

DePaul

# RFMS

WINTER 2022 | QUARTERLY NEWS

Refugee &  
Forced  
Migration  
Studies





# Save the date

Photo  
Source:  
<https://www.wfyi.org/news/articles/trauma-shapes-forgiveness-ministry>

## Peace, Forgiveness, and Reconciliation – A Conversation with Kizito Kalima

Kizito Kalima is a Rwandan genocide survivor who was forced to go into hiding as a teenager, escaping multiple attempts to exterminate him, and enduring the passing of multiple family members in the 1994 genocide. From April to July of 1994, in the east-central nation of Rwanda, individuals in the Hutu ethnic group murdered more than one million people, mainly in the Tutsi minority.

Kalima's life is a testament to transcending one's circumstances as he shares his experiences with others and students as an act of prevention against any future genocides. The founder of a not-for-profit, the Peace Center for Forgiveness and Reconciliation, the organization keeps unconditional forgiveness and transformational justice at the heart of its mission. The center strives to prevent and bring awareness regarding genocide while simultaneously creating conversational and healing avenues for both perpetrators and victims of mass atrocity.

The Refugee and Forced Migration Department at DePaul will host Kalima as he discusses forgiveness and peacemaking in Prof. Arnold's Conflict Negotiation class. The event will take place on February 1st from 6-7:30 pm in Arts and Letters Hall, room 103. All are welcome within the DePaul Community. Please spread the word and hear the powerful testimony of Kizito Kalima. We are honored by his presence.

[https://events.depaul.edu/event/kizito\\_kalima\\_on\\_peace\\_forgiveness\\_and\\_reconciliation#.Y4kU Zy-B1-U](https://events.depaul.edu/event/kizito_kalima_on_peace_forgiveness_and_reconciliation#.Y4kU Zy-B1-U)



Photo Source: the Peace Center for Forgiveness and Reconciliation

# SCHOLARSHIP OPPORTUNITIES

## Open Arms Scholarship

The Open Arms Scholarship will provide financial assistance to a few outstanding students who qualify. Students must be foreign nationals living in the U.S. with Refugee, Asylee, Asylum seeker, or Temporary Protected Status (TPS), must already be admitted to or currently enrolled in an undergraduate or graduate degree program, and able to demonstrate a need for financial assistance in order to study at DePaul.

### Eligibility Requirements: Applicant must be...

- 1) Accepted to an undergraduate or graduate degree program at DePaul University
- 2) Able to demonstrate a need for financial assistance in order to study at DePaul University
- 3) A foreign national living in the U.S. in one of the following immigration categories:
  - Refugee status, documented through a recognized government
  - An asylee granted asylum in the U.S.
  - An asylum seeker with a case pending with the U.S. government
  - Or possess a temporary Protected Status (TPS) holder living in the U.S.

Note: U.S citizens and Permanent Residents (green card holders) are not eligible for this scholarship

