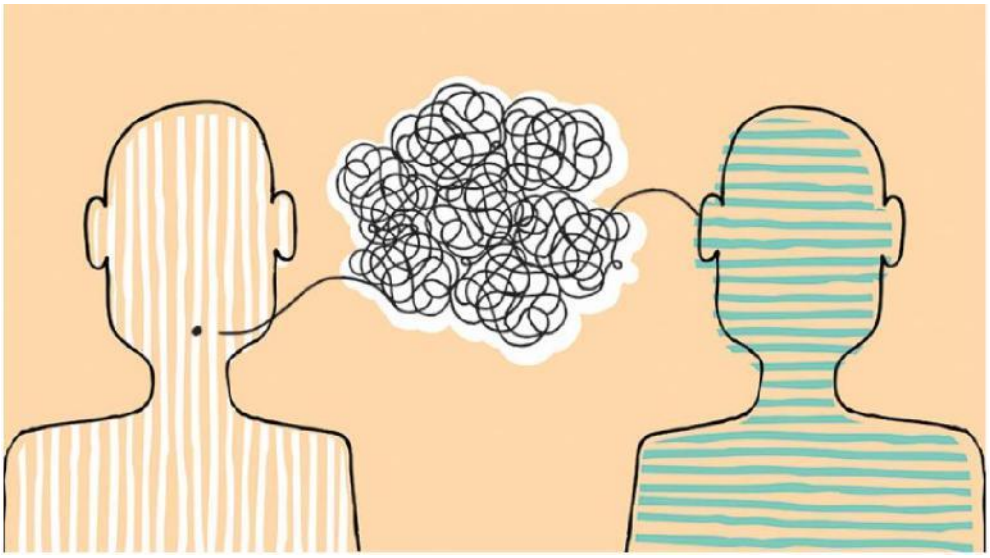
How to Have Difficult Conversations About Immigration



A Discussion Guide
For Congregations, Unions and Community Organizations

LONG ISLAND JOBS WITH JUSTICE

Fairfield UNIVERSITY

Discussion Guide Adapted by Long Island Jobs with Justice
from *Strangers as Neighbors,* by Jocelyn Boryczka, PhD and David Gudeluna,
a Project of the Fairfield University Center for Faith & Public Life, funded by the Hagedorn Foundation and the Jesuit Conference

Toolkit adaptation is offered in
cooperation with St. John's Episcopal Church,
Huntington under a grant from
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Introduction

Project Background

Fairfield University's Center for Faith and Public Life's Strangers as Neighbors on Long Island project, funded by the Hagedorn Foundation and the Jesuit Conference, is helping to shape a new model for bringing people together on contentious issues such as immigration reform within a faith-based framework. This current project is a follow-up to Fairfield University's Strangers as Neighbors: Religious Language and the Response to Immigrants pilot project funded by the Carnegie Corporation of New York, conducted from August 2008 to July 2009. The project aimed for faith communities to agree on common language for speaking about migration, drawing upon some of the shared sensibilities of religious language - words like "neighbor," "brother," "sister," "pilgrim," and similar concepts that have more nuanced and welcoming connotation than "migrant" or "newcomer".

See Fairfield University's Center for Faith & Public Life White Paper *Strangers as Neighbors: Religious Language and the Response to Immigrants in the United States* (2009) available at **www.fairfield.edu/academics/schoolscollegescenters/academiccenters/centerforfaithandpubliclife/generatingresearch-basedsolutions/strangersasneighbors/.**

Fairfield University Project Overview

The Fairfield research team held focus groups at two different Catholic parishes on Long Island, New York (NY) and used a cluster analysis and term frequency index to analyze the outcomes of these discussions. The results of this study were published in 2105. Specifically, the team examined common frames, or ways that we see the world, surrounding the topic of immigration. The team's findings indicate that, when framed in terms of religion, core values and local experience, a more positive and empathetic discussion of immigration emerges. Alternatively, when participants discussed immigration in terms of a government or institutional frame, a qualitatively more negative dialogue develops. Further, our research identifies tensions that arise for parishioners when priests introduce political issues directly into religious services.

See the Fairfield University Center for Faith & Public Life's White Paper *Strangers as Neighbors: How Religious Dialogue Can Help Re-frame the Issue of Immigration 2015*, available at **www.fairfield.edu/academics/schoolscollegescenters/academiccenters/centerforfaithandpubliclife/generatingresearch-basedsolutions/strangersasneighbors/.**

LI Jobs with Justice Collaboration with Fairfield University

Long Island Jobs with Justice (LIJwJ) staff attended the initial meeting with the Hagedorn Foundation and fully supported the Fairfield grant application to fund this project. Independently and concurrently, LIJwJ conducted nine interfaith focus groups with over 50 Long Island clergy and lay faith leaders on how to preach justice in an affluent suburb. The resulting manual, "How to Preach A Justice Sermon: What Works and Doesn't Work for Clergy and Congregations on Long Island" can be accessed at www.longislandjwj.org. Following release of the Fairfield toolkit, LIJwJ trained about 100 Long Island faith leaders from different denominations, 2017-2018, to use the Fairfield toolkit in their congregations, unions and community organizations.

Since 2017, LIJwJ has also organized ten community-based Rapid Response Networks (RRNs) to support undocumented immigrants on Long Island facing ICE arrest and possible deportation. About 80 percent of the almost 500 people involved in these RRNS are from religious congregations. Because of the interdenominational makeup of their volunteers, RRN leaders requested that the Fairfield toolkit be adapted for use in interfaith and secular organizations to help expand the base of support for immigrants on Long Island. This adaptation, created by Dr. Richard Koubek, LI JwJ Community Outreach Coordinator with the assistance of Anita Halasz, LIJwJ Executive and Helen Boxwill of the Huntington Rapid Response Network, retains the basic approach used by Fairfield University drawn from their research conducted here on Long Island. The adapted toolkit is meant to be used by facilitators LIJwJ already trained to use the Fairfield toolkit. The adaptation will be used in local Long Island presentations only and is not meant for publication. To download the original Fairfield University resource designed for Roman Catholic congregations, "Strangers as Neighbors Toolkit, One Parish/One Community" go to: https://www.fairfield.edu/media/fairfielduniversitywebsite/documents/academic/cfpl_strangersasneighbors_toolkit_2016.pdf

Adapted Discussion Guide Overview

This adapted discussion guide spotlights the issue of immigration. Yet, congregations, unions and community organizations can adapt the basic principles and procedures to create spaces for discussing other issues from school prayer to the environment that face our communities on the local, state, regional, and national levels. Organizing for any specific action is not central in this discussion guide. Creating spaces where people can share their views and discuss them using the concepts and ideas of their shared values is the focus of this guide. Doing so holds out the possibility that participants move past a polarizing political discourse to one based on a shared humanity extending from the local to the global community.

The LIJwJ adapted discussion guide can be used in single two-hour presentations that incorporates one or two sections or it can be presented as a series over several days. Facilitators are encouraged to use those portions of the guide suited to the organization/congregation to whom the presentation is being made.

