

**2020
Symposium**

**The University of Puerto Rico
and University of Michigan
Outreach Collaboration**



Integrating the concept of
vulnerability into the classroom

**EDUCATION
TOOLKIT**

Acknowledgements

This project includes participation from the following U-M National Resource Centers (NRCs), organizations and faculty:

- [Center for Latin American and Caribbean Studies](#)
- [Center for South Asian Studies](#)
- [Center for Southeast Asian Studies](#)
- [Center for Middle Eastern and North African Studies](#)
- [Nam Center for Korean Studies](#)
- [Lieberthal and Rogel Center for Chinese Studies](#)
- [Center for Japanese Studies](#)
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- African Studies Center

And the following departments and faculty at the University of Puerto Rico:

- [College of Humanities](#)
- [College of Social Sciences](#)
- [College of Education](#)
- [School of Graduate Studies and Research](#)
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About the UPR-Río Piedras

The University of Puerto Rico at Río Piedras (UPR-RP) is a public research university that serves more than 15,000 students, 20% of them graduate students. Founded in 1903, UPR-RP is the oldest university and the main campus within the University of Puerto Rico System. Its academic offerings include 70 undergraduate and 39 graduate degree programs in the humanities, social sciences, natural sciences, and professional fields. The university holds a Title V grant from the US/Department of Education and has consistently granted the largest number of doctoral degrees to Hispanics in the US. The College of Education has the largest number of students and offers degrees at the Bachelor's, Master's, and Ph.D. levels. It also administers the university's elementary and secondary schools.

Thank you to our partners:



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About the University of Michigan - University of Puerto Rico Outreach Collaboration

This collaborative project between the University of Michigan, Ann Arbor, and the University of Puerto Rico, Río Piedras, is funded by Title VI grants from the US Department of Education. Title VI is a provision of the 1965 Higher Education Act, funding centers for area studies that serve as vital national resources for world regional knowledge and foreign language training. This project is geared towards creating spaces for conversations about new research and curriculum development projects among professors, graduate and undergraduate students, and school teachers from Puerto Rico.

As part of the effort to create sustainable links with institutions serving underrepresented populations, the Center for Latin American and Caribbean Studies (LACS) at the University of Michigan built a partnership with the Colleges of Education, Humanities, and Social Sciences at the University of Puerto Rico. There are no Title VI National Resources Centers on the island of Puerto Rico; there are also no Hispanic serving institutions in the State of Michigan. Thanks to deep existing ties between our institutions we are able to expand access to the area studies and language resources at UM to the faculty and students at the UPR, to in-service teachers in the region around UPR, and to their K-12 students.

As a cornerstone of this collaboration, U-M's International Institute sends mixed delegations of area studies experts to the UPR for one K-16 professional and curriculum development workshop. These workshops follow the model of a pilot workshop organized by LACS in Río Piedras in 2014. These workshops are organized around topics that cross multiple disciplines and allow representation from different world regions. Each two-day workshop includes sessions for UPR faculty and students (including pre-service K-12 teachers) and in-service K-12 teachers from the surrounding San Juan metropolitan area.

Beginning in 2018, the University of Michigan's International Institute began a collaboration with the Center for Education Design, Evaluation, and Research (CEDER), a highly-skilled team within the U-M School of Education devoted exclusively to offering exceptional-quality designs, evaluations, and research on teaching, learning, leadership, and policy at multiple levels of education. Specifically, CEDER supports the design and development of education curricula, programs, technology tools, and software for other units on campus and for K-12 and informal learning settings in surrounding communities. The II-CEDER collaboration was established to professionalize the development of the teacher resources that are created at each annual UM-UPR symposium.

Education Toolkit Introduction

The 2020 Symposium of the University of Puerto Rico and University of Michigan Outreach Collaboration was focused on exploring the topic of “Integrating the Concept of Vulnerability into the Classroom.”

The objective of the symposium was to explore how educators can integrate the complex concept of vulnerability into classroom instruction, including both personal vulnerabilities and community vulnerabilities based upon systemic inequities. In particular, speakers from both institutions explored issues of vulnerability in connection with the themes of identity; migration and human rights; and patriarchy, race, and gender. They shared valuable research insights from their own work and then discussed possible pedagogical approaches to exploring these themes in secondary classrooms.

This education toolkit contains a set of lessons that emerged from the research and pedagogical ideas presented at the 2020 symposium. Each of the presenters delved deep into specific case studies of vulnerabilities through different thematic and disciplinary lenses. They then collaborated with an instructional designer to develop lesson plans directed at high school learners.

The concept of vulnerability was selected because it is studied and applied across many different disciplinary lenses and in a range of academic and real world contexts. It is a concept to interrogate, to explore, and even to challenge. It is a concept we can use to ask important questions about the legacies of colonialism and imperialism, about contemporary social inequality, about the impacts of climate change, and so much more. Vulnerability is often framed as being exposed to risk, danger, or potential attack, and the risk can be physical, emotional, or both. But vulnerability can also be about putting yourself out there, about taking emotional risks and opening up.

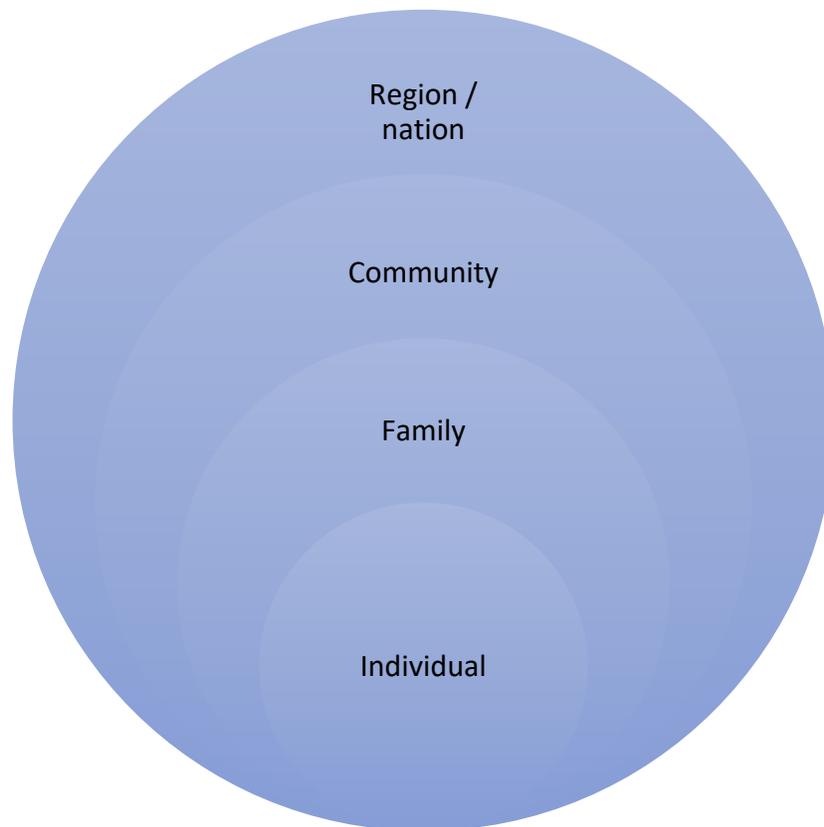
Vulnerability can also be applied to talk about a community’s or region’s ability to prepare for, cope with, and mitigate the impact of natural disasters, wars, and other crises. So in some cases, vulnerability can be a choice, as when an individual chooses to take a risk, and in other cases vulnerability can be imposed by unjust systems and institutions. Vulnerability is often confused with weakness, but it is definitely not the same thing! In short, vulnerability has many meanings and contexts of use, and thus is a concept worthy of exploration, deconstruction, and application.

One dynamic that is important to keep in mind is that in learning about vulnerability, we may be asking our students to themselves become vulnerable in a different sense. Educators therefore need to attend to the socioemotional context of their classrooms as they engage with potentially challenging topics with their students.

Vulnerability is also a useful construct for teaching as it appears across the curricula in all its different contextual meanings. In English Language Arts, it appears as a theme in

literature as people grapple with different kinds of vulnerabilities in short stories, poems, essays, novels, podcasts, and more. In Civics, vulnerability appears as a policy issue in questions of how a government might define, create, abuse, and/or even try to serve and protect vulnerable populations. In United States or World History we might study historical patterns of vulnerabilities and the legacies of inequity that created them. In Biology and Health, we connect human health and biology to both individual and community vulnerabilities, for example in how well a person's immune system is prepared to fight off a pathogen, or how well a community is prepared to defend against a pandemic.

In this context, one way to frame the study of vulnerability is to consider versions of Bronfenbrenner's Ecological model, like the simplified graphic below. How vulnerable individuals are is connected to the complex interactions between their family, community, and region.. and much, much more.



Teachers can also use these lessons to introduce their students to a range of disciplinary literacy practices and analytical approaches.

All of the resources in this toolkit are in draft form, as curriculum development is an ongoing process that should never end!

Through these lesson plans, high school teachers in the humanities and social studies can engage their students in inquiry-based learning experiences to explore these important themes and case studies of vulnerability

The toolkit can be used in a few different ways. It can function as a set of resources from which you can select specific texts and activities to accompany your own unit on relevant themes or content, or as a complete package that introduces students to global studies around the theme of vulnerability and then engages them with a set of dynamic, inquiry-based case studies.

We recognize that curricular demands today mean that many teachers have fewer opportunities to go deep into concepts like vulnerability, but **we invite you to be creative!**

These lessons will be most relevant to secondary teachers of contemporary world history, world geography, humanities, and world literature, but may be adapted to fit into other curricular areas as well.

The activities are designed to be interactive and flexible, and to promote higher order and critical thinking, dialogue, and social justice. Lesson development was informed by the principles of Understanding by Design (McTighe & Wiggins, 1998), so lessons are focused around essential questions and enduring understandings.

The following strategies and routines are included in several different places:

- **Stop and Jot** – After reading a short passage with a specific purpose (or viewing an image or video clip, or listening to audio), have students write down some reflections in response to an open-ended question with no right answer that probes their thinking about what they read/saw/heard. Providing a time limit can be beneficial as well, and many teachers use an actual timer.

- **Turn and Talk** - After reading a section of text (or viewing an image or video clip, or listening to audio), students are prompted to have a short focused conversation with a neighbor. Teachers should time the conversation and stroll through the room to gather insights on student thinking. Turn and Talks are especially effective AFTER a Stop and Jot. Depending upon classroom dynamics, it can be beneficial for the teacher to assign Turn and Talk partners before the activity so that no student gets left out.

- **List, Group, Label** - Prior to reading, the class produces a list of what they know about a topic. Following the production of the list, attributes are grouped by like

characteristics. Then each group is given a label. In doing so, students have gained a valuable preview of key concepts and vocabulary prior to reading.

Jigsaw grouping is also used in different lessons. See the following resource:
<http://www.readwritethink.org/professional-development/strategy-guides/using-jigsaw-cooperative-learning-30599.html>

The ideas here are meant to spark your own thinking and creativity, so please adapt, modify, extend, and improve! Thank you for sharing our interest in this work.

Lesson 1

Does where we live make us vulnerable?

Driving Question

Are some people more vulnerable to different problems because of where they live?

Case Study Questions

- Are there communities in and around Detroit, Michigan that are more vulnerable to certain health problems because of their location? If so, why and what can we do about it?



Supporting Questions

- What do we mean by “vulnerable” in this case study?
- What communities in and around Detroit are we talking about?
- What kinds of health problems might be connected to a location?
- How are these problems seen and measured? Where do we get this information?
- What is in these communities that might have an impact on health?
- Why these communities?
- If there is a problem, what are people doing about it?

Enduring Understandings

- People of color and low-income people, and especially people of color living in low income communities, tend to have higher rates of health problems associated with environmental pollution, particularly with respect to respiratory conditions impacted by air quality. Industrial facilities with potentially dangerous emissions tend to be located in and near these same communities. Historical patterns of segregation rooted largely in racist housing and real estate policies and practices help to explain why such communities were and continue to be, segregated and at greater risk from air pollution and associated health problems.

Overview

- In this lesson, students will explore the concept of vulnerability through a case study on community vulnerability to health problems because of industrial air pollution in and around Detroit, Michigan. Students will explore data and generate evidence based claims about whether or not people are more vulnerable to respiratory health problems because of where they live. They will then explore the issue from a historical lens to develop a better understanding of how racial segregation and racism created a situation in which industrial facilities were located in and near low-income communities of color thus creating inequities in health outcomes over time.

Learning Objectives

- Students will be able to generate and communicate an evidence-based claim about patterns of inequity and exposure to health risks in certain communities in and around Detroit.
- Students will be able to generate and communicate an evidence-based claim about the historical roots of environmental racism, connecting unequal exposure to health risks to redlining practices.

Connections to Content Expectations / Standards

Common Core Anchor Standards for Reading

- CCSS.ELA-LITERACY.CCRA.R.1
Read closely to determine what the text says explicitly and to make logical inferences from it; cite specific textual evidence when writing or speaking to support conclusions drawn from the text.
- CCSS.ELA-LITERACY.CCRA.R.2
Determine central ideas or themes of a text and analyze their development; summarize the key supporting details and ideas.
- CCSS.ELA-LITERACY.CCRA.R.7
Integrate and evaluate content presented in diverse media and formats, including visually and quantitatively, as well as in words.

The College, Career, and Civic Life (C3) Framework for Social Studies State Standards

- D2.Civ.6.9-12.
- Critique relationships among governments, civil societies, and economic markets.
- D2.Eco.15.9-12.
- Explain how current globalization trends and policies affect economic growth, labor markets, rights of citizens, the environment, and resource and income distribution in different nations.
- D2.Geo.11.9-12.

- Evaluate how economic globalization and the expanding use of scarce resources contribute to conflict and cooperation within and among countries.

Key Concepts

- Vulnerability
- Segregation
- Redlining

Teacher Preparation and Instructional Resources

- This lesson requires students to engage with the concept of vulnerability, and begins with asking students to share a personal experience or reflection. It is important that teachers have developed a positive classroom culture in which students feel safe and prepared to discuss issues of bias and inequity. If you need support in thinking about how to do this, Teaching Tolerance has a range of helpful resources, including this resource addressing classroom culture: <https://www.tolerance.org/magazine/publications/critical-practices-for-antibias-education/classroom-culture>
- This lesson moves through various participation structures, including pair and group work. Consider the social dynamics of your class ahead of time and think about the most productive way to structure pairs and groups. Allowing students to choose their own is always an option, but also may have negative impacts on students who may often be excluded or isolated, so consider assigning partners and teams.
- This lesson requires some color copies or projection of images so that all students can see. Always consider best Universal Design for Learning practices; for example if projecting an image, think about whether or not all students can see it well enough. Can you provide some verbal description? Can students move closer? For more information on UDL, see the UDL guidelines here, <http://udlguidelines.cast.org/> and explore suggestions for multiple means of representation.

Assessment / Final Product

- Students can demonstrate understanding at multiple points during the lesson, and teachers should use open-ended questions during discussions as formative assessment.
- Students can be graded on their participation in the
- Independent learning can be assessed through their final activity, the Exit Pass. Students should successfully identify
- The larger unit will have a final project that will provide a more comprehensive assessment.

Lesson Sequence

Opening

1. Begin this lesson with a community building and purpose setting activity. Ask students to *Stop and Jot* about a time they have felt vulnerable. Explain that this can mean at risk, under attack, or in danger. Also explain that this doesn't have to be physical risk or danger, but can be social or emotional as well. Let students know that they will be asked to share, and let them know that they don't need to get too personal and don't need to share anything that makes them uncomfortable. As needed, remind them of relevant classroom norms and rules about respect and listening.

Next, ask them to *Turn and Talk* and share something about what they wrote, If anyone is not comfortable sharing, ask them to discuss the feeling of vulnerability or risk in general... how do they think people feel when they are vulnerable? After 1-2 minutes of sharing, ask different students teams to share something from their conversation. Explain that this lesson will ask them to think about the concept of vulnerability at larger, community levels.

2. Project or pass out **Handout 1** (all handouts are included after the lesson plan). Have students pair up again and go through the See Think Wonder activity on the handout. When they have discussed each of the four prompts, have several teams share their responses to different questions. As they share, keep track of main ideas and patterns on your board, screen, or chart paper. Then have students help you summarize and synthesize what the class saw, thought, and wondered.

Guided Inquiry

3. Next, explain that this lesson will follow up on this discussion and delve deeper into the following driving question: **Are some people more vulnerable to different problems because of where they live?**

Explain that they will specifically use a case study of Detroit, Michigan to explore the following case study question: **Are there communities in and around Detroit that are more vulnerable to certain health problems because of their location, and if so, why and what can we do about it?** You may want to write or project these questions onto your screen or whiteboard.

4. Now ask students to work with a partner again to generate a short list of “*need to knows*,” things they need to know in order to answer the previous questions. Explain that in order to answer these questions, they will need to know a number of things that get answered by smaller, supporting questions. Each team should try to generate 5-7 ideas for things they will need to know. If they struggle, you can suggest a couple of ideas from the following list:

- What communities are we talking about and what kinds of health problems?
- How are these problems seen and measured? Where do we get this information?
- What is in these communities that might have an impact on health?
- Why these communities?
- If there is a problem, what are people doing about it?

Then when each pair has several ideas, have them take turns sharing one idea each as you jot down key ideas and questions on the board to keep track and develop a shared list. When you have a list that includes most of the ideas above, review it with students and let them know that these questions should guide their learning. Take a picture, or use a different means to record this list so that you can come back to it later.

5. Next, tell students that they will be analyzing text sets to develop a claim that responds to this question using the particular example of Detroit. Pass out Handout 2, the source analysis table. With the whole class, read through each part of the handout, starting with their primary question. Return to the image from the opening activity and do a think aloud to model what you might write in the table if this set of images was one of the sources. You might describe what you see, a house very close to an industrial facility that looks like it is putting out a lot of pollution. You might predict that people who live in this area are exposed to lots of harmful chemicals in the air, but also note that you need more information.

Collaborative Inquiry and Sharing

6. Organize students into groups of three or four, pass out Handout 3 with Source Sets 1-5 and have them work to analyze the additional sources to help them answer the primary question on the top of the handout. Explain that they are looking for evidence that helps them answer the question about community vulnerability to health risks. Each text might not give a complete answer, but will provide useful information. Tell them they should discuss each source first and then record their thinking on Handout 2.

Move around the room as they work listening to their conversations. If students are not understanding the task, bring the class back together and pick one of the texts and then do more think-aloud modeling, having students participate and help you out. Then have them return to their groups to continue working.

Pass out Handout 4 when most of the groups have analyzed the source sets, and have the students work in their groups to complete the CER organizer. Explain that they will develop a Claim statement that is an answer to the question. They might develop statements that identify particular communities and particular problems they face, for example. Then, they will list some of the facts they found that supports this claim as evidence, and write a few sentences explaining how this evidence connects to and supports the claim.

Have different groups share their claim statements, and ask other groups to respond by supporting, adding to, or respectfully challenging their claim. As a whole class, briefly discuss the similarities across their claims and summarize the overall patterns they noted in the data sources. As needed, help students read across the different maps to see the pattern of higher risks where there are more people of color.

7. Next, introduce the question of why these patterns exist. Pass out or project Handout 5. Help students analyze the patterns of segregation shown by the map, and have them work, either as a whole class or in their groups, to answer the questions below the map. Explain to the students that they will analyze a set of history documents to figure out why this pattern of segregation exists. Have students share observations and discuss as a whole class.
8. Have students move back into their groups if they are not already in groups. Pass out Handouts 6 and 7. Handout 6 has 4 different sources (6a, 6b, 6c, 6d) that help explain contemporary segregation in Metro Detroit. Handout 7 is a graphic organizer where students can take notes on the sources and generate conclusions. Explain to the students that their goal is to analyze the sources and develop an evidence-based explanation of how segregation developed in Metro Detroit. For each source, they will describe the source and then analyze what it tells them about racial segregation. Then, they should develop a statement that connected this history of racial segregation to the current community vulnerabilities to air pollution and related health problems.

Then, process their answers with discussion and probing questions, and help students come to understand that discriminatory real estate practices pushed people of color, especially African-Americans, into certain neighborhoods and kept them there (redlining). These practices concentrated people of color in certain communities with less economic and political power, and large companies in potentially harmful industries then located their facilities in these communities because the people there had less power to push back.

9. Now project Handout 8 and have different students read it out loud with the whole class. Ask students if they think that the evidence they have analyzed supports the ideas in the graphic organizer. Help students understand that large corporations like ExxonMobil are more likely to place their facilities that produce a lot of pollution in neighborhoods where poor people of color live because they have less support and political power.

Reflection and Conclusion

10. To end the lesson, have students individually complete an Exit Pass in response to the following prompt: How are racist housing policies and patterns connected to the health risks faced by people of color in certain communities in and around Metropolitan Detroit?

You might also consider exploring activism for environmental justice with students so that they know there are solutions and means to resist environmental racism.

The following video is a good starting point:
<https://www.sierraclub.org/environmental-justice>, as is the following website specific to Detroit: <https://detroitenvironmentaljustice.org/>.

Assessment

- Students can be graded on their participation in all activities based on effort, participation, and their ability to generate explanations in the two graphic organizers.
- Independent learning can be assessed through their final activity, the Exit Pass. In addition, either of the graphic organizers can be extended into a short argumentative essay.

Handout 1:





With your partner, study these two pictures using **See, Think, Wonder**.

- What do you **see**? With your partner describe exactly what you see without analyzing it.
- Now... what does it make you **think**? What do you think is happening? What guesses are you making?
- Finally, what do you **wonder**? What questions do you have?
- What do you think these pictures have to do with vulnerability... being at risk or in danger?

Handout 2:

<p>The question:</p>	<p>Are there communities in and around Detroit, Michigan that are more vulnerable to certain health problems because of their location?</p>	
<p>Source Set:</p>	<ul style="list-style-type: none"> ● Description of source... in brief, what is it? What do you see? 	<ul style="list-style-type: none"> ● Key content analysis... How does this source help you answer the question? What does it show or say?
<p>1</p>		

2		
3		
4		
5		

Synthesis... What patterns do you see across these sources?		

