

## Migration and Care in the Global South

LSJ 510/490 - Spring 2020

Optional Meeting Time: Thursdays 3:30 – 5:00

Location: Zoom

Instructor: Arzoo Osanloo

Office Hours: by appt.

### *A Note on Education and Uncertainty in a Time of Pandemic*

I suspect many of you would agree that the current conditions for learning about a complex topic such as ours are not ideal. Throughout this course, both in its substance and delivery, we will wade through new fields, ideas, and technologies. Sometimes we will falter but so too, will we be surprised by the opportunities our conditions create. My hope is that in the spirit of learning together, everyone enrolled in this course will indulge their *esprit de corps*, taste for adventure, and bow to discomfort as a willow wisping in the wind or a blossom budding from its branch. Never has there been a better time to stumble into the void! And, “*it will be a great adventure!*”

### COURSE DESCRIPTION

This course is being taught in concert with the Sawyer Seminar-funded project, [\*Humanitarianisms: Migrations and Care through the Global South\*](#). In it, we seek to decolonize the rhetoric and understanding of humanitarianism by examining the histories of forced migration and practices of humanitarian care for forced migrants, including both ‘conventional’ and ‘humanitarian refugees’, that developed outside of Europe and North America. In order to do so, we propose a comparative examination of these issues through three kinds of queries. We want to *decenter migration and decolonize humanitarianism, consider comparative approaches to humanitarianism, and rethink all of this means for humanity.*

As a starting point, we seek to de-center the West as the primary locus of study and understanding of humanitarianism. For the most part, we will emphasize experiences across the Global South, with a particular comparative focus on Asia, the Middle East, and the Mediterranean/North Africa—regions which have been conceptually marked off from the understanding of the development of ‘humanitarianism,’ but which have been the hosts of the bulk of the world’s refugees since World War II.<sup>2</sup> We will also highlight non-European genealogies of humanitarianism that inspire non-Western host countries, including those that are not signatories to either the 1951 Convention Relating to the Status of Refugees or its later 1967 Protocol, to provide protection to forced migrants. As such, we will compare historical trajectories by examining the expansions of Euro-American humanitarianism as a global practice in relation to the other regional practices of humanitarian care or care for displaced people. Finally, we will explore what this means for our understanding of the human as we engage in a broader conceptualization of humanitarianism – or *humanitarianisms*. Throughout this course, we will compare important conceptual categories that organize humanitarian practices, such as the figure of the “refugee”; what “caring for others” looks like; and what kind of “human suffering” is worthy of care. These comparisons will allow us to illuminate how values and reasons, beyond those of the Western Enlightenment, constitute the objects of suffering, practices of care, and who or what qualifies as the object of that care.

---

<sup>1</sup> Canadian legal scholar, John Humphrey, on drafting the Universal Declaration of Human Rights.

<sup>2</sup> In the years immediately following WWII, forced displacement was a global phenomenon, driven by wars fought in Africa, the Middle East, and the Asia-Pacific as much as in Europe and the pressures of decolonization and post-colonial nation-state formation. In addition to the people displaced across Europe, East Asia, the Middle East and North Africa, and South Asia saw tens of millions of displaced persons. Yet in 1951, Nehemiah Robinson, the Israeli delegate to the Geneva Conference of Penitentiaries, which drafted the final version of the Convention Relating the Status of Refugees, observed, “for the purposes of the Convention, there were practically no refugees in the world other than those coming from Europe” (Bem 2004: 662).

## AIMS

This course is an advanced graduate/undergraduate seminar and aims to develop critical thinking, reading, and writing skills. On a substantive level, this course aims to introduce students to varied genealogies of migration and care and to trace their effects through critical engagement with scholarly literature. The conclusion will be a deeper understanding of contemporary migration and care, both separately and jointly.

Students should have taken at least one upper-level human rights course. In these grad/undergrad advanced seminars, I aim to push students to develop or work on their own projects. For graduate students, the aim is to find ways to work on your thesis, dissertation or other projects. For undergraduates, I hope to help you develop an interesting line of inquiry that you will pursue throughout this quarter. Sometimes these projects develop into Honors Theses or other kinds of polished work.

While many of us feel awkward with this new type of instruction, it does have some advantages, including: developing your writing and computer skills; cultivating a sense of self-resourcefulness, including self-directed learning, time management and problem-solving; improved class participation due to increased response times; and the standard benefits of online learning, such as flexibility and going at your own pace. It is no secret that we possess different ways of learning. For a self-assessment of your best learning style, you can take the [Paragon Learning Style Inventory \(PLSI\)](#).

