



Vol. XLVIII, No. 2  
Winter 2016-2017

# The Immigration and Ethnic History Newsletter

## *Was bleibt?* A Survey of German Americans in the 21st Century By Heiko Wiggers

The last two censuses by the U.S. Census Bureau from 2000 and 2010 respectively have shown that Germans are the largest ancestral group in the United States. According to a *Bloomberg* compilation (2012) of data from the Bureau's 2010 census, 49.8 million Americans claim German ancestry (followed by Irish with 35.8 million, Mexican with 31.8 million, English with 27.4 million, and Italian with 17.6 million). *Bloomberg's* analysis illustrates that the majority of Americans in more than half of the nation's 3,143 counties described themselves as German American in one way or the other. At the same time the image of Germany among Americans has vastly improved over the last decades. A survey of Americans conducted in 2013 (1,517 participants) on behalf of the German Embassy by consulting firm Magid Associates found that 55% of respondents had an "excellent" or "good" opinion of Germany. In January 2014, the *Goethe Institut*, posted on its website that "this number is higher than at any point in time since 2002, when Magid began conducting the series of surveys on American's perceptions of Germany for the Germany Embassy." Furthermore, Magid's 2013 survey showed that Americans ranked Germany as the most important, non-English speaking country that shared common values with the United States with 53%; (the highest-rated countries for this category were Canada with 73% and Great Britain with 69%).

However, a strong German American ethnic consciousness is largely absent today. There is no German equivalent to St. Patrick's Day, and there is no national holiday to commemorate or celebrate the nation's largest immigrant group. Russell A. Kazak, author of *Becoming Old Stock: The Paradox of German-American Identity* (2004), summarizes the perplexing circumstances surrounding the lack of an evident German-American identity in the contemporary United States as follows: "German Americans [...] present an unsettling paradox. If ours is an age of multiculturalism – as many Americans like to think – then how is it

that the nation's largest ethnic group has gone missing from the scene?" The purpose of this article is to examine German American ethnicity in the 21st century based on a survey and interviews I conducted with Americans of German descent during fall 2012 and spring 2013.

In the fall of 2012, I began conducting a survey involving Americans with German descent. For the purpose of consistency, I limited German ancestry to no further back than great-grandparents. The objective was to investigate what remained of their German heritage in the 21st century, i.e. whether participants still identified themselves as German or partly German; how important their roots are for them, and what impact their ancestries has on their lives. To this end, I designed a questionnaire consisting of twenty questions that were filled out by fifty Americans with German heritage. I also conducted twenty in-depth interviews with participants. My study was approved of and supported by Wake Forest University, and also by my host during the fall of 2012, the University of Texas at Austin.

It seems perhaps fitting to include a disclaimer at this point, namely that fifty Americans of German descent do not necessarily represent fifty million Americans of German descent. It would require enormous resources for a survey to attain a numerical level that more or less constitutes an appropriate representation of all Americans of German descent. My survey therefore should be seen as a starting point that attempts to answer the question whether German ethnicity still matters in the United States. Following are some of the survey's results blended with the participants' narratives.

Question two of the questionnaire asked participants if and to what degree they consider themselves German based on the ethnicity of their ancestors. 40% of the participants considered themselves to be either

(*Was bleibt?* continued on page 6)

## From the IEHS President

Immigration will continue to be a hot button issue after the inauguration of the 45th US president. As teachers, scholars, archivists, and curators, we must continually seize opportunities to educate, to correct misinformation, and to contribute to an informed citizenry. We educate through our day-to-day work but I urge you to also look for opportunities outside your comfort zone—to write op-eds and blogs, to grant media interviews, to present your research to the public. Some believe we live in a post-fact world distrustful of expertise; if that is truly the case, our commitment to research and evidence is more important than ever. The success of sites like PolitiFact, Snopes, and the Washington Post’s Fact Checker should remind us that many citizens are hungry for reliable information.

