



Dialogue Platform of the Thematic Social Forum  
Capitalist Crisis, Social and Environmental Justice

# Our Gift to the World is to Make All Roads Possible

Thematic Group on Migrations in the Framework of Dialogues 2012  
and the Rio+20 Peoples Summit

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Twenty years after the first milestone United Nations Conference on Sustainable Development of 1992 in Rio de Janeiro, Brazil, and ten years after the follow-up conference in Johannesburg, South Africa, Rio de Janeiro will once again host the “Earth Summit” planned for this early twenty-first century from June 20 to 22, 2012. Official government representatives will be attending it as if it were expected to be the “Chronicle of a Death Foretold,” the title of a well-known Latin American novel. In the context of the many growing environmental, financial, food, energy, war, migration, and ethical crises, official state representatives will not really be able to make a difference. This series of crises is actually **one single enormous civilization crisis**, for which the traditional political classes and the very structures of states, born and rooted in earlier centuries, have proven to be insurmountably unsuitable because they are in fact under the domination of the major hidden economic, media, and military powers, and these latter do not see environmental, social, and cultural justice as relevant by any means, on the contrary: their only goal is the insatiable pursuit of greed and power.

The peoples of humankind are taking other roads to this historical event. More than ever, all the world’s peoples constitute a community of destiny—literally, with the countless, growing interconnections and interdependences that have been spawned by progress in transportation and communications technology, allowing all social dynamics, most particularly environment- and migration-related dynamics, to transcend the limited national space typical of the previous centuries. Along with this reality of *de facto* interconnection and interdependence, humankind’s growing awareness of its shared destiny is simultaneously increasing its awareness of the responsibility entailed by a shared destiny without losing sight of the wealth of its diversity. Thus humankind is more than ever a **community of destiny**, and at the same time more than ever aware of its diversity, variety, differences, and, beyond the difficulties of convergence, its complementarities.

The convergence of peoples and states, the capacity of peoples and citizen majorities to impose new dynamics on states, to reformulate and adjust them to the new historical requirements can and should make a difference, and bring hope to a world on the verge of an environmental, economic, social, and cultural breakdown. Nonetheless, the peoples will only be able to accomplish this historical and human task if they become protagonists of their own history and **architects of their own common destiny**.

Though it cannot be stopped by walls, be discouraged by raids, cannot be ended by deportations, migration is still being turned by the incomprehension and negligence of governments and broad sectors of the population into an unnecessary wreckage of human dignity and joy. And even though migration carries with it a dramatic situation in its home, transit, and destination countries, it also carries with it an enormous wealth of opportunities and hope. **This is why we hundreds of millions of migrants, experiencing all forms of human mobility, are coming to the Rio+20 Summit to say that we count too, as does our voice, and that we are a necessary part of any new world governance that is truly sustainable. We are coming to offer humankind the beautiful gift of making all roads possible.**

## ***A New Ethics of Sustainability, Mobility, and Diversity***

We all live in the same, single home: planet Earth and its surrounding universe. Everyone’s right to live, transit, reside, and work in dignity on our planet stems from this basic fact,

superseding any other kind of authority. This is the watchword we are bringing, for the present and the future.

Today, from the global exclusion generated by the neoliberal capitalist model in evident crisis, human mobility is arising as a compulsive and problematic act to reach some of the sun of prosperity and development, which includes the few and excludes the many. Current migration thus appears as the privileged scenario for the cynical and macabre denial of all democratic principles and rights to migrants, their families, and communities. Completely inadequate legislation and bureaucratic, dehumanized, unilateral, and restrictive views are feeding sexist, racist, and xenophobic discrimination and generating violence, conflict, and social and environmental deterioration. This is degrading and destroying citizenship not only for migrants, but also for the population as a whole.

This is most vividly expressed in denying human beings free movement, which is otherwise being imposed as a dogma for things, commodities, and money. It is most dramatically expressed in the existence of millions of “undocumented” human beings, condemned to live in a culture of fear, in a de facto “state of emergency” that deprives them of rights in the very bowels of the countries claiming to be models of democracy and modernity.

The unfettered onslaughts of misconstrued development against nature, damaging its balances, are also generating unprecedented and alarming human mobility and showing that the planet is truly one. The insane war of greed against Mother Earth has thus already brought about more “environmentally displaced” people than any war human beings have waged against themselves.