Caveat: This toolkit is centered on the "immigrant experience" of those millions of people who have voluntarily come to America. The experiences of African Americans who were brought involuntarily to the U.S. as slaves require a separate analysis as do the experiences of Native Americans who lived here before the arrival of European colonizers.

Basic Information on U.S. Immigration, Part 1

Discussion facilitators often need to share factual information about the issue under discussion. Here

are some basic facts about U.S. immigration and resources for further information.

- Who is an immigrant? *A foreign-born individual who has been admitted to reside permanently in the United States as a Lawful Permanent Resident (LPR).*
- How does an immigrant get admitted to permanently reside here? *There are three ways: family-sponsored immigration; employment-based immigration, or winning an immigrant visa through a visa lottery system. Sometimes immigrants are granted asylum by immigration courts.*
- Who is a refugee? *A person outside of the U.S. who seeks protection on the grounds that he or she fears persecution in his or her homeland.*

- Who is a migrant? *A migrant is someone moving from place to place (within his or her country or across borders), usually for economic reasons.*
- What's the difference between a refugee and an asylee? *A refugee applies for protection while outside the U.S.; an asylee first comes to the U.S. and then applies for protection.*
- How does someone gain refugee or asylee status? *A person must come from a country designated by the Department of State; meet the definition as in a well-founded fear of persecution; and fit into one of a set of 'priority' categories that determine the degree of risk to their life.*
- Who is an undocumented immigrant? *A person present in the U.S. without the permission of the U.S. government.*
- Who is a non-immigrant? *A person permitted to enter the U.S. for a period of limited duration such as a student, tourist, temporary worker, diplomat, reporter, etc.*
- Who is a naturalized citizen? *A Lawful Permanent Resident eligible to apply for U.S. citizenship through the process called naturalization.*

Adapted from *Enriching Our Diversity.* Washington, D.C.: U.S. Catholic Conference of Catholic Bishops, 2012. 13-15.

Basic Information on U.S. Immigration, Part 2

A range of options are available for coming into the U.S. via lawful processes:

- Family-sponsored immigration: *the way that U.S. citizens and lawful permanent residents bring family members from other countries to live permanently in the U.S.*
- Non-immigrant visas: *Tourists, students, and other persons who come temporarily to the U.S. for pleasure, business, study, diplomacy, or other purposes that fit a range of visa categories listed on the U.S. Immigration website.*
- Naturalization: *This is the process by which eligible immigrants become U.S. citizens by displaying a willingness to become full members of U.S. society.*
- The naturalization process: *Applicants must be 18 years old; have resided continuously in the U.S. as a Legal Permanent Resident for at least 5 years before filing; pass an FBI background check; speak English and have a general understanding of U.S. government and history; submit an application and fee to U.S. Citizenship and Immigration Services, pass an interview, and take an Oath of Renunciation and Allegiance to their previous country and to the U.S.*

.Adapted from *Enriching Our Diversity.* Wash., D.C.: U.S. Catholic Conference of Catholic Bishops

Part I

Solidarity: A Values-Based Approach to Accepting Immigrants

Scriptural Perspectives on Solidarity with Immigrants

Hebrew Bible

Exodus 23: 9
"You must not oppress the stranger; you know how a stranger feels, for you lived as strangers in the land of Egypt."

Leviticus 19: 32-34
"If a stranger lives with you in your land, do not molest him. You must count him as one of your own countrymen and love him as yourself—for you were once strangers yourselves in Egypt. I am Yahweh your God."

Christian Testament

Matthew 25: 35-40
"For I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you made me welcome; naked and you clothed me; sick and you visited me; in prison and you came to see me. . .. I tell you solemnly, in so far as you did this to one of the least of these brothers and sisters of mine, you did it to me."

Muslim Qur'an

Verse 16:41
"And those who became (refugees) for the cause of God after they had been oppressed. We verily shall give them goodly lodging in the world, and surely the reward of the hereafter is greater, if they but knew."

Faith-Based Views of Solidarity

To orient the group toward a values-based discussion the facilitator should share the following descriptions of solidarity from various moral leaders as a central approach to understanding community:

Dalai Lama

"Our world and our lives have become increasingly interdependent, so when our neighbor is harmed, it affects us too. Therefore, we have to abandon outdated notions of 'them' and 'us' and think of our world much more in terms of a great 'US', a greater human family."

"If each of us can learn to relate to each other more out of compassion, with a sense of connection to each other and a deep recognition of our common humanity, and more important, to teach this to our children, I believe that this can go a long way in reducing many of the conflicts and problems that we see today."

Elie Wiesel

". .. True, we are often too weak to stop injustices; but the least we can do is to protest against them. True, we are too poor to eliminate hunger; but in feeding one child, we protest against hunger. True, we are too timid and powerless to take on all the guards of all the political prisons in the world; but in offering our solidarity to one prisoner we denounce all the tormentors. True, we are powerless against death; but as long as we help one man, one woman, one child live one hour longer in safety and dignity, we affirm man's [woman's] right to live."

Rabbi Michael Lerner

"This focus on money and power may do wonders in the marketplace, but it creates a tremendous crisis in our society. People who have spent all day learning how to sell themselves and to manipulate others are in no position to form lasting friendships or intimate relationships... Many Americans hunger for a different kind of society - one based on principles of caring, ethical and spiritual sensitivity, and communal solidarity. Their need for meaning is just as intense as their need for economic security."

Rev. Dr. Martin Luther King Jr.

"Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly."

Pope John Paul II

"The exercise of solidarity within each society is valid when its members recognize one another as persons. Those who are more influential, because they have a greater share of goods and common services, should feel responsible for the weaker and be ready to share with them all they possess. Those who are weaker, for their part, in the same spirit of solidarity, should not adopt a purely passive attitude or one that is destructive of the social fabric, but, while claiming their legitimate rights, should do what they can for the good of all. The intermediate [advocacy and special-interest] groups, in their turn,

should not selfishly insist on their particular interests, but respect the interests of others.

"Solidarity helps us to see the 'other' – whether a person, people or nation – not just as some kind of instrument, with a work capacity and physical strength to be exploited at low cost and then discarded when no longer useful, but as our "neighbor," a "helper" (cf. Gen 2:18-20), to be made a sharer, on a par with ourselves, in the banquet of life to which all are equally invited by God….

Dorothy Day
"Love casts out fear, but we have to get over the fear in order to get close enough to love them."

Unitarian Universalist Association
From "A Call to Conscious, Humane Treatment of Immigrants."

"Because we covenant as Unitarian Universalists to affirm the inherent worth and dignity of every person; and... we covenant as Unitarian Universalists to promote justice, equity and compassion in human relations...we cannot in conscience condone...the systematic refusal of human social services to needy persons and their families based on immigration status, national origin, or citizenship."