Handout 3 :

Source Set 1:



Views of the Marathon Petroleum Refinery

Source Set 2:

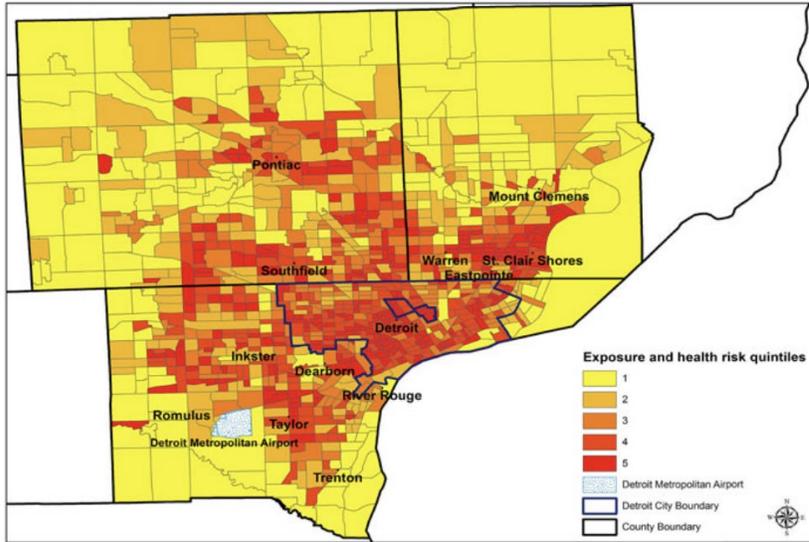
Map showing facilities that emit Sulfur Dioxide into the air.
Darker read means higher levels of emissions.



Mapping showing where Wayne County is in Michigan just for geographical context.

Source Set 3:

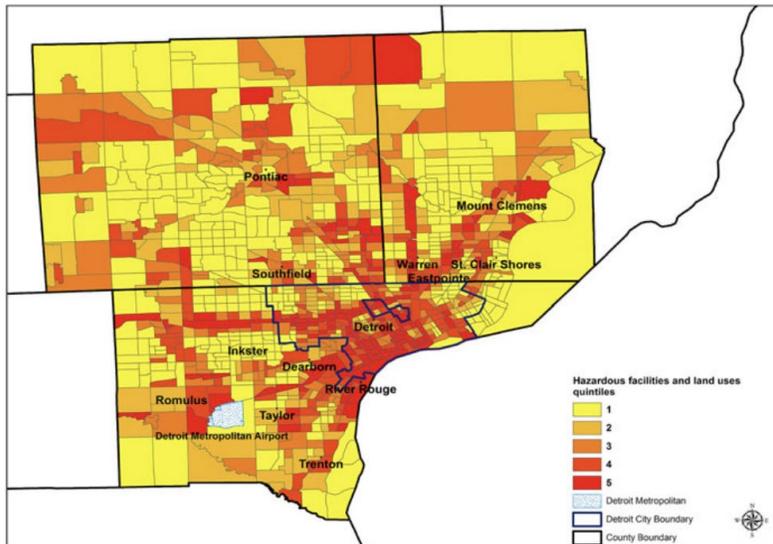
Red areas in the map of Wayne County below have higher levels of health risks; respiratory risk (breathing problems); cancer risk; and higher levels of diesel pollution in the air.



Cumulative impact polygons (CI) include: residential areas, child care facilities, health care facilities, schools and playgrounds. Exposure and Health risk include: 2011 NATA estimates of respiratory risk, cancer risk and diesel PM (non-cancer) concentration.

Fig. 3. Exposure and health risk quintile scores at the tract level (mapped on CI polygons)—Detroit Metropolitan Area.

Red areas in the map below have more hazardous industrial facilities and more hazardous land use (such as oil refineries) that contribute more to pollution.



Cumulative impact polygons (CI) include: residential areas, child care facilities, health care facilities, schools and playgrounds. Hazardous Facilities and Land Uses include: Childcare, Healthcare, Schools K-12, Urban Playgrounds, TRI, Chrome-platers, Hazardous Waste sites, Railroad tracks, Ports, Airports, Refineries, Intermodal Distribution and Main roads.

Fig. 2. Hazardous facilities and land use quintile scores at the tract level (mapped on CI polygons)—Detroit Metropolitan Area.

Source Set 4:

Red areas in the map below have higher percentages of people of color living there.

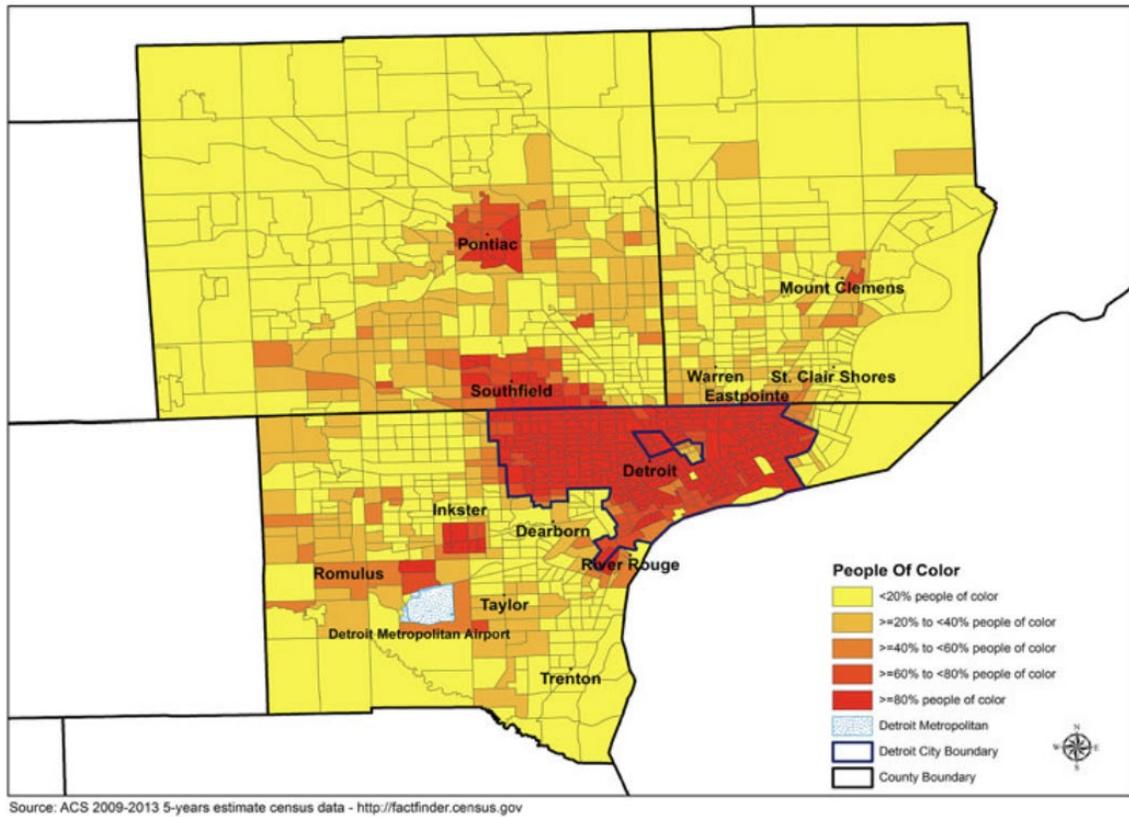


Fig. 1. Proportion people of color at the Census tract level—Detroit Metropolitan Area.

Source Set 5:

Excerpts from a report by the Sierra Club on air quality and health in Detroit:

- In 2008, the Michigan Department of Community Health coined Detroit "the epicenter of asthma burden in Michigan." ... the prevalence of asthma among adults in Detroit was 50 percent higher than the statewide average.... Likewise, rates of asthma hospitalization in Detroit (for both children and adults) were found to be three times higher than that of Michigan as a whole and rates of asthma death over two times higher compared to overall state numbers.
- ...schools located in areas with the highest air pollution levels had the lowest attendance rates and the highest proportions of students who failed to meet state educational testing standards.
- <https://www.sierraclub.org/planet/2016/01/struggling-breathe-wayne-county-michigan>

Excerpts from an article on pollution and health in the 48217 zip code in the Detroit area:

- Like many of her neighbors, Smith wants to escape the toxic environment, but on a fixed income, it's next to impossible. It's hard enough trying to sell a modest house in the shadow of Marathon.
- Two of Smith's sons have chronic respiratory problems, and her husband relies on a breathing device. "His breathing is getting worse, and he has to take medicine to breathe," Smith says of her husband. "He feels trapped."
- In 2012, Marathon offered above-market prices to buy homes in the mostly white neighborhood of Oakwood Heights in northern 48217 to make way for an expansion. But the same offer wasn't extended to Boynton, the predominantly Black neighborhood in southern 48217.

<https://www.metrotimes.com/detroit/struggling-to-breathe-in-48217-michigans-most-toxic-zip-code/Content?oid=23542211>

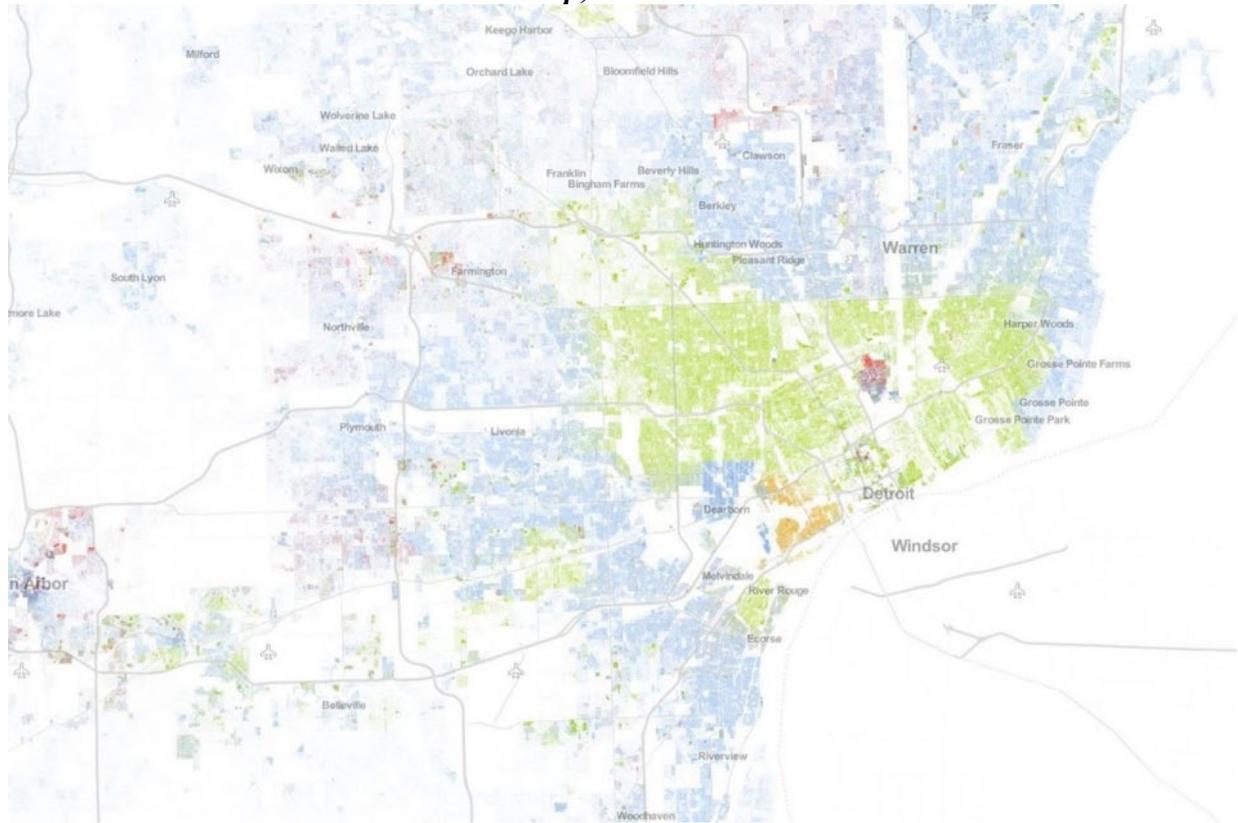
Handout 4:

<p>Are there communities in and around Detroit, Michigan that are more vulnerable to certain health problems because of their location?</p>	
<p>Claim... in response to the question above, state a clear answer that you can support with evidence and explain with reasoning.</p>	
<p>Evidence... the facts, statistics, details, and/or stories, etc. that support your claim.</p>	<p>Reasoning... explain how the evidence supports your claim above using logic and reasoning to connect the evidence to the claim.</p>

Handout 5:

Exploring the “why”

Racial Dot Map, 2010 US Census Data



This map is a racial dot map using US Census data from 2010. The colors are actually made up of individual dots, and each dot represents one person as they self-identified on the Census. Blue dots represent White people, Green dots represent African-American people, Red dots represent Asian people, and Orange dots represent Hispanic (Latinx) people. The Census categories for race have many problems and mask a lot of diversity, but here in this map of the southeastern part of Michigan, they show clear patterns.

- What do you see? Describe the patterns you observe.
- What do you think? What does this make you think about? What connections can you make?
- What do you wonder? What questions does this map raise for you?
- Why do you think these patterns exist?

Handout 6 :

Exploring the “why”

Source 6a) Newspaper story excerpt:

Detroit, Chicago, Memphis: The 25 most segregated cities in America

Evan Comen

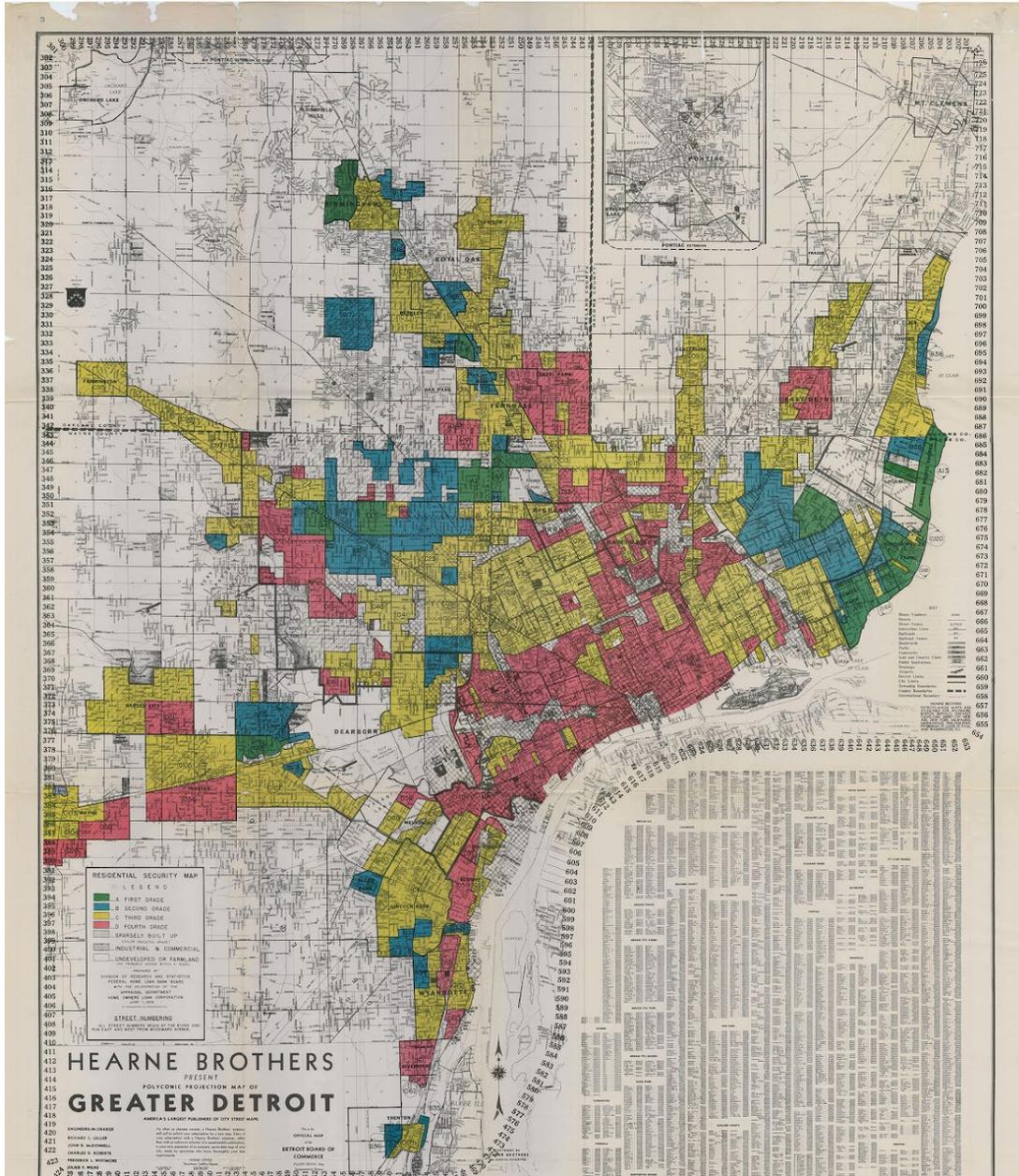
USA Today

<https://www.usatoday.com/story/money/2019/07/20/detroit-chicago-memphis-most-segregated-cities-america-housing-policy/39703787/>

The patterns of segregation in many major metropolitan areas can be traced back to laws and housing policies of the early 20th century, when discriminatory zoning policies were legal and were used to exclude large portions of new black residents moving to cities in the Northeast and Midwest from the rural South. Even after the Supreme Court began to ban explicitly racist zoning policies in the mid-20th century, government officials excluded residents from certain neighborhoods on the basis of race through the federally-backed Home Owners' Loan Corporation.

The HOLC created “residential security” maps for major American cities for use by loan officers, appraisers, and real estate professionals that outlined neighborhoods according to investment risk, often redlining black neighborhoods as “hazardous” areas. According to the advocacy group National Community Reinvestment Coalition, 74% of the neighborhoods that the HOLC designated as high risk or “hazardous” are low-to-moderate income neighborhoods today, and 64% are minority neighborhoods.

Source 6b) HOLC Map for Detroit, 1936:



- “Green” neighborhoods were all White....
- “Blue” neighborhoods were mostly White, but were next to or close to Black or immigrant communities.
- “Yellow” neighborhoods were more mixed, with poor Whites and immigrant families, and sometimes a few Black families.
- “Red” neighborhoods were mostly African-American and/or immigrant communities. If you lived in one of these neighborhoods, you would not be able to get a loan to move “up and out.”

Source 6c:

Racial" Provisions of Federal Housing Administration (FHA) Underwriting Manual, 1936
(*underlining added to guide the reader to important content*)

233. The Valuator should investigate areas surrounding the location to determine whether or not incompatible racial and social groups are present, to the end that an intelligent prediction may be made regarding the possibility or probability of the location being invaded by such groups. **If a neighborhood is to retain stability, it is necessary that properties shall continue to be occupied by the same social and racial classes.** A change in social or racial occupancy generally leads to instability and a reduction in values.

Source 6d: Actual deed (property ownership document) language about racial exclusions from Shelby Township, 1953

26.

MATTHEW KLEIN AND ELIZABETH)
KLEIN (HUSBAND AND WIFE)) Warranty Deed \$1.00 etc.
TO) Liber 862, page 151, Deeds.
JOSEPH A. PENZABENE AND) Dated April 24, 1952.
DOROTHY PENZABENE (HUSBAND) Acknowledged April 24, 1952.
AND WIFE) Recorded May 6, 1952.

Conveys land in the Township of Shelby, County of Macomb, State of Michigan described as: Lot No. 13 of Nick and John Subdivision - part of the South 1/2 of the North 1/2 of the Northwest 1/4 of Section 27, Town 3 North, Range 12 East, Shelby Township, Macomb County, Michigan. Plat recorded in Liber 24 of Plats, on page 29, Macomb County Records.

Subject to the following restrictions:

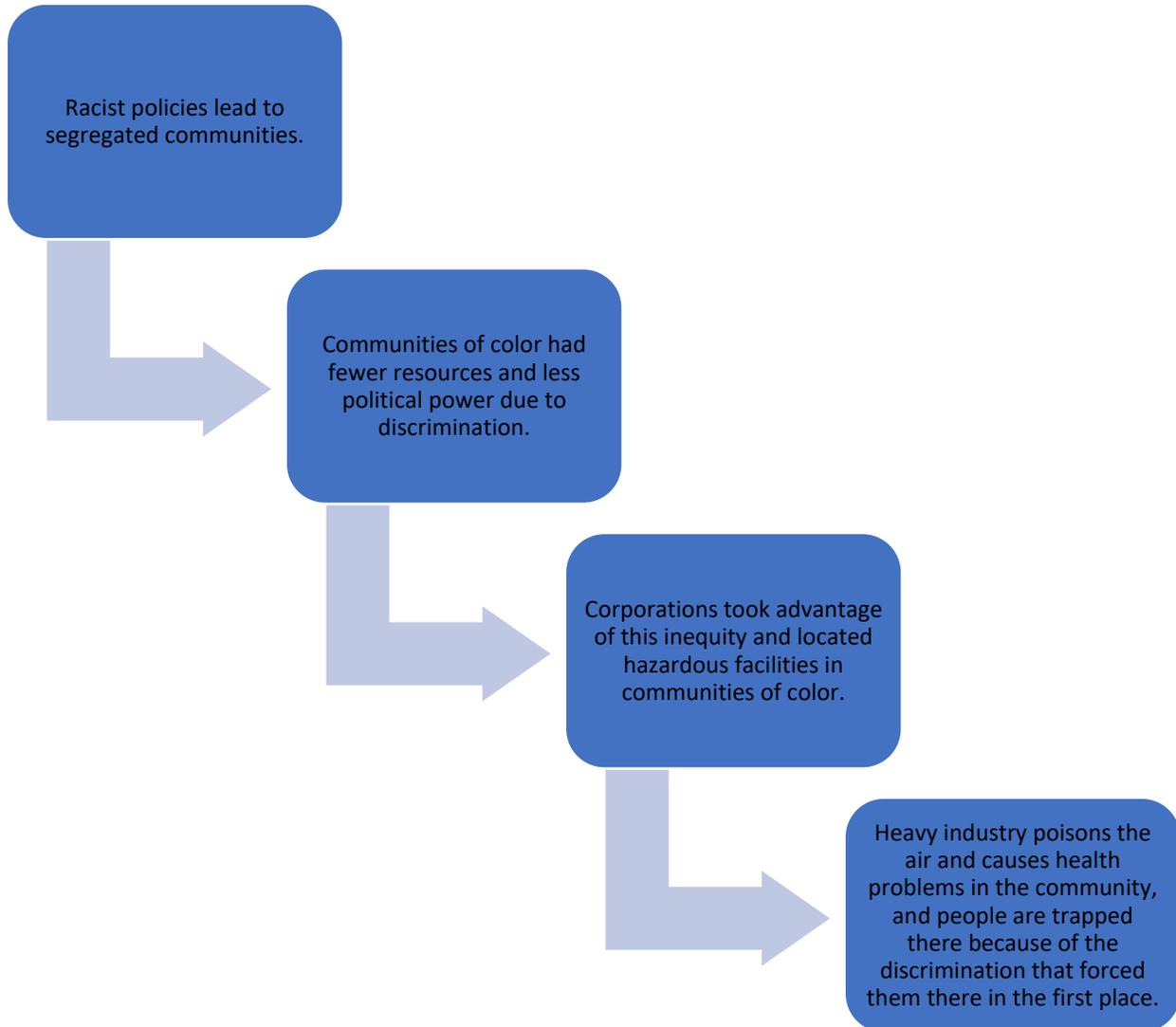
All buildings shall be used for residence purposes only and shall have a ground floor area of 550 feet; square ft. at least, exclusive of garages, porches or other appendages; shall be at least 50 ft. from the lot line. No temporary homes shall be built upon said premises and the exterior shall be completed before occupancy. Shall not be sold to, rented to, or occupied by any person of Negro blood and also not be used for raising pigs, glue factory or other dangerous or offensive purposes.