**Link to Apply: <https://depaul.academicworks.com/opportunities/40179>**

# FACULTY ACTIVITIES

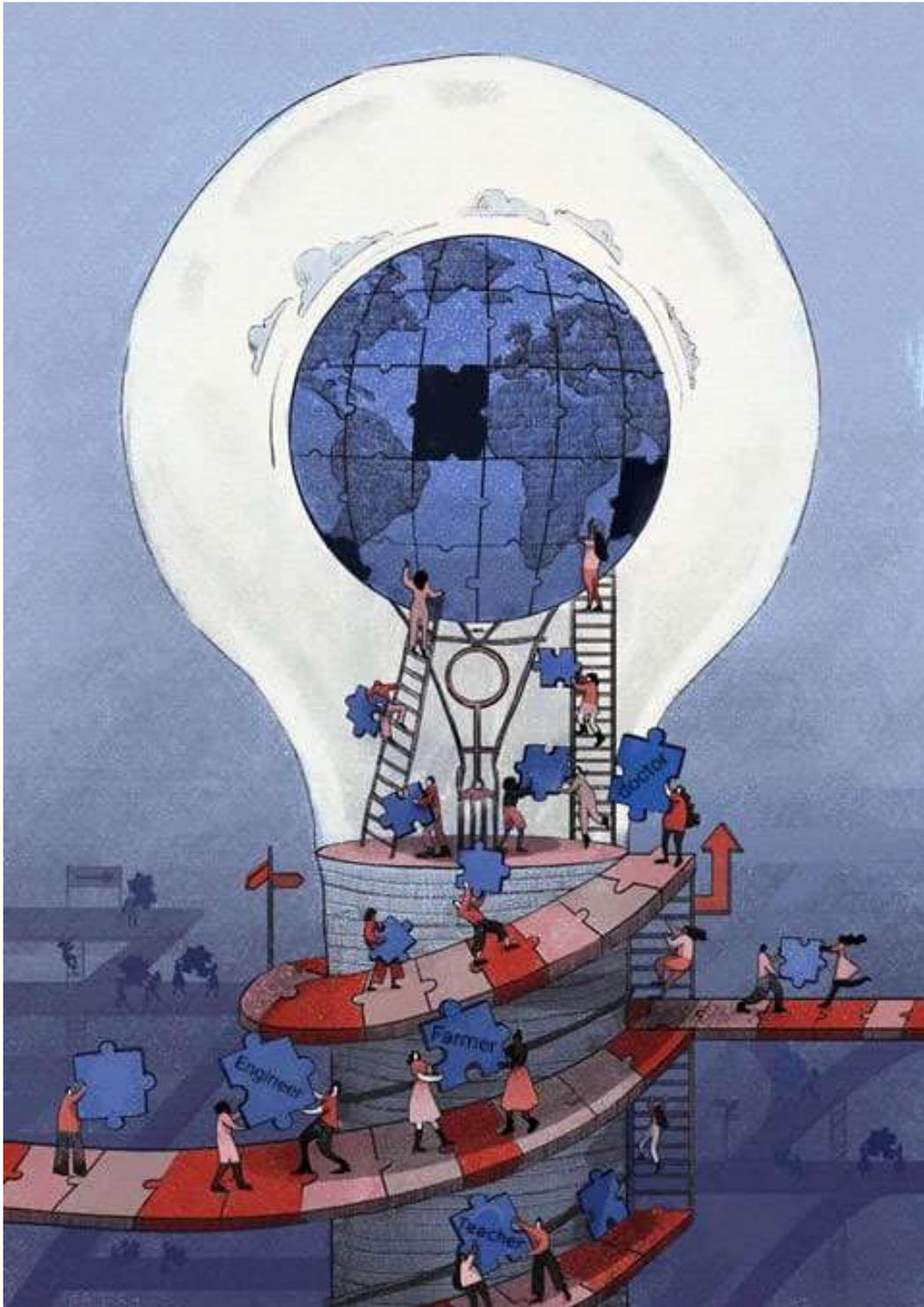


Photo source:

<https://www.anera.org/blog/announcing-the-winners-of-our-refugee-art-contest/>

# LAWFUL ASSEMBLY PODCAST

Listen to Craig Mousin, a reverend, activist, teacher, in conversation with lawyer, alongside Professor Brian Cicirello, in their podcast: “Lawful Assembly.” The podcast seeks to answer the Vincentian question of “What Must be Done?” through the lenses of law, ministry, and activism. These 10–15 minute excursions strive to demystify the law for anyone to understand the flaws within the immigration law system.