"And the [Unitarian Universalists] resolved to '...demand...from both state and federal lawmakers humane solutions to the very complex social issues relating to undocumented persons in this country, and a just application of human rights at both the state and national levels for all people living within our borders; and urges individual Unitarian Universalists in the United States to serve those directly harmed and others affected by the passage of any legislation which would deny human beings the basic services warranted to all members of a free and just society'."

Right Reverend Lawrence C. Provenzano, Bishop, Episcopal Diocese of Long Island

In November, 2018 as a caravan of Central American migrants and refugees approaching the U.S.-Mexican border, Bishop Provenzano issued this statement:

"Today … we find ourselves confronted with an opportunity for each of us to act rather than react. The movement of asylum seekers from Latin America is slowly, but really, approaching the southern border of our country. They are coming not by boat into New York harbor, as many of our ancestors did, rather they are walking to our border to seek asylum from violence and economic, religious and social discrimination. They are coming, like those who have come before, seeking a better life for themselves and their children.

"They have been vilified and disparaged by a nationalist administration which is now permitting armed, civilian militia to join thousands of military personnel massing at the border to prevent them from ever requesting asylum. What is the Gospel thing to do? What would Jesus do? We have some sense of what Jesus in fact did do in the face of self-righteous, and misguided leadership. In the eighth chapter of John's gospel we learn that Jesus put himself between a woman and those who were about to stone that woman in an act of communal prejudice and ritual violence.

"I am asking for your support today. Join me, and other members of the Episcopal Church, our ecumenical and interfaith partners, and our friends in the New Sanctuary Coalition in going to the border and standing,

literally standing, between these vulnerable people and the people with the guns. I ask for your support and participation that we might keep the vulnerable safe. We literally will shield them, to escort them to seek asylum and provide for them the dignity and care of brothers and sisters in Christ."

Exercise 1: Solidarity in Action

Objective: To introduce group members to each other within the context of their home, their congregation, their community and their common values as a process for grounding discussion in the concept of solidarity.

Tools: Paper and Pens

Facilitators should use the following prompts to guide discussion.

1. Reflect on the Jewish, Christian and Muslim Scriptural perspectives on solidarity with immigrants, migrants and refugees. How do you relate to these Scriptural quotes? How do you see the Jewish, Christian and Muslim Scriptural quotes relating to current discussions about immigrants and immigration policies in the United States? Which quote did you find the most impactful? Why?
2. Reflect on the faith-based views of solidarity above (Dalai Lama, Elie Wiesel, Rabbi Michael Lerner, Rev. Dr. Martin Luther King Jr., Pope John Paul II, Unitarian Universalists, Bishop Lawrence Provenzano). How would you define solidarity? Consider ideas such as inequality between the strong and the weak locally and globally, the "other," and what solidarity means to your personal life. Which of these moral statements on solidarity made the most sense to you? Which of the definitions of solidarity did you have difficulty relating to? Why?
3. Describe where is home for you--Not just where is your address, but where do you feel you belong? There are a lot of different answers to this, write them on a piece of paper and then discuss with other members of the group.
4. What makes you feel like you belong to your community? How would you describe your community to an outsider?
5. How does your community generally treat people who do not live there – i.e., "outsiders?" How do you feel about and how have you treated people who are different from the members of your community?
6. Americans often celebrate their "tolerance" and "acceptance" of people who are different. How would you define "tolerance" and "acceptance" of people not like yourself? How does the concept of "solidarity" differ from "tolerance" and "acceptance"? Why is solidarity more demanding? How do the Unitarian Universalist statement on providing government services to immigrants and Bishop Lawrence Provenzano's call to stand with immigrants at the U.S. border reflect the concept of solidarity more than that of tolerance?
7. How can the concept of solidarity inform discussions about "strangers" such as immigrants in your community or elsewhere on Long Island?

Exercise 2: Strangers No Longer: Together on the Journey of Hope

Objectives: To introduce the group to moral and legal arguments for upholding the rights of immigrants, migrants and refugees.

Moral and Legal Principles Related to Immigrants, Migrants and Refugees

Universal Declaration of Human Rights Statement on Immigrants' Rights (1948)

Article 13

1. Everyone has the right to freedom of movement and residence within the borders of each state.
2. Everyone has the right to leave any country, including his own, and to return to his country.

Article 14

1. Everyone has the right to seek and to enjoy in other countries asylum from persecution.
2. This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15

1. Everyone has the right to a nationality.
2. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Statement by the US Catholic Bishops on Immigrants' Rights, 2003

The U.S. Catholic bishops issued a pastoral letter in January 2003 where they articulate five principles that govern how the Church responds to public policy proposals related to immigration:

- Persons have the right to find opportunities in their homeland, meaning that they have a right *not* to immigrate.
- Persons have the right to migrate to support themselves and their families, meaning that they have the right *to* migrate to other countries to work.
- Sovereign nations have a right to control their borders in the common good of its citizens. This, however, is not an absolute right since nations also have an obligation to the universal common good to accommodate migrants to the greatest extent possible.
- Refugees and asylum seekers should be afforded protection.
- The human rights and the human dignity of undocumented migrants should be respected.

Adapted from *Enriching Our Diversity.* Washington, D.C.: U.S. Catholic Conference of Catholic Bishops, 2012. 21-22.

Pope Francis on Immigrants, Migrants and Refugees

Pope Francis has emerged as one of the leading global voices for welcoming immigrants, migrants and refugees. Here is an excerpt from Francis' speech to the U.S. Congress, September 2015.

"In recent centuries, millions of people came to this land to pursue their dream of building a future in freedom. We, the people of this continent, are not fearful of foreigners, because most of us were once foreigners. I say this to you as the son of immigrants, knowing that so many of you are also descended from immigrants. Tragically, the rights of those who were here long before us were not always respected. For those peoples and their nations, from the heart of American democracy, I wish to reaffirm my highest esteem and appreciation. Those first contacts were often turbulent and violent, but it is difficult to judge the past by the criteria of the present. ***Nonetheless, when the stranger in our midst appeals to us, we must not repeat the sins and the errors of the past. We must resolve now to live as nobly and as justly as possible, as we educate new generations not to turn their back on our "neighbors" and everything around us.*** Building a nation calls us to recognize that we must constantly relate to others, rejecting a mindset of hostility in order to adopt one of reciprocal [solidarity], in a constant effort to do our best. I am confident that we can do this.

"Our world is facing a refugee crisis of a magnitude not seen since the Second World War. This presents us with great challenges and many hard decisions. On this continent, too, thousands of persons are led to travel north in search of a better life for themselves and for their loved ones, in search of greater opportunities. Is this not what we want for our own children? We must not be taken aback by their numbers, but rather view them as persons, seeing their faces and listening to their stories, trying to respond as best we can to their situation. To respond in a way which is always humane, just and fraternal. We need to avoid a common temptation nowadays: to discard whatever proves troublesome. Let us remember the Golden Rule: "Do unto others as you would have them do unto you" (*Mt* 7:12).

