

# A CHANGE OF COURSE FOR MIGRATION

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**ORGANISATION FOR  
UNIVERSAL CITIZENSHIP**





# ANALYSIS AND PROPOSALS

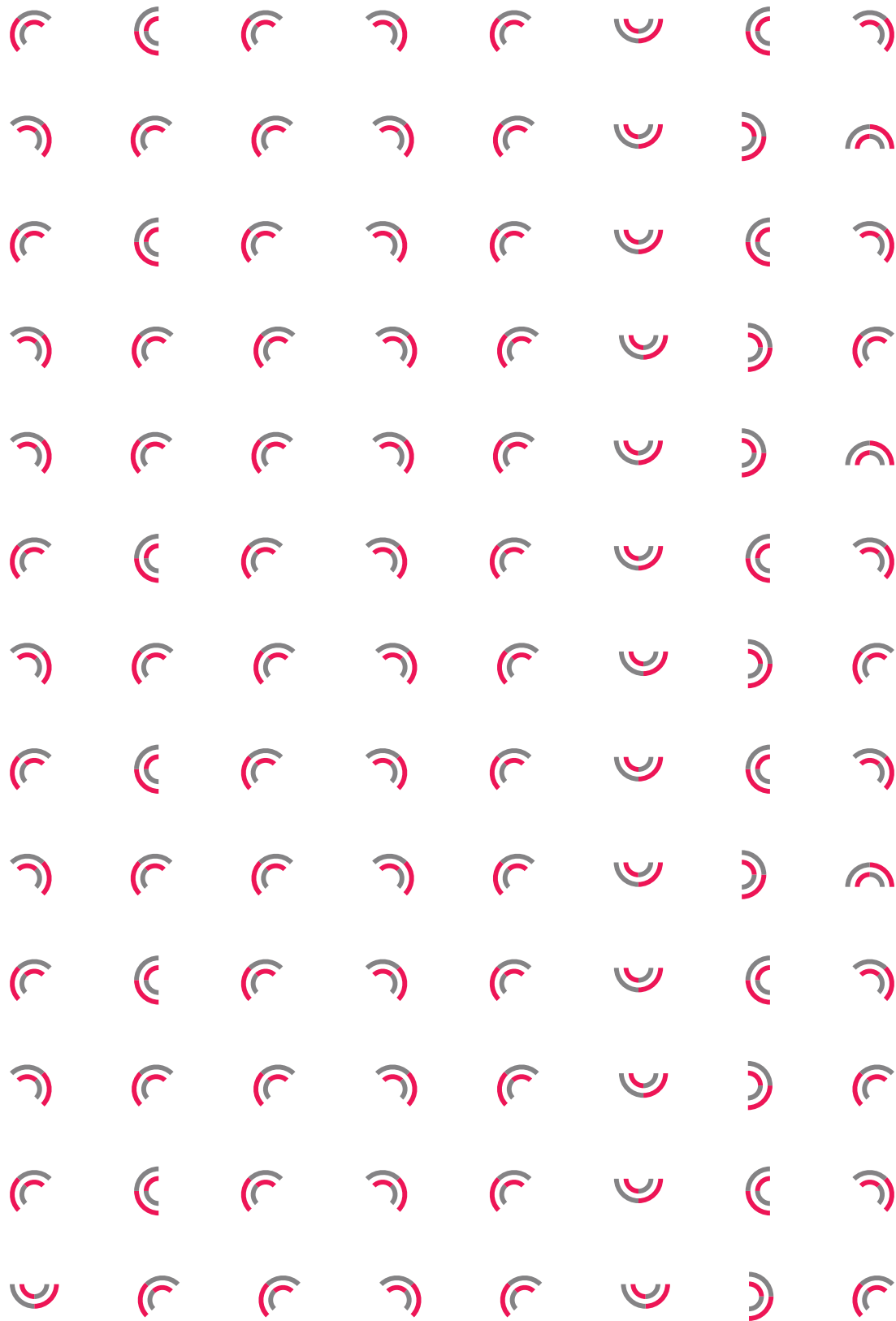
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## ORGANISATION FOR UNIVERSAL CITIZENSHIP



### FOUNDING ORGANISATIONS





# INTRODUCTION

The ill treatment inflicted on human beings simply because they wish to change their place of residence, whether temporarily or for a lifetime, is a source of great shame for our human community. It is no longer possible to turn a blind eye to the huge recent influx of migrants fleeing all kinds of danger and insecurity, or to believe that the measures taken over the past 15-20 years constitute an adequate response to the migration issue, which a number of researchers and political scientists have identified as the most important challenge of the twenty-first century. The catastrophic increase in the number of dead and missing people in the Mediterranean (at least 3,000 since the beginning of 2015) and the numerous reports documenting serious violations of migrants' human rights in transit countries (slavery, trafficking and prostitution, torture, etc.) are sufficient evidence of the deteriorating situation of those who are choosing to leave their countries of origin. Migration policies, which are controlled by internal ministries around the world, have been repeating the same mistakes for decades.

The founding organisations of the Organisation for Universal Citizenship (OUC) - Emmaus International, France Libertés (Fondation Danielle Mitterrand) and the Utopia movement - met in February 2011 at the World Social Forum in Dakar, where they decided to pool their work and share their ideas and struggles relating to international migration. They felt that the time had come to promote a new international immigration policy based on equal rights, international solidarity, access to citizenship for all and freedom of movement and settlement. The unconditional welcome offered by the shelters run by these organisations, the assistance they gave to migrants and their deep involvement in various issues, including the fight to abolish the offence of solidarity and the creation of the Universal Citizenship Passport, were among the experiences and proposals that united the three organisations and allowed them to practically consider an alternative approach to migration policy. In that context, OUC was established in February 2013 with the aim of promoting global freedom of movement and settlement.

OUC is now calling for a re-awakening of consciences, the application of our collective intelligence and an overall paradigm shift, which will allow us to break the current deadlock and meet the historical challenges facing us.





PUTTING  
MIGRATION  
INTO  
PERSPECTIVE



*“Human mobility can be hugely effective in raising a person’s income, health and education prospects. But its value is more than that: being able to decide where to live is a key element of human freedom.”*

(Human Development Report 2009, United Nations Development Programme, p. 12).

