

EMERALD INTERDISCIPLINARY CONNEXIONS

MIGRATIONS AND DIASPORAS

Struggling Between Inclusion and Exclusion



EDITED BY
William Arrocha
Elena Xeni

Migrations and Diasporas

Emerald Interdisciplinary Connexions



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Migrations and Diasporas: Struggling Between Inclusion and Exclusion

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INVESTOR IN PEOPLE

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Dr Cesar Suva, PhD, The late Dr Cesar Suva pursued a life of academia and ever-expanding social circles internationally. He was born in Manila, Philippines, grew up in Edmonton, Canada, and completed his Undergraduate degree in Montreal, Master's degree in Manila and PhD in Canberra, Australia. He joined The Immigrant Education Society shortly after his return to Canada and ultimately became the Vice President of the Research and Programme Development Department. Cesar had a great love for history and helping others, dedicating his life's work to conducting research in the immigrant sector to help benefit the Canadian immigrant community.

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Introduction: Embracing Interdisciplinary Approaches to Better Understand the Challenges Facing Migrations and Diasporas

William Arrocha and Elena Xení

This book considers migrations and diasporas as the two faces of the relentless need for humans to move across borders and time in search of new geographies and spaces where they can find a better life, safe heaven or embrace new dreams. When migrants leave behind what they once called ‘home’, they embark on uncharted territories. As they can be welcomed and included in what will hopefully become their new ‘homes’, they can also be met with physical and legal barriers and multiple forms of exclusion and rejection.

Certain migrants, including certain refugees, must negotiate their way across boundaries or find pathways through gates that will swiftly turn them into criminals or threats to the state, regardless of their sole intention to find a better life. For certain migrants living under the stigma of ‘illegal aliens’ or as threats to the state or society due to their race, ethnicity or national identity, gender or sexual orientation, their struggle to be welcomed and included as productive members of their host communities can be unrelenting. The latter are excluded and pushed into the shadows by deeply entrenched xenophobic sentiments and punitive norms jeopardising their fundamental rights and dignity.

In the case of diasporas, they are constantly impacted by xenophobia and state policies that exclude them and their newcomers from fully participating on an equal basis with the rest of society. Diasporas that are demonised struggle to keep their collective dignity, as has been the case with majority-Muslim diasporas. They find themselves in a constant state of victimisation or having to apologise for certain violent acts from a small number of its members that fall prey to extreme ideologies due to being historically oppressed.

As the chapters in this book illustrate, migrations and diasporas are engaged in a dialectical relationship with receiving states, their host communities and the spaces they occupy. The dynamics of this relationship are based on the interaction

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between opposing poles: One being of inclusion and shared social transformation and the other of fear, rejection and exclusion.

In this highly interdisciplinary book, we invited authors from across the globe to share their studies, ideas and experiences reflecting such polarised dynamics. And to better illustrate the different struggles of migrations and diasporas, we have divided this book into two major thematic themes: Part I, 'Moving Between Exclusion and Inclusion', and Part II, 'Generating Spaces for Inclusion Through Interdisciplinary Practices'. Under these thematic themes, we have identified different dynamics and spaces developed in unique sections that reflect the constant interplay between the various causes, forms and practices of inclusion and exclusion.

Although we recognise the difficulties that interdisciplinarity presents in writing a straightforward and effortless storyline, we decided to be as inclusive as possible. In doing so, we made sure that the reader can relate to all chapters through a unifying theme: the constant struggle of immigrants and diasporas to be included with equal rights in their host communities and fully participate in the transformation of society. As the cases in this book exemplify, the former can only happen through a complex and, at times, contentious set of informal and formal negotiations between those considered foreigners, their host communities and the state. Moreover, immigrants and diasporas also go through a constant renegotiation of their individual and collective identities.

Part I of this book opens with case studies examining practices of inclusion as a response to policies and procedures of legal, political and social exclusion. This section focuses on the practices by state and non-state actors that involve different forms of inclusion to ensure the dignity, well-being and welcoming of those pushed to leave the places they once called 'home'. This section offers the reader cases where unjust laws, a lack of welfare systems and other institutional deficiencies require practices of 'sanctuary' and social justice-driven compassion. The former challenges also require the expansion of protections and comprehensive policies to integrate more efficiently immigrants returning to what they consider is their ancestral 'homeland'.

The opening section of Part I, titled 'Practices of Inclusion', opens with a chapter on the history and practices of granting and codifying 'sanctuary' to those fleeing state and non-state violence in the American context. In *Expanding the Legal and Political Boundaries of 'Sanctuary' Through Practices of Compassionate Migration in the American Context*, William Arrocha takes us through the past and present practices of 'sanctuary' in the United States. From this chapter, we can gather that the granting of 'sanctuary' in the United States has been practised for decades by religious organisations, civil society and local and state governments to protect the most vulnerable vis-a-vis what some consider unjust and punitive immigration policies. Arrocha contends the need to accompany the use and codification of 'sanctuary' with social justice-driven 'compassionate migration' policies and practices to anchor social and economic inclusion and further guarantee the fundamental rights of migrants, regardless of their immigration status.

