

# A Case Study of Spain: Concerning Migration

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## Introduction

Within this portfolio is an analysis of migration, specifically migration concerning Spain. The research done to complete this portfolio was taken from a collection of sources that include scholarly articles, contemporary news articles, world databases, and more trusted resources that give a complete picture of Spanish migration from the age of discovery starting in roughly 1500 all the way up to modern day. Throughout the portfolio there will be many themes and concepts that are important to think about on a global level and a level that more specifically pertains to Spain. Some questions both literal and hypothetical should also be asked while looking over this portfolio.

Beginning this portfolio are three pieces written about more broad concepts as they pertain to a global understanding of migration throughout the 20<sup>th</sup> century. The first being a piece on refugees after World War II and how they were viewed by Western nations and particularly America. This piece gives a glimpse into the mindset of regular citizens after the war and how perceptive they were to migrants from Eastern European countries mainly. It is also told from a Lutheran Church point of view. After that piece is a piece on Religion and National Identity. This piece covers how religion played a major role in the formation of national identity during the period of 1880-1933. The last part of this section covers the question of Assimilation and Integration. Can migrants come into a new country and integrate properly? Can they learn to be a “citizen”? Throughout these pieces, the themes of integration and acceptance from recipient countries are important to focus on.

The next section deals with Spain specifically and the research compiled deals with their migration. Within this sections exist an almanac on Spain, with population details and a more number based approach to Spain. Over the next four parts there are in-depth looks at Out and In-Migration within Spain and how migration has been dealt with in contemporary politics. From colonialism, the Franco regime, and more contemporary migration this section is a large chunk of the portfolio. After the literary sections there is a digital map that gives a look at how migration has occurred in Spain, where Spanish migrants prefer to go, and where migrants within Spain prefer to settle within the country. Questions that should be thought over while reading these sections include, how would Spanish migration be different without the colonial period? What matters to Spain today? Is Spain more or less perceptive when compared to the global perspectives in the previous section? These questions will help guide the reader through the section while providing questions and possible themes to be considered.

The last piece of this portfolio includes a piece based on an interview I did with an immigrant that I personally know. Lord Ken Bautista, or just Ken. He is a migrant from the Manila in the Philippines, and was kind enough to share his story with me. Although we are close friends I did learn some things about Ken that I had not known previously. His story is one that is not consistent with some of the previous pieces in this portfolio and seems very unique in the big picture of things. I hope that the reader can look back on his interview and take away a few things from a first person, anecdotal point of view of migration.

At the end of this portfolio I will provide my own conclusions that will tie the various pieces together. The case study of Spain will be reflected upon as a component of the more broad migration picture throughout the world, and how migration has effected the national

identity of Spain. I hope that by the end of this portfolio the reader will have reflected on the themes and questions that arise during this comprehensive look at Spanish migration, and will have a greater understanding of global migration and migration as it pertains to Spain. Migration is a huge narrative within the global story of history and this portfolio will hopefully add to that narrative in some form.

### Reflection Piece: “Answer for Anne”

“Answer for Anne” was a short film about the struggles a nation like America, who seems to have everything and more, faces when deciding whether they should take in displaced people, also known as refugees. Throughout the film some of the people that Anne questions express their concern for these people and their situations, but are not willing to allow them into their own town for many various reasons. Anne realizes that her town’s people may be selfish and not giving as she previously thought. That was in 1949, after World War Two created thousands of European refugees, creating a crisis much like the refugee crisis that faces the Middle East today. Similarities and differences can be noted between that crisis and the American response and to today’s crisis and the responses that are seen there.

Today in 2017 there exists a refugee crisis in the Middle East much like the European refugee crisis of the 1940s and 1950s. Many problems that were noted in the “Answer for Anne” film are still notable today. The people of Anne’s town were worried that if the refugees came to their town that their jobs would be potentially lost or the markets for certain trades would be oversaturated. This is a talking point that is mentioned a lot in today’s refugee crisis that there aren’t enough jobs for the extra people that would be coming into the cities and the country as a whole. The worry of people is rational, no one wants to lose their job, but there is also a possibility that the refugees could add to the economy and let it grow. With more people comes greater demand for certain goods and services which could allow for more artisans and other trade workers to come in and fill that need.

The worry of no space being available for new people is another point that is brought up by the citizens of Anne’s town, and is a major talking point today in 2017. Space can be a big issue. Cities are already overcrowded and there would have to be time to possibly build housing

and other resources for refugees and displaced people. However, America is a wide-open country in many parts of the West and Midwest where population density is sparse. It would take planning and effort, but it could be done if it was an absolute need. The film shows that many people are seriously concerned or are maybe just hiding behind the narrative of “taking care of our people first”. The concern for taking care of American citizens first is strange during both of these time periods, 1949 and present 2017 since the economy was, and is now doing pretty well.

The conclusion Anne comes to in the film is a possible conclusion that some religious Americans could come to. That Jesus’ message would call on America to bring in refugees who are in need no matter the cost to ourselves. However, with a population that is continually disconnected from Christianity, the conclusion really just falls on pure human compassion. Once the options are weighed it can become apparent that of all nations America probably has the most resources and space available to tackle refugee crises, and as the supposed “leaders of the free world” should take on that burden. Immigrants and foreign people bring a multitude of culture and diversity to America that makes this country what it is. By taking in refugees, the United States could be taking in new leaders and innovators of this country, or in a less romanticized light, taking in members to fulfill labor shortages in certain parts of the country. Manual labor is always needed, and could easily be provided by an intake of refugees.

The difficulties faced in, “Answer for Anne” in 1949 and today in 2017 are pretty much the same. Not enough jobs, not enough space, and look out for Americans first. However, with compassion, proper policy, and time these displaced people can learn to work in jobs that are needed, live in places that are readily available, and overtime become Americans themselves. The United States has taken in refugees in the past and done well to transition them to American society, and will continue to do it into the future.