Following the two World Wars, which revealed the true extent of human cruelty, world leaders meeting at the United Nations decided to establish a set of fundamental principles that would allow people to live in peace and build the future. Those principles

were set out under Universal Declaration of Human Rights. Among the rights drawn up and adopted by an overwhelming majority at the United Nations General Assembly of 10 December 1948 was the right to freedom of movement and settlement, as provided for under article 13 of the Declaration:

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

However, that freedom would be undermined continually by successive restrictive migration policies instituted in the majority of countries around the world. Work-related immigration, having been previously encouraged, was halted when the oil crisis hit in 1974 and real migration control emerged in a large number of European countries – related laws and regulations have since piled up, their primary objective being to steadily restrict the right to migration and access to political asylum.

The restriction of migratory flows is a recent phenomenon; indeed, the history of mankind is characterised by migration. Therefore, we must tirelessly reaffirm that the fact of belonging to the human race always prevails over a person’s place of birth and guarantees unconditional access to the fundamental right to migration and the freedom to choose one’s place of residence.

## MIGRATION, A FUNDAMENTAL RIGHT ENSHRINED IN THE UNIVERSAL DECLARATION OF HUMAN RIGHTS



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## BRINGING POLITICAL DISCOURSE INTO LINE WITH THE REALITIES OF MIGRATION

Currently, the discourse most commonly promoted by political figures and the media is an alarmist narrative focusing on statistics and the “harmful” effects of migration. Consequently, the response has focused on security measures and the little that has been achieved in relation to migrants’ rights - for example medical assistance for foreign citizens - is being steadily undermined. However, studies conducted by international organisations and researchers paints a very different

picture. According to Bertrand Badie, a French political scientist specialising in international relations, the current attitude can be explained by the fact that migration, rather than being treated as a social issue, has become a pawn in the political game, whereby the migrant becomes a scapegoat and is identified as being responsible for all

the problems associated with communal life and economic and social cohesion in France, Europe and beyond.

### EMPHASISING THE REAL RELATIONSHIP BETWEEN ECONOMY AND MIGRATION

It would be true - albeit a slight simplification - to say that the development model followed by western economies has relied for decades on two things – the monopolisation of the raw materials and natural resources of those countries’ former colonies the purposes of their own industrialisation and the opening up of their borders to let in cheap labour.

In Europe, that method was justified by the claim that it would produce a “win-win” situation – on the one hand, it would bring growth and prosperity to the western powers and, on the other hand, it would give hope of a better life to hundreds of thousands of people in countries south of Europe and, later, countries south of the Mediterranean.

However, when that economic model hit crisis, many politicians chose to make the foreigner the scapegoat rather than questioning the model itself and acknowledging its lack of long-term sustainability. It was unsustainable because it relied too much on the intensive exploitation of natural resources, which in turn led to irreparable environmental damage, and because it did not take into account people’s legitimate demands for a fairer redistribution of the wealth generated by that exploitation on their territories.

Thus began a period from which we have not yet emerged, and during which it has been difficult to develop or establish any new economic model or reach a new global consensus.



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Faced with the chronic unemployment that has since developed throughout Europe, foreign workers are becoming less desirable and are accused of "stealing work" from "nationals" by populist and xenophobic narratives. The response has been to "manage migratory flows" according to the needs of the economy. **Political leaders present a utilitarian vision of migration and promote the belief that it should be limited during crisis periods, as though it were an aggravating factor.** The chosen discourse is then given free reign and bolstered by myriad security concerns, thus enabling Europe, in particular, to:

- Declare human beings to be "illegal", which fundamentally contravenes the Universal Declaration of Human Rights, in particular article<sup>1</sup>
- Order the countries of the Mediterranean to control their own "borders"
- Force the countries of Sub-Saharan Africa into "concerted" migration management agreements, which, under the guise of development aid, oblige those countries to control emigration; that form of blackmail now applies to any type of commercial agreement that the European Union signs with Africa, in particular their "Economic Partnership" Agreements.

This policy is based on two basic misunderstandings – the idea that migration has a negative impact on the economy and the belief that the closing of borders leads to a reduction in migratory flows.

#### ACKNOWLEDGING THE REALITY OF MIGRATION-RELATED STATISTICS

It is important to bear in mind that migration currently affects just 3% of the global population. Although the number of refugees worldwide has not been as high since the Second World War, we are still a long way from seeing a widespread, unmanageable phenomenon. Contrary to received ideas, migration occurs first and foremost (in 60% of cases) between the southern countries, while only 20% of migratory flows travel from South to North.

It is also vital to debunk the "opening-the-floodgates" myth, which claims that the regularisation of migrants in a given country will send a "signal" to others to travel there. Economist Jean Gadrey recalls that no serious study has yet proven the veracity of such claims or the widespread, fantastical claims of "invasion". The suggestion that the opening or closing of borders helps to manage migratory flows is a falsehood promoted for electioneering purposes. The construction of a wall between Mexico and the United States has in no way slowed migration between the two countries; nor has the opening up of the border between India and Nepal led to huge influxes of migrants. Bertrand Badie recalls the fear of invasion following the fall of the Berlin Wall, which clearly never materialised.



The fear of "opening the floodgates" is often used by European governments to justify a restrictive migration policy. However, migration is triggered not so much by the policy applied by the "host" State than by the economic, political or environmental situation in the country of origin.

It is also important to put the number of asylum requests into perspective - in 2014<sup>2</sup> there were 0.5 asylum requests for every 1,000 people living in United Kingdom, 1 for every 1,000 people in France and 8.4 for every 1,000 people in Sweden. The number of irregular migrants in France whose situations were regularised represented between 0.3% and 0.6% of the French population.

#### HIGHLIGHTING THE STIMULATING EFFECTS OF MIGRATION ON THE ECONOMY

Although many politicians choose to blame migrants for poor economic circumstances, **numerous studies have indicated the positive impact of migration on a country's economy**<sup>3</sup>. Migrants do not occupy the same jobs as people who are already well established in a country, which means that they do not "steal" jobs from "nationals". By working and consuming, migrants create wealth and demand, which can lead to a reduction in unemployment. Italy, for example, had a 10.1% rate of unemployment in 2000, when there were 49,000 immigrants living in the country. In 2007, the rate had dropped to 6%, while the number of immigrants had risen to 377,000<sup>4</sup>.