COMPANY, INC., MOUNT CLEMENS, MICHIGAN

Handout 7: Exploring the “why”

Source	What does it say or show:	How does this help you understand why African-Americans and other people of color live in communities that are more vulnerable to pollution?
6a		
6b		
6c		
6d		
<p>Using these sources, explain how segregated communities developed in and around Detroit, and make a conjecture about why polluting industries are located in these same communities:</p>		

Handout 8:



Lesson 2

Comparative Colonialisms: Casta in Mexico and India

Driving Questions:

- How did colonial powers use caste and social stratification as a tool to maintain power over other peoples?
- What are the consequences of caste, or *casta*, in both Mexico and India?



Supporting Questions

- What was colonialism, and who were the colonizers? Who colonized India and Mexico?
- What is social stratification?
- In both the Mexican and Indian contexts, what was the concept of caste?
- How and why did caste develop?
- How did colonial powers use caste to their advantage?
- In both the Mexican and Indian contexts, what did caste by way of colonialism attempt to achieve?
- What kinds of systemic and racial inequalities of society today can be traced to colonial history and the systems of social stratification like caste??

Enduring Understandings

- The legacy of colonial rule and thought
- *Racial discrimination against indigenous, African, Indian, and mestizo people today*
- The connections between colonialism, caste, and racism
- *Due to long-standing socio-economic and racial hierarchies dating to colonial rule, inherent in all post-colonial societies*
- “Divide and rule” policies evident in both Spanish and British Empire
- *Caste being a tool of colonial rulers to dominate their colonial subjects*

Overview

This is a high school level world history lesson focused on the history of caste and colonialism in both colonial Mexico and India. These case studies will show the extent and consequences of caste, which promoted systemic inequality and racism within society. The dynamics of colonial rule persist today, which had led to continued discrimination and racism in post-colonial societies.

In this lesson, students are asked to analyze images and maps to examine the rhetoric of racial hierarchies and the dynamics between colonizer and colonized. Students are to be given a handout containing brief background knowledge prior to analyzing these images to prepare them for the vulnerability of these images, which may induce discomfort.

Additional teaching exercises and assignments are included at the end of this lesson. This lesson can be modified and adapted to meet the needs of your students. Further, this lesson can be integrated into Latin American, and specifically Puerto Rican, history to address the legacy of caste, colonialism, racism, and systemic inequality, which may directly impact your students.

Learning Objectives

- Students will be able to identify and explain the racial dynamics and hierarchies of both Spanish and British colonialism in their colonies.
- Students will be able to use and understand maps and images to detail the extent and consequences of racial hegemony in colonialism.

Common Core Anchor Standards for Reading

- CCSS.ELA-LITERACY.CCRA.R.1
Read closely to determine what the text says explicitly and to make logical inferences from it; cite specific textual evidence when writing or speaking to support conclusions drawn from the text.
- CCSS.ELA-LITERACY.CCRA.R.2
Determine central ideas or themes of a text and analyze their development; summarize the key supporting details and ideas.
- CCSS.ELA-LITERACY.CCRA.R.7
Integrate and evaluate content presented in diverse media and formats, including visually and quantitatively, as well as in words.
- CCSS.ELA-LITERACY.CCRA.R.9
Analyze how two or more texts address similar themes or topics in order to build knowledge or to compare the approaches the authors take.

The College, Career, and Civic Life (C3) Framework for Social Studies State Standards

- D2.Civ.6.9-12.
- Critique relationships among governments, civil societies, and economic markets.

- D2.Eco.15.9-12.
- Explain how current globalization trends and policies affect economic growth, labor markets, rights of citizens, the environment, and resource and income distribution in different nations.

Key Concepts

- Vulnerability
- Colonialism
- Caste
- Racism
- Systemic inequality
- Social stratification

Teacher Preparation and Instructional Resources

- This lesson will require access to online maps and images. These images can be accessed in the classroom during the lesson through individual electronic devices or an overhead projector. In the instance that follow-up assignments will be given, these images can be shared electronically.

This lesson will use both individual and small group work for image analysis. The instructor should prepare sets of questions ahead of time to promote sequence analysis. Students should individually answer the proposed questions, writing down their answers and analysis. Thereafter, students can be broken into small groups (of no more than four students) to discuss the images at length as well as their own observations. This allows for students to have more intimate discussions concerning the racism of the images and vulnerability of students. Monitoring students' discussions in small groups will help lead the discussion and clarify any uncertainty that the students may have. This is necessary to do this before resuming the whole class to answer the questions and engaging in more detailed analysis.

To prepare students for this lesson, a one-paged handout of the material can be given a day in advance for homework, which is included in this lesson.

Alternatively, this can be assigned for class time reading, however it's suggested to give the materials in advance in order to devote more time to image analysis.

Assessment

- Students can be graded on their participation in the above activities, for example by being evaluated on participation in discussion, and through self-assessment as well.
- Independent learning can be assessed through their final discussion activity by turning any or all of the questions into short essays or an Exit Pass. Students should successfully develop a claim and support this with clear examples. Based

upon their answers, teachers can ascertain how well they understand the larger concepts of colonialism and caste.

Lesson Sequence

Opening

1. Project the following image on your whiteboard or screen. Ask students to See Think and Wonder. What do they see, what do they think, what do they wonder? Have students first describe what they see, noting details and clear observations. Then have them jot down what it makes them think, what it reminds them of, what they think it means, or what guesses they might make about its purpose. Then have the jot down questions, or “wonderings,” that the images raise for them.



Then tell them to Turn and Talk with a partner and share their ideas. After a couple of minutes, have a few pairs share their thinking. Then explain to the students that this picture shows levels of social stratification in India some time ago, and that they will return to it later to learn and explore more. Ask the students next what they think social stratification means, and after a few people share their ideas, share this definition with them:

***Social stratification** refers to society's categorization of its people into groups based on socioeconomic factors like wealth, income, race, education, gender, occupation, and **social** status, or derived power (**social** and political).*

Guided Inquiry

2. *If handout is assigned beforehand:* Spend 5-10 minutes reviewing the handout with the class. This can entail asking students detailed questions about the contents of

the handout. In particular, colonialism and caste should be discussed in order to proceed to image analysis. Here are some questions for students to consider:

Where does the term “caste” come from?

It originates from 16th century Portugal, not India.

How was caste used in both Spanish and British colonialism?

Caste was used to categorize, name, and rule over colonial subjects. This hierarchy made colonial peoples second-class citizens based upon “difference,” i.e. race.

What purpose did caste achieve in both Mexico and India, according to colonizers?

Caste served to subjugate colonial peoples into racial hierarchies in order to divide their subjects and rule them.

If handout is assigned in class: Devote 15 minutes for in-class reading of the handout before proceeding to the review discussed above.

3. In preparation for the images to be shown, spend a minute or two discussing the vulnerability the images convey. Trigger warnings are needed for these images, as they convey both racial and caste stereotypes. It's best to acknowledge the vulnerability and discomfort in these images in advance in order to prepare students for later discussions.
4. Alluding to prior discussions on caste, proceed to ask students detailed questions about both images one and two. The questions can be posted on the board and repeated with each image. Give approximately three to four minutes per image. Students should individually write down their responses to these questions in order to share with their small groups.

How is caste hierarchy depicted in this image?

The grid system shows the highest caste in the top left corner, descending as the pictures go right towards the bottom of the page. The whiter the person, the higher the status.

How are people racialized and differentiated from one another?

Race is depicted through the coloring of the peoples. In the Indian image, dress and occupation is correlated with their statuses. The less dressed the person and more manual labor shown, the lesser the status. In the Mexican image, the different names for communities and status are given following the racial “mixture” of two parents, making a new caste.

Collaborative Inquiry and Sharing

5. After students have individually reviewed images one and two, break students up into small groups of no more than four students to discuss their responses. These discussions can last for approximately three to four minutes before addressing the entire class. Each group can be called on to share their thoughts about the image. This lasts approximately five minutes. Thereafter, ask the entire class the following

question: what can a map tell us about racism in colonial Mexico and India? This may warrant a few minutes of discussion.

6. In analyzing the map of the British Empire, students should remain in small groups as they answer the following questions:

How are trade routes depicted?

Trade routes are depicted through the colors of the countries (red being British colonies) and the arrows placed around the globe (water trade routes).

How is British empire depicted?

British empire is depicted as civilized (British clothing depicted against indigenous, de-clothed peoples), liberal (the slogans at the top of the map signifying the British as free, fraternal, and being a federation), and the ruler of the earth (a British lady sitting on top of the globe, holding their flag over the world).

How are colonizers versus the colonized depicted?

British colonizers are fully clothed, wearing either regal clothing or official uniforms. Colonized peoples are depicted as “uncivil” through their lack of clothing. Animals are shown next to colonized peoples, suggesting that these peoples are “barbarian” and less than human. Indigenous Americans, Aboriginal Australians, and Indians are caricatured. The Chinese woman (representing Hong Kong) is fully dressed and depicted in a positive light (which can represent their colonial place in racial hierarchies).

Answering these questions may require scaffolding. The goal is to gradually lead the students to analyzing bigger questions about colonialism and racism. Some answers and scaffolds that warrant this discussion include the following: trade maps are found throughout the world, the red colored countries show the British empire, a British woman sits on the world while holding a trident and holding a British-flagged circle (symbolizing her rule over the world), liberal values of freedom, fraternity, and federation are held by angels at the top of the map to symbolize the values of empire, British society is well-dressed or romanticized in dress, and the colonized (Aboriginals, Native Americans, and Indians are depicted as barbaric through dress). This activity should take five to ten minutes of group discussion before resuming the class to answer these questions.

Reflection and Conclusion

7. After an extensive discussion (with scaffolding), students are now ready to discuss larger questions about their connections. Alternative to asking these questions in class, take-home written assignments can also be used.

What can this map tell us about the extent of empire?

Empires reached across continents, often far from their colonial capitals. Trade was a main factor of colonialism and connecting empires.

What are the intentions of empire?

Empires engaged in trade and colonized new lands, thereby subjugating new peoples.

How do colonizers view their world in terms of caste?

Colonial rulers saw their white peoples as justified rulers over non-white peoples. They believed race determined a people's place in society. Colonial rulers saw themselves as civilized and their subjects as "barbarians."

From the view of the once colonized, why is colonialism and caste problematic?

Assessment

- Students can be graded on their participation in the above activities, for example by being evaluated on participation in discussion, and through self-assessment as well.
- Independent learning can be assessed through their final discussion activity by turning any or all of the questions into short essays or an Exit Pass. Students should successfully develop a claim and support this with clear examples. Based upon their answers, teachers can ascertain how well they understand the larger concepts of colonialism and caste.

Handout 1

Caste Terminology

When you think of the word “caste,” the most common association of this term is paired with India. Notions of social stratification and Hinduism are often evoked with the use of this word. However, the term itself is not Indian in origin. Rather, it comes from the Portuguese word, “casta.” During the 16th century, the Portuguese ventured into Asia, Africa, and Latin America under the guise of seeking spices and new Christians. Upon reaching new lands, casta was used to connote species and breeds, often of plants and animals. However, upon their settlement in these new lands, the term evolved in its use to refer to people. Casta was used to classify people based on their blood purity and biological heritage. Soon after, the Spanish adopted this term to refer to species and peoples found in newly colonized lands. By the mid 17th century, the casta classification system spread to both Dutch and English traders. By the 18th and 19th centuries, the term casta was applied in the British colonial project of knowing, used in censuses to gather information about various Indian communities. Interestingly, there is no indigenous term for casta in Indian languages.

What is Colonialism?

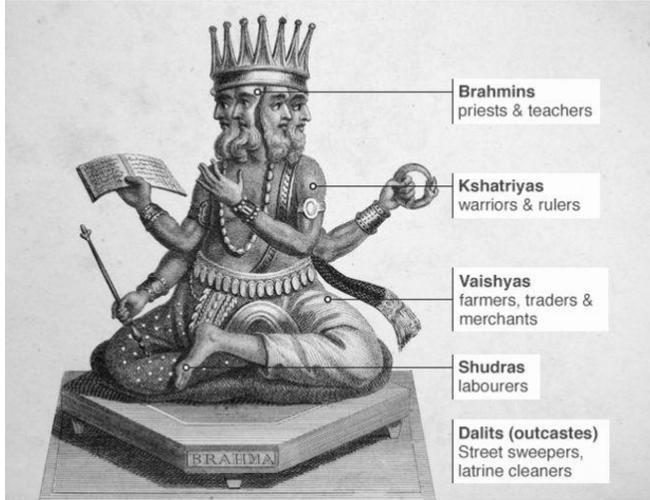
- The governance and control of one (political) power over other people and territories.
- The imposition of a foreign nation within a separate country.
- The foreign domination and subjugation of indigenous people.
- The economic extraction of a subjugated colony for the sake of the colonial center.

Caste in India

British colonial understandings about caste in India are derived from both the “casta” system of the Portuguese and the Hindu social stratification system called *varna*. This system supposedly divides Hindus into rigid hierarchical groups based on their *karma* (works) and *dharma* (duty). It was thought to be hereditary, ranking from highest to lowest castes. Varna is attributed to the ancient text, the *Manusmriti*, which some scholars say was written between the 2nd century BCE and 3rd century CE.

In the *Manusmriti*, the text justifies social order and division based on the cosmology of Brahma, the Hindu God of creation. The text says that Brahma’s body was broken into four main categories, each referring to its purity of *karma* and *dharma*. At the top are the Brahmans, the priestly caste. Next are the Kshatriyas, which are attributed to warriors and kings. The Vaishyas are next, who are associated with commercial and mercantile occupations. The last group is the Shudras, which are attributed to manual labor. It’s important to note that this text was not widely available nor used by priests prior to British colonization. *While social and political hierarchies did exist in India prior to colonization, hierarchy based on religious purity and pollution, occupation, and karma did not exist. In other words, notions of “caste” in India are modern.*

Brahma and the origins of caste



Source: Alamy

BBC

Casta in Colonial Mexico

The application of casta in colonial Mexico is slightly different in history, however the implications of these divide and rule policies mirror India. By the 16th century, Spanish colonizers had settled in Mexico after fighting and imprisoning Indios (natives). Like the British, the fear of racial mixture dominated colonial policy, which led to the policing of various communities, or “castas.” Harsh measures were made to separate the colonized from the colonizer. In Mexico City, the city was segregated by casta. Indigenous people were forced to live separate from white Spaniards and other castas. Illegal cohabitation and residency led to arrest.

In colonial Mexico, one’s social and political stature was based upon one’s race. For example, the whiter one’s skin was (and proof of Spanish blood), the higher one’s status in society was. In this hierarchy, African slaves and indigenous people were deemed low status. *Due to their casta, they were deemed second class citizens.* Not only were they forced to pay higher taxes because of their race, but they were not allowed certain occupations and residences. Specifically, many indigenous peoples were forced into mining, farming, and various labor practices that became synonymous with their castas. **Today, we would call this as slavery.** While the original policies for racial segregation ultimately failed, as a new number of communities began to emerge in Mexico (such as mestizo). The caste system is thought to reflect the colonial vision for society, one that constantly reinforced legal and fiscal status for indigenous people. In this process, cultural, ethnic, and linguistic diversity was collapsed into single castes.

Image 1: Casta Hierarchy in Mexico (from top left to bottom right demonstrates the racial, taxation, and religious hierarchy from highest to lowest).



Image 2: Caste Hierarchy in India (from top left to bottom right: Brahmins, Kshatriyas, Vaishyas, Shudras)



Image 3: Map of the British Empire in 1886 (trade routes and colonized peoples included).



Additional Exercises / Extensions

Exercise 1: Applying Vulnerability and Personability to World History

This exercise is best done individually by students. This exercise is a reflection and introspection about race, hierarchy, and power in Puerto Rico.

1. Assign Image 1 (Casta Hierarchy in Colonial Mexico) for a take-home assignment. For best results, a short response paper (up to 3 pages) with questions for both image analysis and personal reflection should be assigned.
2. For the first part of the essay, students should analyze how colonizers viewed the casta hierarchy. Building upon prior class discussion, students may discuss the following points:
 - The top of the hierarchy descends from left to right in the images, ending with the bottom square as the bottom of the hierarchy.
 - The hierarchy is based upon racial mixture and purity with white Spaniards assuming the top of the hierarchy with African slaves at the bottom of the hierarchy.
 - Colonizers depicted different “races” through skin color and dress, viewing civility through dress depictions.
3. For the middle of the essay, students should analyze how this image makes them feel. Students should be encouraged to write about their own first impressions of caste, which may include outrage, shame, shock, and sadness.
4. For the last part of the essay, students should brainstorm about how this image pertains to social and racial hierarchies within Puerto Rico’s history. While casta had a different social history than Mexico, the Spanish colonizers still implemented race hierarchies in their colonies. Depending on the student’s familiarity with caste in Puerto Rico, students can either brainstorm or connect previous historical knowledge in this section. *Students are encouraged to discuss current racial discrimination, socio-economic inequalities, history of slavery, and settler colonialism in Puerto Rico.*

Exercise 2: Comparing Casta

This exercise can be done in small groups or among two groups within class. This exercise seeks to familiarize students with caste in both Mexican and Indian contexts to see both similarities and differences between them.

1. Assign students into small groups or two large groups at random. The groups should focus on analyzing either Image 1 or 2 (not both within the group).
2. Students should be asked to analyze features from both images to discuss how caste is portrayed in the images (5 minutes). One student from each group should take notes from their group discussion.
3. After discussion, the whole class should reconvene to share their observations. One student from each group should volunteer to write their notes on the board while students from the group take turns sharing their observations (up to 5 minutes per group).
4. After both groups have shared their observations on the board, instructors should highlight the shared similarities on the board. Check marks or stars can be placed next to similar observations in each list.
5. Students should then return to their small groups to now discuss the similar observations among both images. Thereafter, students can brainstorm how caste is similarly used for colonial purposes (i.e. how colonizers viewed caste through the images to be a tool for divide and rule policies). One student should take notes to share with the class per group (5 minutes).
6. The class can reconvene as each group shares their notes. The instructor or a student can list each point on the board as each group shares their ideas.
7. Instructors are encouraged to spend 5 minutes or more discussing these points in detail and providing more background knowledge. The main goal of this exercise is to show how colonial policies served to categorize and classify their subjects through racial hierarchies, which became a means to ideologically justify their colonial rule (while dividing between their subjects).

Lesson 3:

Caught in the Crossfire: A Close Look at Honduran Migration During the Trump Era



Driving Questions

- How are migrants seen in the eyes of the state? Imagine a person who fears violence in their home country. What happens if they don't qualify for asylum in the United States?

Supporting Questions

- What is the Central American immigration crisis happening under the Trump administration?
- Why are Honduran migrants being turned away at the U.S.-Mexico border despite having credible fears of returning home?
- How do immigration laws determine who is allowed or denied entry into the United States?
- How might these policies have discriminatory impacts on different immigrant groups?

Enduring Understandings

- Asylum is a protection given by a state to someone who has left their home country because of a “well founded fear of persecution.” It allows them to stay in their new country, where they can find better opportunities for work, healthcare, and safety from violence.
- In the United States, the government has historically granted asylum to people from other countries who are already in the U.S. or who are at the border and meet the international law definition of a “refugee.” A refugee is someone who cannot return to their home country because of fears of being persecuted on “account of race, religion, nationality, membership of a particular social group, or political opinion,” according to the United Nations 1951 Convention.
- Recently, many Hondurans arriving at the border seek asylum in the U.S., often by traveling in large groups called “caravans” to ensure a safe journey. However, President Trump has sent military troops to the border with orders to prevent people from crossing the border, such as by adding barricades and shutting down lanes of traffic. Under a new

policy called Migrant Protection Protocols, many migrants from Honduras and other countries who seek asylum have been ordered to remain in Mexico, despite their risk of being exposed to dangerous crime and not having a support system there.

- The Central American immigration crisis is one of the most urgent and divisive humanitarian issues in recent history.

Overview

In this lesson, students will engage with both primary and secondary source documents to build their background knowledge of contemporary Honduran migration to the United States. They will read, view, and listen to news reports, policy documents, firsthand migration accounts, images, and a podcast to form their own critical assessments of state treatment toward migrants. They will develop an innate understanding of common immigration issues, which they can apply to human migration occurring in various parts of the world.

This lesson plan can be used in civics, human geography, and other social studies courses that focus on how people, governments, societies, and the physical environment interact with each other. It can also be used in tandem with other lessons in this toolkit that explore similar issues of migration, human rights, and vulnerability.

Learning Objectives

By the end of this lesson, students will be able to:

- Summarize and explain key issues related to the Central American immigration crisis and its humanitarian significance.
- Understand and describe multiple perspectives in debates about Honduran migration, national security in the United States, and adherence to international immigration laws.
- Compare policy documents and firsthand accounts of Honduran migrants' experiences and to draw the impacts of immigration laws on real people, including but not limited to migrants, immigration officials, and people living in the United States.
- Write a reflection piece in which they take a position on whether Honduran migrants and other immigrant groups are being treated fairly under current immigration policies.

Key Concepts

- Migration
- Asylum
- Borders
- Human rights

Teacher Preparation and Instructional Resources

- This lesson requires copies of primary and secondary source documents as well as online access to audiovisual materials for student groups.
- Google Slides (preferred for collaborative functions) or PowerPoint and Google Docs to type and organize students' responses during discussion of the material — this is both virtual and in-person classroom friendly.
- Alternatively, if meeting in person, a board or large poster to write and organize students' responses during discussion of the material.

