

WORKSHOP ON MIGRATION, RELIGION, AND THE ENVIRONMENT IN LATIN AMERICA AND THE CARIBBEAN

American University's Center for Latin American & Latino Studies (CLALS) and
the Estación de Investigación y Docencia of the Instituto de Investigaciones
Jurídicas (IIJ) at the Universidad Nacional Autónoma de México (UNAM)

With support from the Henry Luce Foundation

Tijuana, Mexico; March 16-17, 2023

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Tijuana, Mexico; March 16-17, 2023

Workshop Basic Information

WEATHER: March in Tijuana is mild. The average daytime high for this time is 69F and the average nighttime low is 48F. Rain is not uncommon in March, but the month is generally sunny. We recommend packing layers and a rain jacket.

CURRENCY: Mexico's currency is the Mexican Peso, and its value in relation to the U.S. Dollar is \$18.88:\$1. Automated teller machines (ATMs) are the best way of getting cash in Tijuana; they're found in every bank and in or near most supermarkets, grocery stores, and malls. Screen instructions are in English as well as Spanish and most ATMs show money amount in the Mexican Peso. Visa and MasterCard ATM cards are the most widely accepted. Always opt for a machine inside a bank or airport.

Credit cards are accepted in most hotels and up market shops but are generally used less than in western countries. It is best to use cash with buses, taxis, corner stores, and some restaurants as they might not accept credit cards.

ACCOMMODATION: Workshop participants coming from out of town will be at the Hotel Lucerna Tijuana. Your reservation has been made, and you should not be asked to pay for anything except incidental expenses (e.g. telephone charges, mini bar or laundry). Check-in is from 3:00pm-12:00am.

The Hotel Lucerna Tijuana

Paseo de Los Héroes #10902, Zona Rio, Tijuana, BC, 22320 Mexico
[+52 664 633 3900](tel:+526646333900)

Further information about the hotel can be found here: <https://hoteleslucerna.com/lucerna-tijuana>

GETTING FROM THE AIRPORT TO THE HOTEL: Please keep ALL boarding passes and travel receipts for reimbursement.

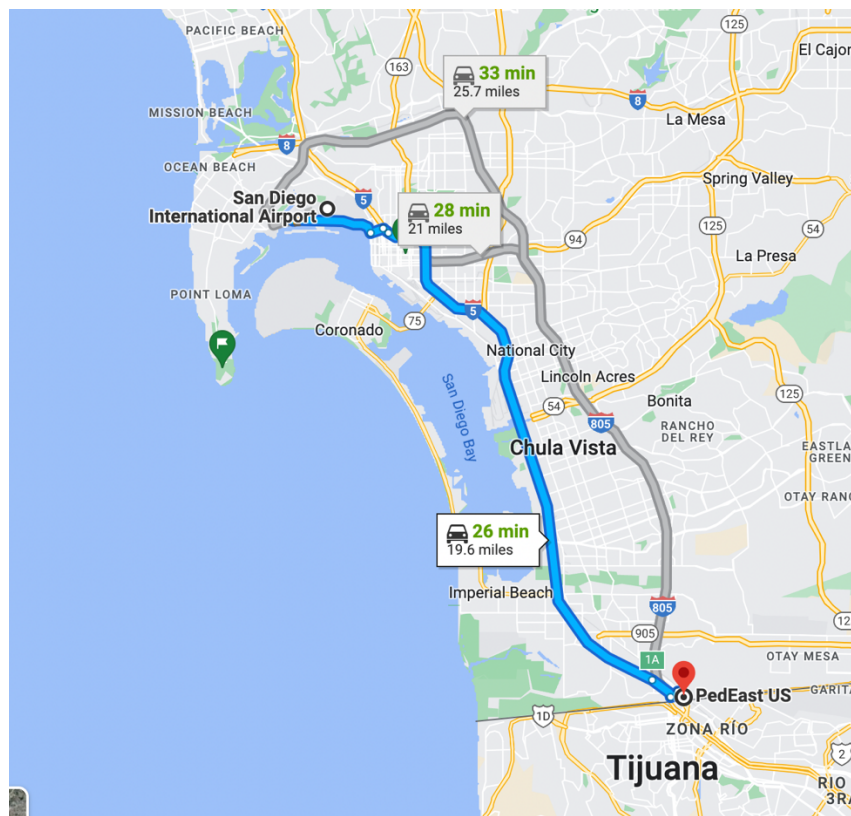
Below are instructions on how to get to the hotel from 1) San Diego International Airport and 2) Tijuana International Airport.

FROM SAN DIEGO:

If you fly into San Diego International Airport (SAN), you'll need to cross the US-Mexico border. You will need your official passport to cross. After picking up your belongings, please take an Uber/Lyft/Taxi to: PedEast US (main pedestrian crossing) Address: 795 E San Ysidro Blvd, San Diego, CA 92173. Walking across, as opposed to using a car, is the best way to avoid long lines at the border.

Once you arrive, follow the signs to the Mexican immigration building. A Mexican immigration official will check your passport and hand you an immigration form to fill out. This form is called the FMM (Forma Migratoria Múltiple) and you will need to keep it with you to turn in on your way back into the U.S. If you have nothing to declare while in customs, you will simply pass your belongings through a luggage belt, gather them, and exit the building, and then walk a couple of blocks into Tijuana.

San Diego International to PedEast U.S.