This is why we are part of the problem and part of the response. The new ethics that are necessary for the foundation of the new society need to include, along with environmental sustainability, the **values of mobility and diversity as everyone’s wealth**. In the future, we will have a sustainable, harmoniously diverse world in movement, or we will have nothing at all.

## ***A New Economy in Transition to Equity***

The structural cynicism of the neoliberal system has come to the fore. While demographic and economic reasons have made the need of immigrant workers undeniable, what is not being said is, precisely, that the system needs to maintain them in precarious situations, deprived of citizenship and with no rights, because this is the only way those who own the realm of power and development can be “competitive,” the only way they can maximize their profits. Nobody wants to stop migration, but nobody wants migration with citizenship and rights. Migrants are wanted, but wanted, precisely, with no rights, as super-exploitable labor. Migrants are thus the weakest link in the current global economic chain, and at the same time an indicator that measures the degree of implementation of a new economic model that guarantees decent living conditions for everyone.

**It is urgent to build an alternative order** that will put an end to this perverse dynamics and replace it with sustainable development at the service of all human beings, not of the hidden transnational powers that are governing and managing the current world order. **What we need is a new development project at the global, regional, and national scales, for both economic and cultural development**, with as its protagonists today’s excluded. The project

should recognize that current international migration is a compulsive response mechanism to face extreme and growing concentration, exclusion, and socioeconomic and cultural inequality in the world, while recognizing that migration is a development factor for the migrants' home and destination countries, despite prejudice, incomprehension, and abuse. Inequality of development and wellbeing within and among countries is absolutely avoidable and constitutes a crime against humanity. This situation needs to be remedied. Then migration and all forms of human mobility will stop being a problematic and dehumanizing compulsion and become a free and dignified option in a dignified world, for everyone alike, in solidarity and peace.

The immediate agenda to reach this horizon, with a view to Rio+20 has been mapped and has many thematic roadways. These include: the need to put an end to the exclusion-based neoliberal model in evident crisis by raising socially and environmentally sustainable development alternatives; the urgency of defending peoples and habitats; of demanding comprehensive migration policies that are multilateral and focused on Human Rights in order, above all, to release undocumented persons from the shadows and from fear, with special consideration for women, children, indigenous persons, Afro-descendants, refugees, and displaced persons; and there is a long etcetera, showing the abundance and density of knowledge we are counting on to share our views and to converge. **The crucial exercise of building what is common to all and also includes the natural expression of differences must be our essential achievement, the one most significantly filled with possibilities.**

## ***Political Subjects, the Architecture of Power, and Democracy***

We migrants, who experience all forms of human mobility, who are usually seen as cheap labor to be abused and exploited, as a factor in the deterioration of labor rights; as a market of clients whose consumption is to be conquered, or as providers of remittances to be taken advantage of; as second-class citizens to be blamed, mistreated, and excluded; wrongly called "illegal," stigmatized as delinquents or terrorists, whose rights it is alright to violate; as victims to assist and make claims in their name; today we assume our responsibility to become the subjects of our own collective world history; as protagonists and builders of our resistance and alternatives.

Based on our work and professions, on our citizen efforts as participants in seminars, cultural activities, debates, discussions and deliberations, marches and mobilizations, we migrant individuals, our families, communities, and academic and civilian supporters, are constituted as a social, global, and protagonist subject. With our words and our action we are demonstrating once again, and each time more successfully, that we too belong to the part humankind that is finding new ways of thinking and experiencing democracy and citizenship, demanding from states that they adjust to harboring all of humankind in a better way.

We need to turn the Rio+20 Peoples Summit into a genuine laboratory and an exercise that will anticipate this construction. The Summit should be the meeting point for every voice, every color and language, every thought, rich experience-based contributions, proposals, debates, beautiful sociocultural expression, and marches and mobilizations against all the walls, physical and mental, that are seeking to delay humankind's progress toward itself. We must once again demonstrate that it is possible and necessary to build unity in diversity. Possible, because—as we Africans, Arabs, Asians, and Latin Americans know—the history of

how global capitalist economy was shaped is associated in our memory with crimes such as slavery, colonialism, and ethnocide, and these are the background of the current world order, which through exclusion generates a massive migration compulsion that it will exploit for migrants to be used and their rights to be denied.