## Religion and National Identity

Modern European history can be defined, in a very basic way, as a period in time where nationality was the most important thing to a country, its people and government. These nationalistic viewpoints and identities would define the time period of 1880-1933 and in order to create these identities there needed to be something that solidified most people within each country. Many times this meant defining a national identity by religion, and while some were very specific, Catholic, Calvinist, Lutheran, etc., many, in order to be able to include a mass number of people, settled for just all of Christianity, or in the case of the Ottomans, Islam. This was seen especially in France during this time period, and their reaction to different migrant groups was shaped by the views they had on national identity and its relationship to religion. The two cases that show how France reacted to different groups of migrating people are Christian migrants fleeing from eastern Europe, such as the Armenians in the Ottoman Empire, and North African, Muslim migrants who were subjects living in French colonies. The French people and government of this time both reacted differently to these groups of people socially, and in legislative policy.

The harsh political climates of Eastern Europe following World War One created a need for mass migrations to the west. For many migrants, that meant fleeing to France<sup>1</sup>. Upon arrival of the refugees the French government and people had to react in some way. This resulted in different reactions from these various aspects of society in France. Armenians were one of these groups that fled to France in mass. The genocide committed against their people by the Ottoman Empire's government forced the Armenian people into a diaspora<sup>2</sup>. Many of these migrant

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<sup>1</sup> Mary D. Lewis, Selections from "Introduction" and "Working the 'Marseille System': the Politics of Survival in the Port City," *The Boundaries of the Republic: Migrant Rights and the Limits of Universalism in France, 1918-1940*

<sup>2</sup> Maud Maud Mandel, Selections from "Introduction" and "Orphans of the Nation: Armenian Refugees in France," *In the Aftermath of Genocide: Armenians and Jews in Twentieth-Century France*, Selections from "Introduction"



groups were European, but the difference between the eastern and western European people at this time were seen as being so great that the Eastern Europeans would have a hard time adapting in France.

However, for these migrants there was hope. The hope these people had was in their religious background. As Christians, they would be seen as more fit to assimilate into French society. This included a number of programs that were enacted to integrate migrants, such as the Armenians, into the culture of France<sup>3</sup>. The programs were built on integrating into many facets of life in France. The programs were set up to integrate these migrants into the work force, into the political system, and to introduce them to French culture in an attempt to pull them away from the culture of their countries of origin<sup>4</sup>. The French did see these immigrants as being able to assimilate, but for another group of migrants, they saw them so incapable of integration that they pandered to them in highly discriminating ways.

The North Africans migrants that came into France were not refugees like Armenians or other political and economic refugees from Eastern Europe. These migrants were subjects under France in colonies that lined the Mediterranean on the northern border of Africa. When they arrived in France, there were views that were typical among all migrants in a new country<sup>5</sup>, but with a twist in how they were discriminated against. Christian immigrants were seen as different, but they would be able to integrate into French society eventually. These Muslim migrants from

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and "Orphans of the Nation: Armenian Refugees in France," In the Aftermath of Genocide: Armenians and Jews in Twentieth-Century France

<sup>3</sup> Maud Mandel, Selections from "Introduction" and "Orphans of the Nation: Armenian Refugees in France," In the Aftermath of Genocide: Armenians and Jews in Twentieth-Century France

<sup>4</sup> Maud Mandel, Selections from "Introduction" and "Orphans of the Nation: Armenian Refugees in France," In the Aftermath of Genocide: Armenians and Jews in Twentieth-Century France

<sup>5</sup> Naomi Davidson, Selection from "Religion and Race in the French Mediterranean," and "To Monitor and Aid: Muslim Bodies, Social Assistance, and Religious Practices," Only Muslim: Embodying Islam in Twentieth-Century France

North Africa were seen as so different that they had no chance of integrating into French society<sup>6</sup>. Since they could not integrate, according to French officials, there were programs set up to give them their own version of France. The government built them their own hospitals, gave them their own graves, and gave them their own community centers<sup>7</sup>. The pandering of these migrants showed a great divide in the ideas the French people had on what made someone a citizen or gave them the tools to assimilate into France's society.

Religion and National Identity gave substance to each other. Many nations had an idea of what made a person a citizen and allowed them to take on a national identity of a country. The different treatments of Eastern European and North Africans in France shows that the French people and government had an idea of what made someone capable of integrating into France's culture and society, and that mainly pivoted on religion.

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<sup>6</sup> Naomi Davidson, Selection from "Religion and Race in the French Mediterranean," and "To Monitor and Aid: Muslim Bodies, Social Assistance, and Religious Practices," *Only Muslim: Embodying Islam in Twentieth-Century France*

<sup>7</sup> Naomi Davidson, Selection from "Religion and Race in the French Mediterranean," and "To Monitor and Aid: Muslim Bodies, Social Assistance, and Religious Practices," *Only Muslim: Embodying Islam in Twentieth-Century France*

## Assimilation and Integration

For as long as nations have existed and as long as people have been migrating from outside these nations to inside these nations, questions like, “Can these people actually integrate into our society?” and, “Can these new people become a part of the fabric of our nation?” Assimilation and Integration have played a vital role in the history of the 20<sup>th</sup> and 21<sup>st</sup> centuries, and sadly, many of the same tropes and misnomers about migrants have shown themselves multiple times in history; historians can play a role in helping societies understanding migrants better, and understand why nations and societies shouldn’t make the same mistakes they have made in the past. In modern society we see many former migrant groups integrated into the various nations they have immigrated to, even though those same groups were posed with these same questions in the past they have overcome the adversity to prove that at the core of everything people are people. From Muslims in France, Indians in post-colonial Britain, and Eastern Europeans migrating to Western Europe, all of these groups have proven that assimilation is not impossible and is something that will eventually occur as long as these groups are given the time.

