

GÁBOR ÉBERHARDT

The relationship between human migration and spirituality

Introduction

The phenomenon of migration is also emerging in the field of spirituality and classical disciplines, as there are global challenges in the world that can only be addressed on the merits with the consent of the leading representatives of science and religion, jointly developed and accepted, represented methodologies. There is no uniformly accepted concept of human migration, however, several common elements are present in them, e.g. mobility, purpose, pattern, etc. One element of these purposes may be religious migration based on religion, during which the migrant lives and realizes his migration as a kind of mission. One consequence of this process may be a change in the state religion of the destination country at the social level.¹ Human migration is a social phenomenon in which both religion and materialism play a role in both its development and its management, therefore solutions, too, must build on each other.²

Interfaces between migration and spirituality

Ancient Vedic scriptures also impart knowledge of the fates caused by ourselves, other living beings, and the demigods who control the forces of nature, as well as the suffering caused by natural disasters, which may directly or indirectly trigger the migration of peoples, tribes, groups, individuals, but karma also plays a significant role in it. Following the example of the

¹ Hautzinger, Z. (2018): A migráció és a külföldiek büntetőjogi megjelenése. [Migration and the appearance of foreigners in criminal law.] *AndAnn*, Pécs. 19

² Varga, K. (2016): Spiritualitás és migráció. [Spirituality and migration.] *Magyar Tudomány*. 1127

analogy of conservative philosophy, not only the individual soul existing in the material world has karma, but there is also group karma that can be applied to a particular people, even a country. No one can escape their karma, its occurrence is independent of place and time. There is a definite reason for being born in a given place, which, depending on the circumstances, can even become a mission by finding the real meaning of human life by staying in the same place, by migrating, or by using peaceful or conflicting means.

The theory of the clash of civilizations emerged in the 1990s. According to the Harvard political scientist noted as the father of a theory that provoked significant controversy, future international conflicts are expected to emerge from major cultural debates rather than ideological ones. In his theory, he identified eight morally and politically incompatible civilizations, between which tensions can lead to real conflicts. One means of these conflicts could be armed struggle, for example, the way in which the Islamic world had, in written history, tried to occupy Europe twice to achieve ummah, which, however, failed after centuries of war. In a globalised world, the third attempt is the “*Muslim demographic invasion*”.³

According to the ecological evolution theory developed by Lenski, the theory of migration and colonialism, and the sociological approach to violence developed by Malešević, the four theories fit together well, providing a comparative framework for interpreting biblical and archaeological data.⁴

For the spiritual interpretation of migration, Wright carried out his analysis from the formation of religions through the continuous change and development of faith, from tribal societies to the age of “Y” generation technology, using an anthropological, historical, and sociological approach. The question of the struggle between civilizations, the tension between

³ Huntington, Samuel P. (1996): *The Clash of Civilizations and the Remaking of World Order*. Simon & Schuster, New York. 89-141.

⁴ Pitkänen, P. (2016): *The ecological-evolutionary theory, migration, settler colonialism, sociology of violence and the origins of ancient Israel*. Gloucestershire. 1-23.

DOI: 10.1080/23311886.2016.1210717

Judeo-Christian, Western societies and the Islamic world is raised as a provocative question. As a solution, he recommends mutual tolerance and the existence of a God whose mercy embraces the global world. “*Globalisation has now made the planet too small for powerful religions to confront each other peacefully. If the God of Abraham - the God of the Jews, the God of Christians and the God of Muslims - does not promote tolerance, we are all in trouble.*”⁵

The connection between modern migration and the description of migration in religious history

Religion is a universal and comprehensive concept that is difficult to define: “*an experiential encounter with the saint and the response of a man determined by the saint.*”⁶ Based on the research findings of apologists, five world religions can be considered large because the number of their followers is among the highest, widespread on all continents, and they have a universal (worldwide) sense of mission. According to the data available today, they define and influence human life as follows: Christianity (31%; 2.4 billion believers), Islam (25%; about 1.9 billion believers), Hinduism (15%; about 1.2 billion), Buddhism (7%; 500 million), Chinese universalism (6%).⁷ According to 2020 data, unlike in individual countries, there has been no substantial change in global ratios.⁸

