

Sarah Lopez
Associate Professor
City and Regional Planning 6291 and Historic Preservation 6510
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e. slopez1@design.upenn.edu
Rm. McNeil Center for Early American Studies, 105
1:45-4:45pm

Migratory Urbanism: People on the Move in Cities and Suburbs in the US and Abroad

Migration is an inherently spatial phenomenon; the study of migration is the study of places, people, processes, and the state. This course addresses the history of 20th and 21st century international migration through the lens of the built environment, place and material culture. The aim of this course is to bring migration theories and histories into the realm of places and planning to equip spatial practitioners (planners, architects, and preservationists) with tools for thinking through how contemporary movement interfaces with the production of space. An interdisciplinary approach to the study of migration will incorporate urban and architectural histories, political economy, urban theory, ethnographies of individuals, families, and communities, material culture, and film to explore how U.S. and non-U.S. cities and towns are influenced by the continuous flow of people, ideas, dollars, and desire. We will engage concepts such as assimilation, transnationalism, diaspora, spatial practices, ritual infrastructure, spatial hybridity, and urban design from below. We will investigate international remittance development, multi-scalar migrant neighborhoods, housing, commercial districts, and cemeteries.

Course Goals:

- * reading the city at text / sources for urban narratives
- * relating migration patterns to local constructions of place
- * linking macro policy and large-scale urban trends to immigrant experience
- * unpacking the socio-spatial and place-making
- * historicizing contemporary migration
- * building a people-centered theory about the production of the built environment
- * investigating Philadelphia's rich migration fabric

Course Requirements:

1. Class attendance is VERY important. I will show up and expect you to show up. Absences must be explained by email. More than two unexcused absences will automatically lower your final grade by one whole grade. Arriving more than 5 minutes late to class without a valid excuse will count as ½ of an absence.
2. Every week bring one reading response-(question/thought/query) to class. You do not need to turn them in. Rather, I will call on people to share. Readings are on the Canvas course website under "modules."
3. Throughout the semester, some students will lead discussion. TBD.

4. Workshops/Brainstorming: 1) applying class material to historic preservation / applying class material to planning; 2) using Google Street View in creative ways; 3) interviews; 4) mining social media.

5. Final project (see full description in handout). Philadelphia is a migrant city, and it has been so since day one. Pick a building, a street, a neighborhood, or another unit of analysis and research how it functions as a place of, for, and/or by “migrants” or people who have moved. This can take many forms: it can be a history of the place using historic sources, it can be an ethnographic portrait of the place using observation and interviews, it can be a mapping of the place showing the connections the place has to other, distance, places using images, sound, video, and photography. BUT—it must include primary sources that you generate. It must be an original take on a place that is understudied. We will discuss this at length.

Office Hours: set up appt., slopez1@design.upenn.edu

This course is not only about intellectual exploration, but also creativity. I encourage students to ask open-ended questions about migration, and to pursue their research in an exploratory manner. I am open to alternative final assignments, please reach out.

Final Notes, Do's and Don'ts

- * iPhones should be out of sight and out of mind
- * iPads should be respectfully used.
- * The art of writing notes with pen and paper should never be lost. I encourage students to bring in pads of paper, come in with open minds, talk and listen.
- * Resist becoming a robot and use Chat GPT with caution and intelligence.

****I reserve the right to change the syllabus according to group discussion/needs. Please look out for e-mails I send or updates regarding any changes to the syllabus.**

Academic Freedom Statement

The policies of the University of Pennsylvania protect academic freedom, as defined in the [AAUP's 1940 Statement of Principles](#). This statement has been endorsed by over 250 scholarly and educational organizations in the United States, and its principles are written into faculty handbooks nationwide, including [Penn's](#). The principles of academic freedom were established to protect the integrity of research and teaching from interference by donors, trustees, politicians, and others who might seek to make universities serve private and political interests. They are founded on the idea that a university's purpose is to generate new knowledge that can serve the common good in a democratic society, and that generating new knowledge requires free and open inquiry. To safeguard the university's public mission, academic freedom entails the following rights for all faculty members—whether tenure-track or non-tenure track, and including graduate research and teaching assistants—and for students:

- The right of faculty members to full freedom in research, teaching, extramural speech (public speech on issues of general concern) and intramural speech (speech about the university itself, including criticism of it).
- The right of students to freedom in learning, which includes freedom of association and expression and freedom of inquiry in the classroom.