Necessary, because it is urgent to put an end to the crimes that are afflicting humankind in general and migrants in particular; an end to, among many other things, racism and xenophobia, which are the expression of a lack of development of humankind's conscience; an end to "Directives of shame" like the current European one; to fear of dehumanizing legislation that turns human solidarity into a punishable crime; to the unpunished international crimes of the hidden military powers, especially North American ones, against the Palestinian, Iraqi, Sahrawi and Haitian peoples, among many others, which today are threatening the people of Syria and other peoples with their sinister intervention, shunting humankind not only toward the ongoing environmental disaster but also toward a new world war, which will devastate all the peoples of the planet with no exception.

Nothing is easy and nothing comes in one blow. We are fully aware of this and will take it into consideration in our debates and in our thinking. Nonetheless, objectively speaking there is progress, as shown by the emergence of states that are seeking, together with their peoples, to reformulate the political community to take on the new requirements of environmental, social, economic, and cultural justice, as is the case for Ecuador, which has formally and publicly presented the proposal of a "global passport" to declare the right to free circulation worldwide. We are moving from resistance to construction, to influence through proposals that will be progressively making a reality of the new social order and the new treatment of migration. Utopia is not impossible. It has yet to be achieved but it is in the making.

**The convergence of our efforts with those of all the peoples and sectors of humankind for a New World Governance, the next milestone of which will be the Rio+20 Peoples Summit, is part of the perfectly possible, absolutely necessary road to make this hope come true.**

## **Ruptures and y proposals**

### ***Institutionalization of universal citizenship***

***Migration has been a human activity as long as human beings have existed; walls are not sustainable***

Migration is almost a part of our definition as human beings. The international scientific community agrees that the origin humankind was precisely when our primate predecessors, around ten million years ago, climbed down from the trees and began to walk to other territories, thus becoming hominids. From then on, human mobility has never ceased.

**Migrants indicate the objective necessity of redesigning the handling of migration as part of redesigning world governance, precisely to make that treatment sustainable.** This is structurally, materially and historically necessary for the development of the human community, and migrants are an expression of this, and are also the bearers of many of the elements needed for this new design, we only have to know how to observe and comprehend. On the contrary to often predominant appearances, **migrants are not the problem, but rather the indicator of the necessity of change for human development.** They are not the signs of backwardness, but rather of the progress of the entire human community. An unmistakable indicator of this is found in the international instrumentation specifically used for handling the topic of migration – particularly but not exclusively those of the United Nations – which have this objective.

The present neoliberal capitalist context and content of globalization often functions as a selective mechanism for worldwide human mobility and, in some policies concerning migration, tends to reproduce a characteristic of globalization itself – that of including some while excluding many. Obviously, we still have a long, hard way to go. **There is certainly no doubt that migration has been a human activity as long as humankind has existed; objectively, walls are not sustainable; an indispensable starting point is that they be traced and erected along other paths.**

### ***Overcoming the institutional residue of the modern nation state***

Citizenship, Human Rights in general, the principals of equality before the law and, particularly, the dignity of each and every individual are, in the cases of those who emigrate to other countries, very much subject to interpretations, conditions and limitations by the receptor state, which claims the jurisdiction over all involved, within a larger or smaller margin according to the case, of determining restrictions of rights which are “inalienable”, such as freedom of movement and of fixed residence as established by article no. 13 of the Universal Declaration of Human Rights, which is not respected at all.

So, bearing this and other factors, such as socioeconomics, class and the like, in mind, we establish a redefinition of citizenship according to hierarchy consisting of a continuum, with the citizens of the country itself at its peak followed by the in-regulation foreigners and then the out-of-regulation foreigners, who, in practice and often legally, occupy the lowest rung of a hierarchy going from citizenship to non-citizenship and complete vulnerability and exposure. Entangled in this hierarchy are other variables; the poor, women and children migrants, the victims of trafficking and displacement, and refugees, along with certain ethnic minorities, who, because of certain discrimination, are found on a yet lower rung. To sum up, there is an increase of the violation of Human Rights as this continuum heads further down.