## COURSE DELIVERY

I have restructured this intimate, in-person seminar to take into account the uncertain time we are living through. In consideration of unequal access to internet capabilities, I have opted to make this course *asynchronous*, that is, pre-recorded. Course delivery and content consist of, but are not limited to: readings, discussion, and interactive group work. The aim is to give students, no matter their background or accessibility, an opportunity to learn on their own terms.

***Optional Thursday Discussions:*** We will hold *Zoom* discussion sessions at 3:30 – 5:00 for students who seek to meet. Depending on the number of students joining the discussion, we may use break-out rooms. In any case, students should join only *after* having read the discussion facilitation, posted their responses, and read one another's posts. These sessions are separate from individual office hours, which are *by appointment*.

## ASSIGNMENTS

As an advanced grad/undergrad seminar, I assume students have some background in human rights. Readings and assignments are designed to inspire you to elaborate new ideas and to engage in critical thinking and writing. Through weekly discussion prompts, I will provide parameters for online (and optional *Zoom*) discussion and context for the course design and topical trajectory, the substantive discussion of the readings is left primarily to students.

Given the exigencies of our current times, we are going to explore how to learn and build knowledge collectively through four types of assignments: (1) weekly reading and discussion responses (RADR); (2) discussion facilitation; (3) a book review; and (4) an analytical paper. On the course Canvas site, in a folder named "Guidelines," you will find detailed guidelines for these requirements and more!

**(1) Reading and Discussion Responses (RADR) (50%)** – To promote critical thinking and enhance knowledge on a subject, students will complete weekly 500-word (minimum) reading and discussion responses (RADR). RADR posts react to the readings and are aimed at prompting inquiry, analysis, and discussion.

Every Friday by 5:00 p.m., I will offer guiding questions in the weekly prompts on Canvas to steer both your reading and your RADR posts. As such, these questions are intended to “prompt” your thinking as you read. You are not required to answer any of the questions but may if you like. Part of your response should be in conversation with the book, another should engage with the discussion facilitation (see below), and another should speak to other students in the thread. This might require you to log in more than once. I have posted guidelines for how to read scholarly articles and for completing RADR on Canvas in the “Guidelines” folder.

RADR posts are due **each Thursday by 12:00 p.m.** The next week’s prompts go up each Friday at 5:00 p.m. Thus, you have F evening -Th noon to post your RADR. Each RADR is worth **5-points** (see guidelines). You will have 7 RADR to complete plus an Introductory Prompt in Week I for a **total of 8**. You do not need to post a RADR during the week you facilitate discussion. Your grade for the RADR will be based on total points (8x5), so 40 = 4.0, 39 = 3.9, etc.

**(2) Discussion Facilitation (10%)** – Each week, student facilitators will introduce the reading through a discussion post that offers background, key arguments and questions for discussion. These facilitation posts will be sent to me by **10:00 a.m. on Tuesdays and I will post them on Canvas by 11:00 a.m.** The goal of discussion facilitation is to enhance the overall intellectual experience of the class. Facilitators may provide theoretical depth, historical background, or a different point of view. They will also help us develop a better sense of the intellectual ‘genealogy’ of this field. I am happy to work with you to develop your facilitation. Additional guidance is provided in the Guidelines folder. **I will circulate a facilitation sign-up sheet in the first week and ask you to go sign-up for a reading to facilitate. If you are facilitating with another student, please touch base or work together to determine how you will facilitate and send one document.**

**To summarize:**

**Fridays by 5:00 p.m.:** I will post prompts to steer the next week’s reading;

**Tuesdays by 10:00 a.m.:** Discussion Facilitators send me their facilitations including questions;

**Tuesdays by 11:00 a.m.:** I will post discussion facilitations on Canvas; and

**Thursdays by 12:00 p.m.:** RADR posts due (except for discussion facilitators)

**Thursdays at 3:30-5:00 p.m.:** Drop-in to Zoom Discussion (optional).

**(3) Book Review (20%)** – A 1000-1500-word book review is required by the **sixth week of the course, on May 7<sup>th</sup>**. The book review assignment is intended to give you an opportunity to trace the intellectual trajectory of one aspect of this field. It is intended to be useful for your future research by allowing you to explore a body of literature on a topic of your choice. The book review can be a book we read in the course or one of your choosing as befits your research. Additional guidance will be provided. To give you ample opportunity to complete this assignment, I have not assigned any other reading the week that the book review is due.

