Re-imagining Migration

The story of migration is our shared experience as humans.
migration is literally the story of who we are and how we got here.
Why should Pennsylvania, founded by the English, become a Colony of Aliens, who will shortly be so numerous as to Germanize us instead of our Anglifying them, and will never adopt our Language or Customs, any more than they can acquire our Complexion.

-Benjamin Franklin, 1755
Instead of remaining a citizen of China, I willingly became an Ox.

I intended to come to America to earn a living.

The Western-style buildings are so lofty, but I have not the luck to live in them.

How was anyone to know that my dwelling place would be a prison?
HATE HAS NO HOME HERE

نفرت كي لائن يهان كوىي كه نهين بي

仇恨 在這裡無立足之地

شنة لا يرلا لاحوت فه

الكره ليس له بيت هنا

El odio no tiene hogar aqui
• Expressions of hostility toward racial groups or immigrants are heard across a wide swath of American public schools.

• More than 8 in 10 principals report that their students have made derogatory remarks about other racial or ethnic groups.

• More than 6 in 10 principals say their students have made derogatory remarks about immigrants.

• The most commonly reported instances of racial hostility echo President Trump’s “build the wall” rhetoric on immigration.

• Eighty-nine percent of principals report that incivility and contentiousness in the broader political environment have considerably affected their school community.

• Eighty-three percent of schools see these tensions intensified and accelerated by the flow of untrustworthy or disputed information and the increasing use of social media that are fueling and furthering division among students and between schools and communities.

• Sixty-eight percent of the principals surveyed say federal immigration enforcement policies and the political rhetoric around the issue have negatively impacted students and their families.

Rogers et. all
What are the conditions that promote integration and a sense of shared belonging?
Worthy Editor,

I am sure that the problem I’m writing about affects many Jewish homes. It deals with immigrant parents and their American born children.

My parents, who have been readers of your paper for years, came from Europe. They have been here in this country over thirty years and were married twenty-eight years ago. They have five sons, and I am one of them. The oldest of us is twenty-seven and the youngest twenty-one.

We are all making a decent living. One of us works for the State Department. A second is a manager in a large store, two are in business, and the youngest is studying law. Our parents do not need our help because my father has a good job.

We, the five brothers, always speak English to each other. Our parents know English too, but they speak only Yiddish, not just among themselves but to us too, and even to our American friends who come to visit us. We beg them not to speak Yiddish in the presence of our friends since they can speak English, but they don’t want to. It’s a sort of stubbornness on their part, and a great deal of quarreling goes on between our parents and ourselves because of it.
Their answer is: “Children, we ask you not to try to teach us how to talk to people. We are older than you.”

Imagine, even when we go with our father to buy something in a store on Fifth Avenue, New York, he insists on speaking Yiddish. We are not ashamed of our parents, God forbid, but they ought to know where it’s proper and where it’s not. If they talk Yiddish among themselves at home, or to us, it’s bad enough, but among strangers and Christians? Is that nice? It looks as if they’re doing it to spite us. Petty spats grow out of it. They want to keep only to their old ways and don’t want to take up our new ways.

We beg you, friend, Editor, to express your opinion on this question, and if possible send us your answer in English because we can’t read Yiddish.

Accept our thanks for your answer, which we expect soon,

I and the four brothers.

_Bintel Brief, 1933_
Individual characteristics: Age, Gender, race/ethnicity, nationality, and cultural identities

Microsystem: Family, Peers, School/Work Conditions, Neighborhood and Community memberships

Exosystem: Influences of media, Local politics and policies, Legal status and rights

 Macrosystem: Cultural traditions, Economic conditions, Laws, Historical context, Community attitudes - prejudices and traditions of inclusion.
Three Biases of I’m/migration Education

- Newcomer bias
- Current Events Bias
- Special Projects
Stories that make us human.
Understanding migration.
From stories, to understanding, to action.
What is my story of migration and what is yours?
Where do we humans come from? And, how do we know it?
Two routes jump out as prime candidates for the human exodus out of Africa. A northern route would have taken our ancestors from their base in eastern Sub-Saharan Africa across the Sahara desert, then through the Levant and into the Levant. An alternative southern route may have charted a path from Oku in Ethiopia to the Red Sea of Africa across the Bab el-Mandeb Strait and into Yemen and around the Arabian peninsula. The probability of these two routes as gateways out of Africa has been studied as part of the UK’s Natural Environment Research Council’s programme “Environmental Factors in the Chronology of Human Evolution & Dispersion” (EFCHOED). During the last ice age, from about 80,000 to 11,000 years ago, sea levels dropped as the ice sheets grew, exposing large swaths of land now submerged under water and connecting regions now separated by the sea. By reconstructing ancient sea-rises, the EFCHOED team found that the Bab el-Mandeb Strait, now around 30 kilometers wide and one of the world’s busiest shipping lanes, was then a narrow, shallow channel.