According to the World Bank, the 3% increase in the total workforce of industrialised countries due to immigration has generated a \$160-billion increase in income thanks to the economic activity of migrant workers. That increase outweighs the gains made through trade liberalisation<sup>5</sup>. It should also be noted that it is difficult to quantify undeclared work and the exploitation of undocumented persons, who are very often migrants and whose contribution to the economy, while hidden, can be crucial.

Moreover, when working-age people arrive in a foreign country, they cost the State nothing in terms of training or education. Likewise, when they leave to retire in their countries of origin, the State is spared the expense of providing them with health care at an age when their need for such care is likely to increase. A recent audit of the immigration, integration and co-development policy<sup>6</sup> conducted in France indicates that immigrants receive €47.9 billion in social protection annually, while contributing €60.3 billion. In other words, a country's public finances benefit from immigration.

Lastly, migration contributes to the development and economy of departure countries thanks to the funds sent home by migrants - in 2012, the funds repatriated by migrants to their countries of origin



<sup>1</sup> Bertrand Badie, Rony Brauman, Emmanuel Decaux, Guillaume Devin, Catherine Wihtol de Wenden, *Pour un autre regard sur les migrations*, La découverte, Paris, 2008

<sup>2</sup> Eurostat, 20 March 2015

<sup>3</sup> See, for example, the positive impact of migration on social security contributions (example in France: Xavier Chojnicki, Lionel Ragot, *On entend dire que... L'immigration coûte cher à la France. Qu'en pensent les économistes ?*, Editions Peyrolles, April 2012)

<sup>4</sup> Bertrand Badie, Rony Brauman, Emmanuel Decaux, Guillaume Devin, Catherine Wihtol de Wenden, *Pour un autre regard sur les migrations*, La Découverte, Paris, 2008, p. 33

<sup>5</sup> Bertrand Badie, Rony Brauman, Emmanuel Decaux, Guillaume Devin, Catherine Wihtol de Wenden, *Pour un autre regard sur les migrations*, La Découverte, Paris, 2008, p. 33

<sup>6</sup> Report prepared by senators and MPs representing the whole political spectrum at the National Assembly and European Parliament, with the participation of 35 researchers and experts (economists, sociologists, geographers, historians, demographers, etc.), published in May 2011. Report initiated by the association Cette France là (www.cettefrancela.net).



represented €401 billion worldwide. According to the World Bank, such transfers greatly exceed official development assistance<sup>8</sup>.

**Contrary to popular belief, migrants do not tend to come from the poorest countries.** Such countries have a very low expatriation rate (0.4%) whereas migrants come primarily from middle-income countries; the development of a poor country generally leads to more migration. **In addition, migrants do not tend to be the most disadvantaged people in their countries of origin, but are generally those with social and cultural capital<sup>9</sup>.** The poorer the country of origin, the more graduates it will send abroad. Low-income countries see significant graduate expatriation rates of around 50-60%<sup>10</sup> and half of all international migration is related to education. Therefore, migrants are far from being the most impoverished people in the world.

### ABANDONING THE ANACHRONISTIC CONCEPT OF BORDERS IN A CONTEXT OF GLOBALISATION

In recent decades, globalisation has accelerated; a reduction in transport costs, the development of new technologies and the liberalisation of the economy have all made the world seem smaller. In turn, the accessibility of information and increased scope for exchange create a sense of frustration as we become increasingly aware of disparities in living conditions around the world. However, those disparities and that sense of frustration could be alleviated by migration, which serves to mitigate the world's great imbalances<sup>11</sup>. **Migration is therefore a normal, healthy phenomenon that the world needs in order to function properly.**

The ordinary social practice of migration aims to meet the needs of a certain population at a given moment. For example, United Nations Special Rapporteur on the Human Rights of Migrants François Crépeau considers that migration should be seen as a "solution to climate change-induced displacement"<sup>12</sup>.

Migration is an integral part of the globalisation process. All countries are affected, whether they are the "host", transit or departure States. In a globalised economy and culture, where goods, information and ideas circulate freely, borders do not signify the same thing as they did in the past. The State response of closing borders is inappropriate, impractical and hypocritical and has particularly damaging consequences. Although the idea of universal citizenship still seems unrealistic at the present moment, migration is part and parcel of globalisation and appears to be a genuine solution to the changes taking place around the world.

In a globalised world, the closure of borders and resulting violations seem as anachronistic as they are nonsensical.

<sup>8</sup> World Bank, *Migration and Development Brief 22*, 11 April 2014

<sup>9</sup> See OCDE, *International Migration Outlook 2014*, OCDE Publishing, 2014

<sup>10</sup> See the work of the academic El Mouhoub Mouhoud

<sup>11</sup> Statement by Bertrand Badie at the international meeting of 22 and 23 May 2015 organised by CCFD-Terre Solidaire and OUC in Paris

<sup>12</sup> François Crépeau, Special Rapporteur on the Human Rights of Migrants, sixty-seventh session of the United Nations General Assembly, A/67/150, p.25



### INEFFECTIVE AND REPRESSIVE POLICIES

A large number of States have instituted a repressive migration policy characterised by the closure of borders and the strengthening of controls, which effectively creates a category of people who are considered "illegal". That policy, which contributes to the rise of intolerance and the perception that foreigners are threatening and undesirable, and leads to dire situations for migrants, is based on misunderstanding and prejudice, as discussed above.

Repressive migration policies are ostensibly aimed at reducing migratory flows. However, that idea results from a lack of understanding of the causes of migration, where push and pull factors are at play. While some people may be encouraged to migrate under a specific programme, others are forced to escape poverty, unemployment, human rights violations, persecution, conflict or environmental disasters. In such cases, **the closure of borders does not prevent migration<sup>13</sup>, but rather pushes migrants to take ever-greater risks and adopt illegal methods in order to settle elsewhere.** Moreover, in being forced underground, such migrants tend not to leave the destination country for fear that they might not be able to return<sup>14</sup>.

