Module: Immigration: Boundaries, and Borders
Facilitator’s Guide

Contributor: Jorge Zeballos
Jorge Zeballos is the Director for Diversity Training and Development and Latino Community Coordinator at Guilford College, as well as an independent diversity consultant. He has facilitated workshops on diversity and has been a keynote speaker at various national and international diversity conferences, such as the National Conference on Race and Ethnicity, the White Privilege Conference, the International Conference on Diversity in Organizations, Communities and Nations, and the National Association of Multicultural Educators.

The purpose of the Immigration: Boundaries, and Borders Module is to:

- Understand the history of immigration policy in the United States and its effect on structural relationships.
- Develop a critical lens to see how power and economics shape policy and law.
- Recognize that policy and law are historically cumulative and determine dominant norms or culture.

Context/Target Audience:
This module is for community members and non-profit organizations, social activists, or those who are interested or already engaged in critical thinking related to making change or building social justice movements. The focus of this learning module is immigration policy. This module reveals the policies, practices, and structures that perpetuate intersectional oppression: race, gender, class, issues of poverty, and other forms of injustice.

The module is divided into sections that are ideally implemented in sequential order, with the Community Building first and the main lesson plan in the middle, book-ended by artistic exploration or case studies and next steps.

Estimated Time: 3.5 hours

Materials
PowerPoint Presentation: This facilitator’s guide refers to and will support you in using the PowerPoint presentation that accompanies this Racial Equity Learning module.

Handouts referenced in the directions can be found at the end of this Facilitator’s Guide.
SECTION 1: Sameness and Difference

By bringing attention to breath and the body in space, these exercises allow participants to observe that an individual’s outward identity may be imposed upon by cultural assumptions and structural racism. It gives individuals an opportunity to examine difference and shifting identities without engaging in conflict or a long dialogue.

Learning goals:

- To explore difference and otherness as related to crossing borders.
- To examine the shifting lines of identity and culture.
- To examine the difference between self-identification and imposed identity.
- To examine the relationship between personal histories and the arc of larger social history.

Estimated time: 40 minutes

1. Breathing and Visualization Warm Up Exercises (20 minutes)

Breathing (5 minutes)

Facilitator’s script: Sit upright, in a comfortable position, with both feet flat on the floor.

Close your eyes, inhale through your nose, and stretch through your spine, feeling the crown of your head extend toward the ceiling. Ground yourself firmly into your seat. Take two more full, deep breaths.

Make a peace sign with your right hand. Place your index and middle fingers in the middle of your forehead, with your thumb hovering over your right nostril and your ring finger hovering over your left nostril. (See the diagram in PowerPoint.)

Place your thumb down on your right nostril and inhale fully through your left nostril. Then press your ring finger over your left nostril and hold your breath briefly.

Lift your thumb, exhale fully through your right nostril and inhale fully through your right nostril. Then press your thumb over your right nostril and hold your breath briefly.

Lift your ring finger and exhale completely through your left nostril.

Continue for eight complete rounds. Release both fingers and place your hands on your lap. Close your eyes.

Visualization (15 minutes)

Facilitator’s script: Remember a time when you were able to connect to another person whom you originally perceived to be different from you. What allowed you to see yourself in that other person? Did it happen quickly or over time? What did you receive when you opened yourself up?

Tell your story to a partner. (2 minutes each)

Ask people to voluntarily share from the pairs to the whole group.
2. The Spectrum: Multiple Communities and Fluid Identities (20 minutes)

Ask the participants to imagine a range, or “spectrum,” on the floor, with numbers from 1 to 10. When the positions of the two extremes have been established, mark each end of the conceptual line with an object or chair. Begin by presenting the group with a series of “binary opposites” or hypothetical “extreme” positions. The aim is for participants to take a stand and to physically position themselves along the line of the spectrum, from 1 to 10, according to their own subjectivity.

Once each category is stated and participants have assumed their positions along the imaginary line, the facilitator can ask one person standing at each extreme and one located centrally to explain their positions to others—both numerically and philosophically. The questions are: “On which number are you located? Why?” Ask them to limit their responses to a sentence or two. Instruct the others to remain quiet, regardless of any abrasive or confrontational language in those responses. This exercise is designed for participants to get to know each other’s complexities, not to engage in a major discussion.