Post-colonial France has dealt with immigration from nations that they had previously held control over. Some of these nations contained large numbers of Muslims and many Muslims have made their way into France in this post-colonial era. Trica Keaton gives a detailed account of three Muslim girls living in France, all in their teens, who are of high school age<sup>8</sup>. One of these girls is Aicha. Aicha is a girl who wears blue jeans, a brown jacket, and fits in with many French fashion trends for her age<sup>9</sup>. Aicha, by all accounts is just like any other teenage girl in

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<sup>8</sup> Trica Danielle Keaton, “Unmixing French National Identity,” *Muslim Girls and the Other France: Race, Identity Politics, and Social Exclusion* (Bloomington: Indiana University Press, 2006), 32-57.

<sup>9</sup> Trica Danielle Keaton, “Unmixing French National Identity,” *Muslim Girls and the Other France: Race, Identity Politics, and Social Exclusion* (Bloomington: Indiana University Press, 2006), 32-57.

France, and while she isn't an immigrant herself, her parents are not French nationals. A continued trope with current migration, especially as it pertains to Europe and the United States is what to do with Muslim refugees who are coming to these borders? Due to preconceived notions about Middle East culture, these refugees are seen as incapable to fit in however, as we see in France, Muslims are more than capable of raising children in Western countries that fit into these Western cultures and become integrated within societies.

In Britain, Indian migrants, after India gained its independence were of concern. Years later, we see Indians integrated into British society and becoming a vital member of society there. They have integrated so well the phrases, "Going for an Indian," and, "Out for a curry," are a part of British pop culture when referring to going out to one of Britain's nearly 9000 restaurants<sup>10</sup>. The impact that Indian citizens have on Britain's economy is undeniable as well. South Asian immigrants and their descendants are in charge of more than 70,000 employees and bring in an annual turnover that exceeds £2 billion<sup>11</sup>. Migrants easily find their niche within their new nations and typically become integral parts of their new country. When Americans think of certain immigrant groups they can normally pinpoint certain businesses, goods and services that those groups are associated with (whether these are negative or positive stereotypes is something else to discuss).

Discrimination is not limited to dark skinned migrant groups, and for Eastern Europeans it is applied to them. The European Union brought about free movement between member countries and for many Western European nations, Eastern Europeans were coming in to steal

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<sup>10</sup> Buettner, Elizabeth "'Going for an Indian': Asian Restaurants and the Limits of Multiculturalism in Britain," *The Journal of Modern History* 80, no. 4 (2008): 865-901.

<sup>11</sup> Buettner, Elizabeth "'Going for an Indian': Asian Restaurants and the Limits of Multiculturalism in Britain," *The Journal of Modern History* 80, no. 4 (2008): 865-901.

their jobs. A classic example of this is the case of the “Polish Plumber,” a good looking, Aryan man who would come into Western countries, take jobs and take women away from the west<sup>12</sup>. This case is more purely European, at least in a contemporary view, and less to do with the United States and parallels to modern cases in the US. With that said, it is not hard to understand that these concerns were also silly and many time full of misinformation to scare nationalists into reacting to these influxes of immigrants due to misconceived notions about these migrants.

Historians can play a major role in turning these prejudices around. Historians can take a more active role in politics and get involved as advisors, and political analysts to help nations understand that these attacks on migrants have happened before, and they have been pointless. There is rarely a case of migration, if any, in which the migrant population was absolutely unable to assimilate and integrate into their new nations. If historians refuse to get involved and move into politics more often, there can be no complaint from them that society has been ignoring their warnings when it comes to discrimination against migrants. Historians have a chance to use cases such as Muslims in France, Indians in Britain, and Eastern Europeans into Western Europe as examples that migrant groups can assimilate and integrate into new nations, and the discrimination tied to those groups is inappropriate.

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<sup>12</sup> József Böröcz and Mahua Sarkar, “The Unbearable Whiteness of the Polish Plumber and the Hungarian Peacock Dance around ‘Race’,” *Slavic Review* Vol. 76 No. 2 (2017), 307- 314.

### Almanac: Spain

- Spain as a region was dominated by Germanic tribes, and then by Moors for many centuries. It took the marriage of two Catholic monarchs, Ferdinand and Isabella. At this point, 1492 Spain was its own sovereign nation. They immediately tried expanding their power and arrived in the New World immediately after forming this new nation. For the next 450 years Spain would remain as one of the world's most formidable empires, holding colonies in the Americas, Africa, and Asia.
- Spain is a country that prides itself in its vast history and standing in not only the European stage, but the World stage. A country that historically has had a major role in the World and how the modern world runs today. The Spanish were explorers, conquerors and innovators. The government of Spain emphasizes the fact that they were the first European nation to discover the New World. The monarchy has lasted throughout its history and still exist today. Spain historically sided with England in conflicts against France, but also had its confrontation with the British Empire throughout history. A proud country with a proud history, Spain is still an important figure within Europe and an important member in the European Union.
- Fact Sheet
  - Population: 46,815,916.
  - Type of Government: Parliamentary Democracy/Constitutional Monarchy.
  - Religion: 70% Catholic, 10% other, 20% no religion.
  - Ethnic backgrounds: 41,563,443 Spanish Nationals. Highest minority group Romanians and Moroccans
  - Major Cities: Madrid, Barcelona, Valencia, Sevilla.
  - Major Industries: Machinery, metal manufacturing, and pharmaceuticals.
  - Culture: Picasso, Dali, Ricky Martin, Enrique Iglesias.

- Symbols and Geography:



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- Global Bilateral Migration | DataBank*, [databank.worldbank.org/data/reports.aspx?source=global-bilateral-migration](http://databank.worldbank.org/data/reports.aspx?source=global-bilateral-migration).