Week 1: Jan. 24

Theories and Categories: Macro-view of Migration and Cities

The contemporary movement of goods, ideas, people, and capital is primarily understood through globalization and transnational discourses. International migration to the U.S. is perceived through the lens of ethnicity and the nation-state. Urbanism is often analyzed with demographic data. Outlining key frameworks used in globalization literature, urban history, and immigration history reveals the need for historicized and situated research on migration and place.

Part 1: Why I teach this subject.

Part 2: Frameworks: Who? (Economic Migrant, Refugee, Asylum, Person, Stranger, Newcomer, Illegal, Global Citizen, Cosmopolitan). Where? (San Francisco, Albuquerque, New York, Shanghai, Delhi, La Paz, etc...) What? Spatial rituals, architectural modifications, migratory urbanisms.

Reading:

- None

Week 2: Jan. 31

Methods for Migration + the Built Environment

This class explores how scholars and students in the spatial disciplines can harvest our understanding of space and place to better identify migration practices and processes as material histories. It outlines the merits of using a cultural landscape approach to the study of movement and demonstrates some patterns in the built environment that are linked to migration.

Part 1: Cultural landscapes as evidence, limits to cultural landscape studies, and theorizing migration + place.

Part 2: You.

Readings for this week:

- Podcast, Immigrantly, "Who gets to be a citizen of the United States?," Ep. 182.
- Dolores Hayden, *The Power of Place: Urban Landscape as Public History*, "Claiming Urban Landscape as Public History," Intro 1-13 & Ch. 2 15-43.
- Mirjana Lozanovska, ed. "Conclusion," in *Ethno-Architecture and the Politics of Migration* (217-233).
- Donna Gabbacia, *Foreign Relations: American Immigration in a Global Perspective*, 2012., Intro 1-23.

PART 1: US Historical & Sociological Discourse on Migration and Space

Week 3: Feb. 7

“Assimilation” and Architecture

How have migrant groups used architecture and building practices to influence social cohesion and social life? How have they used architecture to project certain public images and representations of their “ethnicity?” Does architecture and material culture play a role in assimilation (and by the way, what is “assimilation”)? Let us consider how architecture—and specifically sacred architecture—shapes communities and how migrants are agents of architectural change.

Part 1: Early 20th century (*Jewish synagogues*). Architectural plan vs. façade.

Part 2: Late 20th century (*Hindu temples*). Guest: Anusha Khansaheb (HP student)

Reading for this week:

- Steven Moffson, “Identity and Assimilation in Synagogue Architecture in Georgia, 1870-1920,” *Perspectives in Vernacular Architecture*, 151-165.
- Arijit Sen, “Architecture and world making: production of sacred space in San Francisco’s Vedanta temple,” *South Asian History and Culture* (2010): 76-102.
- David Roediger, *Working Toward Whiteness: How America’s Immigrants Became White* (Basic Books, reprint 2018). Part I: Seeing Race in New Immigrant History, 3- 34.

Week 4: Feb. 14

Assimilation and Cities (pre-WW II)

What did arrival mean for disparate people in early 20th century industrializing cities? What urban features shaped and where shaped by migration? This week we consider early Italian and Chinese migration to California and New York as a means of untangling ideas of urban incorporation and ghettoization. We explore “assimilation” as a sociological concept and “urbanism as a way of life” as a sociological one.

Part 1: Little Italy in NYC and Chinatown in San Francisco (Sanborn and Farwell maps)

Part 2: Urbanism and “Urban assimilation” (Chicago School diagrams)

Reading for this week:

- Donna Gabbaccia, *From Sicily to Elizabeth Street*, Intro and Ch. 5.
- <https://www.tenement.org/podcast-i-would-cross-a-million-borders/>
- Domenic Vitiello and Zoe Blickenderfer, “The Planned Destruction of Chinatowns in the United States and Canada since c. 1900,” *Planning Perspective* 2018: 2-21.
- <https://99percentinvisible.org/episode/the-chinatown-punk-wars/>
- Ralph S. Bourne, “Trans-national America,” *The Atlantic*, 1916.

