



United States in the colonial, postcolonial and Contemporary Era's her current book manuscript titled "Other Cities, Muslims Migrations and space in the global model" centers on the figure of the urban Muslim migrant from the postwar to 9/11 eras in global anglophone and Francophone fiction. And then finally we have a graduate student in the Department of Communication Studies. Um, Michael Klajbor and his research focuses on the border and it's specifically looks at the rhetoric, uh, related to the border and US government policies. His most recent conference paper is titled "the White House" examining a racism, the Trump





16:03 Lydia Huerta: Thank you.

16:07 Michael Kjalbor: Well, someone who is still a, it's beginning to engage in the humanities as an interdisciplinary scholar in communication. I think that the, the easiest way that I can start off answering this question is that I really appreciate that the humanities is the ~~ask~~ the question, why? Why do we use certain terms? Why do we, you know, frame a certain migrant, you know, conversations in a, in a way that, you know, say in the public discourse today? Why do we frame it as a crisis? Um, I'm thinking, you know, I think that the humanities regularly engage more than other disciplines in reflexive thinking and thinking about the terms and the, um, the ideas that are kind of hegemonic, uh, within our cultures. So thinking about the terms legal and illegal, uh, even in talking about, uh, Mexico to the US, Mexico migration, what do those terms really mean? You know, those terms are not, they're not set in stone. They're not things that we can, you know, point to over history and say, oh, this is a state. Exactly the same over time we've changed those categories. We've changed them for political reasons. We changed them for social reasons. And that's an important conversation to have. You know, without, you know, history, without English, we wouldn't be having those conversations. We'd be using terms instead of discussing terms and, and the research I'm doing, I really try to focus on that as, you know, what is legality? What is illegality? How do we define those in, why are we defining them in a certain way? So thinking about just the last couple of years, um, a person who could, who could have come through as a legal asylum seeker, you know, three years might not make it through today, but is that person, you know, is the person that came in three years ago legal, quote unquote, or have the terms changed and do we need to talk about it differently? And that's the conversations that I think is like humanities have that other disciplines don't. You know, you can talk a little, you know, when you talk in a social science, you know, way sometimes. Sometimes we get hung up on, you know, keeping the terms the same two prove an empirical point. And we don't have that reflexive conversation. We don't really think about the ideas that we have in our own heads about, about even in the terms that we use. Um, and I think that more and more this is going to become a discussion in the public sphere, um, of the fact that the humanities are needed. And I think that one of the biggest problems with that we're facing right now is that the humanities had been removed from the conversations that we have about migration, from the conversations that we have about the idea of legitimacy in the state. Um, we're focusing more and more on these, you know, on just accepting the terms at face value rather than having the conversations around the terms themselves.

18:55 Lydia Huerta: Thank you, Michael. So I'm gonna move on to the next question and I'm going to ask you all to be mindful of the time. So I'm going to ask you to keep it to maybe two minute responses. I thought I'd, I kind of let you all talk with the first question because it's an important question. Um, but I would like if you could be a little more succinct in your responses. So the next question I'm going to ask is, um, how has the ~~sample~~ ~~sample~~ the concept of human colonization in order to help us understand the dynamics of global human migration and refugee aid? Um, specifically what are some of factors that contribute to the increase and decrease as immigrant populations?

19:38 Meredith Oda'll be on the spot or anything. Um, okay. I will try. I will try to be quick.



happening in, in the labor market. Some of that is the great recession and the in the construction automation maybe trade to some extent. Um, but yeah, so in summary, I would just say that economic factors are really important to drive migration flows between countries and um, it's often common trends affecting both natives and immigrants as much or more so than natives being affected by immigrants.

24:28 Meredith Oda: Okay. You can't shut us up.

24:30 Lydia: No, it's okay. I'm actually, I'm really happy because some of you provided answers for the next question so I can, I can moderate it. So don't worry, just keep going.

24:40 Meredith Oda We ramble. I'm okay. Because I just wanted to add in, cause I'm like a historical perspective because, um, I mean, so there's, uh, economic ties are just one of the ways in which people form connections between countries right before they even leave a country to the country that they're going to. Because as I say again and again in my classes, no one

we just kind of forget about, you know, that, you know, that when we talk about why people are coming over the border now, we don't think about the fact that, you know, two generations ago we were asking these people to come in. We were, you know, we were bringing them in because they were an economic value to us. Um, and those are conversations that I think that the humanities, uh, can really can really help. Um, if we forget the history of why people came in the first place, then we, you know, we have the public discourse that we have now of thinking that these migrants are just mass hordes of, you know, mindless bodies that are, you know, walking across the border on mass. That's not the reality. These people are rational actors. They're rational human beings. They're coming here for a reason. And the humanities provide us an insight into why, into, you know, what are some of the structural and current reasons that they're coming over at all.

28:27 Lydia Huerta: Thank you Michael. So I'm in the, your response as you all sort of touching the economics of migration of a little bit. So I'm, for that will be my last question. I wanted to ask you all, there's a lot of conversation about how migrants take away from people to take away people's jobs, take away from their communities, use resources from the United States. And there's a lot out there. Um, but I was wondering if you could comment on how your research, and in a way it has manifested something different to that. Basically how you have seen migrants impact then the communities in which they find themselves i2 (a)-2 (he)4 (r)1.1 (he)u coul the



the conversation known that, you know, this is not some ambivalent conversation we're having.

35:53 Nasia Anam: No, no, I didn't live there in the 90's.

35:55 Todd Sørensen: Yeah. Um, and I probably took most of the time talking about that.

35:56 Lydia Huerta: Um, you can continue. We have time. Don't worry.