The IEHS community is strong and vital. Our members are experts on immigration, forced migration, and indigenous peoples; on acculturation and integration; on borders and frontiers; on law and policy. We have been trained to interrogate, to pursue leads and collect data, and to substantiate arguments with evidence. We may have different political identifications, academic disciplines, and career paths, but we model what informed citizens looks like. We need to be publicly engaged in the months and years to come. I look forward to hearing and reading what you have to say.

\*\*\*

Nick Molnar, who has served as the newsletter editor these past few years, will be stepping down to dedicate himself more fully to his responsibilities as Digital Humanities Officer. Thank you, Nick, for your service. Alison Clark Efford, Associate Professor of History at Marquette University, has kindly agreed to serve as the new IEHS newsletter editor. She will work closely with Nick over the next year to learn the job. She has many exciting plans for the newsletter. Stay tuned!

I also wish to welcome Evan Taparata to the IEHS team. Evan, a PhD candidate at the University of Minnesota, will be serving as Co-Digital Humanities Officer, providing educational content on our website, as part of our ongoing plans to be of service to our colleagues in the profession.

If you are planning to attend the OAH in New Orleans this coming April, please stop by our annual “Dessert before Dinner” reception on Thursday, April 6, from 5:00-6:30 p.m. in room “Balcony K” of the

Marriott Hotel. We will also hold our annual banquet on Friday, April 7 at a local restaurant. Please check your mail for information on reservations. Both events are important opportunities to meet or reconnect with colleagues in a more social setting. We look forward to seeing you.

*Maria Cristina Garcia*

## Note from the Outgoing Newsletter Editor and “Passing the Torch” to Alison Efford

In 1968, in response to “the current domestic crisis in group relations,” IEHS published its first newsletter. It has been published continually ever since. I’m proud to have contributed to keeping it going, and know it has a bright future with Alison Efford at the helm. My time as the editor has been rewarding on many levels. I’ve met and worked with many great people, and although I will continue to work closely with many of the same folks as the Digital Humanities Officer, I wanted to recognize these individuals as I begin to focus on other important work for the IEHS. Thank you to Cheryl Greenberg, Hasia Diner, and Maria Cristina Garcia who all supported my efforts and proposed changes, and special thanks to Jim Bergquist, the former editor, for helping me to understand the special role the editor plays in the structure of the IEHS. The contributions of Marni Davis, Jon Malek, Robert Sherwood, Shaun Illingworth, Nancy Green and Heiko Wiggers have provided readers with historiographical background from experts on fields that readers may have been unfamiliar with otherwise.

The newsletter is a vital part of our organization. In a time when some publications have made the choice to move to a primarily online format, the newsletter has continued to appear in print for nearly five decades, helping our membership keep abreast of each other’s work. It was envisioned to help busy scholars keep in touch with each other in an intimate way and was crucial to our organization’s initial growth. Its intangible benefits are numerous and will continue to be of immense value. Alison Efford, the incoming Newsletter Editor, understands the importance of the editorship for facilitating communication among our membership. I ask those reading this to consider contributing to upcoming issues in a concrete way to help usher the newsletter into a new era, one where communication among us will be more important than ever.

*Nicholas Trajano Molnar*

## Announcements, Upcoming Events, and Calls for Papers

The **Immigration and Ethnic History Society** is pleased to announce that **Alan M. Kraut** and **George J. Sánchez** are the **2017 recipients of the Lifetime Achievement Award**. Professors Kraut and Sánchez will be honored at the annual IEHS banquet, which will be held in **New Orleans on Friday, April 7**. For more information, please contact IEHS Secretary, Timothy Draper at [tdraper@waubonsee.edu](mailto:tdraper@waubonsee.edu).

