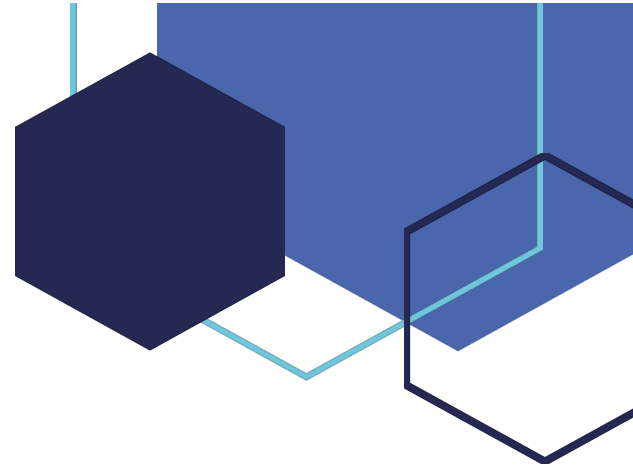


# WORLD ON THE MOVE



I hope this June finds you well, winding down your academic year, and preparing for some much-needed R&R. By that I mean rest and relaxation, of course – but if you have a revise & resubmit, too, extra kudos to you!

I am reflecting on world events as I write this letter. In just one year’s time, the United States government announced its plans to finish withdrawing military forces from Afghanistan, Russia invaded Ukraine, new court challenges have disrupted plans to finally lift the pandemic border restrictions known as Title 42, and more. We also moved out from the Covid-19 delta surge into the 2022 winter omicron surge and now are grappling with the present subvariant surge. Efforts to adapt and readjust, both individually and collectively, continue.

In this issue of *World on the Move*, we feature several short essays about the situation in Ukraine. Special thanks to Phil Kretsedemas and Ulrike Bialas for soliciting and organizing them. Section member **Cinzia Solari** starts us off by reminding us that even before the most recent Russian invasion on February 24, Ukraine already ranked fifth among emigration-sending countries but receives little attention from most sociologists or migration scholars. Drawing on her award-

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**Edited by Ulrike Bialas**



“I hope to see you in Los Angeles, but if you can’t make it this year, we’ll be here to support you in the next.”

winning book *On the Shoulders of Grandmothers: Gender, Migration, and Post-Soviet Nation-state Building*, Cinzia argues that transnational migration has long been fundamental to Ukrainian nation-state building, specifically through its work in refashioning Ukraine as “on a trajectory toward [capitalist] Europe and away from Russia”, with significant implications for gender roles and family structure.

Next, drawing on her new book about displaced Syrians looking for *Refuge* in Canada,

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Germany, and the United States, **Heba Gowayed** draws comparisons and contrasts between Syrians and contemporary Ukrainians. She argues that “the response to those seeking refuge is shaped by racism”, with Ukrainians enjoying privileges not shared by “Black, brown, and Muslim men and women who are waiting indefinitely in camps at the European periphery”.

Nevertheless, Heba also cautions that the current warm welcome toward Ukrainians is likely to run dry, if war continues, just as happened to Syrians. They were initially welcomed in neighboring countries but now find themselves threatened with deportation. **Ulrike Bialas and Jagat Sohail** concur. Drawing on extensive fieldwork with refugees and asylum seekers in Berlin, Germany, they caution that current discourses about Ukrainians’ “proximity to Europeans” could very quickly be replaced with “perceptions of racialized difference and distance”. In particular, they draw on the concept of “nested orientalism” to focus our attention on differentiation and racialization within Europe, as well as differentiation and racialization between Europe and the Middle East and Asia.

### **Newly Elected Leaders and Award Winners!**

We also want to share good news and congratulations! One set goes to our newly elected officers. Starting this August, we will offer a large round of collective applause for outgoing past-chair **Irene Bloemraad**, our outgoing secretary/treasurer **Phil Kretsedemas**, and our three outgoing council members **Asad Asad**, **Angela García**, and **Erick Samayoa**. **David Cook-Martín** will assume his official chairship for the 2022-23 academic year, as will **Jody Agius Vallejo** the position of chair-elect. We also warmly welcome **Ali Chaudhary** as our incoming secretary/treasurer (2022-25), **Ariela Schachter** and **Jaeun Kim** as our incoming council members (2022-25), and **Jiaqi Liu** as our incoming student representative to council (2022-23).

Another set of congratulations goes out to our section award winners! At our section business meeting this August, we will celebrate **Phil Kasinitz** (recipient of the 2022 *Distinguished Career Award*), **Jennifer Lee** and **Anthony Christian Ocampo** (co-recipients of the 2022 *Award for Public Sociology*), **Rebecca Hamlin** and **Emine Fidan Elcioglu** (recipient and honorable mention of the 2022 *Thomas & Znaniecki Best Book Award*, respectively), **Rhacel Salazar Parreñas** and **Hajar Yazdiha** (co-recipients of the 2022 *Louis Wirth Best Article Award*), and **Francisco Lara-García** and **Jiaqi Liu** (co-recipients of the 2022 *Aristide Zolberg Distinguished Student Scholar Award*). Our awards committees report that they received numerous high-quality submissions; we are very proud of everyone’s good work!

### **What Has the Section Been Up to This Year?**

Our section has been busy, with more exciting events to come during our upcoming mini-conference and annual ASA meeting panels.

To begin, your **Mentoring and Professionalization committee** has been very active! This appointed section committee is chaired by student representative Erick Samayoa, joined by Blanca Ramirez, Liza Jacobs, Phoebe Ho, Angel Alfonso Escamilla García, and Jienian Zhan. In January, the “M&P” solicited participants for an inaugural **virtual writing workshop**, which continued throughout the spring. Roughly 25 section members participated. Section members have expressed strong interest in finding more writing support outside of their home institutions, so we hope to build on this initiative next year. M&P also organized two virtual professionalization sessions, the first on “**Academic Journal Publishing**” on April 22 and the second on “**Careers Beyond Academia**” on June 3. Written summaries of both meetings will be

made available on our section website at <https://asamigrationsection.wordpress.com/profdev/>. There, we have also uploaded a document authored by past chair Irene Bloemraad called “**Journal Publishing Tips**”, for the benefit of all section members. Finally, during our upcoming mini-conference on August 5, M&P is organizing multiple small-group mentoring sessions over lunch. Please join me in thanking members of this committee for their dedicated service!

Your **Social Communications committee** has also been hard at work. This is an appointed committee chaired by chair-elect David Cook-Martín, alongside Ulrike Bialas, Tiffany Huang, Tania Lopez do Carmo, and Sevin Sagnic. Last fall, as in 2020, the “Comms” team featured numerous graduate students who were on the job market on our section’s Twitter account (@ASAmigration). They also put together these *World on the Move* section newsletters and keep our section’s Twitter and Facebook accounts active. Perhaps most importantly this year, they built the entire website and pre-registration process for our upcoming mini-conference, available here: <https://asamigrationsection.wordpress.com/2022-asa-migration-mini-conference/>. Please join me in thanking the members of this committee for their smarts and vision! This summer, Ulrike will be completing her term and Tania taking over the listserv and *World on the Move*. Continuing to strengthen our social media presence will be a key section goal next year.

### ***Emerging Voices in Migration Scholarship Mini-Conference - Friday, August 5, 2022, University of Southern California***

We are looking forward to seeing many of you, in-person, this August with a surfeit of activities! Beginning on Friday morning, August 5, we will welcome approximately 150 section members plus some local migration scholars to the University Club at the University of Southern California for our **fourth official section mini-conference** (*earlier mini-conferences were held in Berkeley in 2010, in New York in 2014, and in Philadelphia in 2018*). After completing your daily health attestation via Trojan Check, attendees should plan to arrive bright and early for check-in and breakfast at 7:30-8:15am. Starting promptly at 8:30am, we will feature two separate “emerging voices” research panels organized around the two themes of “**Race, Ethnicity, and Belonging**” and “**Internationally Displaced: Refugees, Asylees, Adoptees, and Humanitarian Migrants**”, with papers/presentations by six early-career scholars, Karina Chavarria, Amanda Cheong, Hadi Khoshnevis, Katie Jensen, Hewan Girma, and Kerem Morgul. I can personally attest to how good these papers will be; session organizers and I had to decline (against our will) *more than 90%* of the many incredible submissions that we received from junior scholars! In fact, the biggest lesson we learned is that junior scholars are hungry for opportunities to share their exciting research. We have recommended to the incoming section leadership and to the Mentoring & Professionalization committee that the section look for additional ways to share junior scholars’ work-in-progress next year.

At 10:30am, we will host a larger professionalization session featuring three established mid-career scholars Ali Chaudhary, Donna Lee Granville, and Ariela Schachter. I’ve tasked these scholars with taking a retrospective look back and offering their thoughts and advice on the topic of “**What I Could Have, or Should Have, or Wish I Had Known Back Then**”. We hope this will be a generative session, with opportunities for audience members to add their own thoughts. Concurrently – and since not all 150 people can fit in one room together! – there will be space in a second room for scholars to network, to “continue the [morning research session] conversations”, and/or to meet some senior scholars and leaders of the section informally. Attendees are invited to either of these mid-morning sessions!

From 11:30am-1:30pm, we will break for a mid-day lunch and some small-group mentoring workshops/groups. The M&P Committee is currently organizing attendees into these groups, according to research interests and preferences indicated at registration. These conversations, in smaller settings, will allow for more personalized introductions and conversation.

Finally, at 1:30pm we are excited to present two concurrent research and professional development sessions. Unfortunately, due to unanticipated travel complications, we will no longer be able to hold our planned “Journal Publishing” session with the editorial leadership from *Ethnic and Racial Studies* journal. However, please see p. 38 in this issue for a Call for Special Issue (SI) Proposals for a guest-edited special issue that *E&RS* is saving especially for early career researchers in our section! SI Proposals will be considered twice a year, in March and October.

In their place, the mini-conference planning committee announces a third “emerging voices” research panel on the theme of “**Immigration and the Life Course**”, with papers/presentations by three more early-career scholars, Lizbeth De la Cruz Santana, Adrienne Lee Atterbury, and Stephanie Canizales. This panel will be featured concurrently alongside an exciting “**Community Organizing**” workshop featuring three affiliates from the UCLA Labor Center, Marissa Nuncio of the Garment Workers Center and Jessica Olivares and Gaby Gil de Leon of Dream Summer. The latter Community Organizing workshop will focus on examples of productive linkages that section members can make between academic research and evidence-based advocacy and action in the service of migrant-origin communities. And it will be a nice complement to our recent professionalization efforts oriented around writing and publishing, and nonacademic careers in policy, research, or consulting (summaries of those are available at: <https://asamigrationsection.wordpress.com/profdev/>). We can’t wait to see you on August 5!