## Out-Migration

The migration trends of Spanish citizens and nationals have been hinged on two diaspora throughout their history. One is rooted deep within colonialism and the conquering of the New World by Spanish conquistadors and explorers. While the other diaspora is hinged on the aftermath of the Spanish Civil War and the rise of fascism and a dictator within Spain that would rule for roughly 40 years. Diasporas are a major force within immigration history and have defined entire generations of people from different ethnicities. The diaspora of the Jewish people during the rise of fascism in Germany and Communism in Russia, sent ethnic Jews across the globe, searching for comfort and refuge. The Spanish diaspora of the Early Modern Period (late 15<sup>th</sup> century to the late 18<sup>th</sup> century), shows a people eager to move to new opportunity and find make an empire out of Spain. The second Spanish diaspora is a much more somber one. One that is forced out of political suppression, and authoritarian policy. Each of these diaspora define how people of Spanish descent are scattered throughout the world, and what that means.

The first Spanish diaspora that occurred was a direct result of Spanish colonialism in the New World. North America will be used to show the diaspora in this example. By the time the Spanish had started to conquer the native people of the Americas, they were rebuilding the cities that they had destroyed, and turning them into urbanized settlements for Spanish citizens looking to move to the New World<sup>13</sup>. What the Spanish did at these new settlements and how they treated the natives is not a big point of emphasis in this narrative, but to understand the reason why the Spanish were able to move to these new lands it is necessary to discuss. Spain's government website, *La Moncloa*, gives a strange history of these events. While they acknowledge the

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<sup>13</sup> Lee, Antoinette J. "Spanish Missions." *APT Bulletin* 22, no. 3 (1990): 42-54. doi:10.2307/1504327.

horrors committed against the native peoples of the Americas, it also says, “Several Spaniards, including Bartolomé de las Casas, spoke out against the abuses of the conquerors, which gave rise to the so-called "Black Legend" of Spanish cruelty in the Americas.<sup>14</sup>” This “Black Legend” is a controversial topic among Spanish historians and historiographers. It is a subject that is used to demonize the Spanish by making them seem inferior and putting other Europeans up on a pedestal<sup>15</sup>. By ignoring the atrocities of countries like England and France in the Americas and demonizing the Spanish, these “Black Legends” were meant to hurt the image of the Spanish in Europe and abroad<sup>16</sup>. The Spanish did use cruel practices to gain control of already established cities. This allowed for people to colonize these existing cities and turn them into something entirely different, something more Spanish. It also opened the gates for the mass migration that became known as the first Spanish diaspora.

By the time the Spanish Civil War came around, Spain was in a power vacuum. Post-World War One Europe was a breeding ground for fascist leaders and authoritarian governments. The diaspora of Spanish people starting in the 1930s was a more specific diaspora; this diaspora effected Spanish intellectuals and scholars more specifically<sup>17</sup>. Authoritarian regimes do not take kindly to those who think outside of the box and think for themselves. This was no different in the Franco regime, where intellectuals fled to North and South America, other European countries, or were forced to flee into silence within the country, possibly a worse fate than having to leave your country is to live in it and not be able to stop it from crumbling around

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<sup>14</sup> "History." La Moncloa. History [Spain/History and Culture/History]. Accessed October 04, 2017. <http://www.lamoncloa.gob.es/lang/en/espana/historyandculture/history/Paginas/index.aspx>

<sup>15</sup> Rummell, Kathryn. "Defoe and the Black Legend: The Spanish Stereotype in "A New Voyage round the World"." *Rocky Mountain Review of Language and Literature* 52, no. 2 (1998): 13-28. doi:10.2307/1348182.

<sup>16</sup> Rummell, Kathryn. "Defoe and the Black Legend: The Spanish Stereotype in "A New Voyage round the World"." *Rocky Mountain Review of Language and Literature* 52, no. 2 (1998): 13-28. doi:10.2307/1348182.

<sup>17</sup> GRAY, ROCKWELL. "Spanish Diaspora: A Culture in Exile." *Salmagundi*, no. 76/77 (1987): 53-83. <http://www.jstor.org/stable/40547963>.

you<sup>18</sup>. That was the fate of many Spanish thinkers and creatives. Towards the end of the Franco regime in Spain, the authoritarian dictator who took power in the 1930s, the 1960s saw 753,707 Spanish citizens immigrated to Argentina alone<sup>19</sup>. Many Spaniards would flee this regime in hope of better lives elsewhere, away from persecution. This diaspora defined out-migration for the Spanish people in the 20<sup>th</sup> century, and sent Spanish citizens to places that had long ago been conquered by their ancestors in the first diaspora.

Out-Migration from Spain is a tricky history that is so far apart in time, but connected in a way that is interesting, and for the migrants of the second Spanish diaspora, a happy instance that kept them from having the same problems as other ethnic groups during their respective diaspora. For the Spanish, the first diaspora saw Spanish people going out into the New World and conquering lands in the Americas, setting up their own communities, and laying foundations that would benefit those fleeing Spain, not out of new opportunities, but necessity of living, hundreds of years later to get away from an authoritarian regime. Without the first diaspora, the Spanish may have not had anywhere to flee to. Many times migrants have had problems adapting to new places due to language and culture barriers, but for the Spanish fleeing to old Spanish colonies, these problems did not arise. For the victims of the Spanish diaspora in the 20<sup>th</sup> century, the diaspora of the 16<sup>th</sup> and 17<sup>th</sup> centuries were a godsend.

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<sup>18</sup> Gray, Rockwell. "Spanish Diaspora: A Culture in Exile." *Salmagundi*, no. 76/77 (1987): 53-83.  
<http://www.jstor.org/stable/40547963>.

<sup>19</sup> *Global Bilateral Migration | DataBank*, [databank.worldbank.org/data/reports.aspx?source=global-bilateral-migration](http://databank.worldbank.org/data/reports.aspx?source=global-bilateral-migration).

### In-Migration

The case of Spain in the subject of In-Migration is one that needs to be delved into as a discussion on two different time periods. Pre-membership to the European Community (EC), predecessor to the European Union, and Post-membership into the EC and what would become the EU. While this may seem like a fairly simplistic approach to Spain's immigration traditions and instances, it is one that makes the most sense. Pre-EC Spain was largely nationalistic and weary of outsiders due to authoritarian regimes that were in place. Once the EC comes into play the policies of Spain as a country, in regards to immigration, change completely due to Europe's internal borders being effectively erased. The Spanish had to decide how they would deal with the new policies of the new International Organization, and what that would mean for Spain's people and economy. An insight into the effects that immigration, both legal and illegal, have on Spain's economy and social difficulties is imperative to fully understand the impact of immigration historically and how those factors would shape immigration policy pre- and post-EC within Spain.