**Alan M. Kraut** is University Professor of History and an affiliate faculty member of the School of International Service at American University in Washington, DC. During his remarkable career, Professor Kraut has been a prolific scholar, an engaged public intellectual, an outstanding teacher, and a generous mentor. His publications have made significant contributions to the fields of U.S. immigration and ethnic history, the history of medicine, and the U.S. Civil War. The prize-winning author or editor of nine books, he is best known for *Silent Travelers: Germs, Genes, and the "Immigrant Menace,"* *The Huddled Masses: The Immigrant in American Society, 1880-1921;* and *Goldberger's War: The Life and Work of a Public Health Crusader*. Professor Kraut has also been an indefatigable public historian. He is a frequent consultant on PBS and History Channel documentaries and currently serves as chair of the Statue of Liberty-Ellis Island History Advisory Committee. Professor Kraut's record of service to the profession is equally impressive. Among other things, he is past president of the Immigration and Ethnic History Society and the Organization of American Historians, an elected fellow of the prestigious Society of American Historians, and non-resident fellow of the Migration Policy Institute. Last but not least, Professor Kraut has been recognized for his teaching excellence at American University, and countless students and junior faculty have benefitted from his generous and altruistic mentorship.

**George J. Sánchez** is Professor of American Studies & Ethnicity, and History at the University of Southern California, where he also serves as Vice Dean for Diversity and Strategic Initiatives. Sánchez is the author of *Becoming Mexican American: Ethnicity, Culture, and Identity in Chicano Los Angeles, 1900-1945* (1993), which won six awards, including the IEHS Theodore Saloutos award; as well as numerous influential articles, reports, and edited anthologies that have shaped the fields of Chicano, Latino, and Ethnic Studies. For two decades, his co-edited book series, "American Crossroads: New Works in Ethnic

Studies," at the University of California Press, has identified, shaped, and showcased the work of a new generation of ethnic studies scholars, many of whom have also become prize-winning authors. Sánchez is a past president of the American Studies Association. In 2010, he received the Outstanding Latino/a Faculty in Higher Education (Research Institutions) Award from the American Association of Hispanics in Higher Education, Inc. In 2011, the American Historical Association awarded him the first ever Equity Award for excellence in recruiting and retaining underrepresented populations in the historical profession. Indeed, through his mentorship of undergraduate students in the Ronald McNair Scholars Program and First Generation College Student Initiative at the University of Southern California, and through his teaching of doctoral students, dozens of first generation and underrepresented students have secured tenured academic positions across the country.

Please join us in congratulating Professors Alan M. Kraut and George J. Sánchez.

\*\*\*

The **2017 IEHS Annual Dinner** will take place on Friday evening, **April 7, 2017**, at **Deanie's Seafood French Quarter** (Iberville Room) 841 Iberville Street, New Orleans, LA 70112 (504)-581-1316

<http://www.deanies.com/>

A cash bar will be available. Dinner and the awards program will begin at 6:30 p.m. Please join us for this enjoyable social event.

Please Note: The Society is offering members the opportunity to register and pay for the banquet online with a credit card. To access this payment option, please visit < <http://www.press.uillinois.edu/journals/jaeh/dinner.html> >. For those preferring to pay by check, please print out and use the paper form (available on IEHS Online) and mail with a check in an envelope postmarked no later than March 20, 2016. Please send to:

IEHS Secretary  
Division of Social Sciences, Education, and World Languages  
Waubonsee Community College  
Route 47 @ Waubonsee Drive, Sugar Grove, IL 60554

\*\*\*

(Announcements continued on page 4)

(Announcements continued from page 3)

The **Immigration and Ethnic History Society** will be cosponsoring a workshop on Oral History and Immigration History with the scholarly society, Oral History in the Mid-Atlantic Region, a regional affiliate of the Oral History Association on **September 15th, 2017**. This workshop will be held at Monmouth University in **West Long Branch, NJ**.

\*\*\*

The **Centre for Refugee Studies at York University** in Toronto, Canada, is offering its annual Summer Course on Refugees and Forced Migration from **May 8-12, 2017**.