We will close the mini-conference at 3:00pm, to give attendees time to return to the downtown conference hotels. Although it is not officially connected to our mini-conference, to help kick off the 2022 Annual Meeting on the theme of “Bureaucracies of Displacement”, we encourage section members to attend the (migration-themed!) opening *ASA Plenary Panel* entitled “Beyond Control: Immigration Policy in an Era of Enforcement”, which starts at 4:00pm, as well as the *ASA Plenary Reception*, which follows just afterwards at 5:30pm.

For more mini-conference program details, maps, and directions, see: <https://asamigrationsection.wordpress.com/2022-asa-migration-mini-conference/>. You are strongly encouraged to register for the waitlist before the end of June. You will be notified by email if your registration is accepted.

### **The Annual Meeting – August 6-9, 2022**

No one will be tired after a 12-hour Friday, right? Me neither! First thing Saturday morning, keep your eyes peeled for these four exciting regular section sessions, as well as our section roundtables. These were organized by chair-elect David Cook-Martín and the 2021-22 program committee, based on many great ideas our members volunteered last fall. Fuller descriptions are available through the online ASA meeting portal at <https://convention2.allacademic.com/one/asa/asa22/> and further below in this newsletter:

#### **Bordering and (Im)mobility**

Sat, August 6, 8:00 to 9:30am

Session Organizer: Heba Gowayed, Boston University

**DACA at 10: What We've Learned and Where We Have Yet to Go in Understanding Temporary Statuses in the U.S. and the world**

Sun, August 7, 8:00 to 9:30am

Session Organizer: Lisa M. Martinez, University of Denver

**Black Sociology of Immigration: Theories and Cases**

Sun, August 7, 10:00 to 11:30am

Session Organizers: Marcelle Medford, Bates College and  
Joseph Crampah Ewoodzie, Davidson College

**Migration in and from the Gulf Region: Movements of Possibility, Resistance, and Constraint**

Sun, August 7, 12:00 to 1:30pm

Session Organizer: Natasha N. Iskander, New York University

**International Migration Refereed Roundtables**

Sun, August 7, 2:00 to 3:00pm

Session Organizers: Rawan Arar, University of Washington; Jiaqi M. Liu, University of California, San Diego; Phi Hong Su, Williams College

Please also join us for our **section business meeting** on **Sunday, August 7, at 3-3:30pm**. We will present award plaques to our section award winners, update you on a few section council decisions from the past year, and officially pass the gavel on to David and Jody!

Last but not least, you are cordially invited to join us at our **annual section reception** that evening, on **Sunday, August 7, 8-10:30pm**. This year, we are lucky to be hosting a joint reception with the *Ethnic & Racial Studies* journal as well as the **University of California-Davis Sociology Department**, as we celebrate our section award winners plus our combined 2022 ASA President, current IM section member, past IM section chair, and UC-Davis alumna **Cecilia Menjivar**. Drink tickets will be provided upon entry, and a small number of light *hors d'oeuvres* will be available (but may go quickly!). A reminder that registration for the annual conference is required to attend this reception; if needed, guest registrations are available (\$58 and \$68 before and after July 15, respectively) here: <https://www.asanet.org/annual-meeting/2022-annual-meeting/registration#:~:text=A%20registrant%20may%20register%20one,and%20%2468%20after%20July%2015.>

That's a wrap! I wish you a (*choose your own adventure!*) [happy/restful/productive/rejuvenating] summer filled with lots of [family/friends/travel/reading/music/naps]. I hope to see you in Los Angeles, but if you can't make it this year, we'll be here to support you in the next.

**Helen B. Marrow**  
**Department of Sociology**  
**Tufts University**

# SECTION OFFICERS

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Webpage: <https://www.asanet.org/asa-communities/sections/international-migration>

Twitter: <https://twitter.com/ASAmigration>

Facebook: <https://www.facebook.com/ASAinternationalmigration/>

2022 IM Mini-Conference in LA: <https://asamigrationsection.wordpress.com/2022-asa-migration-mini-conference/>



# SECTION COMMUNICATIONS TEAM

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**Ulrike Bialas**  
Editor

Ulrike Bialas is a Postdoctoral Research Fellow at the Max Planck Institute for the Study of Religious and Ethnic Diversity. She is interested in questions at the intersection of International Migration and Science and Technology Studies, particularly around categorization in the context of migration. Her forthcoming book, *Forever Seventeen*, examines the contested ages of young asylum seekers in Germany, the divergent meanings the state and asylum seekers each attribute to age and the mechanisms through which an official date of birth shapes the trajectory of asylum seekers' lives in Germany. Ulrike holds a BA and MA in Social Sciences from Humboldt University Berlin and a PhD in Sociology from Princeton University.



**Tania Lopez DoCarmo**  
Associate Editor

Tania DoCarmo received her Ph.D in Sociology from University of California Irvine in 2020 and is currently Teaching and Research Fellow in Legal Studies at University of Massachusetts Amherst. Her research lies at the intersection of scholarship in law & society, global sociology and migration. Tania's current book project critically examines the rise of international human trafficking policy and its impacts on migrants and disadvantaged populations in Southeast Asia. She is also working on a study of African, Caribbean and Latino immigrants detained in U.S. detention centers. Before graduate school, Tania worked with migrants and stateless populations with organizations in Cambodia and Brazil.



**Tiffany J. Huang**  
Social Media

Tiffany J. Huang is a Provost's Postdoctoral Fellow in the Department of Sociology at the University of Pennsylvania. Her research focuses on race and immigration, examining the outcomes and racialization of immigrants and the second generation, as well as intergroup relations and attitudes. Her dissertation examined how people navigate identity and diversity in the college application process. Her work has appeared, or is forthcoming, in the *Journal of Ethnic and Migration Studies*, *RSF: The Russell Sage Foundation Journal of the Social Sciences*, *The ANNALS of the American Academy of Political and Social Science*, and *Ethnic and Racial Studies*. Tiffany earned her PhD in Sociology at Columbia University.



**Sevin Sagnic**  
Social Media

Sevin Sagnic is a doctoral candidate in the Department of Sociology at UC San Diego. Her research interests lie between international migration and political sociology. Her dissertation project titled "The Role of Foreign Policy in Refugee Governance in the Middle East" investigates refugee policy from the 19th century Ottoman Empire to modern Turkey. This project uses archival materials, interviews, policy documents, and other sources to explore the intersection between international relations and refugee policy. She is also researching the gendered vulnerabilities in forced migration and the trends of refugee studies in the Global South. Sevin is a doctoral fellow in the Institute on Global Conflict and Cooperation.

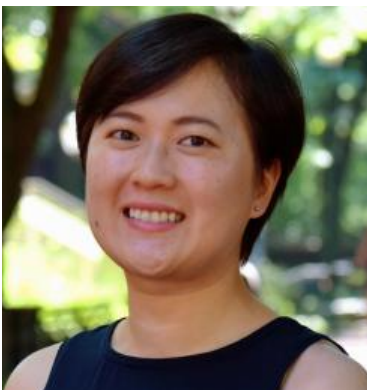
## SECTION MENTORING & PROFESSIONALIZATION COMMITTEE

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**Angel A. Escamilla García**

Angel A. Escamilla García is a PhD candidate at Northwestern University. Starting in January 2022, he will be the Migrations Postdoctoral Fellow at Cornell University. His research focuses on children and youth living in high-risk environments, especially migrants. His current project uses ethnographic methods to explore how Central American youth navigate the constant threat of unpreventable violence as they traverse Mexico on their way to the United States. His other research interests include indigenous youth migrants and the history of Sociology.



**Phoebe Ho**

Phoebe Ho is an Assistant Professor of Sociology at the University of North Texas. Her research primarily focuses on families and their experiences with education and schooling in the U.S., with a particular emphasis on race/ethnicity, immigrant status, and social class. She is currently working on a book that takes a sociodemographic approach to examining the transition to adulthood among racial and ethnic minority and immigrant young adults. Her research has been published in *The Sociological Quarterly*, *Social Science Research*, *Research in Social Stratification and Mobility*, and *Journal of Marriage and Family*, among other venues. She received her Ph.D. in Sociology from the University of Pennsylvania in 2019 and holds an MA in Education from Stanford University and a BA (summa cum laude) in History and Chinese from the University of California, Los Angeles.



**Liz Jacobs**

Elizabeth Jacobs is a Postdoctoral Fellow in Digital and Computational Demography at the Max Planck Institute. She uses computational methods to construct and analyze novel data sources to study how institutions reproduce inequality in global contexts. Her scholarly interests encompass the areas of migration, globalization, and immigrant incorporation and center on the global flows of people, knowledge, and culture. Liz's current research agenda asks how state, corporate, and academic institutions shape the economic and spatial mobility of immigrants and refugees.



**Blanca Ramirez**

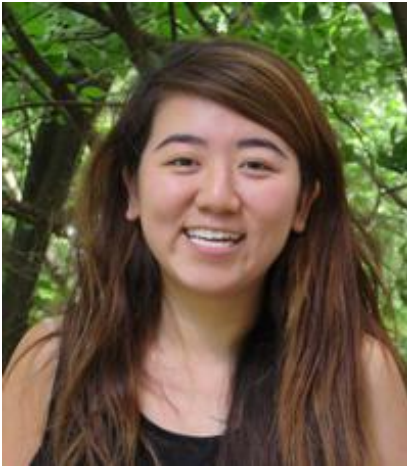
Blanca A. Ramirez is a PhD candidate at the University of Southern California. Her research interests include immigration, gender, sociology of law, and legal violence. Her work explores the ways legal institutions shape perceptions and experiences. Her current dissertation focuses on immigration lawyers' experiences and perceptions across a range of organizations. She has previously published in *Social Problems*, the *Journal of Interpersonal Violence* and *Violence Against Women*. She is also a recipient of the Ford Foundation Predoctoral Fellowship, the National Science Foundation Fellowship, and the Haynes Lindley Doctoral Dissertation Fellowship.





**Erick Samayoa**

Erick Samayoa is a graduate student and a research assistant in the Department of Sociology at Rice University. He studies race and ethnicity, immigration, and the labor market. He uses ethnographic and in-deep interviewing methodologies with hard-to-reach populations. Erick seeks to understand the daily struggles immigrant workers face to make ends meet when seeking work in precarious labor markets.