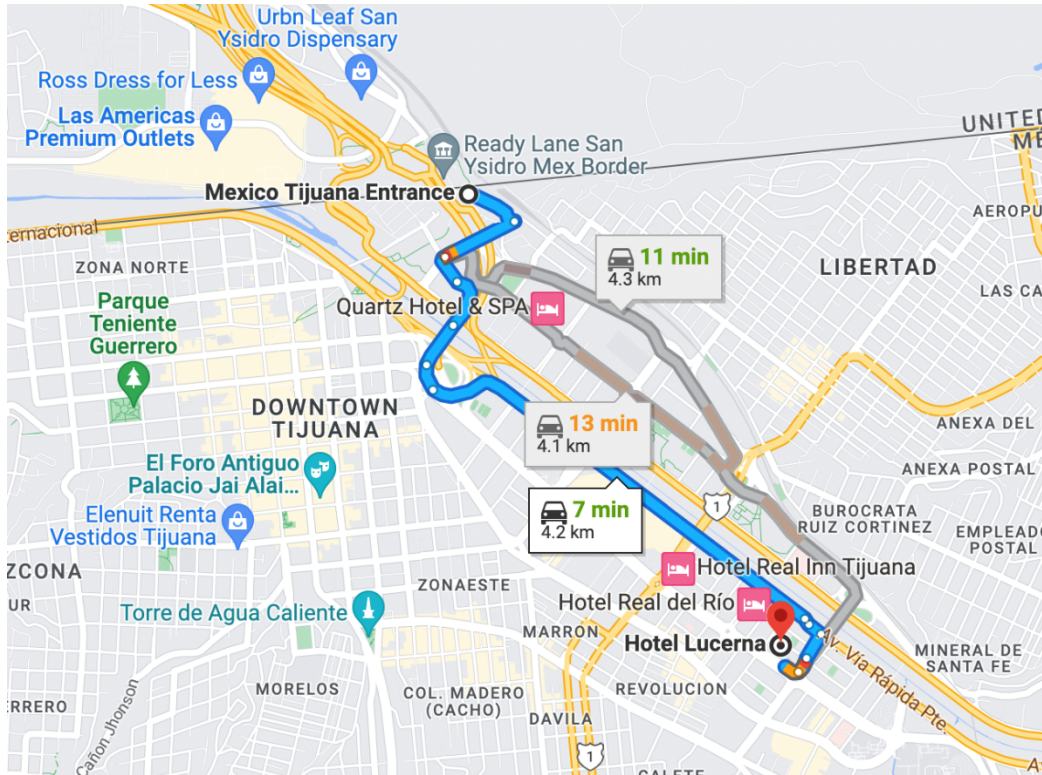


GETTING TO THE HOTEL:

The easiest way to get to your hotel once you have crossed into Tijuana, is to take an authorized taxi or Uber. When waving down a taxi, make sure to flag down the white taxis and negotiate a price before getting into the vehicle or make sure that the meter is working to avoid any scams.

- Have Mexican Pesos in hand (don't be concerned if you don't – most taxis will accept U.S. Dollars).

- Write down the name of your hotel, its address, and the phone number so your driver can find it.
- Tipping your driver is not mandatory, but if they help with your luggage, it is courteous to tip 10 pesos.



FROM TIJUANA:

If you fly into Tijuana International Airport (TIJ), the easiest way to get to your hotel from TIJ is to take an authorized taxi. Tickets can be purchased from stalls located at the airport exit and you can expect to pay between \$200-\$250 Pesos for the ride (roughly \$11 to \$13 USD). Taking an Uber is an alternative.



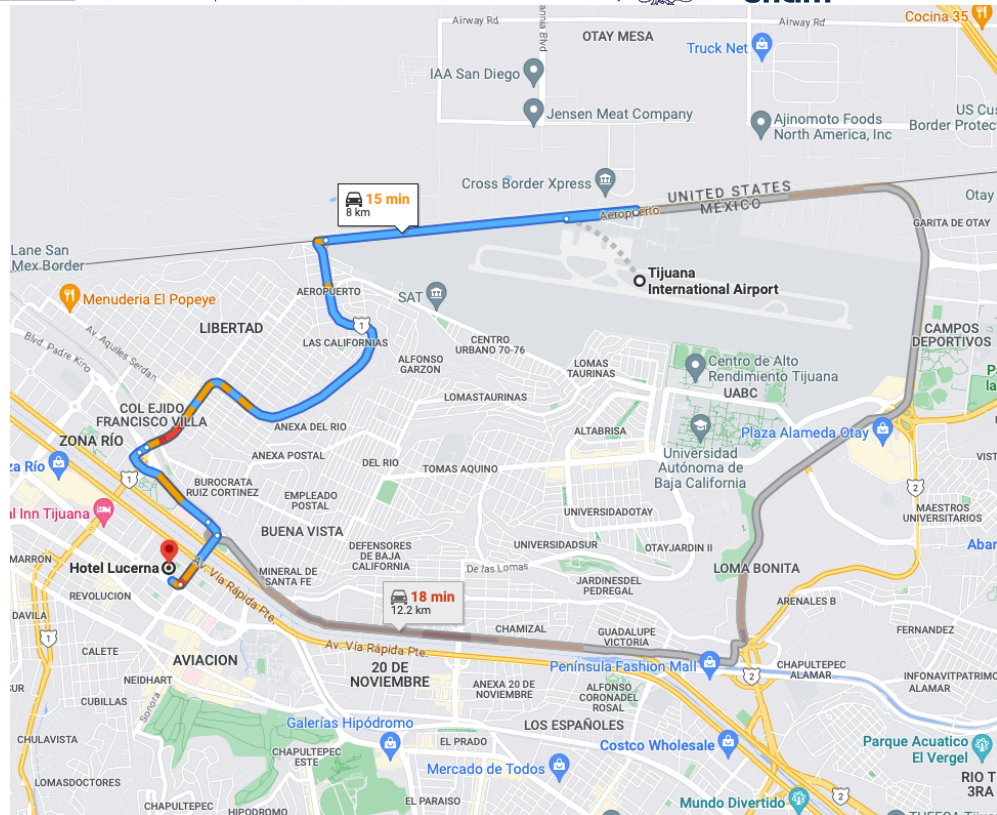
CENTER FOR
LATIN AMERICAN
& LATINO STUDIES
AMERICAN UNIVERSITY | WASHINGTON, DC



HENRY
LUCE
FOUNDATION



INSTITUTO DE INVESTIGACIONES JURÍDICAS
UNAM



MEETING VENUE:

For those staying at the [Hotel Lucerna](#), Thursday morning we will meet in the hotel lobby to board the shuttle to take us to our meeting location at 8:30am. Please make sure to be there a little before 8:30am. In the event that people need to take a taxi or uber, our meeting address is as follows:

Salón de Usos Múltiples
[Estación Noroeste de Investigación y Docencia](#) (ENID), IIJ/UNAM
Esperanza 4751, Fraccionamiento Soler, CP22530, Tijuana, Baja California.

RECEIPTS AND BOARDING PASSES: In order for you to be reimbursed, please save all boarding passes and receipts, both from the trip to Tijuana and the return trip home. Please also save taxi or uber receipts. We will provide you with reimbursement forms. Original or scanned versions of all receipts and boarding passes are required to process reimbursements promptly and efficiently. Without the proper receipts we cannot guarantee full reimbursement.