## ABOLISHING INHUMANE AND INEFFECTIVE MIGRATION POLICIES

<sup>13</sup> Numerous reports and documents develop this idea. See, for example, Bertrand Badie, Rony Brauman, Emmanuel Decaux, Guillaume Devin, Catherine Wihtol de Wenden, *Pour un autre regard sur les migrations*, La Découverte, Paris, 2008

<sup>14</sup> In France, the closure of borders in 1974 led to an increase in family reunification, which accounted for 45% of all requests for residence permits. According to François Gemenne, the opening up of the borders could reduce the number of migrants who have settled on a long-term basis since they would be free to come and go (Anne-Laure De Laval and Latifa Madani, "Ouvrir les frontières: les six preuves qu'on a tous à y gagner", *L'Humanité*, 11 November 2014, available at: <http://www.humanite.fr/ouvrir-les-frontieres-les-six-preuves-quon-tous-y-gagner-557326>)



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Calais, France, is unfortunately a glaring illustration of this - in 2014, despite the fact that 2,000 migrants were living in the city, no kind of structure had been set up to receive or accommodate them. Since April 2015, on the orders of the authorities, more than 5,000 migrants have been surviving on a patch of wasteland with an inadequate and poorly installed water supply, in such appalling conditions that both the French National Consultative Commission on Human Rights and the United Nations Special Rapporteur on the Human Rights of Migrants have issued statements calling urgently for a humane response to this deeply degrading situation. Migrants who enter a country in an irregular manner or remain there illegally are not criminals<sup>21</sup>.

**While migrants in an irregular situation are disproportionately exposed to violations of their human rights<sup>22</sup>,** the Office of the High Commissioner for Human Rights states that no human being is illegal and that all people's human rights must be respected in accordance with international treaties in force<sup>23</sup>. Therefore, the complete dissociation of "refugees", as defined under conventions on the right to asylum, from "economic migrants", who are not considered to hold such rights, would not only constitute an error but would also repeatedly violate the human rights set out in both the Universal Declaration of Human Rights and additional covenants on economic, cultural and social rights.

<sup>21</sup> See General comment No. 2 of the Committee on Migrant Workers (2013), OHCHR, *The economic, social and cultural rights of migrants in an irregular situation*, HR/PUB/14/1, New York and Geneva, 2014, p. 13

<sup>22</sup> OHCHR, *The economic, social and cultural rights of migrants in an irregular situation*, HR/PUB/14/1, New York and Geneva, 2014, p. 9

<sup>23</sup> Statement by Zeid Ra'ad Al Hussein, United Nations High Commissioner for Human Rights at Session II – Migration across the post-2015 agenda, IOM New York Migration Series "Defining the role of migration in the Post-2015 UN Development Agenda", New York, 17 December 2014



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# OUR VISION AND OUR VALUES



## NO HUMAN BEING IS ILLEGAL

Among the vast array of approximations relating to migration, the expression “illegal” or “irregular” immigrant is the term most frequently used to describe migrants - a sure sign of a now commonplace and almost universal approach based on criminalisation and discrimination.

For years, the continuous use of proliferating and at times impenetrable laws and regulations to control migration has been the clearest reflection of this. It should be recalled that, historically, things have not always been so – at one time, States prevented their citizens from going abroad, instead welcoming in foreigners. Indeed, the passport is a very recent invention, dating from the mid-nineteenth century. We should

therefore revert to the common political approach adopted by the vast majority of States in the middle of the twentieth century and expressed in article 13 of the Universal Declaration of Human Rights, which relates to freedom of movement. Following the disasters of the first part of the century, it was commonly understood that globalisation should be built on the basis of shared values and the pursuit of peace, freedom and justice for all. The modern geopolitical context and current human aspirations call for a more realistic approach and should convince us that the good sense demonstrated in 1948 remains valid. The concept of “illegal status”, which is referred to all too often, is merely a temporary construct and is bound to disappear. We must therefore continue to reiterate the fact that, under current international conventions, migration is in no way illegal and neither are migrants.



In the same vein, the Universal Declaration of Human Rights, which is invoked in a large number of State constitutions, enshrines the principles of freedom, equality, justice and progress for all human beings, regardless their place of birth. The Declaration does not simply list a set of inalienable rights, but emphasises their interdependence and the fact that they cannot exist without one another. In that regard, it is important to remember that freedom of movement, whether nationally or internationally, must be ensured with a view to guaranteeing other rights. How can a person exercise their right to life, freedom and security if they cannot be protected from torture, slavery or inhuman treatment? In many cases, freedom of movement quite simply saves lives, whether the life of an individual or that of an entire family. All economic and social rights should also be accessible to all people, wherever they may be and no matter how basic their requirements are for survival. Therefore, the universal aspiration to human dignity must prevail, whether a person is rich or poor, powerful or oppressed.

## ACCESS TO EQUAL RIGHTS FOR ALL HUMAN BEINGS



## RE-ESTABLISHING A FRATERNAL AND ETHICAL APPROACH TO MIGRATION

By appealing to reason and conscience, the very first article of the Universal Declaration of Human Rights calls for a spirit of brotherhood in order to guide people's behaviour towards one another. Law would be nothing but a beautiful construct of the mind - or at best a defence against injustice - if it were not inspired by ethical principles or implemented in the name of certain fundamental values. Some of those values, including brotherhood, hospitality and respect for others (treating other people as equals), are currently being undermined by migration policies, but must be brought back to the fore in order to halt the rise of indifference and selfishness and denounce the lack of value placed on human life and the pervading institutional violence. It will not be possible to develop a fair migration policy that respects universal rights without changing attitudes and fostering a spirit of brotherhood.

**1. Toute personne a le droit** de circuler librement, de s'installer sur n'importe quel territoire sans visa, et de bénéficier des mêmes droits sociaux et économiques qu'un citoyen national.

**2. Une autre politique de migration** est nécessaire face aux dispositifs meurtriers de fermeture et de militarisation des frontières.

**3. Une conférence internationale** doit être organisée pour garantir le droit humain fondamental de circulation et d'installation reconnu par l'article 13 de la Déclaration Universelle des Droits de l'Homme.