**Jienian Zhan**

Jienian Zhan plans to complete her Ph.D. in Sociology in June 2022 at the University of Wisconsin–Madison. Her areas of expertise include race and ethnicity, sociology of education, and qualitative methods. Her work involves examining the concept of "subjective assimilation," and its relationship to mental health. Currently, she is investigating how a high school in a "good" and progressive school district stratifies Latinx students through racialization and how these students respond to this racialization through various interactional strategies.

## DIVERSITY, EQUITY & INCLUSION SUBCOMMITTEE

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### **Edelina Burciaga**

Edelina Burciaga is an Assistant Professor in the Department of Sociology at the University of Colorado, Denver, and a faculty affiliate in the Immigration and Citizenship Law Program at CU-Boulder Law and the CU Population Center. She received her Ph.D. in Sociology at the University of California, Irvine. She graduated from Stanford University (1999) with degrees in Chicana/o Studies and English and with honors in Education. She also holds a Master's Degree in Education from the Stanford University Graduate School of Education (2000), and a law degree from the Boston University School of Law (2005). She practiced law in the Racial Equity unit at the Massachusetts Law Reform Institute, where she focused on decreasing educational disparities for students of color. Her interests include immigration, race and ethnicity, Latinx sociology, socio-legal studies, education, social movements, and qualitative research methods.



### **Nadia Y. Flores-Yeffal**

Nadia Y. Flores-Yeffal is an Associate Professor of Sociology in the Department of Sociology, Anthropology & Social Work at Texas Tech University and Director of The Texas Tech Population Center. Nadia received a B.A. from University of California, Irvine and an M.A. in Demography and Ph.D. in Sociology from the University of Pennsylvania. Flores-Yeffal is the author of the book, *Migration-Trust Networks: Social Cohesion in Mexican U.S.-Bound Emigration* published by Texas A&M University Press in 2013. She has also published several peer-reviewed articles in journals such as *Rural Sociology*, *Social Science Research, Information, Social Science & Medicine*, *Journal of Migration & Human Security*, *Environmental Health, Communication & Society* among others. Her current research focuses on the causes, social processes and consequences of undocumented immigration to the United States from Mexico and El Salvador. She also analyzes the role of the media in the criminalization of immigrants in the United States.



### **Sunmin Kim**

Sunmin Kim is an assistant professor in the department of sociology at Dartmouth College. He is primarily interested in bringing insights from sociology of culture and knowledge into the studies of race and immigration in the United States. His book manuscript, tentatively titled "Reconstituting Difference: The Dillingham Commission and American National Identity in the Era of Immigration Restriction," looks at how American social scientists and federal bureaucrats attempted to study immigrants in the early twentieth century, and how such attempts led to the re-invention of the principles of boundary-making around the American nation. To answer these questions, Kim is analyzing archival materials related to the Dillingham Commission Report (1911) – the most comprehensive study of immigrants ever undertaken by the federal government. In his other projects, Kim studied the political incorporation of immigrants and their children in New York City; varying cultural criteria of defining "foreigners" in developed countries; political participation of minorities; policy preferences of Asian Americans; guidelines for gathering and analyzing archival data; the National Archive files of early 20th century Korean immigrants; and the relationship between democracy and public opinion polling in East Asia. In addition to his Ph.D. in sociology from University of California, Berkeley, Kim received a B.A. and M.A. in sociology from Seoul National University.



### **Fumilayo Showers**

Fumilayo Showers is Assistant Professor of Sociology and Africana Studies at the University of Connecticut, where she is also a faculty affiliate of the Institute of Collaboration on Health Intervention and Policy (InCHIP). Her research interests center on international migration and immigrant integration, immigrant labor and entrepreneurship, and the organization of health and long-term care in the US. Her book, *Migrants Who Care: West Africans at the Frontlines of US Health Care*, (forthcoming with Rutgers University press), chronicles the lived experiences of West African immigrants as health care workers and labor market brokers/entrepreneurs in health care provision in the U.S.

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### *Council Member Spotlight: Jean Beaman*

My interests as a migration scholar have long dovetailed with my interests in race and racism. Let me explain. I was born and raised in Columbia, Maryland – a suburb of Baltimore and Washington D.C., but more interestingly, at least sociologically speaking, is that Columbia is a planned community. It was designed in 1967 by the late architect and planner James Rouse who conceived of this community less as a bedroom suburb and instead as a multiethnic, multiracial, and interfaith community where residents were less siloed or segregated by race or class and “engineered” to bring people of different backgrounds in close proximity. Cul-de-sacs were planned to maximize interaction – houses placed close together with communal mailboxes, for example – and no solo houses of worship were erected. Rather there were interfaith centers throughout town. As such my upbringing and networks were a bit more diverse than they might have been had I grown up in another sort of suburb or town.



And yet, not surprisingly, the ideals or goals of this community were not fully realized. And Columbia was not (or is not) the racial Xanadu once imagined. I had similar experiences of being racialized and marginalized growing up as did my relatives and counterparts in Baltimore and other cities. Even if my high school was technically racially diverse, it was also racially segregated and internally tracked. I remember when I got admitted to Northwestern University for college (I was a first-generation college student), one of my AP teachers being a bit surprised and mumbling something about affirmative action admissions. These early experiences were formative in shaping my curiosity about racial dynamics, which I was then later able to explore in my undergraduate courses.

As a U.S. sociologist, I have a somewhat different trajectory to becoming a migration scholar, as it was not through researching international migration in(to) the U.S. Rather, my development as a migration scholar came through my fascination with the dimensions of race, racism, and ethnoracial diversity, especially in France. I have long been fascinated with French culture, ever since I first started learning the language in middle school. I continued taking French classes throughout high school and college. I have always – and still – loved the sound of the language and was thrilled when I had the opportunity to do a study abroad program in Paris during my junior year in college. I lived with a (white) French family, and through that deep immersion, including taking courses at local universities, I became fluent in French. And most importantly, my world opened up.

And while I was captivated by the Seine River, the Louvre, the Musée d’Orsay and other tourist attractions, I realized that the Paris I had seen in postcards or my French language textbooks in high school did not capture the real racial and ethnic diversity of the city. Paris is not the racially and ethnically homogenous city suggested in such portrayals but rather is also a multicultural and multiethnic city, and importantly, a city with a longstanding Black presence. I experienced the diversity of Parisians in my everyday experiences taking the subway, browsing in outdoor markets, or drinking coffee and eating in cafes and bars. I relished in reading and learning about the long history of African-American expatriates to the city (and France, more broadly), including Josephine Baker, Langston Hughes, and James Baldwin.

Yet, despite this diversity or cosmopolitanism, I found that I was racialized in ways similar and different to my experiences growing up as a Black person in the United States. For example, I would be followed around in stores due to a presumption of criminality, similar to how I am in the United States, but that when I spoke French with an obvious non-native accent, the demeanor would shift more favorably. Then I was not just a Black person, or a Black

French citizen, but a Black American, or U.S. tourist—passing through the city and country but not daring to make it my home or to become a citizen. I have always understood my identity as African-American or Black American, but being an African-American outside of the United States revealed how contextual and multifaceted Black identity really is.

I began to learn more about the relationship between race, citizenship, and societal belonging, and how contextual they are. People “read” our race differently depending on different histories or structures in society. If I was treated favorably when Parisians discovered I was not French but rather American, what does that mean for how France’s own racial and ethnic minorities are treated? France’s official discourse rejecting race and ethnicity did not match what I was seeing and experiencing in Paris.

These interests and questions continued to percolate in the back of my mind. Years later, as a graduate student, I sought to examine the experiences between being an ethnoracial minority in France (particularly in comparison to being an ethnoracial minority in the U.S.). In my first year at graduate school (also at Northwestern), I read Michèle Lamont’s *The Dignity of Working Men: Morality and the Boundaries of Race, Class, and Immigration* in Wendy Griswold’s sociology of culture seminar and began to wonder if and how I could craft my own study of dynamics of race and immigration in France. And I started to read other sociologists – in both French and English – who had examined issues of identity, immigration, and difference in France. As Lamont’s book included a focus on immigrants to France from former French colonies in North Africa, I wondered about how descendants of these North African, or Maghrebin, migrants fare in contemporary postcolonial French society. How do they understand their social location? How do they understand being ethnoracial minorities, particularly tied to France’s colonial history?

These questions led me back to France and to conducting ethnographic research and interviews with adult children of North African immigrants. This became my doctoral dissertation, and years later my first book.

These questions also began to shape my identity as a migration scholar, particularly as I examined the degree to which dominant paradigms of immigrant assimilation and incorporation, including for the second-generation, were relevant for children of immigrants in France (and Europe, more broadly). I became fascinated with the commonalities between my interlocutors and children of Latinx immigrants in the U.S., despite the myriad differences in migration and colonial histories, as well as state discourses of race, ethnicity, and identity politics.

In my current work, again spurred by my interest in the particularities of French society as it relates to race, ethnicity, and difference, I am interested in boundaries of inclusion and exclusion, or belonging and non-belonging, as scholars including Anna Korteweg and Gökce Yurdakul, have also explored. Specifically, I’m writing a book on suspect citizenship, and how the specter of state violence renders certain populations forever marginal or suspect. This circles back to my ongoing sociological fascination with belonging and race more generally – who can belong? Can populations racialized as Black ever belong? If so, to what?

I’m thrilled to be a part of the International Migration section (along with other ASA sections!) and its council to have such a valuable community of interlocutors for my work. And I’m particularly looking forward to addressing DEI issues in our section, as well as broadening out our definitions and conceptions of migration scholarship – and who migration scholars are (or can be).

*Jean Beaman is an Associate Professor of Sociology at the University of California, Santa Barbara and the author of Citizen Outsider: Children of North African Immigrants in France (University of California Press, 2017). She is currently writing a book tentatively entitled Suspect Citizenship and will be a 2022-2023 fellow at the Center for Advanced Study in Behavioral Sciences at Stanford University. She can be found on twitter at @jean23bean.*





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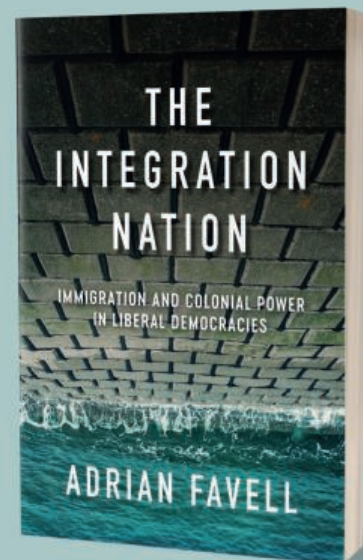
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# REFLECTIONS ON THE WAR IN UKRAINE

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Cinzia D. Solari

Before Russia's February 24<sup>th</sup> invasion of Ukraine and the ensuing refugee crisis, Ukraine was already fifth among top emigration countries in the world and yet rarely investigated by migration scholars. In fact, sociology has largely ignored the entire post-Soviet world and the role it has played in shaping the current neoliberal order. It is unsurprising then that sociologists find themselves with an improvised theoretical toolkit for making sense of Russia's latest escalation of this 8-year war with Ukraine. As the author of a recent book on Ukraine – *On the Shoulders of Grandmothers: Gender, Migration, and Post-Soviet Nation-state Building* – I suggest that to understand the Russian invasion, we must also understand the transformative power of migration in the region and its intersections with gendered nationalism. I argue that Ukraine's transnational migrations have refashioned Ukraine and placed it on a trajectory toward Europe and away from Russia – and Vladimir Putin has taken note.