In the event that you need to reach the workshop organizers for any reason, including emergencies, please contact: Luciana Gandini +52 (552) 323-3757, lgandini@american.edu; Robert Albro (703) 459-3163, robert.d.albro@gmail.com; Sergio Ovalle (203) 810-0619, sovalle@american.edu, or Marisol Franco +52 (155) 681-61662, secretaria.tecnica.sudimer@gmail.com.

Agenda

A Workshop on Migration, Religion and the Environment in Latin America and the Caribbean

Tijuana, Mexico, March 16-17, 2023

Co-sponsored by

American University's Center for Latin American & Latino Studies (CLALS), the Estación Noroeste de Investigación y Docencia of the Instituto de Investigaciones Jurídicas (IIJ) and Seminario Universitario de Estudios sobre Desplazamiento Interno, Migración, Exilio y Repatriación (SUDIMER) at the Universidad Autónoma de México (UNAM)

With support from the Henry Luce Foundation

Day 1: Thursday, March 16th

Breakfast and Arrival: 9:00am-9:30am

Panel 1: 9:30am-11:00am: Welcomes and Framing the Conversation

Welcomes:

Ernesto Castañeda (Director, CLALS-AU)

Mauricio Padrón Innamorato (Academic Secretary, IIJ-UNAM)

Juan Vega Gómez (Coordinador, ENID)

Overlapping frameworks:

Rob Albro (AU) and Eric Hershberg (AU)
(Luce-funded work on religion, environment, displacement)

Luciana Gandini (AU and UNAM)
(UNAM group and ongoing research on migration in LAC)

Álvaro Botero (AU and Inter-American Dialogue)
(Perspectives on migration and the environment)

Panel 2: 11:00am-12:30pm: Where We Are and Why: Tijuana and the Border Zone

Panelists:

Juan Antonio del Monte Madrigal (COLEF): an overview of Tijuana as an emergent nodal point for diverse migratory flows and impacts of the strengthening of systems of border control.

Bruno Miranda (UNAM): Tijuana as part of continental and global migration corridors and as a transit and settlement space for migrants of Caribbean, South American and extra-continental origins from Africa and Asia.

Discussant: Diego Chaves (MPI)

Lunch: 12:30pm-2:00pm

Meeting with Faith Leaders: 2:00pm-5:00pm:

We will head to the border and engage with one or more faith leaders directing faith-based humanitarian organizations that work with migrants in Tijuana. Details to be determined.

5:00pm-7:00pm: Return to hotel

7:00pm: Meet in hotel lobby for transport to dinner

7:00-9:00pm: Dinner at a nearby restaurant

Day 2: Friday, March 17th

Breakfast and arrival: 8:30am-9:00am

Presentation: 9:00am-10:00am

Co-presenters: Olga Odgers Ortiz (COLEF) and Liliana Rivera (Colegio de México): Theoretical-methodological approaches to the study of the relationship between migration and religion.

Discussant: Alberto Hernández Hernández (COLEF)

Panel 3: 10:00am-11:30am: Migrants in Transit and the Role of Humanitarian FBOs

Panelists:

Alejandro Olayo-Mendez (Boston College): How faith-based humanitarian organizations engage migrants along routes of migration and through the migratory process in Mexico.

Barbara Sostaita (University of Illinois-Circle): An analysis of the caravan of mothers of missing migrants – many of whom cite the growing climate crisis as the reason their disappeared children left home.

Rebecca Bartel (San Diego State University): Consideration of impacts of contamination as a result of gold mining in a Guatemalan town, and associated religious and moral discourses, including the theological wager of migration to the US.

Discussant: Luciana Gandini

Break: 11:30am-Noon

Panel 4: 12:00pm-1:30pm: Policy, Security, Detention, and Spaces of Control

Panelists:

Alethia Fernandez de la Reguera (UNAM): How religious organizations have advanced the defense of human rights of migrants in detention through psycho-legal care and strategic litigation, but also the adverse effects of an increasingly militarized migration policy.

Melissa Guzman-Garcia (San Francisco State University): Developing the concept of spiritual citizenship, how religion, faith shapes the ways that migrants re-articulate their relationships to the land, terrain, and futures they leave behind after migrating to the US.

Megan Ward (University of Washington): How state and parastate policers of space and place in the borderlands conceive their relationship to the land and seeking to control private religious expression to justify their presence and violence in the region.

Discussant: Robert Albro

Lunch: 1:30pm-2:30pm:

Panel 5: 2:30pm-4:00pm: Sacred Space, the Environment, and the New Sanctuary

Panelists:

Elaine Peña (George Washington University): Considers the sacralization of space in Laredo, Texas, and how forms of ‘devotional labor’ mitigate the intangible needs of displaced peoples, while juxtaposing spatial stability with border-crossing devotional performances.

Daniel Ramírez (Claremont Graduate University): Against the background of post-NAFTA debates about genetically modified grain, a consideration of Pentecostalism and religious change among Oaxacan labor migrants to Baja and Southern California.

Alexandra Délano (The New School): Examines responses to migration in Mexico from the perspective of migrant shelters, many of which are run by or connected to faith-based actors, with attention to application of the vocabularies and principles of sanctuary and related frameworks.

Discussant: Juan Antonio del Monte Madrigal

Break: 4:00pm-4:15pm

Panel 6: 4:15pm-5:00pm: Emergent Considerations and Final Reflections

Moderators: Rob, Eric, Luciana

Saturday, March 18th: Day trip to the Valle de Guadalupe.