In Professor Mousin’s latest podcast, he discusses Pope Francis’ speech to educators in September 2022, focusing on refugees. Although Pope Francis spoke to a mostly Catholic audience, Mousin suggests that others with different faith traditions and convictions would also find his words valuable. Link:

<https://www.buzzsprout.com/1744949>

**Link: <https://www.buzzsprout.com/1744949>**

# FACULTY ACCOMPLISHMENTS

## Professor Nezh Altay

Two recent publications:

1. Johnson, N., Prasad, S., Vahedian, A., Altay, N., & Jain, A. (2022) "Modeling ragpicker productivity at the Bottom of the Pyramid: The use of artificial neural networks (ANN)" *International Journal of Operations and Production Management*, 42(4), 552-576.
2. Yagci Sokat, K. & Altay, N. (2022) "Impact of modern slavery allegations on operating performance", *Supply Chain Management: An International Journal*, ahead-of-print <https://doi.org/10.1108/SCM-08-2021-0387>

## Professor Kathleen Arnold

Professor Kathleen Arnold received DePaul's Excellence in Public Service Award during the Fall Quarter of 2022

~2 articles:

~"When the Nation Conquered the State: Arendt's Contemporary Relevance," *Political Theory* (October 2022)

<https://journals.sagepub.com/doi/10.1177/00905917221104510>

~"Sanctuary in a Trumpist Context: Creating Spaces of Democratic Exception," *Political Research Quarterly* 75, no. 4, December, 2022: 1173—1185,

<https://doi.org/10.1177/10659129211052493>

# UPCOMING CLASSES

Thesis Class: RFMS is introducing a new thesis option in the spring quarter. Our first student to pursue this option is : Claire Holba. Students must be in excellent academic standing to be approved for this option and will conduct research that is directly refugee-supporting. We are excited to have this option for interested students!



Professor Moshood Olanrewaju speaking at World Refugee Day Conference, DePaul, June 24, 2022

FMS 418: We are happy to announce that this winter quarter, Professor Moshood Olanrewaju will teach a Refugee Mental Health and Trauma course for second year students.

## FMS 485: Experiential Learning Course, Spring Quarter—will offer internship credit with flexible hours and meaningful activities

RFMS is introducing a new practicum/internship option: FMS 485, experiential learning. This class will offer three refugee- supporting activities in partnership with community groups and involve some quick meetings arranged at times that are convenient for student participants. Students will be able to perform this work according to their schedules, with the exception of a few meetings to check in on each of these activities. The class is composed of the following:

1. Volunteering at Sullivan High School: counseling and supporting refugee students who are applying for jobs and college. All volunteering must take place when CPS is in session and during their school day. For more information on Sullivan High (aka “Refugee High”), please see:

<https://sullivanhs.org/news/welcome-to-refugee-high/>

2. Country Conditions Group—in partnership with the Resurrection Project, students will meet with Prof. Arnold to learn how to gather and record key sources for country conditions reports and how to write an expert witness/country conditions report. Sources are used for parole, asylum, and refugee petitions. Students must attend all trainings but can perform this work when it is convenient. Students will learn how to find sources accepted by judges for country conditions and other expert witness reports; provide annotated sources to the Resurrection Project, which distributes this information to non- profit law firms throughout Chicago; and learn how to write an expert witness affidavit. We are in immediate need of students committed to working on country conditions for Venezuela and Nicaragua, as well as ten other countries.

3. Peer mentorship group for any international DePaul student in need: whether undocumented or a refugee, all displaced people can request peer mentorship. This program will build on our peer mentorship of Afghan women students last year; we will be expanding this program to all foreign students in need. Graduate students can support foreign students in a variety of ways that they would do as case managers, but on campus and at hours that both parties find mutually convenient; the community partner for this has been RefugeeONE. One student is also allowed to attend RAN (Refugee Action Network) meetings as part of this group. A RAN spot is available upon request.

→ hours in all three activities comprise one internship; hours can begin before Sp Q

# FACULTY SPOTLIGHT

Payton James a junior political science major at DePaul had the honor and privilege of interviewing two very influential professors in their own respects: Professor Craig Mousin and Professor Shailja Sharma. They discussed their lives, work, and inspirations that compounded and led to this present moment. Below are their individual testimonies, which were an absolute joy for her to listen to and experience.

## Craig Mousin:

Q: You began your career at Seyfarth, Shaw, Fairweather & Geraldson in 1978, which is not in the realm of immigration studies or casework. Can you tell me about the text mentioned in your digital story that prompted the shift in your practice and ministry to immigration?