The questions (Have participants stand for each, one question at a time, on the “spectrum.”):

- Do you identify as majority or minority?
- Do you identify as mono-racial or multi-racial?
- Are you perceived as mono-racial or multi-racial?
- Did you or your family come to this country freely, or were they brought forcibly?
- Did you or your family come in conquest, or was land taken from you?
- Do you believe migration is a right or a privilege?
- Are you in your homeland or not?

Journal writing/reflection:
At the end of the exercise, give participants several minutes to write down the things that stood out to them during the exercise or any questions they may have.

Additional Questions for Reflection:

- Do you have questions about your history? Have you ever felt the pressure to assimilate? Are there ideas that arose that you would like to explore further?

You are now ready to move to the next section.

Citation: Exercises for Rebel Artists, Routledge, 2011, page 84
SECTION 2: Deconstructing Film: Borders of Identity

Using examples from the film Cracking the Codes: The System of Racial Inequity, participants reflect on what determines the constructs of dominant culture and how the pressure to assimilate affects everyone.

Learning Goals:

• To think about personal history as it relates to migration and immigration.

• To reflect on the pressure of assimilating into and maintaining the norms of the dominant culture.

• To examine what constitutes dominant or white culture.

Estimated Time: 45 minutes

Materials: World Trust video clips featured in this module’s PowerPoint presentation

Instructions:

Clip 1: Play the first Cracking the Codes clip in which Humaira talks about being ashamed of and rejecting her Southeast Asian culture.

Pair Share (5 min): What do you think influenced Humaira to reject her own culture? Discuss your opinions about the messages she internalized.

Clip 2: Watch Peggy discuss the American myth of meritocracy and helping white people get past blame, shame, and guilt.

Pair Share: (5 min) Have you ever thought that meritocracy (a system in which the talented are chosen and moved ahead on the basis of their achievements) is a myth? If yes, in what ways have you seen this play out in your personal experience?

Clip 3: Josh brings to light how Mississippi law was used to perpetuate racial segregation.

Pair Share: (5 min) Were you aware of laws being used to discriminate and perpetuate injustice? Do you know of past or current U.S. policy or law that was/is used to lift some people up while keeping others down?

Clip 4: Amer portrays the rapid shift in perception and the demonization of Islamic people after 9/11. He discusses how his people were invisible before the event and hated afterwards.

Pair Share: (5 min) How were American Muslims made “other”? What U.S. policies and laws reflected and upheld the culture of fear immediately following 9-11? Do you know of other examples?

Journal writing/reflection: (3 min)

Have participants take a moment to write some key ideas they were able to take away from the videos.

Take a few moments to share any reflections with the group.
SECTION 3: Immigration Timeline: How Policy and Law Affect Human Rights

Policy and social paradigms often play a “chicken and egg” scenario, where public opinion may precede law or follow it. In this exercise, participants explore the course of U.S. policies that have created (and sometimes reflected) our relationships with other countries and a citizen's right to cross borders.

Learning Goals:

• To develop a critical lens to see how power and economics shape policy and law
• To recognize that policy and law are historically cumulative and determine dominant norms or culture

Estimated Time: 60 minutes

Materials:

Borders and Immigration Timeline events on card stock or strips of paper.¹

(The timeline of events is at the end of this guide.)

Tape

Markers or Pens

Instructions:

Download the Borders and Immigration Timeline document. Print the timeline events and cut out each event. Distribute the timeline dates and descriptions randomly to participants, one event per participant. Distribute the bolded ones first, then the others.

1. Ask participants to walk the room with their event card and verbally share it with one partner.

2. Create an Immigration Timeline: As a group, create an immigration timeline in chronological order. Identify the earliest date and read the event aloud, placing it on the left end of a wall. After they read the date/event, ask them to say whether it is "red light" (restrictive or discriminatory) or "green light" (opening in policy or a resistance to discrimination). Then ask for the next date and proceed in order until all cards have been read and placed on the timeline. (Facilitators, you may want to have a master list to anticipate the next date and prompt as needed.)

Once all cards have been posted, ask participants to walk along the timeline, noting patterns (racial discrimination, land grab, limited or restricted citizenship, labor rights, and resistance) as they proceed through it.