⁵ Wright, R. (2010): *Isten evolúciója, vallások és kultúrák.* [The Evolution of God, Religions and Cultures.] HVG könyvek, Budapest. 396

⁶ Mensching, Gustav (1947): *Soziologie der Religion.* Bonn, Röhrscheid. 2

⁷ Glasenapp, Helmuth Von (1992): *Az öt világvallás - Bráhmánizmus, buddhizmus, kínai univerzizmus, kereszténység, iszlám.* [The five world religions - Brahmanism, Buddhism, Chinese universalism, Christianity, Islam.] Akkord kiadó, Budapest. 4-32

⁸ Figures of followers of world religions.

Source: http://www.globalreligiousfutures.org/explorer#/?subtopic=15&chartType=bar&year=2020&data_type=number&religious_affiliation=all&destination=to&countries=Worldwide&age_group=all&gender=all&pdfMode=

Accessed: 26.12.2020

In his publication published in 2013, Nagy drew attention to the fact that once all the arguments for receiving and helping refugees have run out, there are still great religions, all of which make recommendations for such phenomena. *“The great religions and customs associated with them, as well as theological teachings and interpretations are rich in regulations relating to escaping. Some of them apply to everyone or specifically describe the protection to be given to people of other religions from the point of view of the given religion. Others - explicitly or implicitly - cover only those belonging to the same religion, religious trend or sect.”*⁹

The interpretation of the Catholic religion about migration

In the words of Jesus, *“And there shall be fugitives with you always.”* In the Bible, considered to be the written teaching of religion, the issue of migration is linked to the terms *alien, newcomer, homeless, stateless, hiding, and wanderer* in the thousands of years old holy book. According to the description, the fratricidal murderer Cain was the first person condemned by God to be an *“outlaw and a wanderer”* on Earth. Abraham and Sarah set out on God’s command and wandered many hundreds of miles to carry out God’s funding plan. According to the interpretation used today, Jacob and his family were economic immigrants when they moved to Egypt during the long periods of need, and the child Jesus was also forced to flee with his parents from the mass violence controlled by Herod.

In the Christian religion, several elements of modern theories emerged as the root cause of migration. It also formulates several recommendations for dealing with the phenomenon, including the love of strangers and the command of cleansing, to which the Pope repeatedly draws attention in his message on the occasion of the World Migrant and Refugee Day (September 27).¹⁰ In the Old Testament, some vulnerable newcomers are forced to

⁹ Nagy, Boldizsár (2013): A menekültek védelmének lehetséges indokairól. [On possible grounds for the protection of refugees.] Fundamentum, Budapest. 10-11

¹⁰ Pope Francis's message for World Day of Migrants and Refugees.

Source: <https://www.vaticannews.va/en/papa/news/2020-05/ferenc-papa-uezenete-a-migransok-es-menekueltek-vilagnapjara.html>

live in a foreign land, for a longer period, and therefore they need protection and the care of the host community. However, some of them, such as the hostile aliens endanger the people even in their existence. God protects his people from them to preserve religious purity. As described in the holy book, alien influences, pagan cults are existing sources of danger, because of which God warns his people against alien influences, mixing with strangers and marrying strangers, also by saying, according to the first Divine commandment, " *Thou shalt have no other God beside me.*". At the same time, Christian humanity also offers a solution to address migration through the "*Do not exclude – control!*" principle, which is based on an ancient Eastern custom. According to this, the wanderer on the road cannot stay in the open air for the night, and it is obligatory to provide accommodation and food for him. Before this happens, the wanderer is interrogated first. If the Levite is aware of his situation, he does not make claims or demands and accepts the conditions of his admission, he must be provided with it.