Chapter 1 is followed by a chapter that urges the European Commission to double its efforts in expanding the protections to women migrants suffering from

a lack of essential services, particularly regarding their reproductive rights and dignity, as they face multiple forms of violence. In Chapter 2, *Defending Human Dignity: Redefining the European Commission Approach to Migrant Women*, Alex Patton illustrates with recent data how migrant women in the European context face unique difficulties, such as labour discrimination, limited sexual and reproductive health (SRH) services, obstacles to family reunification, gender-based violence (GBV) and human trafficking. Patton's research concludes that if the European Commission desires to keep working towards a more inclusive society, it needs to embrace a people-centred approach to integration policies and put forward more robust policies and practices to protect the rights and dignity of migrant women.

Chapter 3 takes us to the challenges faced by Armenia in integrating more inclusively and efficiently the large numbers of Syrian-Armenians fleeing the Syrian conflict. In *The Experience of Syrian-Armenian Integration in the 'Homeland'*, Lusine Tanajyan and Sona Nersisyan's research concludes that Armenia has been ill-prepared to provide the proper legal and logistical conditions to manage the large flow of Syrian-Armenian refugees and ensure their integration. However, as they present the challenges migrants face, they also depict the successes of those migrants and refugees returning to their ancestral homeland.

The second section of Part I, titled 'Practices of Exclusion', reflects on the research around practices of exclusion expressing xenophobia and nativist policies that can jeopardise the safety, dignity and well-being of those fleeing violence. It also presents the case of how a state can enforce fiscal obligations on its citizens, even when the latter are living abroad or were not born on its soil. The result is an infringement on their liberty to fully embrace and enjoy their new places of residence or the full citizenship rights in the place where they have their primary citizenship, thus excluding them from the principle of equal treatment as they carry the burden of double taxation.

This section opens with a case that still resonates in the American ethos and abroad: the exclusion of millions of immigrants and refugees from majority Muslim countries. In Chapter 4, *Trump's Muslim Ban: A Social and Political History*, Louise Cankair shares with us one of the darkest chapters in US immigration history, where former president Trump ran for office promising a 'total and complete shutdown of Muslims' entering the United States. Once in office, he put in motion a set of executive orders that almost sealed the doors to millions of migrants and refugees that his administration considered a threat to the state. His exclusionary policies also deeply affected the already unjustly demonised diasporas in the United States, where millions of Muslims or people from majority-Muslim countries have resided and prospered for decades. Cankair reminds us that although the so-called 'Muslim ban' is no longer in place, the present administration has not been able to secure legislation to prevent these kinds of exclusionary policies from coming back.

Chapter 5, titled *Treating People as a Security Threat: Australia's Response to the Issue of Asylum-Seekers*, takes us to the past and present of Australia's policies of exclusion, particularly towards those fleeing from misery and violence by sea. Through a history of immigration legislation and power politics, Biplab Debnath

displays deeply rooted racism towards non-Europeans, particularly towards Asian and Polynesian. Debnath sees hope in Australia reversing course, but only if future governments respect the international human rights instruments the state has helped craft and is bound to.

Finally, in Chapter 6, Laura Snyder presents a unique case in immigration studies. Through her practice as an attorney, she has confronted the ordeals US citizens have abroad regarding double taxation. In *Dispelling the Myth of the Wealthy American Expat, or Are Americans Free to Live Outside the United States?* Through a snapshot of one of the most significant numbers of interviews carried out with expats under her initiative, Snyder illustrates the struggles that US citizens born or residing abroad confront when forced to pay taxes to the United States regardless of not having any connection with the state other than their citizenship. She also challenges the myth that American expats are wealthy individuals searching for leisure and lofty lives. For many US citizens living abroad, the only way to free themselves from severe financial burdens is to denounce their citizenship. This action can negatively impact their family ties and other rights as US citizens and those of their residence or primary citizenship.

The third section, titled 'Geographies and Spaces of Inclusion and Exclusion', focuses on the geographies and spaces that can include, exclude, define and redefine the identities of citizens and non-citizens. In *The Place of 'Place' in Intersectionality: Developing A Critical Place Theory*, Hazel Biana presents cases where 'place' is a critical variable in explaining the intersectionality of race, gender and class among migrants and diasporas. Biana uses this space to propose developing an interdisciplinary approach to a critical place theory. Her research highlights the role that place-aspects play in the oppression and marginalisation of individuals in general and migrants and diasporas. Biana also examines the relatively new concept of 'placism' as an analytical framework that researchers and practitioners can use to explain varying oppressive and exclusionary 'placial structures'.