In *On the Shoulders of Grandmothers*, I show that middle-aged, professional women, most grandmothers, have been marginalized first from their previous position in the labor market where they were to “build socialism alongside men” and second from their position in the Soviet extended family where grandmothers were primary caregivers to their grandchildren thus freeing young mothers to work in the paid labor market. These women told me they felt squeezed out of Ukraine. They explained that their adult children now needed money rather than childcare, and so they left to work abroad. Drawing on over 160 interviews, conducted mostly in Russian, with migrant Ukrainian domestic workers in Italy and California as well as their adult children in Ukraine, I found that many migrant women borrowed Gorbachev's language of *perestroika* to describe migration as a process of “restructuring.” Yet, migration was not only a process of self-transformation for individual migrants. The migrants in my study understood themselves as agents of Ukrainian nation-state building working to transform post-Soviet Ukraine into a capitalist and European country.

Migrants produced the “new” Ukraine transnationally through both structural and discursive transformation. The migration of middle-aged women from Ukraine and their monetary remittances made possible a restructuring of work. Ukrainian elites understood capitalism as a “masculine” enterprise. High unemployment was addressed by calls of sending women “back to the home.” The migration of middle-aged women also sustained a shift from extended families where young mothers worked in paid labor to “traditional” nuclear families that Ukrainian political elites believed was a necessary building block of capitalism. These two structural shifts in work and family also coincided with post-Soviet gender discourse in the region. This discourse posits that the Soviet Union collapsed, in large part, because its ideology of radical gender equalitarianism, even if not fully realized, had distorted the biological natures of human beings creating “weak,” “effeminate” men and “strong,” “masculine” women. Ukrainian elites blamed the high rates of women's labor market participation for low birth rates and thus the near extinction of the Ukrainian ethnation. In Ukrainian nationalist discourse, women and nation are fused in the national goddess, *Berehynia*. Her statue soars 200 ft in the air over Kyiv's Independence Square. *Berehynia* repudiates the “unnatural” Soviet gender order and links Ukraine to European colonial gender discourses where high levels of gender differentiation and specialization was thought to be a marker of modern civilization. In this gendered nationalist narrative, men and women are celebrated not for being

the same but for performing different tasks in equally valued “separate spheres.” In fact, not only is the ideal Ukrainian woman celebrated as guardian of the family and the protector of an ethnically pure Ukrainian language and culture, but she is what makes Ukraine both Ukrainian *and* European rather than Soviet or Russian. The “empowered” women of “matriarchal” Ukraine are juxtaposed against the “oppressed” women of “patriarchal” Russia and are foundational in Ukraine’s claim to Europeaness. Migrant Ukrainian women recognize, not without bitterness, that their physical absence from their families and their monetary remittances as paid domestic workers abroad often permits their daughters to do unpaid domestic work at home, fulfilling the Berehynia ideal.

In addition to structural change, migrants’ social remittances also produced discursive transformations. Interviewees explained how they, as “Soviet people,” actively sought out what it meant to be “European” or “capitalist.” In Italy, participants sought cultural knowledge through work, but also by taking Italian language courses, learning how to navigate Italian institutions, and getting driver’s licenses. They sought knowledge to teach their children what it means to be a European subject, what constitutes the capitalist moral order, and how to navigate capitalist workplaces. Migrants communicated through transnational social fields how individuals and nations earn honor, status, and livelihoods in this new, neoliberal context. Adult children in L’viv, Ukraine explained that the social remittances from their migrant mothers was motivation for participating in the Orange Revolution in 2004 and the Euromaidan Uprising of 2014. Migrant social remittances provided fodder for collective aspirations of what a Ukraine that exchanged the supranational identity of “Soviet” for “European” might look like. The children of migrant domestic workers, among others, are the Ukrainian citizens that now take up arms to defend an independent, European Ukraine. They make claims to Europe and “modernity” from this intersectional terrain of gender, migration, and nation.

Putin and the Russian state understand the transformative power of migration and seek to exploit it in turn. Ukraine’s increased connections to Europe through migration, according to Putin, has created an acceptance of homosexuality and gender diverse people in Ukraine that is a national security threat to Russia. It is the West’s attempt to undermine “traditional values” and Russia’s ability to increase its birthrate. Thus, gender and sexuality are one of the legitimating narratives for the Russian invasion of Ukraine. Putin has also used migration to weaponize ethnicity. Ukrainian citizens, many native Russian-speakers, circulating between Ukraine and Russia for work were issued Russian passports by the Russian state. Putin then argued that the Russian invasion of Ukraine was necessary to protect these Russian citizens loosely defined.

Although the US media presented the Russian invasion as a surprise – Putin simply went mad – what this individual-level explanation obscures are the migration systems that have produced the new Ukraine transnationally solidifying its path towards Europe. Those of us studying the region document, while Putin and Russian political elites intuit, the transformative intersections of migration and gendered nationalism as this new Ukraine is carried, in part, on the shoulders of grandmothers.

## The Human Toll of War

Heba Gowayed

*Since I published this piece in [The New Humanitarian](https://www.thenewhumanitarian.org/opinion/2022/02/28/human-toll-war)<sup>1</sup>, millions more Ukrainians have been displaced. They have been welcomed across the same borders that systematically and concurrently deny other, Black and brown displaced people refuge. This raises questions as to who is deemed worthy of welcome<sup>2</sup>? And, invites us to imagine a world where we are all seen as worthy of empathy, respect, and a recognition of our humanity.*

I write this on the fourth day of the Russian invasion of Ukraine, an invasion the majority of the world recognises as an unfettered act of aggression from a violent despot. I write this as a warning of what happens to people and communities when violence goes unchecked and human lives are deemed expendable as the world looks on.

We do not know what will happen to Ukraine or to Ukrainians. It is too early to tell. But we do know what has happened to people forced to seek refuge from other brutal conflicts in recent years, in Syria, South Sudan, Afghanistan, Somalia, and elsewhere.

We know that the longer the war continues, the more people will be forced out of their homes and into a system that fails to protect the 82 million<sup>3</sup> displaced people in the world – one in every 95 humans. And in a bordered world designed to exclude those who need resources and stability from countries that enjoy those privileges, displacement crises follow a predictable pattern – solidarity turns to frustration, then to resentment, and eventually to marginalisation.

I know this because for the past seven years I have been writing a book<sup>4</sup> about the journeys of Syrians forced to seek refuge from another horrific war and another unreasonable despot. What I have learned from them, and from studying the history of forced displacement, is that the human toll of war is paid in lifetimes of trauma worsened by global systems unequipped and unwilling to support those seeking refuge.

Like Ukrainians are seeing now, Syrians saw the places they knew buried in rubble. Their children – like Ukrainian children now – learned to distinguish the whirs of bombs, and to hide when the sirens signalled an impending siege.

Like more than 500,000<sup>5</sup> Ukrainians in the past few days, Syrians found their way out of their country in search of refuge in nearby nations. Indeed, the vast majority of the world's displaced people (8 in 10) never get farther than countries nearby. These countries are often poorly supported<sup>6</sup> by the international community, and those seeking refuge do not receive adequate humanitarian assistance, let alone support for their aspirations and for keeping their sense of personhood.

At the same time, it's clear that the response to those seeking refuge is shaped by racism. Ukrainians have privileges that Syrians do not, and that will protect them from some of the adversity faced by Syrians. Ukrainians are white and European, and neighbouring countries, like Hungary and Poland, are comparatively wealthy and so far welcoming them with open arms. It is both tragic and telling that these same countries are blocking African students<sup>7</sup> and workers who are also trying to escape the conflict in Ukraine, and simultaneously building walls<sup>8</sup> on their other borders to keep out people<sup>9</sup> from countries like Syria, Afghanistan, Nigeria, and South Sudan.

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<sup>1</sup> <https://www.thenewhumanitarian.org/opinion/2022/02/28/human-toll-war>

<sup>2</sup> <https://www.npr.org/2022/05/24/1101055230/how-we-decide-who-is-worthy-of-welcome>

<sup>3</sup> <https://www.unhcr.org/flagship-reports/globaltrends/>

<sup>4</sup> <https://press.princeton.edu/books/paperback/9780691203843/refuge>

<sup>5</sup> [https://twitter.com/FilippoGrandi/status/1498247150953799680?s=20&t=iMQwhwzCTNa7E4k\\_jHirJA](https://twitter.com/FilippoGrandi/status/1498247150953799680?s=20&t=iMQwhwzCTNa7E4k_jHirJA)

<sup>6</sup> <https://www.thenewhumanitarian.org/opinion/2022/1/18/Syrian-refugees-Lebanon-help-protection-pressure-leave>

<sup>7</sup> <https://www.reuters.com/world/youre-your-own-african-students-stuck-ukraine-seek-refuge-or-escape-route-2022-02-25/>

<sup>8</sup> <https://www.aljazeera.com/news/2022/1/25/poland-begins-work-on-400m-belarus-border-wall-against-migrants>

<sup>9</sup> <https://www.thenewhumanitarian.org/news-feature/2021/11/18/Belarus-EU-how-politics-caused-a-humanitarian-crisis-eastern-border>

Unlike the predominantly Black, brown, and Muslim men and women who are waiting indefinitely in camps at the European periphery, Ukrainians seeking refuge are cast in media coverage and political rhetoric as “not the refugee wave we have been used to... with an obscure past, maybe terrorist”, as Bulgarian Prime Minister Kiril Petkov reportedly put it<sup>10</sup>.

Instead, the EU has already agreed unanimously to take in Ukrainians escaping the war for up to three years without asking them to first apply for asylum. This is how all people seeking refuge should be treated, but time will tell whether this goodwill (ballasted by racism and Islamophobia) will persist – during the Yugoslav war in the 1990s people displaced from the Balkans saw their welcome run dry<sup>11</sup> in other European countries that had once offered them refuge.