A: Yes, my brother had given me a number of liberation theology books as Christmas presents. One of them was a book by James Campbell called "A Brother to a Dragonfly." Campbell worked as a Baptist minister in the south during the Civil Rights Movement; it is primarily an autobiographical narrative about him and his family that interweaves the movement of the 1960s into the story. I was doing very well practicing law at a firm in Chicago, and while I had always thought of going to seminary, I pushed it off, thinking I would go to law school first.

However, in the book, there is a passage where Campbell details his struggle between faith and law, particularly addressing whether he should work in Caesar's park or God's field. At this moment in my life, the sentiment resonated with me. I was working in Caesar's field, but it made me say, "hmm," maybe I should ask myself the same question.

Q: How did “A Brother to a Dragonfly,” by James Campbell, spark your interest in the sanctuary movement in Chicago?

A: At the same time, my church, the United Church of Christ, was simultaneously looking into whether it should become a sanctuary church for Salvadoran refugees. The church is very education-oriented, so we decided to do a year-long educational on what it meant to be a sanctuary church. In the process, I met several Salvadorians and activists in Chicago doing immigration and refugee work. All these circumstances came together and prompted my entrance into the seminary. My dad could not understand why I was giving up my well-paying job to go to one of zero income, but I thought if I did not answer the question posed by Campbell now, when will I? It seemed like the right thing to do, and it was.

Q: Before your church wanted to become a sanctuary church, did you have any personal contact with refugees that motivated the transition?

A: All four of my grandparents are immigrants, so there's been a strong family interest that immigrants are a blessing to our society. I wouldn't be here if the four of them had not made it across the Atlantic Ocean. They all share different stories with differing struggles, so there is a family history that speaks to the reasonings behind why people would leave their homelands. It wasn't until I got to seminary and took a course in the Hebrew Bible taught by a professor who was a teacher and mentor who later became a lifelong friend; that I tried to understand what it meant to welcome a stranger in a Christian, Hebrew, and later Islamic framework, it is not a command. It is a gift. In welcoming the stranger, we learn more about ourselves and humanity. It became a lifelong quest that I am still trying to figure out within a biblical meaning that also interplays with our lives today.

Q: How has your perception of humanity altered over the course of your work? Have you come to any realizations or found a new lens to interpret the world which stems from your interactions with migrants?

A: I do not think I had a real clue as an undergraduate how to answer the question you posed. I had a basis of faith as a practicing Christian, but I did not spend lots of time thinking of human nature or humanity per se. In seminary, the sense of human dignity in Christianity and Judaism comes out of Genesis, that if God created us in God's image, this represents all of us. Not only privileged people in North America but all of us. Ending up at DePaul, as it turns out, I learned this was the "ah ha" moment for Saint Vincent DePaul. As he understood scripture, the poorest person and the abandoned baby in the streets of Paris were created in God's image. He had to respond, and the thousands in his legacy did the same.

Working with refugees is two-fold. The first is theoretical; they are created in God's image. Why would someone want to persecute or kill them? From history, we know that in conflict, people are greedy. Systems are structurally racist/capitalist and seek to take advantage of people.

But when you have the honor and blessing of someone saying this is my life story. Will you represent me in court? Where if I win, I can pursue asylum, and if I lose, I get deported back to a place that wanted to kill me—and in having the opportunity to meet these individuals, hear their stories, and try to represent them to the best of my ability. It prompts the realization that they are you. There is a south African term, ubuntu, meaning my becoming is tied up in you. We use words like refugee, but no, they are human beings. My duty is to see that they are not refugees but human beings and to welcome them into our society.

Q: What did it entail to start the National Immigrant Justice Center?