The real change for Spanish immigration is not the fact that the European Community came into existence, this is simply an easy way to separate two distinctive time periods for Spain. Previously to this time, immigration to Spain from foreign countries was not something that was happening regularly. However, starting in the late 1980s and into the early 1990s, up to the point the European Union was effectively established in its current state, Spain became a country dependent on immigration, due to labor shortages<sup>20</sup>. Immigrants were Band-Aids over the wounds that unemployment of Spanish nationals left on the country. The internal movement

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<sup>20</sup> "Spain: Forging an Immigration Policy." Migrationpolicy.org. March 02, 2017. Accessed October 04, 2017. <http://www.migrationpolicy.org/article/spain-forging-immigration-policy..>

from partner countries within the European Community/Union were vital in shaping these policies as well<sup>21</sup>. The idea of free movement would mean accepting people from different countries without requiring them to get visas, and that could muddle the traditional definition of “immigrant”. There was also a question during this time period of whether Spain’s high unemployment rate, and high immigration numbers could coexist and how long they could coexist before falling apart<sup>22</sup>. The question of whether regional needs for immigrant workers versus other regions’ tolerance for immigrants was also concerning to political scientist and social scientist during this time<sup>23</sup>. While in a need for workers, Spain turned to foreign immigrants to solve its problem during this hard economic time. This policy of bringing in immigrants to fulfill their labor needs shapes the policy of immigrants coming into the country at this time, which is also paired with free movement within the European Community/Union.

Eventually the question of whether or not Spain could keep filing in immigrants to solve a national unemployment problem ended up being answered. However, the answer was complicated. While the need for immigrant workers was not a necessity anymore, there was still a rate of growth when it came to immigrants coming into the country<sup>24</sup>. There was a paradigm shift in the causes for immigration, not just for Spain, but for all the Mediterranean countries. Immigrants were not necessarily coming to work in Spain, but looking for opportunity

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<sup>21</sup> “Fact Sheets on the European Union.” Free movement of persons | EU fact sheets | European Parliament. Accessed October 04, 2017.

[http://www.europarl.europa.eu/atyourservice/en/displayFtu.html?ftuld=FTU\\_2.1.3.html](http://www.europarl.europa.eu/atyourservice/en/displayFtu.html?ftuld=FTU_2.1.3.html)

<sup>22</sup> Sarrible, Graciela. “Immigration to Spain: Implications for a Unified European Union Immigration Policy, by Laura Huntoon, [IMR, 32(2): 423-450. 1998].” *The International Migration Review* 33, no. 2 (1999): 542-44.

<http://www.jstor.org/stable/2547724>.

<sup>23</sup> Sarrible, Graciela. “Immigration to Spain: Implications for a Unified European Union Immigration Policy, by Laura Huntoon, [IMR, 32(2): 423-450. 1998].” *The International Migration Review* 33, no. 2 (1999): 542-44.

<http://www.jstor.org/stable/2547724>.

<sup>24</sup> “Spain: Forging an Immigration Policy.” Migrationpolicy.org. March 02, 2017. Accessed October 04, 2017.

<http://www.migrationpolicy.org/article/spain-forging-immigration-policy>.

elsewhere, and using Spain as a launching point to get them into more prosperous countries with better economic opportunity than Spain could provide going into the 21<sup>st</sup> century<sup>25</sup>. A shift from destination country to middleman was a big change for Spain and their policy towards migrants coming into the country, one that would last until more recent times.

The immigration policy of Spain is a short, ever-evolving process, as it is with most countries. The end of an authoritarian regime, and entry into one of the world's most powerful International Organizations changed the direction that immigration policy took within the time period of 1980-2000. Coupled with a struggling economy and a need for foreign workers, and then a shift in what Spain becomes for immigrants, a destination country at first and then a landing spot for other opportunity, leads Spain into the 21<sup>st</sup> century with many questions. Would they ever be a major destination of opportunity for immigrants or were they now just a pit-stop on the way to more prosperous nations? For Spain the questions remained in the air heading into the millennium.

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<sup>25</sup> "Spain: Forging an Immigration Policy." Migrationpolicy.org. March 02, 2017. Accessed October 04, 2017. <http://www.migrationpolicy.org/article/spain-forging-immigration-policy>.

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## Integration and Difference in Politics

Looking at historical narrative of migration and minority groups within a country allows us to view past beliefs citizens and governments had at migrants. While the past may give us a enough information to theorize about what present day outlooks on these peoples are, nothing can give us better answers than the media released today. Contemporary political media is our first look at what will someday become history. What is published today in our news and social media, is going to become the documents and texts reviewed by future historians' years from now. A contemporary look at the governments, outlooks on migrants and minority groups is necessary to creating the narrative of a country, its history, and its people.

Spain's current government was set up in 1978. The constitution was almost unanimously approved by both houses of legislature, and declared that Spain is a constitutional monarchy<sup>26</sup>. The monarch has a few powers granted to them in the constitution. The monarch is the head of state, commander-in-chief, and is the highest representative the country has in international affairs; it is the job of the monarch to remain neutral and apolitical<sup>27</sup>. As a constitutional monarchy, Spain does have a democratic process. Their democratic process and the separation of their political branches of government are relatable to that of the United States of America. The government is split into three branches the judicial, executive, and legislative<sup>28</sup>. The legislature is not run as the government in America is run, but rather like that of other European democracies. That is to say that they are a parliamentary government that ratifies laws, declares war, and deal

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<sup>26</sup> Rodriguez, Vicente, and Raymond Carr. "Government and society." *Encyclopædia Britannica*. November 02, 2017. Accessed November 10, 2017. <https://www.britannica.com/place/Spain/Government-and-society>.