If the war on Ukraine continues, the reality is that Ukrainians too will likely enter this sad and familiar cycle: wards of a system intended to protect the displaced but predicated on the humanitarian goodwill of countries who define their sovereignty by borders meant to keep people out.

It is easy to forget now that Syrians were also initially welcomed by neighbouring countries where they are now threatened with deportation<sup>12</sup>. For a moment in the summer of 2015, despite dissenting voices, they were even welcomed into some European countries – a fact that seems laughable now to those I spoke to in Greece this past autumn; people who have been waiting for years in camps on the Greek islands for asylum because the same countries welcoming Ukrainians today had closed their doors to them, claiming there was no space.

I avoid using the term “refugee” in my writing – instead focusing on the humans seeking refuge – because the people I spoke to began to hate it. At best, they felt the word meant they were charity cases, at worst an unwanted scourge.

What’s more, even when Syrians did make it to countries in western Europe that offered them legal status and promised to support them – like Germany which took in almost a million Syrians – they found themselves strangers to strange systems where they were stigmatised minorities and where their skills and occupational histories were not recognised.

To be sure, whiteness will protect Ukrainians to some extent from the fate of Syrians. Still, eastern European immigrants – even those who are white and Christian – have long experienced discrimination<sup>13</sup> in western Europe. And even with their legal status, like others seeking refuge, Ukrainians too will need to prove their worth in languages they do not speak and in systems structured around credentials they likely do not hold.

Testament to the resilience of the human spirit, displaced people manage time and time again to carve out new, dignified lives in unkind contexts. But there are some things that can never be made whole again. This is what war does, even to those who escape, even to those who become legal residents and eventually citizens of new countries. It condemns men and women to mourn family members who will never return, and to parent children who have separation anxiety from the loss of so many close to them. It condemns families and nations to endless diasporas, haunted – even in joyful moments – by guilt for loved ones who have suffered and continue to suffer.

Reflecting on the fledgling Ukrainian exodus is complicated both by its newness and by the racist realities of borders and systems that make it easier or more difficult for people to seek refuge depending on the colour of their skin. What is clear is that long after conflicts slip from global attention, the displaced continue to pay the price – that of longing for people and places that no longer stand, of lifetimes of sleepless nights reliving trauma, of the alienation of never truly belonging.

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<sup>10</sup> <https://twitter.com/TihomirSabchev/status/1497585722492170246?s=20&t=-gnZSU10jzNrQw74JErxiw>

<sup>11</sup> <https://www.nytimes.com/1994/02/11/world/conflict-in-the-balkans-germany-relents-on-expulsion-of-100000-croatian-refugees.html>

<sup>12</sup> <https://www.thenewhumanitarian.org/news/2019/07/23/syrians-istanbul-fears-rise-deportations-begin>

<sup>13</sup> <https://www.dw.com/en/study-eastern-europeans-underpaid-in-germany/a-17431961>



## “Like Us!” - The Shifting Grounds of Proximity in the Reception of Refugees

Ulrike Bialas and Jagat Sohail

In certain crucial ways, current Ukrainian refugees are being received more flexibly and benevolently in Germany than others have been. They are, for instance, automatically granted relatively secure legal statuses, including the right to work or receive welfare, they may bring their pets into the arrival centers, their non-traditional family forms are being recognized, and unaccompanied young adults are more easily admitted into youth welfare than those from other countries have been. Accompanying these concessions is the suggestion - sometimes just an overtone, other times more explicit - that, for Germans, Ukrainians are similar to “us,” perhaps more so than refugees from outside of Europe.

One news report about Ukrainians living in a Berlin hostel, for example, included the irrelevant addition that the group comprised “university students, teachers, and a microbiologist.” Mere days before the first bombs hit their neighborhood, another informed us, Kyiv’s residents were eating in expensive Asian restaurants (“filled dumplings and prawns”) and choosing between dozens of pasta shapes in the supermarket. In other words, until the Russian invasion, Ukrainians were spoiled global consumers, just like “us”. Such news items are illustrated with pictures of grandparents, parents, children and, often, the family cat peering through the mesh window of a carry case. Like “us”, Ukrainians evidently consider their pets family members not to be left behind in an emergency. These notions of likeness, moreover, are not only part of media discourses but also held by many Germans.

Critics have read such narratives of proximity as a blatant preference for white, European refugees. As researchers who have worked with refugees in Berlin since 2016, we have heard friends and interlocutors marvel at the unanimity and speed with which the EU decided to apply the *Temporary Protection Directive* it had ignored when Syrians fled the Civil War. Older volunteers still remember how the same churches that volunteered to become emergency shelters just days after the first Ukrainians arrived in Berlin had kept their doors tightly shut in 2015/16.

Differences in treatment are obvious not just between Ukrainians and earlier refugees but also between Ukrainian citizens and third-country nationals fleeing Ukraine. Reports of Black refugees being prevented from traveling the same escape routes established for Ukrainian nationals abound. And once in Germany, their lives differ in perhaps smaller but no less palpable ways, from access to free public transportation to Germans’ willingness to privately host them.

Undoubtedly, such differences are real and have far-reaching consequences in refugees’ lives. Yet we should be cautious about ‘a priori’ assumptions built into resulting critiques of proximity. While there are crucial differences in the discourses of refugee reception then and now, crucial points of overlap also exist. Syrian refugees, in particular, were overwhelmingly established as the most deserving of the incoming national cohorts of refugees in 2015/16. Not only were they, unlike other refugees - even those from war-torn countries like Afghanistan - granted refugee status relatively easily and could thus attend language courses and other training programs. They were also portrayed distinctly in the media. Crucially, this construction of deservingness relied not only on the devastation of the Civil War in Syria but precisely on rhetorical moves that emphasized the proximity of Syrian refugees to Germans and Europeans. Media discourse from the time overwhelmingly represented them as middle class, secular families. “Middle Classes on the Move” said one BBC headline. *Der Spiegel* in Germany ran with similar themes: “They once were affluent, took vacations to Greece, purchased art and designer furniture. Now this Syrian family is on the run and forced to rely on charity. Their fate is typical of the exodus of the country’s large middle class.” So strong was this narrative, that the German Federal Minister of Labor felt the need to clarify that “not every Syrian is a doctor.”

Yet these discourses of proximity quickly began to be replaced with perceptions of racialized difference and distance. Images of the Syrian doctor-family where the women don't wear hijabs have been largely taken over by images of the young, sexually dangerous, single male refugee. For those looking retrospectively, the fault lines might appear to have already been clearly in place. Syrians were, after all, mostly Muslim, non-white, and from the Global South. They were always already other to European self-imaginings and, from this perspective, it shouldn't be surprising that the initial discourse on proximity gave way to the more predictable scripts of racialization and xenophobia.

And yet, whether or not this shift was inevitable, the fact remains that the rhetorics of proximity we see today are not new, and the paths they may take are not always forward. Notions of self and other are always in flux, and indeed this is why it is crucial we think not of difference but differentiation, not of race but racialization. Indeed, the fault lines are already present. In Western Europe, until now, the dominant discourse surrounding East Europeans has not been one of proximity. In the UK, Brexit was as much about xenophobic attitudes toward Polish immigrants as any other racialized 'other'. Despite the introduction of eight post-Communist states to the EU in 2004, Germany only opened its doors to its new eastern neighbors in 2011. Until then, Polish workers had almost exclusively been absorbed into the country as subordinated labor in the informal economy. Going back slightly further, in 1995 Berlin, shortly after reunification, Poles were the most likely migrant group to be arrested by the police - thrice as likely as foreign-born Turkish residents of the city.

Perhaps even more tellingly, Poland itself has been host to over a million Ukrainian refugees and migrants since the military conflict began in 2014. The rise of populist, anti-immigrant rhetoric did not exclude Ukrainians, despite what we might think of as a shared post-Communist proximity. Ukrainians living in Poland have been at the receiving end of xenophobic violence, familiar rhetoric that accuses them of stealing jobs from Poles and public and inter-personal demands that they leave the country. While again undoubtedly better off than their Arab or African counterparts, their relative position to Poles is not one of proximity but of a clearly marked and maintained distance and difference.

In the 1990s, Serbian anthropologist Milica Bakić-Hayden termed these embedded structures of difference "Nested Orientalisms" to indicate how ideologies of civilizational difference are embedded in a geo-spatial gradient of self-purification by projecting whoever happened to be further east as the relatively uncivilized, primitive other, with Asia representing the system's ultimate pole. Thus the British and German populists want the Poles gone, and the Polish populists want the Ukrainians to get out, even if all of them can agree that the Arabs, Asians, and Africans should be the first to leave. It is an idea that helps complicate our notions of the borders of whiteness and European-ness, categories that are demonstrably in flux as the arbitrary boundaries of the 'occident' and the 'orient' are constantly renegotiated through ideological and material struggles.

In other words, the caution we hope to introduce to the existing conversation is to not take proximity as always already true, but as a negotiated social construction that is often open-ended, if structurally motivated. Yes, the current refugees from Ukraine have so far largely been women, children, and the elderly, often from urban contexts, and this has surely contributed to their reception as kindred. But to over-emphasize the role played by proximity in their reception threatens to foreclose an analysis of the precise categories that are at stake. Whether or not the proximity principle will prevail as the current refugee crisis continues, and as Ukrainians begin to establish modes of belonging in their new homes is entirely uncertain. It may equally be that what we must pay attention to is how and when they become the wrong kind of white, the wrong kind of Christians, and the wrong kind of Europeans.

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### Louis Wirth Best Article Award:

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Rhacel Salazar Parreñas: "Discipline and Empower: The State Governance of Migrant Domestic Workers" *American Sociological Review* (2021)

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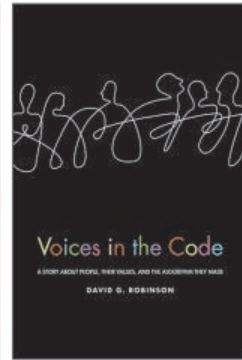
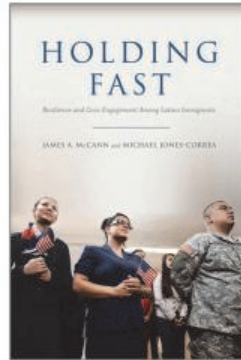
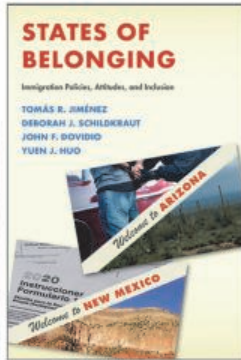
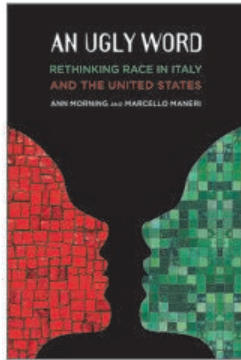
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THE LEGAL LANDSCAPE OF U.S. IMMIGRATION IN THE 21ST CENTURY

**Edited by Katharine M. Donato and Catalina Amuedo-Dorantes**  
Volume 6, Issue 3 | Nov 2020  
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### ***Associate Editor Spotlight: Tania Lopez DoCarmo***

From 2016-2018, I and two collaborators, Rocio Rosales and Daniel Millan, interviewed 41 Latin American, African and Caribbean migrants being detained in California. Many of our respondents were asylum seekers who had surrendered themselves at the border and were held in detention for months, if not years, waiting for adjudication on their asylum cases.