Lesson Handouts / Materials

- Handout 1: Background Information: Asylum, Migrants, and the U.S.
- Handout 2: Voices from the Caravan: Why These Honduran Migrants Are Heading North
- Handout 3: National Security Threats—Chain Migration and the Visa Lottery System
- Handout 4: Memorandum on Migrant Protection Protocols
- Handout 5: The Out Crowd

Lesson Sequence

Opening

1. Start the lesson by engaging students in a brief discussion about what they know about migrant caravans, Honduran migration, or asylum in the U.S. Encourage students to respect differing viewpoints and assure them they will be presented with different facts and opinions that will allow them to form their own carefully informed perspective. Then, have students quietly read **Handout 1: Background Information: Asylum, Migrants, and the U.S.** for 10 minutes. Clarify questions they might have about asylum and basic humanitarian protections for immigrants. Ask them why people organize and join caravans, as well as why they are concerned about safety. Explain to students that they

are going to learn about the Central American immigration crisis and how current immigration policies impact migrants' livelihoods at the U.S.-Mexico border.

2. Next, pair up students and give each pair **Handout 2: Voices from the Caravan: Why These Honduran Migrants Are Heading North**. Have students read the article for 15 minutes to think about the various reasons why Hondurans leave their country and migrate to the U.S. Alternatively, you can paste images and corresponding quotes from the featured voices on Google Slides to present virtually. As a class, engage students in a brief discussion about how they felt as they read about people's situations. Ask if any of the stories resonate with them and if they can infer what Honduran migrants' needs are based on the stories they read. In addition, ask students what concerns the U.S. government may have about the situation and whether there is anything the government or other organizations can do to help.

Guided Inquiry

3. Have students work in groups of 3 to 5 to discuss what they know so far about the Central American immigration crisis, what new information they have learned that builds on prior knowledge about the situation, and what they still need to know. Given them 5 minutes to discuss among groups and have them summarize their responses on an assigned slide (this works best with Google Slides). Use their responses to give the class a brief explanation of the context and global impact of Central American immigration, highlighting key terms on a separate slide. Use **Handout 1: Background Information: Asylum, Migrants, and the U.S.** for review. Ensure that students cover the *Who, What, Where, Why, and When* of the topic to help them understand the situation. Review students' responses and basic concepts together as a class.
4. At this point, students should be familiar with some of the perspectives of people involved in Honduran migration. Keeping students in their small groups, distribute **Handout 3: National Security Threats—Chain Migration and the Visa Lottery System** and **Handout 4: Memorandum on Migrant Protection Protocols**. Explain that each handout presents the Trump administration's perspective on Honduran migration. Further, explain that topics about immigration tend to be controversial because the U.S. government often views them through the lens of national security. For this lesson, provide students with the following definition:

National security: the ability to preserve the nation's physical integrity and territory; to preserve its nature, institution, and governance from disruption from outside; and to control its borders. (source: Harold Brown, U.S. Secretary of Defense, 1977-1981)

Explain that there are groups in the U.S. who are opposed to the arrival of Honduran migrants seeking asylum because they believe that they pose a threat to national

security. They are first going to read an abbreviated report from The White House on how the Trump administration considers “chain migration” a threat to national security. They will then read an excerpt from the official text on Section 235(b)(2)(C) of the Immigration & Nationality Act, which implements Migrant Protection Protocols, a policy that determines that migrants seeking entry into the U.S. from Mexico without “proper documentation” may be returned to Mexico and wait outside of the U.S. for the duration of their immigration proceedings. Students will think about the motivations behind these responses to Honduran migration.

For these two documents, ask students to answer the following questions as a group, with one set of answers typed on a Google Doc or written on a sheet of paper.

- What is the report or official text about?
- What does the U.S. government think about immigration and what actions have they taken in response?
- Do these two documents consider the needs of humanitarian protection for migrants? How do you know?
- What important information is missing from the Migration Protection Protocols policy? Why might remaining in Mexico while awaiting immigration proceedings be risky for migrants from Honduras and other countries?

Have students take turns reading aloud the documents, or have them read them aloud to each other in groups if they prefer.

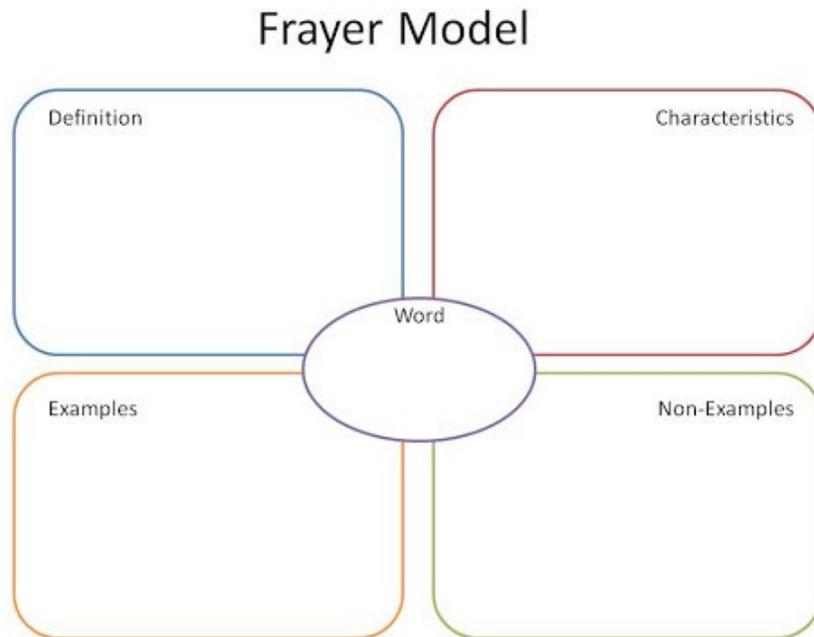
Collaborative Inquiry and Sharing

5. After establishing the national security context of the Central American immigration crisis, allow all students to listen to **Handout 5: The Out Crowd** on their own time.

They will be required to listen to Act One: “Goodbye, Stranger” (23 minutes), although they may read the transcript on the *This American Life* website if they prefer. They may also listen to the full episode if they wish to write their final assignment on one of the voices featured. Ask students about how experiences at the border reflect or are contrary to the scenarios presented in the White House and policy documents. Is national security presented as a visible concern at the U.S.-Mexico border? What do they think the asylum officers think about current immigration policies? Should Honduran migrants seeking asylum be allowed entry into the U.S.? Students may continue discussing these questions among their groups before coming back to class.

Reflection and Conclusion

6. Ask students to report back on the answers they discussed. Build on their responses to have a broader class discussion on state perceptions of and treatment towards migrants, as well as the discriminatory impacts immigration policies may have on different immigrant groups. Have students work on Frayer model worksheets (see below for a template) to graphically organize their ideas and deepen their understanding of migration, asylum, and human rights.



Written Assessment / Final Product

Students will have the choice of two writing activities. Instructors may want to offer a pre-writing exercise to assist students in constructing their article, depending on the skills and needs of their students.

- **Student choice 1:** Students will write a response to one of the individuals highlighted in **Handout 2: Voices from the Caravan** or **Handout 5: The Out Crowd**. They can either write a short reflective essay response to a quote they read or write a letter in response to the person. What is happening with the person? How do they feel about their experiences? What can be done about the situation? They can choose among the following people cited in the handouts:
 - Fanny Rodriguez
 - Melvin Gómez
 - Ever Escalante
 - Lindell Marroquín
 - Nery Maldonado
 - Jennifer Paola López

- Darwin
- Doug Stephens

- Ursula
- Anne

- **Student choice 2:** Students will write an op-ed based on the materials discussed in class. In light of their understanding of immigration policies and values in national security and/or humanitarian protections, how do they feel in response to the Central American immigration crisis? Are Honduran migrants being treated fairly under current U.S. immigration policies? Why or why not? If yes, how may migrants gain better humanitarian protections while considering national security needs? Students will make their case with the intent to convince readers of their perspective.

Suggested Reflection Rubric for Student Choice 1 ¹

	Skilled	Proficient	Developing	Inadequate
Reflective Thinking	Explains the student's own thinking and learning processes, as well as implications for future learning	Explains the student's thinking about their own learning processes	Attempts to demonstrate thinking about learning but is vague and/or unclear about the personal learning process.	Does not address the student's thinking and/or learning
Analysis	Provides an in-depth analysis of the learning experience, the value of the derived learning to self or others, and the enhancement of the student's appreciation for the discipline	Offers an analysis of the learning experience and the value of the derived learning to self or others	Attempts to analyze the learning experience but the value of the learning to the student or others is vague and/ or unclear	Does not move beyond a description of the learning experience
Making Connections	Articulates multiple connections between this learning experience and content from other courses, past learning, life experiences and/or future goals	Conveys connections between this learning experience and content from other courses, past learning experiences, and/or future goals	Attempts to articulate connections between this learning experience and content from other courses, past learning experiences, or personal goals, but the connection is vague and/or unclear	Does not articulate any connection to other learning or experiences

¹ Adapted from http://earlycollegeconference.org/wp-content/uploads/2014/12/Portfolio-Rubric-for-Reflection.PRINT_.pdf

Suggested Rubric for Student Choice 2²

	Skilled	Proficient	Developing	Inadequate
Claim	Text introduces a compelling claim that is arguable and takes a purposeful stand on issue	Text introduces claim that is arguable and takes a position; text has structure and organization aligned with claim	Text contains unclear or vague position; organization weak	Position unidentifiable; no real organization
Development	Text provides convincing and relevant data and evidence to back up claim and skillfully addresses counterclaims;	Text provides data to back up claim and counterclaim	Text provides some data and unclearly addresses counterclaim	Text contains limited data and evidence
Audience	Text consistently addresses audience's knowledge level, concerns, values, possible biases	Text somewhat considers knowledge level, biases, etc.	Text illustrates inconsistent awareness of audience	Text lacks awareness of audience
Proper use of Evidence	At least 2 appropriate quotes are used and effectively integrated; in text citations are included and correctly formatted	At least 2 quotes are used; in text citations are included but not necessarily correctly formatted	At least 1 quote is used; in text citation is included	Text lacks quotes and/or citations
Organization	Order compels, enhances, and moves ideas; transitions used effectively to connect ideas	Order moves with some confusion; may have some paragraph issues	Op-ed is not well organized; paragraphs poorly structured	Op-ed lacks organization; random order to paragraphs

² Adapted from www.stjoe.k12.in.us/ourpages/auto/2014/4/14/42344417/Op-ed%20rubric.docx

Conventions	Text uses standard English conventions of usage and mechanics. Works Cited properly formatted.	Text mostly follows standard conventions; some errors; some errors on works cited	Serious errors impede readability of text; missing works cited	Many errors
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Handout 1: Background Info: Asylum, Migrants, and the U.S. ³

Fact Sheet

- Over the past decade, there's been a rise in the number of unaccompanied children and families crossing the U.S.-Mexico border. People from the Northern Triangle of Central American (Guatemala, Honduras and El Salvador) say they are fleeing persecution, poverty and violence.
- On October 12, 2018, a group of about 160 people from Honduras began traveling to the U.S. to seek asylum. Within two days, the group grew to 1,000 people. Because of the dangers along the way, many of the migrants decided to travel as a large group as they believed it would be safer. This is known as a "caravan." Since the journey began, more people have joined the caravan from Guatemala and Mexico. Estimates vary as to how many people are part of the caravan, but it is believed that there are between 4,000 and 5,000 people. The migrants have been traveling by foot and will have traveled over 2,700 miles to reach the U.S. border.
- President Trump deployed troops to the border with orders to shut down lanes of traffic and add barbed wiring and barricades to prevent people from crossing the border; the Defense Department anticipates the number to fluctuate between 5,500 and 7000 troops. The troops President Trump sent to the border ahead of the 2018 Midterm elections will reportedly soon be leaving, in spite of continued flows of asylum-seekers and other migrants coming to the United States.
- In early November, President Trump made a speech about immigration in which he shared his perspective on the migrant caravan, saying:

"At this very moment, large well-organized caravans of migrants are marching towards our southern border. Some people call it an invasion. It's like an invasion. They have violently overrun the Mexican border. You saw that two days ago. These are tough people in many cases; a lot of young men, strong men and a lot of men that maybe we don't want in our country, but, again, we'll find that out through the legal process. But they've overrun the Mexican police, and they have overrun and hurt badly Mexican soldiers."

³ Source: © 2018 Anti-Defamation League, www.adl.org/education

“Mass uncontrolled immigration is especially unfair to the many wonderful law-abiding immigrants already living here who followed the rules and waited their turn. Some have been waiting for many years. Some have been waiting a long time. They've done everything perfectly, and they're going to come in. At some point they are going to come in.”

- In early November 2018, President Trump signed a proclamation barring migrants who enter the U.S. without documentation from requesting asylum for up to 90 days. However, a U.S. district judge in San Francisco blocked the new rules put into place by President Trump that limit the ability of migrants to request asylum.
- As of late November, more than 5,000 migrants have been camped in and around a sports complex in Tijuana, Mexico waiting for agents to process their asylum petitions; agents at the San Ysidro entry point are processing less than 100 a day. As conditions have worsened, some of the migrants peacefully protested near the border and then attempted to get through the fencing and wire separating the two countries. U.S. officials shut down the border crossing and border agents fired tear gas on hundreds of migrants.
- Asylum is a protection given by a nation to someone who has left their home country because of a “well founded fear of persecution,” and it allows them to stay in their new country. Asylum in the United States has historically been granted to people from other countries already in the U.S. or at the border who meet the international law definition of a “refugee.” The United Nations 1951 Convention and 1967 Protocol define a refugee as a person who is unable or unwilling to return to his or her home country, and cannot obtain protection in that country, due to past persecution or a well-founded fear of being persecuted in the future “on account of race, religion, nationality, membership in a particular social group, or political opinion.” Congress incorporated this definition into U.S. immigration law in the Refugee Act of 1980.
- From 2000 to 2016, the U.S. granted asylum to an average of 26,000 people a year, according to Department of Homeland Security data. Since 2017, there has been a severe decrease in the number of political asylum seekers accepted into the U.S.

Handout 2: Voices from the Caravan: Why These Honduran Migrants Are Heading North ⁴

Newspaper Article

By Daniele Volpe and Kirk Semple

October 18, 2018

The New York Times

GUATEMALA CITY— For days they have traveled north from their homes in Honduras, walking, taking buses and hitching rides in cars and trucks. They have carried only the essentials in small bags and knapsacks.

As the large caravan of migrants entered Guatemala on its way toward the United States, more people had joined the march, which had fractured into smaller units. By Wednesday night, some had stopped to rest and sleep in Guatemala City. There were many families and pregnant women among the ranks.

The caravan — as many as 4,000 people by some estimates — has prompted a flurry of tweets from President Trump, who on Thursday threatened military action at the southwestern border of the United States if Mexico failed to halt the group.

The caravan's participants are making the journey for several reasons. Some say they are fleeing gangs that terrorize their neighborhoods and are seeking sanctuary in Mexico or the United States. Others are in search of work and more stability for their families.

On Wednesday night, hundreds crammed into a migrant shelter in Guatemala City and bedded down on the floor of a nearby school. Scores more slept on the streets. We asked several why they had chosen to make the journey north and what they had left behind.

[See the next pages for the rest of the article.]

⁴ Web source: <https://www.nytimes.com/2018/10/18/world/americas/honduras-migrant-caravan-voices.html>



Fanny Rodríguez and her husband, Edil Moscoso, with their two daughters, Daily Edith and Yarice.

Daniele Volpe for The New York Times

“We’re not going because we want fancy things.”

Fanny Rodríguez, 21, Santa Barbara, Honduras

“We’re traveling to find a better future for my daughters,” said Fanny Rodríguez, who was with her husband, Edil Moscoso, 26, and their two daughters Daily Edith, 2, and Yarice, 9 months old. “We’re not going because we want fancy things.”

She added: “I don’t have to give them luxuries, only what’s necessary — that my daughters don’t lack food, that my daughters don’t lack clothes. Things like that.”

The family had been received with considerable kindness and generosity by Guatemalans as they made their way through the country. Strangers had donated food and diapers. “We can’t complain,” Ms. Rodríguez said.



Melvin Gómez.

Daniele Volpe for The New York Times

“She told me to remember her and the children.”

Melvin Gómez, 26, San Pedro

Sula, Honduras

Melvin Gómez had plans to leave his home and migrate north in December, but when he heard about the caravan on television, he decided now was the time to go.

He called his wife and two children, who were staying with relatives in La Ceiba, and said goodbye. “She told me to remember her and the children,” he recalled.

“I hope everything turns out O.K.”



Ever Escalante and Sarai Najera with their three children, Joseph, Hasley and Ithan.

Daniele Volpe for The New York Times

“There isn’t work, there isn’t money.”

Ever Escalante, 27, La Ceiba, Honduras

The family of five had only two suitcases between them, carrying mostly clothes and nothing of sentimental significance.

“We didn’t have anything important,” Ever Escalante said.

He and his family — his wife, Sarai Najera, and their three young children — moved a year ago from their home in San Pedro Sula, Honduras, to La Ceiba after receiving threats from street gangs. But they have had a hard time making ends meet, and saw the caravan as a good opportunity to migrate to the United States.

“Instead of getting ahead, it’s more like we went backward,” he said. “There isn’t work, there isn’t money. That’s what’s driving us out of the country.”



Lindell Marroquin with her two daughters Dariana and Sofia.

Daniele Volpe for The New York Times

“I don’t know if they’re ahead of me or behind me.”

Lindell Marroquín, 33, La

Ceiba, Honduras

Lindell Marroquín, a single mother with five daughters, had begun the journey with her brother and three of her children. Now, she has only two of her girls with her.

In the chaos along the way, the family became separated. She said her brother was somewhere with one of the daughters, while she remained with the other two, Dariana, 5, and Sofia, 1.

“I don’t know if they’re ahead of me or behind me,” Ms. Marroquín said.



Nery Maldonado, left, and Omar Orellana.

Daniele Volpe for The New York Times

“We wanted to go to the United States to see if we could ask for a couple of prosthetics.”

Nery Maldonado, 29, San Pedro Sula, Honduras

Nery Maldonado had set out on his own to travel north to the United States. He stopped along the way in the Guatemalan town of Esquipulas. When the caravan arrived, he decided to join the procession.

Mr. Maldonado, who has no legs and uses a wheelchair, soon became friends with another man on the same journey, Omar Orellana, 38. The two have become traveling buddies.

Mr. Maldonado has made this journey once before. It was during that first try, in 2015, that he lost his legs while riding a northern-bound cargo train in Mexico, according to The Associated Press.

“We decided to come because of the economic situation,” Mr. Maldonado said. “We wanted to go to the United States to see if we could ask for a couple of prosthetics.”



Jennifer Paola López with her boyfriend and friends.

Daniele Volpe for The New York Times

“You can’t live in Honduras. There isn’t money.”

Jennifer Paola López, 16, Yoro, Honduras

Jennifer Paola López, a farmworker, was traveling with a group of friends from her neighborhood. They had discussed the possibility of heading to the United States in the past, but didn’t have the money to cover the cost of travel or pay smugglers.

Then, a neighbor told them about the caravan, and Ms. López and her friends decided to join. She left her family behind, knowing she was their hope for a better life, too.

“There isn’t work or anything. You can’t live in Honduras. There isn’t money,” she said.
“There’s no help from the government. There’s nothing.”

Daniele Volpe reported from Guatemala City, and Kirk Semple from Mexico City.

Handout 3: National Security Threats —Chain Migration and the Visa Lottery System ⁵

Government Website

The White House
February 1, 2018

Our current immigration system jeopardizes our national security and puts American communities at risk. That's why President Donald J. Trump has repeatedly called for common sense, mainstream immigration reforms such as ending chain migration and eliminating the visa lottery.

Chain Migration (chain· mi· gra· tion) *n.*

1. The process by which foreign nationals permanently resettle within the U.S. and subsequently bring over their foreign relatives, who then have the opportunity to bring over their foreign relatives, and so on, until entire extended families are resettled within the country. ▶ *Chain Migration is a process that can continue without limit.*

Under our current immigration system, around 70 percent of legal immigrants admitted to the United States every year do so based on family ties rather than merit. Because most immigrants are selected on the basis of their family connections—rather than real selection criteria, like the skills they bring to our economy or their likelihood of assimilation into our society—our current family-based immigration system does not meet the needs of the modern United States economy and is incompatible with preserving our national security.

A recent joint report from the Department of Justice and the Department of Homeland Security found that roughly three in four individuals convicted of international terrorism-related charges since September 11, 2001, were foreign-born. As the report outlines, a number of these

⁵ Web source: <https://www.whitehouse.gov/articles/national-security-threats-chain-migration-visa-lottery-system/>

terrorists were able to enter the United States on the basis of family ties and extended -family chain migration.

Visa Lottery

Each year, the diversity visa lottery program randomly selects up to 50,000 foreign nationals to apply for permanent residence (green cards) in the United States. Many of them have absolutely no ties to the United States, and are not required to have special skills or much education.

Randomly selecting foreign nationals from around the globe, including from state sponsors of terrorism, and admitting them into the United States invites large amounts of fraud and does not serve the national interest.

In 2004, the State Department's Deputy Inspector General warned that the visa lottery "contains significant threats to national security as hostile intelligence officers, criminals, and terrorists attempt to use it to enter the United States as permanent residents." In 2013, the Inspector General recorded with alarm that the visa lottery was subject to "pervasive and sophisticated fraud" perpetrated by "organized fraud rings."

In the last decade, the United States issued nearly 30,000 immigrant visas through the visa lottery program to randomly selected nationals from countries designated as "State Sponsors of Terrorism" by the State Department. In addition, tens of thousands of immigrants admitted from these countries have been admitted permanently into the United States through other immigration categories (such as family-sponsored immigrants, as well as asylees, refugees, and others).

Handout 4: Memorandum on Migrant Protection Protocols

6

Official Government Document

U.S. Immigration and Customs Enforcement
U.S. Department of Homeland Security

February 12, 2019

MEMORANDUM FOR: Field Office Directors, Enforcement and Removal Operations
FROM: Nathalie R. Asher, Acting Executive Associate Director
SUBJECT: Migrant Protection Protocols Guidance

Background

On January 25, 2019, Secretary Nielsen issued a memorandum entitled Policy Guidance for Implementation of the Migrant Protection Protocols, in which she provided guidance for the implementation of the MPP, an arrangement between the United States and Mexico to address the migration crisis along our southern border announced on December 20, 2018. Thereafter, on February 12, 2019, Deputy Director and Senior Official Performing the Duties of the Director Vitiello issued U.S. Immigration and Customs Enforcement (ICE) Policy Memorandum 11088.1 , Implementation of the Migrant Protection Protocols, announcing that operational implementation of MPP began at the San Ysidro port of entry on or about January 28, 2019, and directing that ICE program offices issue further guidance to ensure that the MPP is implemented in accordance with the Secretary's memorandum, applicable law, and policy guidance and procedures.