"This Rule points us in a clear direction. Let us treat others with the same passion and compassion with which we want to be treated. Let us seek for others the same possibilities which we seek for ourselves. Let us help others to grow, as we would like to be helped ourselves. In a word, if we want security, let us give security; if we want life, let us give life; if we want opportunities, let us provide opportunities. ***The yardstick we use for others will be the yardstick which time will use for us.*** The Golden Rule also reminds us of our responsibility to protect and defend human life at every stage of its development."
(For the full text of this speech, go to: **w2.vatican.va/content/francesco/en/speeches/2015/september/documents/papa-francesco_20150924_usa-us-congress.html)**

1. Review the Universal Declaration of Human Rights' and the Catholic Bishops' principles on immigrants, migrants and refugees. How are these statements similar? Do they differ? Which of these principles do you agree with? Which are you uncomfortable with?

2. Discuss which of these principles on immigration should inform your views of immigrants, migrants and refugees here on Long Island and in the United States. Do all the principles apply in every situation? Under what circumstances would you modify these principles?

3. Discuss how the principles on immigration relate to the concept of solidarity above in the statements by Pope John Paul II, the Unitarian Universalists and LI Episcopal Bishop Lawrence Provenzano. How do you feel about using the term "stranger" to describe immigrants? What adjectives would you substitute for "stranger?"

4. In his address to the U.S. Congress, how did Pope Francis use principles of human solidarity to urge American acceptance of immigrants? Which parts of Francis' statement make the most sense to you?

Which parts do you have difficulty relating to? Why?

5. How does Francis use the universal moral principle of the Golden Rule to motivate acceptance of immigrants? Is this an effective argument?

6. As this discussion guide was being edited in November, 2018, a caravan of thousands of Central Americans fleeing gang and political violence, political instability and extreme poverty was approaching the U.S.-Mexican border. The media characterized them as "migrants." Review the definitions of immigrants, refugees and migrants below. How would you characterize these people?

    - Who is an immigrant? *A foreign-born individual who has been admitted to reside permanently in the United States as a Lawful Permanent Resident (LPR).*
    - Who is a refugee? *A person outside of the U.S. who seeks protection on the grounds that he or she fears persecution in his or her homeland.*
    - Who is a migrant? *A migrant is someone moving from place to place (within his or her country or across borders), usually for economic reasons but also for political reasons or out of fear of personal safety.*

What's your solidarity story? Write about or tell the group of a situation in which you were in solidarity with another person or group – preferably one different from yourself – who needed help (or where you needed help.) What was the situation (a picket line during a union strike; food distribution to poor people; a demonstration in favor of a proposed minimum-wage law; etc.)? How was the help offered in solidarity with others? How did this situation reflect the principles of solidarity outlined above by the various faith leaders? How did this situation reflect the actions of the Unitarian Universalists or Bishop Lawrence Provenzano described above? Did the help offered or received make a difference? How did you feel being in solidarity with the other person or group receiving or giving the assistance? Describe a situation in which you were in solidarity with a person or group based on things you had common rather than anyone's' need for help.

Part II
Sharing Histories

Exercise 1: Finding Common Ground

Objective: To help guide the group toward linking their personal histories to a global context where people everywhere throughout time are on the move, but still bound together in the human family.

Discussion: "We are one human family," Part 1

To orient the group towards discussing the idea of unity amid diversity, facilitators can use the following quotes grounded in shared values.

The Global Context

Facilitators may read the following quote and then invite the group to respond to its content:

"We are one human family, whatever our national, racial, ethnic, and ideological differences. We are our brothers' and sisters' keepers, wherever they may be. Loving our neighbor has global dimensions in a shrinking world. At the core of the virtue of solidarity is the pursuit of justice and peace. [Almost all religious traditions] call us to be peacemakers. Our love for all our sisters and brothers demands that we promote peace in a world surrounded by violence and conflict"

Consider how the world is shrinking and in what ways it brings "strangers" into our local communities. Invite the group to consider how our world is one where people are on the move as illustrated by the following statistic:

- The number of international migrants worldwide reached 257 million in 2017, an increase of 57 million or 33% compared to 2000. https://migrationdataportal.org/?i=stock_abs_&t=2017

Reflect on examples from international news regarding migration such as the 11 million Syrians displaced by the civil war, European nation responses to mass migration, and the debates over Central Americans crossing the U.S.-Mexico border. Despite this violence and conflict, ask the group what the values, as stated in the above quote, compel us to do in these situations.

Discussion: "We are one human family" Part 2

The second part of the discussion links global migration to that of the U.S. and the group's local communities.

Locating the Global in the U.S. Context

Pope Francis on his 2015 visit to the U.S. addressed a crowd at Independence Hall in Philadelphia, PA, stating that: "Among us today are members of America's large Hispanic population, as well as representatives of recent immigrants to the United States. I greet all of you with particular affection! Many of you have emigrated to this country at great personal cost, but in the hope of building a new life. Do not be discouraged by whatever challenges and hardships you face."

Reflect on the fact that in his visit to the U.S., Francis identified himself as an immigrant, and how that identification invites us all to see ourselves as people on the move in different ways. Then, reflect on the following baseline statistics about immigrant populations within the U.S.:

- The U.S. attracts about 20% of the world's international migrants, accounting for approximately [15%] of the overall U.S. population and equaling approximately 80 million people (For more information, see: **www. migrationpolicy.org/article/frequently-requested-statistics-immigrants-and-immigration-united-states.)**

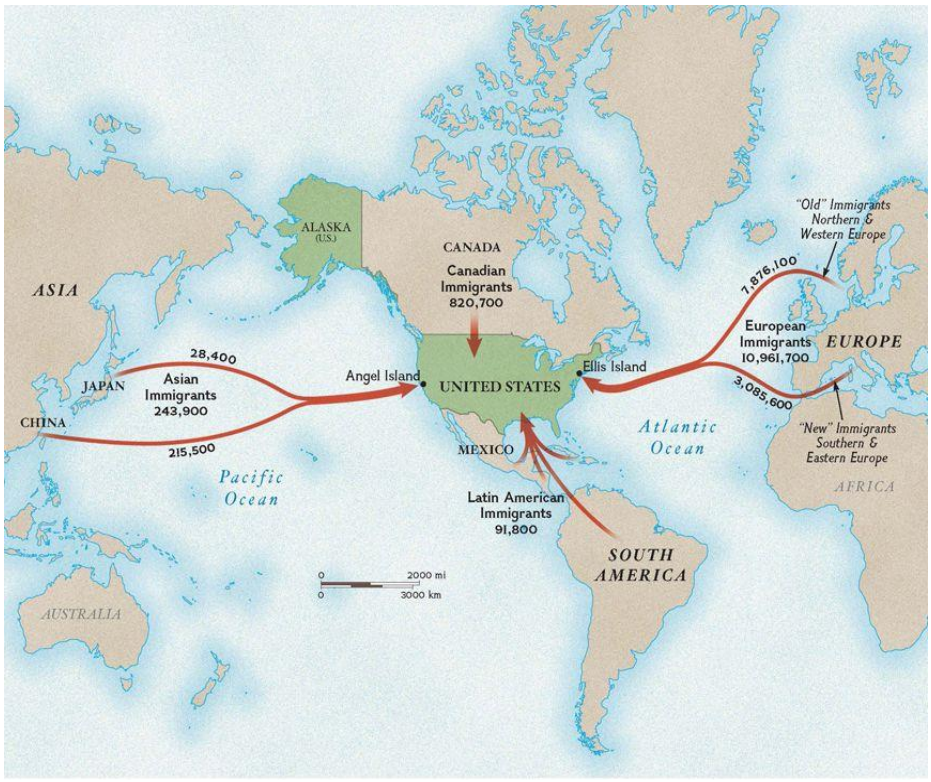
- 55.4 million or 17.4% of the total U.S. population are Hispanic.

