HST HISTORY STUDENT TIMES

History Across Borders: A Journey Through Migration in Time

DECEMBER 2023

UNIVERSITY OF LEEDS

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Note: This issue contains discussions of themes that some readers may find distressing or uncomfortable. In these cases I have tried to clearly mark where this is the case with the warning (CW).

HST HISTORY STUDENT TIMES

Letter From the Editor

December 2023

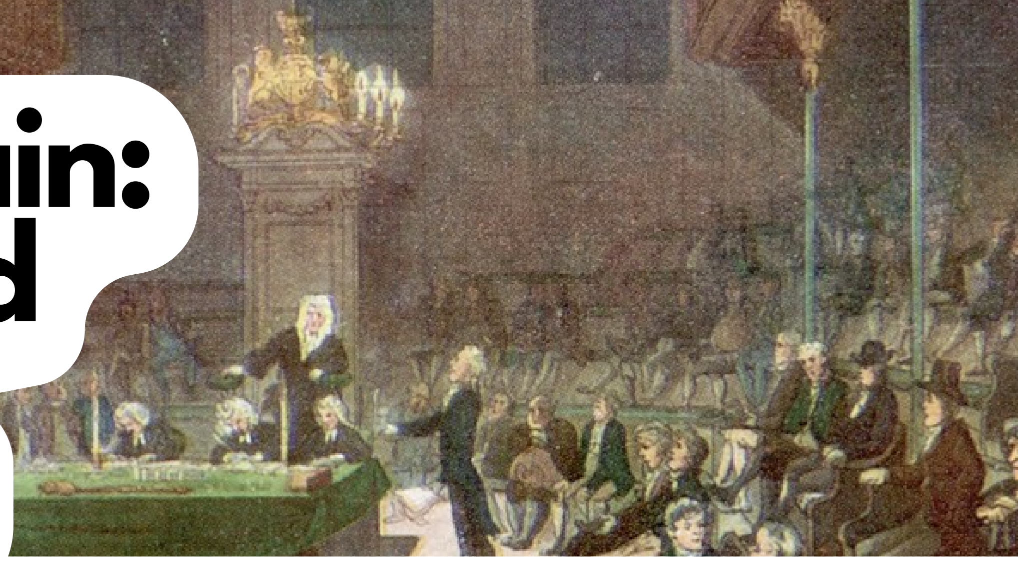
History Across Borders: A Journey Through Migration in Time

When asked about migration, it's likely that the image that comes to mind is one largely shaped by the trending headlines and parliamentary disputes that have dominated 2023. Migration has evolved to become one of the most politicised issues of our time, often leading to its rich historical narratives being overlooked. Despite the movement of people remaining a constant and inevitable feature of global society, the stories of migrants who helped build the world around us are often brushed over by the history books and sidelined by much of the mainstream media. This results in the lessons of those whose lives have transcended our world's borders remaining misunderstood and unappreciated despite their historical importance.

This is one of the reasons why this term's edition of the History Student Times is so special as many of the articles shine a spotlight on fascinating examples of historical migration that you may have never learnt about before. I'm especially proud of the international focus of this edition as HST continues to look beyond the traditional parameters of the most frequently taught historical topics. I'd also like to extend my gratitude to those who chose to share personal stories within their respective articles as I feel these serve as an excellent reminder of how historical migration still permeates our everyday lives.

I hope that you enjoy reading this term's articles as much as I have enjoyed putting them together, a particular thank you to my assistant editors who should be really proud of their efforts in making this edition happen. To those who wrote for this issue, thank you for getting involved so enthusiastically, the standard this term was very high and it was a privilege to work with you, I look forward to what next term's edition will bring!

Lily Birch



Lost Britain: Politicised Myth or Reality?

JAMES FERNAND

'I know as a nation we all have pride in the fact that England is a refuge for victims of religious or political persecution'. These words, spoken not by an exuberant host at an Islington dinner party nor delivered to a baying crowd gathered upon Parliament Square, come from a parliamentary speech in 1911 and are those of a Conservative MP, Sir Edward Goulding. Though we might assume that attitudes towards immigration in the UK have undergone a linear liberalisation over the course of the last century, this is not strictly the case and it could be said that attitudes have in fact reverted at points in the period. This article seeks to demonstrate that current political arguments over immigration and asylum are no different to the ones that have come before, and that some politicians in this country, hellbent in their extremism, are becoming hypocritical in their disregard of the past as they pursue the notion of a 'Lost Britain' that never even existed.

A fact often overlooked by some, perhaps wilfully, is that immigration to the British Isles has enjoyed a long and storied history and was not in fact an invention of the Attlee government in 1948. For example, the foreign-born population of London in 1600 was as high as 10%. Even the historic town of Sandwich, from which the quintessentially British meal derives its name, had more 'strangers', as immigrants were then known, living in it in 1651 than English-born people, the majority of whom were of Huguenot extraction. This is not to say that all was rosy as there are numerous examples of discrimination towards immigrants, such as their children being prevented from becoming apprentices in late 17th century London, but from this society spawned the much-lauded 'imperial capital' that London became.

Immigrants and their descendants were not insignificant in this society and there are innumerable, and perhaps unexpected, examples of their contribution to British life, with arguably the most lasting being that of Sake Dean Mohamed, opening the first curry house in Britain in 1810. Notably, the 19th century saw the ascension of the first non-Christian born Prime Minister, Benjamin Disraeli in 1868, who was the grandson of an Italian Jewish immigrant. Though Disraeli was a practising Christian, his rise to the position of Prime Minister can still be said to have been a momentous occasion as 19th century. Europe, including Britain but perhaps to a slightly lesser extent, was in the midst of a strong antisemitic fever, as demonstrated by events such as the Dreyfus Affair which was an ever

Image link: https://images.immediate.co.uk/production/volatile/sites/7/2018/03/GettyImages-50691144-cba2ca8.jpg?quality=90&resize=980,654

present scandal in 1890s Paris. The significance of the premiership of Disraeli was not lost on Sir Edward Goulding, who pronounced that he had a ‘profound respect for the Jewish race’, remembering fondly that ‘one of the most brilliant leaders the Tory party ever had was a member of the Jewish race.’

And yet, despite this, a belief still existed within parliament and society that some Jews were of an ‘undesirable class’; this particularly enlightened quote happening to come from Winston Churchill. This parallel between ‘good immigrants' and ‘bad immigrants’ was reflected later in the 20th century in relation to Commonwealth migration to the UK after the Second World War. Those who had been invited to the UK to help in the post-war rebuild, especially from the Caribbean, were made to feel deeply unwelcome by some sections of the public, as well as by politicians. At the time it was not uncommon for letting adverts to contain the now-infamous words ‘no Irish, no blacks, no dogs’, nor was it deemed particularly outlandish for senior politicians such as Enoch Powell to claim that white British people ‘found themselves made strangers in their own country’, as supported by an opinion poll which suggested 74% of the population viewed his speech positively. Contrasted to today, members of the Windrush generation and their descendants are rightly, and proudly, regarded as having positively mpacted Britain, perhaps best encapsulated by the tribute to the Empire Windrush at the opening ceremony of the 2012 Olympic Games and being described in 2013 by David Cameron, a member of the Conservative Party that Powell also belonged to, as having made our

Image link https://live.staticflickr.com/1742/27608397517_601979l0cc_b.jpg

country ‘richer in every sense of the word’.

I hope this article has demonstrated that the debate around immigration in this country has been the same for centuries and will continue to be the same; there is always some immediate opposition but, as assimilation occurs, groups of immigrants are rightly recognised for the positive impact they have had, before the cycle begins again with another group becoming the target of public and political scorn. You might assume that politicians would be aware of this, but I lament to say that in 2023 we had a Home Secretary, with no sense of the irony of her words, describing those who seek to come to Britain on boats across the channel as ‘being at odds with British values’. I think it is fair to assume that she would have said the same to those of the Caribbean in the 20th century, the Jews fleeing pogroms in the 19th century and the Huguenots before them; she would have been as wrong then as she is now.

Vikings: Migrants or Invaders?

ISOBEL HEED

Within public consciousness, the prevailing image of Viking settlers is that of the axe-wielding horned-head warrior, one crafted within the 19th century and mass produced in modern media. This image is diametrically opposed to that of the Anglo-Saxons, whose identity has become synonymous with Englishness, despite also being Scandinavian invaders 350 years prior. We see here the dichotomy of 'English' and 'Invader' so starkly that it is rare to consider the aspects of 'Englishness' that can be directly linked back to Viking influence in the British Isles. Through this, we can pose the question of whether the Vikings should be considered invaders, or if the label of migrant is more fitting.

The title of 'invader' is most fitting for Viking actions in the late 8th and 9th centuries. During this period, the aims of the Viking warriors were pillaging and stealing from impoverished communities and monasteries, often taking prisoners as slaves for themselves, or to sell around Europe and Western Asia. Much of the information regarding the Vikings early actions is derived from what is written in 'The Anglo-Saxon Chronicles' by monks, who unlike other Anglo-Saxons, were literate and therefore could detail their experiences in written form. Due to this, what we see retrospectively is from the perspective of the monks- with the invaders in the 793 Lindisfarne raid being described as 'heathen men destroying God's church... with plunder and slaughter'. Within the following decades, similar raids occurred along coastlines, from opportunistic pillagers, to hoards set on taking control of parts of the country. This was seen consistently in the years 865-871, in which 'The Great Heaven' arrived in the British Isles, intent on reshaping the kingdoms and establishing Viking rule. By 871, this group had overthrown the rulers of Northumbria, East Anglia and Mercia and were pushing southwest towards the Kingdom of Wessex, ruled by King Alfred the Great. He was able to defeat them and came to an agreement with the Viking leader Guthrum, allowing the Vikings to maintain some control, if he converted to Christianity. A line was drawn, spanning from Chester to London, with the Vikings controlling the Northeastern section and Alfred the rest.

This part of land was called the Danelaw, reaching as far north as the Tees, which quickly attracted those still living in Scandanavia to migrate, often seeking better farming conditions,

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whilst establishing cities and towns.

Due to this, Vikings begin to be better understood under the title of 'migrant', as they left a large influence on the geography (where prominent Viking-made cities remain) and language of the British Isles. For example, place names ending with 'thorpe,' 'by,' and 'kirk'(meaning 'settlement' 'village' and 'church') all derive directly from Old Norse. Notably, the name of 'York' and therefore Yorkshire also comes from the Viking term 'Jorvik,' and was the capital of the Danelaw. The image of Vikings being warriors who simply pillaged, and left is one proved inaccurate by this, as despite the Danelaw eventually falling, the cultural impact of Viking settlements remained, whose descendants are still found throughout the UK. Due to this cultural influence, it is clear that the Vikings were not just foreign invaders, but instead helped to create ideas of Englishness that still prevail, through their migration.

A People's History of Multiculturalism in the Early and Medieval Islamic World

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ALEX LAMB

One of the greatest periods of migration in history came via the early Islamic conquests. In the span of a century, Islamic civilisation transformed from a contained and largely homogenous society within Arabia, to an international and astoundingly multicultural and multireligious entity, spanning from the Indus River to the straits of Gibraltar and beyond. As Islam expanded, the early Muslims came with it, with pockets of Arabic migration across the burgeoning Islamic world.

With this migration came questions for the Arabs of how to live alongside their new neighbours. Looking into two case studies, early Islamic Iran and Al Andalus, we can see how these populations blended to create a rich multicultural society, often at conflict with the views of the elite.

A defining characteristic of the early Islamic world was its incredibly diverse society and the speed at which elements of various cultures were

adopted into the framework of the first caliphates. Indeed, beginning even during the first forays into Iran, the early Muslims adopted Persian structures throughout their government. The assumption of the Persian office of Diwan was crucial in securing the logistics of Arabic armies, whilst Arabic viceroy of the east Ziyad ibn Abihi adopted Sassanid Persian tax administration and courtly practices for the entire Islamic east. This fusion of Persian and Arabic culture on a state level was accompanied by the migration of Arabs across Iran, particularly in Azerbaijan and Khorasan, where Arabs would begin intermarrying with the local population.

Beginning in the late 7th century, we see an incredibly interesting dynamic develop in Iran. Whilst the Qur'an was recited in Persian in Bukhara, viceroy Al Hajjaj ibn Yusuf oversaw a policy of Arabisation in Iran, with the language of administration being changed from Persian to Arabic. Whilst the Prophet Muhammad had preached of one Muslim community regardless of background, the Umayyads oversaw a period of Arab supremacism. It is therefore of great importance to emphasise that the tolerance and inter-cultural cooperation the Islamic world became so famous for was led by the people. In 734 AD, as the state oversaw policies of intolerance towards migrants, Arabs like Al-Harith ibn Surayj led a revolt of 4000 Arab soldiers in support of equal rights for Iranian Muslim converts, joined by local Persians. Local revolts drew both from the old Zoroastrian community and Muslim converts alike, with movements such as the Khurramites combining aspects of both Zoroastrianism and Islam together in their opposition against the caliphate elite.

Indeed, when the Umayyads eventually fell to the Abbasid revolution, it was largely due to the mass opposition to these policies of hatred that turned Arab, Persian and Khorasani alike against the regime. It is perhaps ironic therefore that the epitome of the tolerance of the Islamic world would emerge from the ashes of the Umayyads, with the escape of Umayyad price Abd al Rahman to Al-Andalus.

Islamic Iberia, known as Al-Andalus in Arabic, is rightly lauded as the model for tolerance in the medieval Islamic world. Andalusia has become famous for the flourishing of a multi religious society, and whilst in Iran Persians retained a distinct cultural identity, in Andalusia it can be better said that a unique Andalusian culture emerged. It included both Iberian Christians, Jews and Muslim converts alongside the descendants of Arabic migrants. Islamic Al Andalus saw figures such as Samuel ibn Nagrillah, an Andalusian Jew, rise to the rank of prime minister in the Taifa of Grenada, something that would be unheard of in the Christian world of the time.