Discussion

Under section 235(b)(2)(C) of the Immigration and Nationality Act (INA), the U.S. Department of Homeland Security (OHS) may, in its discretion, with regard to certain applicants for admission who are "arriving on land (whether or not at a designated port of arrival) from a foreign territory contiguous to the United States, ... return the alien[s] to that territory pending a proceeding under [INA section] 240."

DHS can return the alien to Mexico pending removal proceedings pursuant to section 235(b)(2)(C) of the INA, as detailed in ICE Policy Memorandum 11088.1. Aliens processed under the MPP will be issued a Notice to Appear (NTA) by CBP and returned by CBP to Mexico to await their removal proceedings.

⁶ Web source: <https://www.ice.gov/sites/default/files/documents/Fact%20sheet/2019/ERO-MPP-Implementation-Memo.pdf>

Aliens returned to Mexico under the MPP pursuant to section 235(b)(2)(C) of the INA will be required to report to a designated POE on their scheduled hearing dates and will be paroled into the United States by CBP for purposes of their hearings. As further explained in the next section, CBP will then transfer the aliens to ERO custody for transportation to designated Executive Office for Immigration Review (EOIR) court locations for their hearings.

If the alien is granted relief or protection from removal by the immigration judge or is ordered removed from the United States, and appeal is not reserved by either party, the alien will be processed in accordance with standard procedures applicable to final order cases. If the immigration judge continues proceedings or enters an order upon which either party reserves appeal, ERO will transport the alien back to the POE, whereupon CBP officers will take custody of the alien to return the alien to Mexico to await further proceedings.

MPP implementation began at the San Ysidro port of entry (POE) on or about January 28, 2019, and it is intended that MPP implementation will expand to additional locations along the southern border. This memorandum provides general procedural guidance applicable to ERO personnel in the implementation of the MPP. Field Office Directors should each assign a lead POC for MPP issues arising within their AORs and issue local operational guidance applicable to their individual areas of responsibility as the MPP is phased in.

Podcast

November 15, 2019

Reports from the frontlines of the Trump administration's "Remain in Mexico" asylum policy. We hear from asylum seekers waiting across the border in Mexico, in a makeshift refugee camp, and from the officers who sent them there to wait in the first place. This episode won the 2020 Pulitzer Prize for audio reporting, the first ever given for audio journalism.



Photo Illustration: Lola Dupre; Photograph: Ira Glass

Act One: Goodbye, Stranger

By Molly O'Toole

Listen to the clip here: <https://www.thisamericanlife.org/688/the-out-crowd/act-one-7>

Los Angeles Times reporter Molly O'Toole talks to U.S. asylum officers —the people who end up sending migrants back to Mexico. And they don't feel good about it. This story is a collaboration with the Los Angeles Times. [Read Molly's story here.](#) (23 minutes)

⁷ Web source: <https://www.thisamericanlife.org/688/the-out-crowd>

Lesson 4:

Vulnerability and inequality: Vietnamese transnational marriage migrants to South Korea



Driving Questions

What is vulnerability? How can narratives help us understand people's experience of vulnerability in the context of migration?

Supporting Questions

- How do different forms of social inequalities (e.g., based on gender, class, ethnicity, language, etc.) intersect to produce vulnerability for transnational marriage migrant women?
- How do marriage migrant women experience and interpret their legal, economic, and social vulnerability?
- In what ways might vulnerability become a source of power and platform for action for these women?

Enduring Understandings

- Large flows of transnational migrants to South Korea have forced the country to reckon with its ethnic diversity in the past few decades. The government declared Korea a "multicultural society" in 2006, particularly with the huge influx of transnational marriage migrant women since the early 2000s.
- Transnational marriage migrant women experience social inequality at the intersection of their gender, class, nationality, ethnicity, citizenship, and other social positions in both Korea and Vietnam.
- This inequality, in turn, increases their vulnerability to discrimination and abuse. While statistical reports and newspaper articles mostly portray these women as faceless victims (in Korea) or gold-diggers and opportunists (in Vietnam), their narratives show how they experience, interpret, and often resist these stereotypes.
- Moreover, marriage migrant women are sometimes able to turn the tables and use their vulnerability as a resource for their socio-economic advancement and self-growth.

Overview

In this lesson, students will be introduced to the local, regional, and global context of transnational migration in Asia through the case of Vietnamese women who marry and migrate to South Korea. They will also learn how intersecting social inequalities produce vulnerability in the lives of transnational marriage migrant women. Students will closely engage with news articles, statistics, and narratives, in order to define and analyze the concept of vulnerability. This engagement includes students comparing and contrasting how marriage migrant women are portrayed in the media versus how women experience and interpret their own lives through their narratives. Finally, students will have the opportunity to conduct an interview with a migrant from their family or community in order to write a narrative and reflect on the theme of vulnerability. This lesson can be used – with minor adaptations where necessary – in social studies or world history courses when looking at contemporary Asia, transnational migration, and/or issues of gender, class, citizenship, and ethnicity.

Learning Objectives

- Students will be able to define and discuss vulnerability.
- Students will be able to discuss how social inequality is organized at the intersection of gender, class, ethnicity, etc., in the context of transnational marriage migration and how this affects people’s vulnerability.
- Students will be able to compare and contrast a variety of sources, such as online articles, statistics, and narratives, to understand different perceptions of vulnerability and migration.
- Students will be able to conduct an interview and produce written work that captures a migrant’s lived experience, as well as reflect on vulnerability.

Common Core Anchor Standards for Reading

- CCSS.ELA-LITERACY.CCRA.R.1
Read closely to determine what the text says explicitly and to make logical inferences from it; cite specific textual evidence when writing or speaking to support conclusions drawn from the text.
- CCSS.ELA-LITERACY.CCRA.R.2
Determine central ideas or themes of a text and analyze their development; summarize the key supporting details and ideas.

- CCSS.ELA-LITERACY.CCRA.R.7
Integrate and evaluate content presented in diverse media and formats, including visually and quantitatively, as well as in words.
- CCSS.ELA-LITERACY.CCRA.R.9
Analyze how two or more texts address similar themes or topics in order to build knowledge or to compare the approaches the authors take.

The College, Career, and Civic Life (C3) Framework for Social Studies State Standards

- D2.Civ.6.9-12.
Critique relationships among governments, civil societies, and economic markets.
- D2.Eco.15.9-12.
Explain how current globalization trends and policies affect economic growth, labor markets, rights of citizens, the environment, and resource and income distribution in different nations.
- D2.Geo.11.9-12.
Evaluate how economic globalization and the expanding use of scarce resources contribute to conflict and cooperation within and among countries.

Key Concepts

- Vulnerability
- Transnational
- Migration, and Transnational migration
- Intersecting social identities (based on gender, socioeconomic status, citizenship status, ethnicity, etc.)

Teacher Preparation and Instructional Resources

- This lesson requires the use of a whiteboard, as well as copies of multiple handouts. In addition, students are asked to interview someone about their experience of migration. In this context, migration can be internal in the US or can include experiences of immigration. Be prepared to help students find someone, or to adapt the assignment as needed.

Lesson Handouts/Materials

- 1A. Social Identity Wheel
- 1B. Social Identity Groups
- 2A. (Context: Vietnam) Contemporary Vietnam and Migration
Excerpts from Migration Policy Institute website's country profile
"From Humanitarian to Economic: The Changing Face of Vietnamese Migration"
by Karl Miller (April 29, 2015)
(<https://www.migrationpolicy.org/article/humanitarian-economic-changing-face-vietnamese-migration>)
Excerpt from CNN feature article
"South Korean authorities encourage men to marry foreign women. But their brides often become victims of abuse" by Julia Hollingsworth, Yoonjung Seo and Gawon Bae (August 5, 2020) (<https://www.cnn.com/2020/08/02/asia/foreign-wives-south-korea-intl-hnk-dst/index.html>)
- 2B. (Context: South Korea) Contemporary Korea and Migration
Excerpts from 2017 Georgetown Journal of International Affairs online article
"The Road to Korean Multiculturalism in South Korea" by Timothy Lim
(<https://www.georgetownjournalofinternationalaffairs.org/online-edition/2017/10/10/the-road-to-multiculturalism-in-south-korea>)
3. 2014 Tuoi Tre feature article, "Children without a homeland" by Nguyen Vien Su
(<https://tuoitre.vn/nhung-dua-tre-khong-to-quoc-630571.htm>)
4. Marriage migrant women's narratives & discussion questions
 - translated from Vietnamese to English

Lesson Sequence

Opening

1. Distribute handouts #1A Social Identity Wheel and #1B Social Identity Groups. Go over the handouts and ask students to individually reflect on their social identities for a few minutes. Clarify any questions students might have around some of the social identities in the handout, and then ask them to jot down their answers to the questions in the middle of the wheel.

Next, have them Turn and Talk to share what they wrote. Encourage several students to share their ideas and reactions, but make sure that students only share what they are comfortable or prepared to share, as some students may have stigmatized social identities that are important to them but about which they may be unwilling to share. In other words, make clear that sharing is voluntary and that sharing and listening should be done with mutual respect. The teacher sharing about their social identities first and setting an example to students might be one way of creating such an environment[hl1] .

2. Explain to students that the purpose of the exercise was to show how our social identities are complex and that different parts of who we are come together to shape our experiences. Moreover, these social identities may combine or intersect to produce certain privileges or disadvantages. For example, if you are a woman who comes from a rich family, you may have a well-paid job because of your access to high-quality, private education and be able to afford a place in a safe neighborhood. However, you are still vulnerable to direct and indirect forms of discrimination due to your gender, such as less opportunities for promotion at the workplace, sexual harassment, or even violence. Another example might be a recent Korean immigrant (or any other foreigner from Asia) in the US with a thick accent in English. They may have never thought of themselves as Asian or Korean while living in Korea. But the combination of their race, ethnicity, and English skills may be the most highlighted when they are living in the US and make them vulnerable as a foreigner of color. For instance, they might be vulnerable to discrimination in public places or when finding a job, based on their race and English accent.

This example shows that one's social identities, along with the vulnerability that accompanies them, change according to the context. (Feel free to use your own examples.) Introduce the following definitions of vulnerability. Emphasize that while everyone is vulnerable because we are human (all close relationships require emotional vulnerability, while all humans are vulnerable to disease and death), vulnerability is differently configured and distributed unequally according to a person's gender, race, social class, ethnic sexuality, citizenship status, and other social identities.

Definition of vulnerability:

- 1) the quality or state of being exposed to the possibility of being attacked or harmed, either physically or emotionally. (Oxford dictionary)

- 2) a person's openness and willingness to risk being hurt emotionally
3. Tell students that in this unit/lesson, we will step back from the US and our own lives for a little while and learn about people in Asia who we rarely hear about, that is, transnational marriage migrant women in Asia. Before going further, give students a brief introduction on transnational migration, then transnational marriage migration, using the following points:

Transnational migration is defined as “a process of movement and settlement across international borders in which individuals maintain or build multiple networks of connection to their country of origin while at the same time settling in a new country” (Fouon & Glick-Schiller, 2001, p. 60) ^[1]. While human migration has taken place since the beginning of humankind, technological advances have allowed people to move and communicate much more easily today, as well as to maintain relationships, across national borders.

“Transnational migration” is different from “immigration,” which assumes a one-directional flow of persons from Country A to Country B and implies that they fully assimilate in Country B.

People migrate (whether they cross international borders or not) for various reasons, including socio-economic (poverty, family, career, etc.), political (political persecution and oppression), and environmental (natural disasters) reasons.

Transnational marriage migration is a form of socio-economic migration, in which women marry foreigners for socio-economic reasons, including to escape poverty and helping their families of origin and/or to pursue what they see as a better future in a more developed country.

Keeping these definitions in mind, tell students that they will engage with online articles, statistics, and finally, personal stories or narratives to understand and analyze the migration experiences of Vietnamese marriage migrants to South Korea using the lens of vulnerability.

Guided Inquiry

4. Divide students into groups of four, and ask two students from each group to read Handout #2A and the other two, to read Handout #2B. Have them explain to each other the context of transnational migration from each country's perspective by discussing the questions in their handouts. Bring everyone back to the larger group and discuss.
 - What do the images in your handout tell you about either Vietnam or South Korea?

Vietnam handout

 - In contemporary Vietnam, what are the reasons people migrate?
 - Why do Vietnamese women marry South Koreans?
 - What are the difficulties transnational migrants, especially women, face?

South Korea handout

 - What are the two demographic trends in South Korea that have

- increased in-migration of foreigners?
 - Where do migrants in Korea come from?
 - Can all foreign migrants settle permanently in Korea?
 - What combination of factors make marriage migrant women in Korea vulnerable?
 - What kinds of discrimination and abuse do they experience?
5. After establishing the context of transnational marriage migration in the previous activity, distribute Handout #3. Explain to students that transnational marriage migration is not a one-time permanent movement but that there are marriage migrant women, due to difficulties in staying with their husband (including domestic violence), who decide to come back to their home country with their children. While many return marriage migrant women experience difficulties such as poverty and discrimination, their Vietnamese-Korean children are also vulnerable. Tell students that we will learn more about the situation of these children by reading and discussing a Vietnamese newspaper article. Staying in the same group, ask students to answer the questions at the end of the handout (shown below) as a group, with one set of written answers per group. Come together as a larger group and discuss.
- What is the feature article in Handout 3 about?
 - What are the two ways in which children of marriage migrant women are vulnerable in Vietnam? Would these children be vulnerable in the same way in Korea?
 - Why has Hong Dae Jun never attended school?
 - What do you think is the meaning of the title “Children without a homeland”?

Collaborative Inquiry and Sharing

6. Distribute Handout #4 and divide students into groups of three or four. Each student will read one marriage migrant woman’s narrative (or all) and share with the rest of the group what they learned about the women’s lives, and compare and contrast their migration experience. Write down the following questions on the board or prepare mini-handouts with the questions to facilitate the small group discussions.
- Why did each woman decide to get married to a Korean?
 - What were some highlights of each woman’s experience of marriage migration?
 - Based on which social identities and in what ways were the women vulnerable? What did they do in response to their vulnerability?
 - What were the differences between learning about transnational marriage migrant women through articles/statistics and through the women’s own narratives? (Making a pros and cons list might be helpful.)
7. Following the small group discussion based on Handout #4, use the below model to co-create with students a Venn diagram on the board. Ask students to suggest relevant social identities of transnational marriage migrant women (gender, social

class, citizenship status, race/ethnicity, etc.) that produce vulnerability and list them on the board.

Then create a Venn diagram from the mentioned social identities. Ask students what kinds of discrimination or violence marriage migrant women may experience at the different intersections of their social identities. For example, while Korean women are vulnerable to gendered discrimination and violence as women, being a Vietnamese marriage migrant woman who does not speak Korean and is legally dependent on their Korean husband may make them even more vulnerable to domestic abuse.

At the same time, discuss the ways in which the narratives show how marriage migrant women's vulnerability (for example, as precarious undocumented worker) enabled them to reach their goals of helping their families or finding meaning in their lives (for example, becoming an effective legal interpreter that helps other marriage migrant women).

(Source: African American Policy Forum's "Primer on Intersectionality," p. 3)

Reflection and Conclusion

8. Using the Connect Extend Challenge routine, open a broader discussion by asking students to CONNECT what they learned about transnational marriage migration in Asian and vulnerability to what they already knew or had experienced. Then ask them about what new ideas on the topic they learned that EXTENDED or pushed their thinking in new directions. Lastly, ask them what they still find to be CHALLENGING or confusing. Encourage students to freely raise their hands to either respond to other student questions or add new ideas to the discussion at hand.

Assessment / Final Product

Students will conduct an interview with a migrant (defined broadly as anyone who has experienced moving from one area/region/state to another within the same country or between different countries), in their family or community about their life and migration process, and produce a piece of writing. Students should write two pages that include the following:

- 1) a brief description the economic, political, and historical context of the interviewee's migration;
- 2) a summary of the migrant's life story;
- 3) narrative of the migrant's experiences of being vulnerable to abuse and discrimination in their host society (and if applicable, in their home country),
- 4) as well as how they responded; and finally,
- 5) an analysis on the migrant's vulnerability using an intersectional framework.

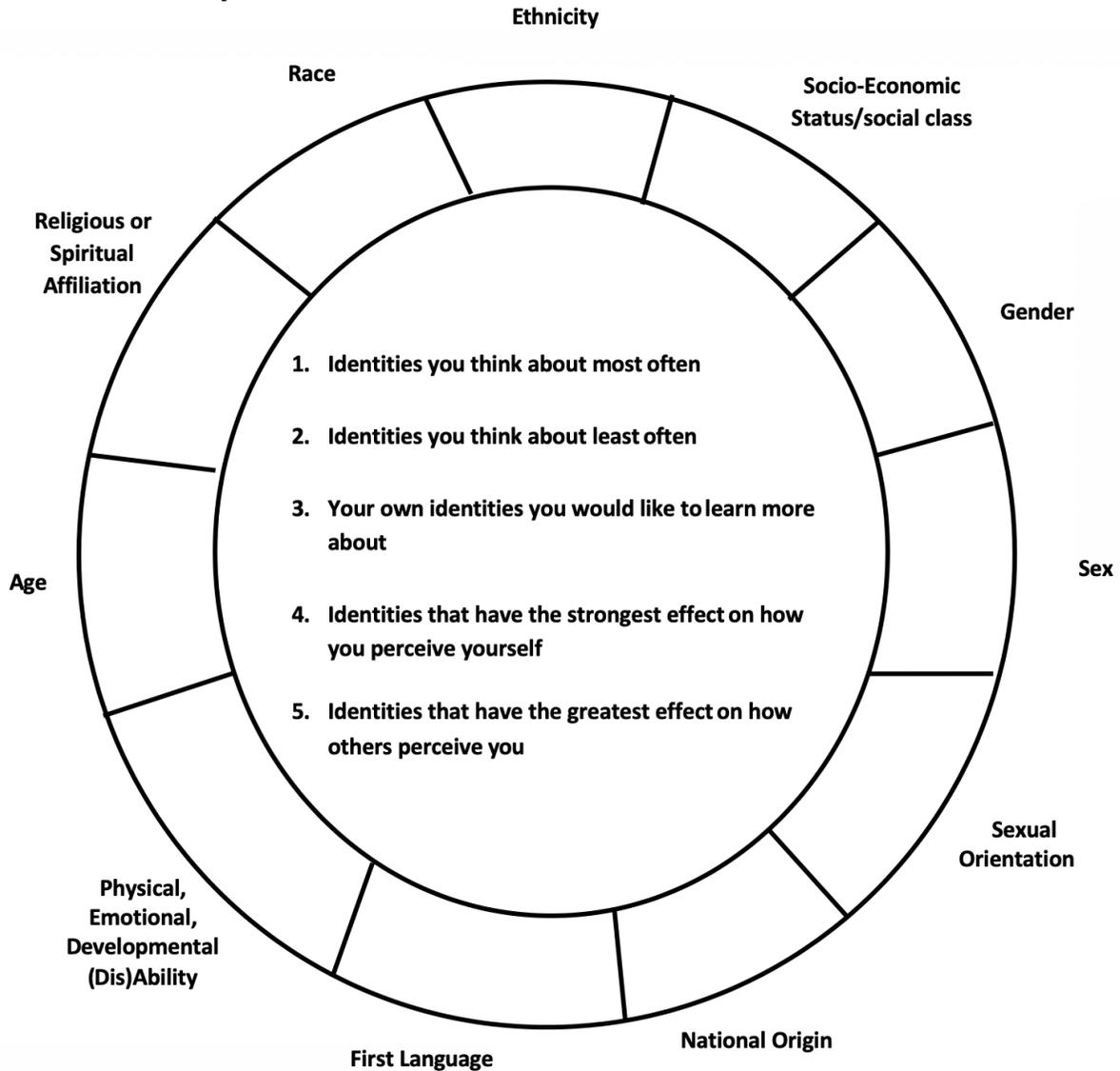
They can use the questions below as reference for conducting their interview and feel also develop their own!

Sample interview questions

- When, why, and how did they migrate?
- What did they (or their parents) dream and hope for once they migrate?
- What do they remember most about their migration process?
- What were the risks and difficulties, as well as the opportunities and pleasures of their migration experience?
- Which social identities (gender, socio-economic status, race/ethnicity, language, religion, etc.) were most important to them after they migrated?
- Which social identities had the greatest effect on how others perceived them after they migrated? Did they experience discrimination based on these social identities? If yes, what are some examples?
- When did they feel the most vulnerable?
- Have they (or their parents) reached their migration goals? What are the biggest changes in their lives after migration?
- Where do they feel most at home?

Handouts:

#1A Social Identity Wheel



Adapted for use by the Program on Intergroup Relations and the Spectrum Center, University of Michigan.

Resource hosted by LSA Inclusive Teaching Initiative, University of Michigan (<http://sites.lsa.umich.edu/inclusive-teaching/>).

#1B Social Identity Groups

Social identity groups are based on the physical, social, and mental characteristics of individuals. They are sometimes obvious and sometimes not, often self claimed and frequently ascribed by others. For

example, racial groupings are often ascribed as well as self-claimed. Government, schools, and employers often ask an individual to claim a racial identity group or simply ascribe one to an individual based on visual perception. Other social identities are personally claimed but not often announced or easily visually ascribed such as sexual orientation, religion, or disability status.

For the purpose of this self-examination please identify the memberships you claim or those ascribed to you. Below are examples of social identity groupings. Since issues of social identity often are the basis of much social conflict, it is reasonable to expect that even the terms we use to describe them may cause disagreement. So feel free to use your own preferred terms for the material below.

Examples (Feel free to use your own language for your identities.)

