

## BOOK REVIEW

### **Where are we? Pastoral Environments and Care for Migrants Intercultural and Interreligious Perspectives**

Edited by Daniel Schipani, Martin Walton, Dominiek Lootens  
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From its foundation, the German Institute, the Society for Intercultural Pastoral Care and Counselling (SPICC) has propounded many practical and theoretical works in the field of pastoral care and counselling. The Society has also engaged in fruitful work of research and publication. Some of them are: *Handbuch Interkulturelle Seelsorge* (2002), *Interfaith Spiritual Care: Understanding and Practices* (2009), *Intercultural and Interreligious Pastoral Caregiving* (2012). The last publication of *Environments and Care for Migrants Intercultural and Interreligious Perspectives* (2018).

*Where are we? Pastoral Environments and Care for Migrants Intercultural and Interreligious Perspectives* consists of four main parts and sixteen sub-titles / chapters. The first chapter titled by *Surveying the Landscape of Migration* has been formed by 4 sub-titles. Safwat Marzouk, in *Famine, Migration and Conflict* part, has focused on Genesis 26 in order to explore the intersection between these three concepts. He has suggested peace, wellbeing is not centred on who think they possess the land and the resources; on the other hand centred on wellbeing of the both sides in the involved in the relationship. He has also added peach takes place though hospitality and sharing the resources and peace begins with the recognition the other. Chapter two, *Practical-Theological Reflections on the Refugee Crisis in Europe* by Regina Polak,

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she has broached by reminding us the process of “enlightenment” for Europe. Then, she has written item by item of migration’s commensurate reasons. Polak has expressed the Vatican was and is political actor in migration policy and it supports the ratification of international law protecting migrants and refugees. So the Church is important global player concerning migration policy. Daniel. J. Louw has begun with a quote from Yuval Noah Harari that refers to the fact that migration is an essential element of human existence. In time, some of us might be refugees. He, in that sense, has underlined that we are moral beings so we cannot escape transience. Caregivers should therefore, become agents of hopes. In the last chapter of this part, *Muslim and Migration* issue is turned over in the frame of global realities and local opportunities by Zayn Kassam. She has mentioned that Migrant Muslims are in our midst precisely because they thought they could construct a better life, but they have found themselves that they stand already accused of incipient militarism, misogyny, and narrow-minded fundamentalism. Empathy is needed from us as they try to acculturate their new societies by learning the language, finding jobs, and housing, attempting to navigate the educational, economic, legal, health, and social services systems, finding places of worship, and so forth. Here is a key intervention that is needed in this regard is to consider seriously pluralism as feature of our societies. She has given Quran passages “O, humankind! We created you from a single pair, male and female and made you into nations and tribes that you may know each other.” ( Q. 49:13) as an example for faith communities to acknowledge the diversity, to establish relationship, to get to know each other, to aid each other in addressing issues faced within society.

The second part, *Cultivating Care for Migrants* contains more chapters than the other parts. Under the title of *Care, Spirituality, and Social Action: A Pastoral- Theological Approach*, Ronaldo Sathler- Rosa has started with defining *Care, Spirituality* concepts. To him, care is considered to be the umbrella for social actions and Spirituality is considered to be the essential motivation behind the actions of care. He has finished his paper with some challenges those engaged in social action particularly regarding social action with migrants. In the chapter 6, Mary Rute Gomes Esperandio and Marcia Corrêa have opted a long title *Spiritual / Religious Coping and Spiritual Struggles for Effective Pastoral Care Among Haitian Migrants in Brazil*. They have shared their present research results on spiritual / religious coping and spiritual struggles among Haitian Migrants in Brazil in order to draw attention to the challenges of creating an environment that pastoral care can be effective. They have also assumed that the theory of *spiritual / religious coping and*