Just as in Iran however, it is important to not paint a rosy picture of the situation in Andalusia, ignoring the struggle of a people to live alongside each other in a way that clashed with religious establishment. istorian Janina m Safran noted that religious authorities often disapproved of inter-religious friendship and relations, holding a general suspicion towards connections between Muslims and non-Muslims. However we see great evidence of Muslims and Christians sharing houses of worship in Cordoba in spite of this disapproval, showing a level of tolerance between communities that came from the bottom up.

As Andalusian society developed, the barriers between migrant and native, blurred to create a flourishing society. Arabic became the lingua franca for all faiths, with the Christian canonical judgements compiled in Arabic. Indeed, we see a shift over time in the Andalusian Christian community, with debates surrounding the acceptance of those born from such marriages. That these questions were debated reflects a society on the ground deeply intertwined between migrant groups.

Overall, it is important we celebrate the multiculturalism of the Islamic world, how one of the most important migrations in history created societies where those of all faiths and cultures could exist peacefully. It is also important however, to remember that tolerance should never be taken for granted, there have always been those who will seek to divide us for political ends, and just as it was in the past, we must always fight for the rights of all.

Syrian Refugees as Greek Teachers After the Arab Conquest

Image link: https://live.staticflickr.com/3536/3698548994_872bc7c7f7_c.jpg

BENEDEK ABEL BORDAS

It is commonly believed that knowledge of Greek disappeared in Western Europe after the fall of the Western Roman Empire in the 5th century. It has been argued that it was not rediscovered until the Renaissance period, contributing to the idea that the early Middle Ages was a dark age. This is certainly not the case, while it is beyond doubt that Greek was less widely spoken than in Roman times, people in the early Medieval ages took a surprisingly keen interest in the language.

Greek was the original language of the New Testament which saturated medieval life. Recent findings tell us that knowledge of the Greek letters was widespread. A key part of the survival of Greek learning in the Latin West came from Greek-speaking Christians who fled the eastern Mediterranean after the Arab and Persian conquests. These refugees were known in the West as Syrians. The most famous of these refugees was Theodore of Tarsus, who became Archbishop of Canterbury from 668 to 690. Archbishop Theodore also

established a school in Canterbury teaching Greek and Latin, which eventually led to the Golden Age of Anglo-Saxon learning. It is also believed by some that he was responsible for introducing the Litany of Saints to the West, an abbreviated form of which is still recited at every Roman Catholic baptism to this day.

Theodore was far from the only migrant teaching Greek in the West at this time. On the continent, Gregory of Tours mentions several schools established by Syrians who taught Greek in several cities in France. These refugees settled themselves in communities throughout Western Europe, keeping the flame of Greek knowledge alive throughout the Western Middle Ages. However, there is some truth to the traditional view that it was during the Renaissance that knowledge of Greek and the Greek classics became more widespread among the intellectuals of Europe. This too was greatly tied to refugees from the Greek-speaking world who fled to the West, particularly to Italy, after the Ottoman conquest of Constantinople. Many bishops from the Eastern Orthodox world had visited Italy before the fall of Constantinople to attend the Church Councils of Ferrara and Florence in an attempt to heal the great East-West schism. While there, many Italians were impressed by their learning and notably a number of Greek bishops even chose to become teachers in Italian universities in order to revive Western interest in the writings of Homer and the ancient Greek dramatists.

Following the conquest of the city by Mehmed II, many fled to the West to continue teaching and become intellectual leaders. This boom in knowledge of the classical past would

have a major influence on the development of the Renaissance, which redefined Europe.

Studying the journey of the refugees who taught Greek to Western Europeans for centuries shows that refugees are not something that is external to Western civilisation, but instead an integral part of its history from the very beginning.

Image link: https://www.worldhistory.org/uploads/images/5335.jpg

The Treatment of Muslims Within 14th Century Constantinople from the Accounts of Ibn Battuta

BEN ALLERSTON

While our accounts of Constantinople from the Byzantine perspective are well known and well analysed, accounts from Muslim outsiders viewing from their own perspectives are commonly overlooked and passed off as entertaining stories. But they can provide us with an interesting view into how Muslims viewed the city and how they were treated in an ethnically and religiously foreign city to their homeland. Ibn Battuta's Travels in Asia and Africa 1325-54 provides us with an interesting perspective into how Muslims were treated within 14th century Constantinople based on religious backgrounds, but we must be cautious examining his work to differentiate between the factual and the fictitious.

After entering the city of Constantinople, Ibn Battuta was prevented from entering the Great Palace with the khátún (said to be Emperor Andronikus II's daughter) by the guards, who refer to him as "Sarakinu, Sarakinu", which roughly translates to mean Saracen. The term Saracen was a term used in medieval Latin and Greek writings to refer to Muslims and people of Arabic backgrounds. The use of Saracen by the guards and their turning away of Ibn Battuta and the rest of the entourage tells us that there was a particular religious antagonism by the Byzantine people towards Islam. As the Byzantine Empire represented the border between the Muslim and Christian world since the inception of Islam in the 7th century, this resulted in a distinct historical rivalry between these two worlds which regularly clashed for supremacy and expansion. Due to this rivalry between the Byzantines and Islam and its importance in all spheres of their history, it would be suitable to assume that all classes of people would have had some knowledge and religious antagonism towards Islam and people who profess the faith. This means that the guards having a reason to remark against a Muslim traveller fits within the wider contextual framework of the 13th century Byzantine state.

Another scene of this is depicted in Ibn Battuta's exclusion from being able to enter the Hagia Sophia, where he is told that none can enter without prostrating themselves in front of the true cross. Here Ibn Battuta's exclusion from being allowed to enter the Hagia Sophia can be used to further suggest that his faith was a restrictive factor in his ability to traverse the city. Vincent Puech suggested that Ibn Battuta's refusal to prostrate himself in front of the cross is a story to portray himself as a pious

Image link: https://www.worldhistory.org/uploads/images/8002.jpg

Muslim by evoking the Christian elements within Islam but then contrasting that with the elements that Islam rejects. By refusing to accept Christianity, Ibn Battuta is showing his pious Muslim beliefs while portraying Christianity's sacrifice to God as being on an unacceptable basis. The story of him being excluded from being able to visit inside the Hagia Sophia therefore serves to not just show that religious antagonism saw him being excluded from being able to partake in certain activities within the city, but also serves to portray Christianity as intolerable and unacceptable when compared to Islam.

While Ibn Battuta offers us a fascinating insight into Constantinople and Muslim treatment in the city, it is important to be critical of his work, which is most obvious in his story of meeting the former Emperor Andronikus II in a monastery in the city. While the portrayal of the former emperor in a monastery is correct, through being overthrown by Andronikus III and exiled to a monastery is written by contemporary sources, in reality, Andronikus II died in 1332, and scholars attempts to date Ibn Battuta's travels make it chronologically impossible for him to have been in the city as early as 1332. There are many theories as to why Andronikus II was still included in his writings, such as being tricked by his interpreter to believe that a monk was the former emperor, to using the former emperor as a theoretical model of the Byzantine Emperor from the Islamic view. But while either theory is interesting to entertain, it does not detract from the fact that Ibn Battuta's work contains a sense of historical narrative and story-making than a clear view of his time in Constantinople.

Sources: Ibn Battuta, Abu Abdullah Muhammad, Travels in Asia and Africa 1325-54, ed. by Sir E. Denison Ross and Eileen Power (London: Routledge & Kegan Paul Ltd, 1953)

Image link https://upload.wikimedia.org/wikipedia/en/a/af/IbnBattutaman.jpg

Trade and Migration: A Journey Into the Golden Age of the Silk Road

ARTHUR ROGERS-LAWRENCE

The Silk Road and Spice Routes traversed an incomprehensible swath of land even by today's standards, moving from great deserts to high mountains, to arid soils and dry grasslands. The Silk Road and Spice Routes resembled a trade network linking East Asia, Central Asia, South Asia and the Mediterranean world. It saw a migration of people without the constraints of borders. Merchants brought not only their physical goods but also their ideas, religions and cultures, creating a lasting impact on the social development of all empires, principalities and dynasties that were touched by the trade routes.

Within the historiography, the term 'Silk Road' was first used by Ferdinand von Richthofen in 1877. He defined the term as a singular road which resembled a linking chain connecting the worlds of Asia and the Mediterranean. However, it is now understood as a network of loosely shifting paths based on environmental, geographical and political factors. Rich areas like the Mediterranean and Persia brought Chinese silk, known for its quality and elite craftsmanship and in return, they would deliver art, grapes and Roman glassware. The Chinese also began to trade with Central Asia. Zhang Qian, a diplomat in the Han Dynasty was sent to Central Asia by the Emperor Wudi. When he returned, he reported back enthusiastically that Central Asia was hungry for Han goods. These goods came the form of grain, textiles and tea to which Mongolian nomads struggled to produce. In return, China was able to access a cheap horse market which was vital to its dynasty's power. Examples of these complementary trade partnerships only exacerbated transnational trade, which promoted an increase in migration to deliver the goods needed.

This migration across borders led to an amalgamation of different cultures interacting with one another. Travellers would stay in Caravanserai, which acted as ancient motels where traders would rest from their journeys, discussing ancient cultures and traditions with each other. One can only wonder whether this is where Daoism and Confucianism first met Buddhism or where Hinduism first met Nestorian Christianity. Far more concrete evidence also exists of cultures interacting, for example the recent discovery of the first Indian buried in the city of Xi'an. Archaeologists were able to highlight the distinctly Sogdian (the region the traveller came from) burial practices, most notably the

Image link: https://upload.wikimedia.org/wikipedia/commons/d/d1/93495_spice_route_PikiWiki_Israel.jpg

classic stone bed platform on which the body rested. However, the regular tradition of Sogdian burial practices was to expose the body before placing it in an above-ground structure. However, Chinese burial culture had been woven into the burial site with a sloping walkway leading to an underground tablet with Chinese lettering. It is understandable how practices merged, as Chinese cities, although maintaining a healthy Chinese population, began to see a foreign communities spring up in their trading markets. Immigrants brought their religions with them, for example, there were five Zoroastrian temples in Tang by 635AD. Thus, it is evident, that transnational migration without the constraints of borders promoted cultures to merge shaping societies along the Silk Road.

Barbarians or Refugees? You Decide.

ROSIE NOWOSEILSKI

Climate refugees are not new. Neither is climate change. It's to be presumed that you've heard of the several Ice Ages, and perhaps the Little Ice Age experienced by Early Modern Europe, but I would be very surprised if you have prior knowledge of the megadrought in the east of the Asian steppe in the 4th century. This put pressure on the Roman Empire and played a part in its collapse, alongside overexpansion, political instability, and a cooling of the temperature inside the Empire, which destabilised the 'Roman Optimum' for agriculture. From 200 B.C. to 100 A.D., it was warmer conditions that were unusually favourable, and there was more balanced precipitation in Western Europe than in later centuries, a key attributor to the Roman Empire's strength.

Upon researching this topic, I found it was often discussed online with heavy vitriol and exaggeration, and it is often anachronistically used to support arguments for stronger immigration control and, overall, xenophobia. For example, 'if migrants could destroy the Roman Empire, then the United States has no chance!'. Hopefully it goes without saying that this is ridiculous.

I, on the other hand, found this phenomenon in history fascinating when I heard about it on a History Extra

Image link: https://www.worldhistory.org/uploads/images/1125.jpg

podcast featuring Dan Jones, and I was quite defeated when I saw how the migrants and their movement was presented in so many articles. I was unsure whether to write this article anymore as I didn't want my words to be misinterpreted and used to stir more hate, and I also didn't want to read more articles filled with prejudice while researching the details. As you are reading this now it is obvious that I changed my mind and decided to present the information about this migration to you to allow you to make up your own mind about it; with luck, you will find it just as amazing as me and not a reason to 'close our borders'.

Climate historians have found that in the 4th century AD, natural climate change (as opposed to man-made, which we can thank our ancestors for) caused a megadrought in what we would now call northern China. It has been documented through tree-ring chronology, which has found that the drought began in 338 A.D. and ended c.377, when the wetter conditions returned. Droughts such as these are disastrous for crops and the availability of water. Therefore, a large proportion of the Hun tribe had to leave their homes in the search for new ones and the hope of survival. As they travelled west, they displaced and attacked other tribes such as the Goths and the Alans, of Germanic origin and Iranian origin respectively.

As the Huns moved west, the Goths and the Alans fled and made their way into the edges of the Roman Empire. The Romans viewed this as an invasion by who they called 'barbarians', and this view of the migration and its people has been assumed as fact and adopted into popular imagination.

Image link: https://cdn2.picryl.com/photo/1886/12/31/gizur-and-the-huns-1db5d4-640.jpg

But what if these 'barbarians' were simply people fleeing attacks from those forced to migrate due to hunger and thirst, with no ulterior motive of invasion?

It is important to question common narratives that are assumed facts, and to approach historical subject with as much compassion as we do with our peers. It is also important to view any Western perspectives with scrutiny and nuance as well as not removing events from their context and adapting them to fit our own argument and prerogative. If you only take one thing from this article, please let it be that.

The Partition of India: Migration, Displacement, and the Role of Colonial Powers

CW: Violence

ADITHYA NAIR

"At the stroke of the midnight hour, when the world sleeps, India will awake to life and freedom."
Jawaharlal Nehru, First Prime Minister of India, 15th August 1947

Baljit Dhillon Vikram Singh
In 2016, Baljit Dhillon Vikram Singh recorded her experiences during the partition of India and Pakistan in the Stanford 1947 Partition Archives, as she, a little girl at the time, made the journey from Lahore, Pakistan to a refugee camp in Rajasthan, India. She recalls waking one night to her mother hiding her gold and jewellery within the walls of their home, before she and her family boarded a jeep and began their journey across the border. Baljit remembers seeing the dead lying in ditches, and the limbs of butchered bodies scattered across the roads. Her mother attempted to shield the eyes of her children, but the magnitude of the horror could not be covered by her scarf. They had left everything in their village, expecting to return to their home in a few days. The family never returned. Baljit's story is one that resonates with so many on both sides of the border that divides India and Pakistan, victims of political failures that were punished for no crime other than their religious beliefs.

