

Ethnic Studies 294

Migration Nation

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Hours: T 3-5

“Remember, remember always, that all of us, and you and I especially, are descended from immigrants and revolutionists.” President Franklin D. Roosevelt

“International human rights apply to all human beings, regardless of immigration status. Everyone—citizen or migrant, documented or undocumented—enjoys basic human rights such as the right to life, liberty, and security of person; freedom from slavery or torture; the right to equal protection of the law and freedom from discrimination; freedom from arbitrary arrest and detention; the presumption of innocence; and freedom of association, religion, and expression.” The Advocates for Human Rights

“No law is just which prevents the proclamation of the Gospel, baptizing of believers, or love shown to neighbors in need. I do not wish to stand before God and, when God asks me if I fed him when he was hungry or gave him to drink when he was thirsty, to reply: yes, Lord, as long as you had the proper documents.” Archbishop Rodi, Mobile AL on the Alabama anti-immigration law.

Power is “the ability not to just tell the story of another person, but to make it the definitive story of that person.” Chimamanda Adichie

“The problem of global warming doesn’t call for the further fortification of borders between countries, between people, or between the rich and poor. If anything, it calls for the dissolution of those borders.” Todd Miller

Course Description

This course has never been more timely. Migration and immigration have been central to the presidential election of 2016 and will be again in 2018. At this historical moment, the debate about national identity includes immigration policy, the impact of global migration, and a lack of understanding about how internal movements, often based on race and economics, have shaped our understanding of new immigrants and migrants. Foundational laws like the **Naturalization Act of 1790** ensured that non-white internal populations would not be full citizens. This concern over race and nation has colored debates over which immigrant and migrant populations are preferred. This demographic concern is with us to the present day.

This class can only give us a taste of the experiences of internal migrants, migrants and immigrants in our nation. We need to understand that the global population of migrants, 258 million, is the highest since WW II and that these numbers are affecting politics here and abroad.

Migration is the umbrella term that includes immigration and other kinds of human movement. The UN defines migrants as people living outside of their own country for a year or more. This includes irregular migrants (what some call “illegal”), refugees, workers, immigrants, etc. It encourages us to look at the broad picture and compare various kinds of human movements.

An **immigrant** is someone who goes through the process of moving from one country to another for the purpose of settlement (International Organization for Migration). Immigration is the foundational myth of our understanding of the creation of the US nation state . This, however, must exclude indigenous peoples who preceded these mass migrations and conquests and many other kinds of human movements that populated the US. International migration, of unprecedented scope, is currently reshaping how we understand identity, education, work, gender roles, and the political and ecological landscape.

A **refugee** is a person who , owing to a well-founded fear of persecution for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside of the country of his nationality and is unable or, owing to such fear, unable to return to it.

Asylum seeker is one who is seeking international protection. This person's claim has not yet been finally decided. Not every asylum seeker will ultimately be recognized as a refugee, but every recognized refugee is initially an asylum seeker.

There are many other kinds of movement due to labor, trafficking, climate, and these have various state by state policies. **Irregular migration** is often referred to as "illegal."

Students will explore how recent immigrant populations and sending countries differ from earlier migrations, mostly from Europe. After **1965**, migration to the US has been dominated by non-European groups, chiefly from Asia and Latin America. This racialization of recent immigrants has created a **demographic shift** and questions about national identity that the US is still coming to terms with (and that politicians can exploit). Therefore, a significant portion of the course will deal with these recent immigrants of color.

In addition, literature by immigrants and migrants—**storytelling**-- provides a powerful insight into the subjectivities of those who are often simply the objects and not the subjects of debate. We see how their stories can challenge national narratives about who "we" are, and who "they" are. From these powerful novels and memoirs, we learn what is important to immigrants themselves—family, repression in the home country, gender roles and identity, language, race, and how their very presence redefines what it is to be an American. Migration is not just about the journey; it is also about **"place making"** and the profound ways migrations creates new cultural, economic, and social American places.