A: Well, then we called it the Midwest Immigrant Right Center. The initial idea was that immigration law is incredibly complex while, most often, it's people without means who need lawyers. That's a hard combination. It was challenging to get it off the ground due to the area of law and the lack of a price attached to the job, but in communicating and learning from others while fundraising, we gradually put it together. It was about a year and a half before we could do our first training. But we needed an infrastructure that could handle the casework. In recruiting lawyers, we saw the need for interpreters, then court watchers and therapists to aid their post-traumatic stress. This led to a partnership with the Marjorie Kovler Center for Survivors of Torture. Each of these problems formed the need for practical solutions, and I loved it. Gradually we had to hire more staff, and with my current position at DePaul, I felt someone else could take it to the next level, which gave way to the present executive director Mary Meg McCarthy: she does a phenomenal job.

Q: How did the NIJC evolve?

A: There are now over a hundred and forty employees on the staff. They perform direct servicing, work with domestic violence and U-Visas, lobby in Washington D.C. to educate our congress folks on the harms of our immigration law, and so on. There is another office in Goshen, Indiana, and while I'm still involved peripherally, I hold my hat off to them.

Q: Are you working on or researching any works at the moment?

A: Yes, I am looking into how I can contribute to the research of how a country that claims to be fair and like ours creates a situation where when one applies for asylum, they cannot get work authorization for six months or more than a year. How does someone live? How does someone live without cheating? And why do we set people up in this manner? This question has bothered me since 1986, and I want to figure it out.

## Shailja Sharma:

Q: I had the pleasure of watching your Tedx Talk at DePaul. Did the university invite you to make that speech? Link to Ted x DePaul Presentation: <https://www.youtube.com/watch?v=mNOETHj4pnM>,

A: That was the first year DePaul partnered with the Ted Talk folks to host an event. A call went out saying this was an opportunity available and to make a short description of a potential presentation if interested. It was highly competitive, and I was fortunate to be selected to participate. It was quite a process of trying to make it a talk that would speak to my experiences, interest the audience, and break out of the academic box, which uses numbers or graphs, not one's narrative. The experience was very fruitful and taught me a host of things about public speaking, which was fantastic. Listening to all the other presenters was great; having the pleasure of listening to their stories was moving.

Q: What did your schooling in India entail? What was it like to be educated in two different cultures as you also attended Oxford University in the UK?

A: Well, three, really. I did my early schooling in India, including college and my masters. Most of my education was in India. I then taught there for about a year and a half at Delhi University. At that time, India's teaching system was very didactic in a sense. Students were not expected to have questions or participate in discussions. The format was one where a student would listen to the lecture, take notes, and then be tested on that material. Then when I came to the U.S. to do my Ph.D., there was a steep learning curve as I had to learn how to be a student in a very different way. I was also on a semester system with a shorter time to learn the material. The Oxford course, on the other hand, was a sort of re-training for me. I worked on migration but wanted to study refugees and forced migration. The course was an amazing opportunity. I received funds from the university and my department to study there. It was residential and very intense. The day would start at 8 am with classes, lectures, or activities and go till 8 or 10 at night. We would come home and have homework for the next day, so we would all frantically read for the following classes to get up and do it all again for three weeks. Every minute of our time was accounted for; it was very hands-on practical, technical, and contemporary. We were learning about what was happening now. The top people in the field come to tell us about their experiences in real-time. It was fantastic. I would highly recommend it.

Question: You played an influential role in building the INT department; what is your vision for the program?

Answer: It was two other faculty members and myself who started it. There were three of us, Professor Ogenga Otunnu and Professor Rajit Mazumder, both of whom are in history. We came up with the idea, met faculty, and put the infrastructure into place for the department. When I became the department chair, I did everything from putting in the courses to recruiting students for about six years before Professor Arnold came on last year. I did have a vision, and it's not exactly what I had imagined considering all the work that goes into creating a department. But it continues to be a great learning experience.

Question: When did you begin to want to teach? Was it a natural progression of your work? Or did your home or family life act as an influence to spark this choice?

Answer: Sure, on my mother's side, most people are teachers, and my grandfather founded a few schools. I never really thought I would be a teacher; I thought I would be a journalist. But as I kept studying, I found it narrows what you can do with advancements. So, once I started doing my Ph.D., it was a natural progression that I would work at a university as a professor.