¹ Timeline created using:
Harvard Open Collections Program
http://ocp.hul.harvard.edu/immigration/timeline.html

The Flow of History
http://www.flowofhistory.org/themes/movement_settlement/uspolicytimeline.php

Library of Congress,
http://www.loc.gov/teachers/classroommaterials/presentationsandactivities/presentations/immigration/timeline.html

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Then break off into triads, using the following questions as a guide for reflection:

1. What are some of the racial patterns and policy patterns that we see occurring over and over again?

2. Note one pattern that can be identified that shows restrictive or discriminatory policies, whereas another pattern shows openings in policy and/or resistance to discrimination. What do you think accounts for these different patterns?

3. How do current debates around immigration seem to be repeating the patterns you see in this timeline?

4. Do you think immigration is a civil right?

5. Who can and who cannot move freely in the world, across or through boundaries and borders? Why?

Share out as a whole group.

**Facilitator’s note:**

Concepts that should be highlighted include:

- Migration is affected by larger economic, social, and political factors.
- Immigration policy controls who is included or excluded on the basis of race (and also class, gender, national origin, political affiliation, sexual orientation, and disability).
- Migration is both forced and voluntary, often corresponding to the demand for cheap labor.
- U.S. political and military intervention displaces people.
- Patterns of xenophobia and nativism have occurred throughout our history.
- The U.S. has a tendency to blame immigrants for problems such as unemployment, crime, burdened social services, and other issues.
- Social justice movements have successfully organized to fight against racism and anti-immigration xenophobia.
SECTION 4: Analyzing Images: Icons of Resistance

Art often reflects the unspoken. In the United States, there is a disconnect between how we are taught to conceive of justice and freedom and how those ideas actually play out in government policy and personal rights. The exercise gives participants examples of how artists interpret this disconnect, and act as mirrors of society.

Learning Goals:

• To examine how art responds to and challenges dominant norms and culture.

• To reflect on the relationship between individual perceptions of U.S. immigration policy and how this policy is indeed experienced by those entering the U.S.

Estimated Time: 30 minutes

The first slide of this section asks participants to reflect on the popular, iconic phrase “Land of the free, home of the brave” and discuss with a partner what it means to them.

Next, read the last stanza of Emma Lazarus’s poem “The New Colossus” (1883), which symbolizes the Statue of Liberty:

“...‘Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door!’"

Discuss as a group:

What does this poem represent?
How does it compare and contrast with the current immigration policy of the United States?
What does the Statue of Liberty mean to you?
What do you notice on her left foot?
How does the broken chain explain America’s problematical policies?

Next, look at the other two Icons of Resistance and follow the discussion questions on the slides.

Journal Reflection:

What is the difference between what we are told is the intention of American policy and how it is really experienced by people coming to this country as immigrants?
SECTION 5: Wisdom Story: The Culture of Truth

Humans ebb from one place and flow into others. It is through communal understanding and love that we are able to support one another in our search for “home.” This final exercise has participants examine their own relationships to home and their feelings of oneness with others.

Learning Goal:

- To reflect on creating a culture of oneness rather than otherness.

Estimated Time: 30 minutes

Materials: Printed copies of the poem “For an Exile”

Instructions: Pass out the poem “For an Exile.” Read the Introduction to the poem to the participants. Have participants take turns reading the stanzas of the poem, then discuss collective actions as a group.

Introduction:

When we feel ourselves in exile, longing for our homeland, living in a place where no one seems to truly know us, it may be difficult to imagine things being otherwise. Yet, as we awaken, new tendrils of life begin to reach out, searching the landscape for those emerging from their own cocoons, those whose metamorphoses leave them glowing with the colors of indigo, violet, fuchsia, and gold, matching the embers of our own soul.

Poet, philosopher, theologian, and teacher John O'Donohue wrote of this process in his "blessing," "For an Exile." You can find it in his book To Bless This Space Between Us.

May the eyes of your heart open, "to see and celebrate the new life, for which you sacrificed everything."

Reflection: This blessing asks us to reflect on the experience of being a strange person in a strange land. Discuss these questions.

What are some ways that policy and law are being used to support the rights of all people entering and living in the United States?