Earlier this year, the Biden administration announced new regulatory changes intended to “streamline” the asylum-seeking process, particularly along the southern U.S. border<sup>14</sup> where thousands of migrants seek asylum every year. In part, these changes are an effort to scale back regulatory policies initiated by the Trump administration that made seeking and qualifying for asylum at the border more difficult, returning many standards to their previous versions. The changes also include new rules that the DHS claims will bring processing times down from several years to only a few months.

Expediency has long been an issue for the asylum process and is by no means a recent problem. To fast-track the process and prevent further backlog, the new regulations institute a revised asylum process in which: 1) asylum officers are now authorized to interview, decide and adjudicate claims in ways that were previously only reserved for judges, 2) officers and claimants must quickly assemble evidence and case information according to a (seemingly unrealistic) accelerated timeline, 3) claimants have only a matter of days to fix case errors, provide additional evidence, and/or ask for reconsideration when a mistake has been made, and 4) those who are *denied* asylum face a fast-tracked removal process. All the while, asylum seekers are not guaranteed legal representation, forcing the vast majority to navigate their cases without legal counsel, often in a foreign language and unfamiliar legal system.

Undoubtedly, the asylum process needs repair, and speed is a legitimate issue of concern. Procedural delays cause additional stress and uncertainty for many migrants and their families. Asylum seekers, like others with liminal legal status, live in a state of limbo while awaiting a decision that will shape much of their future, and in some cases may be the difference between life and death. The tension here, like so many of the legal challenges we currently face, is how to deliver fair and timely solutions while ensuring due process and upholding our commitments to human rights. Noncitizens, pitted against the full weight of DHS without a right to legal representation, already have limited protections as it is.

Unfortunately, the new asylum regulations appear more concerned with weeding people *out*, quickly removing those who cannot *immediately* provide evidence and may well have legitimate asylum claims but arrive at the border unfamiliar or unprepared for the excessively onerous requirements of U.S. immigration law. In many cases, asylum seekers have had to flee their home country, leaving little time to gather evidence or strategize a strong immigration case. Experts anticipate these rules will cost rather than benefit asylum seekers, sacrificing fair and accurate decision-making in the name of speed and efficiency.

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<sup>14</sup> See “Procedures for Credible Fear Screening and Consideration of Asylum, Withholding of Removal, and CAT Protection Claims by Asylum Officers,” 87 Fed. Reg. 18078. <https://www.federalregister.gov/d/2022-06148>

All the detained asylum seekers I interviewed, mostly from Africa and the Caribbean, fled their home countries and traveled to the U.S. for asylum because they were under the impression that they would be treated fairly. Many described television shows, news reports, sermons, and charity websites they had heard or seen in their home countries that suggested the U.S. welcomed and helped protect those fleeing persecution. They expected their arrival at the U.S. border would be the “end” of their arduous journey - all they needed to do was arrive and seek help. Some believed that upon declaring asylum they would be welcomed and provided with food, housing, and medical care. Instead, they were interrogated, treated with suspicion, and taken into custody. Once in detention, they were confused and frustrated at their current predicament - having been bureaucratically transformed from a victim seeking refuge in the “land of the free,” into a suspect worthy of suspicion and expulsion.

Policymakers and immigration critics often claim that the immigration system is backlogged because regulations are not tough enough. The logic often goes that by threatening migrants with detention and harsh penalties, this will deter people from coming without authorization. Indeed, the new asylum regulations state that expediency is needed precisely because long wait times motivate unauthorized border crossings from people who don't have legitimate claims but purposely want to live in the U.S. while drawing out the process<sup>15</sup> (the fact that many people “wait it out” in detention goes unmentioned). This pre-supposes that migrants come to the border only as rational actors, with a full grasp of our complex legal system and having weighed all the significant costs, risks and benefits. Among our study respondents, this was simply not the case. *Not one* of the Africans or Caribbeans we interviewed, most of whom were middle class and well educated, had any idea they would be detained upon arrival. Nor did they anticipate how much hard evidence they would need to make their case.

Due to the time constraints of visitation hours, we spoke with respondents over multiple visits, allowing us the opportunity to hear from them at various points during their asylum-seeking process - from relatively recent arrival in detention, to preparing for court, attending bond hearings, facility transfers, appeals, and in many cases, final days and weeks leading up to deportation. Few in our study had legal counsel, so the best information many of them had was based on what they observed or heard about other cases. Many were tasked with gathering evidence from their home countries to support their cases, but this was seemingly impossible to do from within detention, where using the phone is prohibitively expensive and there was no available internet access. For practically all our respondents, the entire process felt foreign, arbitrary and almost impossible to comprehend.

Many of us in the ASA IM section do empirical work that shows immigration regulations are exceedingly punitive, disciplining the movement and migration of disadvantaged groups all around the world. We are keenly aware that policies suggesting our immigration systems are not “harsh enough,” that immigration proceedings are purely administrative not punitive, and that noncitizens do not require access to legal representation are sorely mistaken. Moving forward, I hope we will all continue to disseminate our findings, not only to other social scientists, but to decisionmakers and those who hold the power to make real change.

*Tania is a Teaching & Research Fellow in Legal Studies at University of Massachusetts Amherst, with a Ph.D. in Sociology from University of California Irvine. In addition to research on immigrant detention, she is working on a book project (based on her dissertation) that examines the history, development and outcomes of international human trafficking policy. She can be reached at [tdocarmo@umass.edu](mailto:tdocarmo@umass.edu).*

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<sup>15</sup> *Ibid.* p. 18089

*ASA 2022 International Migration Section Sessions*

**Bordering and (Im)mobility**

Sat, August 6, 8:00 to 9:30am

Session Organizer: Heba Gowayed, Boston University

**DACA at 10: What We've Learned and Where We Have Yet to Go in Understanding Temporary Statuses in the U.S. and the world**

Sun, August 7, 8:00 to 9:30am

Session Organizer: Lisa M. Martinez, University of Denver

**Black Sociology of Immigration: Theories and Cases**

Sun, August 7, 10:00 to 11:30am

Session Organizers: Marcelle Medford, Bates College and  
Joseph Crampah Ewoodzie, Davidson College

**Migration in and from the Gulf Region: Movements of Possibility, Resistance, and Constraint**

Sun, August 7, 12:00 to 1:30pm

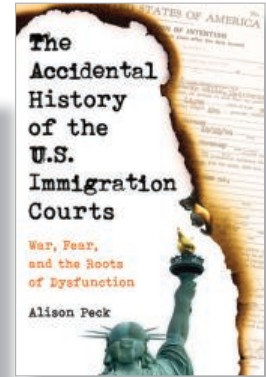
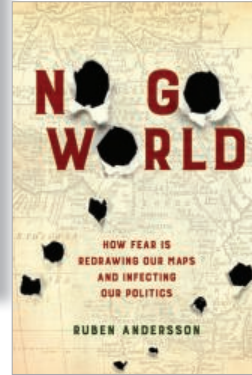
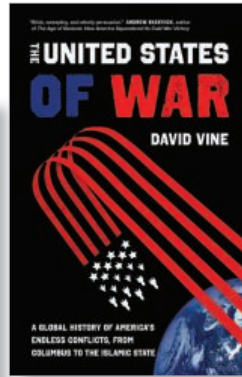
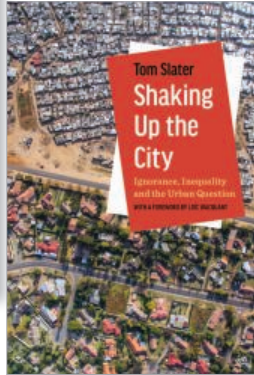
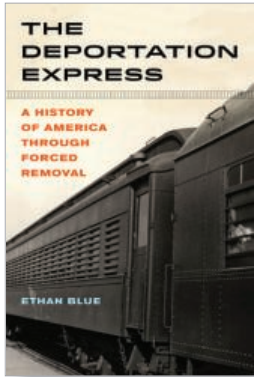
Session Organizer: Natasha N. Iskander, New York University

**International Migration Refereed Roundtables**

Sun, August 7, 2:00 to 3:00pm

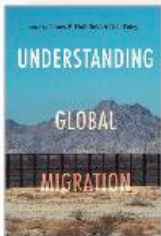
Session Organizers: Rawan Arar, University of Washington; Jiaqi M. Liu, University of California, San Diego; Phi Hong Su, Williams College

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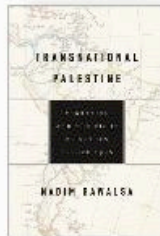


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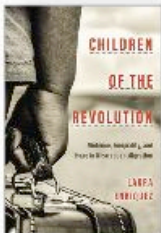
**Understanding Global Migration**  
Edited by James F. Hollifield and Neil Foley



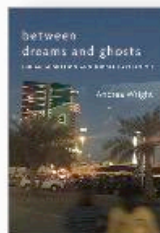
**Transnational Palestine**  
*Migration and the Right of Return before 1948*  
Nadim Bawalsa  
WORLDING THE MIDDLE EAST



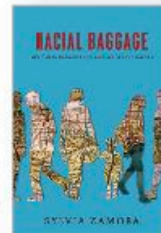
**The Border Within**  
*Vietnamese Migrants Transforming Ethnic Nationalism in Berlin*  
Phi Hong Su



**Children of the Revolution**  
*Violence, Inequality, and Hope in Nicaraguan Migration*  
Laura J. Enríquez  
GLOBALIZATION IN EVERYDAY LIFE



**Between Dreams and Ghosts**  
*Indian Migration and Middle Eastern Oil*  
Andrea Wright  
STANFORD STUDIES IN MIDDLE EASTERN AND ISLAMIC SOCIETIES AND CULTURES



**Racial Baggage**  
*Mexican Immigrants and Race Across the Border*  
Sylvia Zamora



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# Member News

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Alessandra Bazo Vienrich has moved from Worcester State University to take a new tenure-track position as Assistant Professor of Sociology at Rhode Island College.