The Summer Course is an internationally acclaimed, non-credit course for academic and field-based practitioners working in the area of forced migration. It serves as a hub for researchers, students, practitioners, service providers and policy makers to share information and ideas. The Summer Course is housed within the Centre for Refugee Studies (CRS), York University. All participants who complete the full course receive a York University Centre for Refugee Studies Summer Course Certificate.

2017 Summer Course topics will include:

- Legal approaches to refugee studies
- UNHCR, the Convention and the international refugee regime
- Protracted refugee situations
- Sexual minority claims
- Health and refugees
- Education in extended exile
- Climate change and refugees
- Racialization and exclusion in reception contexts
- Refugee resettlement policy
- Detention practices

For more information, and to apply, visit <http://crs.yorku.ca/summer/>

\*\*\*

### **Migration and Immigration Network of the Social Science History Association**

Call for Papers 42nd Annual Meeting of the Social Science History Association

“Changing Social Connections in Time and Space”

### **Montréal Québec Canada**

**November 2-5 2017**

**Submission Deadline: March 3, 2017**

The SSHA is the leading interdisciplinary association for historical research in the US; its members share a common concern for interdisciplinary approaches to historical problems. The organization's long-standing interest in methodology makes SSHA meetings exciting places to explore new solutions to historical problems. We welcome graduate students and recent PhDs as well as more-established scholars, from a wide range of disciplines and departments.

We invite you to submit panels and papers related to migration/immigration and mobility for the forthcoming SSHA conference on “Changing Social Connections in Time and Space” We encourage submissions on all aspects of social science history. Submission of complete sessions and interdisciplinary panels are especially welcome.

The Migration Network is one of the largest and most active networks at the SSHA. This year's theme, focusing on changing social connections across time and space, offers especially rich opportunities for migration scholars. We are seeking submissions that address the topics below Related subjects and new ideas are also welcome:

- Refugees in the Past and Present
- Populism, Nativism and Migration in North America and Europe
- Digital History and Migration
- Migration in Public History/Public Engagement
- Teaching Migration in the Contemporary World
- Internal Migration and Population Redistribution
- Regulating Migration and Migrants
- Population Circulations
- Canadians on the Move
- Migration, Mobility and Technology
- The Politics of Assimilation/Integration
- Gender and Migration
- Emotions and Migration
- Food, Ethnicity and Mobility
- Refugee Scholars and Mobile Scholars
- Religion and Migration

We are now accepting conference submissions for the 2017 SSHA Annual Conference. You may login to

submit a panel or paper directly at <http://ssha.org>. Individuals who are new to the SSHA need to create an account prior to using the online submission site.

Please contact the Migration Network Representatives for comments, questions, or assistance creating a panel or help with submissions:

**Linda Reeder** ([ReederLS@missouri.edu](mailto:ReederLS@missouri.edu))

**Elizabeth Venditto**: ([vendi002@umn.edu](mailto:vendi002@umn.edu))

**Gráinne McEvoy** ([mcevoygr@gmail.com](mailto:mcevoygr@gmail.com))

### **New Publications Noted**

#### **Activities Report Spotlight:**

We want to hear from you and spotlight your work! For future inclusion in the Activities Report Spotlight, mail the completed “Activities Report Form” with your publication and any other pertinent information to the return address on the newsletter or email [newsletter@iehs.org](mailto:newsletter@iehs.org).

#### **New Books for 2017:**

*Editor’s Note: This section has been abbreviated due to the high volume of announcements appearing in this issue.*

Hirota, Hidetaka. **Expelling the Poor: Atlantic Seaboard States and the Nineteenth-Century Origins of American Immigration Policy.** 2017.

Mohamed, Heather Silber. **The New Americans?: Immigration, Protest, and the Politics of Latino Identity.** 2017.