For recent information, see the Pew Research Center at: **www.pewresearch.org/fact-tank/2015/06/25/u-s-hispanic-population-growth-surge-cools/.**

Do these numbers surprise you? Are you witnessing these trends in your local community?

For the full text of Francis' address, see: **catholicphilly.com/2015/09/news/local-news/text-of-pope-francis-speech-at-independence-hall/**

Tell the story of your or your family's personal sacrifices as immigrants. Pope Francis speaks about the "great personal cost" of immigrating to another country. What personal costs did you or your ancestors experience leaving their/your country to come to the U.S.? How did they/you overcome these costs?



Exercise 2: Embracing Our Own Diversity

Objective: To involve the group in identifying their own rich personal and collective immigrant diversities as illustrative of U.S. history as one constituted by immigration. ***[Note: this map and discussion of immigrant histories does not include African Americans whose history of being involuntarily brought to America as slaves or Native Americans who lived in America before the arrival of European colonizers and whose histories require separate analyses.]***

Tools: Paper & Pen, Large World Map, Thumb Tacks/Stick Pins, Post-Its
[Note: this exercise can be accompanied by a covered-dish supper in which group members bring traditional foods from their cultures.]

1. Write short history of your own or your family's immigration to the U.S., including nation(s) of origin and approximate time of arrival.
2. Place a stick pin in the different countries from which you or your families come. [People with multiple nations of origin should place stick pins in each nation that makes up their racial/ ethnic background.]
3. Write the approximate time of arrival in the U.S. on a Post-It Note and place the Post-It Note on the United States area of the world map.
4. Share with the group your story of immigration, underscoring diversities and commonalities with other group members.
5. Locate your immigration experiences within the broader context of U.S. immigration history, comparing your or your family's experiences with those of immigrants arriving today. Here are the three great waves of immigration to the U.S.:
   - First Wave - 1840-1880: largely Northern and Western European (Irish fleeing the potato famine

and political oppression, Scandinavians fleeing poverty and Germans fleeing political unrest.)

- Second Wave - 1880-1920: largely Southern and Eastern European (Italians, Greeks, Hungarians, Czechs, Poles and Russians fleeing poverty and political unrest as well as anti-Semitic violence), the immigrant population grew by 31% or 3.2 million people between 1900 and 1910 alone, driven, in large measure, by the Industrial Revolution which disturbed the rural economies in their homelands but offered job opportunities in the U.S.
- Third Wave - 1960s – Present: the mostly Hispanic immigrant population grew by 57% or 11.3 million immigrants in the 1990s, many from Mexico and Central America fleeing extreme poverty, gang violence and political instability. Today the top ten largest immigrant groups are: Mexico, India, China, Philippines, Vietnam, Korea, Cuba, El Salvador, Guatemala, and Dominican Republic.

What's your immigration story? Review the three great waves of immigration above. When did you or your ancestors come to the U.S.? How do the political, economic and cultural factors that motivated you or your ancestors to immigrate to the America compare with the factors motivating people in the First and Second waves of immigration (1840-1920)?

Part III
Charting Identities

Exercise 1: Who Am I?

Objective: To help the group understand how their family histories contributed to their own identity.

Discussion: Cultural Identities

The facilitator should invite the group to engage in the following discussion which may be adapted to suit the specific interests and needs of its members:

Read the following quote from Pope Francis in his speech to the U.S. Congress in September 2015:

> "In recent centuries, millions of people came to this land to pursue their dream of building a future in freedom. We, the people of this continent, are not fearful of foreigners, because most of us were once foreigners. ***I say this to you as the son of immigrants, knowing that so many of you are also descended from immigrants.*** Tragically, the rights of those who were here long before us were not always respected."

Re-read the italicized and bold print above. Ask group members to consider the following questions:

1. Why did Pope Frances identify himself as a son of immigrants in this speech?
2. What role does immigration play in your personal history?
3. What are some of the ways that immigration shapes your family's religious and cultural traditions?
4. What are some of your favorite foods to eat from your racial/ethnic background?

Exercise 2: Mapping Your Identity

Objectives:

- To create a physical map of each person's personal identity.
- To engage each participant in reflecting on the key elements that make up their personal identity.
- To link each person's personal identity to dimensions related to migration.

Tools: Colored construction paper, different colored markers

1. Provide each member with a piece of colored construction paper and allow them to choose two or three different colored markers.
2. Explain to the group that we can think about our identities as shaped by internal and external aspects that are linked by language. The internal dimensions include those intangible/abstract aspects in our minds that are important to shaping how we understand who we are such as gender, sexuality, religion, age, ethnicity, race, class, physical and mental ability, education, and age. External factors are material, structural realities, including geographic location, social institutions such as the family, voluntary associations, and religion, political institutions such as the military, judicial system, and local, state, and federal government; and economic institutions, including the workplace, financial markets, and employment. Language refers to the verbal languages spoken (English, Spanish, French, Kiswahili), body language, and all communication through visual, written, and social medias.
3. Write down all of the things – internal, external, and language-based – that come to mind as part of your identity. "Brainstorm" these elements and write them on the construction paper. [Give the group approximately 10-15 minutes.]
4. Now reflect on your identity map. Did any groupings take place around different areas such as religion or ethnicity, social institutions, etc.
5. Take a different colored marker and draw arrows connecting different parts of your identity to show how one element impacted another

What's your journey story? Share how elements of your personal identity were shaped by migration in terms of personal journey as well as moving from one place to another

Exercise 3: Cultural Identity "Speed Dating"

Objectives:

- To allow group members to explore their feelings and experiences about societal issues

and to explore their cultural identity and how it relates to others.

- To begin to understand the origins of learned biases and prejudices by encouraging self-reflection, introspection, and inter-group dialogue.