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# OUR PROPOSALS AND OUR ACTIONS





## ENSURE FREEDOM OF MOVEMENT AND SETTLEMENT

In order to make freedom of movement the basis for migration policy once again, we must proceed from the point of departure of a shared world in which all human beings are considered rights-holders. A person can only enjoy universal rights and a life of dignity if they are also able to exercise that freedom. In a world characterised by interdependence and communication, borders can no longer constitute barriers, fences or graveyards in which people lose their lives, but rather places for meeting, exchange and self-realisation. We must mentally move away from a world that no longer exists, stop wasting our energy implementing futile, bloody and counterproductive policies and face up to the reality of mobility and the opportunities it offers for individual and for social development, solidarity and peace. **From that point of view, the implementation of freedom of movement and settlement also heralds the end of an era in which human beings have been denied their rights, subjected to great suffering, forced underground and considered inferior or even damaging to society. It is an opportunity to build a fairer and more equal world.**



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### PROPOSE A UNIVERSAL CITIZENSHIP PASSPORT

The issuing of the Universal Citizenship Passport (UCP) by OUC is a symbolic act and a political and educational exercise. The passport is issued to public figures who wish to support the universal citizenship initiative and to migrants who are fighting for their rights and for freedom of movement and settlement. The main objective is to encourage States, as well as organisations and individuals who are involved in promoting universal citizenship, to adopt this concept and approach.

The idea is that States that recognise the validity of the UCP will allow UCP-holders to cross their borders and settle freely in their territory without requiring a visa. The UCP is a travel document, not an identity document.

To date, including at the OUC launch in 2013 and a number of other events, over 60 UCPs have been issued to various public figures (academics, politicians, artists, etc.) from all continents who defend freedom of movement and settlement.



### INITIATE AN INTERNATIONAL DEBATE ON MIGRATION AND FREEDOM OF MOVEMENT

While freedom of movement is guaranteed in certain geographical and political areas (Schengen Area in the European Union, UNASUR in South America, CEDEAO in West Africa, ASEAN in Southeast Asia, etc.) that freedom remains fragile and under threat. Only a multi-stakeholder dialogue can enable progress in this area. Therefore, it is important to create forums for discussion between States, elected officials, migrants, experts and civil society, within the framework and legitimacy of the United Nations system. Universities should play an active role in producing scientific material on migration-related developments and should also offer teaching on related issues. They should present at multi-stakeholder forums in order to enrich the debate and offer new points of view. Having initiated a “high-level dialogue” and presented various studies and statements recognising the contribution of migration, the United Nations should take the next logical step and convene a conference of States with a view to implementing freedom of movement.

In order to prevent freedom of movement from leading to new forms of vulnerability or exploitation, it should go hand-in-hand with the universal guarantee of other rights – i.e with a view to ensuring universal citizenship. At the same time, guarantees relating to asylum and international protection should be reaffirmed. Nothing can be achieved without a certain number of mandatory objectives and regulatory requirements, the assignment of responsibilities and compliance with the commitments made.

### INITIATE A PROCESS FOR DRAWING UP A NEW INTERNATIONAL TREATY ON MIGRANTS' RIGHTS

Without losing sight of the need to fight for a broader ratification and, above all, an effective implementation of the International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families (adopted by the United Nations General Assembly of 18 December 1990), we aim to propose the adoption of a new international treaty on the rights of migrants and universal citizenship. That treaty would be built on five pillars: the eradication of holding centres and the decriminalisation of migrants; access to rights, notably through the application of the International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families; the extension of the right to asylum to environmentally displaced persons;

## ORGANISE AN INTERNATIONAL CONFERENCE ON MIGRATION



the abolishment of the use of visas among signatory States; and the creation of a new international body on migration to work alongside civil society and the International Organization for Migration. A number of States, including Ecuador, have already expressed an interest in defending and implementing this initiative under the auspices of the United Nations.

## BUILD A NETWORK OF COMMITTED TERRITORIES

Based on initiatives developed by certain urban and regional groupings around the world, OUC aims to raise awareness among local elected officials of the urgent need to place full respect for the human person at the centre of migration policies once again and to demonstrate that it is possible to do so outside the framework of the Nation State.

We believe that territories bear a significant amount of responsibility in implementing integration and reception policies and should ensure that the fundamental rights of migrants are respected on a local basis. By triggering key drivers such as public awareness and the role of communities in incentivising and setting an example for local stakeholders (citizens, political and economic decision-makers and associations), territories can play a central role in internationalising the debate and establishing a new direction for migration policies.

Therefore, OUC is working to build a network of territories that are committed to ensuring freedom of movement and settlement. Various levels of involvement will be proposed – territories could get involved at the local level by establishing structures to provide migrants with decent conditions upon arrival; they could create programmes to ensure integration and access to rights for migrants, since migrants are considered to be rights-holders and full citizens; or they could engage with OUC on international issues by advocating international conferences and a treaty on the freedom of movement and settlement.



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## COMBAT PREJUDICE

The first priority is to re-establish the truth about migration, based on facts and figures and supported by research and first-hand experience; the second is to investigate and identify the causes of migration and the violation of rights; and the third is to highlight the proven positive effects of migration. **In order to combat prejudice, it will therefore be necessary to rebuild a strong foundation of objective and compelling data, appeal to people's intelligence and reason and bring fundamental values to the fore.**

## DECONSTRUCT POLITICAL IDEOLOGIES BASED ON FEAR

In exploiting prejudice and falsehoods and creating imaginary threats, we end up apportioning blame and thus risking extremely dangerous situations. Combating fear and the rejection of the other (the foreigner) is not simply a moral imperative but also a basic political principal – denouncing anything that supports the deeply entrenched practice of using fear for political ends means combating insidious hatred and the downward spiral of discriminatory imprisonment and deportation measures, whereby basic humanity and the notion of helping a person in need are forgotten. Such policies, which violate human rights, must be firmly opposed.