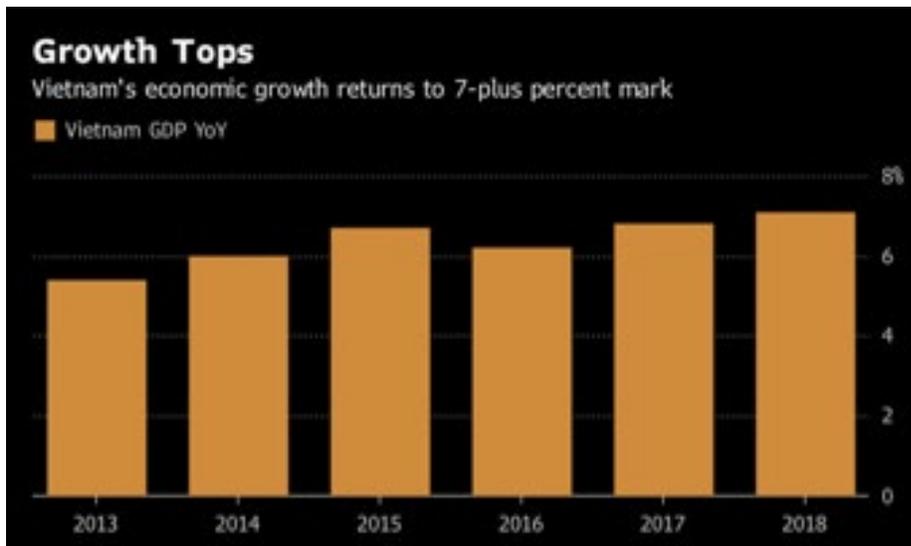
Gender	Woman, Man, Transgender, Post-Gender
Sex	Intersex, Female, Male
Race	Asian Pacific Islander, Native American, Latin@, Black, White, Bi/Multiracial
Ethnicity	Irish, Chinese, Puerto Rican, Italian, Mohawk, Jewish, Guatemalan, Lebanese, European-American
Sexual Orientation/	Lesbian, Gay, Bisexual, Pan-Attractional, Heterosexual, Queer, Attractionality, Questioning
Religion/Spirituality	Hindu, Muslim, Buddhist, Jewish, Christian, Pagan, Agnostic, Faith/Meaning, Atheist, Secular Humanist
Social Class	Poor, Working Class, Lower-Middle Class, Upper-Middle Class, Owning Class, Ruling Class
Age	Child, Young Adult, Middle -Age Adult, Elderly
(Dis)Ability	People with disabilities (cognitive, physical, emotional, etc.), Temporarily able-bodied, Temporarily disabled
Nation(s) of Origin and/or Citizenship	United States, Nigeria, Korea, Turkey, Argentina
Tribal or Indigenous	Mohawk, Aboriginal, Navajo, Santal Affiliation
Body Size/ Type	Fat, Person of Size, Thin

Marginalized Group : social identity groups that are disenfranchised and exploited

Privileged Group : social identity groups that hold unearned privileged in society

IGR, University of Michigan

#2A Contemporary Vietnam and migration



Vietnam's economic growth rate 2013 -2018
(Source: Bloomberg, Vietnam General Statistics Office)



Ho Chi Minh City night skyline, 2017
(Source: Wikimedia commons)

2A cont. Excerpt from Migration Policy Institute website's country profile

(<https://www.migrationpolicy.org/article/humanitarian-economic-changing-face-vietnamese-migration>)

"From Humanitarian to Economic: The Changing Face of Vietnamese Migration" by Karl Miller (April 29, 2015)

... Beginning in 1986, Vietnam initiated a series of reforms known as Doi Moi to open the country and create a "socialist-oriented market economy." The reforms, which included the loosening of some migration restrictions, led to a marked increase in both internal and international migration. As Vietnam greatly reduced the number of state-sector employees, while having a relatively young population and high rates of unemployment, economic motivations became the major force driving emigration for many Vietnamese, as seen in the increased movement to Soviet Bloc nations in the latter half of the 1980s.

With the growing resistance of Eastern Europe to Vietnamese migrants in the early 1990s [following the collapse of the Soviet Union], the government pivoted towards Asia and the Middle East as new markets to export labor. With an initial focus on Japan and South Korea in Asia, and Saudi Arabia, Kuwait, and Lebanon in the Middle East, 3,000 Vietnamese left to work overseas in 1993, according to Vietnamese government estimates. By July 2000, the Vietnamese government reported that in excess of 118,000 labor migrants were working in more than 40 countries, with women accounting for 20 percent of that volume. Labor migration continued to grow strongly, and in 2007 more than 85,000 Vietnamese laborers emigrated in that year alone. Between 2000 and 2010, labor migration increased at a compound annual growth rate of 5.5 percent. Although the global financial crisis of 2008 reduced the growth rate on the annual emigrant flow, on average about 90,000 Vietnamese laborers now leave Vietnam each year to work on contract overseas.

Higher Wages But Possible Abuse

... Because of poor working conditions, health hazards, language barriers, and discrimination against foreign workers, not all [Vietnamese] contract workers' situations are as lucrative or desirable as originally believed. With the possibility of large wages overseas, many Vietnamese migrant laborers recently have been willing to pay thousands of dollars to private brokers in order to obtain an overseas labor contract, often at rates above the legal limit. Because of these market distortions, Vietnamese workers incur some of the highest debts among Asian emigrant workers, and are often the most vulnerable to forced labor, including debt bondage. Some migrants break their contracts and seek out better employment, often in violation of host-country laws...

Female migrants are particularly vulnerable. Women now account for approximately 35 percent of the roughly 90,000 contract workers leaving each year. They work largely as caregivers in Taiwan and in light manufacturing in Malaysia. Vietnamese authorities are working with the United Nations and other international organizations to address the abuses female workers experience abroad, difficulties with reintegration on return, and negative social attitudes in Vietnam towards women working overseas.

2A cont. *Migrant Brides on the Rise*

In addition to growing numbers of female labor migrants, the economic and diplomatic opening of Vietnam has seen a rise in the number of migrant marriages. Seeking economic security, many

Vietnamese women from poorer rural regions, most often from families in the Mekong Delta with high debts and low incomes, have sought a foreign spouse. Government statistics show close to 133,000 Vietnamese either married or registered to marry a foreigner between 2005 and 2010. The two most common destinations are Taiwan, where 80,000 Vietnamese brides now reside, and South Korea, [where more than 100,000 Vietnamese women have registered their marriage to Korean men by the end of 2019^[2]]. Though Vietnamese law bans marriage brokers from working in Vietnam, agencies abroad continue to recruit brides. As with migrant laborers, market distortions have allowed marriage brokers to extract very high commissions; Taiwanese men have reported spending upwards of \$10,000 to arrange a marriage to their Vietnamese bride. However, the bride or her family will often receive a small fraction of the commission. Because of language and cultural barriers, Vietnamese brides often have difficulty integrating into the society of their husband's nation. Additionally, incidences of domestic violence towards foreign female spouses have been increasing in both South Korea and Taiwan, where authorities are working to build programs to assist victims.

Whether migrating for marriage or labor, the resultant financial remittances to family in Vietnam have sharply increased, furthering Vietnamese economic development. In 1999, overseas Vietnamese remittances exceeded \$1.2 billion, and are estimated to top \$12 billion in 2014^[3], according to World Bank data, making up more than half of foreign investment in Vietnam. Successful overseas migrants can help alleviate poverty for their family in Vietnam, and have improved living standards, especially in rural areas.

Discussion questions

- What do you think the images say about Vietnam?
- In contemporary Vietnam, what are the reasons people migrate?
- Why do Vietnamese women marry South Koreans?
- What are the difficulties transnational migrants, especially women, face?

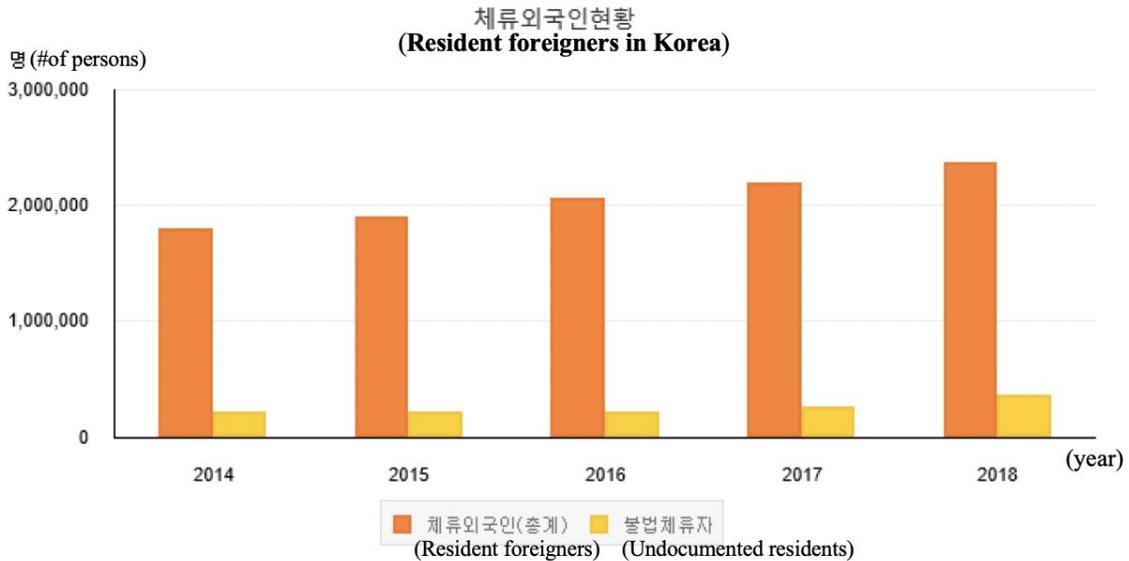
Key student takeaways (for teacher only)

- Many Americans perceive Vietnam as a war-torn country, associating it first and foremost with the Vietnam War (consequently called the “American War” in Vietnam). (It might be useful here to ask students what they know about Vietnam.)

However, the bar graph shows the high economic growth rate in Vietnam in recent years, while the other image of the Ho Chi Minh City night skyline shows a well-lit, highly developed modern city with skyscrapers and highways that is not so different from that of other big cities in the US, such as New York City or Chicago.

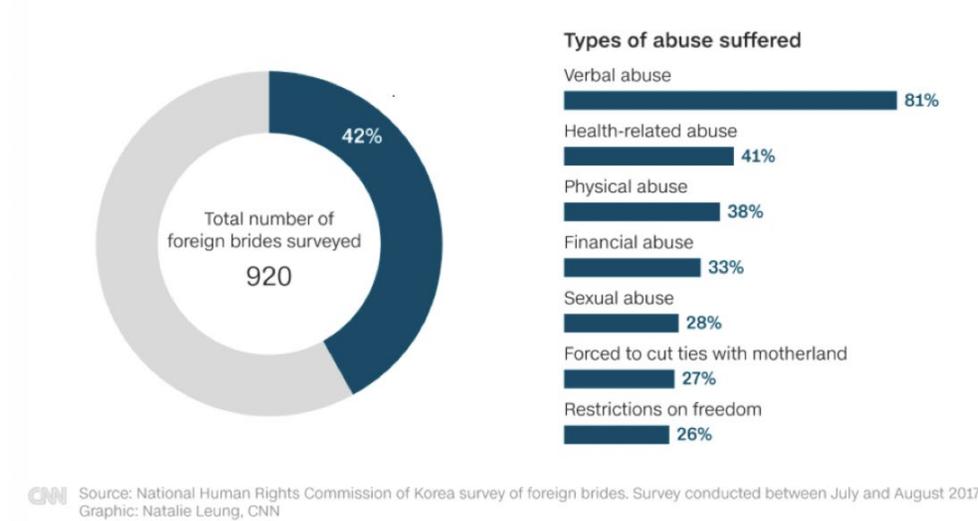
- Since 1986, the Vietnamese government implemented reforms that opened the country's economy and pathways to migration. These reforms also cut a large number of state jobs, and a young population, along with high unemployment motivated many Vietnamese to migrate.
- Vietnamese women marry South Koreans for economic reasons, as many of them come from poorer rural regions in Vietnam, especially the Mekong Delta, and their families often have high debts and low incomes.
- Transnational migrant workers often face poor working conditions, health hazards, language barriers, and discrimination. Also, because of the high demand for jobs abroad, many Vietnamese pay extremely large broker fees, which puts them into debt and makes them vulnerable to forced or indentured labor. Women workers are more likely to experience abuse than men while abroad, as well as difficulties with reintegration on return and negative social attitudes in Vietnam toward them. Marriage migrant women face similar cultural and language barriers as labor migrants, but in addition, they are also vulnerable to domestic violence.

#2B Contemporary South Korea and migration



➔ By end of 2018, 2.6 million or 4.6% of total population in South Korea were foreigners
(Source: Korean Immigration Service)

More than 40% of foreign-born wives reported incidents of domestic violence



2B cont. Excerpt from Georgetown Journal of International Affairs online article
(<https://www.georgetownjournalofinternationalaffairs.org/online-edition/2017/10/10/the-road-to-multiculturalism-in-south-korea>)

“The Road to Multiculturalism in South Korea” by Timothy Lim (October 10, 2017)

... Why has multiculturalism become an issue for South Korea in the first place? The answer boils down to two demographic trends: First, after decades of rapid industrialization, a dramatic rise in general living standards, and a steady shrinking of the working-age population (due to declining birth rates), South Korea has had to increasingly rely on foreign immigrant labor in certain segments of the economy. Second, and perhaps more importantly, South Korean society has also had to rely on women from outside the country to help rectify a persistent imbalance in the gender ratio between marriage-ready South Korean men and women. In 2011, for example, for every 100 Korean women between the ages of 26 and 30, there were 111 Korean men of similar marriageable age. Socioeconomic changes have exacerbated this imbalance, as many Korean women not only delay marriage, but also eschew marrying men from rural areas.

Taken together, these two trends have resulted in a gradual, but inexorable increase in racial and ethnic diversity within South Korean society. A quick look at some statistics bears this out. As late as 1995, the foreign resident population (which includes both temporary and permanent residents) in South Korea was only about 0.24 percent of the country’s total population—the lowest among all OECD countries. By 2016, however, the proportion of foreign residents had increased to 3.6 percent of South Korea’s total population, or about 1.9 million people. By all accounts, the figure will continue to grow: the South Korean government projects that the number of foreign residents will exceed three million in 2030, or about 6.1 percent of Korea’s population.

The heaviest concentration of new foreign residents is from China, who make up about 50 percent of the total (although the majority are ethnic Koreans, known as *Joseonjok*, rather than Han Chinese). There are also large numbers of immigrants from Vietnam, Thailand, the Philippines, Uzbekistan, Cambodia, Indonesia, Mongolia, Nepal, Sri Lanka, Myanmar, Bangladesh, Pakistan, and India. The vast majority of these new immigrants are unskilled foreign workers. The number of marriage migrants—primarily women who come from Vietnam, China, Japan, and the Philippines—is relatively small, but far from insignificant. According to the Korean Statistical Information Service (KOSIS), in 2005, a peak year, there were 42,356 “multicultural marriages” (i.e., a marriage involving a Korean and non-Korean citizen) in South Korea, which constituted about 13 percent of all marriages that year. Since then, the numbers have declined, but between 2000 and 2016, the total number of international marriages stood at 472,390. In addition to multicultural marriages are the children that come from these unions: in 2015, there were 19,729 “multicultural children” born (out of 438,420 total live births).

Faced with increasing racial and ethnic diversity, the South Korean government has pursued a two-pronged strategy. For foreign immigrant workers, the government institutionalized a guest worker program in 2005 (the Employment Permit System), which provides basic labor rights, but which was also expressly designed to prevent long-term or permanent settlement. For the most part, this program has achieved that goal, but many foreign immigrant workers overstay their visas and live in South Korea on a semi-permanent basis. A handful of these (male) workers, moreover, marry Korean women, allowing them to permanently settle in South Korea. In 2016, there were at least 2,200 marriages between foreign men from developing countries and Korean women. The second prong focuses on migrant brides. For these immigrants, government policy has been primarily based on assimilation, rather than on recognition of their ethnocultural identities. Thus, foreign women are not only expected to become conversant in the Korean

language, but also in Korean customs and traditions; they are expected, simply put, to become “good Korean wives...”

Excerpt from CNN feature article (<https://www.cnn.com/2020/08/02/asia/foreign-wives-south-korea-intl-hnk-dst/index.html>)

“South Korean authorities encourage men to marry foreign women. But their brides often become victims of abuse” by Julia Hollingsworth, Yoonjung Seo and Gawon Bae (August 5, 2020)

... But there are still institutional issues in South Korea that put foreign brides and their husbands on an uneven footing.

Under South Korea's immigration laws, foreign brides need their husbands to sponsor their initial visa, which lasts one [to two] year[s]. After that, they need to renew their visa every three years [if they already have children, every one or two years if they do not]. "There are cases of husbands threatening to withdraw their (support for the visa) if a wife wants separation," said Lee, the lawyer. Women on a spousal visa can work in South Korea, and can eventually become permanent residents.

If the couple divorces and does not have children, the wife must return to her home country, unless she can prove that her Korean spouse was responsible for the marriage breakdown or that she has been a victim of abuse and needs time to recover.

“These institutional conditions have the effect of strengthening the power of Korean spouses,” said Heo Young-sook, head of the Korea Women Migrants Human Rights Center.

What needs to change

It's not easy being a woman in South Korea.

The country ranks **among the lowest** in the OECD in the World Economic Forum's latest Global Gender Gap report, partly due to unequal political and employment opportunities for women. Over the past few years, sex crime allegations against **entertainment stars**, **politicians** and **sports coaches** have prompted a reckoning against what some see as a deeply patriarchal culture.

According to Heo, life is even harder for foreign brides.

"Koreans often express a sense of inferiority to the West, even defining themselves as victims of racism, but act superior to people from countries where economic conditions are not as high as Korea," she said.

2B cont.

"Migrant women face multi-layered discrimination -- it often is gender discrimination and racial discrimination, combined with institutional issues that create problems."

That can play out in a number of ways. Lee, from Migrants Center Friends, says women often feel discriminated against by their own extended family -- their mother-in-law might complain

about their cooking, and some families exclude foreign brides from decision making. Many wives don't get money to spend and have to ask for it, she added....

Discussion questions

- What do the statistics tell you about South Korea?
- What are the two demographic trends in South Korea that have increased immigration of foreigners?
- Can all foreign migrants settle permanently in Korea?
- What combination of factors make marriage migrant women in Korea vulnerable?
- What kinds of discrimination and abuse do marriage migrant women experience?

Key student takeaways (for teacher only)

- While Korean pop culture, or K-pop, is probably the most common way students know about Korea (it might be useful to ask students what they know about Korea), and it represents Korean society as homogeneous and monoethnic. However, the first statistics shows that in fact, there is an increasing number of foreigners in recent years that is, an increasing ethnic and racial diversity in contemporary Korea. The second statistics shows that 40% of marriage migrant women living in Korea with their husband experience various forms of domestic violence. The high percentage shows that marriage migrant women are highly vulnerable to domestic violence and that there is a systemic problem.
- There are two demographic trends in South Korea that have increased in-migration of foreigners. First, the number of the working-age population has rapidly declined due to extremely low birth rates (in fact, one of the lowest in the world). Second is the gender imbalance in which there are more men than women. If students ask about why there is a gender imbalance, the teacher can explain that between the 1960s and 1980s, the Korean government instituted family planning policies to reduce the number of births (comparable to China's more recent one-child policy) as an essential part of the country's economic development goals. But as a result of Koreans' preference of sons at the time, there were many abortions of girls, resulting in more boys being born.
- Korean immigration law does not treat all migrants equally. Migrant workers do not have a legal pathway to settle permanently in the country. However, there is a considerable number of these workers who decide to overstay their visa (as seen in the first image) and settle permanently in Korea anyway, or do so by marrying a Korean national. Marriage migrants, who make up about a quarter of the total number of foreigners in Korea, are the only group with the legal possibility of permanently settling in Korea, but they are highly dependent on their Korean spouse for their legal status.
- Marriage migrant women are vulnerable due to their legal dependence on their husband for the right to reside in Korea. Their legal status ("institutional issue"), combined with their gender and race/ethnicity – both perceived as inferior by mainstream Korean society, due to a deeply ingrained patriarchic culture and Koreans' sense of racial superiority – make marriage migrant women in Korea vulnerable to discrimination. This discrimination can take many forms, including domestic violence, lack of redress when a marriage dissolves due to women's dependent legal status, or everyday forms of abuse, such as exclusion from family decision-making and the family's lack of respect for the women's culture (such as food). These discriminations are interconnected. For example, women's legal dependence gives husbands more power, making the women more vulnerable to domestic violence. But even in cases of violence, women's lack of legal rights, as well as linguistic and cultural barriers, often discourage them from reporting such violence.

#3 Tuổi Trẻ newspaper online feature article (<https://tuoitre.vn/nhung-dua-tre-khong-to-quoc-630571.htm>);

translated from Vietnamese to English by lesson author

Children without a homeland [h2]

08/05/2014 09:05 GMT+7

By Nguyễn Viễn Sự



The child's name surprised us, and we thought we had misheard it or thought that her parents were "obsessed" with Korean dramas so they gave their child such a name. But in fact, Hye In is a child who carries 50% Korean blood in her veins, while on paper she is 100% Korean; from nationality, place of birth, to given name. Although she is almost seven years old, Hye In returned to her mother's hometown in Vietnam when she was less than a year old and does not know anything about the country noted on her birth certificate and passport.

Giving up

Little Hye In was adorable, with distinct, Korean facial features and single-lid eyes, but she spoke quickly with a perfect Mekong Delta accent. When Hye In was asked about Korea, the child shook her head, because she did not have a single memory. Today, every three months, Hye In's mother must take her child's passport and go extend her

visa. Nearly seven years have passed since Hye In became an inevitable foreigner in her maternal hometown after returning with her mother to Vietnam.

The story of Hye In stems from her mother's broken marriage – Ms. Tô Thị Mỹ Xuân – with her Korean father. Ms. Xuân says she was married to her Korean husband for three years. After she gave birth to Hye In, the couple was in constant conflict. “I thought I would return with my child, bringing along her birth certificate. If I could prove the child's nationality, that was enough...” – Ms. Xuân says. But having returned to Vietnam seven years ago, Ms. Xuân still has not been able to get a divorce judgment from Korea and has lost contact with her ex-husband.

At present, the consequences of the broken marriage not only hinders Ms. Xuân's path moving forward but also her daughter's future. Although 7 years old and entering first grade soon, little Hye In cannot enjoy any of the educational and healthcare benefits like other children her age.

Mr. Nguyễn Văn Kính, the vice chairman of the People's Committee of Vị Thắng commune who accompanied us to Ms. Xuân's house, says that the commune will facilitate little Hye In so she can go to school. But it will not be free of charge like other children from the commune, because she must register as a foreign student. Even health insurance will not be available for little Hye In. “For now, I can only encourage Hye In's mother to give her a proper education until she is 18 years old, and then she can take her mother's nationality,” says Mr. Kính.

In Vị Thắng commune, there is yet another child who holds the Korean nationality – little Hong Dae Jun, who is 9 years old but who has never been to school. With a head of hair turned blonde from all the sun, Hong Dae Jun greets the strangers entering the house with cautious glimpses of a poor child who perhaps for too long, has not had the protection of his parents.

Hong Dae Jun's maternal aunt, Ms. Từ Thị Xuyên, explains how the child's mother, Từ Thị Muôn, has been selling coffee in Ho Chi Minh City for the past 4 years, leaving Hong Dae Jun for his maternal grandmother and aunts to raise. Only once in a while, would she send back money. His elegant sounding Korean name makes Hong Dae Jun's skinny, malnourished body look even smaller.