**This reveals an ever-increasingly acute conflict, of which migrants are the most evident indicator, between the historical appearance of the sovereign nation state from the 16th century on and the appearance and development we have been living since the end of the Second World War,** of a greater sovereignty of the international human community to establish a minimal inalienable respect of the Human Rights of all. The conceptual structure of the nation state, citizenship and territory was transplanted and generalized from Europe to the rest of the world by means of the historic predominance of that continent and its cultures. The mechanism of power made these concepts supposedly

“universal” and, as such, the institutional standard of “modernity” worldwide.

We are, without a doubt, in a period of transition in this aspect, in spite of powers and sectors that are less conscious and responsible, and which grasp on to the past and put up physical and emotional walls in order to block out what is new and necessary, producing the enormous and unnecessary suffering of all of humanity. International regulations indicate an unquestionable advance towards a much more definite balance between the legitimate and indispensable principles of the sovereignty and self-determination of peoples and nation states (as well as the non-intervention of existing external powers) along with the also indispensable principle of international sovereignty of the community of humanity, in order to enforce the complete and unrestricted adherence to Human Rights, especially in the case of migrants.

**Overcoming the institutional residue of the modern nation state is a historical structural necessity more than simply an ideal.** Migrants are only the most immediate and evident indicator of this residue. The rags of their dignity caught on the barbed wire is a reflection of all of human dignity torn apart by the lack adaptation of world governance and its institutions to new and insistent realities. It is time **to face the task of redesigning the criteria of identity, membership and citizenship in these times of growing, multi-dimensional interconnection of all of peoples and societies**, in a period of the increase of consciousness and responsibility regarding the unquestionable fact of the destination of the community of the entire human species.

### ***Changing borders into bridges***

The massive migratory thrust, an expression of historical structural phenomena, tends to go hand in hand with the corruption of the public institutions of the controlling state. A report on Latin America informed early on of the estimated existence of 5,000 organizations that operate in the illegal transit of migrants and of human trafficking, and it is suspected that they act with “government complicity” (CEPAL: 2002). The existing powers of organized crime flourish in the fissures of the residue of the migratory governance, almost always with harmful influences on public management over those who tend to become corrupt, false and weak, thus deteriorating democratic institutions as a whole.

The criminal phenomenon appears as a perverse substitute for the official handling of migration, which is incapable of managing well given the reality it faces. Such is “the black industry” of migration, which according to various estimations, moves between 5.000 and 30.000 million dollars each year, making it the second largest illegal business – just behind drug trafficking – although in some zones, such as the Indian-Nepalese border, it is the largest. It is the grand business of human desperation, whose victims are estimated to be as many as two million persons each year, because the traffic of migration is based on the compulsive desperation of migrants in search of a country of destination as the only possibility of survival or of bettering their life.

**Converting borders into spaces for meeting and the humanization of migratory flows and exchanges is the only viable alternative to those growing threats.** To change borders into bridges, which facilitate this process, is an indispensable step. There are multiple alternatives for this, and they call precisely for a creative attitude for the elaboration of that



which is necessary, as that which gives life to the international regulations of Human Rights of the United Nations.

At a simple glance of the state of affairs, both past and present, **we can conceive of the initial conversion of bi- or trilateral borders into zones of joint administrative and police management of the countries involved**, but under one indispensable condition; that boards of observation of Human Rights, public and advisory in nature, are created and operate with the participation of pertinent civil and state entities, under an integrated aerial, land, maritime, communication-technological and ecological perception.

**We call this conversion of borders “initial”, because the redesign of governance can only have sense if and when it is aimed at the gradual construction of large geographic-cultural areas of free circulation, residence and work**; that is to say, spaces of regional integration in large spreads of countries that occupy large common geographic and often cultural territories, in which borders, as limits with the objective of control, simply disappear.

### ***Starting with amplified and regional citizenships***

Above and beyond borders and considering all of our of societies, where exactly should we start to build a new form of citizenship that includes the migrants, in other words, a new social contract that does not exclude the growing flow of millions of people who live in territories different to those of their national origin?

At the subjective level of identity and membership, migrants also go through transitions. They “continue to be” members of their society of origin, although, at the same time, they “are” de facto members of their society of residence. But in both cases, a new and distinguishable identity, that of being a “migrant”, a transient between the two, is added. We are dealing with an identity and membership that does not stop being one upon changing into another, but rather **one which is added, collected together and amplified with others**.