35:57 Todd Sørensen: So I mean, I will say that I engage on the, you know, I think here I am with a bunch of people for the piano. He's right. And I think it is important to think of people as humans who are moving to countries to better themselves. And from a global perspective that's, you know, immigration is not just good for immigrants. It's also one of the best ways to decrease global income inequality. You have some countries that are richer in some countries that are poor, and if the people move from the poor to the rich countries that in the long run will decrease

economically, which is not the only reason to support immigrants. But I think in terms of selling

fulfillment. And I was wondering if anyone, if anyone could speak more on that, about like the idea of the immigrant generational gap.

43:30 Meredith Odatt does speak for you, but actually it does remind you of a Milli- Mindy Kaling joke from her, her show 'em the Mindy project in which she, uh, she was a doctor, but like with, you know, a very flamboyant one and like to dress and talk and stuff like that. And she met an Indian migrants who was also going through the same medical program that she was in the Indian migraine. And it's like, oh, you second generation. You just like, you're so, you know, I don't know. You throw money around and you don't care. And we had to work. Um, and then Mindy Kaling says, well, I'll just, you wait, your son is going to be a dj.

44:16 Nasia Anam: Well, to my parents, I'm basically a dj. So I mean, I, I don't know how to answer your question other than to say like, yes, yes, true. It's, it's, that's deep. Like it's very, very real. But I mean the question of guilt, I mean what's, what's the kernel that we would want to get at with your question? Like what, which part of your question do you want answered?

44:31 Audience Member 1: I guess like to discuss more about the idea of it. Like if you both like aren't aware of it cause like I realize that listen you guys are like now like what was that like that idea of like the difference and like how people might not know.

44:45 Nasia Anam: Yeah. I mean I think the question of survival for the first generation of immigrants is a really interesting one because it's not simply like survival in terms of economic survival in terms of making enough money to pay rent or buy groceries or whatever. But it's also survival. Meaning cultural survival meaning like how do you get through your day every day without getting, you know, verbally attacked or how do you get through your day every day without being the target of a micro aggressions at work or macro aggressions at work. Like there is this way in which the first generation has to have the attitude of just put your head down and get through it. And I think that the question of self-actualization is so interesting for the second generation because it becomes a sort of like how do you get out of survival mode? And what that really gets to is that migration is a kind of trauma, you know, like you have to get past that trauma and getting past trauma is the work of many, many generations. And so yeah, like it, you, you duke it out with your parents, but that's also a really productive work. And then you become a DJ or a professor. Thank you.

46:04 Audience Member 2: Um, I have a loud voice. I'm just going to stay here. Kind of going with like the generational idea. How does the humanities and just scholarship in general start defining generation and how do we talk about the millennial gen Z or even in the immigrant communities? We have first generation, second generation, but right now we have of 1.5 generation where a first generation parents bring their young children and uh, but they're seven years old, five years old. So they grow up, not citizens, but also American. So how do the humanities add to this discussion?

46:42 Todd Sørensen: Well, let me tell you what the social scientists do and then they can deconstruct it for me. I'm six years old. It means you're 1.5 generation if you moved at six or uh, or younger. Um, that's how often I kind of here in just speaking with academics, people will say I'm first generation when we would say when Labor economist at least would say second, right? So people who, who are the children of immigrants in academia, we typically refer to a

second generation. Um, I will say that, you know, economist, um, do look at issues of identity and I, one of my favorite papers on immigration is by Steve Trejo Ho. And um, I forget his coauthor on him and he's at UT Austin. And if I'm remembering it correctly, they were trying to explain this achievement gap in where second or third-you know, this paper- second or third generation, um, Asian Americans do better than second or third generation Mexican Americans and they have a unique data set where they can look at what's the current population survey where if you're still living at home we can see your parents' place of birth. And because we asked that question, do your parents, their parents' place of birth and what they find essentially is that, um, I'll try to word this carefully, but I guess just to be blunt about it, like the more successful you are, the more likely you are to keep identifying as Asian and the more successful you are, the least likely you are to keep generally keep identifying as Hispanic or Latino, Latinx if you're of partial ancestry. So think it is really interesting to study not just where you fit in in, in terms of lineage, but just the self-identification that comes along with it. Going back to kind of the economics of that because that really matters because you can miss measurement, get a fact wrong on that. Then once you account for that selection with migration, third generation Mexican Americans look like they're doing just as well as everybody else.

anymore. And even just thinking about how borders, something we think is natural right, like rivers, they move, they shift, they change and that's how borders are as well, they are not

55:42 Audience Member 5: Okay, so as a future healthcare professional, I wonder if and how illegal immigrants can use the healthcare system and how can you alleviate these costs while still insuring these individuals [inaudible]

55:55 Todd Sørensen: Uh, I mean, I'll, let's talk about, one other thing for is I want to talk about legal migration. My wife's a physician in, in northern Nevada, and I know she works with residents and many are foreign born and disproportionately a lot of them are Iraqi or Syrian. So I think that's one point is that if you want a Muslim ban, wait longer for a doctor. Right? Um, I mean there's costs of these things. Right? Um, I, that's one thing that I was wanting to write down some numbers on when I was my research today. The evidence of overall use of public services by, uh, on an authorizer, undocumented immigrants. It's, it does not seem like that's the biggest problem in healthcare in the United States. Um, I think there are policies that you could pursue. Where are you? Uh, I believe covered California allows people who are undocumented to buy in and it's very much like drivers licenses. If you don't want a bunch of people driving around without licenses because they're undocumented, um, you can allow undocumented people to have driver's licenses and just doing things which kind of regularize or bring people out of the shadows. Um, especially in the context of, I don't know the law in this right now. I think we still have an individual mandate, um, can help to solve that problem of on universal eoverag

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