Isolated in the deep fields of Vị Thắng at his grandmother's house, Hong Dae Jun does not have the Vietnamese nationality, so it is not surprising that he is not in the commune's list of children notified to enter the first grade. His grandmother thought as much and did not pursue the matter any further. Hong Dae Jun is now 9 years old and still does not know the alphabet.

Hong Dae Jun's maternal aunt says that ever since returning to Vietnam, the family has lost contact with Hong Dae Jun's father. They also do not have the means to extend [Hong Dae Jun's passport] at the Korean consulate, so the only documents Hong Dae Jun has are his birth certificate and his passport, which will soon expire. Ms. Xuyên bemoans, "He has no father, an absent mother, and does not even have a Vietnamese name. When my nephew grows up, I don't know how he will keep his head up and face life. I am his aunt, but I am too poor, and I will probably give up trying [to help him]..."



Working hard to meet her children

Another case is that of Ms. Lê Thị Ngọc Ánh and her two children, Kim Che Uon and Min Chan. After Ms. Ngọc Ánh got divorced from her husband, she stayed in Seoul (Korea) to make money and sent back her two children to her mother in Thới Xuân, Xuân Thắng commune (Thới Lai district, Cần Thơ city). The two children – 9-year-old Kim Che Uon is able to go to the village school but not on record, and Min Chan is still too young to go to school – both hold the Korean nationality.

Ms. Lê Thị Mai, the two children's maternal grandmother, says her daughter doesn't make enough money to raise the children [in Korea], so she left them for her mother to take care of. But she misses her children too much, so that every year, she buys plane tickets for her mother to bring the two children to visit her in Korea. "She knows that it's expensive, but she says that if she comes back to Vietnam to visit her children for several days, she will lose her job, so she doesn't dare," Ms. Mai says.

The tragic stories about the fate of these children who accompanied their mothers back to Vietnam after broken marriages with foreigner husbands are not special. In Vị Thắng commune (Vị Thủy, Hậu Giang) alone, Mr. Nguyễn Văn Kính explains that there are 11 cases of mixed Korean, Chinese, and Taiwanese children who came with their mothers back to the country. None of these children hold the Vietnamese nationality, so they are neither protected by national laws nor enjoy the rights to education and health like the other children in their age cohort.

Furthermore, Ms. Nguyễn Thị Phương Thu, the chief registrar at the Cần Thơ city Justice Department, explains that the exact number of mixed children in Cần Thơ city who accompanied their mothers back to the country is unknown. In recent years, immigration statistics published by the police indicates that there are over 200 children in Cần Thơ city who returned with their mothers after the latter's broken marriage with foreign husbands.

“These are abandoned children. Vietnamese laws cannot fully protect them, while the laws of the children's country on paper cannot protect them, because they live in Vietnam,” Ms. Thu laments.

To provide some support for these mixed children, Ms. Thu explains that the Justice Department, as well as the Cần Thơ city government, has made several recommendations in order to create conditions that would allow these children to go to school and be better cared for. However, what they need most is the Vietnamese nationality, but they must wait until they are 18 years old, when they can legally switch to their mother's nationality. “This is such a long winded path, especially for these children who are without fathers living under impoverished family circumstances and who are unable to enjoy adequate care from society,” says Ms. Thu^[4].

Discussion questions

- What is the article about?
- What are the two ways in which children of marriage migrant women are vulnerable in Vietnam?
- What combination of their social identities make these children vulnerable? Would these children be vulnerable in the same way in Korea?
- Why has Hong Dae Jun never attended school?
- What do you think is the meaning of the title “Children without a homeland”?

Key student takeaways (for teacher only)

- The article is about the difficulties facing children with Vietnamese mothers and Korean fathers living in Vietnam. Although these children are living in their mother's country (after their parents' marriage ended), they are disadvantaged because on paper, they hold their father's nationality and are treated as foreigners.
- These children do not have a stable legal status for residing in Vietnam because they are deemed foreigners. Unlike other Vietnamese children, they are not guaranteed access to public education and other benefits for children.
- In Vietnam, these children's foreign nationality, age, and social class combine to make them vulnerable. Their nationality makes them invisible in official rosters that make sure Vietnamese children enter public school, as well as making basic benefits like health insurance unavailable. Even when these mixed, biethnic children are able to go to school, it may not be on record, as in the case of Kim Che Uon. In Hong Dae Jun's case, his mother's absence, as well as his maternal family's neglect and extreme poverty, have resulted in him not even knowing the alphabet at the age of 9.
- In addition to nationality and social class, these children cannot access basic rights related to legal residence status, education, and other benefits because of their age, which prevents them from obtaining the Vietnamese nationality. If these children were living in Korea, they would not face such difficulties, since they are Korean citizens and would have access to education and healthcare as any child there.
- This article shows the complexity of transnational marriages, whose legal, economic, and social effects linger into the lives of women and especially their children even when the marriage itself has ended.
- The article title, "Children without a homeland," points to the fact that these children are neither cared for by their mother's country that deems them foreigners, nor their father's country, where the children no longer live. These children are growing up as Vietnamese but have almost no citizenship rights. On paper, they may be 100% Korean, but they have little connection to the country and cannot enjoy their rights because they do not live in Korea. All in all, the title shows how these mixed children do not fully belong anywhere.

#4 Narratives of Vietnamese marriage migrant women

Hằng^[5]

Hằng, a returnee marriage migrant woman born in the late 1980s in Cần Thơ City, met her Korean husband in late 2013 at the cusp of marriage visa reforms in Korea. Like many marriage migrant women from southwest Vietnam who meet their foreigner husbands through commercial matchmaking agencies, Hằng got married within a few days of meeting her husband for the first time. Gentle-mannered and hardworking, Hằng has always worked full-time since she graduated from high school in order to help her parents. Marrying abroad was her last resort when her family was faced with serious financial troubles. However, in the end, she was never able to leave Vietnam due to problems obtaining a marriage visa. Four years later, in 2017, Hằng finally started her one-sided divorce procedures in Vietnam. The following is an excerpt from an interview conducted in June 2018, in which Hằng describes why she decided to marry abroad and how things went wrong, as well as her (and other people's) views on the injustice and discrimination against divorced women, especially marriage migrants, in Vietnam.

Family circumstances forced me to get married [to a Korean]... In my mind, I have a responsibility toward my family, because back then, my brother had pawned the family's red book [a deed that shows land ownership]... The payment due date for the debt was approaching, and the amount was huge, while there wasn't any money to either pay off the debt or to live on, so that's when I decided to get married. I didn't really think about what kind of person the man I marry would be like, because I was only thinking that this person would be ready to extend a hand and help me and my family... I was also influenced by my father who told me to just think positively [about the marriage], that once I get to know him, I will gradually get used to him... Vietnamese think that the youngest child [like myself] should take care of their parents, so this is often the case, but any child who wants to take care of the parents takes care of them. But I see a lot of [adult] children who make their old parents lose face when the latter have to sell lottery [in the streets]. I couldn't tolerate that, so I told my parents to just stay at home, and I will support them as much as I can.

When a woman fails in a marriage, people will blame her more than they judge the man. [It's as if] she doesn't have the ability to handle her husband... and protect her marriage. They expect her to just persevere... They won't think about what the woman has had to put up with... With my family in general, my marriage didn't get as bad as to make my parents ashamed, but I have this feeling that I make them ashamed. As if my marriage did not succeed... I don't think that it is my fault, but people will not think like that... They will think that I chose a husband who would not even come and get me and assume that I did something or deceived my husband, otherwise, why would he have run away from me like that? They look at me differently. And I didn't want my father and mother to have to face something like that, and I had to work really far away so that they would not be discussed behind everyone's back... This is why I decided that I will work in Cần Thơ City or a different province, and not live at [my parents'] home. If I'm around, people will pay attention, but if they don't see me, they will forget about me... I didn't want my parents to be miserable and have to think too much...

Really in Vietnam, people are going to think that women like myself who get married to a foreigner are prostitutes or I don't know what, but they show their contempt and pity toward you in one gaze... I didn't dare to confront all this so I decided I will go to a place where nobody knows my situation and won't say anything, and now, I only go back home once in a while. And I rarely meet people in the neighborhood so they're not interested in me anymore... On the internet there are also a lot of people who throw stones [at women who married Koreans]... and have many opinions... I ask myself, why do they have so many opinions like that when it has nothing to do with them and doesn't affect their lives? They would use such heavy language that I find very

offensive, and I feel pity for women who married Koreans whether it was a personal choice or they were forced to do so. They've already had a [difficult] life, and then add to that a random person inciting [such negative opinions against them] – they would find this hard to bear and cannot feel comfortable in their hearts. What I remember most [in the Facebook group for Vietnamese brides to Korea] is when people curse us as if we were animals that have no self-respect. When I read that online I was very sad... but whatever I say generally won't have any influence [on their opinions] and a lot of people will throw rocks at you like that...

I don't know what kind of person I will marry, but I hope that I can meet someone who understands me, and only then, will I get married... I know a woman who also got married and divorced, and her current boyfriend's family sees her as a woman who has been broken once already and they see the worst thing about her to judge her... At the moment, she hasn't yet officially divorced her first husband but wants to marry her boyfriend, and she said that there is no way to avoid confrontation. Her husband has already remarried, and as for her, she can never get rid of her past and not talk about it, because she does not want to deceive her boyfriend and his family. I think that you can only hide that you were already married only in the beginning. When you had just started getting to know each other, you just cannot tell about your past... But my friend said that if you hide your past and then your boyfriend finds out, you will be punished, so it seems better to just be honest from the beginning to see how he behaves after knowing about your sad life, and if he loves you, he will open up and be compassionate with you even more... But men will think that the woman who has a past is not a good person, and even if the husband loves his wife, he is not sure his wife will maintain her love toward him when things get bad, they will only love until a certain point, rather than with all their heart... [The men marrying divorced women] will not admit it but they will be suspicious. I think when the man has reached his limits, he will once again dig up and expose her past, and I think [such a] marriage would not be sustainable.

Nhu's story

Nhu, who was born in the late 1980s and grew up in the countryside of southwest Vietnam, got married to a Korean man through a commercial matchmaking agency in 2006. Like Hằng, Nhu was devoted to her family and was determined to help them out of debt since she was in middle school. She had lived in Korea for five years – two years with her husband and parents-in-law, then three years as an undocumented worker at a car-parts factory. Her marriage fell apart because of never-ending conflicts with her mother-in-law and her husband, who refused to work and did nothing around the house. His violence toward her was the last straw. Nhu eventually divorced her husband many years after she came back to Vietnam. While her marriage fell apart despite her best efforts for nearly two years, the money Nhu sent her family every month over the following three years working in Korea allowed her to repay her family debt, buy land, and build a new house for her parents. Nhu currently lives an unconventional life with her girlfriend and her daughter. The following are excerpts from an interview conducted in July 2018 and October 2018, in which she recounts her migration experience.

When I was little, my parents ran a business that failed badly, and they ended up owing a huge amount of debt... At 3 or 4 in the morning, the creditor would come to our house to collect the debt, and the dog would bark so much. [They would come to our home in the middle of the night yelling at my parents] because they want you to lose face [with your family and neighbors] and pay the debt, but we just didn't have the money to pay it off. So whenever the dog barks [in the middle of the night] I would think that the creditor was here... and since then, I decided that I will never owe any debt to anyone... [Also,] I decided that after I finish middle school, I will quit school, go work somewhere, and really make a lot of money. When I was in middle school, there were a lot of people [women] getting married to Taiwanese [men]... There was a lot of financial

pressure [throughout my childhood], and by the time I finished middle school, I [changed my mind and] was thinking of marrying a [Korean or a Taiwanese man]. My older sister also thought that she would marry a Taiwanese, but then she married my [Vietnamese] brother-in-law, and then there was only me...

When I finished middle school, I started to help out my parents, but my earnings weren't much... [Then I turned 18 and decided to get married through a commercial matchmaking agency in Ho Chi Minh City, but] my parents did not agree. They said I should just live on what I can make here because at the time, there were rumors that a lot of brides were murdered or became mentally ill. Back then I thought it was all just luck (*hên xui*) and that there were many women who were able to live [in Korea with their husband]. There were those who changed the lives of their family and also have a happy life in Korea. In fact, I have a friend who lives happily with a loving husband, and they have a very cute son. Her husband has a job and helps her family, while my friend doesn't work outside at all... I thought that if I do my best and work hard, I could help my family and have a better life.

When I first arrived in Korea, for a week, I was very sad, whew! There were only mountains surrounding the village, it was so sad... After a while, my husband brought me to a center [for a month or so] to study Korean and also meet friends. My father-in-law was very good to me, while my mother-in-law was always thinking badly about me. I don't know why, she would always shout and intimidate me and say a lot of things... She forced me to take care of my husband and wait on him hand and foot (*chăm lo cho chồng hầu hạ*)... My belief (*ý kiến*) was that everyone should take care of themselves instead of one person having to take care [of another] like a little child... He wasn't like other people. He didn't talk to me or ask me anything. He didn't even seem interested in me. He just ate breakfast and left... and every morning, his mother gave him 50,000KRW (about US\$50)... My mother-in-law said that my husband has a mental problem, and everyday, he needs to take medicine; if not, he will have a headache. So if he wants to work, he can, but if not, no one will force him. He doesn't need to take responsibility and go to work, because his mother has and will always give him money...

Nevertheless, I thought that if I live well and stay positive, my husband will also change and take care of the family better, because his parents will get old one day... The first time I wanted to work was when I had gradually gotten used to life there and knew the language, so I went with my mother-in-law and helped her with farming... I was no longer sad [after I started working]... I wasn't bored anymore, and I tried my best to do my job well to earn money and save. I also made Vietnamese friends... I had worked for more than a year, and my mother-in-law was keeping all my money, keeping my salary in my bank account [that she controlled]... One day, my mother-in-law left [my bank account book and debit card] on the table and I took it. It's mine, so I just took it, and it had my name in English. I went to the bank, changed my pin number, and returned home. My mother-in-law was furious and yelled at me... So from then on, I suppose I became a strong-willed person (laughs). [But] really, I was so scared. She yelled at me and asked me why, I explained that this was my labor (*công sức*). And my mother-in-law didn't say another word... After [that incident], every month, I had to withdraw [half of my salary] and give it to my mother-in-law and husband... Not only that, but after I came back from work in the evening, I had to help with the housework until late at night... They only wanted to take money and for me to pay for everything... [But] I couldn't accept the fact that I had to go to work, then when I came home, I had to also take care of everyone and do housework, while I was also spending money to provide for the family. For me, it was terribly unjust (*tôi tệ*)... I remember how [several months later,] my husband demanded that I withdraw money for him, and I also raised my voice and argued with him, saying I can't provide for him and keep on giving him money any longer. But my mother-in-law always forced me [to take care of my husband], but I said... I can't work anymore, I can't provide [for the family] anymore. I asked my mother-in-law whether she even sees me as a daughter-in-law, I said that before... So we argued so very much, and that day, I couldn't bear it any longer because my husband hit me [in the face]... The next day, I still went to work and kept

on thinking, why? If I continue living here [with my husband's family], can I call this living, and could I still think of myself as a human being?... [I left] after six days [and found a factory job through friends].

In Korea, to be illegal means you are always disadvantaged. You are always anxious and don't know when you will have to return to Vietnam. And if you are caught, you may not have been able to [earn enough money to] help your family... [But] I have no regrets, because I had gone to Korea, a very developed, very beautiful country, and Koreans are very polite everywhere, on the streets, at schools, or at markets, compared to Vietnam... I think if you have an opportunity to work in Korea, it's really good, unlike [factory work] in Vietnam. In Vietnam, you start at 8am and work until 11am or 12pm, and only then can you rest, while in Korea, you start at 8am, working until 10am and there's a break. Then you work until 12pm and then there's another break for one hour to eat lunch and then work until 3pm, take a break for 10 minutes. Having a break every 2 hours is good... because like that, people will relax and concentrate very well... When you go to the bank, post office, police or any government agency, Koreans are very helpful, efficient, and would handle everything very quickly compared to Vietnam... I thought to myself, when will this be the case in Vietnam?

Five years [in Korea] was enough for me to learn how to work and to mature... During the five years I worked in Vietnam, I was a baby because my parents would take care of me and do everything for me, but when I [was abroad] for five years, I learned to be responsible for myself and decide for myself what I needed and wanted to do... I think I changed a lot. [Before], I rarely spoke and was extremely shy (*e dè*), not confident... After going to Korea... I'm no longer afraid about how other people around me might think of me... I no longer felt awkward around other people and felt stronger and more confident... I have been with my girlfriend for two years now. [As for a partner,] I need a person who is thoughtful, takes good care of me, and protects me, and compared [to women], men don't know how to do that... [Men] don't understand, aren't considerate, and don't understand my mindset, what I need, what I want. They only know what they feel... [With my girlfriend,] I find that I'm cared for, and my needs and wants are understood... What I need is a life that is happy and comfortable, and it doesn't necessarily have to have the form of husband and wife. I need an easy-going life, go to work, come home together, eat together, cook rice, have the same outlook [in life], and be able to confide in each other; simple like that.

Linh's story^[6]

Linh was born in the mid-1980s in the Red River Delta region of northern Vietnam and grew up in the suburbs of Ho Chi Minh City. While her family was well-off when Linh was a child thanks to her mother's successful business, the family fell into poverty once the latter, also the main breadwinner, was hit by a serious long-term illness that forced her to frequent hospitals and close her business. Nevertheless, Linh's mother did everything in her power to raise her daughter well and pursue her dream of becoming an actress. Despite her ambition and drive, Linh gave up her college studies in theater after becoming pregnant, then forced by her mother to get an abortion. Her mother, despite the family's circumstances, supported Linh to start over by enrolling her in college for a second time, but in her first year, Linh's cousin, who was married to a Korean man and had been living in Korea for several years, offered to introduce Linh to a very kind Korean man. Linh and the Korean man started texting (mostly in English) and video chatting regularly, and after a while, Linh decided to get married to her husband and moved to Korea. Linh's narrative in the following (exclusively spoken in Korean and translated in English here) are excerpts from interviews conducted between 2013 and 2014. In this excerpt, she speaks about her relationship

with her mother-in-law, her difficult pregnancy, as well as her integration process into Korean society.

[When I first arrived in Korea,] I don't know. The more I thought I was being polite, the more my mother-in-law got angry. When she's angry, she would just recklessly throw dishes and flip the table where we would eat. She was terribly scary and aggressive... My mother-in-law would say so many things to my husband, and it was frustrating because I couldn't understand what she was telling him. But later I thought to myself... "I can't understand what she's saying anyway," and relaxed (laughter)... [While I was going through a difficult pregnancy,] I locked the bedroom door and tried to jump [from the 11th floor apartment]. My husband tried to break down the door and enter. In the end, I didn't jump but instead, I left the house. I left the house impulsively and went to my cousin's home in Suwon [in the suburbs of Seoul]. She and her husband told me I can stay as long as I want. They were so good to me, but I was bored staying home all day. So I left and went to Pohang [a southern port city near Busan] (108)...

I had left my cell phone at [my husband's apartment], but I think my husband just trusted me, not doubting that I will come back some day. He put 300,000KRW (about US\$300) every [month] in my debit card, so I lived on that... [One day, I ended up taking] a city shuttle bus to a village somewhere in Jinbu, Gangwon province. [Those days, I would take any bus,] get off the bus, take another bus, go to the last stop, and then take another bus until the end. When I kept on going like this, I eventually reached a village in the countryside with absolutely nothing around, and I randomly went into a house and asked for food. An old lady was living there by herself, and I stayed there for two months. Her children never visited. She was so good to me... I wished she was my mother-in-law. I wished I can live with my mother-in-law like this...

[When I finally returned home after three months, my mother-in-law] had packed all my things and put it outside the front door. She hit me and told me to get out, to go back to my country, and that she couldn't even stand to look at me anymore. She threw my luggage out the door, and my husband went and brought everything back in. He intervened and tore her away [from me] and then took me to the bedroom (109). I locked the door and stayed there for several days. My mother-in-law beat on the door for days, and I thought the door was really going to break... [For six months until I gave birth,] I wasn't on speaking terms with my mother-in-law, and it was difficult. But on the other hand, it was good... I even started taking calcium supplements everyday for the baby's bones to be strong... While I was away from home, I had thought about the baby a lot and that I should go back soon, and this might be bad for the baby. I think after I had the baby, everything was resolved. Everything got better, and I felt it had been all worthwhile... And my mother-in-law loves my son so much. So much. Wherever they went, people said the baby looks like an exact replica of his father. He really does look exactly like his father. That's probably why my mother-in-law (110) likes [her grandson] even more...

[But my relationship with my mother-in-law got worse after a while, and] when my mom visited [from Vietnam], she saw some things that I really wish she hadn't seen. [One day,] my mother-in-law just kept on yelling something at me and then flipped the table we were eating at. It was when my husband had already left for work, and I think she did it on purpose after he was gone. I felt so bad and so ashamed toward my mother. I wanted to kill myself... I was suffering so much so I talked to my second sister-in-law [husband's brother's wife], and she had also lived with my mother-in-law for 2, 3 years. She said she also suffered and cried a lot. She said, "You're like that right now, too, because it's your first time. Sometimes you have to learn how to take our mother-in-law's words into one ear and let them go out of the other. You're going to spend your whole life with your husband, not with our mother-in-law." And I thought, she's right. I live for my son's father, not for my mother-in-law...

But then suddenly, I thought about how my mother-in-law lost her husband 20 years ago and how much she must've suffered all this time raising three sons by herself... My husband took my mother-in-law to a Chinese traditional clinic (*han-eui-won*) and got a pack of restorative herbal

medicine for her^[7]. As for the cost (111), I paid for it... I also got her a [gold] ring. It cost over 700,000KRW (about US\$700)... I [called and] asked my mother-in-law where she was and then told her I will give her the ring when she comes home, but she said, “No, no, just come down here.” So I went down to the elderly community center (*no-in-jeong*), and when I put the ring on her finger, she said, “Oh why did you get me such a thing? Isn’t it too big and ugly to look at? I told my daughter-in-law not to get it, but she got me this gold ring,” and showed it off, utterly excited like a child. The other old women gathered around her and were envious (laughter)... I told my mother-in-law, “I miss my mother in Vietnam very much but can’t see her often. You also said you feel lonely because you don’t have a daughter. Can you just think of me as your own daughter?” My mother-in-law just smiled. She is a very proud person (laughter)...