The last chapter of Part I by Laura Fromm, *Climate change impacts, food insecurity and migration: An analysis of the current crisis in Honduras*, presents us with a well-researched example of how natural and human-made disasters can put in danger the food security of its inhabitants, obliging them to look for new, unfamiliar places to survive. Fromm takes the reader to Honduras, a country in the Northern Triangle of Central America that has suffered from extreme weather conditions and unresolved decades-long socio-economic inequalities and political instability. With current data, Fromm concludes that large agricultural areas in Honduras, traditionally the backbone of food production and self-sufficiency, have become climate out-migration hotspots.

Part II of this book recognises that as migrations and diasporas move across borders and time to find new spaces to survive, thrive and adapt to their new environments, they face many challenges. Once migrants have reached the place where they will resettle, they negotiate their identities vis-a-vis their host communities. Such a process includes engaging in a complex learning process. They swiftly realise that they must learn new social boundaries to identify cross-cultural communication barriers. In many cases, migrants need to adapt to radically

different cultures than theirs, including languages, geographies, urban spaces and time concepts. In host communities, the legal status of migrants and their national origin can determine the scope of their reception and the processes of inclusion or exclusion. Host communities with a long history of receiving migrants have developed civil society organisations (CSOs), non-governmental organisations (NGOs), state and local institutions and other forms of social integration practices that can facilitate the process of including new migrants. Regarding institutions of inclusion, these can consist of state-led resettlement agencies, local government programs, schools, institutions of higher education and even museums.

Regardless of the development of existing policies and practices of inclusion, host communities and migrants, including diasporas and transnational communities, will always be required to negotiate their respective cultural and spatial boundaries. Language, religion, culture, race, class and gender govern the negotiating dynamics intricately linked to host communities' dominant power structures. Recognising that a host community can also be a well-established diaspora or a transnational community with which migrants identify is essential. Moreover, the negotiating dynamics, including the social institutions in which they occur, will have to reflect the integration policies of receiving states, whether based on assimilation or integration. Regardless of the former, as the case studies in this volume will illustrate, processes of inclusion require complex pedagogies and strategies to introduce and educate migrants in a variety of new skills and knowledge to empower them as they are integrated into their social and working environments. Moreover, integration strategies include different approaches to diversity, inclusion, equality and wellness programs.

Long-lasting diasporas constantly struggle to maintain their collective cohesion as they confront changing political and socio-economic conditions and environmental pressures. The leading organisations and associations that help keep the cohesion of diasporas face new forms of discrimination and the challenges of maintaining the core values and practices of their collective identities as new generations start generating multiple identities, complex dualities and split loyalties.

The first section of Part II, 'Pedagogies and Spaces of Assimilation, Integration, and Inclusion', focuses on the pedagogies and spaces of inclusion. This section opens with Chapter 9, titled *Towards a Common Theory of Second-Generation Assimilation: Comparing the United States and European Studies on Education and Labour Market Integration*. The author, Kacper Grass, presents us with two state-of-the-art studies – the Children of Immigrants Longitudinal Study (CILS) for the US context and The Integration of the European Second Generation (TIES) project for the European context. These studies prove that, despite undeniable obstacles, the new second generation can assimilate into Western education systems and labour markets. With complex data, Grass's research aims to debunk the myth that new immigrants and their children cannot assimilate into Western society. The former is a myth based on anti-immigrant discourses and narratives espoused by politicians on both sides of the Atlantic who have adopted exclusionary and often xenophobic rhetoric towards migrants

from countries not considered ‘Western’. Studies like the one presented in this chapter give us hope that host communities will be more open to welcoming those looking for a better life and contributing to their new ‘homes’.

In Chapter 10, *Journeys: The Effect of Visualisation and Storytelling Instruction on Personal Writing of English as a New Language Students in the Intermediate Grades*, Ekaterina Midgette calls for the need to create new pedagogies that support and value linguistic diversity. She suggests that the former should be provided with the proper academic and social-emotional support to the recently arrived refugees in the United States from different geographies across the globe. Midgette’s research and practical work demonstrates the positive effects of creating distinctive and unique instructional materials to support third and fourth-graders’ writing and comprehensive skills and knowledge. Her research also concludes the need for a holistic approach embracing the life experiences of refugee children. The author concludes that such an approach helps increase diversity inclusively and equitably, transforming the communities where they live and learn.