*spiritual struggles* can be a useful tool for that purpose. Brenda Consuelo Ruiz, in the 7<sup>th</sup> chapter, has mentioned about women migrants in Central America based on documentary research. She has given a definition of terms such as material, interpretations, proposal, and positions; and classified migrations into types. Her topic, *Women and Migration in Central America* has given an idea on how migration affects family members especially women. Dissimilarly, Rhoda Emmanuel Chamshama has dealt with the migration issue from more broad perspective. He has added Maasai migrations into the *Care for Migrants Intercultural and Interreligious Perspectives*. He has concluded that it is not possible to prevent migration as in the Maasai example. He has reminded one thing mustn't be forgotten: dealing with the feelings and emotions of the all parties, migrants and hosts. In chapter nine, *Intercultural and Interreligious Celebrations*, Jorge E. Castillo Guerra has touch base about the migrants' effects on the culture and religion in the counties where migrants arrive. He has also distinguished between *Intercultural Celebrations* and *Interreligious Celebrations* terms. On the other hand, he suggests that participants whether migrants or autochthonous be invited to all these celebrations in order to take on the challenge of generating a society of convivencia. Chapter 10 is entitled *We were Once Strangers: Discussions on Radical Hospitality During Challenging Times* by Rabbi Rochelle Robins. She is Jewish so she is trying to handle the care issue from the Jewish perspective. She has given some words from Talmud and Torah about good hospitable behaviours. Prof. Dr. Cemal Tosun and Havva Sinem Uğurlu Bakar have focused Syrian immigrants in Turkey in the title of *Islamic Pastoral Care and Counseling with Migrants in Turkey*. The term "pastoral environments" was introduced at the Ghent Conference by Cemal Tosun for conditions for Syrian refugees. They have emphasised the spiritual support dimension of aid work for refugees. They have mentioned the spiritual support and counselling approaches based on observation, shared a case study done in this field. In this chapter, the services such as religious, counselling, educational, publication and human services are to Syrian migrants are listed. It is mentioned that *muhaçir* and *ansar* which are important concepts in the Islamic literature. In the chapter of the second party, *Cultural and Religious Sensitive Encounters with Migrants: Remarks on a Project in the Erasmus+ Programme of European Union*, Helmut Weiss, has began his paper with introducing their Erasmus+ project. In the next part, he has defined *migration* as existential crisis. He has given some refugees situations in European countries such as, Belgium, Poland, Austria and also Germany. He has concluded his part by saying these words, "Caring for the

migrants means among other things, encouraging them to practice their faith and in the way they choose.

The third section, *Mediating Spaces: Reflections on pastoral care with migrants*, extends the discussion of migrations and care by focusing on the dynamics of space. That part includes new models for assessing the relationship between immigrants and hosting communities and faith communities practises in particular. That section includes four chapters: *Recovering Context: Parameters of Pastoral Care with Migrants* by Martin Walton, *Thomas Merton and the Displaced Person* by Dominiek Lootens, *Congregational Welcome of Immigrants: A Comparative Case Study* by Rachel Miller Jacobs, *Faith Communities as Mediating Spaces in Encounters with Migrants* by Daniel Schipani.

*A selected and annotated bibliography*, the fourth section offers orientation for further dialogue and reflection. Rebekah York remarks the compiled list came across (at least) seven different categories that immigration/ migration studies could be sub-divided into: *theology of migration, globalization of migration, gender stratification and migration, migration and race, regulating migration, history of migration, and finally psychology and care migration*. In the following, it is given some information sources: books names, their summaries for each category.

Finally, migration still takes place and sometimes gives rise to serious tensions within receiving societies. A key intervention that is needed in migration is to consider pluralism which means “living together” with all differences. *Where are we? Pastoral Environments and Care for Migrants Intercultural and Interreligious Perspectives* supports a culture for living together and asks a question often on the lips of migrants by extending it to caregivers and inquiring as how far we have come in our care giving response, it offers a crucial, timely, and insightful pastoral response to a pressing human crisis of global proportions. A reader can find thoughtful, experiential, practice-based and theory-based suggestions.