I don't think your education prepares you to be a teacher in the way that Ph. D.s are set up. They are set up so that you have mastery of a subject; they don't necessarily train you in pedagogy. In the first two or three years on the job, that's where you learn, and that is what I did. You find what works and does not work in a classroom. With DePaul being on a quarter system, that is hard for everyone. We are traditionally taught on a sixteen-week schedule, and to that cut down into ten weeks of material is very hard on students and teachers. I've learned over the years to be in tune with the time of year and how the

quarter mo

One of the most difficult things for me was learning how not to lecture. As I told you, that's how I was trained, and it was tough to let go and trust that my students had thoughts and would be able to take the ideas and do something with them. I was fighting my training and temperament.

Q: What is it like to teach and simultaneously work on a project? Are you working on any ventures at the moment?

A: DePaul is a tough place to do research; I know that many people do it, but when I am teaching, it is hard for me to disconnect from that. Most of the work I do is over break. I am working on two projects. One is looking at Syrian refugees in Germany, and the other is about India and the position of its minority citizens.

Q: What authors are you reading and or feel inspired by?

A: I am reading an interesting book by Samia Khatun called "Australianama: The South Asian Odyssey in Australia." It is about early south Asians in Australia. We never really consider the beginnings of settlements and colonies, which Australia is a settlement colony. We assume that primarily British or Irish people moved there. In actuality, many individuals were coming from south Asia due to the railway construction that was trying to connect the continent's two ends. During this process, horses and carriages could not traverse the grounds to transport materials. They then had the idea to get camels to travel from coast to coast. With the camels came camel herders and people who knew how to tend to the animals. Along with the camel herders came merchants, textile sellers, and food, for example, on voyages for fifty years during the middle of the nineteenth century. Australia then came up with a policy that stated it did not want non-Australian people settling in its country: only whites. Subsequently, the government tried to round up mass groups of people and send them back to India. The book is fascinating and discusses families and what they did following that policy. It's a history no one knows about.

Link to the book: <https://www.amazon.com/Australianama-South-Odyssey-Samia-Khatun/dp/0190922605>.

Q: What do you believe constitutes the nation-state? Throughout history, various groups have been forcibly removed from certain countries. How do you characterize the reasoning behind these circumstances?

A: A nation-state is an artificial construction. It only works for some people. But the idea of very strict borders is challenging to maintain without harming human rights. Nation-states are artificial and relatively new: about 150 years old. Before, people moved all the time, and we did not call them migrants. Along with borders comes the idea of illegitimizing people who move while climate, money, goods, and finance flow between spaces. So why is it that people can't move?

The nation-state's constitution is very much bound up in this notion that somehow the borders of a nation-state cannot be violated: that people should not freely move, which is a very tough principle to uphold.

To say that these people only belong in one place and can't move even if their starving or fleeing war. Many countries tie themselves into these legal knots to prove that people do not belong. But I feel it is untenable. Traditionally powerful countries have had the power to maintain even untenable positions, which is what is happening now.

Q: Are there ways to potentially end or change these systems that maintain such positions?

A: The system is not that untenable in the sense that when you think about refugees, we have 190 countries or so who have signed the 1951 Geneva Convention. Still, the problem is implementing it and dealing with a state's internal politics. Unfortunately, we have two issues here.

One, countries of the global north are in a demographic crisis and decline. They need migrants, but on the other hand, immigration has become a big issue that is heavily politicized. Demographic balancing cannot be done without taking on the political idea of immigration.

Two, it is not the system that is wrong but its implementation that is tied up in the politics of the time. Politicians have figured out that this is a trigger idea that will get votes for them, and they are where the solution has to come from. The UNHCR has put these systems in place; now, it is up to each country to implement them.