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with treaties<sup>29</sup>. How a government is run can have an effect on how they react to outside migrants and migrants within the country.

Spain is a very unique case as it pertains to the migrant issue. While in the past they have had problems with outside migrants and minorities, in more modern times they are dealing more with an internal force of migrants. The Catalan region in Spain includes Barcelona, and even has its very own parliament, that is until recently<sup>30</sup>. According to a recent article from CNN, “Spain dismissed Catalonia’s president and Cabinet, and dissolved its Parliament on Friday [Oct 27, 2017]...moves were needed to restore legality, after a political and constitutional crisis that has gripped the country for months.<sup>31</sup>” The vote to separate Catalonia from Spain has led to a lot of problems and tension within Spain in the past few months and is really the only thing dominating the Spanish political scape this year. Spain’s efforts to keep the country together against the separatist Catalonians is ongoing, and a recent article from the Guardian states, “We cannot predict what will happen on 21 December when the Catalans vote at regional elections...But one thing is certain: the consequences of Carles Puigdemont’s failed gamble will live on.<sup>32</sup>”

The case of the Catalans differs greatly from the case of other migrant groups. Catalans are determined to separate themselves from Spain and create an identity that is not a part of Spain or Spanish nationality. For other groups, it would seem they would want to connect with

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<sup>29</sup> Rodriguez, Vicente, and Raymond Carr. "Government and society." *Encyclopædia Britannica*. November 02, 2017. Accessed November 10, 2017. <https://www.britannica.com/place/Spain/Government-and-society>.

<sup>30</sup> Smith-Spark, Laura. "Catalonia government dissolved after declaring split from Spain." *CNN*. October 28, 2017. Accessed November 10, 2017. <http://www.cnn.com/2017/10/27/europe/catalonia-independence-spain/index.html>.

<sup>31</sup> Smith-Spark, Laura. "Catalonia government dissolved after declaring split from Spain." *CNN*. October 28, 2017. Accessed November 10, 2017. <http://www.cnn.com/2017/10/27/europe/catalonia-independence-spain/index.html>.

<sup>32</sup> Kassimeris, George. "Carles Puigdemont gambled and failed. The consequences will live on | George Kassimeris." *The Guardian*. November 06, 2017. Accessed November 10, 2017. <https://www.theguardian.com/commentisfree/2017/nov/06/catalonia-carles-puigdemont-belgium>.

Spain and become more Spanish. The immigration of the 21<sup>st</sup> century in Spain went through three phases, a boom of immigration to support the economic growth in the early 2000s, job creation that was then replaced by high rates of unemployment, and then a series of in and outflows favoring emigration<sup>33</sup>. The migrants that come in to Spain during this time found places within Spanish society due to the need for jobs the booming economy required<sup>34</sup>. As time gets closer to present day and the migration changes, so do the dynamics, but even as they change the difference between the Mediterranean migrants and Catalans stay the same.

In present day, migrants from the Mediterranean are coming into Spain at an exceeding rate. An article from the BBC in August of this year shows that in one day Spanish Coast Guard saved more than 600 migrants, and by August 27<sup>th</sup> of 2017, 9000 people had arrived in Spain, three times as many as in 2016<sup>35</sup>. The rate at which Spain is receiving migrants could place it in front the leading country in regards to migrant intake. According to that same BBC article, Spain has a good chance of passing Greece, the current leader in migrant intake by sea, by the end of this year<sup>36</sup>. These migrants are asylum seekers. They enter Spain through Morocco, Libya, and other North African countries<sup>37</sup>. This spike in migration from the north coasts of Africa signal a change in Spanish migration history and contrasts with the Catalan separatists.

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<sup>33</sup> Arango, Joaquin. "Spain: New Emigration Policies Needed for an Emerging Diaspora." *Transatlantic Council on Migration*. March. 2016.

<sup>34</sup> Arango, Joaquin. "Spain: New Emigration Policies Needed for an Emerging Diaspora." *Transatlantic Council on Migration*. March. 2016.

<sup>35</sup> "Migrant crisis: Spain rescues 600 people in busiest day." *BBC News*. August 17, 2017. Accessed November 10, 2017. <http://www.bbc.com/news/world-europe-40957089>.

<sup>36</sup> "Migrant crisis: Spain rescues 600 people in busiest day." *BBC News*. August 17, 2017. Accessed November 10, 2017. <http://www.bbc.com/news/world-europe-40957089>.

<sup>37</sup> "Migrant crisis: Spain rescues 600 people in busiest day." *BBC News*. August 17, 2017. Accessed November 10, 2017. <http://www.bbc.com/news/world-europe-40957089>.

Contemporary Spanish migration is changing the future of Spain's historical narrative, regarding migrant groups, in real time. As new events unfold, new migrants arrive on Spanish shores, and Catalans voice their preferences for independence, the narratives of the future are being written. Spain has used migration to its benefit during economic booms, and now during the refugee crisis, has rescued migrants from drowning and major injury. How Spain is viewed for their policy regarding Catalans and Mediterranean migrants today is important for historians of the future.