Assignment: write a one paragraph response to *Trans-national America*, written in 1916, over 100 years ago! Consider these questions: what is he arguing for and against? What do you agree with and disagree with? What questions does this raise for you? How does his perspective compare to today?

Also, take a quick look at this facebook page and ponder how the information here compares to what you read: <https://www.facebook.com/MulberryStreetLittleItalyManhattan>

Week 5: Feb. 21 (*studio week*)

Assimilation/Acculturation/Diaspora and Cities (post-WW II)

How have been, and how are, Mexican and Mexican Americans viewed and understood in relation to US urbanism? What impact have Mexican and Mexican Americans had on US urbanism? We turn to Chicago where Mexicans have lived since the early 20th century. What has been the history of Mexican settlement across the twentieth century and how does an urban history lens help us understand debates about Mexican (and Latinx more broadly) place in US society?

Part 1: Overview of distinct phases of Mexican migration and settlement and related sociological categories in Chicago.

Part 2: A historiography of Latinx Urbanism.

Reading for this week:

- Gabriela Arredondo, *Mexican Chicago: Race, Identity and Nation 1916-1939*, Ch. 2, 37-79.
- Mike Amezcua, *Making Mexican Chicago: From Postwar Settlement to the Age of Gentrification* (University of Chicago Press, 2022), Ch. 4 108-153, Ch. 6 197-242.

Week 6: Feb. 28

Migrant Suburbs, Migrants Make Suburbs

From working the land, to “ethnic clusters,” to elite homes, migrants have been remaking U.S. suburbs at the turn of the twentieth century. We return to the idea of assimilation and acculturation but in a new context. How can we compare the migrant laborer to the migrant resident in the context of suburbanization? First, we address migrant visibility and invisibility as it relates to their occupation, and their location in or near suburbs. Next, we explore how migrants are making themselves partially visible through intentional design.

Part 1: Guatemalan labor and the production of suburbs

Part 2: Asian elites and the production of suburbs

Part 3: Muslim invisibility

Reading for this week:

- James Duncan and Nancy Duncan. 2004. *Landscapes of Privilege: The Politics of the Aesthetic in an American Suburb* (Chapter 8: 203-250)

- Becky Nicolades and James Zarsadiaz, “Design Assimilation in Suburbia: Asian Americans, Built Landscapes, and Suburban Advantage in Los Angeles’s San Gabriel Valley since 1970,” *Journal of Urban History* (2017): 332-371.
- Podcast: American Suburbs, 0 Welcome to American Suburb: <https://www.npr.org/podcasts/552484922/american-suburb>; Episode 4 Make Great America Again (Muslim community)

Week 7: March 6 (*spring break*) Buy and read half of Jessica Goudeau’s, *After The Last Border*, see chapters below, or Tang/Ong.

Week 8: March 13

Segmented Assimilation, Dissimilation, Refugee Urbanism

Part 1: potential movie TBD

Part 2: Book discussion and theories of dissimilation

Reading for this week:

- Portes and Zhou, “The New Second Generation: Segmented Assimilation and Its Variants,” *Social Stratification*, (1993, 2014).
(We will choose either Goudeau OR Tang/Ong):
- Jessica Goudeau, *After The Last Border: Two Families and the Story of Refuge in America* (Penguin Books, 2020), Chps. 2, 3, 5, 7, 9, 10, 11, 13, 15, 16, 18, 19, 21, 23, 24, 26, 27, 29, 30
- Eric Tang, *Unsettled: Cambodian Refugees in the NYC Hyperghetto*, 2015
- Aihwa Ong, *Buddha is Hiding: Refugees, Citizenship and the New America* 2003.

Installment 1: where might you do research on migration and place? Google street view and maps exploration in class.