For Cesar Suva and Katerina Palova, emotional wellness is essential for newcomers’ proper integration and inclusiveness. Their chapter, *Emotional Wellness, Varied Immigrant Settlement Programming in Western Canada and Service Responsiveness*, captures the successes and shortcomings of services provided by instructors and teachers in the Language Instruction for Newcomers to Canada (LINC) programme. In this chapter, readers will have the opportunity to look at the results of a two-year project examining emotional wellness services for immigrants offered in four cities in western Canada between 2018 and 2020. Their research, funded by Immigration Refugees and Citizenship Canada (IRCC), used surveys and interviews with clients and focused groups with front-line staff to understand the needs and impact of emotional wellness programming. Although their findings present limitations in staff capacity and expertise and other shortcomings, it has helped identify areas of improvement that new investments and better programming will hopefully follow to ensure the emotional wellness of newcomers.

Chapter 11 changes the reader’s direction towards institutions not often cited in migration studies. Christopher Thorsten Sommer focuses on museums and museography and their role in redefining immigrants’ and diasporas’ identities and social values. In *Centre Stage to Display Case – Exhibiting Chinese Immigration in New Zealand*, Thorsten Sommer invites us to the power dynamics behind the scenes of three museums in New Zealand and the paradigms used in how immigrants and diasporas are displayed. He draws on archival research and qualitative interviews with subject experts and visitors to reveal the negotiations between museums and diaspora members on rearranging displays to expel long-standing myths reflecting deep racial sentiments and hegemonic positions. What is fascinating in the chapter is witnessing how the use of space, images and objects from the past can help new generations understand their history in ways that can help them embrace their future through a more inclusive process.

The second section of Part II, titled ‘Diasporas as processes of power, inclusion, and identity,’ reflects on diasporas as power, inclusion and identity

processes. Chapters in this section explore the dynamics within diasporas and between these and other social and political actors. Language, semiotics, images and cultural objects are intertwined in an interplay between intricate and, in some cases, traumatic experiences, where the past and the present are in constant flux.

Chapter 12 opens this section with a personal and candid piece by Ana Jovanović, Ana Kojadinović and Alexandra Portmann. Through a tapestry of auto-ethnographic accounts, the authors share stories from their individual and family odysseys that deal with their ever-changing identities and family language. The common thread of their narratives is the experience of Serbian as their first language. In *Tracing Stories of a Family Language: Personal Accounts of Diasporic Experience*, the authors open their doors to their personal and family struggles and the tensions they experience when interacting with their diasporas. They are not alone, and we are confident this chapter will resonate with many readers struggling to preserve their family language and heritage while embracing multiculturalism within their families and host communities. The former is one of the essential struggles that define immigrants; it is an inevitable dynamic that is transformative individually and collectively.

Chapter 14 depicts the need for young immigrants to stay connected to their heritage through objects of art or other material possessions. Young immigrants live a duality where they have assimilated or integrated into their new spaces yet need to stay connected to the spirit of their ancestors. Nostalgia is an intricate part of their identity. Young immigrants need to nourish this powerful feeling, which Catherine (Cat) Rita Volpe does in *Diaspora as a Practice for Young Migrants*. Volpe highlights the practices of young Indian women in domestic spaces that recreate their histories and cultural attachments using personal objects that differentiate them from their parent's practices when recreating their diasporic experiences.

The last chapter of Part II, *The Burden of the Rwandan Diasporic Identity: From Social Categorization to Silencing or Activism*, by Claudine Kuradusenge-McLeod, takes us to the challenges and emotional struggles that the Rwandan diaspora confronts, a diaspora deeply divided after the 1994 genocide. Kuradusenge-McLeod conducted research and interviews among the Rwandan American diaspora communities to explore the impact of the labels 'victim' and 'perpetrator'. Her research shows the need to revisit the past to break down the often-simplistic narrative perpetuated by a regime unwilling to review other facts and intolerant of opposing views.

Upon concluding this book, we hope readers will be able to understand better the pressing challenges migrants and diasporas face as they struggle between inclusion and exclusion. We believe that the power and uniqueness of this book is its robust interdisciplinarity: It brings together disciplines such as international relations, political science, programme management; sociology; law; philosophy, development economics; peace and conflict studies, and forest and food sciences, heritage language linguistics, sociolinguistics, and contact linguistics; translations and interpretation; cross-cultural communication; literacy education; pedagogy; psychology; museography, political science; folklore studies; human geography; genocide studies and conflict resolution.

We want to emphasise that the thread that binds the authors in this book is their unanimous voice in demanding more tolerance and empathy towards foreigners. Immigration and resettlement policies must be based on the utmost respect for the fundamental human rights of all individuals, regardless of their places of origin or immigration status. Moreover, states and communities must respect the human dignity of those individuals or diasporas struggling to be included and accepted in their new 'homes'. We hope readers will appreciate the authors' deeply humanistic positions, which are pressing in today's world plagued with fear of the other, exclusion and social injustice.