**This concrete amplification of citizenship into a double membership constitutes the fundamental, viable potential – that of an even more ample, of a greater regional, even universal citizenship**, because it affects exactly the criteria of identity between citizenship and nationality reciprocally.

While migrants maintain an amplified citizenship in their countries of origin and destination, they are also prototypes of a “regional citizen,” an emerging reality, a regulative goal in many geographic-cultural spaces that have been or are being created in blocks of regional integration in the world.

The question of handling the phenomenon of migration, especially in its inter-regional character, is of importance in this context. The concern it has awoken in all the processes of integration in the world, due to its problematic eruption into reality, indicated in innumerable official documents of summits and conventions, although important, turn out to be limited and mere reactions – said in few words – feebly based. This due to the absence of a complete political approach, which accepts migration as that which it is; the human dimension of this era of “really existing” and proceeding regional integration and of any other sustainable project of regional integration.

**The fundamental operative criterion is to gradually homologate and homogenize regulations and to build a constitutionality held in common by the countries of the integrated space**, on the basis of the similarity and diversity of the existing instrumentation, to make regional citizenship effective and complete, linking, especially organically, common migratory policies to the development plans and programs at all levels, reforming and accommodating legislation, institutions and police and judicial practices for effective combat of illegal occurrences and other risks and threats at regional level.

This model is to be reproduced in all the necessary dimensions of citizenship, for the facilitation of formal matters between countries of the integrated space, starting, for example, with already existing mechanisms such as the adhesion to and the application of the “Hague Convention on the Elimination of the Requirement of Legalization of foreign public Documents,” known as the “Apostille of the Hague Accords;” **for the creation of such facilities without expenses for the process of validation of professional and technical titles** issued in any country of the integrated space, safeguarding quality control mechanisms and the carrying out of the professions and services; **for regional legislation on children’s tuition**, taking into consideration a reform of accounting for the reality of a newly emerging family logic, especially regarding those families which experience migration; **for a amplified, full exercise of the right of participation in political elections; for the sanctioning of discrimination and for the necessary policies of training and education**, budget and communication for their sustenance and, finally, with the adoption of a common position, as a block, of the countries of the integrated space, **in support of the movement towards universal citizenship, plural and responsible, in the spaces and tribunals and international institutionality and regulation.**

### ***Towards universal citizenship***

This strong, worldwide tendency towards the formation of a new citizenship, called “post-national”, “supranational”, “transnational”, “global” or “universal” in theoretic reflections, finds one of its principal characteristics the appearance of public space which clearly exceeds the scope of individual countries by being at least bi-national in the case of migrants.

From the range of the supremacies, exists the de facto power of the International, financial, commercial and lending organisms such as the International Monetary Fund (IMF), the World Trade Organization (WTO) and the World Bank (WB), administrators of the world economic and social order which is precisely the foundation of compulsive labor migration, in interaction with the de facto power of enormous companies, consortia and private, transnational, financial networks of interests. The European Union (EU), which excludes non-nationals from the Union, and Free Trade Agreements (FTA), examples of these, do not include the opening of labor markets or the free movement of labor within the signing countries.

These changes, although of various intentions and results, coincide **on the modification of the nature of citizenship**, which weakens its prior identification with nationality, in order to understand it increasingly as a practice which defines the characteristic of national as a permanent political task to be carried out by all the actors in a given space and time, when participation as a citizen extends beyond the limits set by state borders in its concerns and

transnational actions.

To aid the success of this, we also need a multiple and simultaneous strategy, which begins with combining and articulating, thus promoting and developing, in a systematic and coherent manner, the already existing advances of amplified and regional citizenships, in such a manner as to **reproduce the process of the homologation of norms and practices and the creation of common international instances, presently at global level, so as to gradually overcome the enormous political difficulties** and the insistent, limiting and false interests which do not find their place other than in the old geometries of power, to which they grasp and which they still impose.

This has been and will remain possible upon **the development of higher levels of consciousness of peoples and governments** of the understanding that citizenship as also Human Rights and dignity, are not born from or exist thanks to any power, authority or law, but rather from the fact of the existence of humanity, and that the current identification of citizenship with nationality is nothing more than a sign of the human quality of this historical period of transition. Because humanity is planetary, citizenship is too, and humanity must advance to the recognition of this obvious truth.

