

In the first assignment , you just need to follow two task , in task 1(just 300 words about the immigration topic with these questions I already post above:

Do you now theorise ‘migration’ differently? How and in what ways?

- Some of us may not have been used to thinking of us or our forebears as being immigrants. Do you think of yourself as having a “migration story”? Why/not? If you feel you do not have a personal or family story of migration, then that is a site of interest to explore here.

- What are the personal, national and political upsides of thinking of “everyone” as having been a migrant? What are the downsides? Who has most to gain or lose?

- If you know very little about your family’s (‘migration’) story, why might that be?

- We use the phrase “second-generation migrant” for someone born in Australia whose parents were born overseas. When do you stop thinking of yourself as a migrant or as the child of migrants?

- How do migration discourses become complicated when we consider what it means to settle on Indigenous land? What are the politics of migration that we often overlook?

- In task 2: (just 150 words about reflection of the following passage:

In the process of learning this unit, I’ve revised a great number of concepts about immigration. As acutely as Aoife, I suggest that the key point to understand immigration is the concept of “otherness”.

When covid-19 virus broke out in the USA, a great number of Chinese Americans were attacked because of their “identity” of other. Though most of their families naturalized and put down roots for many generations, they were still regarded as foreigners. Those situations not only occurs on Chinese migrants. As BBC’s report, Donald Trump, the president of the US, presumptuously

professed that Mexican migrants were all rapists in 2015. Ironically, Chinese and Mexican migrants have always been known for their highly skills and hard work, while those who are hostile to those migrants because of their “otherness” are usually equipped—and most of their grand generations were also immigrants.

Unfortunately, the above situation is now spreading all over the world. One of the most important reasons about this is that the race and culture are always regarded to be the most important criterion of judging the “otherness”, while the actual contribution of migrants to every community is seen as irrelevant. Intense electoral politics, governmental incompetence and capitalists’ greed have strengthened this trend. Politicians like Jean-Maria LePen and Donald Trump express racial hostility on migrants in order to gain more vote, governments have no ability to implement effective solutions to extend the education about migrants equality and defuse conflicts between migrants and the local, and the capitalists who control the media spread discrimination against immigrants in order to cater some racial audience and earn more profits.

As a result, the “otherness” concept on migrants is not only the misconception on “people not like me”, but also reflects some serious social and political issues at present. Those issues cannot be solved by a short-time movement, but a long-term improvement.