Illingworth, Patricia, and Wendy E. Parmet. **The Health of Newcomers Immigration, Health Policy, and the Case for Global Solidarity.** 2017.

Barber, Llana. **Latino City: Immigration and Urban Crisis in Lawrence, Massachusetts, 1945-2000.** 2017.

Wong, Tom K. **The Politics of Immigration: Partisanship, Demographic Change, and American National Identity.** 2017.

Vitello, Dominic. **Immigration and Metropolitan Revitalization in the United States.** 2017.

Jones, Hannah, Gunaratnam, Yasmin, Bhattacharyya, Gargi, Davies, William, and Dhaliwal, Sukhwant. **Go Home! Immigration Controversies and Performative Politics.** 2017.

Abelson, Donald E, and Victoria Melanie Esses. **Twenty-First-Century Immigration to North America: Newcomers in Turbulent Times.** 2017.

Wong, Tom K. **The Politics of Immigration: Partisanship, Demographic Change, and American National Identity.** 2017.

Peters, Margaret E. **Trading Barriers: Immigration and the Remaking of Globalization.** 2017.

Gomberg-Muñoz, Ruth. **Becoming Legal: Immigration Law and Mixed-Status Families.** 2017.

Ham, Julie. **Sex Work, Immigration and Social Difference.** 2017.

Kang, S. Deborah. **The INS on the Line: Making Immigration Law on the US-Mexico Border, 1917-1954.** 2017.

Kondoh, Kenji. **Economics of International Immigration: Environment, Unemployment, the Wage Gap, and Economic Welfare.** 2017.

**Knight, Jack.** Immigration, Emigration, and Migration. 2017.

Conlon, Deirdre, and Nancy Hiemstra. **Intimate Economies of Immigration Detention: Critical Perspectives.** 2017.

Bonifacio, Glenda Tibe, and Julie Drolet. **Canadian Perspectives on Immigration in Small Cities.** 2017.

Eastman, Cari Lee Skogberg. **Immigration: Examining the Facts.** 2017.

Atkinson, David C. **The Burden of White Supremacy: Containing Asian Migration in the British Empire and the United States.** 2017.

Falola, Toyin., and Adebayo Oyebadé. **The New African Diaspora in the United States.** 2017.

(*Was bleibt?* continued from page 1)

50% or 60% German. Several answers from the oral interviews illustrate how having German ancestry is still plays a significant role for Americans in the 21st century:

**Participant L.:** "I am German and Irish, and associate my family with Germany. My roots are German, and that is what I am, that is how we were raised; it was just the German way." (Age: 22; German grandfather; Winston-Salem, NC, May 6, 2013)

**Participant R.:** "I am partly German. I also identify with other ancestors but I am definitely partly German. When I think of the German people, I think they are my people." (Age: 67; German great-grandparents; Austin, TX, October 4, 2012)

The strongest affiliation with Germany was expressed by three male participants who were sixty-five and older and grew up in or around German communities in Central Texas. Although the three participants identified as third-generation Germans (great-grandparents were German) whose heritage goes back to the mid-19th century, their upbringing in these communities contributed immensely to defining their ethnicities:

**Participant B.:** "Almost everybody in [name of place] was German. And the services at the Lutheran Church were all in German; all the services were 100% in German. Everybody was always speaking German. And everybody in school was either German or Czech." (Austin, TX, November 19, 2012)

**Participant R.:** "I remember visiting friends' places when I was growing up; and the grandfather would sit on the porch reading the *Neue Braunfelder Zeitung*. That was completely normal; I still remember that. The community I grew up in had Germans, Mexicans, and Anglos. And the Germans considered themselves Germans, not German Americans, but Germans." (Austin, TX, October 4, 2012)

Likewise Participant D. fondly remembers Sängerrunden, Dance Halls with Polkas, and relatives playing Skat and speaking German.