Workshop Participants

Robert Albro is Research Associate Professor at American University's Center for Latin American and Latino Studies (CLALS). He received his PhD in sociocultural anthropology from the University of Chicago. His work focuses on indigenous politics and natural resource wars in Bolivia, including *Roosters at Midnight: Indigenous Signs and Stigma in Local Bolivian Politics* (School of Advanced Research Press, 2010). He also writes about international cultural policy in diverse domains, including editing two volumes on intersections of culture with climate change. His work has been supported by the National Science Foundation, Mellon, Rockefeller, and Luce foundations, and American Council on Learned Societies, among others. He has been a Fulbright scholar, and held fellowships at the Carnegie Council, Kluge Center of the Library of Congress, and Smithsonian Institution. Dr. Albro co-directs the CLALS project on "Religion and Environmentally-Induced Displacement in Latin America and the Caribbean." Email: albro@american.edu

Rebecca C. Bartel is Associate Professor in the Department for the Study of Religion and Associate Director of the Center for Latin American Studies at San Diego State University. She also holds the Fred J. Hansen Endowed Peace Chair (2021-2023). Dr. Bartel received her PhD from the University of Toronto in the Anthropology of Religion and Transnational Studies. Her research traces the entangled realms of faith, capitalism, and systems of structural violence throughout the Americas. Her first book, *Card Carrying Christians: Debt and the Making of Free Market Spirituality in Colombia* (University of California Press, 2021) is an ethnographic account of the relationship between Christianity and credit. She is currently working on extending her analysis of transnational religion through new studies of religion and migration and forms of unarmed protection in violent contexts. Her work has been supported by the Social Science Research Council, the Social Sciences and Humanities Research Council, the Canadian Government's Department of Foreign Affairs and International Trade, the Research and Solidarity Extension Fund of the National University of Colombia, and the W. Garfield Weston Foundation. Email: rbartel@sdsu.edu

Álvaro Botero is currently a non-resident Senior Fellow with the Inter-American Dialogue and adjunct professor in the Washington College of Law at American University. He has a law degree from the University del Norte (Colombia) and an MA in Advanced Studies on Human Rights from Carlos III University of Madrid (Spain). Mr. Botero has served as member and vice chair of the UN Committee on the Protection of the Rights of All Migrant Workers and Members of their Families (CMW). Previously, he led work on migrants, refugees, and forced displacement for the Secretariat on Access to Rights of the Organization of American States (OAS) and has worked as a coordinator for monitoring at the Inter-American Commission on Human Rights (IACHR), where he was Senior Specialist of the Rapporteurship on the Rights of Migrants. Mr. Botero is a consultant for various international organizations and has a recognized record of human rights monitoring and advocacy throughout the Americas. Email: alvaro.botero.navarro@gmail.com

Ernesto Castañeda is Director of CLALS, founding Director of the Immigration Lab, and Graduate Program Director of the MA in Sociology, Research, and Practice, at American University. Dr. Castañeda received his PhD in Sociology from Columbia University, and he conducts research, and has published widely, on contention politics, immigration, borders, Latinos, health disparities, and homelessness. Among other books, he is author of *A Place to Call Home: Immigrant Exclusion and Urban Belonging in New York, Paris, and Barcelona* (Stanford University Press, 2018) and *Building Walls: Excluding Latin People in the United States* (Lexington, 2019), and editor of *Immigration and Categorical Inequality*:

Migration to the City and the Birth of Race and Ethnicity (Routledge, 2018). He has written for the Washington Post, Los Angeles Times, Chicago Tribune, The Hill, City Lab, the Conversation, Medium, and NPR, and is a frequent analyst of current events on US and international news programs. Email: ernesto@american.edu

Diego Chaves-González is Senior Manager for the Migration Policy Institute's Latin America and Caribbean Initiative, a public policy laboratory which aims to create dialogue and foster the exchange of innovative policy ideas among Latin American governments and their partners. He holds an MA in Economics and Social Development from Cardiff University, and an MA in Public Policy from the Tecnológico de Monterrey. Chaves-González's research focuses on forced displacement, legal pathways, integration, migration and development, and regional cooperation in migration management. He previously worked for the World Bank and the United Nations. While at the World Bank, he helped expand the scope of the Global Concessional Financing Facility (GCFF) in Latin America. While at the UN, he worked on the question of migrants, refugees, and internal displacement. Email: dchaves@migrationpolicy.org

Alexandra Délano is Associate Professor of Global Studies at The New School and current holder of the Eugene M. Lang Professorship for Excellence in Teaching and Mentoring. She received her PhD in International Relations from the University of Oxford. Her research is concerned with diaspora policies, transnationalism, sanctuary and mutual aid responses to migration, and the politics of memory. Her publications include *From Here and There: Diaspora Policies, Integration and Social Rights Beyond Borders* (2018) and *Mexico and Its Diaspora in the United States: Policies of Emigration since 1848* (2011). She is also co-founder and former co-director of the Zolberg Institute on Migration and Mobility. Professor Délano's current projects are concerned with transformative practices of solidarity across the Central America-Mexico-US migration corridor, and the struggles for memory and justice in Mexico. Email: delanoa@newschool.edu

Alethia Fernández de la Reguera is a Researcher at the Legal Research Institute of the Universidad Autónoma Nacional de México (UNAM), attached to the research line Rights, Migrations and Mobilities. She was previously a Researcher at the Center for Research and Gender Studies at the UNAM and teaches the Graduate Seminar "Qualitative Methodologies for Social Research: Globalization, Gender and Migration". Dr. Fernández de la Reguera received her PhD in Humanistic Studies with Honorable Mention of Excellence from the Tecnológico de Monterrey. Her research interests include gender and migration, women's autonomy, and gender violence. She is a member of the National System of Researchers (SNI, level I), Technical Chair of Ethics and Culture of Peace for the scope of human rights at UNESO, and a member of the Board of Directors of the Institute for Women in Migration. Email: Alethia_reguera@cieg.unam.mx

Marisol Franco is a Specialist in International Migration at the Colegio de la Frontera Norte (COLEF), and currently works as a Technical Secretary of the University Seminar for Studies on Internal Displacement, Migration, Exile, and Repatriation (SUDIMER), at the UNAM. She has an MA in International Migration from COLEF and BA in the Humanities, specializing in Philosophy (UAM-C). Throughout her academic and professional career, she has been a participant and knowledge manager on various research projects, with a focus on human rights, transparency of and access to information, migration and mobility, and immigration policy, among others. Email: secretaria.tecnica.sudimer@gmail.com

Luciana Gandini is Researcher in the Legal Research Institute at the UNAM in the area of Sociology of Law. She is a member of the National System of Researchers (SNI, level II), and coordinates the UNAM's Seminar, Studies on Internal Displacement, Migration, Exile and Repatriation (SUDIMER). She is also a Research Fellow at CLALS, non-resident Fellow at the Migration Policy Institute, and a founding member of the research group for Comparative Analysis on International Migration and Displacement in the Americas (CAMINAR), which examines the impact of COVID-19 on migrants and refugees in several countries in Latin American Region. Dr. Gandini is a specialist in migration and refugee policies within Mexico and Latin America, and the labor and sociolegal integration of migrants on the move among south-south and south-north migratory flows. Her research interests include international migration, development, and human rights; voluntary and involuntary displacements; the Venezuelan exodus and Central American caravans; and qualitative and quantitative research methods. Email: lgandini@unam.mx, lgandini@american.edu