PART II Contemporary Imagination, Deadly Borders, and Returning Home

Week 9: March 20

Imagining “America,” Crossing & Detention

Across the world, people imagine what coming to “America” means. “Coming to America” is a global cultural trope and global discourse. But it is imagined differently by different people, and often in stark contrast to what is experienced upon arrival. We will search social media to find “immigrant stories of success” broadcast to people back home. We will search media to find examples of migrant networks used for crossing. And, finally, we will explore the darker side of what can happen once people decide to/are compelled to leave home.

Part 1: Watch 1 hr “Human Flows” by filmmaker and artist Ai Weiwei & *Social Media – Workshop*

Part 2: Detention

Reading for this week:

- Hannah Arendt, “We Refugees,” in *Altogether Elsewhere*, 111-118.
- Valeria Luiselli, *Tell Me How it Ends: An Essay in Forty Questions* (Coffee House Press, 2017), 7-99.
- UN Declaration of Human Rights
- <https://www.nytimes.com/2023/12/20/world/americas/migrants-tiktok-darien-gap.html?smid=url-share>
- **Optional:** Jason de Leon, *The Land of Open Graves: Living and Dying on the Migrant Trail* (University of California Press, 2015), Intro. 1-20, and Part Two: El Camilo, 87-202.

Installment 2: What sources will you use? Online in class search, and discussion of interviews as primary material.

Week 10: March 27

Return and Remittance

Part 1: “Remittance landscapes” in Mexico and short film (The Sixth Section, Dir. Alex Rivera).

Part 2: Remittance landscapes and return in Muslim diasporas – Guest speaker, Osman Balkan.

Reading:

- Lopez, Sarah, *The Remittance Landscape* (University of Chicago Press, 2015), Ch. 2.
- Balkan, Osman, *Dying Abroad: The Political Afterlives of Migration in Europe* (Cambridge University Press, 2023). Intro, 1-51 & Ch. 3 130-170.

PART III: Migration Histories Outside US Corridors

Week 11: April 3

Chinese Repatriation and Remittance in the 19th century

Rural-Urban Chinese Migration in the 20th and 21st

Part 1: watch *The Last Train Home*

Part 2: Review Cangdon Project

Part 3: Discuss *China in One Village*

Readings:

- Liang Hong, *China in One Village: The Story of One Town and the Changing World* (Verso, 2021), 1-296, Ch. 1, 1-28 & Ch. 8, 269-296.

- <http://www.cangdongproject.org>

Installment 3: Discussion of interview methods and practice interview. If you are not using interviews, search for online information in unlikely places (social media).

Week 12: April 10

Chinese Diasporic Architecture

Part 1: Singapore's Chinatown— Guest speaker Charles Starks, PhD candidate in Planning

Part 2: Yangon's Chinatown (Myanmar)—Guest Speaker Dr. Jayde Roberts

Readings:

- Jayde Roberts, *Mapping Chinese Rangoon: Place and Nation among the Sino-Burmese* (University of Washington Press, 2016), Intro, 3-22.

Installment 4: How can you build an argument about your site? What kind of argument can you make?

Week 13: April 17

Spatial Practices: Ritual Infrastructure and Syriac Hybridity in Sweden and Africa

Today's migrant populations may or may not have opportunities to build architectural monuments. Yet, they are shaping the built environment in important ways. What is the relationship between spatial practices, built space, and planning? How have migrants exerted agency over their built environment past and present? How—and do they—migrant communities build solidarity into place? What is the relationship between planning from below and above?

1: Ritual Infrastructure & Urban Design from Below

2: Workshop projects

Readings:

- Mack, "Urban Design From Below: Immigration and the Spatial Practice of Urbanism" *Public Culture* 26, no. 1 (2014): 153-85.
- De Certeau, "Spatial Practices: Walking the City," in *Practice of Everyday Life*, 91-110.
- A. Simone, "People as Infrastructure: Intersecting Fragments of Johannesburg," *Public Culture* (2004): 4-7-429.

Installment 5: Dry run of your materials, and your argument, discussion in pairs to strengthen and articulate.

Week 14: April 24

Projects & Diaspora as Placelessness?

Reading:

- Sonia Shah, *The Next Great Migration: The Beauty and Terror of Life on the Move* (Bloomsbury, 2020).
- Stuart Hall

Week 15: May 1

Projects