After nearly 200 years of British rule, on the 14th of August 1947 the newly formed state of Pakistan declared its independence, followed swiftly by the birth of the state of India, one day later. As politicians performed celebratory speeches and government buildings donned their new flags, the atmosphere that should have manifested itself into that of 'life and freedom' had been irreversibly soiled by months of violence and terror, as both countries witnessed one of the largest and bloodiest population exchanges in human history. Religious tension and its expression through heinous acts of brutality, sexual abuse and mass murder has defined this period of South Asian history - the extreme violence faced by refugees as they attempted to cross the treacherous borders can only be described as a 'mutual genocide' of Muslims, Hindus, and Sikhs alike. In truth, the partition of India and Pakistan had been hastily and irresponsibly planned by a dwindling British Empire, dividing the subcontinent of South Asia upon religious lines, and in ignorance of the cultural history of the region. As a result, between 10 million and 20 million people were displaced in

Image link: https://cdn2.picryl.com/photo/1947/12/31/partition-of-punjab-india-1947-a421d8-small.jpg

a matter of months, and up to 2 million lives were taken. The aftermath of the 1947 Partition left communal scars, as vast Hindu, Muslim, and Sikh populations were reduced to their religious identity, uprooted from lands that had welcomed their ancestors for centuries, and forced to migrate across political borders that had never existed throughout the history of South Asia.

Background: The British Raj

As Britain's involvement in the Second World War began to drain its empire of resources and men willing to police its overseas territories, it became clear that the British Empire would no longer be able to maintain its grasp on India. The victory of Clement Atlee's Labour Party in the 1945 General Election and his commitment to dismantle the British Raj solidified this, and the future of an independent India now more than ever, seemed inevitable. And so, two years after the election as the winter months came to a close, Lord Mountbatten was appointed as the last Viceroy of India in February of 1947, later joined by Cyril Radcliffe, a British lawyer, as the head of the Radcliffe Boundary Commission. Radcliffe did not have experience with the South Asian continent, having never stepped foot in the region until his appointment as the head of the Commission. Yet, the British state put their faith in Radcliffe to deliver the most appropriate separation of the Muslim-majority areas that were to form Pakistan, from the Hindu-majority India, leaving him and Mountbatten to decide the fate of millions in a matter of months.

Finally, as the last days of British rule in South Asia came to a close and India and Pakistan declared their independence, their borders had still not yet been appropriately defined, establishing an atmosphere of confusion, and misunderstanding that contributed to the ongoing intercommunal violence. Furthermore, British troops had already withdrawn from South Asia, leaving its people exposed to the brutality that had materialised as a response to British policy in the first place. Hindus and Sikhs found themselves in a Muslim-majority Pakistan, and Muslims in a Hindu-majority India, forced to flee their homes before they and their families became victims of immense religious violence. Accounts of trains of refugees set alight and families cut up in the street became all too common, as the Indian and Pakistani governments watched on without the resources or capability to prevent further massacre. The actions of the British state and the haphazard fashion in which the partition and independence process was treated ultimately led to the deaths of millions, and the displacement of tens of millions more.

Seeking Something Better: What Migration Can Mean for Women

ESME WHELAN

Migration can be both a liberating and oppressive process for women. Regrettably, when examining patterns of migration, gender attaches an element of complexity that often is omitted from popular narratives. The phenomenon of the feminisation of migration stresses the gender-specific vulnerabilities women can face and the problematic forms of resettlement. Crucially, migration can enrich the lives of women, providing economic and political independence and improved self-esteem. Exclusively focusing on discourses of victimisation and exploitation of women can diminish their agency. A gendered analysis of migration enables us to consider why and how women migrate, the networks they use, the opportunities they experience, the relations with their country of origin, and how the political, social and economic conditions of various countries impact them.

People in search of better livelihoods, as well as refuge and security, often resort to migration. Today, women make up approximately half of the world's migrants. It is estimated they comprised 48.1% of the international share of migrants in 2020. Push factors include rigid gender inequalities, poverty, limited opportunities for employment, unstable political climates, and a multitude of other complex intersections of political, social and economic turbulence.

Recently, scholars coined the phrase feminisation of migration to explain the distinctive involvement of women in growing globalization. 'Feminisation' clearly indicates the increasingly involved activity of women. However, the growing number of migrant women is proportional to the growing population and number of male migrants. Even over half a century ago, in 1960, the female share of international migrants was 46.6%. For centuries, women have had a vital role in migration. During periods of empire-building, coerced migration was widespread. The gender configuration varied over different periods and locations. In extreme cases, such as in 1546, women made up 70.4% of migrants. This indicates that historically women have migrated in large numbers. Their contributions have previously been overlooked, but have recently risen to the surface with the growing consciousness of a more delicate and detailed understanding of female migration patterns.

Certainly, the historic disregard for studies of migrant women aligns with traditional narratives of migration. Theories that emerged in the 1960s and

Image link: https://www.arabmediasociety.com/wp-content/uploads/2023/08/Sub-saharan-migrant-women.jpeg

70s assumed that women who migrated only followed in the footsteps of their husbands. Migration was therefore androcentric. However, as seen, women have always migrated regardless of their marital status or spousal activities. Women and men experience migration differently and endure distinctive challenges and risks.

Migration can have a myriad of positive outcomes for women. It can facilitate women gaining autonomy and encourage them to contribute to their community. Often, women migrate for economic or educational opportunities. Access to employment and training can create more equitable social conditions for women, improving their rights. Migration can further empower women by improving their sense of worth. Persistently, daughters are relied on to migrate to support their families, facilitating a refreshing recognition of their value. They may also gain access to better education, increasing their human capital. When migrant women return home, they commonly uphold their renewed freedom and transfer their new skills and customs to contribute to communities in their native country.

This also reminds us that migration can benefit others who have not had opportunities to migrate. Ideas of gender equality can be transferred back home to ensure better conditions for women. Women often acquire more influence when their husbands migrate. They become responsible for their family and their finances. Women also take over roles in employment and agriculture. This gained autonomy often leads to a rowing awareness of repressive and restrictive gender norms.

However, there are many challenges women encounter that restrict the benefits of migration. These constraints can overlap, as many migrant women suffer from interlocking oppressions, such as racialised and gendered discrimination. Societies promoting patriarchal values are particularly damaging and there are especially low rates of female migration from these countries. For families migrating from these countries, gender roles may become more entrenched within their households in an attempt to conserve their societal norms. This can be explained by their husbands' desire to combat instability.

Furthermore, rates of unemployment are much higher for migrant women than for other demographics. This is owing to discrimination against their gender and ethnicity—amongst other things—as well as language and cultural barriers. Women having difficulty finding employment may struggle to assimilate into their new community with less access to the local language and social interactions. High-skilled women are also often placed in jobs below their training level. These women are habitually exploited as employers rely on stereotypes, leading these women to be isolated and abused.

There are still so many questions surrounding women's experience of migration. Does migration gift women with opportunities for emancipation and a greater sense of self? Or are conventional gender roles more rigorously imposed on women in host communities? To what extent are gender-specific vulnerabilities exploited by host institutions? What we do know is women and men experience migration in different ways. For this reason, a gender-sensitive lens could offer a more accurate representation of global migration.

Was Manifest Destiny a Unifying Ideology for Westward Expansion in the 1800s?

HARRIET ALLEN

Manifest Destiny was a term first coined in 1845 by John O'Sullivan, a Democratic newspaper editor – and quickly it developed from there. The term is used to describe the belief that the expansion of American national power across to the opposing coast was inevitable. However, the ideas of Manifest Destiny were not unifying, and many opposed them or simply believed in expansionism for other reasons. The nationalistic verbiage which supported the idea of Manifest Destiny was grasped by historians of the late 19th and early 20th centuries. Manifest Destiny allowed historians to sweep over the complexities of this period and westward migration, rather than ooking beyond the nationalist and religious rhetoric of the propaganda to see the divisions surrounding it.

By the 1850s, only five years after the publishing of O'Sullivan's new phrase, Manifest Destiny had already played out. The US had gained more territory in those 5 years than they had before or since. Though the increased rate of territory expansion for the US shows there was a push for expansion, the support for manifest destiny was not unified. The election of an anti-expansionist President in 1848 brings into question the idea that Americans were united behind this idea of American destiny. The phrase even became a point of contention between the Southern and Northern states, with the North blaming the South for being 'land-hungry.' Republicans believed Manifest Destiny was a Southern creation, while anti-expansionists in the South blamed the North in return. This use of Manifest Destiny as a blight of the other side, pushing the blame away from themselves, produces an image of a country divided over this idea – not united. Numerous newspapers compared the ideology to robbery or used hyperbole to mock what they saw as ridiculous ideas of those who pushed forward Manifest Destiny. American migrants were just as likely to read (and believe) these mockeries as they were the pro-Manifest Destiny argument put forth in other publications, such as O'Sullivan's Democratic Review. There was debate and contention surrounding every expansionist endeavour that occurred, from the annexation of Texas to attempting to acquire Cuba. This makes the vision of a nation united under O'Sullivan and his idea of 'destiny' much less convincing.

While there was support for the ideals

Image Link: https://live.staticflickr.com/36/86046847_f1d21a63ed_w.jpg

of Manifest Destiny, it should be viewed as a contested ideology, meaning it failed to unify the American public. The expansion continued, but Manifest Destiny was simply a product of propaganda, used to push American entitlement over land that was not yet theirs. By playing with religious ideas and imagery, those who pushed the phrase aimed to persuade the American public that the expansion was their God-given right as Americans – even if it meant destroying native communities along the way. Manifest Destiny and the idea of westward expansion only truly took hold after the country had already taken the shape of the United States we know today. It was much less a unifying ideology than it was often presented, ignoring the complexities of the individual reasons and beliefs about westward expansion.

'A Spiritual Emancipation': How the Great Migration Transformed American Politics

NICOLE BUTLER

We have tomorrow
Bright before us
Like a flame
Yesterday
a night-gone thing,
A sun-down name.
And dawn to-day
Broad arch above the road we came.
We march!

Youth, Langston Hughes, 1924

Here a young Langston Hughes, 23 years old and politically charged with radical passion, marks the beginning of his intellectual career through his poetic prose. Youth encapsulates the character of African American activism which set to shift the political landscape of American politics. Hughes would go onto become a leading figure in what is remembered as the Harlem Renaissance.

Image link: https://live.staticflickr.com/5349/30456829485_09d59f60f2_b.jpg

This was a significant movement of Black artistic expression and intellectualism across the North, which revived African American culture after the failure of the Reconstruction era post-Civil War. The growth of free Black expression and political activism was facilitated by the Great Migration, which began around 1910 and continued into the 1970s.

The contrast of entrenched Southern Jim Crow politics against the democratic, urbanised, and opportunistic North proved the obvious catalyst of the Great Migration. African Americans fled from disenfranchisement, white terror, lynching, and sharecropping which resembled the conditions of slavery. The urban centres of New York, Chicago and Detroit provided space for African American men to practice their political rights under the 13th, 14th, and 15th amendments and have access to different types of employment and education. Through various pull factors and advertising in newspapers such as the Chicago Defender, between 6 to 8 million African Americans migrated from the South. Black populations grew in New York by 66% and in Chicago by 148% and by 1920 Harlem accommodated 200,000 African Americans; becoming the most 'in vogue' place for young Black artists to migrate to. Here they experienced freedom of creative expression, the political buzz and overt racial pride in the peak of the exhilarating Roaring Twenties.

The Great Migration defined the political events of the twentieth century. The changing demographics of the Black population forced America to understand 'blackness' in new ways. Black music, literature, art, and religion infiltrated the cultural discourse of the urban north and intertwined with new, radical political organisations that demanded civil rights. The NAACP formed in 1909 and funded the Black periodical The Crisis which provided an alternative platform for Black artists to become successful. Similarly, the National Urban League in 1910 established the Opportunity; these platforms became the organs of the Renaissance and pushed civil rights to the forefront of the public domain.

However, in the North there were still issues of racial prejudice in housing, employment, and education along with citizenship rights. The Red Summer of 1919, which saw hundreds of African American killed and made homeless, highlighted the ongoing issue with interracial relations. Significantly, America's entry into the First World War saw African American men drafted into the army, yet segregation and racial oppression continued to be practiced at home, providing a grave reminder that racial equality was far from being achieved. W. E. B. Du Bois captures the African American response to these hardships in his work 'Returning Soldiers', by which the Radical Left and militant activism began to emerge through Black revolutionaries such as Marcus Garvey, trickling through the streets of Harlem.

'We return. We return from fighting. We return fighting'.
-*'Returning Soldiers', W.E.B Du Bois, 1919.*

Chaim Fuks (Harry Fox): A Holocaust Survivor's Experience of Forced Migration.

MOLLY MOORE

CW: Holocaust

In autumn 1944, two years after the liquidation of the Piotrków Trybunalski Ghetto, fourteen-year-old Chaim Fuks was transported to Czestochowianka - a slave labour camp. It was here that he was stripped of his identity and reduced to a number: 102647. From this day until the end of World War II, Chaim would spend time in six different concentration camps, losing both his parents and his sister whilst continuing to fight for survival. Upon learning of this term's theme of 'History Beyond Borders', I felt compelled to share the story of my grandfather - Chaim Fuks, later known by his anglicised name Harry Fox - and the thousands of Jews who underwent a similar experience of forced migration during WWII.

