

Panel:

“MIGRATION AND ITS IMPACT ON THE FAMILY”

EDUCATION FOR THE MIGRANT FAMILY

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Mexicans have a nationality, but not citizenship. Be it understood by citizenship, the series of rights, such as work, health, housing and education, which for over eighty percent of the Mexican population is not a guarantee.

The current situation of migration, coupled with the global economic recession, has resulted in the exodus of workers who leave their country in search of a better way of earning their living and overcoming the insurmountable difficulties facing them.

Why do Mexicans emigrate, adventuring into the desert for several days? Why do others from Central America and Ecuador emigrate knowing that in Mexico they will come across the worst kind of abuse? Why do Africans risk their lives by climbing into a passenger boat? Why do men and women throw themselves to sea, sometimes risking their own children's lives?

One of the reasons for these migrations is the effect of globalization characterized by the free flow of capital, together with the free flow of human capital.

Globalization is based on an economic model proposed by Milton Friedman, which establishes the free movement of capital, and creates its own rules. Chile served as a pilot project country in the seventies.

Milton FRIEDMAN forgot that capital has no morals. The REAGAN, BUSH Sr., CLINTON and BUSH Jr. Administrations put the economy into the hands of a disciple of FRIEDMAN and GREENSPAN and as well as the four presidents.

Most surprising of all is that in Mexico, the lack of this same economic model has been evident since December 1994, and in spite of this, businessmen and politicians still cling to it. They don't remember that Mexico was able to overcome its economic crisis, thanks to the emergency loan from the Clinton administration, and the mass expulsion of the labor force into the United States, that eventually generated thousand of million dollars annually in remittances. Without these two variants, the Mexican economy would have plunged into disaster. It is therefore impossible to understand the unflinching support of this neoliberal economic model.

Neoliberalism today is out of control. The market indicates that the better the mercantile economy works, the WORSE other human economies work, such as the economies of human interactions that govern social well-being and the mechanisms of subjectivity, that is psychic economy.

Mercantile economy destroys human economy. This is the problem and the greatest contradiction of neoliberalism.

The problem in Mexico is that the northern border with the US was opened to trade, but it never even occurred to our authorities to defend the rights of Mexican nationals crossing the border in search a better life.

On June 25th, 2009, President Obama met with a delegation of congressmen. In his speech he proposed the need to bring the 12 million undocumented migrant workers out of the shadows. But he emphasized that this legalization would be accompanied by a substantial increase in US border monitoring with severe penalties for employers hiring undocumented workers.

EDUCATIONAL ALTERNATIVES

Just as Europe has closed its maritime borders to Africans, the United States will close its borders to Latin Americans.

First

The enormous task required of the institutionalization of public policy is a reform that cements true citizenship. The United States and Europe will no longer function as safety valves. Salvation lies in us.

In his book, *“Seven Complex Lessons in Education for the Future”* Edgar Morin states that an organized planetary community requires earth citizenship.

The ethical link of the person with the human species is affirmed from the most ancient of civilizations: “I am human being hence nothing that is human is strange to me”. TERENCE

The finite nature of our planet imposes a principle of universal hospitality on all its inhabitants, such as the right not to be treated as an enemy. As from the twentieth century, community life on Earth urgently demands a sense of solidarity, to achieve global citizenship, an earth citizenship, a citizenship that allows me to be recognized as a citizen of the world.

Second

The fear of living like a nomad in a country where one does not belong, creates stress and anxiety for the migrant as well as for the family left behind. Added is the stress for the migrant's family who not only has to cope with everyday survival, but also with the two generations facing the woman as sole director of her home - young children and elderly adults, both requiring special care - plus the feelings arising from the absence of a spouse who has migrated.

The above situation requires four key educational strategies:

1. Learning how to become resilient, to be capable of adapting, overcoming and recovering from adversity and family chaos.
2. Building mechanisms of readjustment and re-adaptation to the reality of life faced with.

3. Establishing networks of relationships with people or institutions for support in the face of adversity.

Third

Globalization has taught us hybrid value.

The respect and recognition of collective identity claimed by whichever group or community to which one belongs, albeit mutilated or humiliated, demands taking into account the value of human dignity, on the uniqueness of its history, culture or ethnicity.

Today an ETHNIC SOCIETY must be built. For some years now, European countries have been faced with the presence of many emigrants, of different cultures, ways of thinking, actions, and religions that point towards the building of an ethnic society in the future where the multiplicity of ethnicities can live together.

This is the opposite to the U.S. policy of the Bush Jr. Administration, which proposed building a wall to keep immigrants out, while shutting others in, to try and curb migration in other countries, but migrants will continue to find ways to cross borders.

What kind of society are we going to build? One where economics, politics and technology take migration into account, and then one of the ways for the configuration of this multi-ethnic society has been and will be through CULTURE, for example the big museums.

The Quai BRANLY museum in Paris has become a cultural center for these ethnic groups where community life is presented through culture and finds a place of expression.

By means of culture, the range is widened providing an opportunity for the diversity of ethnic cultures.

The great challenge is HOW to create that ethnic society of coexistence, of respect for difference.

The framework of an ethnic society requires:

- Hybridization Processes
- Mixing
- Disappearance of borders

In the same way, infrastructure must be provided for ethnic groups to find a way out, so as not to become marginalized or exclude themselves, as BAUMAN claims, in his book *Wasted Lives*.

In order to form a new citizen of the world, who, while becoming globalized, at the same time does not lose his roots, a globalized world today needs:

- Hybrid Families
- Mixed Families
- Blended Families

The planetary citizen - states Edgar MORIN - has national and foreign, cultural, legal, political and educational identity.

The rampant liberalism that prevails today obliges us to develop a critical way of thinking against neoliberalism, simply so as not to become subjected to laissez - faire.

Institutions like schools and families are needed to educate people.

Critical thinking will lead us to find ourselves, and that critical capacity will act as the regulation necessary to make collective interests of humanity prevail, as opposed to the deterioration of humanity as a result of the free expression of private interests.

The family itself is a permanent value, the family - in our case, is Mexico's cultural heritage.

The fundamental task must be to defend to the family to the last as a bulwark of safety and assurance.