Melissa Guzman-Garcia is Associate Professor in the Department of Latina/Latino Studies at San Francisco University. She received her PhD in Sociology from the University of California-Santa Barbara, and her research, writing and teaching interests include migration, religion, and how Latinx communities contest different forms of racialized carceral power. Dr. Guzman has spent the past 10 years observing and documenting how Latinx Evangelical Christian churches across Northern and Central California help people navigate and survive different forms of state violence through their collective religious experiences and embodied spiritual practices. She has published her research across different academic journals, including *International Migration Review*, *Punishment and Society*, and the *Journal of Ethnic and Migration Studies*. Dr. Guzman is currently working on her first book project, tentatively titled *Rejecting the Spirit of Carcerality: Latinx Evangelicals in the 21st Century*, where she will examine how carceral governance institutionally and culturally meshes and mingles together with Latinx religious organizations that provide services to criminalized and stigmatized populations. Email: muz@sfsu.edu

Alberto Hernández Hernández is Research Professor in the Department of Public Administration Studies at COLEF. He holds a PhD in Sociology from the Complutense University of Madrid and is a member of the National System of Researchers (SNI, level III). His research addresses public policy, religion, and social change. Dr. Hernández participates in academic networks such as the Network of Researchers of Religion in Mexico (RIFREM) and he is a member of the Cross-Border Studies Group of the Amazon Research Institute at the National University of Colombia and the Borders and Regions Studies Group (GEFRE) Email: ahdez@colef.mx

Eric Hershberg is Professor of Government at American University and founding director of CLALS. He received his PhD in Political Science from the University of Wisconsin-Madison. Dr. Hershberg was previously President of the Latin American Studies Association while serving as professor of political science and director of Latin American Studies at Simon Fraser University, in Vancouver, Canada. Prior to that he worked as a program director at the Social Science Research Council in New York City. His research focuses on comparative politics and the political economy of development in Latin America, and more recently, has included community integration of Central American migrants to various parts of the US. He has served as a consultant to numerous development, philanthropic, and educational agencies, and has served on numerous editorial boards. Dr. Hershberg has taught widely, including at New York University, Southern Illinois University, Columbia, Princeton, and the New School. He co-directs the CLALS project on "Religion and Environmentally-Induced Displacement in Latin America and the Caribbean." Email: hershber@american.edu

Carlos S. Ibarra is a postdoctoral fellow in the Department of Population Studies at COLEF, and specialist in emerging religious identities, youth studies, conservative rationales, and migration studies. Trained as an anthropologist with a PhD in Cultural Studies from COLEF, he has coordinated fieldwork efforts on different research projects exploring religious change and migration. Dr. Ibarra's research focuses on mental health among refugees, migrants, and deportees. He has lectured at several prestigious institutions, including the Escuela de Antropología e Historia del Norte de México, the Colegio de Michoacán, and COLEF. Email: cibarradesc2016@colef.mx

Rodolfo Mejía-Dietrich is Director of the Research Center for Democracy (CIDEMO) at the Universidad de Oriente (UNIVO) in El Salvador. He is currently a PhD candidate in Project Management at the Universidad de Investigación e Innovación de México and holds an MA in Social Research Methods and Techniques from the Universidad de El Salvador. He also currently directs the USAID-funded project, "Civil Society and Democracy in the Eastern Region." This project promotes emerging leadership, citizen civic education, civil society engagement with national issues, and social research in the areas of democracy, governance, the rule of law, transparency, and citizen participation. Email: rmejia@univo.edu.sv

Bruno Miranda is a member of Mexico's National System of Researchers and has a PhD in Political and Social Sciences from the UNAM. His current research includes attention to migration and mobilities, border processes and migration governance, focusing on Mexico's border spaces as waiting spaces. At UNAM he teaches in the undergraduate Anthropology program and the graduate program in Political and Social Sciences. He also co-coordinates the seminars "Nationalisms and racisms" and "Mobilities in migratory contexts". Email: brunofemiranda@sociales.unam.mx

Juan Antonio del Monte Madrigal is Professor and Researcher in the Department of Cultural Studies at COLEF. He is also a Member of the National System of Researchers (SNI, level I). He holds a PhD in Social Science with a major in Sociology from the Colegio de México, an MA in Cultural Studies from COLEF and a degree in Cultural Sciences from the Universidad del Claustro de Sor Juana. He co-coordinates the Observatory of Legislation and Migration Policy at COLEF, and since 2021 has coordinated its Master's Program in Cultural Studies. His research interests revolve around the precariousness of mobilities, cross-border cultural processes and the audiovisual creation of meaning. In 2019 he co-directed the feature documentary *Bad Hombres*, about deportees who inhabit the streets of the city of Tijuana, and his last book, *El vórtice de precarización. Retorno forzado y vida callejera en Tijuana*, was published in 2022. Email: jadelmonte@colef.mx

Olga Odgers Ortiz is a Researcher in the Department of Social Studies at COLEF. She holds a PhD in Sociology from the Ecole des Hautes Etudes en Sciences Sociales (Paris). Her research focuses on the relationship between migration, religion, and health. Her current research project focuses on the strategies of migrants to maintain or recover health, combining practices based on medicine, religion, or alternative therapies. Currently she is editor of the journal *International Migrations*. She is a member of the National System of Researchers (SNI, level III) and of the Mexican Academy of Sciences. Email: odgers@colef.mx

Alejandro Olayo-Méndez is Assistant Professor in the School of Social Work at Boston College. He received his PhD at the University of Oxford. His research and writing address the intersection of humanitarian aid and migration, as well as questions regarding human rights, inequality, transit migration, mental health, meso-level structures, and the so-called “Migration Industry”. He is currently collecting data for a research project on “Migrants' Digital Practices, Perceived Mental Health and Social Support Needs Along the Migration Route and in Border Towns in Latin America.” Dr. Olayo-Mendez has done clinical work with migrant women in Chicago, IL, and was a school social worker at Gonzaga Preparatory School in Spokane, WA. Email: frolayom@bc.edu