It is, therefore, essential **to establish, as a standard for the countries which receive remittances, policies, plans and programs for a greater and better economic-social impact in them, which, as a minimum, includes tax exemptions which compensate for the contribution it makes to the country and facilitate its growth; to train and simplify for the emitters and receptors in the handling of banking tools** which facilitate transferences and reception; to **incorporate special mechanisms which facilitate the lowering of the price of transfers and reception of public savings plans**, housing, studies, and production, etc. in the country of origin.

## ***Conceiving migrants as a factor of development***

### ***The institutionalization of migration as a mechanism for the redistribution of world growth***

There is almost no center of progress and development of economic strength in the world at all, whose foundation does not consist of a high proportion of migrant workers. This invisible and silenced workforce contributes doubly; by producing the world's riches and by sending economic resources essential for the economic and social stability of their country of origin through their families, thus making the entire economy of the world more dynamic. Migrants emerge as a sign of underlying transformations of current, global economy and reveal inspiration, challenges and opportunities for the redesign of the governance of the economy, which is indispensable for this to be socially sustainable for the economy itself as for migration.

The notorious concentration of wealth and spiraling inequality and exclusion as far as the

rights to and opportunities for wellbeing are concerned – in other words, the increase of world wealth without equal redistribution – appears perfectly clearly as the most distinctive and striking characteristic of the model of economic dominance in today's world labor migration. It is clear that the fact of the present labor migration acts as a mechanism of de facto redistribution in the growth of the world's economy.

But this “de facto redistribution” which functions in the massive, current, international migration, is in and of itself insufficient; it still occurs in a manner forced by the circumstances unconsciously, without warning, silenced and in traumatic collision with the residue and blindness of the regulations and proposals of leaders of the élite. Inevitably, the question arises about the absence of explicit and institutional mechanisms which efficiently carry out this function, and which appear so urgent in the face of this abysmal concentration of wealth and economic inequality worldwide.

A multiple strategy, gradual and simultaneous, is needed for the **redesign of the governance of the world's economy and of migration in interaction with the prior, which essentially recognizes, makes explicit and institutionalizes the de facto distributive character of today's world migration.**

It is indispensable that the **co-responsibility regarding immigration is assumed by the receptor and creditor countries** (in many case colonialists of yesteryear) who retain their privileges and the political and economic administration of structures of inequality. We should be able **to establish, as standard, the inclusion of mechanisms of redistributive compensation for less developed and, upon integration, more vulnerable economies in the agreements and treaties of regional integration**, thus spreading out the wealth more evenly in the entire integrated region and eliminating the causes of massive, compulsive, problematic waves of migration.

### ***Legalizing migration as a mechanism of the accommodation of labor markets at transnational level***

Nevertheless, although money transfers are the most evident characteristic, what is truly distributed by world migration is employment. Technical scientific progress provides not only the means of communication, which promote compulsive cultural desire and the means of transportation for today's massive migration, but also it lies also at the root of the fundamental necessity which motivates this migration – the search for employment. In the year 2000, the world's 200 biggest companies, which generated 25% of the economic activity worldwide, occupied the insignificant percentage of 0.75% (less than 1%) of the world's workforce (UNDP). This is based on the predominance of financial speculation – more profitable than production – simplified by digital technology, but also, above and beyond anything else, by the technology of automatization, growing in productive processes, which tends to do without, in absolute terms, the hiring of a workforce.

Although the economy and production of goods worldwide constantly continue to grow, each year, the amount of labor needed for it lowers by approximately 2%. The 1970s was the decade when the world reached its highest number of employed workers – around 110 million industrial workers in the industrialized countries alone. From then on, this quantity

has decreased clearly and uninterruptedly until the present. It is estimated that the decrease of the work required has been about 33% from the 1980s until the present. Nevertheless, the underlying tendency remains basically the same. Unemployment has become permanent with spiraling increases, which causes some authors to consider it to be “structural” – or in other words, a fundamental and necessary element for the “normal” functioning of this dominant economic model.