In December 1939, Chaim's family were awoken in the middle of the night and given thirty minutes to leave their hometown of Tuszyn, near Lodz in Poland, along with all the other Jews. They took what they could carry from their home (which had housed eleven generations and were taken to Piotrków, where they were placed in the first ghetto created in Poland. Eventually, 28,000 Jews lived in this ghetto, initially home to just 6,000. Three years later, when the ghetto was liquidated, Chaim's mother Ruchel and sister Rhuda-Pava, were taken to Treblinka extermination camp, whilst the boys spent the next 2 years working in a slave labour camp.

As the Russians advanced in 1944, Chaim, along with his brother Jonny and father Jossel, were moved to a succession of concentration camps: Czestochowianka, Buchenwald, Dora-Mittelbau, Nordhausen, Hertzung, and finally Theresienstadt. In Nordhausen, the life expectancy was three weeks. It was not uncommon to be talking to someone and for them to not answer because they were dead. When Jossel was forced to go to the 'infirmary' (the generous name given to the room allocated for people unable to work, where they were left alone without pain relief or aid), Chaim and Jonny awaited his return. The day never came. Soon after, the boys were moved from here and embarked on a death march, lasting over three months. Just 45 of the initial 3,000 marchers survived to enter Theresienstadt.

On the morning of 8th May 1945, Chaim and his brother Jonny had been in the concentration camp of Theresienstadt for two weeks. They awoke to Russian soldiers rather than the Nazi officers they had grown accustomed to – the camp had been liberated. The scheme set up by the Central British Fund for German Jewry (the CBF) aimed to bring over a thousand child Holocaust survivors from Europe who had been displaced after the war. They could only locate 732 Jewish children. Chaim was one of the 301 survivors transported to the Lake District under the government-funded scheme - this group became known as the 'The Boys', with their story being written about in Martin Gilbert's book 'The Boys: Triumph Over Adversity' and documented in the recent BBC 3-part series on their journey.

Being forced to uproot their life and begin a new one in a foreign country (due to the systemic oppression and antisemitism of twentieth-century Europe) was a terrifying and devastating task for the survivors of the Holocaust. 'The Boys' found comfort in their similar experiences, which led to the foundation of the charitable organisation: The '45 Aid Society, in 1963. The Society was created as a thank you from 'The Boys' to the community that had welcomed them at their most vulnerable, and to support the survivors and their families.

The forced migration of Holocaust survivors makes recounting their stories a challenge, with documentation often lacking and first-hand oral history becoming rarer. Hence, the work of organisations such as the '45 Aid Society is crucial in preserving and sharing the individual accounts of the survivors.

In order to fully understand the atrocities of Nazi Germany and the events of the mid-twentieth century, I believe that personal stories are paramount to a historian's research, disallowing one from becoming detached from or desensitised to their work. It is for this same reason that Chaim (or Harry as he was referred to by this point), spent the later years of his life presenting at schools about his experience. Jonathan Freedland of the Guardian wrote an article entitled 'Safe House', about his visit to the Holocaust Survivors Centre in North London. This building is a perfect example of the community created out of the displacement of the Jews, and the lives that they created for themselves in the wake of the Holocaust. In his article, Freedland discusses his conversations with Chaim, reinforcing a rhetoric he shared with many. My grandad often told people that he considered himself to be lucky - not particularly strong, or clever, nor a victim - simply lucky to have survived. These selfless ideas, after all of the horrors he underwent, are why I believe that Chaim's story, and those of 'The Boys' he grew up with, must be shared and discussed when looking into the darker side of migration in contemporary history.

The Story of Irish Women Migrating to Britain in the Twentieth Century: What Really Happened?

GRACE MURPHY

Owing to the stigma and secrecy that surrounded the mass migration of Irish women to Britain in the twentieth century, the subject has gone somewhat unnoticed within the historiography of the period. A great proportion of female emigrées left due to pregnancy that, under different circumstances such as being unwedded, drew the ire of the high-standing, Catholic society of Ireland. Therefore, much of the emigration of Irish women to Britian occurred to maintain the reputation of the family and keep the 'sin' hidden from others. This, as well as other factors such as employment and adventure, has therefore contributed to new generations of Irish-British families today. Although this is a notable stereotype within Ireland, the notion of women leaving Ireland for Britain due to societal pressures is evidential.

The most influential reason as to why women emigrated to Britain in this period (particularly due to an unplanned pregnancy) was the power of the Church and Catholicism within Ireland in controlling societal standards. The Catholic Church maintained the notion that sex before marriage was a 'sin' and the 'purity' of women ought to be maintained through pre-martial abstinence. Women were clearly expected to be the epitome of 'innocent' whereas the male role in pre-marital sex was ignored.

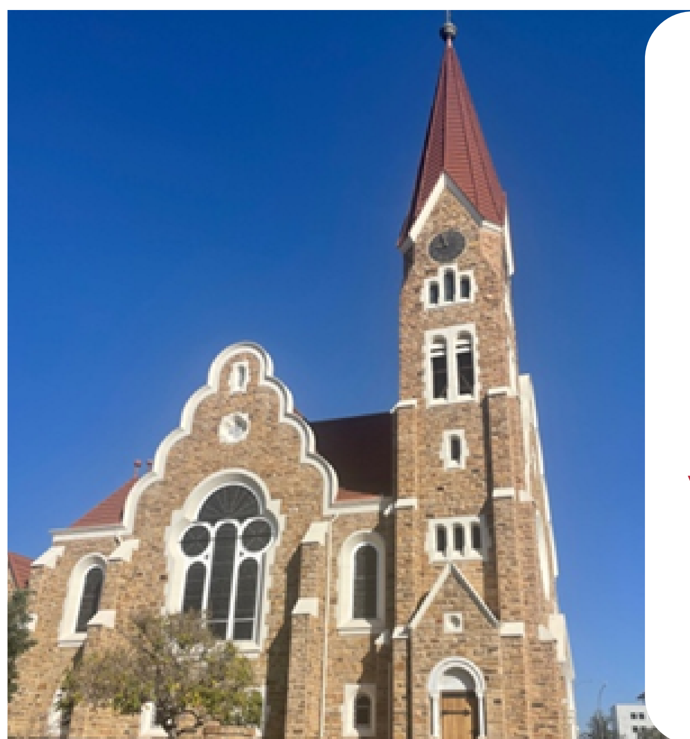
Consequently, Britain was seen as a 'safety valve' for women who were victims of the anti-abortion and adoption laws that upheld these ideals – abortion being illegal from 1861 and adoption being so until 1952. Ireland wanted to uphold an image of morality and be an archetypal Catholic country but the amount of Irish (often pregnant) women who travelled to Britain due to their little freedom of choice, became a threat to this 'moral' image.

The individual stories and circumstances of Irish women, starting from their travels to Britain to their treatment and experience whilst there, must take precedent. Britain offered chance for abortion but also adoption, with organised charities and health agencies taking a lead role in aiding the vast numbers of pregnant from Ireland women with strong correspondence between British and Irish Catholic organisations. Though offered aid by these organisations, these women were grouped under the acronym PFI (pregnant

Image link: https://www.ria.ie/sites/default/files/image_1_p0150-2969-01_cropped.jpg.

from Ireland) and labelled 'fallen' women, with the pressures put on Irish Catholic organisations leading to a repatriation scheme in the 1930s to 'save' them. The scheme came to be in response to British organisations which were in need of support, however it was extremely discriminatory. Unmarried women were far less likely to return to Ireland than their married or betrothed counterparts, even if their child had been conceived in Ireland.

As a result of the sensitivity surrounding the stories of the women who travelled and further emigrated to Britain, there is little evidence of them outside of records from Dioceses and other religious organisations. Therefore, these stories are extremely important to acknowledge – particularly because of their impact on modern British-Irish familial links, but also due to the ostracization faced by the women behind them. These episodes of "morality policing" by the Church are just one example of their role in delaying social progress. For example, abortion in Ireland was only made, eventually, legal in 1983 and further reinforced in 2018.



Evidence of German migration to Namibia Still Visible a Century Later

ZOE HAERING

CW: Genocide

Germany colonised Southwest Africa (now Namibia) in 1884, with the country remaining a German colony until 1915. Whilst this was over a century ago, evidence of German migration's influence still perseveres in Namibia. When I was in Namibia over summer, I vividly saw how this influence persists in everyday life.

During German colonial rule, genocide was perpetrated against the Indigenous people of Namibia, killing up to 100,000 and 10,000 of the local Herero and Nama tribes respectively, representing around 80% and 50% of the population. Historians often describe this as the first genocide of the 20th century, but it was not until 2021 that the German government formally recognised

the events of 1904-1908 as genocide. Attempting to take responsibility for its actions, Germany has promised a £940 million aid package over the next 30 years for reconstruction and development. While this may seem generous, Herero activist and chairman of the Namibian Genocide Association has announced that 'we're actually not accepting that offer because our people have lost lands, they have lost their culture and a lot of them have fled to Botswana, South Africa'. People from the Herero and Nama tribes felt insulted and excluded from the process. They say that Germany had apologised to the Namibian state, which did not even exist at the time of the genocide when it should have gone to the Nama and Herero people and apologised. It shows the frustration that still exists in Namibian society today.

Aside from the tragic loss of life that occurred during that time, the German settlers also claimed land. The farmland taken over a century ago is still in the hands of third generation German or Dutch settlers and makes up 70% of the arable farmland while Black ownership is limited to only 16%. This statistic is drastic when considering that the white population of Namibia is 6% and the Black population is 87%.

When I was in Namibia in summer, the signs of German colonisation were still vividly evident in everyday life. German street names such as Beethoven Straße or Roentgen Straße appeared consistently in Windhoek, the capital of the nation. Furthermore, German architecture, especially in Swakopmund, makes you question whether you are in Namibia at all or in 20th Century Germany as you are surrounded by traditional German pastel coloured architecture. German food and beer gardens are not hard to find and establishments like the Sport Klub Windhoek are still written in a German way. There is also a divide when it comes to education, where many German Namibians attend the Deutsche Höhere Privatschule (German private school), where Black students felt themselves victims of racism and prejudice, with students explaining that 'you could really tell that a lot of people going to DHPS had all-white groups of friends and didn't make contact to others'. This reveals that a lot of stigma exists in Namibia, where many tourists still act surprised when Black Namibians can speak German or have German names such as Otto, when it was colonisation that brought this impact.

The forced displacement that many experienced is evident in a Windhoek township called Katutura, which means 'the place where people do not want to live' in Herero, and demonstrates the rejection they felt. Katutura was created under South African colonial rule, when apartheid reigned and blacks were strongly encouraged to leave their part of town, the Old Location, for Katutura, which is on the outskirts of Windhoek. Katutura is a poverty-stricken place with cramped living conditions. While I was in Namibia, a person I met said that less than 10% of people living in Windhoek have a disposable income of 1000 Namibian dollars (£50) a month. There is no minimum wage in Namibia and this is evident in Katutura. The population of Katutura is growing daily as people from the north come to Katutura and Windhoek in search of better jobs and living conditions. It is estimated that 40% of the population live in makeshift shelters and don't have permanent homes. Unemployment, AIDs and illiteracy are rife, but the government is trying to provide water, electricity and sanitation.

The German colonial rule of Namibia was not challenged during South African rule where Namibians were placed under the system of apartheid. Constant rule until Namibian independence in 1990 means that many still have generational trauma which has not been relieved. Language, forced migration and land ownership are important and wide-ranging factors that demonstrate the effect that German colonisation had on Namibia and how these effects are still evident today, over a century later.

State Sponsored Suffering: Britain's History of Child Migration

Image link: https://live.staticflickr.com/3211/2791731907_7517ee35e1_z.jpg

ELIZABETH HINCHCLIFFE

(CW: Discussion of child abuse)

Britain remains the only country that has used child migration as a method of childcare instead of as a last resort during times of national emergency. In 1618, 100 impoverished children were sent to America to become apprentices; this began three centuries of child migration. Between 1618 and 1970, when the final children arrived in Australia, 130,000 children were sent to Britain's former imperial territories (what we now know as Commonwealth countries), specifically Australia, Canada, New Zealand, South Africa, and

Rhodesia (modern Zimbabwe). These children were promised a better life; instead, many experienced physical, sexual, and emotional abuse at the hands of their new caregivers. Some even had families in Britain that they didn't know about until years later. This article will discuss the origins and motivations behind the scheme, and the experiences of the children involved, concluding with a word on government apologies and the UK Government's Financial Redress Scheme for former child migrants, and whether this is enough to compensate for the horror they experienced overseas.

First, what was considered to be a child migrant? They tended to be of school age, that is, approximately ages 5-14. Officially, they were orphans who had no family to go to in Britain - however, this was not always the case, and many child migrants had living relatives. Some even had one or both parents still alive. The motives behind the child migration scheme were varied, and not many centred on the best interests of the child involved. The most promoted, and somewhat idealistic reason for child migration was that it gave children from 'unsuitable circumstances' new opportunities abroad. However, the proliferation and consolidation of a white, English population in Britain's overseas territories were also one of the motives behind it, and it was considered more cost-effective than paying to keep children in residential homes in Britain (this was not exactly true, but it was nonetheless put forward as justification for the scheme). Many voluntary programmes were set up to aid child migration. Captain Edward Brenton founded the Children's Friend Society in 1830, which sent children to South Africa, and Home Children (founded in 1869 by Annie MacPherson) shipped them to Canada. Barnardo's and the Fairbridge Society sent children to many territories (especially Australia) postwar.

Post-migration, the national governments of the receiving countries became the children's legal guardians - with guardianship usually passing down to the child welfare departments of local governments in the provinces in which they lived. This had been considered controversial as far back as the 1800s and offered the children almost no protection from what they were to endure. Former child migrants have told of their experiences of abuse while in the care of institutions and migration schemes abroad, as well as the horrific conditions in which they lived, and the fact that their healthcare access was virtually non-existent. The abuse took place both privately and sometimes publicly, in residential homes, staff bedrooms or shared dormitories. In Australia, evidence of sexual abuse was found in 16 separate institutions. Often, other children witnessed the abuse of their friends, and it was at the hands of both male and female staff members involved in their care. Some reported that the abuse had started aboard ships on the way to their destination and that it continued for years after.