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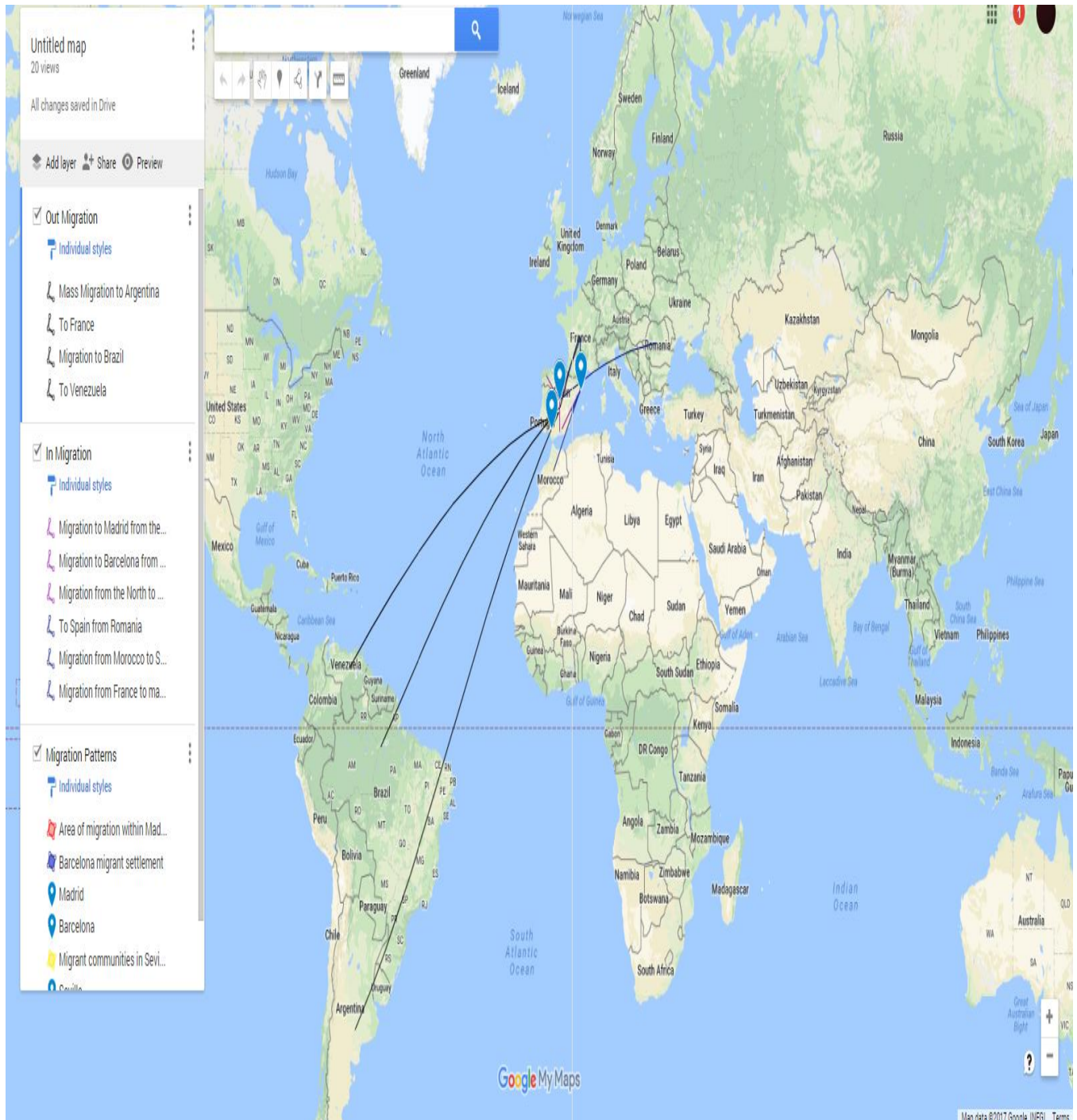
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## Digital Map: Migrant Communities since 1960

<https://www.google.com/maps/d/u/1/edit?hl=en&mid=15iGikWZ91pEtFVrxmNGf7UYmqSE&ll=3.005925726420074%2C-20.478210149999995&z=3>



### Manila to Ekron: Ken Bautista's Migration Story

Migration is an experience that can often be generalized by past occurrences and recorded stories. However, migration is in many ways an individualized experience; the migration process often has multiple steps to it, and the interactions the migrants have with people along the way, organizations, and other steps they take along the way to migrating to their new nation. Migration can often have a culture shock effect as well, and this is mostly seen when a migrant moves from a large city to a rural area, or vice versa. For migrants coming to America, their motives are often questioned, their patriotism often questioned, and assimilation is something that is too often expected immediately from migrants. For Ken Bautista, moving from Manila in the Philippines, the world's most crowded city<sup>38</sup>, to Ekron, Kentucky, a town with an estimated population of 146<sup>39</sup>, was a big change. Ken was kind enough to give an interview on his migration and what he went through and how he views it now, three years later.

The interview began with a very simple question, why? Ken moved to Ekron when he was 17. By the time he got here, his mom was already a citizen, because of her marriage to his stepdad who was born and raised in America. Ken's mom had a concern with getting him into America and starting the naturalization process before he turned 18; as a minor the process would be a lot easier to complete. He noted that his parents had to begin the paperwork to get him into the country years before he got to Kentucky. Ken also noted that for some Filipino citizens it could take three to five years to receive a visa for an American vacation. Ken was not

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<sup>38</sup> <http://www.businessinsider.com/manila-worlds-most-crowded-city-2016-8>

<sup>39</sup> <https://www.census.gov/programs-surveys/popest/data/tables.2016.html>

for sure how hard it was to actually get into the country, but has heard discussions between his mom and stepdad about bringing his grandma to America. His stepdad does not even want to go through the paperwork that would come with bringing in an adult from the Philippines, and has become a source of tension within his family.

Integration was a big topic during the interview. Integration is such an important part of the migration process to both migrants and the citizens in the destination country. Ken said that he, “Didn’t want to leave his own culture [behind], but I adapted. I didn’t want to be ‘whitewashed’ like everyone talks about.” Ken reminisced about the one year he spent in American high school (the same high school and graduating class as me), he revealed that he had no reason to go to high school due to the amount of credits he had from the Philippines, and could have walked in and walked out with a diploma the same day. However, for Ken, he knew that high school was the only way for him to integrate into American society. Had he not gone to high school Ken said he doesn’t believe that he would have integrated as quickly or perhaps, he wouldn’t have integrated at all?