How would you foster inclusion and oneness rather than otherness?
SECTION 6: Resources

Articles:
John A. Powell article, “Dreaming of a Self Beyond Whiteness and Isolation”
http://digitalcommons.law.wustl.edu/wujip/vol18/iss1/3/

Books:
*Exercises for Rebel Artist,* Guillermo Gomez Pena, Routledge 2011, page 84

Border Artists
http://borderartists.com/
Coco Fusco
http://www.thing.net/~cocofusco/
Tania Bruguera
Guillermo Gomez Pena
www.pochanostra.com

Writers
José Esteban Muñoz
http://www.upress.umn.edu/book-division/books/disidentifications
Rebecca Solnit (also map project)

Websites
Howard Zinn’s Teaching a People’s History
http://zinnedproject.org/
The Flow of History Timeline
http://www.flowofhistory.org/themes/movement_settlement/uspolicytimeline.php
KQED
http://www.kqed.org/w/pacificlink/timelines/usim.html
Films

*Lemon Grove Incident*, by Historian John Valdez, about the Lemon Grove Desegregation Incident
http://www.espinosasproductions.com/productions/lemon.html

*A Class Apart*, from the award-winning producers Carlos Sandoval (*Farmingville*) and Peter Miller
(*Sacco and Vanzetti, The Internationale*)
http://www.pbs.org/wgbh/amERICANEXPERIENCE/features/introduction/class-introduction/

*Migration is Beautiful*, Favianna Rodriguez
http://www.youtube.com/watch?v=LWE2T8Bx5d8&list=PLKPi39tTpkdqNuox7T00c__OfFxmjDklg
“For An Exile”

by John O'Donohue

When you dream, it is always home.
You are there among your own,
The rhythm of their voices rising like song
Your blood would sing through any dark.

Then you awake to find yourself listening
To the sounds of traffic in another land.
For a moment your whole body recoils
At the strange emptiness of where you are.

This country is cold to your voice.
It is still a place without echoes.
Nothing of yours has happened here.

No one knows you,
The language slows you,
The thick accent smothers your presence.

You sound foreign to yourself;
Their eyes reflect how strange you seem
When seen across a cold distance
That has no bridge to carry
The charisma in which your friends
Delight at home.

Though your work here is hard,
It brings relief, helps your mind
In returning to the small
Bounties of your absence.
Evening is without protection;
Your room waits,
Ready to take you
Back like some convict
Who is afraid
Of the life outside.

The things you brought from home
Look back at you; out of place here
They take on lonely power.

You cringe at the thought
That someone from home
Might see you now here,
In this unsheltered room.

Now is the time to hold faithful
To your dream, to understand
That this is an interim time
Full of awkward disconnection.

Gradually you will come to find
Your way to friends who will open
Doors into a new belonging.

Your heart will brighten
With new discovery,
Your presence will unclench
And find ease,
Letting your substance
And promise be seen.
Slowly, a new world will open for you.
The eyes of your heart, refined
By this desert time, will be free
To see and celebrate the new life
For which you sacrificed everything

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published in his book To Bless This Space Between Us
Borders and Immigration Timeline Events

1790: Naturalization Act limited naturalization to aliens who were “free white persons” and thus left out indentured servants, slaves, free African-Americans, Native Americans, and later Asian Americans.

1798: Alien and Sedition Acts required 14 years of residency before citizenship and provided for the deportation of "dangerous" aliens. Changed to five-year residency in 1800.

1819: Congress passes Civilization Act to assimilate Native Americans. This law provided U.S. government funds to subsidize Protestant missionary educators in order to convert Native Americans to Christianity.

1830: Congress passes Indian Removal Act, legalized removal of all Indians east of Mississippi to lands west of the river.

1848: Treaty of Guadalupe Hidalgo cedes Mexican territory in Southwest to the U.S. The treaty promises to protect the land, language, and culture of Mexicans living in the ceded territory. Mexicans are given the right to become U.S. citizens if they decide to stay. However, Congress refuses to pass Article X that stipulated the protection of the ancestral lands of Mexican people. Instead, Congress requires them to prove, in U.S. courts, speaking English, with U.S. lawyers, that they have legitimate title to their lands.

1857: Supreme Court Dred Scott v. Sanford decision declared free Africans non-citizens.

1862: President Lincoln signs Homestead Act, allotting 160 acres of western land—Native land—to “anyone” who could pay $1.25 and cultivate it for five years. European immigrants and land speculators bought 50 million acres. Congress gave another 100 million acres of Indian land free to the railroads. Since the Homestead Act applied only to U.S. citizens, Native Americans, Blacks and Non-European immigrants were excluded.