**(4) Analytical Paper (20%)** – A 10-12-page analytical paper is required. Papers should focus on a specific issue and contain analysis, but they might also include analysis of a theme from the course. Ideally this paper should be a part of your own research investigations. I am quite flexible about the nature of the writing requirements and will be interested in your suggestions for critically engaged papers. As with everything else, I will offer guidance in the Guidelines folder. **Papers are due by Thursday, June 11, 2020 at 5:00 p.m.**

## GRADING

Grades will be based on Reading and Discussion Responses (RADR) (50%), Discussion Facilitation (10%), Book Review (20%) and the Analytical Paper (20%).

## TEXTS

The texts for this course are books. You are not required to buy anything. I made sure that all will be available through UW libraries as ebooks (you're welcome!). On some weeks, we have one additional article, which I will provide on the course CANVAS site.

The readings are interdisciplinary. Some of you will find some readings more challenging than others. Not everyone will find the same ones challenging. So, just do your best and try to get *something* out of each reading. Use my guidelines (see below) to help you.

Here are the articles, listed in order (I will post these on Canvas):

- (WK 1) (optional) Hobart, Hi'ilei Julia Kawehipuaakahaopulani and Tamara Kneese, "Radical Care : Survival Strategies for Uncertain Times," *Social Text* 142, 38 (March 2020), pp. 1-16.
- (WK 3) Mazower, Mark, "The Strange Triumph of Human Rights," *The Historical Journal*, 47, 2 (2004), pp. 379–398.
- (WK 7) Spade, Dean, "Solidarity Not Charity: Mutual Aid for Mobilization and Survival," *Social Text* 142, 38 (March 2020), pp. 131-151.

Here are the books, listed in order (you can borrow these as ebooks from UW libraries):

- (WK 2) Watenpaugh, Kenneth David, *Bread from Stones: The Middle East and the Making of Modern Humanitarianism* (University of California Press, 2015).
- (WK 3) Whyte, Jessica, *The Morals of the Market: Human Rights and the Rise of Neoliberalism* (New York: Verso, 2019).
- (WK 4) McNevin, Anne, *Contesting Citizenship : Irregular Migrants and New Frontiers of the Political* (New York : Columbia University Press, 2011).
- (WK 5) Albahari, Maurizio, *Crimes of Peace: Mediterranean Migrations at the World's Deadliest Border* (Philadelphia, PA: University of Pennsylvania Press, 2016).
- (WK 7) Scherz, China, *Having People, Having Heart: Charity, Sustainable Development, and Problems of Dependence in Central Uganda* (Chicago: University of Chicago Press, 2014).
- (WK 8) Han, Clara, *Life in Debt: Times of Care and Violence in Neoliberal Chile* (Berkeley : University of California Press, 2012).
- (WK 9) Reader's Choice (just read one of the below):
  - Ahmad, Attiya, *Everyday Conversions: Islam, Domestic Work, and South Asian Migrant Women in Kuwait* (Durham, NC: Duke University Press, 2017).
  - Antoon, Sinan, *The Book of Collateral Damage* (fiction) tr. J. Wright (New Haven, CT: Yale University Press, 2019).
  - Dewachi, Omar, *Ungovernable Life: Mandatory Medicine and Statecraft in Iraq* (Stanford, CA: Stanford University Press, 2017).
  - Walley, Christine, *Exit Zero: Family and Class in Post-Industrial Chicago* (Chicago: University of Chicago Press, 2013).

## *GUIDELINES*

On the Canvas site, I have created a folder named “Guidelines” where you can reference guidelines to improve your **reading** (IRAC Method), **note taking**, and **writing**. In addition, you will have guidelines for doing the assignments: **RADR posts**, **discussion facilitation**, **book review**, and the **analytical paper**.

## *ADDITIONAL GUIDANCE*

*Electronic reading and writing versus paper and pen* - A recent [study](#) has shown that students learn better when they take hand-written notes on paper. Another [study](#) has found that reading content on tablets leads to skimming and interferes with understanding complexity. If you have the means, I recommend printing. Either way, I highly recommend the old adage, “read with pen in hand,” even if it is an electronic stylus on a screen!