## GIVE MIGRANTS A VOICE

Migrants must be integral to discussions on freedom of movement and settlement, but their voice must also be heard outside such forums. We made a point of including migrants among the OUC ambassadors, whether or not they were well-known public figures. As our ambassador Edda Pando<sup>24</sup> said when she was presented with her Universal Citizenship Passport in May 2013, in order to debate these issues properly *"we need to send real migrants, not just migration specialists, because we have a voice, we have a brain, we can think and we can be migration theorists – we have the practice and we have the theory!"* Djibril Sakho, Carline Beaubrun, Anzoumane Sissoko, Svitlana Kostyba, Marguerite Zanfongnon, Constantin Simen, Anne Kinkonda, Moussa Konaté – all of these people expressed emotion upon receiving their Universal Citizenship Passports, but they also talked about their experiences and recounted tales of human tragedy relating to migration. In that regard, while looking at statistics and theories we must never lose sight of the fact that migration issues are essentially about human lives and that migrants themselves are in the best position to talk about such issues. It is therefore vital to give a voice to those who are primarily affected and to facilitate their full involvement in the struggle.

## PROMOTE A DIFFERENT VIEW OF MIGRATION AND MIGRANTS

<sup>24</sup> An Italian activist of Peruvian origin who fights for migrants' rights, Edda Pando is the founder and president of Italian association *Arci Todo Cambia* and, since 2011, has been coordinating the Global Day of Action for the Rights of Migrants, Refugees and Displaced People, held on 18 December each year.







# CONCLUSION

Migration is an inevitable feature of our globalised, ever-changing world, which is likely to continue to grow and become even more diverse. The denial of that simple fact, disregard for the phenomenon of migration and the belief that it can be controlled have led to some of humanity's greatest atrocities – the death and suffering of thousands of people, the denial of basic human rights and increasing segregation between rich and poor, not to mention the growing sense of frustration and the isolationism that feeds extremism. The time has come, therefore, to rethink the conditions for mobility, which can only emerge in a universal context on the basis of law, with the cooperation of States and within the framework of the United Nations. Such a change can only be produced with the help of civil society and migrants themselves, and with a view to achieving universal citizenship.

The appeals made by OCU are reflected in a long succession of statements made by United Nations officials over the course of the past decade, including those of the United Nations High Commissioner for Refugees, António Guterres:

*"In a difficult global economic environment, it is easy to focus on immediate interests and lose sight of the values we all share. It is therefore vital that the loss and suffering as well as the tremendous resilience of refugees should continue to capture our collective imagination and generate a sense of responsibility.*

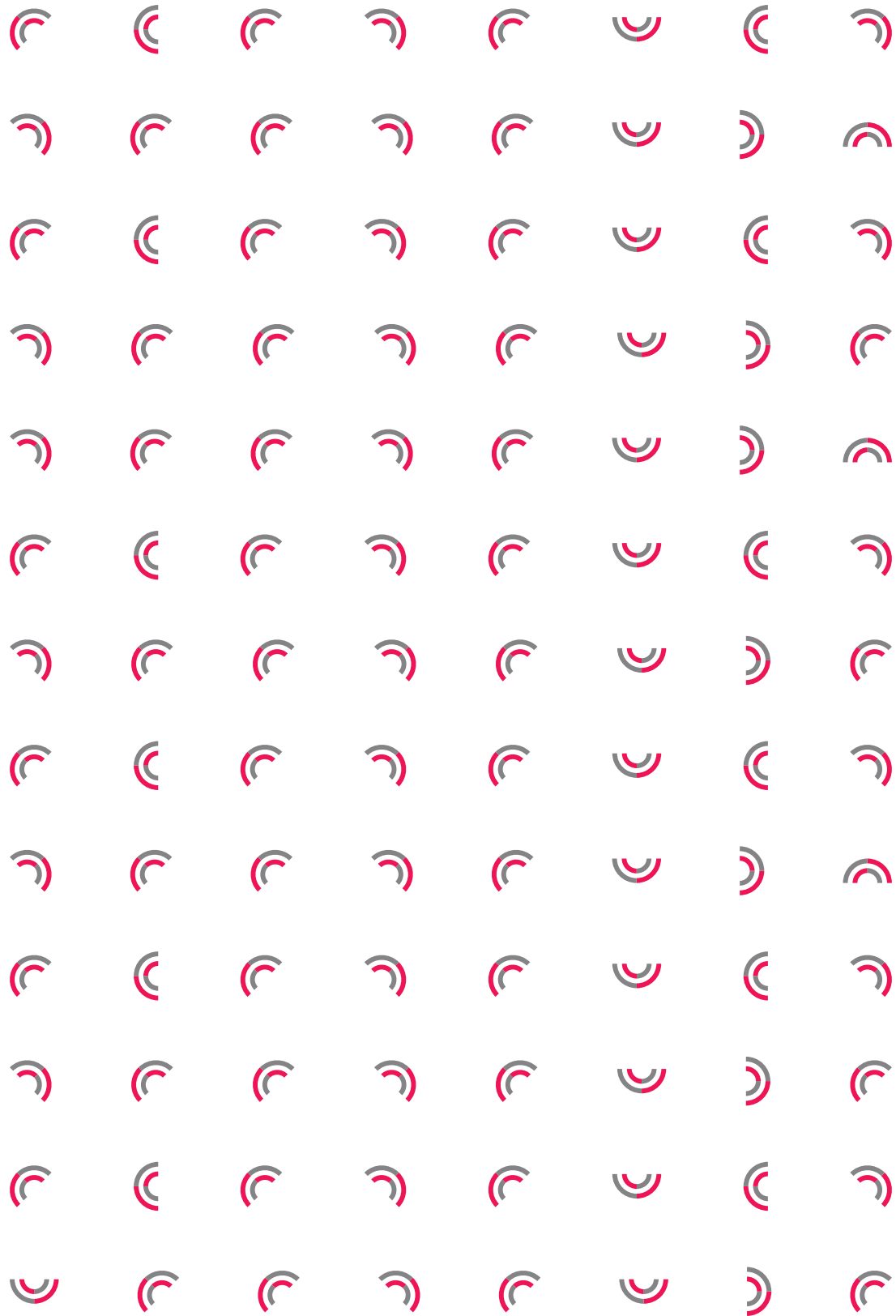
*We must find innovative and sustainable ways in which to offer our support to displaced persons and their host countries and regions – this is not only a question of common sense, but also a manifestation of our common humanity.<sup>25</sup>"*

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<sup>25</sup> Source: <http://www.monde-diplomatique.fr/2012/06/GUTERRES/47893> (in french).