Finally, a unitary idea of "the immigrant experience" must be challenged. We must consider profound **internal migrations** in the US—everything from the westward movements to the Great Migration of African Americans, the Indian removals, the Dust Bowl migrants, etc. Also, how is contract labor an "immigrant experience" if we conflate that idea with our myths about European immigration? How are captured African peoples "immigrants"? And clearly, American Indian peoples are not immigrants. As our readings will show us, European immigration itself was far from a unitary and simple experience. All of these questions help us conceptualize our nation in a more nuanced and informed way.

Learning Goals and Course Objectives

The object of this course is to provide students with the opportunity to think critically about the relationship between immigration, social structure, and inequality. They will also be invited to reflect on their own family and migration. By the end of the course, students will:

1. Understand key policies and theories related to contemporary issues around immigration and migration.
2. Have some understanding of sending countries and the reasons for migration.
3. Explore subjectivity, family, and identity within migrant communities
4. Improve critical thinking and writing skills and learn to do oral histories.

Kumeyaay Land Acknowledgment

I want to acknowledge that the land on which we gather is the traditional and unceded territory of the Kumeyaay nation. I want to pay respect to the citizens of the Kumeyaay nation, both past and present, and their continuing relationship to their ancestral lands.

Required Texts

Bui, *The Best We Could Do*

Miller, *Storming the Wall*

Cantu, *The Line Becomes a River*

Course Reader. This has essential readings for the class and you need it ASAP. Available at King's Printing under my name and course number.

King's Printing, 1133 West Morena Blvd. 619-297-6000.

You can call ahead to order it. King's has moved four blocks. If you need help affording reader, getting transportation there, etc., let me know immediately!!

Films: we will see many film clips and one feature length film. Students are responsible for material in films and should use it in their written and oral work.

Outside Event: TBA

The instructor reserves the right to change or alter the readings, the syllabus, and the point scale. This is always done to accommodate students and the pace of the class. I expect that this will happen as we usually need more time for readings, discussion, essays, etc.

Course Requirements

12 points each, weekly quizzes

75 points each, two essays or projects

50 points, group presentation and facilitation

75 points, oral history

100 points, final exam

10 points, outside event or analysis of news article

25 points, participation and attendance. Students should come to class prepared to discuss assigned readings. So that the burden of discussion does not fall on a few, students who do not do readings and do not participate will not receive full credit. I know some of you are shy, so participation can also include group work, short writings, and other ways of furthering learning.

Late work: not accepted.

Attendance

Attendance is required. Students with more than 6 absences for any reason cannot pass the class. Please withdraw. I know that emergencies happen. Students have 3 absences that they can

use in any way they like. There are no excused absences. If you have over 3 absences but under 6, you will need documentation so that these absences do not affect your grade. For each absence after 3, your participation grade will go down.

Ground Rules

Please address your instructors as Dr. or Professor. I can explain!!!

We will be reading controversial (even if prize winning!) literature and we will be discussing heated topics around race, national identity, and sexuality. All views are welcome but incivility is not. Non-verbal incivility or hostility can include leaving during class, eye rolling, and other expressions of disgust. Below are some examples of incivility, intended or not:

- texting, looking at phone.
- disrespecting other students' viewpoints
- overt inattentiveness (reading, sleeping, putting head down, chatting, etc.)
- entering class late, leaving during class, leaving early. Such behavior will count as partial absences as well.

These behaviors are mostly obnoxious because they show disrespect to others in class. Often school teaches us to focus only on our own performance. We want to counter that narcissistic behavior and create a more collaborative classroom, based on listening. Trust me, I understand how school performance works against this!!!

Once trust and listening begin to form, we can relax and have fun. Our challenge is to discuss these issues in an open manner and with respect. The immigration debate in the national forum is notoriously vicious, mendacious, and ad hominem. We are trying to model a different mode of discussion that includes the following:

- active listening, stemming from a respect for the humanity of each person.
- the ability to paraphrase what someone says.
- the ability to take in new information, even when it challenges our mental framework.
- the understanding that conflict is not always destructive; that both difference and conflict can lead to greater learning and truly creative solutions.