*Academic Integrity* - Academic misconduct, such as plagiarism and cheating, are serious violations of the University of Washington’s [Student Governance Policy](#) and are subject to disciplinary action by the University. Students are expected to know and follow the [University of Washington Student Conduct Code \(WAC 478-121\)](#). Any suspected cases of academic misconduct will be handled according to the University’s regulations. For more information, see the University of Washington’s [Community Standards and Student Conduct website](#). For information about the University’s plagiarism policy, see [here](#).

*Safety and Wellness* - The University offers many different kinds of support services, including the Counseling Center and Hall Health Mental Health Clinic. If you are concerned about yourself or a friend who is experiencing emotional distress and/or may be at-risk for suicide, you can call SafeCampus at [206-685-7233](#) (SAFE). They will provide a 24/7 risk assessment and help to connect to appropriate resources. Please save the SafeCampus number in your cell phones.

*Access and Accommodations* - Your experience in this class is important to us. If you have a letter from [Disability Resources for Students](#) indicating that you require special accommodations, please email it to me.

If you have not yet established services through DRS but have a health condition that requires accommodations (conditions include but not limited to; mental health, attention-related, learning, vision, hearing, physical or health impacts), you are welcome to contact DRS at 206-543-8924 or [uwdrs@uw.edu](mailto:uwdrs@uw.edu) or [disability.uw.edu](http://disability.uw.edu). DRS offers resources and coordinates reasonable accommodations for students with disabilities and/or temporary health conditions. Reasonable accommodations are established through an interactive process between you, your instructor(s) and DRS. It is the policy and practice of the University of Washington to create inclusive and accessible learning environments consistent with federal and state law.

*Religious Accommodations* - Washington state law requires that UW develop a policy for accommodation of student absences or significant hardship due to reasons of faith or conscience, or for organized religious activities. The UW’s policy, including more information about how to request an accommodation, is available at Faculty Syllabus Guidelines and Resources. Accommodations must be requested within the first two weeks of this course using the Religious Accommodations Request form available at <https://registrar.washington.edu/students/religious-accommodations-request/>

*Excellence in Diversity* - In this course, as with the rest of the University of Washington, we consider diversity to be integral to excellence in education and seek to learn from one another’s unique perspectives. As such, we value diverse experiences and strive to create welcoming and respectful learning environments, while promoting access, opportunity and justice for all.

*SCHEDULE OF READINGS (may be revised to enhance learning)*

UNIT I: Genealogies of Care

- Week 1, April 1      Introduction to Migration and Care      Read : Syllabus & Hobart and Kneese, "Radical Care" (optional).  
DUE : Respond to Introductory Prompt & Sign-Up to facilitate discussion by Tuesday, April 7<sup>th</sup> at 6 p.m.
- Week 2, April 9      Genealogies of Care After Empire      Read : Watenpaugh, *Bread from Stones*  
DUE : RADR #2
- Week 3, April 16      Genealogies of Post War Care      Read : Whyte, *Morals of the Market*  
Mazower, "Strange Triumph"  
DUE : RADR #3

UNIT II: Boundaries of Care

- Week 4, April 23      Citizenship, Migration, and the Global Economy      Read : McNevin, *Contesting Citizenship*  
DUE : RADR #4
- Week 5, April 30      Governing Migration and States of Indifference      Read : Albahari, *Crimes of Peace*  
DUE : RADR #5
- Week 6, May 7           Read : Book of Choice  
DUE : BOOK REVIEW

UNIT III: Developing Economies of Care

- Week 7, May 14      Racing Care: Charity and Development in the Post-Colony      Read : Scherz, *Having People, Having Heart*  
Spade, "Solidarity Not Charity"  
DUE : RADR #6
- Week 8, May 21      Neoliberal Cares      Read : Han, *Life in Debt*  
DUE : RADR #7
- Week 9, May 28      Reader's Choice:  
Pick **one** book, read it  
And write about it!      Read : Ahmad, *Everyday Conversions*  
Antoon, *Book of Collateral Damage*  
Dewachi, *Ungovernable Life*  
Walley, *Exit Zero*  
DUE : RADR #8

UNIT IV: Caring Thoughts and Migrating Conclusions

- Week 10, June 4      Final Thoughts/Project Workshop      Read : In preparation for final papers  
DUE : RADR #9

Final Papers Due June 11, 2020 Have a Great Summer!!