Ken has not talked a lot about the Philippines with his group of friends before, just short stories about something every now and again. I asked Ken what his favorite part about the Philippines is. For him, the large, close-knit, extended family was something he wishes he still had. He lived with cousins, aunts, uncles, grandparents, all in the same house. Catholicism has a large impact on that culture, and causes the Philippines to be very conservative. Ken explained that individualism, gun laws, and sexual liberty really defined the large differences within the United States. Ken also misses the large city and it has taken him a while to get used to not living in a large city, and being able to walk or take public transit anywhere he wants to go. He also notes that in America when you are older than 18 and live at home it is looked down on, but in



the Philippines that is not the case. Along with those differences, Ken expressed that his favorite thing about the United States is the patriotism that citizens hold in this country. In a shocking revelation, Ken stated that given the choice he would much rather live in the United States than the Philippines.

During the interview, and based on the relationship I have with Ken, I have noticed that his migration to America has not been typical. It has not been a nightmare full of racism and discrimination, which is surprising knowing what I know about our community back home. For Ken, the interactions that the Muslim migrants in France experienced do not exist to him, he loves America and has had nothing but positive things to say about his life here. When asked how he would identify himself, as an American, a Filipino, or a Filipino-American, and he replied, “I would say I’m American, unless someone asks me where I am actually from and then I’ll say the Philippines, but I would always say that I’m an American citizen before anything else. I love being American.” Ken has always had the personality of a character like Fes from, “That’s 70s Show,” and he is proud to identify that way. A migrant from the Philippines who could not be happier to be in America, and gladly tells anyone who asks Ken acknowledges that he has had it good in America, and knows he is lucky because the South (to him) is, “...held back in time,” when it comes to race relations.

For Ken, the harsh reactions that so many migrants have experienced; Muslims in France, Irish in Britain, Poles in Germany, various migrant groups in the United States have all experienced discrimination and harsh reactions in their destination country. Ken is glad to have not experienced these same experiences and reactions, and is proud to be an American citizen. The process of migration from Manila in the Philippines to Ekron, Kentucky has been a trial for Ken Bautista, but the transition has been aided by a group of close friends, assimilation was

carried along easily by going to American high school, and an acceptance of American culture, patriotism, and culture has turned Ken into an American. He still holds close the culture and values from his Filipino heritage, but for all intents and purposes is an American and proud of it.

## Conclusion

Throughout the process of putting this portfolio together it was great to learn so much about migration on a global level and then on a national level with my analysis of Spain. The interview with Ken also gave me a deeper look into the process of contemporary migration and a great anecdotal case to study and consider when drawing my conclusions. Migration on a global level is often seen as a great struggle. Sadly, the same can be said for the case of Spain. With parallels between migrants coming to Spain in contemporary times and the many cases that were studied over the course of the semester, it is not hard to see how Spain fits into the greater picture of migration. Spain is simply another piece of the puzzle that has its own distinct shape and characteristics, but is just as important as every other piece of that puzzle when it comes to the narrative of migration globally.

The reflection pieces allowed me to really look back on the course at different points in the semester and reflect on my own research of Spain as well. The “Answer for Anne” piece was a good starting point to the semester, because it was familiar; it was set in America. As the course dove deeper into the European aspect of migration, pieces like “Religion and National Identity” and “Assimilation and Integration” allowed me to step back and look at the picture in a larger context. From all of the case studies in the course like Armenian migrants, North African migrants, and Indian migrants it was clear that there was a lot of continuity between each of their overall stories. These groups faced harsh prejudice and many times racism from their destination countries. The road to refuge seemed bleak and pointless, but in each case there was hope. It always seemed like no matter what, no matter how much the destination country hated these groups, they were able to assimilate and integrate into society. These groups are now key members of their respective new nations and have proven that they belong.

The research of Spain itself allowed me to break down the global narrative to a single nation. While there was some change in the Spanish migration narrative, for the most part it stayed the same. Migration from Spain during the colonial period allowed for Spain to spread its influence throughout the world. Fast forward to the 20<sup>th</sup> century, the Franco regime, a totalitarian government that oppressed free thought, forced many Spaniards out of the country. The most popular destinations were former colonies that spoke Spanish and practiced Catholicism. Without colonialism it is hard to tell where the Spanish refugees would have turned in their time of need. Fast forward again to today and now Spain is not a huge empire or a place of mass exodus due to political oppression. Instead Spain is now a destination country for refugees in Northern Africa like Moroccans and Algerians. These migrants are searching for better opportunity in the European Union and many times are looking to escape persecution. Spain has passed Greece as the number one destination for these types of migrants and it really completes the story of Spain nicely. At one point, they were colonizers, going out into the world spreading their influence. They then became a country of refugees that were looking to leave an abusive regime in Spain. They are now a place of hope for other refugees. Spain reflects the global historiography of migration within its own history.

Ken's interview helped me understand that I need to make sure to not make the same mistakes that many people have in the past; lumping all migrants into a group of helpless and poor people with horrible stories of immigration. Ken himself did not have a hard time coming to America. His parents dealt with most of the paperwork and logistics. He simply had to assimilate into his new country, and was eager to do so. Ken loves being American. He has been a citizen for almost two years now and has resided in the states for three years going on four. Ken is an

example to me that not all immigration is bad, and not all migrants are met with overt bigotry in their destination countries. Some migrants simply show up, integrate, and begin their new lives.

This course and my research have shown me that migration is complicated. There is a lot of continuity, and terrible continuity that is frustrating to deal with. However, when migration works and works like it is supposed to, I cannot help but get this image of a big American flag waving and everyone saluting it in unison as we celebrate one of the miracles of global interaction. It is heart-wrenching to hear about some of the cases we studied over the course of the semester, but it is heart-warming to hear Ken's story of success and acceptance. Without a doubt, migration and integration have played a role in both the global history of the world, but also the history of Spain. The full-circle history of colonizing, becoming refugees, and now accepting refugees and doing their part in taking on this burden our world is dealing with as we go through the current refugee crisis. While the imperial story of Spain will always be its most popular story with Cortez and Columbus ruling the narrative, there is no doubt that these other phases of their history have played a huge role in forming the narrative of who Spain is today.

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