1863: President Lincoln issues the Emancipation Proclamation as the nation approaches the third year of bloody civil war, declaring, “that all persons held as slaves” within the rebellious states “are, and henceforward shall be free.” It applied only to states that had seceded from the Union, leaving slavery untouched in loyal border states; and also
exempted parts of the confederacy that had already come under Northern control. Thus the freedom it promised depended upon Union military victory.

1864: Ratification of the 13th Amendment to the U.S. Constitution, abolishing slavery.

1870: Texas law requires English as the language of school instruction

1870: Naturalization Act of 1870 revises the Naturalization Act of 1790 and implements the 14th Amendment, so that naturalization is limited to white persons and persons of African descent, effectively excluding Chinese and other Asian immigrants from naturalization.

1871: Congress passes Indian Appropriations Act, dissolving the status of Indian tribes as nations.


1878: Supreme Court rules Chinese individuals are ineligible for naturalized citizenship.

1882: Chinese Exclusion Act. Congress prohibits Chinese immigrants for 10 years, bowing to pressure from nativists on the West Coast. (Renewed in 1892; made permanent 1902; repealed 1943.)

1883: Supreme Court strikes down 1875 Civil Rights Act and reinforces the claim that the federal government cannot regulate behavior of private individuals in matters of race relations.

1885: Contract Labor Law. Congress makes it unlawful to import unskilled aliens from overseas as laborers. Regulations did not pertain to those crossing land borders.

1887 Dawes Act dissolves tribal lands, granting land allotments to individual Indians, leading to the division of Indian Reservations and the encroachment by whites on Indian land. This act explicitly prohibits communal land ownership.

1892: Ellis Island opened to screen immigrants entering on the East Coast. (Angel Island screened those on the West Coast.) Ellis Island officials reported that women traveling
alone must be met by a man, or they were immediately deported.

1896: Supreme Court Plessy v. Ferguson decision upholds doctrine of “separate but equal” among Blacks and whites in public facilities.

1901: U.S. citizenship granted to the Five Civilized Tribes—Cherokee, Chocktaw, Seminole, Creek, and Chickasaw.

1902: Chinese immigration made permanently illegal; Chinese population sharply declines.

1910: Angel Island opens, billed as the “Ellis Island of the West,” but used primarily as a detention center to control the flow of Asian immigrants (primarily Chinese) into the U.S.

1917: **Immigration Act of 1917, also known as the Asian Barred Zone Act, imposes a literacy test and establishes an Asiatic Barred Zone restricting immigration from southern and eastern Asia and the Pacific islands, but excluding Japan and the American territories of Guam and the Philippines. Because these geographic regions were then home to many of the world’s Buddhists, Hindus, Muslims, and Sikhs, these religious groups were effectively shut out of the United States.**

1918: Texas makes it a criminal offense to use any language but English in school instruction.

1921: **Emergency Quota Act limited the annual number of immigrants who could be admitted from any country to 3% of the number of persons from that country living in the United States in 1910, according to United States Census figures. This totaled about 357,802 immigrants. Of that number, just over half was allocated for northern and western Europeans, and the remainder for eastern and southern Europeans, a 75% reduction from prior years.**

1923: In U.S. v Bhagat Singh Thind, the Supreme Court recognizes that Asian Indians are “scientifically” classified as Caucasian, but concludes that they are not white in popular (white) understanding. The lawyers for the United States attacked Thind’s “meltability” by defining Hinduism as an alien and barbaric system and not fit for membership in the “civilization of white men.”
1924: Indian Citizenship Act—Native Americans granted U.S. citizenship.

1924: Immigration Act of 1924 (also known as the National Origins Act) virtually closes the door on immigration to the U.S. The Act set a percentage for immigrants entering the U.S. at 2% of the total of any nation’s residents in the U.S., as reported in the 1890 census. Eventually the 2% rule is replaced by a limit of 150,000 immigrants annually and quotas determined by “national origins” as reported in the 1920 census. The intent of the law is to restrict the entry of immigrants from Southern and Eastern Europe, while welcoming relatively large numbers of newcomers from Britain, Ireland, and Northern Europe. It also resulted in severely restricting non-Protestant immigration, as well as East Asians and Asian Indians, who were prohibited from immigrating entirely. The act barred specific origins from the Asia-Pacific Triangle, which included Japan, China, the Philippines, Laos, Siam (Thailand), Cambodia, Singapore (then a British colony), Korea, Vietnam, Indonesia, Burma (Myanmar), India, Ceylon (Sri Lanka), and Malaysia. Initially immigration from the other Americas was allowed, but measures were quickly developed to deny legal entry to Mexican laborers.