The following offers discussion prompts for the Cultural Identity "Speed Dating" Exercise. [Facilitators are encouraged to develop prompts specific to their group. Group people in pairs of two and have them discuss these prompts or others developed by the facilitator]:

1. What is your full name? How did you get that name? What does it mean to you?
2. What is your race and/or ethnicity? What does it mean for your to be that race/ethnicity?
3. When did your family come to the United States? Where did they come from? How long have you all been in the U.S.?
4. When was the first time that you realized you were…
   - Your gender?
   - Your socioeconomic status?
   - Different from others?
   - The same as others?
5. What were your first messages about…
   - People of a different race than you? Where did you get that message?
   - People of a different ethnicity than you? Where did you get that message?
   - People of a different religious background than you? Where did you get that message?
   - People of a different educational background than you? Where did you get that message?
6. Share with your partner a little bit about your family. Who is in it? Who do you consider family? What does "family" mean to you?
7. What topic was "taboo" in your family when you were growing up? Why?
8. Share with your partner a time when you were unsure of yourself.
9. Share with your partner a time when you felt the most confident about yourself.
10. Share with your partner a goal or a few goals that you have for the next few years.

How did you react to this speed-dating exercise?
Share with your partner what this activity was like for you.

- What are one or two words that would describe this activity for you?
- How did you feel about answering the questions?
- Which questions were more difficult for you to answer? Easier?
- What did you learn about your cultural identity through this process?
- How did this exercise help you to understand the experiences of newly-arrived immigrants?

Adapted from the Office of Intercultural Affairs, Stonehill College. *Practicing Inclusion: Icebreakers and Team Builders for Diver*

Part IV
Engaging in a Constructive Dialogue About Immigration

Exercise 1: Bridging the Gap Between Common Beliefs versus Realities

Objectives:

- To engage group members in reflecting on the gap between common beliefs about immigrants and immigration and the realities.
- To further develop group members' critical thinking about immigrants/immigration in the broader context of U.S. society and media.

1. What are common beliefs have you heard about how immigrants are having a negative impact on the United States. [Facilitators should list these beliefs on a flip chart.]
2. [Facilitators should break the group into teams to research each of the common beliefs listed below. Have each team document the facts that contradict the common belief. Report

back the facts and list them under each belief.]

Below are responses to common beliefs made by some Americans on immigrants, immigration and immigration reform.

Common Belief: *Undocumented immigrants do not pay taxes.*

Reality: Undocumented immigrants pay billions of dollars in sales, property, and income taxes each year. Legal and undocumented immigrants pay sales taxes and property taxes (rent or homeownership). Between one-half and three quarters of undocumented immigrants pay federal and state income taxes, Social Security taxes, and Medicare taxes.[1]

According to the Social Security Administration (SSA), undocumented workers pay as much as $13 billion in Social Security and Medicare taxes each year which they can never collect upon retirement. This $7 billion is placed in an "Earnings Suspense File," an account used by SSA for returns without accurate social security numbers.[2] It has been estimated that, since 1984, undocumented immigrants have contributed as much as $520 billion to this account.

Perhaps the most telling evidence that undocumented workers pay taxes is that they were legally barred from receiving tax rebates under the 2008 economic stimulus package passed by Congress. In policy terms, it is rational to argue for a legalization of the undocumented workforce so that all immigrants would pay into the income tax system, not just one-half to three quarters. It is in the nation's fiscal interest to legalize these workers, so that they can file tax returns without fear and fully participate in the economy.

Common Belief: *Undocumented immigrants are a net drain on the U.S. economy because they use valuable resources and take public welfare.*

***Reality*:** This is not true for several reasons. First, undocumented immigrants are not eligible for any type of public assistance program. They are only eligible for emergency medical care and schooling for children. According to the Urban Institute, less than 1 percent of households headed by undocumented immigrants receive cash assistance (because of their U.S.-born children), while 5 percent of households headed by U.S.-born citizens do.[3] Studies demonstrate that immigrants pay more into the tax system than the benefits they receive, such as a 2008 Adelphi University study which found that Long Island immigrants contributed $10.6 billion in purchasing power to the local economy in 2006, generated 82,00 LI jobs and paid $2,305 more in local taxes than they received in government services such as education and health care. Second, the purchasing power of and establishment of small business by immigrants contributes to the economy. Finally, after two to three years in the workforce, immigrants become net contributors to the economy.[4]

[1] http://www.immigrationforum.org/about/articles/tax_study.htm)
[2] Boston Globe editorial. "Social Security reaps windfall from undocumented immigrants, " September 20, 2014.
[3] Passel, Jeffrey, Randolph Caps, Michael Fix. "Undocumented Immigrants: Facts and Figures," The Urban Institute, January 12, 2004.
[4] Torras, Mariano. "Strengthening Long Island: The Economic Contributions of Immigrants to Nassau and Suffolk Counties," Adelphi University, 2008.

Common Belief: ***Undocumented immigrants take jobs away from U.S. workers and drive down wages.***

Reality: Studies show that undocumented immigrants (and legal immigrants) complement rather than compete with the native-born workforce. Immigrant workers labor in key industries such as farm work (50%), food preparation, building maintenance, grounds cleaning (33%), and construction (22%) – jobs that most Americans generally do not want. According to the Pew Hispanic Center, foreign-born workers accounted for 49 percent of the labor- force growth between 1995 and 2005.

Americans, at the same time, are more educated (only 12% without high school degrees) and the fertility rate has fallen below the replacement level (to 1.86 children per woman). The Department of Labor reported a shortage of workers in all major industries in 2010. Immigrant workers help to fill this critical labor shortage.[5]

The White House Council on Economic Advisors reported that roughly 90% of native-born workers experience wage gains from immigration, totaling between $30 – $80 billion per year.[6]

Common Belief: ***My ancestors came to the U.S. legally—why can't these new immigrants?***

Reality: They may have come legally at the time, but there might not have been laws governing immigration at the time. Until the late 19th century, there was virtually no regulation of immigration in this country – if someone could get here, they would be let in. If an immigrant arrived in a port of entry such as Ellis Island, they would be inspected and, unless they fell into any of the exclusion categories such as the Chinese Exclusion Act of 1882 or the exclusion of Japanese in 1907, had a serious contagious disease or were considered insane, they would be allowed to enter and remain. Before the 20th century, there was no bureaucracy for enforcing immigration laws. The U.S. land borders were virtually unguarded and there was virtually no money for deportation of those here illegally. A 1924 law first set up a consular system which required visas obtained from a U.S. consulate abroad before admission.

Before 1924, there were no caps on legal immigration other than Chinese and Japanese – the first caps on limitations of Europeans came after the second great wave of immigration to the U.S. The Immigration Act of 1924 created a quota system that favored West Europeans and, for the first-time required immigrants to

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[5] Sources: American Immigration Lawyers Association, "Myths & Facts in the Immigration Debate", 8/14/03. http://www.aila.org/contentViewer.aspx?bc=17,142#section4); Andrew Sum, Mykhaylo Trubskyy, Ishwar Khatiwada, et al., Immigrant Workers in the New England Labor Market: Implications for Workforce Development Policy, Center for Labor Market Studies, Northeastern University, Boston, Prepared for the New England Regional Office, the Employment and Training Administration, and the U.S. Department of Labor, Boston, Massachusetts, October 2002; http://www.nupr.neu.edu/1102/immigration.PDF#search='center%20for%20labor%20market%20studies%20at%20Northeastern%20University%20studies')

[6] https://www.hsdl.org/?view&did=478907

present medical certificates to the U.S. consulates abroad prior to obtaining a visa to enter the U.S. This law was driven in part by the eugenics movement of that time which considered Southern and Eastern Europeans as well as Asians and Africans to be racially inferior to Northern and Western Europeans. This law was used to deny entry to many European Jews fleeing the Holocaust in the 1930s and '40s.