The interpretation of migration by the followers of Islam

The word Islam is of Arabic origin and means obedience, devotion, reassurance in the will of God. The Islamic religion also knows the phenomenon of migration, the cause of which are economic, religious problems, or simple relocation. The Qur'an bears witness to several waves of migration and migration among the followers of the Muslim faith. It allows and even recommends oppressed and weak people to migrate from their place of living to another land of the Prophet, and those who have the power to do so must help the migrants and the refugees with that. Although the modern world has set up geographical boundaries and checkpoints to divide nations and stop the flow of migration, in the teaching of Islam, every country belongs to God and every person is a servant of Allah. According to Muhammad's teachings, people must get to know the refugees, they must be listened to, given the opportunity to integrate into their chosen environment,

and if they accept the rules of the receiving people, they must be provided with all possible assistance.¹¹

The relationship between Buddhism and migrants

According to contemporary descriptions, the Buddhist Church was established in the 3rd century BC, and the monks compiled a collection of sacred documents of Buddhism, the Tipitas. According to the doctrines of the faith, they know the concept of the wanderer, the refugee, and according to the teachings, depending on the possibilities, these people should be helped. Because of their vulnerability, more attention needs to be paid to women and children than to others. Assistance cannot be infinite and unconditional, its purpose is to enable the refugee to return to his or her homeland and people. According to the followers of the faith, the reasons for escape may change, different religions do not cause migration themselves, but certain people and groups justify their aggression against the believers of other faiths in the name of their religion, serving the doctrines preached by their God.

The connection of universalism with migrants

Chinese religion does not form a unified system of beliefs and practices but can be understood as a complex whole of interacting religious and philosophical traditions. Within the framework of universalism, but as an independent religion, Taoism was born in the 6th century BC. Its master was Lao-Tze, and the most important summary of the doctrine remained in the work Tao Te Ching (The Book of the Way and of Virtue) for posterity. At the heart of the system of thought is the Tao, the Universal Law, which is the ancient cause of all that exists. One's job is to strive to embrace and understand the Tao in a contemplative way. This contemplative, conflict-

¹¹ Saritoprak, Zeki (2011): The Qur'anic Perspective on Immigrants: Prophet Muhammad's Migration and Its Implications in Our Modern Society." John Carroll University. Source: <http://jsr.shanti.virginia.edu/back-issues/vol-10-no-1-august-2011-people-and-places/the-quranic-perspective-on-immigrants/>
Accessed: 11.01.2021

avoiding spirit also appears in the recommendations related to migrants and refugees, which teaches the followers of the religion to help those in need as much as they can.

The system of relations between the Jewish religion and migration

According to the Bible, the appearance of the ancestors of the Jews in the territory of present-day Israel can be dated to the first half of the 2nd millennium BC. According to the legend, forefather Abraham left the Mesopotamian Ur and then Haran with his family and a group of semi-nomadic tribes and, in search of his homeland, wandered in the land which God (Elohim) showed him. When the Jews left their houses to continue their journey to the Promised Land, the nation, which received the word of the Creator from Moses, already lived under the rule of the Torah. The Torah contained both the history and the laws of the people. The most important group of laws is the Ten Commandments, which God gave to Moses engraved in two stone tablets during the forty-year migration after the Egyptian exodus. Followers of the religion of the “*chosen people*” accept destitute migrants and persecuted refugees by following the provisions of the law. It considers it a duty to assist both groups of vulnerable people, but only after checks designed to strengthen the security of the Jewish people have been conducted. The law also assumes that the refugee will convert to Judaism, which is a guarantee that the assisted newcomer has no bad intentions.

Summary

In the course of researching the effects of human migration, there is a fundamental need to research, examine and analyse the conceptual scope of migration. While doing so, apart from the encyclopaedic, historical, and scientific interpretations, I have examined the phenomenon going back to the period of the emergence of written human history. Both spirituality and the five world religions studied describe their teachings in an identifiable way in the context of human migration. The outcomes of the research draw

our attention to the finding that the “state religion” of a given country determines the legal status of people of other religions and their integration process.¹² Abstraction of the cumulative assessment of different religions concerning human migration in the current context shows that controlled, recorded migration is preferred with applied elements that presuppose the compliance of incoming migrants in their new environment for the safety of the host society, as well as assistance to those in need.

¹² Ádám, Antal: Az egyház és az állam viszonya. Internetes Jogtudományi Enciklopédia. Egyházjog rovat. [The relationship between the church and the state. Internet Law Encyclopedia, Church Law column.]
Source: <http://ijoten.hu/szocikk/az-egyhz-s-az-llam-viszonya>
Accessed: 19.01.2020