Sadly, this abuse was known. In 1946, the Curtis Report was commissioned by the UK Government. It found that migration was not in the best interests of the children, and highlighted that, if it was to continue, 'proper care' should be given to child migrants. However, migration continued for twenty years after this, and 'proper care' remained a distant dream to those children who were taken from

their home country.

In 2009, then Prime Minister of Australia Kevin Rudd issued an apology to all those who had been involved in child migration, apologising for 'the absolute tragedy of childhoods lost'. Following suit in 2010, then Prime Minister of the United Kingdom Gordon Brown called former child migrants 'heroes' and apologised for the 'terrible human suffering that sprang from the misguided child migrant schemes and the mistakes that were made by successive United Kingdom governments'. Conversely, in 2009, Jason Kenney, former Immigration Minister in Canada said that 'Canadians don't expect their government to apologise for every sad event in our history'; despite a motion put forward in 2017 for an official apology from the Canadian government, none has been forthcoming. A Financial Redress Scheme was announced by the U.K. government in 2018, and applications opened on 1st March 2019 to former child migrants or their beneficiaries. Each could claim £20,000, regardless of whether they experienced abuse during their time abroad. Questions still remain - did these apologies come too late? And is £20,000 adequate compensation for a childhood destroyed?

America's Unsung Heroes: Chinese Immigrants During the Gold Rush

Image link: https://live.staticflickr.com/3299/4574232997_847e462260_c.jpg

SEB COLTRANE

In 1848, James W. Marshall, a lumber mill worker from Sacramento made the first discovery of gold in California. Word of this discovery quickly spread to the entire continental United States, and subsequently the rest of the world. By 1849, people from all over the world poured into California in the hopes of finding their own fortune. These roughly 80,000 people became known as the forty-niners.

At that time, China had been experiencing civil unrest as the result of several failed harvest and famines. The south-eastern region in particular had experienced war, famines and disease on a mass scale. Merchant vessels brought news of the Gam Saan (Golden Mountain) from California. At first, a small group of Chinese workers were contracted by external companies to work during the first years of the Gold

Rush. Then, after another serious crop failure in southern China in 1852, 20,026 Chinese flooded into San Francisco. As a result, between the years 1849 and 1853, 24,000 young Chinese men immigrated to California on the prospect of finding wealth and fortune.

The Chinese immigrants were subject to an influx of mistreatment and misfortune. Chinese miners tended to work the land previously abandoned in hopes of finding secret wealth. They soon found that they were not welcomed by Americans who found the Chinese miners peculiar and would visit Chinese camps for amusement. In 1952, the State of California placed a monthly tax on all foreign miners. Chinese workers had to pay $3 a month to continue working and living in California.

Further legislature came in 1854, during the case of People vs. Hall. The case had reversed the conviction of George Hall, who had murdered a Chinese man. The court ruled that Ah Toy, a notorious Chinese sex worker in San Francisco was no longer able to make her grievances in court. This was then extended to all Chinese people in California. This made it impossible to prosecute violence against Chinese people. By the end of the Gold Rush, Chinese miners made up about one fifth of the population working the mines in southern California and by 1870, there were roughly 63,000 Chinese immigrants in America. This prompted further legislation in 1882, when Congress enacted the Chinese Exclusion Act. The first American Law banning an entire ethnic group from the United States.

When the success of the Gold Rush dwindled, the former Chinese miners moved into other professions. Notably, the laundry business and domestic service, but a large quantity of workers were recruited to build the first transcontinental railroad. During the 1860s, the Central Pacific Railroad Company of California (CPRR) began hiring Chinese workers on low wages. After proving their worth, the company opted to make the Chinese the majority of their workforce, equating to 80-90% by 1867. They worked very long hours of hard, manual labour while being paid only $31 a month, later increasing to $35 a month after a workers' strike. Despite their harsh conditions and low pay, the Chinese workers were able to complete the highly ambitious project by 1869, and later became known as the forgotten railroad workers.

The California Gold Rush is a major contributing factor to the large Chinese population of the Western United States to this day. Hundreds of thousands of Chinese had emigrated from their homeland to a foreign country in which they were mistreated and subject to substantial discrimination. The subsequent contribution of Chinese workers to the railroad network dubs them as some of the unsung heroes of U.S. history. San Francisco is now rooted in Chinese culture, as the US city with the richest Chinese history, making the city what it is today.

Highlighting Hypocrisy: The US Response to the Cuban Exodus

ALBIE WILSON

The history of Cuban migration to the United States (US) is a collection of narratives spanning decades; this was marked by distinct waves of exodus driven by political upheaval, economic challenges, and social transformations. The 'Golden Exile', wherein the privileged classes fled from the Cuban Revolution of 1959, was a pivotal episode in this narrative. This historical context sets the stage for understanding later waves of Cuban migration, and raises questions about the preferential treatment afforded to Cuban refugees by US policy.

The Cuban Revolution, led by Fidel Castro, marked a profound shift in Cuba's political and social landscape. Castro's rise brought about the end of the infamous Batista regime, establishing a socialist state that ushered in land, education & healthcare reform, widespread nationalisation, and a change in foreign policy. The 'Golden Exile' comprised an initial wave of elite classes who opposed the socialist policies of the new government. Fearing political persecution and the nationalisation of their assets, these affluents sought refuge largely in the US.

This 'Golden Exile' established a character for Cuban migration, reflecting class-based disparities and setting the tone for later waves of exodus. The preferential treatment received by these early Cuban refugees in the US created a precedent that would shape future US policy towards Cuban exiles.

The Cuban exodus can be broken up into three distinct stages, each characterised by its unique circumstances and provoking factors. Immediately following the Cuban Revolution, critics of the socialist government fled the country. This included participants in the failed Bay of Pigs Invasion (1961), and opponents of the one-party system. The US Cuban Adjustment Act of 1966 gave favourable treatment to these exiles, reinforcing the privileged treatment of Cuban exiles.

The 'Mariel Boatlift' (1980) marked another wave of Cuban migration. This was triggered by economic hardships and desire for greater political freedoms, inspiring a more diverse group of refugees. While the US provided refuge to these refugees, the sheer size of this influx exposed problems with processing and assimilating such a number. The economic effects of dissolution of the Soviet Union (1991) on Cuba prompted another wave of migration known as the 'Special Period'. Cubans

Image link: https://cdn10.picryl.com/photo/1995/02/18/military-personnel-stand-watch-as-cuban-migrants-returning-to-guantanamo-bay-741352-1024.jpg

sought better opportunities abroad, and the US responded with programs like the "Wet Foot/Dry Foot" policy (1995), giving distinctive treatment on the location of interception.

While the US justified special treatment of Cuban refugees by citing their political persecution by socialist regimes, a closer examination reveals a complex and problematic policy framework. The special aid extended to Cuban exiles raises questions about the consistency of US humanitarian policies and their underlying motivations.

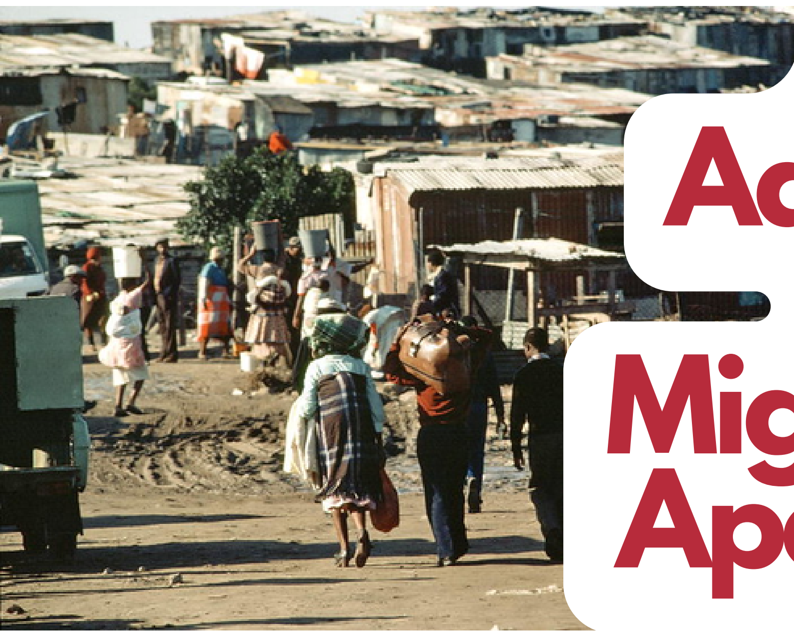
The favourable treatment of Cuban refugees reflects a selective compassion, with geopolitical considerations privileging certain groups. The US government's anti-communist stance during the Cold War influenced the attitude towards Cuban exiles, encouraging a greater political selectivity in US humanitarian responses.

While US policy framed Cuban refugees as victims of political persecution, the same outlook failed to apply to refugees from other regions facing comparable challenges. This glaring disparity in treatment raises concerns about the sincerity of American humanitarian policy, and indicates the existence of a geopolitical agenda that transcends a consistent commitment to human rights.

The preferential treatment of Cuban refugees marks broader inequities in global refugee responses. By affording special status to Cubans, the US has inadvertently maintained a tiered and political approach to humanitarianism, reinforcing the idea that the plight of certain refugee groups deserve greater attention and empathy.

In conclusion, the history of the Cuban exodus provides a summary example of the complex political, economic, and social factors that have shaped the migration narrative. While the 'Golden Exile' set the stage for preferential treatment, following waves of Cuban migration and US policies underscore a troubling inconsistency in humanitarian responses. The US government's positively discriminatory treatment of Cuban refugees, in spite of shared challenges with other refugee populations, reveals a form of humanitarian hypocrisy that demands critical scrutiny.

As the world grapples with present humanitarian and refugee crises, particularly in the case of the Palestinian people and the atrocities occurring in the Gaza strip, it is essential to reimagine humanitarian care without geopolitical biases. A more inclusive and equitable approach to refugee assistance requires acknowledging the shared humanity of those forced to leave their homes, regardless of their country of origin or the political ideologies they leave behind. The story of Cuban migration serves as a decisive reminder that true humanitarianism should transcend political calculations, fostering a global commitment to justice, compassion, and equal treatment for all.



'Only Whites Admitted': How Did Economic Migration Shape Apartheid South Africa?

CW: Apartheid

SADIE KENDALL

Next year will mark 30 years since South Africa held its first democratic election, ending 46 years of apartheid, a systematic and brutal racial segregation affecting every area of life. Yet, often ignored was how a segregated migration system was essential to sustaining the power of this white minority.

South Africa has long been a site of economic migration, owing to its wealth of natural resources and considerable economic opportunities, making it a prime destination for those 'fortune seekers' ready to uproot in the hopes of economic prosperity. However, this played out in a particular way within South Africa's system of segregation and oppression.

In 1974 the United Nations International Labour Office wrote a report criticising South Africa's 'Two-Faced' migration system. They detailed how the system was based on two distinct patterns of migration. The system showed a clear favouring of white immigrants who were allowed to settle in South Africa with their families and perform managerial and skilled work.

In contrast, the migration of individual African workers from neighbouring countries came under a stringent system which only permitted them to perform 'low skilled' work and facilitated them becoming subject to the racism of the apartheid system. It was no secret the favouring of white migration was designed to strengthen the apartheid system and keep managerial control within the labour market in the hands of the white minority.

Migrants were mainly British and European, owing to a long history of British migration to South Africa. In 1961 the South Africa government were becoming concerned about the position of the minority white population, with declining birth-rates and a shortage of skilled white labour threatening to hinder the racial ideology of 'white prestige' that was essential to their rule. A comprehensive propaganda programme was launched, focused on attracting settlers from Britain and other European countries. Coventry Evening Telegraph published in December 1961 on 'South Africa's bid for Immigrants' and in 1963 the Liverpool Echo wrote 'South Africa

Image link: https://live.staticflickr.com/3125/3312300216_1a8f2e9b72_c.jpg

Welcomes Immigrants' listing skilled work which would provide particularly good employment prospects in South Africa, saying 'there's room for you in South Africa'. Scrutiny of immigrants increased in 1969, each immigrant to South Africa having to declare that they 'and all persons concerned' are of pure white descent and provide a 'very clear photograph of himself and his next of kin'. Ministers explicitly boasted of the success of their measures, declaring that it meant that there had not been a single case of someone emigrating to South Africa who had to reclassified as 'non-White'.

But what is the significance of these policies in South Africa in a post-apartheid era?

Shockingly, legislation which maintained this racialised migration process was not repealed until 2003, 9 years after the end of the apartheid system. This means that into the 21st century South Africa's immigration policy was still governed via processes inherited from the racist apartheid regime. Today, xenophobia towards African migrants is still high, suggesting the South African government continues to accept Afrophobia. African migrants are often stereotyped as 'illegal' and discrimination against African migrants continues well into the 21st century. Such issues prompt us to think how government migration policies shape public opinion, often resulting in heightened xenophobia, an issue which is certainly not specific to South Africa in the present times.

Gibraltar: Europe's Forgotten Melting Pot

JACK NORTON

Gibraltar has found itself in the spotlight recently due to Brexit negotiations, but it seems that many have only a very basic understanding of the territory, and even less of its inhabitants. Recently there have been numerous short documentaries on Youtube highlighting the current situation regarding Brexit and Gibraltar which provide brief histories of the area. If you spend time looking in the comments sections of these videos (something I definitely do not recommend), it appears that most people tend to subscribe either to the idea that Gibraltarians are ethnically British colonisers or an ethnically Spanish population with Stockholm syndrome. Neither of these assertions, however, is true.