Sergio Ovalle is the Operations Administrator for CLALS. He holds a BA in Business Administration from the Pontificia Universidad Javeriana (Colombia), and previously worked for Roa Sarmiento Abogados Asociados, Cemento Patriota and Banco Finandina. Mr. Ovalle has more than five years of professional experience in financial management, business restructuring and talent management, joined CLALS in May of 2019, and serves as the administrative point of contact for this workshop. Email: sovalle@american.edu

Mauricio Padrón Innamorato is Senior Researcher and Academic Secretary in the Legal Research Institute at the UNAM, assigned to the areas of Applied Research and Opinion and Sociology of Law. He has a PhD in Population Studies from the Colegio de Mexico, is a member of the National System of Researchers (SNI, level I), and belongs to various professional associations in population and sociology, such as the Mexican Demographic Society, the Latin American Population Association, the Latin American Studies Association, and the International Sociological Association. His research has focused on topics such as labor markets, children, adolescents and youth, social exclusion, discrimination and rights, and social research methodology. Email: mauriciopadron@gmail.com

Elaine Peña is Full Professor of American Studies at George Washington University. She earned a PhD in Performance Studies from Northwestern University and held postdoctoral positions at the University of Illinois Champaign-Urbana and Yale University. Her research, writing, and teaching are concerned with border studies, material religion, space and place theory, performance theory, transnationalism, Latinx and Latin American Studies. Her books include *Performing Piety: Making Space Sacred with the Virgin of Guadalupe* (University of California Press, 2011) and *¡Viva George! Celebrating Washington's Birthday at the U.S.-Mexico Border* (University of Texas Press, 2020). Email: capena@gwu.edu

Daniel Ramírez is Associate Professor of Religion in the School of Arts and Humanities at Claremont Graduate University. He received his PhD in American Religious History from Duke University. His research interests include religious history of the Americas, with a focus on migration, transnationalism, and the borderlands. His book, *Migrating Faith: Pentecostalism in the United States and Mexico in the Twentieth Century* (University of North Carolina Press, 2015), follows the trajectory of Pentecostalism in the US and Mexico from 1906 to 1966, examining this through the prism of migration and culture. His current project, “Pentecostals of Oaxacalifornia,” examines the growth of Pentecostalism in the heavily indigenous transnational expanse of the Oaxacan homeland and labor diaspora from the 1970s forward. Dr. Ramírez’s scholarly associations include the Red de Investigadores del Fenómeno Religioso en México, American Academy of Religion, and Society for Pentecostal Studies. He is immediate past-president of the American Society of Church History. Email: daniel.ramirez@cgu.edu

Liliana Rivera Sánchez is Professor and Researcher in the Center for Sociological Research at the Colegio de México. She is also a member of Mexico's National System of Researchers (SNI, level III). Dr. Rivera Sánchez received her PhD in Sociology from The New School for Social Research. Previously she held positions in Public Administration at the Center for Economic Research and Teaching (CIDE) and Regional Center for Multidisciplinary Research (UNAM). Her research interests include international migration, return and social and labor market insertion, identities and belonging in urban contexts, and religious diversification. She has published, including multiple books, and is co-author of *Mudar de credo en contextos de movilidad. Las interconexiones entre la migración y el cambio religioso* (2017). Email: rivesanl@colmex.mx

Roxana Rosas is a Professor in the School of Law of the Universidad Autónoma de Baja California (UABC) in the areas of Private International Law and Constitutional Law. She has a PhD in Law from the UNAM. She is also an Associate Researcher at its Northwest Research and Teaching Station of the Legal Research Institute. Her research focuses upon questions of human rights, migration, and public and private international law. Email: roxana.rosas@unam.mx

Barbara Sostaita is Assistant Professor of Latin American and Latino Studies at the University of Illinois-Chicago. She holds a PhD in Religious Studies with a certificate in Women's and Gender Studies from The University of North Carolina at Chapel Hill. She grew up undocumented in the US South, the daughter of a minister who taught her how religion informs and shapes migrant-led organizing. She is a scholar of migration and religion and is currently completing a manuscript titled *Sanctuaries Everywhere: The Fugitive Sacred in the Sonoran Desert*, which documents moments of care that expose the instability of border militarization and considers how people on the move – including migrants, artists, and organizers – engage with the sacred to cross and transgress borders. She is also the Higher Education Director for Migrant Roots Media, a platform that centers the voices of migrants, their children, and people struggling to stay and thrive in their homelands. Email: sostaita@uic.edu

Juan Vega Gomez is a Researcher in the Legal Research Institute at the UNAM, and Coordinator of its Northwest Research and Teaching Station in Tijuana. Dr. Vega Gomez has a PhD in Law from the UNAM, and specializes in legal philosophy and theory, including rights, migrations and mobilities, methodology of legal research and teaching of law, and territory, and wine. Email: jvegagom@unam.mx

Megan Ward received her PhD from the University of Washington's Henry M. Jackson School of International Studies, and MS in Homeland Security from San Diego State University. Her most recent publications address under-reported conflict, marginalized religious practice, and law enforcement expertise throughout the US borderlands and Mexico. Dr. Ward's current research interests include law enforcement "blue line" culture, right-wing militia and vigilante violence, and intersections of masculinity and conspiracy communities in the United States. Email: megan.aleah.ward@gmail.com

Project Summary

RELIGION AND ENVIRONMENTALLY-INDUCED DISPLACEMENT IN LATIN AMERICA AND THE CARIBBEAN

A project of American University's Center for Latin American and Latino Studies
Supported by the Henry Luce Foundation

The Center for Latin American and Latino Studies (CLALS) at American University (AU) is undertaking a three-year program of workshops, research, publication, and engagement with stakeholders, dedicated to improving understanding of the relationship between religion and environmental displacement. Previous Center projects on religious approaches to environmental conflict and climate change, in contemporary Latin America and elsewhere, examined religious participation in public discourse and policy on environmental issues, including religious sources of environmental knowledge, religion's role in local, national and transnational environmental advocacy, as well as religion's influence in helping to articulate new forms of social justice. A major component of this work considered how religious knowledge informs local and community responses to environmental change.