1931: Mexican parents in California overturn school segregation through Alvarez v. Lemon Grove. The Superior Court of San Diego County ruled in favor of the Mexican community on the grounds that separate facilities for Mexican American students were not conducive to their “Americanization” and prevented them from learning English. Alvarez vs. Lemon Grove was the first successful desegregation case in the U.S.

1935: California law declares Mexican Americans are foreign-born Indians.

1935: Repatriation Act offered free transportation to Filipinos who would return to their homeland and restricted future immigration to the U.S.

1935: The National Labor Relations Act (the Wagner Act) legalizes the right to organize and create unions, but excludes farm workers and domestic workers, most of whom are Chicano/a, Asian, and African American.

1942: FDR signs Executive Order 9066, ordering the evacuation and mass incarceration of 120,000 persons of Japanese ancestry living on the West Coast, most of whom are U.S. citizens or documented immigrants.

1942: The Bracero Program invites Mexican workers to work temporarily in the U.S.
during the war period, where they develop the U.S. agricultural industry. Later they are sent home without the promised pay due to them.

1944: In Korematsu v. United States, a landmark case, the Supreme Courts rules that the exclusion order leading to Japanese American internment was not unconstitutional.

1948: Displaced Persons Act allowed 200,000 refugees over two years; gave priority to Baltic States refugees; admitted as quota immigrants. Technical provisions discriminated against Catholics and Jews; those were dropped in 1953, and 200,000 refugees were accepted as non-quota immigrants.

1952: Immigration and Nationality Act, also known as the McCarran-Walter Act, relaxes some immigration restrictions, abolishing the Asiatic Barred Zone and imposing a minimum quota for each nation of 100 persons per year.

1953: Congress passed the Refugee Relief Act, the first American immigration law to specifically mention refugees as a type of immigrant. Under this law, 2000 Palestinian refugees are admitted to the U.S. Muslim Arabs begin arriving in larger numbers than Arab Christians.

1954: The Supreme Court unanimously decides in Brown v. Board of Education that segregation in education is inherently unequal.

1954: U.S. Immigration and Naturalization Service sets up Operation Wetback to round up and deport “illegal” Mexicans living the U.S.

1965: Immigration and Naturalization Act—Immigration reform law repeals national origins quotas, impacting peoples of Asia, Latin America, and Africa. It allows for annual admission of 170,000 from the Eastern hemisphere and 120,000 from the Western Hemisphere. Immediate family members of U.S. citizens are exempt from quotas. This immigration act contributed to the changing demographics of the immigrant population and, also to the increasing racial, ethnic, and religious diversity of the U.S.

1972: In Lau v. Nichols, the Supreme Court rules that school programs conducted exclusively in English deny equal access to education to students who speak other languages; determines that districts have a responsibility to help students overcome their language disadvantage.
1980: President Carter signs the Refugee Act of 1980, creating the Federal Refugee Settlement Program to provide for the effective resettlement of refugees and to help them develop economic self-sufficiency.

1986: The Immigration Reform and Control Act criminalizes the employment of undocumented workers; establishes one-year amnesty for undocumented workers living in the U.S. since 1982; and mandates intensification of the Border Patrol.

1989: The U.S. government issues $20,000 and a formal apology to each of the surviving 60,000 WWII internees of all the camps within the U.S.

1990: Congress passes a comprehensive new immigration law that sanctions employers for knowingly hiring workers without “papers,” discouraging employers from hiring Latino and Asian American workers for fear they may not have the right papers (e.g., social security card, legal residency).

2001: Congress passes the U.S.A. PATRIOT Act with virtually no debate, giving the federal government the power to detain suspected “terrorists” for an unlimited time period without access to legal representation. Over 1000 Arab, Muslim, and South Asian men are detained in secret locations.

2012: President Barack Obama announces that his administration would stop deporting young undocumented immigrants who provided military service or were enrolled in college.