Technical Problems. Start your work early so if you run into computer/printer issues you can handle them. **Always keep a backed up file of all your schoolwork!** Yes, we can misplace your work. Protect yourself!

Technology in class. Recent research shows that taking notes by hand enhances learning. Typing on a computer reduces comprehension. No computers in class. No phones or texting. We will, though, use our phones or ipads to look up information at times.

These are not so much rules as matters of common courtesy. Violations will be reflected in your participation grade.

Plagiarism. Please consult the USD website for definitions and school policy. It is the representation of another's ideas, writing, or research as your own and includes buying essays, copying from websites, quoting or paraphrasing without citations. Plagiarized assignments will

receive an F. The student may face further prosecution and an F in the class, depending on circumstances.

Final Exam: May 18, 2 pm. Our classroom!

Human Migration and the Creation of National Boundaries

Week 1 Jan. 27-29 **The Immigration Myth**

M: Introduction: Race, Ethnicity, Restriction in US Immigration. Overview of class. Handouts: Gerber, "Introduction to Immigration"; Foner, "The Social Construction of Race in Two Immigrant Eras"; Rose, "Muddled Masses."

W: quiz on above. Discussion of Packet and key positions on immigration in US. Nativism and quota laws of 1924.

Week 2 Feb. 3-5

M; Due: Takaki, "Between Two Endless Days" and Yezierska, "America and I" (all in xeroxed reader)
W: Due: "Emigrants from Erin" (reader); discussion of ambiguous relationship of terms such as
immigrant, refugee, migrant labor.

Week 3 Feb. 10-12 Internal Migrations 1910-1945 (The Great Migration)

M: The Great Migration; coincides with immigration restriction. Due: Intro from Up South; epilogue from Warmth of Other Suns; poems by Langston Hughes (reader). Art of Jacob Lawrence (online)
W: "The Ethics of Living Jim Crow"; sel. From American Hunger (reader).

Week 4 Feb. 17-19

M: continue discussion of above.

Climate, Migration and Militarization

W: Miller, *Storming the Wall* ch.1 and ch. 2 up to p. 49

Week 5 Feb. 24-26

M: Miller, *Storming* Ch. 3 and ch. 4 107-120

W: Miller, *Storming* chs. 5 and 6

Week 6 March 2-4 Spring Break!!!

Week 7 March 9-11

Deportation Nation

M: Miller, *Storming* ch. 7 ; Camarillo, "Alambrista and the Historical Context of Mexican Immigration"; Huntington, "Hispanic Challenge"

W: Cantu, *The Line Becomes a River* pp. 1-28

Week 8 March 16-18 Mid terms

M: Cantu, pp. 28-77 and discussion of essay #1

W: Cantu pp. 81-138

Friday March 20 essay #1 Due

Week 9 March 23-25

M: Due: Cantu 138-194; discussion of Oral History Project

W: Cantu pp. 194-247 and Miller, Storming the Wall ch. 8

Refugees , War, Rettlement

Week 10 March 30 - April 1

M: Bui, *The Best that We Could Do* and Zhou, "The Experience of Vietnamese Refugee Children in the US" (reader).

W: Bui, *The Best that We Could Do*

Week 11 April 6-8

M: Bui

W: Bui

Week 12 April 13-15 Easter

W: Bui and Art Projects

Migritude: Identity and Global Migration

Week 13 April 20-22

M: Nayeri, "The Ungrateful Refugee" (reader); "What is the Current State of Migration Crisis in Europe?" (handout). Koser, ch. 1 from International Migration (reader)

W: *Migritude* (reader), Introduction (handout)

Friday April 24 essay # 2 Due

Week 14 April 27-29

M: *Migritude* (reader)

W: *Migritude* (reader)

Week 15 May 4-6

M: *Migritude* (reader)

W: Oral History Projects

Week 16 May 11-13

M: discussion of final

Final Exam May 18, 2-4 pm in our classroom