Image link: https://upload.wikimedia.org/wikipedia/de/0/04/Gibraltar_von_La_Linea.jpg

Gibraltar has been a strategic area of interest for as long as it has existed. Phonecians, Carthaginians, Romans and many other ancient peoples were all drawn to this rock at some time, recognising its military and trade potential. In AD 711, the rock was seized by the Berbers, a North African people, led by Tariq-ibn-Zeyad. The rock was named Jabal al Tariq (Tariq's mountain), and this is the origin of the modern name Gibraltar. The rock remained under Berben control for 750 years until it was recaptured by the forces of the Kingdom of Castile in 1462, which led to the expulsion of the Arabs and the substantial Jewish population (with the exception of a small number who agreed to convert to Catholicism), and the subsequent repopulation by Spanish Christians.

Some 200 years after Gibraltar was incorporated into the Spanish kingdom, the Spanish War of Succession broke out. During this war, Britain, with the help of Dutch and Austrian forces, seized control of Gibraltar in 1704, with the intention of maintaining control of the territory due to its strategic position in the gateway to the Mediterranean. Upon the seizure of Gibraltar by the British, the population at the time (estimated to be between 5,000 and 6,000 inhabitants) were offered residence on the condition that they swore allegiance to archduke Charles of Austria as King Charles III of Spain (the Habsburg claimant who Britain were supporting in the war). Most of the Spanish population left with the Spanish soldiers and settled in San Roque, where many of their descendants still live to this day. After a failed siege by French and Spanish forces in 1704 to recapture the rock, it was eventually confirmed as a British territory in 1713, when the Treaty of Utrecht was ratified between Spain and Britain which ceded Gibraltar to Britain forever. This clause of 'forever' is important because it ensures that this document remains legally binding to this day, hence why Gibraltar is still a British territory.

From 1704 onwards we see the development of the Gibraltarian people as we know them today. In the 18th century there was an influx of migrants from Italy (primarily Genoa), Malta, France, Portugal, Morocco, Spain and Menorca as well as an influx of Sephardic Jews. The British presence was largely made up of soldiers stationed on the rock and so was more temporary in nature, as well as British workers who had come to work on the various construction projects taking place. Many of these men returned to Britain after completing their work, however in both cases there are examples of British men who stayed on the rock. The 19th century spelled a new chapter for migration into Gibraltar, as its free port status continued to attract migrants, and in particular those escaping the Napoleonic Wars. This brought another wave of migrants from Genoa, which had just come under French occupation, as well as a small number of French immigrants. In 1873 the British tried to combat immigration and overcrowding by allowing free access to the Rock only to 'British persons'. This did little to stop immigration but did influence the origins of the immigrants, as British
ubjects from then colonies such as Malta and India began to arrive.

The diverse heritage of the modern population of Gibraltar is evident in the variety of surnames that exist today on s the Rock. The 19,000 strong list of names from the 1995 House of Assembly Register of Electors in Gibraltar was selected for a study on

the origins of Gibraltarian surnames. They divided the 2,000 plus surnames into nine categories of origin, and in order of frequency, they are: British (27%), Spanish (24%), Italian/Genoese (19%), Portuguese (11%), Maltese (8%), Jewish (3%) Menorcan (2%), Other (4%) and Unassigned (2%). Needless to say, virtually anyone of Gibraltarian descent, regardless of which category their surname belongs to, would not have to look very far to find a familial connection to the other surname origins listed. The case of surnames is the clearest evidence for the individuality of the Gibraltarian people: the ignorant Youtube commenter who is quick to label Gibraltarians as either ethnically Spanish or British would likely be surprised to learn that Spanish and British surnames combined make up less than 50% of the surnames in the 1995 study. Furthermore, the unique Yanito dialect spoken in Gibraltar also serves as testament to its cultural influences, with vocabulary originating from the respective languages of all the aforementioned cultures.

The small 6.8km² territory of Gibraltar continues to experience people coming and going constantly, and the constant fluctuation of its inhabitants that has been taking place throughout its history shows little sign of stopping. Whilst Gibraltar might be a British overseas territory, its inhabitants possess a unique identity that cannot be conveniently labelled as British, Spanish or, for that matter, anything other than Gibraltarian, as to do so is to ignore the reality of these people's origins and disregard the rich history of this strategic little melting pot that lies at Europe's southernmost tip.

Image link: https://www.lookandlearn.com/history-images/preview/YYA/YYA0/YYA0014/YYA0014188_View-of-Gibraltar.jpg

‘A Necessary Evil’: The Hypocrisy of US Immigration Policy in the Depression Era

ANYA GRIEVE

‘American jobs for real Americans’. How familiar is this? Is it not reminiscent of Trump’s 2016 promise ‘to make our Country Safe Again for all Americans’? In fact, this predates any modern nativism. This was the Hoover Administration’s promise during the turmoil of the Great Depression. Not only was this event a poignant example of Mexican migrants being treated as removeable capital, but it was just one event in an enduring pattern of it across contemporary US history.

Indeed, the Great Depression was a desperate scramble for resources, jobs and stability. As the US’ GDP tumbled by 30%, the fight to prioritise whites intensified. Despite America’s previous ‘open door’ policy that helped establish the nation’s dominance through migration, ‘American’ formed a new mould. ‘American’ was white. ‘Repatriation Drives’ –supposedly re-aligning Mexicans with their home– ruthlessly deported an estimated 1.8 million people at a time of economic despair. Simultaneously, a new alignment occurred– white Americans could take jobs that were ‘rightfully’ theirs. Far from a mere economic decision, the xenophobic basis of this policy is blatant: Francisco Balderrama estimates that 60% of those deported were US citizens of Mexican descent.

Clearly, citizenship was not enough. Being American was not enough. The nationality of Mexicans was detachable; instability was inherent in their identity. ‘Real Americans’ needed jobs, and they would get them.

During WW2, fears of failed harvests and labour shortages unsettled the US government. How could US superiority be maintained? The Bracero Programme. Running from 1942-62, this was the largest contract-labour programme in US history. Approximately 4.5 million Mexicans arrived, mainly in California and Texas, enchanted by promises of free healthcare; minimum wages and adequate housing. Why would the US falter when it could just acquire new capital? The façade of equality with white workers was a thin one: abysmal pay, abysmal housing and little access to healthcare greeted Mexican workers. Land was farmed and roads were paved, yet discrimination was prevalent, and resentment thrived. In 1948, Pauline Kibbe observed these migrants “as a necessary evil”– humans necessary to the US economy but not accepted by society, humans that were a mechanism for harvest. The adage of ‘job-takers’ upreared even more viciously, as blame for depressing wages and employment

image link: https://cdn4.picryl.com/photo/1936/01/01/migratory-family-in-auto-camp-california-1024.jpg

conditions was levied onto the invited Mexican workers. Mistreatment was endemic, a cultural practice. 'He has no past, no future, only a brief and anonymous present': Kibbe was correct, the Bracero worker, and Mexican migrants in general, were moveable units to which no legacy, no gratitude and no security were granted. From these dangerous attitudes, something even more insidious was born. Migrants remained as capital; the pattern continued.

'Wetback': a derogatory term for Mexican border-crossers. US civility was saturated with this insolence, all the way up to political policy. 'Operation Wetback' was brewed by US hostility towards legal and illegal migration in 1954 and remains the biggest mass deportation of undocumented workers in US history. The programme was enshrined with militaristic aggressiveness, with sweeps of factories and farms under the jurisdiction of General Joseph Swing. Supposed enemies of high wages and decent working conditions, the INS estimates that 1.1 million Mexicans left the US either voluntarily or through prosecution. Despite the programme's severity, Congress didn't legislate to punish those who benefitted from illegal employment – like US farm owners- but instead increased funding for Border Patrol.

The message is apparent: 'real' Americans were blameless. Under the Operation's authority, Mexican Americans were often detained solely on appearance – the possibility they were American seemed irrelevant. Only birth certificates were accepted as proof of identification, and so historians cannot accurately estimate the number of wrongful deportations of those who simply weren't carrying them. Masses of people were displaced, but white America remained intact. White America reversed Bracero's invitation. White America was 'real' America, and real America could use whatever resources it needed, when it needed.

Although these historical examples seem distant, they're not. As late as 1976, the US regressed back to immigration quotas, enforcing a yearly ceiling of 20,000 from the Western hemisphere. As late as 2018, 48% of Latino US citizens feared deportation; white Americans were also more likely to suspect Mexican immigrants as being undocumented than other ethnicities. Some efforts have been made to compensate for historical cruelties like the 2005 'Apology Act for the 1930s Mexican Repatriation Programme' and teaching of Repatriation Drives in Californian schools. Yet it remains blatant that Mexican American identity is steeped in insecurity. Is more cultural compensation necessary? Certainly, populist rants from politicians like Trump may seem ludicrous, but we must accept him and others as a transpiration of real, damaging attitudes. We must accept that migrants have regularly served as capital, we must accept that their contributions to society have been ignored. Whether its curriculum changes, statues or museums, a lasting place for migrants must be found.

Imperialism and the Irish Diaspora

LIAM NUGENT

By the 20th Century, the largest Irish city on earth was New York City, the Irish population was half of what it had been six decades ago, and the Irish had settled in every corner of the British Empire. The nexus for all of this was, infamously, the Great Famine of 1845-52, sparked by a potato blight, and exacerbated by poor British administration. This terrible catalyst, including numerous other injustices, transformed the Irish into what Sociologist Robin Cohen describes as a 'Victim Diaspora'. Much like the Jewish, Armenians, Palestinians, and others, the Irish population has been globalised from an island people into a worldwide diaspora of some seventy million.

Unlike the American settlers of the West, the Irish did not go with excited consent. Those who left did so out of necessity, and were sent off not with celebration, but rather with 'American Wake', reflecting the grimness of their expulsion. Emigration was seen not as opportunity, but exile. This generated a diaspora-mythos surrounding: 'returning to the homeland', fixating on maintaining an Irish identity abroad, and a strong anti-British & anti-imperial sentiment. Around the world, the Irish were forced to wrestle their new national identity with the old.

The British impact on the Irish diaspora is evident in the anti-imperial activities engaged in across the Irish diaspora. This was particularly evident in the United States, with activity like the 'Fenian Raids', where Irish US Civil War veterans invaded Canada hoping to provoke conflict between the US and Britain to weaken British rule over Ireland. These Fenians were characteristic of the transnational anti-imperial nature of the Irish diaspora, visible in their collaboration with the Irish Republican Brotherhood in Dublin. Historians like Jonathan Gantt even hypothesise that the response to Irish anti-imperial militancy generated the beginnings of transatlantic collaboration in the 'War on Terror'.

The Irish diaspora was not only distinguished by its reaction to British imperialism, but by a host of negative qualifiers. Around the world, the Irish were stereotyped, alienated, and isolated into insular and urbanised communities. Particularly in the US and Britain, where more impoverished communities migrated towards, the Irish were dehumanised as brutish and violent, with a strong association with alcohol. In the US, Protestant welfare systems acted on this by "rehousing" thousands of Irish children into 'White Anglo-Saxon Protestant' households, where they could be 'redeemed'. Irish campaigners responded to this by establishing a separate and effective child-care system run through Catholic

Image link: https://upload.wikimedia.org/wikipedia/commons/0/07/Irish_Immigrants_%2831798749983%29.jpg

nunneries. Much like other 'Victim Diaspora', wherever the Irish went, they were shaped by the impact of imperialism, and their responses to it.

The Irish diaspora serves to remind us of the continuing effects of imperialism on migrating populations, from manufacturing them, to shaping their culture, and towards generating militancy. To ignore their history is to ignore the beginnings of the modern institutions of imperialism and 'counter-terrorism' and how they affect migrating populations today. In reading about the Irish diaspora of the 19th century, we can find valuable lessons around the emerging diaspora of today.

A History of Mexican Migration to the United States

Image link: https://cdn4.picryl.com/photo/1939/01/01/truckload-of-mexican-migrants-returning-from-mississippi-where-they-had-been-1-1024.jpg

ISABEL GIBBENS

Mexicans currently make up the greatest proportion of migrants in the United States, with over 37.2 million currently residing within the country. However, the history of their migration to the US over the last 200 years has not been easy, characterised by constant changes in attitude by the US government.

With the Treaty of Guadalupe Hidalgo in 1848, in which Mexico ceded land to the US in exchange for $15 million, came a surge of Mexicans migrating to the US. This was prompted by the discovery of gold in Sierra Nevada, California in 1848. Many were attracted by this, not only Mexicans but also those from Europe and Asia, as they wanted to share in the prosperity of the region. Due to their geographical position close to California, Mexicans were among the quickest to arrive in Sierra Nevada, so they were some of the most successful in the gold rush, leading many to remain in California instead of returning home to Mexico. Tensions arose during this period, stemming from the white Californians who believed they should be the ones to prosper from the gold instead and as a result, Mexican migrants faced violent attacks. Between 1848 and 1860, 163 Mexicans were lynched in California. They also faced problems from the state with the Foreign Miners' Tax Law of 1850; many were forced to return home as they could not afford this tax.

Mexican migration was only increasing

towards the end of the 19th century; the government introduced prompting many companies to encourage Mexican employment as they could make them work for longer hours with less pay. By the beginning of the 20th century, around 60% of those working on the US railroads were Mexicans. Additionally, the Mexican Revolution of 1910 to 1920 forced many to escape the violent scenes in Mexico and seek refuge in the US. According to the census, the number of Mexican immigrants increased from 200,000 to 600,000 as a result.

However, tides turned with the Great Depression in 1929. American farmers began moving to California in search of new labour opportunities and felt threatened by the Mexicans prospering there. As a result, the state introduced a forced repatriation programme of over 400,000 Mexicans and many more followed willingly to avoid conflict. Despite this, the Second World War forced the US to turn to Mexicans once again as a source of cheap labour with the Bracero Programme; over 5 million Mexicans migrated during this period, but this was short-lived as the end of the war meant another 4 million Mexicans were deported.