Once exclusions and restrictions were placed on immigration to the United States, illegal immigration began in this country. The Chinese Exclusion Act of 1882 led to an "illegal" Asian immigrant population. Laws were adopted to keep out "less-desirable" groups such as Eastern and Southern Europeans, and the undocumented population grew. In 1925, the Immigration Service reported that 1.4 million immigrants were living in the U.S. illegally. At the same time, many Europeans here illegally benefited from "amnesties." The 1929 Registry Act, allowed "law-abiding aliens who may be in the country under some merely technical irregularity" to register as permanent residents for a fee of $20 if they could prove that they lived in the U.S. since 1921 and were of "good moral character." Between 1925 and 1965, 200,000 undocumented Europeans legalized their status under the law.

Common Belief: *Undocumented immigrants should just get in line and play by the rules like everyone else.*

Reality: Yes, they should and they would if there was any hope of them immigrating legally. However, our immigration system is so flawed that they do not have a realistic chance of entering the U.S. legally, at least not in a timely manner. There are not enough legal avenues, or visas, available to accommodate those who want to come, nor those who we need. In reality, there is no "line" for them to get into. For instance, while the U.S. economy creates about 500,000 low-skilled and unskilled jobs each year – many not sought by American-born workers – there are only 5,000 permanent visas for low-skilled and unskilled foreign-born workers to enter, work and live in the U.S. each year.[7] There are a handful of seasonal visa programs (H-2A agricultural workers, H2-B service workers, H-1B high-tech), but their numbers are limited and temporary. According to the most recent data available and published by the *New York Times* in November, 2018, as of 2016 which was the last year of the Obama Administration, the number of undocumented immigrants in the U.S. was the lowest in a decade, decreasing from 12.2 million in 2007 to 10.7 million. The number of undocumented Mexicans fell during this period while those from Central America increased due to increased violence and economic uncertainty in El Salvador, Honduras and Guatemala. In addition, the majority of undocumented immigrants in 2016 were not people who crossed the border illegally but immigrants with legal visas who overstayed their deadlines to leave.[8]

[7] Valenzuela, Luis. Long Island Immigrant Alliance.
[8] Del Real, Jose. "Study Finds the Inflow of Illegal Immigrants Has Steadily Declined", *New York Times*, November 28, 2018.

Common Belief: ***We cannot assimilate so many people from so many different nationalities and races speaking so many different languages.***

Reality: Immigrants have been both welcomed and feared throughout U.S. history. The belief that the U.S. can't assimilate immigrants is an old, unfounded fear. On March 16, 1898, Senator Henry Cabot Lodge of Massachusetts said in the U.S. Senate that immigration should be restricted because the new immigrants, "Italians, Russians, Poles, Hungarians, Greeks, and Asiatics" were people whom "English-speaking people have never hitherto assimilated, and who are most alien to the great body of the people of the United States." All these groups are today fully assimilated.

Today, the U.S. is not being flooded by hordes of illegal immigrants; two thirds to three fourths of immigrants enter the country legally. Immigrants represent about 15 % of the U.S. population today, the same percent as in 1920.

Historically, large numbers of immigrants from many different cultures have successfully been assimilated into American life. Numerous studies have shown that the children of today's immigrants generally speak English (as did the children of earlier immigrant families) and are rapidly adapting to American cultural norms. In fact, the Urban Institute study cited above found that the children of immigrants grow up to earn just as much as the children of native-born Americans. A 2004 study by the Mumford Center at the State University of New York in Albany found that 72% of third-generation Hispanic immigrants speak English exclusively. One third of immigrants are naturalized citizens, a major step toward assimilation. So many immigrants are applying for citizenship that the process is backlogged for years.[9]

Tell your family immigration story in the context of common beliefs vs. realities. [Facilitators: break the group into pairs of two.] Role play with another member of the group a discussion of common beliefs vs. realities about immigrants. One person in the pair should state a few of the common beliefs about immigration from above and the other member of the pair should respond with the realities drawn from the information above. Where possible, the responder should incorporate elements of his or her own immigrant history or the family's history to counter the common beliefs about immigration.

Exercise 2: Conducting a Civil Conversation Around the Facts about Immigration

Objective: To help the group engage in civil conversations about immigration that use personal histories, shared values and reasoned, empathetic arguments to build understanding about immigrants, migrants and refugees.

Political divisions and partisan differences have reached a boiling point during the Administration of

[9] Richard Alba. "Language Assimilation Today: Bilingualism Persists More Than in the Past, But English Still Dominates," Lewis Mumford Center for Comparative Urban and Regional Research ,University at Albany, 2004.

President Donald Trump. Many families have declared themselves "politics-free zones" in order to avoid disruptive arguments. As this discussion guide was being edited, Senator Ben Sasse, Republican of Nebraska, published a book titled "Them: Why We Hate Each Other - and How We Can Heal" in which he argues that too many Americans feel a sense of "homelessness," that they lack a community in which people know and look out for one another, thereby making it difficult to disagree and find common ground with others on difficult issues like immigration. On Sunday, November 25th, 2018, *Newsday* published a two-page editorial titled "Let's TALK to each other…What Long Islanders can do to improve the tone of our political conversation." That same day, *New York Times* columnist Maureen Dowd, writing about political differences within her own family, noted, "hate and division [have] driven us all into a canyon that we won't easily be able to climb out of. I worry that it will be a long time before we can talk across our jangly, angry chasms."

Never has the challenge been greater for us to conduct civil, values-based discussions about difficult topics like immigration. Refer back to the insights you derived in earlier exercises above that explored your own:

- immigrant histories;
- ethnic or racial identity;
- values about solidarity, the dignity of all people, the need for community and care for the common good;
- values and attitudes toward immigrants, migrants and refugees.