# COMMUNITY ENGAGEMENT

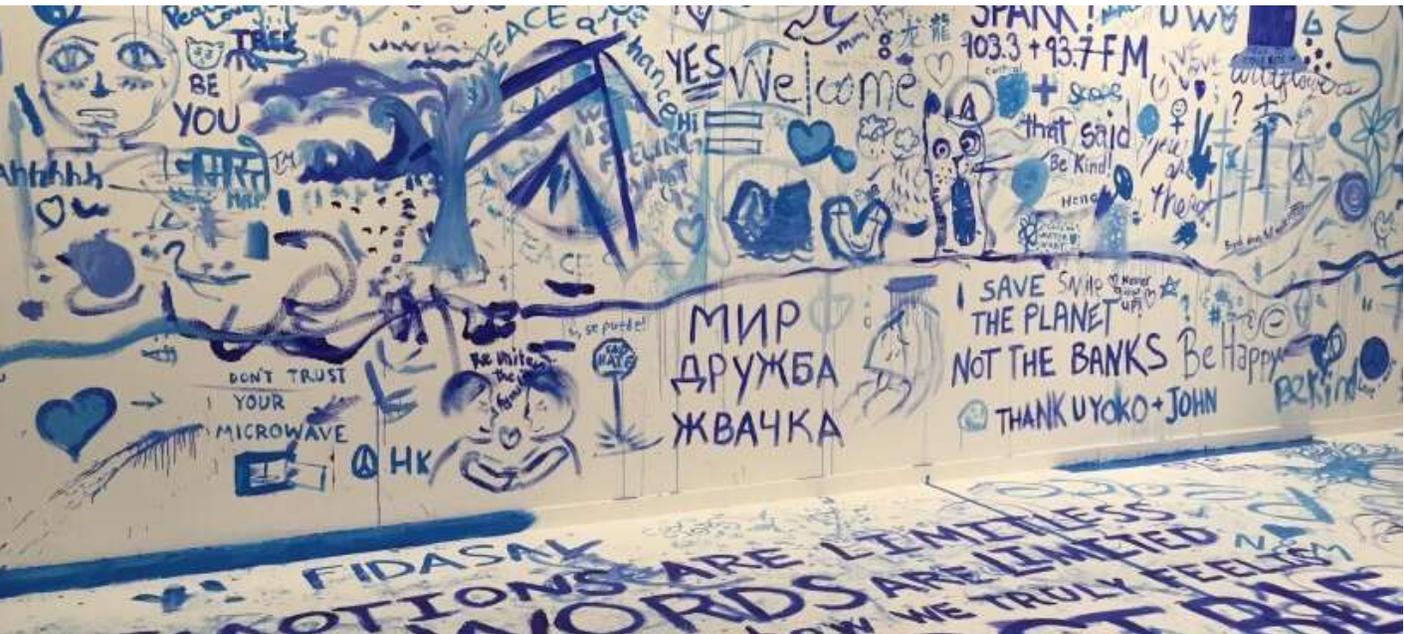


Photo source: <https://www.waer.org/arts-culture/2019-10-02/hammer-a-nail-mend-ceramics-paint-on-a-wall-eversons-yoko-ono-exhibit-makes-art-interactive>

# VENEZUELAN REFUGEES

The State Department has issued a level four no-travel ban on Venezuela due to the country's conditions. Migrants are fleeing Venezuela to evade human rights abuses, crime, violence, policing of ideology, femicide, poverty, and the lack of food, medicine, and essential services. The UN Refugee Agency finds this situation the "second-largest external displacement crisis in the world" (par. 1). The United States started authorizing Venezuelan asylum claims to be filed and pursued in court, allowing 24,000 migrants entrances into its borders. Though, due to the political nature of immigration, their journeys will not be seamless. They can face expulsion at the Mexican border, where most refugees will arrive, considering the more than 155,000 Venezuelans stopped at the southern border at the end of August.