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# APPENDICES



## THE CREATION OF OUC

The Organisation for Universal Citizenship is an international organisation that aims to promote global freedom of movement and settlement. It is rooted in the struggle for human rights, and specifically migrants' rights, which is fought by its three founding organisations.

Initiated by Emmaus International, the Utopia movement and France Libertés, the universal citizenship project was recognised as a "major innovative initiative" at the 2011 World Social Forum in Dakar. It has also been legitimised by civil society's support for the development of a new global political space that adheres to shared principles and values and has a common objective. The initiative was showcased at the World Social Forum on Migration held in November 2012 in Manila in the Philippines, where the concept of universal citizenship was adopted in the Final Declaration. The project was thus born, and developed within international forums before eventually leading to the creation of OUC in February 2013 and its launch in May 2013 at the UNESCO headquarters in Paris. In March 2013, the convergence assembly on migration at the World Social Forum in Tunis integrated the proposals of OUC in its Final Declaration.



## SUPPORT FOR OUC

Our work has a great many supporters, including public figures from the worlds of politics, art of academia, representatives from various associations and organisations and migrants themselves: Stéphane Hessel (posthumous holder of the first Universal Citizenship Passport) Anne Hidalgo, Mário Soares, Federico Mayor, Gilbert Mitterrand, Florence Arthaud, Taslima Nasreen, Tiken Jah Fakoly, Reza Deghati, Rona Hartner, Adolfo Kaminsky, Mariana Mota, Lilian Thuram, Albert Tévoedjré, Riccardo Petrella, Giusi Nicolini, Manu Chao, Guy Bedos, Titouan Lamazou and Edgar Morin – our ambassadors come from all corners of the earth and were selected by OUC, on the basis of their commitment to supporting migrants and universal citizenship or their personal experience, to be UCP-holders and to defend our values and initiatives.

At a moment when migrants are being denied their rights, the spectre of foreign invasion is being constantly evoked and an openly xenophobic and damaging narrative has become increasingly common (even becoming the default attitude in a number of countries), OUC invites all citizens of the world to show their commitment to defending freedom of movement and settlement. All those who refuse to settle for defeat, indifference and widespread brainwashing must take a stand and uphold the ideals of the Universal Declaration of Human Rights and, in Europe, the European Convention on Human Rights, which are founded on the reconciliation of peoples, sustainable peace-building through solidarity and respect for the law.

The OUC campaign "Become a Citizen of the World!" allows citizens to create and display an electronic Universal Citizenship Passport online ([www.o.c.u.org](http://www.o.c.u.org)). A passport cover designed by Oliviero Toscani and promoting the idea of the UCP has also been widely available to buy since 2014.

## THE "BECOME A CITIZEN OF THE WORLD!" CAMPAIGN

**CITOYENS DU MONDE,  
AFFICHEZ-VOUS**

sur [www.o-c-u.org](http://www.o-c-u.org)  
#CitoyenUni





## LIST OF UNIVERSAL CITIZENSHIP PASSPORT HOLDERS

(as of 18 December 2015)



UNESCO, PARIS (FRANCE), 23/05/15 © D. VICHERAT/O.C.U

- |                         |                                  |                        |                               |
|-------------------------|----------------------------------|------------------------|-------------------------------|
| Jean-Marie Alexandre    | David Flacher                    | Svitlana Kostyba       | Jean Rousseau                 |
| Gabriel Amard           | Alain Fontaine                   | Joël Labbé             | Djibril Sakho                 |
| Florence Arthaud        | Philippe Fragione<br>(Akhenaton) | Titouan Lamazou        | Constantin Simen              |
| Bertrand Badie          | Rhaouda Gharbi                   | Yann Lasnier           | Anzoumane Sissoko             |
| Carline Beaubrun        | Alain Gomez                      | Gus Massiah            | Mário Soares                  |
| Guy Bedos               | Maria Guerra                     | Stéphane Melchiorri    | Rogério Sottili               |
| Charles Berling         | Rona Hartner                     | Myriam Michel          | Nan Suel                      |
| Marie-Christine Blandin | Christiane Hessel                | Gilbert Mitterrand     | Albert Tévoedjré              |
| Manu Chao               | Stéphane Hessel                  | Edgar Morin            | Lilian Thuram                 |
| Daniel Cohn-Bendit      | Anne Hidalgo                     | Mariana Mota Cutinella | Oliviero Toscani              |
| Reza Deghati            | Carlos Játiva                    | Taslina Nasrin         | François Veillerette          |
| Rokhaya Diallo          | Kamel Jendoubi                   | Giusi Nicolini         | Catherine Wihtol<br>de Wenden |
| Souad El Tayeb          | Adolfo Kaminsky                  | Edda Pando             | Marguerite Zanfongnon         |
| Miguel Angel Estrella   | Anne Kinkonda                    | Riccardo Petrella      |                               |
| Maryse Ewangé-Epée      | Moussa Konaté                    | Emmanuel Poilane       |                               |
| Tiken Jah Fakoly        |                                  | Franck Pupunat         |                               |



## EMMAUS INTERNATIONAL



Migration is a structural phenomenon that structures international relations. The Emmaus Movement and its member groups fight the causes of poverty through putting into practice their values, such as welcoming people, no matter who they are or where they come from, supporting people who suffer most and making some of the most socially excluded people a force for change and solidarity. Emmaus organisations work in thirty seven countries with some of the most disadvantaged people, and are faced head on with migration issues. Since they receive socially excluded people unconditionally, they have of course opened their doors to a high proportion of migrants.

## FONDATION FRANCE LIBERTÉS



Fondation France Libertés was set up in 1986 by Danielle Mitterand. It is recognised in France as being of public utility and has consultative status on the United Nations Economic and Social Council. France Libertés aims to build a fairer and more united world, in which everyone can enjoy their freedom whilst respecting that of others. To meet this aim, France Libertés actively defends human rights.