In our current phase of work, we seek to extend these analytic dimensions in understanding intersections of religion with the environment, but now bringing them together with our Center's ongoing attention to the sources and impacts of migration in Latin America. In so doing, we are exploring relationships between two forms of religious advocacy in the Americas, on behalf of migrants and the environment. This project seeks to better understand religion's role at each phase of environmental migration, from departure or displacement, during transit, to arrival and adaptation. It examines how different religious traditions inform individual and community responses to environmental dislocations, including Christian, but also indigenous and Afro-Latino religious beliefs and practice. This project also explores the potential of religious voices and ideas for bringing greater public attention to solving the legal challenges now faced by environmental migrants.

We are pursuing this agenda by focusing on the following interrelated dimensions of religious engagement with environmental displacement: 1. the contributions of faith-based actors and religious ideas to international and national discussions and emerging normative frameworks addressing new governance and security challenges posed by environmental migration; 2. the participation of transnational faith-based non-governmental organizations as part of humanitarian interventions on behalf of migrants; 3. the role of religion and churches in receiving communities for addressing the needs of migrants, especially regarding resettlement and societal integration; and 4. the ways religious engagement is well-positioned to ameliorate intangible and collective dimensions of environmental dislocations beyond just the material needs of individual migrants.

Workshop Presentation Abstracts

Rebecca C. Bartel

Story of A Mine: Religion, Migration, and Environmental Catastrophe in Guatemala

In the context of the opening of a Canadian gold mine in Guatemala, local opposition to the mine, environmental contamination, social conflict and migration, this paper traces three intersecting religious and moral discourses: resistance to the mine in the community of San Miguel Ixtahuacán, belief in the promise of extractive models of economic development, and belief in wage labor and the theological wager of migration to the United States and the American Dream. The paper concludes by considering the religiosity of the U.S.-Mexico border itself and the moral (no less theological) logics of the security state, produced and curated in ways that maintain the tripartite relationship between capitalism, imperialism, and white supremacy, brightly legible through the lens of border imperialism and the religious worlds that maintain it.

Alexandra Délano

A Transnational Sanctuary Movement? Perspectives from Mexico

This paper examines responses to migration in Mexico from the perspective of migrant shelters and community organizations throughout the country. Many, though not all of them are run by or connected to faith-based actors in different ways. I discuss the similarities and differences in their work and analyze how they implement some of the principles of sanctuary, whether they name it as such or not. I analyze what other principles and vocabularies emerge from these efforts that offer alternative frameworks and practices to respond to the needs of migrants as well as the communities that they join along migration routes, whether temporarily or permanently.

Alethia Fernández de la Reguera Ahedo

Breaking Paradigms in the Defense of Human Rights: Religious Organizations as Key Actors in the Protection of Detained Immigrants

In Mexico, immigration detention is arbitrary, widespread, and systematic, in violation of international standards for the protection of migrants. In the context of a highly punitive migration policy characterized by increasing militarization, the detention and deportation of migrants have increased significantly in recent years. In 2022, 388,611 people were brought before the migration authorities. In this paper, I reflect on the role of faith-based organizations in the defense of the human rights of migrants in Mexico. Specifically, I analyze the impact of organizations that have access to migrant stations from two perspectives. On the one hand, I point to how over the last decade religious organizations have transformed the paradigm of the defense of the human rights of migrants in detention, creating models of comprehensive psycho-legal care and strategic litigation. On the other hand, I analyze the adverse context faced by organizations defending the human rights of migrants in Mexico, including punitive and militarized migration policy, and the protection strategies they establish.

Melissa Guzman-Garcia

Spiritual Citizenship: Migrants Forging Visions and Memories of Land and Time

How does lived religion shape the connections migrants forge to land? While social scientists have highlighted the relevance of religion in shaping migration trajectories, they have paid less attention to how migrants use their lived religion and faith to articulate their own life-giving visions of belonging and *spiritual citizenship* beyond legal exclusion, trauma, and stigma. Based on ethnographic research across two Mexican and Central American Evangelical Christian churches in Fresno, California, I examine how religion, faith, and spirituality shape the ways that migrants re-articulate their relationships to the land, terrain, and futures they leave behind after migrating to the US. How does lived religion transform experiences and memories of forced displacement, violence, and exploitation into matters of spirituality and faith? This paper invites scholars to focus on the ways lived religion and faith can shape how migrants maintain atemporal connections to their communities—regardless of physical distance. By highlighting how spirituality becomes relevant in contexts of legally-mandated separation and immobility, I demonstrate how scholars can develop more expansive ways to think about migrants' relationships to the lands, terrains, memories, and people they physically leave behind but spiritually carry.

Bruno Miranda

Tijuana as Part of Continental and Global Migration Corridors

Beyond migrants from Central America and different parts of Mexico reaching its northern border, in recent years Tijuana has increasingly served as a transit and settlement space for migrants of Caribbean, South American and extra-continental origins from Africa and Asia. Border control and closure mechanisms imposed by different U.S. administrations, eventually with the acquiescence of Mexico, have transformed Tijuana and other Mexican border cities into waiting zones. Given the diverse characteristics of migrants sharing the same space on the U.S.-Mexico border, humanitarian assistance and migration governance has become even more challenging. In this context, I analyze the transit of migrants that culminates in Tijuana and is preceded by super-extended journeys from other regions and continents, taking into account specific pre- and post-COVID moments in which migration control and militarization have intensified.

Juan Antonio del Monte Madrigal

From Transit City to Border Entrapment: Tijuana as a Space of Attraction and Retention for Mobile Populations

I provide an overview of Tijuana as a city that has become a nodal point for diverse migratory flows. Starting from the assumption that current events are the result of a series of converging historical trajectories in spaces such as Tijuana, I consider the migratory phenomenon, migration policies and population growth in the city in historical perspective, including the history of migration in Tijuana and the progressive strengthening of the border control system, which has made migration and population dynamics in border cities more complex, including impacts of Covid-19. I focus on changing perceptions of the city from that of a transit point, to one of return of those deported, to a city of trapped populations. The city has become a space where a diversity of migrants with different needs for care coexist. This presentation of the city's complex panorama also reflects on the structural and cultural logics that create migrant vulnerability in Tijuana, and on the agency with which migrants face these conditions.