Early humans may have taken this southern route out of Africa. The northern route appears more viable, especially given the team’s finding that the Suez Isthmus was dry during the last ice age. But crossing the Sahara desert is no small matter. EFCHOED scientists Simon Andrews of the Royal Holloway University of London has found some clues to how this might have been possible. During the past 150,000 years, North Africa has experienced about 18 cycles between dry, cold conditions and a humid climate. During the longer wetter periods huge lakes existed in both Chad and Lake, which would have provided a “corridor” across the Sahara. Andrews has discovered that these lakes were present around 18,000 years ago, when there is abundant evidence for human occupation of the Sahara, as well as around 110,000 years ago, when our ancestors first made their way into Israel. It is unknown whether another humid corridor appeared between about 65,000 and 100,000 years ago, the most likely time frame for the human exodus. However, accumulating evidence is pointing to the southern route as the most likely jumping off point.
Why do people leave their homes?
ITALIAN CHILD FINDS HER FIRST DOLL 1916, ELLIS ISLAND

This little girl finds the wonders of Ellis Island and the New World far more fascinating than the first penny clamped in her hand.

Photo-study by Lewis W. Hine
DECKS OF A SLAVE SHIP.
Where do borders come from? How do they impact people’s lives?
Borders, Walls, and Documents
I wish to use this document in lieu of a passport which I, a stateless person, cannot obtain at present. I am desirous of travelling to Europe (for the following reasons: [additional text]) representing of Jewish Cultural Reconstruction, Inc. 1641 Broadway New York. I am attached herein my photograph and I am giving my passport described as evidence of my identity.

I intend to return to the United States after a stay abroad of at least 6 months.

[Signature]

[Notary Public]

[Notary Public]

[Notary Public]

[Notary Public]
Who is responsible for the in-betweens?
How do the conditions in the new land shape the experience of migration?
THE GREAT FEAR OF THE PERIOD

THAT UNCLE SAM MAY BE SWALLOWED BY FOREIGNERS.

THE PROBLEM SOLVED.
The "Chinese Wall" around the United States of America.

Throwing down the ladder by which they rose.
Assimilation, Acculturation, and Integration
What are the public stories of migration and how do they influence people’s perspectives and behaviors? How do they influence people’s behaviors?
“The New Colossus” by Emma Lazarus

Not like the brazen giant of Greek fame,
With conquering limbs astride from land to land;
Here at our sea-washed, sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name Mother of Exiles.
From her beacon-hand
Glows world-wide welcome; her mild eyes command
The air-bridged harbor that twin cities frame.
""Keep, ancient lands, your storied pomp!"" cries she
With silent lips. “Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door!”
Anti-Immigrant Politics & Media
“Asylum, you know I look at some of these asylum people, they’re gang members. They’re not afraid of anything... and they say ‘I fear for my life,’ they’re the ones causing fear for life. It’s a scam, it’s a hoax,”

“The system is full. We can’t take you anymore. Whether it’s asylum. Whether it’s anything you want. It’s illegal immigration...Can’t take you anymore. Can’t take you. Our country is full... Can’t take you anymore, I’m sorry. So turn around. That’s the way it is.”

President Trump, April 5, 2019
How do local narratives of migration relate to global patterns?
Top Migrant Host Countries in 2017

<table>
<thead>
<tr>
<th>Country</th>
<th>Migrants (in millions)</th>
<th>Share of Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>United States</td>
<td>49.8</td>
<td>15%</td>
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<tr>
<td>Saudi Arabia</td>
<td>12.2</td>
<td>37%</td>
</tr>
<tr>
<td>Germany</td>
<td>12.2</td>
<td>15%</td>
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<tr>
<td>Russia</td>
<td>11.7</td>
<td>8%</td>
</tr>
<tr>
<td>United Kingdom</td>
<td>8.8</td>
<td>13%</td>
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<tr>
<td>United Arab Emirates</td>
<td>8.3</td>
<td>88%</td>
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<tr>
<td>France</td>
<td>7.9</td>
<td>12%</td>
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<tr>
<td>Canada</td>
<td>7.9</td>
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<tr>
<td>Australia</td>
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<td>29%</td>
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<tr>
<td>Spain</td>
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Data: United Nations; Stephen Mays for USN&WR
How can we take action toward more inclusive and sustainable societies?
Learn more about Re-imagining Migration

Explore our educational framework