The foundation supports projects run by voluntary organisations and people who promote democratic practices, which meet the needs of the public and which adhere to standards based on equality, justice and human rights.



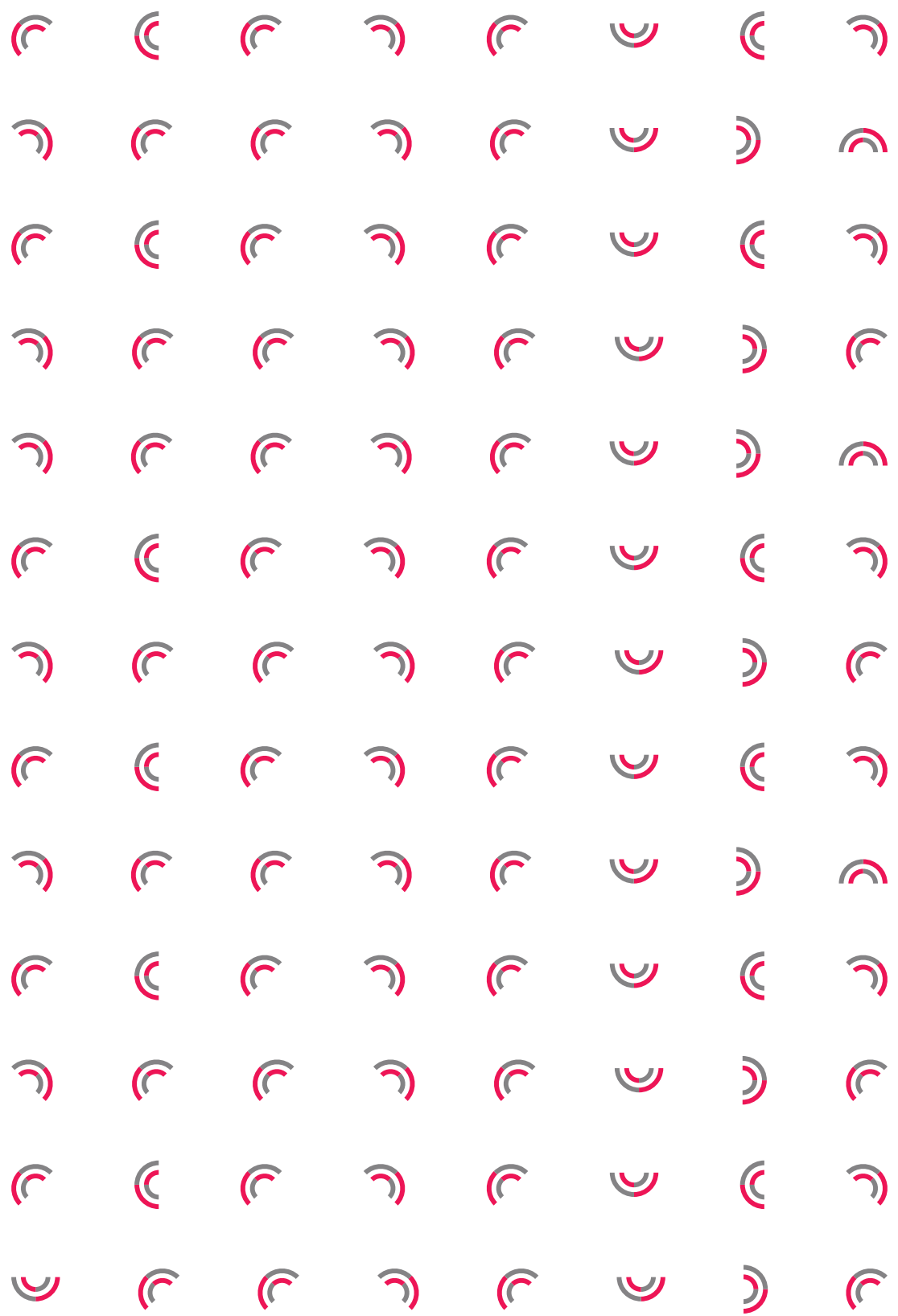
## UTOPIA MOVEMENT

Another way of devising, thinking about and making policy is possible. There are alternatives to accepting and submitting to the current system.

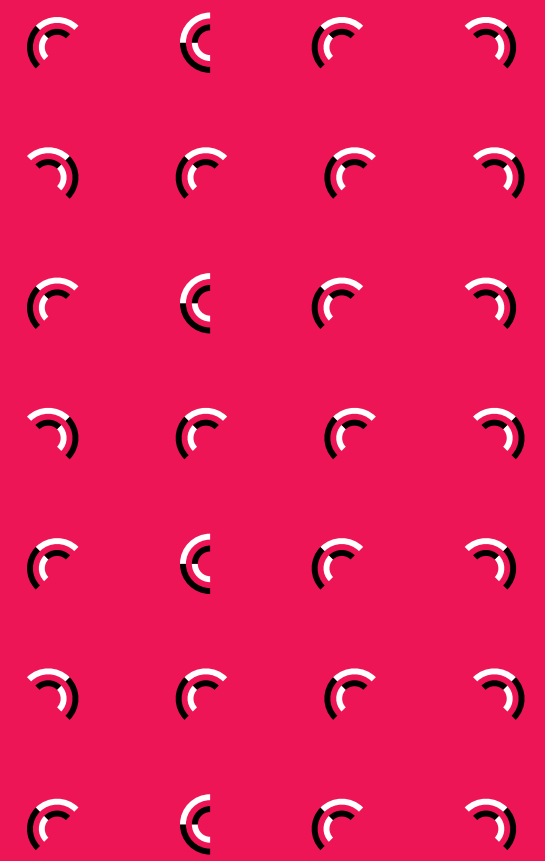
For Utopia, the capitalist system is worsening inequality and destroying the planet and must be fully overhauled. It aims to develop a new political vision that would enable everyone to find fulfilment both individually and collectively.

The right to migrate is a fundamental right. Above all, migration flows are culturally, socially and economically enriching for host countries and, via the exchanges they enable, a source of development for the countries of origin.





GRAPHIC DESIGN ET DEAU FRAÎCHE



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