The implications of these processes determining the lives of the majority of humankind and future economic and political order are still not understood; but without any doubt at all, they will be decisive once completely developed. Areas such as “nanotechnology” and “anti-matter”, among others, already being developed, propose the certain ability of an eventual production of artifacts, and even activities such as agriculture and the extraction of prime materials carried out almost completely by machines. The consequences will include the persistent banging on the doors of the ruling élites by waves compulsive migrant workers, demanding a new look at and proposals for the redistribution and dignification of “really existing” work and employment, as a mean of redistributing the ever growing wealth in ever fewer hands.

In this context, international migration is a process through which millions of people seek those spaces where there is more possibility of having access to larger portion of the diminishing demand for work. One of those spaces consists of the areas where the highest levels of development, that is, the biggest slice of some in the unequal share of planetary growth, imply a larger demand specifically for “services,” that is, where the luckiest are able to buy themselves “free time” by paying others, the less lucky, to perform different unqualified activities, domestic work, etc. Another such space is the one of those zones of booming economic development, of production and of large construction sites, such as cities and ports, etc.

In this manner, a labor market at world disposal is formed, in which capital moves with desterritorialized logic and vigor, adapting or creating state and multistate institutions and regulations which serve this free circulation of investments and labor demand. But where such a market is not formed, the workers, who then perceive themselves to be subjected to restrictions, without the corresponding freedom of circulation, because of which a growing current of migrant workers, who compulsively follow the dynamics of the underlying process, find themselves in the sometimes fatal need of moving through the territory of nation states still not completely adjusted to demands for reorganization and therefore often loose, while realizing this adjustment, the quality of human beings subject to rights.

For making the governance of migration sustainable, it is indispensable to **recognize and, above all, to legalize the function of the adjustment of transnational labor markets which the governance actually carries out**, momentarily in spite of excess regulations. Certainly, this will occur by means of a gradual and different movement which will have to, at least, include the establishment of clauses in commercial and financial treaties which require the opening of labor markets and the free movement of workers between the signing countries with complete respect of the labor rights established at the pertinent conventions of the ILO and the UN.

## ***Legalizing the equality of the economic social rights of migrants as a sustainable guarantee of healthy integration***

At present, migrants are often included only partially. They are tolerated as a necessity – cheap labor which enables being “competitive” or economically profitable. Nevertheless, although only labor is needed, it is supplied people – human beings along with all their multiple dimensions and rights. There is no sustainable, healthy manner of separating these dimensions.

Reducing them to simple labor integration, even if recognizing minimal labor rights, generates a violation of their Human Rights, debilitates the entire democratic system and generates exclusion, risks and resentments which will bring unexpected, harmful consequences for the entire society. It is indispensable that **migrants and their families are able to exercise, in full equality of conditions and opportunities with the local receptor society, all rights, economic and social, of health, education, dwelling, social security and recreation, etc.**

## ***Strengthening pluri- and intercultural capacities***

### ***Overcoming racism and xenophobia as an expression of backwardness in the consciousness of humankind***

The ignorance, incomprehension and negligence of states and considerable sectors of the population continue treating migration as an avoidable breakdown of human dignity and happiness. However, migration does, at least, present us with the gift of a vast cultural wealth; it appears bearing opportunities and hopes for all of humankind. **It is truly changing the way of thinking about and living culture, carrying us towards a growing multi-identity of humankind. Its movement traces a new world for all.**

All levels of society, the state, schools, the family and university, etc. must, explicitly and unmistakably, become aware of the fact that all forms of racism and cultural intolerance are forms of human degradation, which debase not only its victims but also those guilty of it and, indeed, all of society. **Public campaigns and programs must be carried out in order that society, as a whole, reflects deeply on the cultural realities and responsibilities of humankind as a massive and permanent process.**

### ***From universalism to the community of the destination of a different humanity***

All forms of “universalism” till now have been contraband, a place which has deceitfully been presented as universality. Such has been the historical process, because of which a specific space and culture, by means of violent and symbolic power, have obtained dominance and established themselves illegitimately as the irrefutable model for the entirety of humanity.

**The only legitimate “universalism” will be built by everyone freely, consciously and harmonically.** The whole universal human community can only healthily be conceived of as a historic process, always long-lasting and natural, of a mixture from which certain human traits or characteristics may not be excluded. Therefore, as an intentional contrast with the strategies of “assimilation” of some cultures by others, **the paradigm of “unity in diversity”** should be assumed, in which the particular identities, the difference of each cultural community structure, enters into contact with the other. The interchange, the enrichment and, let’s hope, the enjoyment are promoted and facilitated only when the evidence of the exact equivalence of the value and dignity between them is established.