In recent times, Mexican migrants have once again faced hostility and threats of deportation. The previous President, Donald Trump, focused part of his campaign on harsh treatment towards them; notably introducing the ‘Remain in Mexico’ programme, which aimed to send asylum seekers back to Mexico, although this was shut down by President Biden in 2022. The pandemic also halted migration with the closure of the US borders, which only reopened in November of 2021.

Riven Germania: Destruction of a Centuries-Old Diaspora

Image link https://cdn2.picryl.com/photo/1854/12/31/village-and-castle-1854-bd3666-1024.jpg

EBAN RAYMOND

When one thinks of the German diaspora, perhaps images of proud German Americans or local Oktoberfest celebrations spring to mind. The motif of beer-drinking Bavarians and stern Berliners has become commonplace in our diverse, modern world, and yet, an oft-untold tragedy struck one of Europe’s oldest diasporas in the first half of the 20th Century, with repercussions still pervasive to this day. But how did this come to pass?

Germans once comprised significant minorities across the entire European continent. Indeed, Germans inhabited lands stretching from Alsace-Lorraine on the banks of the Rhine and the

Carpathian Mountains, to the shores of the Volga River, deep within European Russia. Forged over centuries, these communities lived and toiled in the same location as their forebears, partially acculturating with locals and establishing their own identity distinct from their distant brethren in Germany proper.

The greatest of these minorities dwelt within contemporary Poland, Czechia, Slovakia, Ukraine, and Russia, having begun to permanently settle within those lands toward the end of the 11th Century. During a process known as Ostsiedlung or 'eastern settlement', ethnic German settlers ventured eastward into lands populated by Slavs at the behest of the kings of Francia and the emerging Holy Roman Empire.

They constructed marches, military settlements, designed to gradually extend the reaches of German territory far beyond the Oder River.

This process would proceed largely unopposed until the Reformation, by which point German settlers already composed an often-dominant minority in their new homelands, especially along the Baltic coast. Following the emergence of Protestantism in the Holy Roman Empire, a religious dimension took hold in the colonisation of eastern lands, especially amongst Protestants who now took it upon themselves to proselytise both natives and Catholic Germans that had settled previously. Through this chain of events, the Kingdom of Prussia, the easternmost German state, would be formed along the shores of Prussia and Pomerania.

The next few centuries would see further German settlement, though where this once occurred because of religious or civil incentives, many arrived at the behest of monarchs, themselves of German origin. Catherine the Great of Russia, a Tsarina of German ancestry, is amongst the most eminent, declared an official invitation in 1763 to farmers across Europe to settle within the sparsely populated, fertile lands of the Volga.

Thousands heeded the call and within a generation, an island of German culture had sprung up hundreds of miles from the Reich. Others too, settled along the Danube during the days of the Austro-Hungarian Empire, to profit from extensive trade networks, whilst settlement occurred within Transylvania, birthing a community known as the Transylvanian Saxons that still survives to this day.

The rise of nationalism in the 19th Century only exacerbated the interethnic tensions that now existed between German communities and natives, promulgating a generational distrust that would explode during the 1940s. Following the devastation of the First World War and the disintegration of the German Empire's eastern flank, elements of the German diaspora formed militias to defend their local communities, with limited help from the chaotic German state. These paramilitary units operating mainly in the Baltic states were known as the Freikorps and battled Soviet troops and local independence movements until they were ejected from the region, leaving the Baltic Germans that stayed in a tenuous position. Their anguish of abandonment was immortalised in popular folksongs like 'Die Grenzwacht Heilt im Osten', translating to 'The Borderguard in the East', which denotes the bloody last stand of Baltic Germans in the Latvian capital of Riga.

With the rise of Nazism in Germany, the presence of the German diaspora was used as justification for the pursuit of lebensraum or living space. The Second World War saw Germany expand its borders from Luxembourg to Krasnodar, subsuming the millions of Germans that lived within these countries. By 1950, millions of ethnic Germans had been uprooted, centuries-old communities were destroyed, with trauma still present amongst their descendants. By our world becomes ever more polarised and tumultuous, one can only wonder whether we shall bear witness to a repetition of such events. Whilst many of these so-called Volksdeutsche collaborated with Nazi authorities, especially German Poles, others pledged their allegiance to their adopted homelands.

As Germany crumbled, the victorious Soviet Union established satellite states across Eastern Europe. Under the guise of ostensible political stability, hundreds of thousands of ethnic Germans were expulsed from their homes, often at gunpoint. As borders were shifted westward, Germans were deported under terrible conditions, resulting in the deaths of thousands; the most infamous being the deportation of Volga Germans to Kazakhstan, where over one million perished. Those that had dwelt within the historic Sudeten periphery in Czechoslovakia for centuries were similarly forced out by enraged locals, partially in reprisal for suspected complicity in Nazi war crimes.

Irish Migrants: How Their Experiences Differed in the United States and Scotland

Image link: https://api.ndla.no/image-api/raw/gGCLZHRy.jpg

OLIVER McCABE

The Great Famine of 1845-52 was the worst famine to occur in 19th Century Europe. It was the result of a blight which infected potato crops and ruined harvests across Europe but was especially devastating in Ireland as almost half of the Irish population, particularly the poor, were dependent on potatoes for their diet. This meant it was uniquely devastating, and the famine marked a turning point in the history of Ireland and its neighbouring

territories. Between 1844-1851, their population dramatically fell from 8.4 million to just 6.6 million: 1 million of those are estimated to have died of starvation or famine-related disease, while the rest emigrated in an exodus that persisted for decades.

Although they fled to wildly different destinations, with the poorest refugees crossing the Irish Sea to Scotland and others travelling to America, the experiences of these two groups of refugees draw several parallels and were quite similar overall. Those who could afford the transit to America first suffered from various diseases which were rife onboard the nicknamed 'coffin ships', some of which had used previously to transport slaves, with as many as a quarter of passengers never making it to the continent. Those who did arrive were perceived as desperately poor unskilled workers and criminals: a threat to local labourers and a strain on public budgets. Importantly, the vast majority were Catholic and were entering an active battleground for sectarian violence. America had been founded by European Protestants fleeing religious persecution, and their descendants still possessed a comparable animosity towards Catholics. Priests were tarred and feathered, churches ransacked and Catholics massacred at a polling station in Kentucky on 'Bloody Monday' in 1855. The Irish were given some access to employment, but this was mostly restricted to the lowest paid and most dangerous jobs and they were far from accepted into American society.

Their situation improved towards the end of 19th Century as their presence received diminishing attention. Native-born Americans launched new attacks on other groups of refugees arriving on the continent such as the Eastern Europeans and Chinese, lifting the Irish off the very bottom rung of society.

Much like those in America, the Irish refugees who fled to Scotland were also seen as second-class citizens from the outset. In Glasgow, they were portrayed as an immense burden on the city's already stretched finances and were blamed for the typhus epidemic that broke out across the country in 1847. Some were allowed into the workforce on low wages, however urban unemployment was alarmingly high and anti-immigration sentiments flared up whenever the local economy dipped. Irish Protestants had relatively less trouble settling in, but anti-Catholic agitations among Scots created tension and culminated in violent riots in Greenock in 1851. Although the existing Scottish Catholic community attempted to support them, they were overwhelmingly working-class so were unable to provide financial aid close to the scale required. Negative perceptions of the immigrants faded in the remainder of the century but never completely disappeared.

The Irish remained a scapegoat for many of Scotland's problems even after migration levels fell, and the means by which the Catholics had settled in created a platform for conflict. The establishment of new Catholic churches and schools gave them the protection which they desired but also raised public awareness of the division and forced communities to remain separate in the long-term, meaning that the Irish were arguably being increasingly tolerated more than they were actually becoming accepted.

Broadly, the experiences of Irish migrants in both the United States and Scotland followed similar paths: they were outcast as poor and diseased,

blamed for economic woes, religiously discriminated against and only felt welcome once they were no longer the centre of attention. Ultimately however, it is difficult to argue that they did not have a significant lasting impact on both nations. Today, nearly one third of Scots and one sixth of US Citizens consider themselves to be of Irish descent, a label that has transformed from a cause of conflict to a source of great pride. The American cities of Boston and Chicago are famous for their St Patrick's Day celebrations while certain regions of Glasgow also host annual parades to commemorate their Irish heritage. Politically, the ancestry of 23 American Presidents can be traced back to Ireland - including Joe Biden whose great-grandfather left County Mayo in 1850 – while Scottish politicians have at times sought advice from Ireland in their fight for independence.

Though tensions still remain, the Irish example highlights that immigration can act as an enhancement to national culture rather than a threat and that differences can be celebrated rather than used to divide.

'I Wish People Could See How Human We All Are': The History and Legacy of the Calais 'Jungle'

KATIE HUDSON

The origins of the Calais migrant crisis lie within the village of Sangatte, just outside of Calais, in 1999. Known to Calais residents as 'Kosovars', the majority of refugees in Calais were fleeing the Kosovo War, whilst around 40% were those fleeing conflict in Iraq and Afghanistan.

Living in makeshift encampments or public parks across Calais, the large presence of migrants encouraged the French interior minister, Jean-Pierre Chenèvement, to aid the French Red Cross in establishing a formal migrant facility. The chosen facility was a warehouse in Sangatte, dating back to the construction of the Channel tunnel.

Over the next three years until 2002, the Sangatte camp housed 2000 refugees. Conditions in the warehouse were primitive – there was little privacy for the migrants, and the steel design of

Image link: https://www.migrantvoice.org/img/2017/12/exlarge/Martin_Leveneur.jpg

the building led to freezing temperatures in winter, and unbearable heat in the summer months.

The Red Cross Camp at Sangatte was a source of serious tension between British and French ministers. As arrivals to the Sangatte camp increased, so too did the number of unauthorised attempts at crossing the Channel.

Following the ascent of a centre-right government in France in 2002, interior minister Nicolas Sarkozy agreed to the closure of the Sangatte camp and the establishment of the Le Torquet Treaty. This imposed the stricter 'juxtaposed border controls' in British and French ports – making it hard for migrants to cross.

Migrants who were displaced by the closure of the camp in Sangatte established makeshift camps in a nearby woods, with close proximity to lorry access routes to the port of Calais. Named by migrants as the 'Jungle', this informal settlement existed until 2009 when demolished by the Sarkozy government. Migrants there lived in squalor, allegedly relying on water from a nearby chemical plant.

A wave of new migration between 2009 and 2016 culminated in what became known as the 'New Jungle' in Calais. Migrants this time originated from a diverse range of countries – Eritrea, Ethiopia, Somalia and Sudan were amongst some of the African nations; Syria and Afghanistan amongst nations in the Middle East.

Established near a day-centre for migrants in Calais, the 'New Jungle' of 2015 became home to approximately ten thousand migrants. Despite its size and nature, the 'New Jungle' never gained legal status as a refugee camp and relied solely upon voluntary humanitarianism. Both volunteers and migrants faced police harassment and abuse while providing and receiving critical care, such as medical aid, food, and shelter.

The 'New Jungle' was a community – migrants established businesses, decorated their shelters, found friendships in solidarity. In some parts of the camp, Kurdish music was played amongst Kurdish migrants, others painted as a way of passing time.

Officially, the 'New Jungle' is long gone. Demolished in October 2016, the 'New Jungle' physically rests in history – but its legacy lives on. Given its name by the very migrants who lived there, the 'Jungle' was a quip at the primitive conditions of what became the home for thousands of refugees over the course of the nearly two years it existed.

However, what started as a joke between refugees making light of a demoralising situation has been weaponised by Western media in the coverage of migration and humanitarian crises.

The voices of refugees are excluded from the articles in newspapers and magazines that discuss their lives and their plight.

Having lived in a 'Jungle', refugees are dehumanised – viewed as uncivilised, barbaric, and primitive. Journalists use terms such as 'floods', 'swarms', and 'rampant immigration' to liken the movement of refugees to hostile invasions that we should be wary of. Refugees have even been described as 'rattling the gates of Europe' – a phrase known to have described the barbarian invasion of Rome.

When we exclude refugee and migrant voices from the narrative, we obscure the true nature of the humanitarian crisis. In 2016, French Photographer Séverine Sajous gave cameras and pens to migrants living in the 'Jungle', who created postcards detailing their experiences of life as a refugee in Calais.

Written in a mixture of French, Arabic, and English, the refugees wanted to be heard, more than anything. 'I am without a voice… nothing more to say'. 'Everyone surprises with who they are – you can not judge by looking at someone… there are many beautiful people in the camp'.

The numerous Calais migrant 'Jungles' have left a lasting impact upon migration and displacement discourse, and migration remains a contentious aspect of policy. But when we think of the 'Jungle', we should think of those at the heart of the issue.

'I wish people could see how human we all are and that a child is a child – a person is a person'.

The Windrush Scandal: Failures of the UK Government

REBECCA POWTER-ROBINSON

The 'Windrush' generation describes the mass immigration of people (mostly from English-speaking Caribbean countries) to the UK to expand the British labour force between the years of 1948 to 1973. The name given to this generation derives from HMT Empire Windrush, one of the first recorded ships used to transport Caribbeans to their new home. Due to their Caribbean nationality, the Windrush generation were part of the British commonwealth at the time, meaning that they were automatically granted the right to remain in the UK.

However, in 2018 it was revealed that hundreds of British citizens from the Windrush generation were being classed as illegal immigrants. The scandal highlighted the inadequacy of the immigration system in Britain, as the Home Office had disposed of critical documents needed to prove the British residency of many members of the Windrush generation.

'Members of the Windrush generation and their children have been poorly served by this country'. This is the opinion of Wendy Williams, HM Inspector

Image link: https://live.staticflickr.com/905/41720093832_581a414809_b.jpg

of Constabulary and the author of the independent review which looked at the Windrush scandal. The report issued by Williams outlines the failings of the Home Office. She argues that, although the Home Office was not expecting the Windrush scandal to arise, it could have been confronted earlier. If this had been the case, the Windrush generation would not have been made to feel illegitimate.