Alejandro Olayo-Méndez

Casas the Migrantes: The Engine in the Complex Humanitarian Ecosystem in Mexico

Faith-based humanitarian organizations, known as *Casas de Migrantes*, have played a critical role in the evolution of Mexico's migration system. These humanitarian organizations along migrant routes in Mexico have three distinct and vital traits: (1) Many of them emerge from local faith communities; (2) they have an uncanny ability to adapt and evolve³; and (3) inevitably, they become part of Mexico's humanitarian ecosystem. Casas de migrantes have evolved into an informal welfare system for people in contexts of mobility. At the same time, humanitarian organizations always carry an inherent tension. As much as they provide welfare, they also become agents of containment of larger political and social agendas. This presentation discusses the underestimated value of faith in the ethos of humanitarian work, the challenges of living with the inherent tension between welfare and containment, and the implications of being part of the humanitarian architecture in Mexico.

Olga Odgers Ortiz and Liliana Rivera Sánchez

Theoretical-Methodological Approaches to the Study of the Relationship between Migration and Religion

This presentation is based on several research projects carried out in the last decade, and presents the main analytical strategies developed to understand the interrelationship between religious change and the experience of international migration. Emphasis is given to the role of places of origin. Drawing upon the results of a study carried out in the central region of Mexico, we identify two municipalities with similar degrees of migration intensity, but with divergent trends of religious change. This study shows that migration affects religious change, but does not determine its direction. It also shows that religious networks can influence the formation of new migratory networks. Therefore, it is important to observe the ways that these networks overlap and the bidirectional nature of their effects, in both places of origin and destination.

Elaine Peña

Toward the Bridge: Devotional Labor and Border Crossing Rituals

This paper considers contemporary logics of mobility/immobility, border infrastructure, and space sacralization processes in the northern border city of Nuevo Laredo, Tamaulipas (Mexico). I focus on the *Parroquia Santo Niño* (Parish of the Holy Child), Nuevo Laredo's first Catholic parish. Located a mere 350 meters from the "Gateway to the Americas" International Bridge, the *Parroquia* accommodates a variety of actors on the move. It not only serves *neolaredenses* and area Catholics—daily round, off-site, itinerant, and pilgrimage-seeking—but also provides a de facto orientation site for economic and environmental migrants from around the globe. I highlight how different forms of "devotional labor" vitalize the *Parroquia* and mitigate the intangible needs of displaced peoples. Thinking about scale and temporality, I also juxtapose that site's spatial stability with border-crossing devotional performances like the *Antorcha Guadalupeña* (an annual torch run established in 2002).

Daniel Ramírez

Transgenic Seeds and Neoliberal Winds: Interrogating Pentecostal Growth in Oaxacalifornia

With the NAFTA in 1994, Pentecostal leaders in Mexico fretted over the uprooting of their vulnerable *campesino* flock from vulnerable southern Mexican *milpas*. Contemporaneously, defenders of *criollo* (native) corn stocks sought to prevent the encroachment of genetically modified corn in the countryside. One possible pathway seemed to be wind-born pollen traversing adjacent fields or unwitting returned migrants transporting the proscribed seeds. Similarly, some defenders of traditional ways and customs (“usos y costumbres”), blamed the remarkable growth of Pentecostalism in Oaxacan villages on unwitting converts. The deracination of indigenous populations—owing to economic, political, and climatic pressures—has also coincided with the considerable growth within these populations of one of modern Christianity’s most deracinated traditions: Pentecostalism. As the indigenous Américas slip away from Catholic dominance (at a much higher rate than the mestizo and whiter Américas), the Baja California and California labor migration represent a case study of *cambio religioso* against the backdrop of macro upheaval.

Barbara Sostaita

Land as Relation: Lessons from a Pilgrimage in Conversation with the Dead

I address my experiences traveling with the caravan of mothers of missing migrants in November 2019 and again in October 2021. I focus largely upon how the mothers not only make their presence known (by hosting press conferences in public plazas, meeting with public officials, marching down city streets), but also how they invoke and engage with the presence of the disappeared and the dead. I invite thinking about environment in rhizomatic ways—as an assemblage where land, the living, and the dead emerge in parallel lines, in motion. Many of the mothers cite climate change as the reason their children left home. They also mention how the rivers and crops have dried up and died, and how their means of subsistence disappeared. In this context, I use this paper as an opportunity to think about the entanglements of death and disappearance—how human (including the dead) and non-human “earth-beings” are caught up with each other.

Megan Ward

Gatekeepers on Guard: Images of Wilderness in the US Mexico Border Security Cosmologies

Building upon prior fieldwork in law enforcement, border security, and militia online spaces, this paper explores how state and parastate policers of space and place in the borderlands conceive their role and relationship to the land itself. This analysis focuses upon how these policing entities seek to control and colonize private religious expression as a means to justify their presence and violence in the region. By identifying key myths these communities develop and hold regarding the geography of the borderlands, scholars can better track what emboldens both fully sanctioned and tacitly embraced state violence, such as the building of walls or state cooperation with border militias.

Tour of the Guadalupe Valley (Saturday, March 18, 2023)

To conclude our workshop in a convivial spirit, and to continue workshop conversations in a more casual setting, we have organized a day trip to the nearby Guadalupe Valley, a lovely wine producing region located between the municipalities of Tecate and Ensenada, in the north of the Mexican state of Baja California.

We will depart at 9:00am from the Hotel Lucerna, so plan to meet a few minutes prior in the hotel's lobby.

We will be making three stops, beginning with Bodegas Magoni (<https://casamagoni.com/en/>), a winery run by the second generation of the Magoni family under the guidance of vintner Camillo Magoni. There, we will be given a tour and enjoy a tasting. Afterwards, we will visit the Bodega Las Nubes (<https://vinoslasnubesbc.com/en/home/>), a wine producer and distributor, which also offers a beautiful and panoramic view of the valley. Visits are free, and people should also feel free to enjoy a tasting or purchase the wine. Finally, we will finish the tour at the Finca Altozano (<http://fincaltozano.com/>), Asador Campestre Restaurant, where we will be treated to a Chef's tasting menu. Please let us know if you have any dietary restrictions. Our return trip to Tijuana is scheduled for 4:00 pm, with an expected arrival back at the Hotel Lucerna around 5:30 pm.

Some suggestions: 1. Please plan to have breakfast before the trip, since our first opportunity for food won't be until approximately 10:45am; 2. Please plan to apply sunblock, and/or bring a hat, since we will be outside for part of the visit and exposed to the sun; 3. We suggest you wear comfortable walking shoes, preferably not sandals or open-toed options; 4. Plan to wear comfortable clothes for movement. Our visit will likely include access to the fields and production zones of different vineyards.