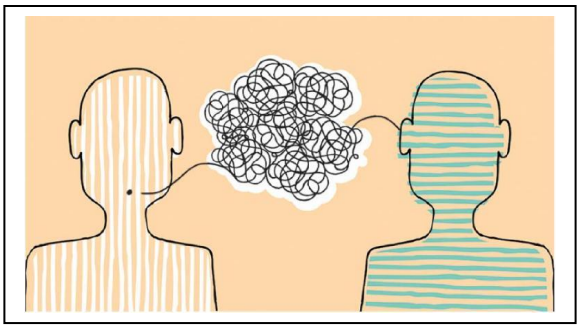
Review the scenario below and discuss with others in the group how you would have handled this situation (an actual event) so as to avoid the argument described in the scenario, listen to the other person and try to achieve common ground. In so doing, consider these simple guidelines for civil discourse developed by the Rev. Tom Goodhue, former Executive Director of the Long Island Council of Churches. When in a discussion with someone who disagrees with you:

1. **Acknowledge that you are listening to the person**. For example, if the person says, "Why don't immigrants learn to speak English?" reply, "I hear what you are saying. It's very difficult being a multilingual county where people speak different languages and don't understand one another."
2. **Admit that you have shared these views**. "I have to admit I get frustrated when I am in a store trying to purchase something and the store employee has trouble speaking English and answering my questions."
3. **Then gently introduce the facts that contradict the person's position**. "You know, this has been true of all immigrant groups. The first arrivals have trouble speaking English. But studies have shown that their children are bilingual and, once they enter school, speak English fluently. There is even evidence that the grandchildren of immigrants only speak English and cannot speak the language of their immigrant ancestors."

Scenario: What Would You Have Done to Avoid This Argument?

Based on a true event. In September of 2015, during the visit of Pope Francis to the U.S. a group of

Long Islanders, who all happened to be Catholics, gathered for a dinner party. While some were no longer practicing Catholics, all were impressed with Francis and moved by his visit. Many positive statements were made about the Pope. Shortly before arriving at the party, one of the guests, "Richard," had heard Francis make this statement to immigrants in Philadelphia:



> "I ask you not to forget that, like those who came here before you, you bring many gifts to your new nation. You should never be ashamed of your traditions. Do not forget the lessons you learned from your elders, which are something you can bring to enrich the life of this American land. I repeat, do not be ashamed of what is part of you, your life blood."

"Richard" reported the gist of the Pope's statement to the other guests as they sat down to dinner. The following argument ensued between Richard and another guest, "Mary":

Richard: "I just heard Pope Francis tell a huge crowd of immigrants that they should hold on to their heritages and that they have much to contribute to American culture."

Mary: "Wait just a second. Don't you know that we already have an 'American culture?' These new arrivals need to adapt to America and become American."

Richard: "Well Mary, that's exactly the kind of prejudice that immigrants faced in the past. They were told to shed their cultures and assimilate. We should have outgrown this kind of thinking by now."

Mary: "I am a proud Irishwoman. I hold onto my culture as did my ancestors and we were eventually accepted as Irish Americans."

Richard: "Sure you were accepted. You spoke English and you looked English. Try being an Italian or a Russian Jew in those days. The pressure was on: get rid of your language; play down your culture; dress and act like an American"

Mary: "What you are saying is an insult to my ancestors and frankly, to what I love about America. It's just not true."

[Note: At this point Richard's wife asked him and Mary to tone it down and change the subject.]

Discussion:

1. Why did this conversation quickly deteriorate into an argument?
2. What might Richard have said differently to Mary to have maintained a civil conversation? Use the common beliefs and facts about immigrants above to reconstruct this dialogue.

Part V

The Differences Between Charity and Justice

Exercise 1: The River Training

Objective:

- To engage participants in considering how they can provide services to those who struggle within their community.
- To reflect on how group members may decide to welcome immigrants into the community through direct action and awareness raising.
- To understand the difference between charitable acts serving the immediate needs of immigrants such as food pantries and advocacy for just public policies that address the systemic problems faced by immigrants such as low wages or discriminatory hiring practices.

Tools: Large Piece of Butcher Paper, Large Marker or Chalk/Whiteboard and writing implements

1. Facilitators, share the following story with the group:

There was a nice little town that developed downstream and along the banks of a beautiful but wild, raging river. One day, some of the townspeople noticed someone was being washed down the river and was struggling just to keep their head above water. Consequently, one of the townspeople decided to jump in and rescued the drowning victim. However, before that person could even catch their breath, they noticed a second person being washed down in the rapids; and then another and another. The townspeople worked tirelessly to try to rescue as many people as they could, and they soon developed all different ways to help rescue people out of the water. Some had boats, while others had nets, life preservers, and all kinds of rescue gear. In fact, they got so good at it that they were actually able to rescue about 70 to 80 percent of the people being washed down in the rapids. However, every once in a while, one of the townspeople would say: "I wonder what's going on upstream that's getting all these into deep water."

2. What is the moral of this story? Can you connect the need to find the source of what's happening, and the need to make the journey upstream to understand the root of the problem for all of these individuals struggling just to stay above water, to current immigration issues?
3. On the large paper or chalk/whiteboard, draw the river and the many stick figures being washed into the water. Ask what kinds of issues the group sees in its local community that get people into deep water.

[Hopefully, different issues will be mentioned such as health care, access to college, immigration, crime, gangs, affordable housing, poverty, hunger, homelessness, etc.] As group members identify different issues, write each one next to a different stick figure.

4. What are some of the service agencies on Long Island that help rescue people who are struggling in the river? Look at the issues listed by the group and think of social agencies that deal with each. Homeless shelters, food banks, health clinics, social services, literacy centers, etc. [Group members may want to engage in some quick Internet searches to identify agencies in the immediate area.]
5. According to Long Island Cares and Long Island Harvest, about 300,000 Long Islanders seek help at food pantries each year. Charity is typically defined as direct service to people in need, such as running a church pantry that provides free food to poor people. Justice is defined as addressing the underlying or systemic causes of people's needs, such as advocating with government officials for an increase in the minimum wage since low wages are a major cause of people needing help from food pantries. Why are Long Islanders (and Americans in general) more comfortable with doing charitable works rather than advocating for justice? Which are you more comfortable doing? Why?

Exercise 2: You Can Take Action Now to Support Justice For Undocumented Immigrants on Long Island

Long Island Jobs with Justice (LIJwJ) is addressing the problems "up river" that are causing so much distress among immigrants. Since the Trump Administration took office in January of 2017, arrests on Long Island of undocumented immigrants by Immigration and Customs Enforcement (ICE) agents have increased 50 percent. Arrests of undocumented immigrants with no criminal record have tripled across the nation since January of 2017. In addition, the Administration has revoked Deferred Action for Childhood Arrivals (DACA) and Temporary Protective Status for Haitians and Central Americans. There are about 100,000 undocumented immigrants living on Long Island who now live in constant fear of ICE arrest and deportation. If you would like to take action to counter these injustices consider getting involved in these LIJwJ justice activities:

- Learn how to **accompany immigrants to their court appearances**. Those undocumented immigrants accompanied to court by citizens or documented immigrants receive comfort and assurance and have better legal outcomes.
- Become involved in one of the **Rapid Response Networks** LIJwJ created to help undocumented immigrants facing ICE arrest in their own communities: Hempstead/Freeport; Port Washington/Manorhaven; Huntington; Babylon; North Brookhaven; the North Fork; Hampton Bays.
- Consider making a contribution to the LIJwJ **Solidarity Fund** that provides material assistance to families whose breadwinner has been arrested by ICE.

To learn more, go to www.longislandjwj.org or call 631-348-1170 (X310) or 631-499-6725.

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