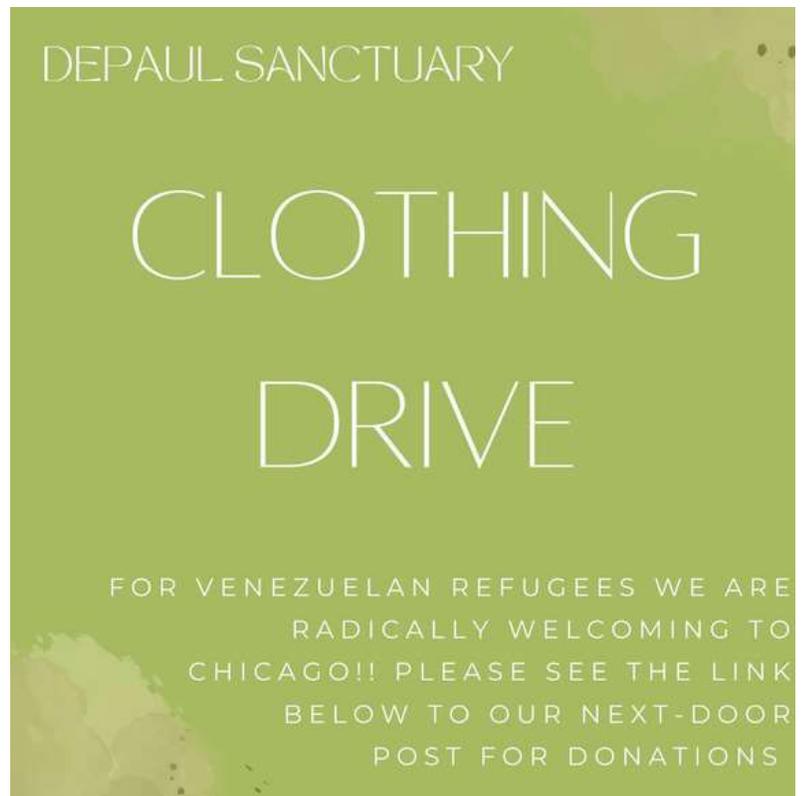
Chicago, a sanctuary city, will host up to 10,000 Venezuelans bussed from Texas due to Governor Abbott's refusal to house and shelter these individuals. Governor JB Pritzker issued an emergency disaster proclamation to generate the necessary resources to aid those seeking asylum. Transportation, shelter, housing, food, medical assessments, and treatments are available, but these efforts alone are not enough to welcome the migrants radically.

# DEPAUL SANCTUARY

## Clothing Drive

The student-led organization DePaul Sanctuary has just finished collecting community clothing donations as they want to provide aid for the 10,000-plus Venezuelan refugees arriving in Chicago over the next couple of months. DePaul's president has commended our group for our "radical hospitality," As a founder and faculty advisor for this group, Prof. Arnold is grateful to the students who coordinated this drive and thanks Payton James, in particular. Please stay tuned for future activities and check out recent posts on Instagram and Twitter.

#chicago-texas  
#radicalhospitality



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# Radical Hospitality for Foreign Students

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DePaul Sanctuary has also provided aid for foreign students in need (including refugees) living in the university's dorms with limited food access during Winter Break. All funds have been used to purchase essential food items and Ventra cards.

#depaulsanctuary

#radicalhospitality

#ningunserhumanoesilegal

Pictured below: members of DePaul Sanctuary (Oscar Nunez, Julia Fergus, Payton James, Joel Pagella, Finn Andersen, Prof. Arnold, Brianna Ortiz)



# World Refugee Day Conference Pictures



Upper left: Nicholas de Genova, Dana Villa, Scott Hibbard

Upper right: Emma Yaaka, Laura Youngberg, Rebkah Zellelew

Lower left: Lenin Plazas, Analy Delgado, July Zafiriadis

Lower right: Moshood Olanrewaju, Katy Arnold

# World Refugee Day Conference Pictures



Upper left: Blaine Bookey  
Upper right: Ashley Whetham, Danielle Ortiz, Katy Arnold  
Lower left: Léa Tienou-Gustafson

# DePaul Sanctuary, Resurrection Project, Centro Romero— clothing donations for Venezuelan arrivals December 2022