### ***Conserving and promoting cultural diversity as wealth of all of humanity***

Culture, being a structure of dynamic character, always in tension between stillness and movement, between tradition and creation, is, by definition, incomplete, or said in another way, it can be enriched with new experiences from which it has incorporated new materials, and starting with which it creates yet other new materials . To negate the “other person” is to negate oneself; to negate the humanity of the other is, therefore, always to be “another person” for someone else.

Likewise, **each and every time our “cultural” identity is more an “extended”, complex or interbred one, we are simultaneously members of the culture of our region,** of our neighborhood, of our company, our line of work or profession, of our football team, of our interest group, of our town or region, of our country, of our continent, etc. In this manner, the progress in communications, in commercial, financial and cultural interchanges, and in migrations is the reason why, even though problems linger on and, at times, even get worse, at present, **there are greater opportunities to overcome the ignorance and the lack of comprehension of the processes and dynamics of cultural diversity.**

### ***Strengthening pluri- and interculturality as an indispensable guarantee of a sustainable world governance***

Culture and identity are creative acts and everyone takes the role of the protagonist in them. Their diversity is a richness all of humanity. Current problems, incomprehension and clashes are the fruit of ways of thought and action, still insufficiently human, which impoverish all through loss of humanity. The full consciousness that no culture or identity is more or better than any other one, that they are different forms of the same thing – how a human community sees the world and understands itself, is growing and will keep growing.

From local to international, and starting with already-existing regulations, policies, plans and wishes, efforts and resources should be invested in **implementing these processes decisively, permanently, daily, in neighborhoods, schools and work centers, etc., in order that these reflections and responsibilities may enter the consciousness of humankind and become generalized and systematic.**

Faced with the fear of “the other one – the different one”, which objectively contributes to the

weakening of healthy social solidarity, the opportunity of a daily, vibrant, cultural wealth, unknown until today, offered by changes at work to contribute and reach a consciously achieved social order as a permanent task of construction and self-determination, where strengthening and expansion of the best of the subjective and collective allows the reaching of human levels of coherent success and satisfaction with the other dimensions of the consumption of goods, of technology and of infrastructure, etc., should be urgently and intelligently emphasized.

It is understood that any sustainable project of human community whatsoever, that is to say, of legitimate and responsible world governance, can only be attained, if **it includes local, national, regional and international legal mechanisms which sanction racist, xenophobe and discriminatory behavior when public functionaries, élite leaders and the population at large are trained and educated in the consciousness of these realities and implications.**

Therefore, it is indispensable to make progress in the consciousness that, if cultural intolerance is the unmistakable path to loss and impoverishment, only **tolerance and courage can be the minimum first step toward the enriching action of enjoying the difference**, of the occasion of exercising the purist and most authentic solidarity, the indispensable possibility that “the other one” is a questioning of oneself, because we are alive by looking for answers.

## Other proposals

### *Reconstructing the free circulation of people*

- Reinforcing international protection of migrants and questioning representative politics about migratory flow on European borders

### *Giving International law its full strength*

- Giving international instruments of protection their full strength
- Establishing stable Rights and the guarantees of the procedure of combating arbitrariness and precariousness
- Reestablishing an endorsement system and improving the mechanisms of attribution
- Restoring more protective procedures

### *About foreigners' rights from common rights to abandon the rule of exception*

- On the conditions of access to the procedures which respect equality and dignity
- Facilitating access to a stable law code for all migrants
- Fighting discrimination at the workplace



### ***Allowing each and everyone to be the protagonist of their own life and citizen of the country of residence***

- Reinforcing civil societies and co development
- The conditions of reception should favor insertion, allow a healthy development of procedure and show equality
- Guaranteeing the right to live ones private and family life fully
- Combating administrative and social precariousness of foreign workers
- Reinforcing access to information
- Succeeding to live together
- Baring in mind the peculiarities in foreign populations concerning social accompaniment

### ***Breaking the logic of imprisonment and forced return of foreigners***

- Fighting discrimination
- Respecting fundamental rights and dignity of the people affected by forced return
- Reaffirming that the order of detainment is not punishment

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