Following the question how they would define their ethnicity I asked participants which characteristics they consider distinctly German. The questionnaire provided a list of forty items and attributes of which participants were asked to circle no more than five. The items most chosen were attributes that one

would typically associate with Germany, such as "hard work" (31 times), "punctual" (24 times), "family" (22 times), and "engineering" (16 times). The oral interview included an additional question, namely whether the participants believe that they possess some of these (ethnic) traits themselves, and whether they attribute them to their German ancestry. This question garnered much interest from the participants, and many clearly saw a correlation between their ethnic ancestry and certain character traits they possess.

**Participant R.:** "I hate being late for appointments, I really hate it, and I always try to be on time. So, that's a German characteristic and I inherited it." (Austin, TX, October 4, 2012)

**Participant U.:** "Oh yes, it's very black and white, no grey. It's right or wrong. Actually, I would say, there is a right way to do things and then there is the German way [*laughs*]. And for the most part I am a very black or white person, definitely so." (Age: 36; German great-grandparents on both sides; Austin, TX, September 29, 2012)

**Participant X.:** "I do legal work by profession, and my job duties sometimes require me to be blunt and aggressive. I don't really have a problem with that, and I think that is due to my German roots." (Age: 44; German grandparents on both sides; Austin, TX, October 28, 2012)

The participants' answers show their connection with Germany in the past and in the present, and that they evaluate some of their own character traits to be associated with their German heritage. The results of my survey and the participants' comments show that most of them still maintain strong ties to their German roots even after more than three generations. However, apart from several participants studying the German language, their "German-Americaness" manifests itself primarily in certain attitudes and self-professed character traits. So, the question needs to be asked: what is actually left of their heritage in their everyday life? Participant N. reported that her family members habitually say *Gute Nacht* (Good night), *Guten Morgen* (Good morning), and *Ich liebe dich* (I love you) to each other. Yet, save for studying the language and occasional family members living in Germany, it seems there really is not anything specifically "German" in the participants' lives. Perhaps not surprisingly, German food still plays a prominent role.

(*Was bleibt?* continued on page 7)

(*Was bleibt?* continued from page 6)

Regardless of nationality or origin, ethnic food - as probably every chef and anthropologist will confirm - seems to persevere long after its corresponding language is gone. Whether it is *Glühwein*, the ever-popular *Schnitzel*, or Participant B.'s loving preparation of *Sauerkraut* and *Spätzle* on each American Thanksgiving Holiday, "German food rules" as Participant Y. emphatically stated.

In his study on Italian immigrants to the U.S. and their assimilation processes *Italian Americans: Into the Twilight of Ethnicity* (1985), Richard Alba coined the term "twilight of ethnicity": "A stage when ethnic differences remain visible but only faintly so, when ethnic forms can be perceived only in vague outline. The twilight metaphor acknowledges that ethnicity has not entirely disappeared [...] but at the same time, it captures the reality that ethnicity is nonetheless steadily receding. The twilight metaphor also allows for the occasional flare-ups of ethnic feelings and conflicts that give the illusion that ethnicity is reviving, but are little more than flickers in the fading light."

This twilight stage of Italian-Americans might also apply to the situation of German-Americans in the 21st century. An ethnic revival seems far-fetched. This is not to suggest, however, that German-Americans and their culture have completely receded into the twilight. The answers and comments of my participants demonstrate a keen interest in Germany, its culture and its language, and, above all, in the legacy of their ancestors. Moreover, the answers show that they wish for German traditions to continue in the United States. 82% of all participants either agreed or strongly agreed with the last question of the questionnaire: "It is important to me that German culture and traditions are preserved in the United States for future generations." In fact, their ancestors' dilemma of having to choose between two worlds seems to perpetuate itself even in the 21st century, as the following comments show:

**Participant D.:** "I grew up in this country, I feel like I am an American. I am very well aware of its history, and I know the Constitution. [*long pause*] But I didn't grow up this way, I grew up German." (Austin, TX, September 26, 2012)

**Participant M.:** "I don't feel like my roommate is taking me seriously for considering myself German American." (Austin, TX, October 18, 2012)

Overall, however, in spite of problems and identity crises, the second-, third-, and fourth-generation Ger-

man-Americans in my study seem to have come to an arrangement that they are first and foremost Americans, but with strong or very strong German roots. At the end of our interview, participant U. – perhaps with only a hint of irony – exclaimed: "Being German-American, it's the best of both worlds."

