution over millions of years. But there is one enigma that resists a simple explanation: consciousness or the mind and its most striking creations: language, the ability to tell stories, manifested in various religious forms and various forms of creativity: art, literature, music and the sciences and their technological applications. In short, the unstoppable search for truth continues to seduce millions of human beings. And, above all, the impulse that leads us to the seduction eternity and the yearning for the timeless. All or almost all of this immense activity is carried out without denying the religious dimension, but neither is it affirmed as a sure guide in the search process. The author does not

He accepts that it is marginalised or excluded from the table at which the search for the meaning and destiny of the reality under examination takes place, but he keeps a respectful distance. His final words show what this position has to offer, which a believer will consider insufficient, but can never say that it is negative:

"... in our endeavour to explore the depths of the human condition, the only direction in which to look is inwards. That is the noble direction to look to (...) A direction that takes us to the heart of creative expression itself and to the very source of our most resonant stories (...) a story that resonates in the darkness, a story sculpted in sound and carved in silence, a story that, in its highest expression, stirs the soul" (p. 373). (pp. 378-379)

It is the most radical version of a humanism turned in on . Throughout the book, the author has asked dozens of questions about external reality, but acknowledges that "definitive answers elude us". I don't think that immersing oneself in interiority will fare any better, will ?

Jose txu Villacorta

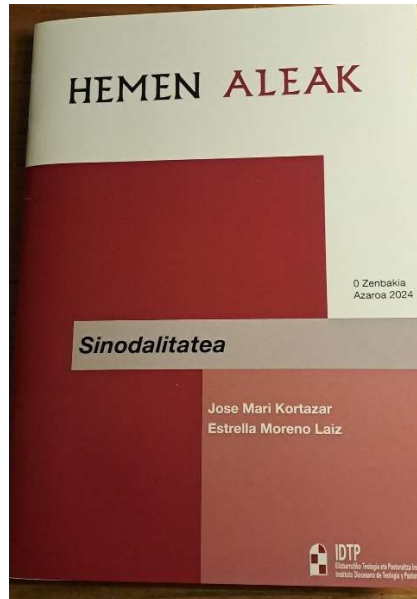
HEMEN ALEAK

Bere aurkezpenean esaten dan bezala "*HEMEN erlijio gogoetarko aldizkaria* itxi zanean umezurtz geratu ginen euskaldun fededun eta bilatzaile zintzo batzuk".

Hemen aleak Bilboko Elizbarrutiko Teologia eta Pastoraltzako Institutuaren babespean jaio da, eta HEMEN aldizkaria baino apalagoa izan arren, oso baliotsua da erlijio gogoeta euskeraz sustatu eta alkar banatzeko.

Lehen alea Sinodoari eskeinuta dago eta Sinodalitatearen izenburupean gogoeta interesgarri bi aukezten ditu, Horrez gain, hain interesgarriak izaten diren eleizetan eta herrietan sortutako liburu eta webgune euskaldunen aipamenak ere batzen ditu.

Urtero ale bi ataratzeko asmoa dauke eta argibide gehiago izateko edo harpidetza egiteko helbide elektroniko honetara idatzi idtp@idtp.org edo 944795652 telefonora deitu.



Benetan ekimen beharrezkoa eta txalogarria. Ea guztion artean merezi dauan iraupen etaoparoa emoten dautsogun.

Egin zaitetz Hemen aleak aldizkariaren harpide.

KENDU ALPERKERIA

Kendu alperkeria

hona garizuma, barriz

goza pozarren Jainko

maitasuna,

profetaren ahotan

berbetan doguna,

bideko bazterrean

zain dogun laguna.

Bidea hobe egin
lagunduz alkarri:
aurrekoak itxaron
atzetik danari.
Bizitzaren nekean
kanta pozik garbi,
iluna inguruan
Jesus dogu argi.

Jan barik dagoena hiltzen
dan antzean, ospatzen ez
dan Kristo galtzen
alkartean.

Fedez, maitez itxaron
guztion artean
eguna argituta
zabaldu artean.

Txema Kortazar

"Ez dona hamairu" liburutik hartua