

FORCED MIGRATION FROM MESO-AMERICA: ESCAPING AS A POLITICAL PRACTICE THAT CONFRONTS THE GLOBAL REGIME OF BORDERS

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Even if the academic literature on migration is mainly a way to reflect meditation on the movement of people between Mexico and the United States that includes studies on managing “labor flows,” “development,” and “remittances,” terms used as key words, a sub-area of the discipline which considers migration at a continental level is being consolidated now. This includes the “forced migration,” “deportation,” and “transmigration” of Mexicans and Central Americans as processes and actors to be urgently understood. These processes and subjectivities are approached from the inherited concepts of international law which gives priority to fundamental human rights rather than to national citizenship. Thus:

The emergent literature prioritizes the reasons for this phenomenon and proposes to analytically approach the exodus as “forced migration.” Regarding Mexican and Central American migrant women, the reason for their migration is seen as not exclusively or predominantly economic. Rather, they are fleeing from different forms of violence against women which makes it impossible to “remain” in the place where they were born or where they have their children and mothers.

At the same time, there is an epistemological reason to consider the fleeing of Mexican, Central American, and Mesoamerican migrants as a strategic fleeing of resistance against governmental violence (specifically expressed by impunity and omission), market violence (specifically expressed by neo-liberalism), and machismo or male chauvinism (specific violence against women).

Another type of inter-disciplinary literature deals with the migration of

Mesoamerican children and teenagers and the violation of their human rights. It is a basic point of the “humanitarian crisis” suffered by migrants and their families. As in the case of women, the migration of Central American children can be understood as a “fleeing right” (Mezzadra 2004) or as strategies of disobedience to the global rule of borders, through which these migrants look for a life that is worth living. There is literature that considers the exodus of Central American children and teenagers as a survival practice to escape “*juvenilecide*” (the killing of youngsters just because they are young) that neo-liberal violence has assigned to them in all aspects of their lives.

On the other hand, there are studies of the policies for the foreign-born, including refugee and asylum policies in the sub-continent. Based historically on demographic narratives since the 1990s, migration policies in Mesoamerica have transformed into a list of regulations based on security policies as a condition of possible treaties for the liberalization of the economy in the region. There are theories which try to understand these policies as a governmental measures of security for regional migration. The security aspect of migration has to do with the different ways the government tries to control international migration based on national security overlooking the fact that migrants do not see their human rights are recognized.

In the same vein, there is literature on migration in both sides of the border which knits a dialog with a global phenomenon: externalization of borders. Specifically, there are studies that consider the policies of the United States in the Mesoamerican region as a process based on discourses of the securitization/externalization of borders.

Finally, in constant dialog with the literature on the voting and political

rights of migrants, there is literature on both sides of the border that consider migration, its actors and processes, as areas that generate and solidify social movements. The political actors on these movements have a hidden and deep legal non-existence since they remain “irregulars” to the legal production of illegality (De Génova 2010) by the market and by the states.

Collective actions start numerous practices that support the ideal that “no human being is illegal” and that every human being has “the right to have rights” (Arendt 2006).

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