My full study will be available on IEHS Online, and it includes more results on ethnic traits, additional chapters on the assimilation of German immigrants in the United States, the German language, World War II and its aftermath, and stigmatization of German Americans. It also contains longer narratives by my participants as well as several graphs of my results.

**Heiko Wiggers** is associate professor at Wake Forest University, where he has been teaching since 2005. His specialty lies in Germanic linguistics, German dialects, and Business German.

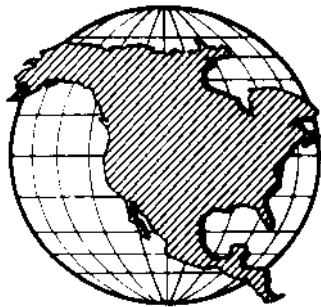


### Upcoming Articles and Celebrating the 50th Anniversary of the IEHS Newsletter

Thank you Heiko for your contribution to this edition of the *IEHS Newsletter*. Upcoming issues will feature exciting discussions and overviews of fields that will be of great interest to our membership. You may even see reprints of some of the earliest historiographical articles ever appear to celebrate this publication's 50th anniversary! Any reader who has an interest in contributing to future issues of the *IEHS Newsletter* is encouraged to contact the Editor, Alison Efford, at [newsletter@iehs.org](mailto:newsletter@iehs.org) for more information.

## **The Immigration and Ethnic History Newsletter**

27 Washington Avenue, Unit 9  
Milltown, New Jersey 08850



**Vol. XLVIII, No. 2**  
**Winter 2016-2017**

### **Immigration and Ethnic History Society Statement on the January 27, 2017 Executive Order on Immigration**

The Immigration and Ethnic History Society, founded over half a century ago to promote the study of the history of immigration to North America from all parts of the world, expresses its condemnation of the president's January 27, 2017 Executive Order on Immigration. As scholars of the immigrant experience, we have a particular responsibility to inform the public about the many times when the United States rejected immigrants based on racial prejudice, and when it blocked the entrance to America of refugees and asylum seekers who then perished. Not only did such choices limit the nation's capacity for economic growth and global engagement, they violated our most deeply held convictions about justice, equal opportunity, and our collective strength as a nation of immigrants.

Border control and homeland security are legitimate concerns in these times, but as scholars committed to the principles of free inquiry and to humanistic values, we condemn the Islamophobic and racist animus that seems to have animated the recently announced policies. The executive order barring the entrance of nationals from several countries may not specifically target those of the Islamic faith, but the allusions in the document make the administration's intent clear. As such it violates constitutional principles which prohibit any religious test or declaration, a premise of our country from its founding as a nation. The executive order also flies in the face of our nation's core values as an open society, inhibits our capacity for scholarly and diplomatic engagement, and prevents family reunification.

We urge our national leaders to be mindful of the lessons that history has taught us, particularly when it comes to matters of immigration and refugee policies. We also urge them to remember that immigration made America great and that without the flow of millions of women and men to our shores, there would have been no United States. Furthermore, we urge our leaders to acknowledge that protest and civil disobedience have deep roots in our national history, and that some of our most cherished constitutional rights are not confined to U.S. citizens.

We also condemn the executive order as educators. Our institutions of higher education and our society thrive because of the presence of international students and colleagues who provide new perspectives and enrich our classrooms and scholarship on a daily basis. Rejecting these immigrants goes against decades of efforts to globalize our education and denigrates their contributions to the U.S. economy, society, and culture.