Aaron Arredondo is starting as an Assistant Professor of Sociology at Utah State University in Fall 2022.

Marta Ascherio will be starting as an Assistant Professor in Criminal Justice Sciences and Latin American and Latino Studies at Illinois State University.

Sarah Bruhn completed her dissertation in Education at Harvard University. The title is "Fragile Belonging: Motherhood and Migration in a Sanctuary City," and it is chaired by Sara Lawrence-Lightfoot.

Angie Chung was interviewed for an AAPI Series titled "Culture in the Crosshairs: Countering a Surge of Hate" on WNYT News Channel 13 on raising awareness on Asian Americans against the recent upsurge of anti-Asian violence.

Molly Fee completed her dissertation "Resettled but Displaced: Refugee Incorporation in San Diego, CA and Boise, ID" (chair, Roger Waldinger) at the University of California, Los Angeles. In Fall 2022, Molly will be joining Nuffield College, University of Oxford as a Postdoctoral Prize Research Fellow in Sociology.

Chiara Galli will be an Assistant Professor in the Department of Comparative Human Development at the University of Chicago starting in Fall 2022.

Steven J. Gold, editor, *Wandering Jews: Global Jewish Migration*. West Lafayette Indiana: Purdue University Press, 2020 was selected by *Choice* as an Outstanding Academic Title for 2021.

Tasia Mehzabin Kazi completed her dissertation at Louisiana State University, Department of Sociology (advisor: Dr. Dana Berkowitz).

Michael Mendez was named a 2022 Andrew Carnegie Fellow.

Kerem Morgül completed his dissertation "Muslim Nationalism and Public Attitudes toward Syrian Refugees in Turkey" at the Department of Sociology, University of Wisconsin-Madison (Co-chairs: Michael M. Bell and Pamela E. Oliver).

Silvia Pedraza, Professor of Sociology and American Culture at the University of Michigan, was elected Chair of the Senate Advisory Committee on University Affairs -- faculty governance at Michigan.

Holly E. Reed has been appointed as editor of the *International Migration Review* (IMR).

Liliana Rodriguez was awarded a Career Enhancement Fellowship from the Institute for Citizens and Scholars.

Min Zhou is elected to the American Academy of Arts and Sciences (AAA&S). She is also selected to the inaugural class of UCLA Faculty Mentoring Honor Society and is honored for her lifetime achievement with a named research award from the Sociology Department, Rice University.

## Recent Publications

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Abascal, Maria, Tiffany J. Huang, and Van Tran (equal co-authors). 2021. "Intervening in Anti-Immigrant Sentiments: The Causal Effects of Factual Information on Attitudes Toward Immigration." *The ANNALS of the American Academy of Political and Social Sciences* 697.1, 174-191 (<https://doi.org/10.1177/00027162211053987>)

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Aranda, Elizabeth, Elizabeth Vaquera, Heide Castañeda, and Girsea Martinez Rosas. 2022. "Undocumented Again? DACA Rescission, Emotions, and Incorporation Outcomes among Young Adults." *Social Forces* (<https://doi.org/10.1093/sf/soac056>)

Arar, Rawan. 2022. "Understanding Refugees" in *Societies of the Middle East and North Africa: Structures, Vulnerabilities, and Forces*, edited by Sean Yom. Routledge.

Arar, Rawan, Laurie Brand, Rana B. Khoury, Noora Lori, Lama Mourad, and Wendy Pearlman. 2022. "Migration and Displacement in MENA" in *The Political Science of the Middle East: Theory and Research Since the Arab Uprisings*, edited by Marc Lynch, Jillian Schwedler, and Sean Yom. Oxford University Press.

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Bruhn, Sarah and Oliveira, Gabrielle. 2022. "Multidirectional Carework across Borders: Latina Immigrant Women negotiating Motherhood and Daughterhood." *Journal of Marriage and Family* 84.3, 691-712 (<https://doi.org/10.1111/jomf.12814>)



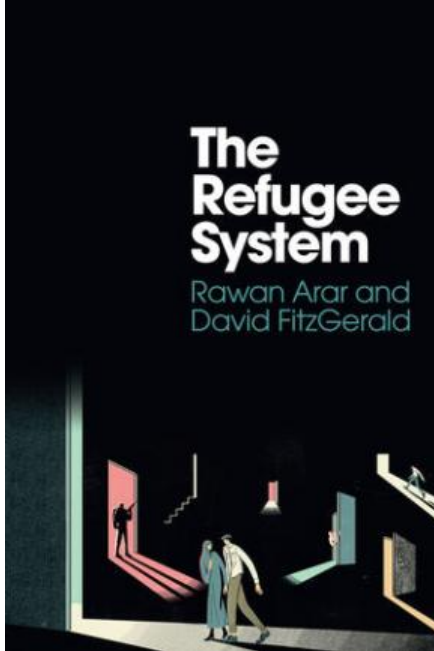
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# Recent Books

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## *The Refugee System: A Sociological Approach*

By Rawan Arar & David Scott  
FitzGerald

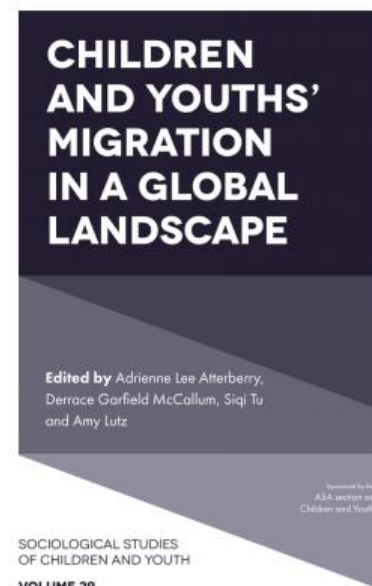
Polity Press

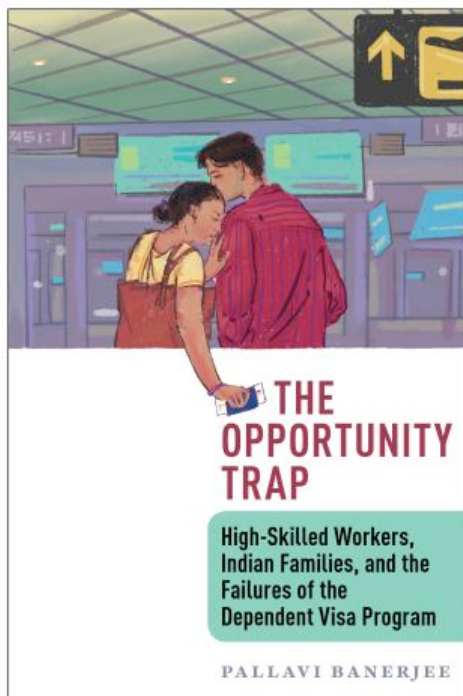
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## *Children and Youths' Migration in a Global Landscape*

Edited by Adrienne Lee Atterberry,  
Derrace Garfield McCallum, Siqi Tu  
& Amy Lutz

Emerald Publishing Limited





*The Opportunity Trap: High-Skilled Workers, Indian Families, and the Failures of the Dependent Visa Program*

By Pallavi Banerjee

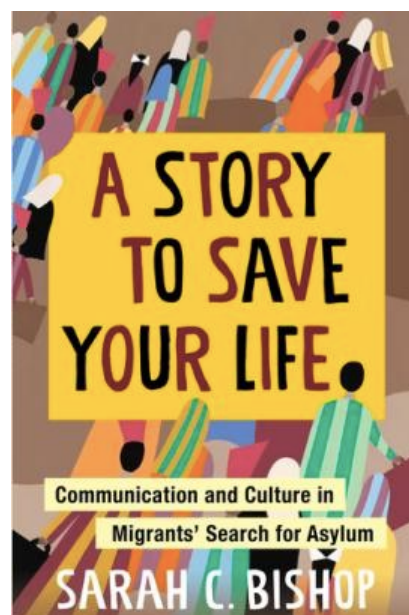
NYU Press

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*A Story to Save Your Life: Communication and Culture in Migrants' Search for Asylum*

By Sarah C. Bishop

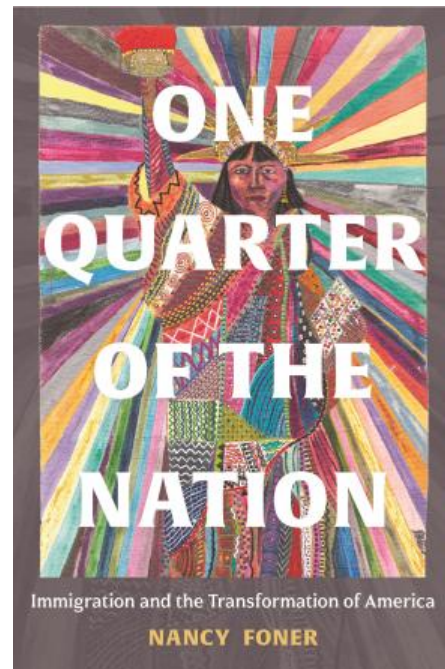
Columbia University Press



*One Quarter of the Nation:  
Immigration and the  
Transformation of America*

By Nancy Foner

Princeton University Press



*Refuge: How the State Shapes  
Human Potential*

By Heba Gowayed

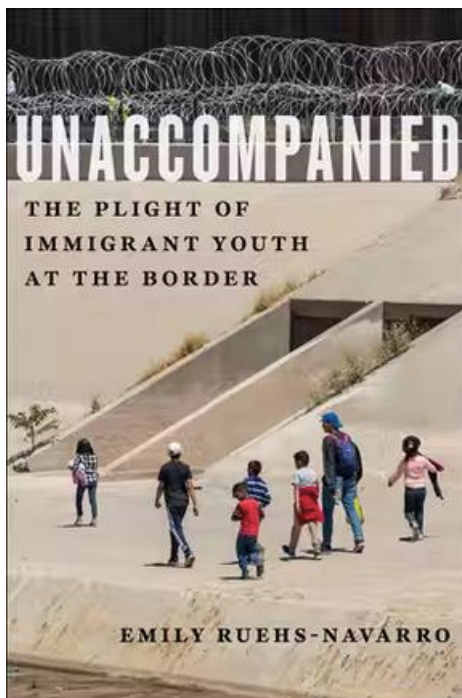
Princeton University Press



*The Border Within: Vietnamese Migrants Transforming Ethnic Nationalism in Berlin*