In my area, there are a lot of multicultural families. There are a lot of centers that support such families and I found out about a center run by the Catholic church. When I went there, people were so nice to me, and my husband liked it there, too. They asked me to help them, and even though I didn’t know what I was doing in the beginning, they would always praise me... At the center, I worked hardest on studying Korean [in the classes offered there]^[8]. I thought of it as life or death. My Korean got better very quickly, because I met a good teacher. I thought to myself, now I don’t need to avoid situations because of my Korean (112)... [Then I was hired as a legal interpreter at the multicultural family support center in 2009, and] I found the work interesting. I met a lot of people and listened to them. Sometimes, their verdict could change depending on how I interpreted^[9]. So every time, I thought to myself, I need to do a better job, as if I am praying. Because there are a lot of dilemmas. If you really think about it, it’s an important job. Very soon, I found myself even drawing up the budget [for the center] and submitting it to the city government... [I started studying at a university as well, and] I think this is the golden period of my life. I am able to study what I want, my family is stable, and my baby is growing up healthy. And more than anything, I found my dream, and I have the opportunity to strive for that dream, so I am very happy... I teach [Korean or Vietnamese classes] in the morning and come back for lunch, then I attend my [college] classes in the afternoon, and afterwards, I teach again between 7pm and 10pm. On months that I teach a lot, there are times I make more than 4 million KRW (about US\$4000) (113)... I even give pocket money to my mother-in-law, saying thank you for taking care of our son. Honestly, I am only able to study what I want thanks to my mother-in-law. I always feel bad. It’s not much, but I give her as much as I can. Maybe later when I have more, I will give her more (114).

[1] Fouron, G. E., & Glick-Schiller, N. (2001). The generation of identity: Redefining the second generation within a transnational social field. In H. Cordero-Guzman, R. C. Smith, & R. Grosfoguel (Eds.), *Migration, transnationalization & race in a changing New York* (pp. 58–86). Philadelphia, PA: Temple University Press.

[2] Source: Statistics Korea (KOSTAT), Republic of Korea.

[3] According to the World Bank, Vietnamese living abroad have sent US\$16.7 million in remittances back home in 2019, making Vietnam the ninth biggest remittance recipient countries in the world.

[4] Shortly after this article was published, villagers and local authorities helped Hong Dae Jun, and others like him, attend school.

[5] Hĩ ũng and Nhu’s stories are excerpts from interviews conducted and translated by lesson author.

[6] Kim Seung-ju. 2016. "Saeng-ae-sa yeon-gu-reul tong-han Beteunam gyeoron-iju-yeoseong salm-eui jaeguseong" [Reinterpreting a Vietnamese marriage migrant woman's life through oral history]. *Family and Culture* 28(4): 91-130.

[7] In Korea, one common way to express filial piety and devotion toward one's old parents is to buy Chinese restorative herbal medicine for them. Because this medicine is customized and formulated by a Chinese traditional doctor from valuable herbs, it tends to be expensive and gifting it shows adult children's wish for their parents to live a long and healthy life and willingness to pay the price.

[8] Most, if not all, multicultural family support centers offer Korean classes for marriage migrant women.

[9] Many multicultural family support centers offer counseling services for marriage migrant women who are having problems with their husband or his family, and if the client must take legal action (for example, related to domestic violence, child custody, etc.), these centers may provide free translation services throughout the legal process, including at courts.

[h11] I added this part just to remind teachers to create a safe environment for students to share.

[h12] I realized this is a better translation.

Lesson 5: National Symbols in Everyday Life



Driving Questions

- What role do national symbols play in everyday life?

Supporting Questions

- How and why do governments choose to circulate certain symbols on these objects? What messages do they hope to send to people who use them in their everyday lives?
- What role do national symbols play in a colony?
- How did U.S. national symbols become part of everyday life in Puerto Rico?
- How can analyzing everyday objects help us better understand the history of a place like Puerto Rico?

Enduring Understandings

- Every nation around the world uses these symbols to construct and promote national identity. But in colonies, people encounter these symbols who aren't fully incorporated (legally or politically) into the national community.
- The presence of these national symbols in the colonies is tangible evidence that the United States is an empire.
- Analyzing these objects invites students to critically engage with U.S. national mythology, specifically the myth that the United States is an anti-imperial nation.

Overview

- Students will analyze the symbols on money from various periods of Puerto Rican history to better understand how changes in sovereignty looked in everyday life

Learning Objectives

- Students will be able to analyze everyday objects and identify national symbols on them.
- Students will be able to contextualize these objects and symbols and consider their function in everyday life.

- Students will understand how imperial powers like Spain and the United States and anticolonial groups like Puerto Rican Nationalists used symbols on everyday objects to send a message to people who use them.
- Students will be able to imagine alternate symbols and how they might allow groups of people to imagine different forms of national community and sovereignty.

Common Core Anchor Standards for Reading

- CCSS.ELA-LITERACY.CCRA.R.1
Read closely to determine what the text says explicitly and to make logical inferences from it; cite specific textual evidence when writing or speaking to support conclusions drawn from the text.
- CCSS.ELA-LITERACY.CCRA.R.2
Determine central ideas or themes of a text and analyze their development; summarize the key supporting details and ideas.
- CCSS.ELA-LITERACY.CCRA.R.7
Integrate and evaluate content presented in diverse media and formats, including visually and quantitatively, as well as in words.
- CCSS.ELA-LITERACY.CCRA.R.9
Analyze how two or more texts address similar themes or topics in order to build knowledge or to compare the approaches the authors take.

The College, Career, and Civic Life (C3) Framework for Social Studies State Standards

- D2.Civ.6.9-12.
Critique relationships among governments, civil societies, and economic markets.
- D2.Eco.15.9-12.
Explain how current globalization trends and policies affect economic growth, labor markets, rights of citizens, the environment, and resource and income distribution in different nations.
- D2.Geo.11.9-12.
Evaluate how economic globalization and the expanding use of scarce resources contribute to conflict and cooperation within and among countries.

Key Concepts

- Empire
- Nation
- National identity
- National symbol
- Patriotism
- Anti-colonial resistance

Teacher Preparation and Instructional Resources

- Students will use images of objects for analysis in this lesson, so they need to be— either printed as handouts or projected onto a screen/board.
- (If done in class) Teachers may need to provide paper and writing utensils for students to draw their own imagined objects/symbols, or identify technology tools if done online.

Lesson Handouts/Materials

- Images with links will be provided throughout the lesson plan. If link is no longer functional, images for most items should be easily available through an internet search

Lesson Sequence

Opening

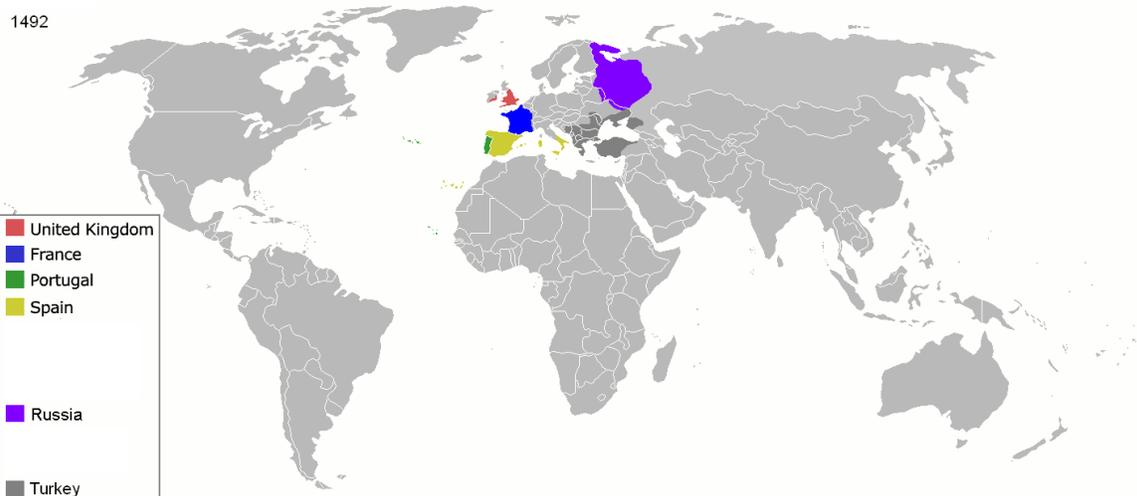
- 1) The lesson will open with an introduction to the national symbols on money. Money is a part of everyday life and will be a familiar object for most students. But it's possible that students have never looked very closely at the symbols it contains. A quarter, for example (pictured below), has George Washington on the front and an eagle on the back, and a number of words/phrases associated with U.S. patriotism and national culture. Ask students if they've ever thought about why U.S. symbols circulate on money in a place like Puerto Rico or what kind of ideas about national identity these symbols promote in everyday life.
-



U.S. quarter dollar coin ([Wikimedia Commons](#))

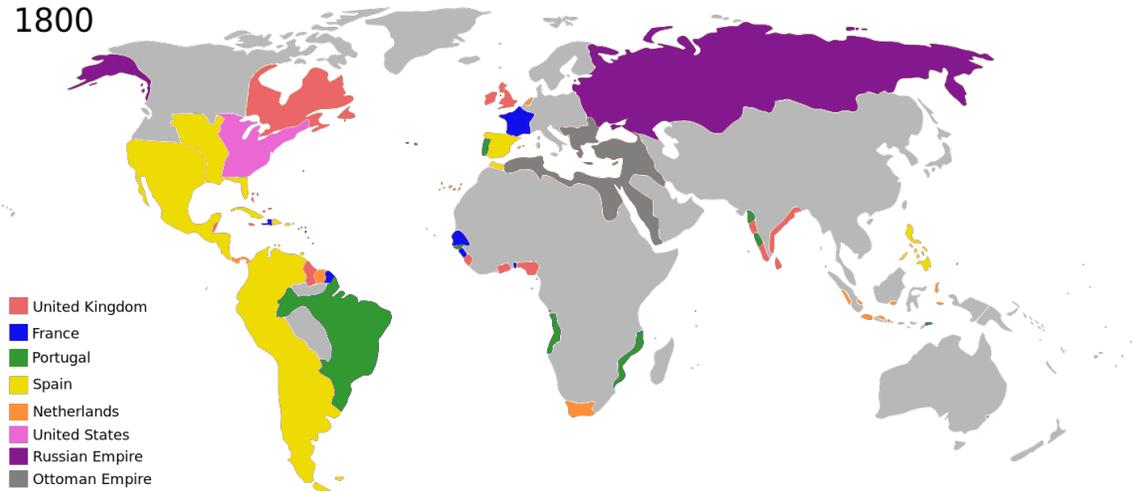
- 2) Next, provide a brief summary of necessary background information on the history of sovereignty in Puerto Rico.

The island today known as Puerto Rico was initially called Borikén by its indigenous inhabitants, the Taíno. Spaniards began colonizing Puerto Rico in 1493. Show students a series of maps that show the spread of European colonization of the Americas between 1493 and 1800, paying particular attention to the spread of the Spanish in yellow:



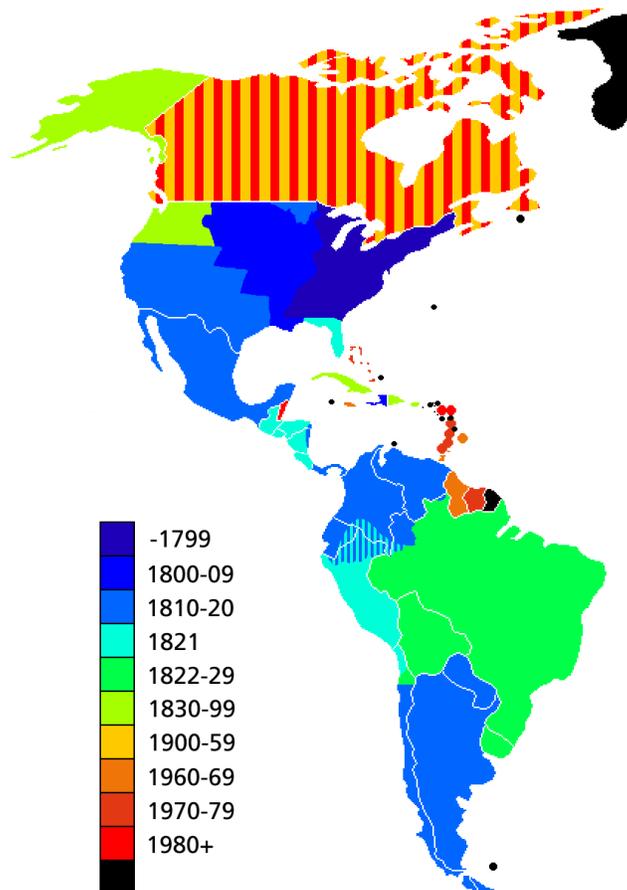
Empires and Colonization in 1492 ([Wikimedia Commons](#))

1800



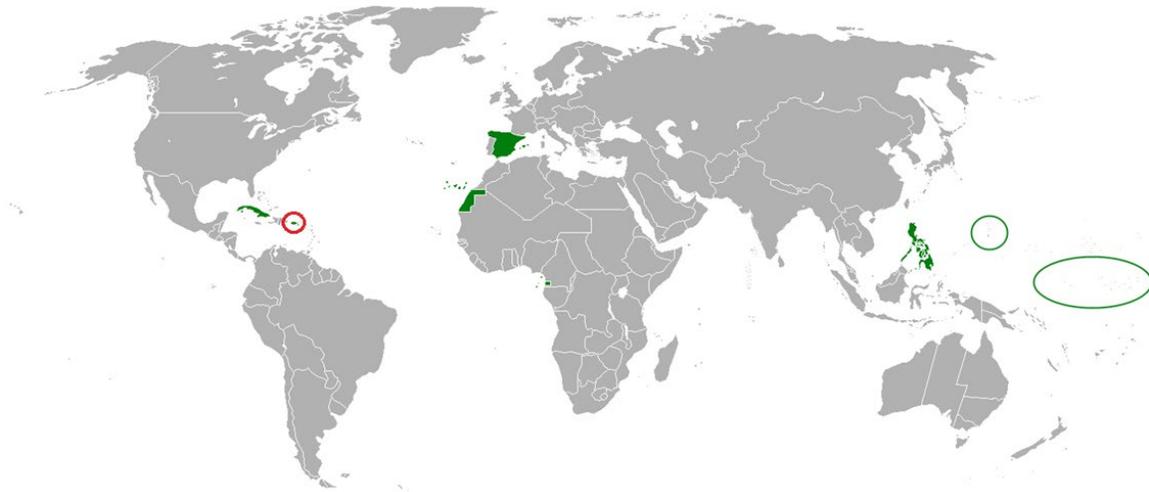
Empires and Colonization in 1800 ([Wikimedia Commons](#))

Starting in the early 1800s, the descendants of Spanish colonizers had led independence movements in much of Latin America and started forming their own nations.



Decolonization in the Americas by date of independence ([Wikimedia Commons](#))

By 1898 this was what was left of the Spanish empire:



The Spanish Empire in 1898 (before the outbreak of the Spanish-American War) with Puerto Rico highlighted in red ([Wikimedia Commons](#))

The United States got into war with Spain over Cuba, and in the peace agreements between the United States and Spain after the war, Spain ceded Puerto Rico to the United States (along with Guam and the Philippines in the Pacific).

Before we get to the analysis of the everyday U.S. symbols in Puerto Rico, we have to talk about how and why these symbols came to Puerto Rico in the first place. Their introduction was part of a larger effort U.S. imperialists called “Americanization,” or, an effort to make Puerto Rico more like the United States.

Between May and Aug 1900, colonial officials enforced a currency exchange that replaced all of the Spanish money in Puerto Rico with U.S. money, the same money used in the continental United States.

Guided Inquiry

3) Engage students in the activities below.

3-a) I do: Remind students that during the introduction of the lesson, you showed them how to find U.S. national symbols on the quarter coin (George Washington, the eagle, the legends “United States of America,” “Liberty,” “E pluribus unum,” etc.)

3-b) We do: Now, together, lead students through comparison of two coins: the last Spanish coins in Puerto Rico and the first U.S. coins in Puerto Rico (below). Give students a minute or two to look at the images of the coins and then ask what

differences they notice. They might point out the difference in language, the words/phrases indicating Spanish sovereignty vs. U.S. sovereignty, the figure (King Alfonso vs. a stereotypical Native American), the seal of Spain vs. the U.S. eagle, and more.



1895 Spanish- Puerto Rican coin ([Numista](#))



1901 U.S. Penny ([USA Coin Book](#))

3-c) We do: Again, together, analyze the symbols on paper money (below). Students might notice again the difference in language, symbols of Puerto Rico like the lamb vs. President McKinley, or the legend “National Currency – United States of America.”



5 pesos banknote, Banco Español de Puerto Rico
([World Banknotes & Coins](#))

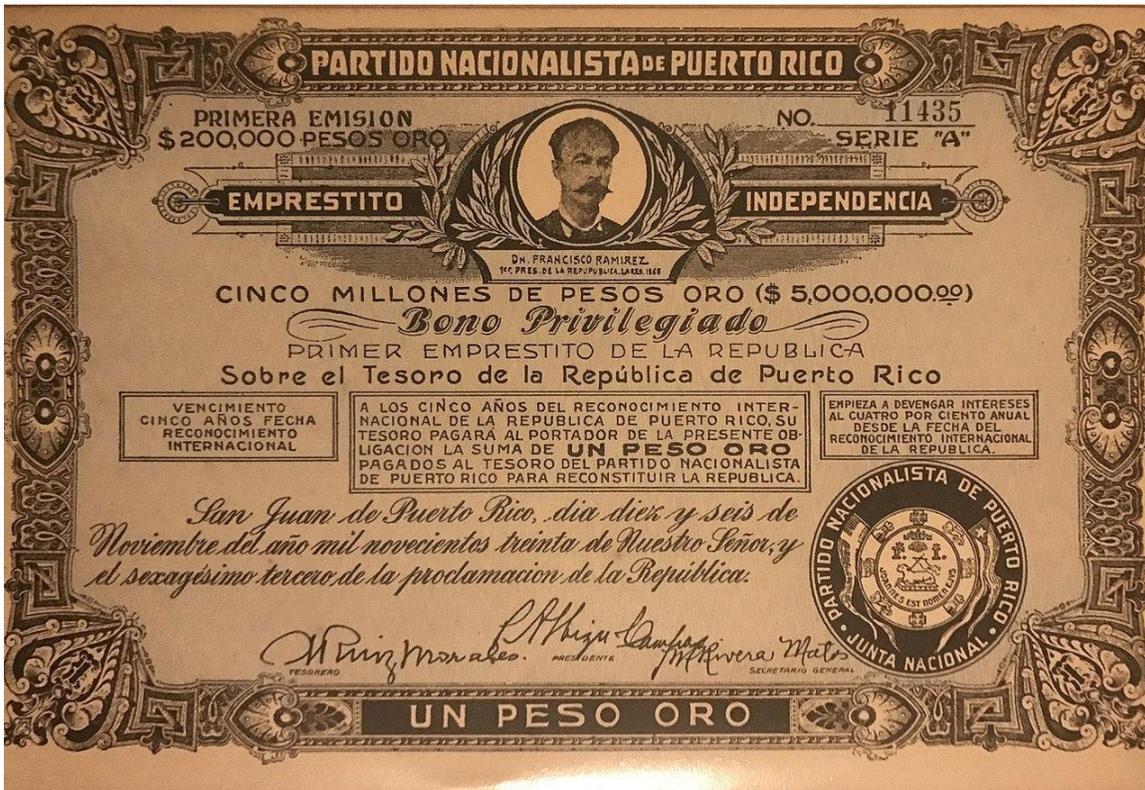


\$10 banknote, First U.S. National Bank of Porto Rico
([Currency - Heritage Auctions](#))

3-d) You do: Now, on their own (or in groups, depending on class size) have students analyze money printed by the Puerto Rican Nationalist Party in 1930 (below). Remind students that one of the goals of the lesson is to think about imperialism differently. Imperialism often looks like a soldier with a gun or an exploitative businessman. But it can also look like forcing the circulation of an

ordinary coin or piece of paper money that contains the symbols of the colonizing nation. So, resistance can look like reclaiming these objects and putting your own symbols on them. Ask students: how did the Puerto Rican Nationalist Party use money to imagine something different? Think particularly about how the symbols on this money imagine sovereignty and national identity differently than the symbols on U.S. money in Puerto Rico.

Students might notice that instead of George Washington or William McKinley there's Francisco Ramirez, a leader of the Grito de Lares (an 1868 revolt against Spanish rule in Puerto Rico), the money is in pesos instead of dollars, or words/phrases like "Independencia" or "República de Puerto Rico."



Puerto Rican Nationalist Bonds ([Wikimedia Commons](#))

Independent P Collaborative Inquiry and Sharing

(Note: this could be in-class or a take-home project to present the following class)

- 4) Individually or in small groups (of no more than 3), ask students to create their own Puerto Rican money. What are the symbols that best represent Puerto Rican identity? Should there be certain people, certain symbols? Should there be U.S. symbols only? Puerto Rican symbols only? Taíno symbols? Spanish symbols? A combination thereof? Something else entirely?

Students should create rough sketches of their coins or paper money, and prepare a brief explanation of what the symbols they chose mean in terms of sovereignty and national identity in Puerto Rico. What would they want someone who encounters this money in everyday life to think? To feel? To remember?

- 5) Students will present their new money designs to the rest of the class. This could happen one of two ways:
 - a) Each group/individual first shows their design to the rest of the class *without* explanation. Then the rest of the class analyzes the symbols as they did with the previous examples, and what message they think the designer intended to send with the symbols they chose. Then the designer explains their rationale. Lastly, as a class can discuss whether first impressions matched designer intention. This method allows for conversation about the difference between designer intent and audience interpretation.
 - b) Each group/individual presents their design and explanation to the rest of the class. This method takes less time, but has less interaction from the class.

Reflection and Conclusion

Options for wrapping up the lesson:

- The class could vote on their favorite design and why.
- Students could individually reflect on the lesson, and how they might look at the world differently now that they've noticed the role that national symbols play in their everyday lives.

Assessment / Final Product

- Participation in group analysis of historical objects/symbols (small group or whole class, depending on class size)
 - Creation of own imagined objects/symbols (individual or in groups of 2-3)
 - Presentation of imagined object/symbol to rest of class, with explanation of what message the object/symbol would send regarding sovereignty and national identity (individual or in groups of 2-3)
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Extension options and supplementary resources:

Another version of this lesson could be done with flags:

- Why does the U.S. flag fly in Puerto Rico? *Should* the U.S. flag fly in Puerto Rico? What would a 51-star U.S. flag with Puerto Rico as a state look like? What would a Puerto Rico without the U.S. flag look like? Should the design of the Puerto Rican flag change?
 - The same questions about symbols, sovereignty, and national identity would apply.
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