By Phi Hong Su

Stanford University Press



*Unaccompanied: The Plight of Immigrant Youth at the Border*

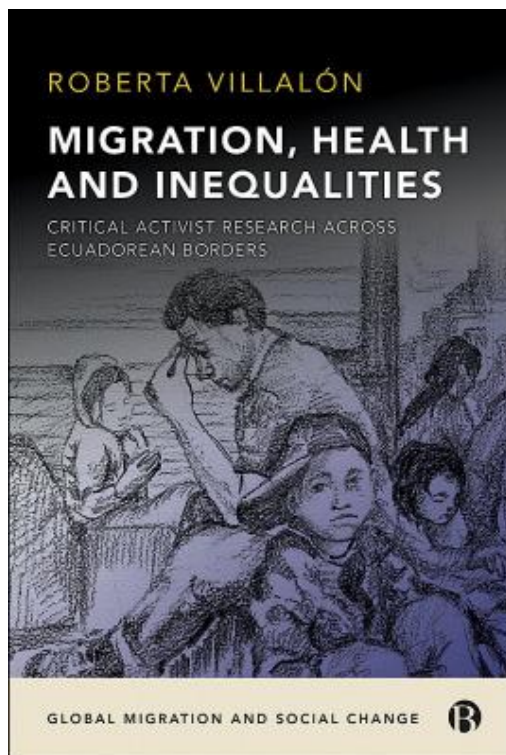
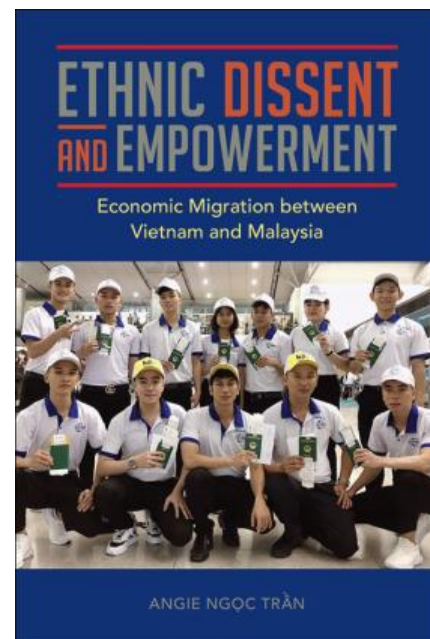
By Emily Ruehs-Navarro

NYU Press

*Ethnic Dissent and Empowerment:  
Economic Migration between  
Vietnam and Malaysia*

By Angie Ngọc Trần

University of Illinois Press



*Migration, Health, and Inequalities:  
Critical Activist Research across  
Ecuadorean Borders*

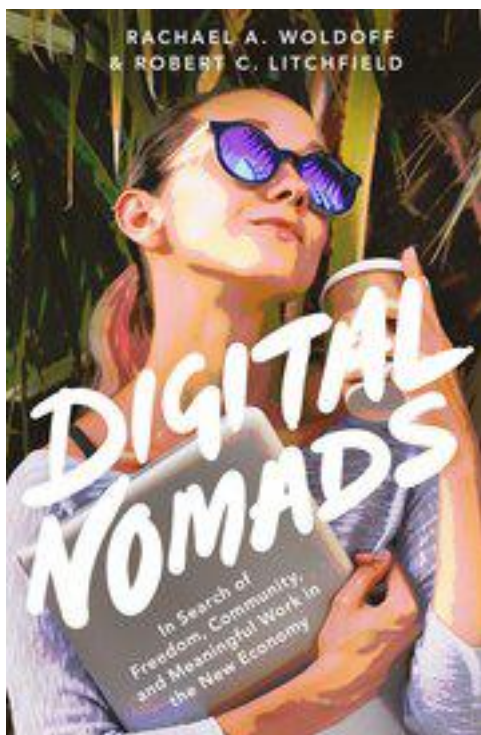
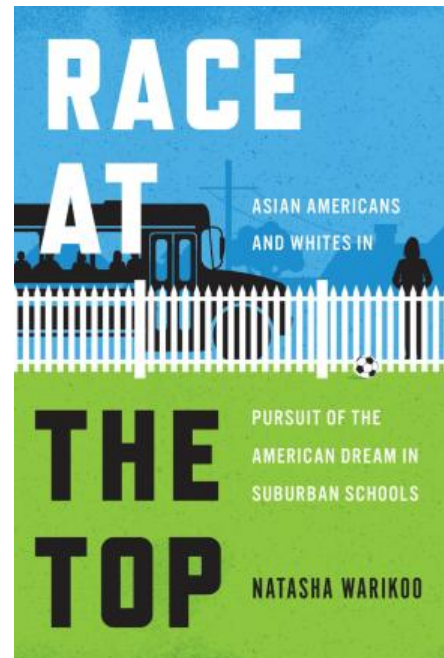
By Roberta Villalón

Bristol University Press

*Race at the Top: Asian Americans and Whites in Pursuit of the American Dream in Suburban Schools*

By Natasha Warikoo

University of Chicago Press



*Digital Nomads: In Search of Freedom, Community, and Meaningful Work in the New Economy*

By Rachael A. Woldoff & Robert C. Litchfield

Oxford University Press

# *Ethnic and Racial Studies Special Issue*

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The journal *Ethnic and Racial Studies* (ERS) is saving space for a guest-edited special issue (SI) involving early career researchers within our section. They consider special issue (SI) proposals twice a year, in March and October. Proposals are fully elaborated documents including contributors, content, and timeline (see instructions below and also on their website here). So quite a lot of work is involved, hence why we want to announce this initiative to you now, in case any of you are interested in putting your heads together and meeting the upcoming October 2022 or March 2023 deadlines.

The editorial managers at ERS have explained that this opportunity is intended to allow our section's early career researchers to be involved with the curation of a special issue. There are various options for the editing of this special issue - for example, the special issue can be guest edited either by junior scholars from the section, or senior scholars from the section, or a combination. But if the editors are junior scholars, they will need some supervision from more senior section members. ERS is of course on hand to support the whole process but the nitty gritty of working with authors / supervising revisions / curating the issue as a whole needs to be managed by the guest editors.

Topic-wise, the call for the special issue is open, though ERS is particularly interested in special issues focusing on areas of the global south.

Proposals tend to include short abstracts of the papers to be included, an overview of the issue, and a timetable for the submission of a SI. ERS will scrutinize proposals upon receipt (in either October or March) and then communicate with the Guest Editors to let them know the outcome. If your SI proposal is accepted, the editorial staff will then undertake peer review as they do for all other special issues they publish, staying in touch with guest editors in the period leading up to the submission of the issue, and helping to manage the peer review process through their office.

Questions regarding proposal development or submission can be directed to John Solomos at [j.solomos@warwick.ac.uk](mailto:j.solomos@warwick.ac.uk). John will also be in attendance at the August 5 mini-conference in Los Angeles, if anyone would like to discuss their ideas in person there.

If you are junior scholar member of our section, and want help connecting with a specific mid-career or senior scholar to be part of your proposal (including in an advising capacity), feel free to ask anyone on our IM Section council (listed both on our website and Migrations blog) to help arrange you an e-introduction.

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## Proposal Information

Special Issue (SI) proposals are considered by the Journal of *Ethnic and Racial Studies* (ERS) twice a year in March and October. In preparing a special issue proposal for consideration by the ERS Editorial team, please supply the following information.

- Working Title
- Names of Guest Editors
- Rationale and Context including international appeal
- Preliminary table of contents
- List of contributors with affiliation
- Outline of papers with abstracts if available
- Timetable leading up to submission to the journal
- Launch events for the special issue (conference events, panels)
- Publicity for the special issue (websites, newsletters, social media, networks)
- Any other special issues or edited books derived from the same research

Overall length must not exceed 80,000 words, and no article should be longer than 9,000 words including the reference section.

We suggest eight to ten articles and an introduction. An introduction can be short and simply detail the issue contents or it can be a longer overview of the topic.

All papers should be original and not duplicate any other previously published work, including one's own previously published work (articles, blogs, working papers etc).

Prior to submission Guest Editors (not authors) are to supply the names (and email addresses) of six suitable referees per paper, each to be different.

Once a proposal has been accepted we arrange a video meeting with the Guest Editor(s) to explain exactly how the SI process works with ERS, to firm up the timeline and to explain the guidelines we adhere to such as keyword optimisation, ethics requirements, referencing and of course to answer questions Guest Editors raise.





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## Editors-in-Chief

**Dr. Athena S. Leoussi**

Department of Languages and Cultures,  
University of Reading

**Prof. Dr. Natividad Gutiérrez Chong**

Institute of Social Research, National  
Autonomous University of Mexico

**Dr. Joanna Beata Michlic**

UCL Institute for Advanced Studies,  
Centre for Collective Violence,  
Holocaust and Genocide Studies,  
University College London

## Message from the Editors-in-Chief

*Genealogy* (ISSN 2313-5778) seeks to attract papers on all aspects of genealogical studies. It offers a platform for the dissemination of empirical, comparative, theoretical, and interdisciplinary approaches to the role of genealogy in different kinds of social processes, from families, to communities, institution building, transnational networks, and states. The journal welcomes contributions that use genealogy as an epistemological perspective for tracing histories in the context of politics, race and ethnicity, nationhood, class, gender, sexuality, and cultural identity.

## Subject Areas

- Genealogy and family history
- Genealogies of healing and health
- Indigenous and nationalism studies
- Genealogical theory and method
- Biographic studies
- Community history

## Author Benefits

- Open Access** Unlimited and free access for readers
- No Copyright Constraints** Retain copyright of your work and free use of your article
- Thorough Peer-Review**
- No Space Constraints, No Extra Space or Color Charges** No restriction on the length of the papers, number of figures or colors

## Selected Special Issues:

### Why Race Matters: The Legacies and Presentation of Race Relations in American History

Guest Editors: Dr. Brandon T. Jett and  
Dr. Timothy Fritz  
Deadline: **15 July 2022**



### Kinship and Family as a Category of Analysis

Guest Editor: Dr. Amy Harris  
Deadline: **31 July 2022**



### Community-engaged Indigenous Research Across the Globe

Guest Editors: Dr. Shanondora Billiot and  
Dr. Angela Gonzales  
Deadline: **1 August 2022**



### Race, Place and Justice

Guest Editors: Dr. John Wainwright,  
Prof. Dr. Mick McKeown and Dr. Kim McGuire  
Deadline: **16 August 2022**



### Intergenerational Solidarity at the Beginning of the 21st Century

Guest Editor: Dr. Andrzej Klimczuk  
Deadline: **31 August 2022**



### Heraldry in South Eastern Europe

Guest Editors: Dr. Jovan Jonovski and  
Dr. Bruce Durie  
Deadline: **5 September 2022**