Not only did the scandal make the Windrush generation feel like inferior members of British society, but it also affected their civil rights. Many people were deported to the Caribbean or held in detention centres and striped of their homes, their jobs, and their right to access healthcare.

The reporter, David Matthews, whose parents belonged to the Windrush generation, aptly describes the scandal, writing that “people who had come in the fifties, sixties and seventies and had spent decades in Britain, worked here, bought property here, married and raised families here were being tossed aside like old boots”.

In her report, Williams states that the 1971 Immigration Act solidifies the fact that members of the Windrush generation ‘have the right of abode in the UK’, and ‘had no reason to doubt their status, or that they belonged in the UK’. But, due to the Home Office’s negligence to retain important documents, the Windrush generation were made to feel like they did not elong, even though many members have lived in the UK for the majority of their lives.

It has been argued that the British government has failed to take responsibility for or to compensate the Windrush generation. In January 2023, the former home secretary, Suella Braverman, decided to retract three out of Williams’s thirty proposals that she had promised to deliver. One of these proposals included hosting reconciliation events’ with members of the Windrush generation who were affected by the scandal. The retraction of this policy reiterates to members of the Windrush generation that they are not considered to be a priority to the government.

As argued by the Joint Council for the Welfare of Immigrants, it is evident that this scandal is ‘far from over’.

Sikhs in Canada: A Migratory Success Story

SAM MORGAN

CW: Discrimination

The Sikh community in Canada punches above its demographic weight. In politics, Canada's third-largest nation-wide party, the left-wing New Democratic Party, is led by the always well-tailored Jagmeet Singh. In cities with large Sikh minorities, such as Vancouver, British Columbia, upward economic mobility is evident, as Vancouver resident and famed Canadian YouTuber J.J. McCullough puts it: 'The emergence of a Sikh-Canadian middle class is one of the great triumphs of Canadian multi-culturalism.' In local communities, Sikh temples, Gurdwaras, form the basis of strong support networks for many Sikhs. It would not be an overstatement to regard the Canadian Sikh community as thriving. The success is clear, but how did it happen?

The first Sikhs came to Canada, just as many Asian immigrant groups did, to pursue employment in heavy manual labour such as laying railway tracks and lumber milling. However, the very first Sikh to arrive was Kesur Singh, a Major within the British India Army. The colonial connection between Indian Sikhs and their new Canadian home must not be understated. Sikh workers experienced grave wage discrimination, struggling to earn wage rises against their white settler counterparts. On the whole, the first Sikh immigrants to Canada were overwhelmingly male, whose work was undertaken to facilitate the immigration of their families, particularly their wives and children. The pull factors were clear, but what pushed Sikhs, overwhelmingly from the province of Punjab, to pursue an escape from British India to Canada? McCullough argues these "are not evidently clear." Many Sikhs argue that treatment of Sikhs in India has always been uniquely violent and humiliating, stretching from the British colonial administration to the current Hindu nationalist government of Narendra Modi. Nevertheless, great numbers of Sikhs were attracted by the prospect of the often cited 'new life' in Canada.

The attraction did not cease to exist, and between 1901 and 1911 the Sikh population in Canada grew by 2242% - though only from 95 to 2,225 – and came to be of visible importance in many locales within British Columbia, Canada's western-most province. However, the subsequent decline of the Sikh population saw Sikh immigrants, as well as Indians more broadly, pushed out of Canada in a state-sponsored campaign of ethnic cleansing. Little was done to

Image link:ttps://live.staticflickr.com/4447/23869024238_f70b64d4e4_b.jpgt

intervene in the so-called 'anti-Oriental' riots of 1907 in Vancouver, the target of which were many Sikh British Army veterans.

Sikhs, especially men, were easily identifiable targets owing to their turbans on their heads and their kara steel bangles on their wrists. The racially essentialist physiologists of the day explained how Indians were supposedly unsuited for the Canadian climate in which white settlers could thrive. The suggested solution was thus to sponsor relocation to British Honduras and the southern United States. The subsequent recovery of the Sikh population in Canada is therefore nothing short of remarkable. The path from expelled people to thriving middle class began with slow progress. The official (many Sikhs lived illegally in Canada having crossed the border with the US) figures show the Sikh population only recovering to its 1911 figure by the mid-1950s.

Yet by this point Canadian Sikhs had forged communities for themselves and left a civic imprint. The South Asian immigrant community in Canada had won its right to vote through ferocious lobbying of provincial and national government in the years after the Second World War. Moreover, the 1950s saw the first Sikh councillors elected to office, owing to concentrated local support in cities where Sikhs formed a sizeable minority of the population. Canadian Sikhs also owed their electoral success to their considerable efforts in business and education. A great number of Sikhs arriving from India and elsewhere (notably other former British colonies and the UK itself) brought with them high levels of education, and in some cases, great wealth.

The late twentieth century thus saw Canada's Sikhs become more than simply immigrants to Canada, they were Canadian, their identity fashioned through community cultural investment (especially in gurdwaras which appeared in nearly all major Canadian cities) and civic participation.

The Canadian Sikh story has not played out without episodes of setback – of racism, of violence and of discrimination. Even today the Quebecois government's increasingly chauvinistic, French-style secularism laws threaten open expression of Sikh identity. Yet what the Canadian Sikh community has fashioned for itself is a testament to multi-culturalism and a notable triumph of meritocracy. This article has concerned itself with narrative, certainly, and there are several controversial dimensions to Sikh power in Canada. I urge the reader to explore these intricacies; those of Punjabi separatism (Khalistanism), those of Indo-Canadian relations, and those of Sikh political figures (notably Jagmeet Singh). Regardless, when the Canadian cabinet can boast more Sikhs than its Indian counterpart, little can be said against Canada's credentials as a bastion of multi-culturalism.

Suggestions for further viewing:

The Canada Guide- https://thecanadaguide.com

The Canadian-Indian Crisis Explained By A Canadian- https://www.youtube.com/watch?v=OdtyKdY_xcM&t=530s

The Gendered Dimension to North Korean Migration

ELIZA BETTS

CW: Violence, abuse

Through addressing the plight of North Korean refugees attempting to escape a perilous regime, little is done to consider the gendered dimension of this migration. For North Korean female migrants, gender specific challenges add high risk to an already treacherous journey. This article will consider the female experience inside North Korea, the factors that lead to the changing demographics of migration and explore the unique challenges faced by female migrants.

The historical origins of the divided Korean peninsulas stem from Japanese defeat in the Pacific war leading the US and USSR to temporarily partition Japan's former colony, Korea, along the 38th parallel and occupy the southern and northern regions respectively. In 1950 this division resulted in Korean war between the communist north and democratic south, with war continuing until 1953 when ceasefire was reached creating the Republic of Korea (South Korea) and the Democratic Republic of Korea (North Korea). Between 1945-1953, an estimated 900,000-1.5 million North Koreans partook in cross-border migration through routes now inaccessible due to the construction of the Demilitarised Zone (DMZ). The DMZ, a 250 kilometre long, heavily militarised 'buffer zone' between the two states, serves as a demarcation of the division between North Korea and South. With the annexation of this migration route, North Korea refugees today fleeing the harsh political regime of North Korea are left with few and dangerous options.

But why would you want to leave North Korea? Coined as the 'hermit kingdom' the Democratic Republic of Korea (DPRK) has remained in a state of isolation from the international community since its foundation, intrinsic to its founder Kim Il-Sung's 'juche' ideology which promotes national self-reliance and distrust around foreign interference. Due to this insularity, North Korea has some of the world's most egregious human rights abuses which go largely undocumented in media coverage of the DPRK. These include forced labour camps, torture, beatings, and execution acting as punishment for often unproven crimes.

The abuse is also a gendered issue, with North Korean women facing high rates of sexual violence and exploitation. Within the prison system the abuse is rife with women coerced into sexual favours for the guards in return for basic amenities like food. Female prisoners that become pregnant through the abuse suffered are punished through harsh labour assignments and forced abortions. If the

woman carries the child to term and it is born in state detention, it is killed instantly and without exception.

The harsh treatment of women within the prison system is echoed in the patriarchal society of the DPRK. Approximately 70% of North Korean women are routinely abused by their husbands emphasising the institutionalised violence in the DPRK. It is these gendered aspects of human-rights abuses which result in female refugees fleeing North Korea in higher number than men. This trend is highlighted in statistics published via the South Korean Ministry of Unification who've tracked migration rates from North Korea since 1990. In 1998 women made up only 12% of migrants from DPRK, this climbed to 55% in 2002 and in 2019 reached 80%. Within just over two decades female migration rates are six times greater than in 1998.

But why have female migration rates increased so significantly in twenty years? The changing domestic situation can be considered a factor with the Soviet Union collapse in 1991 resulting in the end of economic subsidies to the DPRK. Termination of Soviet aid caused a stagnation of the economy and in consequence, widespread famine. This mass starvation resulted in estimates of between one and three million dying of famine-related causes. With no state provision for food, black markets called 'jangmadang'(장마당) have emerged to trade amenities to facilitate survival in the DPRK. Primarily operated by women, these jangmadang markets have led to them often earning significant multiples of their husbands salary through trade. Whilst this can challenge traditional gender dynamics,
challenge traditional gender dynamics,
it instead results with an increased financial burden for women. A heightened economic responsibility coupled with food insecurity and exposure to high rates of gendered violence elucidate these higher rates of female migration.

In terms of the migration process itself, the most accessible migration route from DPRK is through North East China. Considering this cross-border migration through the female lens, the heightened prevalence of gendered violence and exploitation compounds the inherent dangers of the process, with female migrants encountering significant obstacles such as sex and marriage trafficking along their escape route. Due to an epidemic of sex-selective abortions in China, an impact of the one child policy, the country's gender ratio is significantly skewed with around 34 million more men than women. In result, a widening gap for trafficked North Korean brides has emerged in the Chinese economic market which only exacerbates the danger for female refugees. According to the Korea Future initiative, 60% of female North Korean refugees are sold into the sex trade. Of the women sold into the sex trade, roughly 30% are sold into forced marriages, 50% into prostitution and 15% into cybersex dens.

Addressing the complex challenges faced by North Korean migrants necessitates a comprehensive understanding of the gendered dimension embedded within the female migration experience. Recognising their oppression faced within North Korea as well as the vulnerabilities through the migration process is imperative for the creation of strategies to provide support and protection to these refugees.

Leicester: Where Minorities are the Majorities

Image link: https://www.visitleicester.info/dbimgs/LEI%20-%20West%20End%20-%20Narborough%20Road.jpg

AMELIE NEWBY

Leicester, many perhaps consider it a pretty unremarkable city, situated in the East Midlands and relatively unknown, it's not a place you'd find on many people's bucket lists. Yet among the residents of the city many will agree there is something that makes the city quite extraordinary. Something that brings vibrancy and colour to an otherwise grey city and that is: immigration. Leicester is known as one of the UKs 'super diverse' cities, meaning that within the city you will find one of the most diverse populations in the whole of the UK. In 2013 Leicester was even declared by the Independent to be the most multicultural city on the planet. In fact, the majority of Leicester's population is made up of people from ethnic minority groups. As of the 2021 Census data, it was confirmed that Leicester is the first UK city in which no ethnic group has a majority. Within the city's population of 559,000, you will find large groups of people of Indian, Pakistani, South and Eastern African, Eastern European, Caribbean, Chinese, Turkish and many other origins. So why is this you may ask? What has attracted people from all over the world to reside in this city? Well let's get into it.

Migration to Leicester in large numbers is first noted in the decade that directly followed the Second World War. As with the majority of the migration to Britain in this period, migration to Leicester was largely attributed to people coming from British Colonies, looking for prosperity and hospitality in the 'homeland'. Leicester, a city with a booming textile industry and thus offering lots of opportunity for jobs on the shop floor, attracted many migrants who wished to work or were recruited to work in British industries. People continued to migrate to the city later into the 20th and the beginning of the 21st century, due to war, persecution, and political unrest in their home countries. It is apparent that the migration to Leicester during the postwar years, influenced by the industrial related jobs there, has further impacted immigration to the city. Many more migrants have chosen to relocate to Leicester due to ties with established communities of their nationality already based in the city. This has led to an ever-continuing stream of migration to Leicester from various corners of the world.

What is particularly fascinating about Leicester's history of migration is that it is not particularly spoken of. The stories of migration often focus on the UK's leading cities such as London and Birmingham, but why shouldn't the conversation revolve around a city as diverse as Leicester. One reason this

could be for is the lack of unrest and tensions felt in this city as a result of the mix of races, cultures and religions that you will find there. Of course, there exists some history of tensions within the city yet for the most part Leicester can be seen as a significant success story of how different cultures can and want to live in harmony. It is perhaps for this that there has been no great desire or need to study the history of migration to Leicester. I would argue, however, that is exactly the reason why we should be studying migration to Leicester. If Leicester can be used as a model to prove just why migration is good and beneficial to our society then the city should be at the very forefront of future research on the topic.

Take Narborough Road for example, to the naked eye, perhaps it just looks like and ordinary road in any residential area of any UK city. Yet if we delve a bit deeper you will find that the road is the most diverse road in the UK. Narborough Road is a road in the south-west of Leicester that to be precise cover only 1.5 miles of the globe but is symbolic of so much more than that. It is home to over 23 different nationalities and includes 222 shop units that give you tastes from across the globe on just one street. Narborough Road is extraordinary example of people of all different backgrounds and cultures living and running businesses side by side peacefully and enjoying being enriched by other's foods, customs, beliefs, and arts. Furthermore, across the city you will find the Golden Mile taking you straight straight out of the UK and into a bustling Indian Bazaar, here the residents organise the biggest Diwali celebrations outside of India. What's

Image link: https://live.staticflickr.com/3494/4007646375_ce81a1cb15_b.jpg

more every August since 1985 Leicester has also been home to one of the biggest Caribbean Carnivals in the UK. Clearly Leicester has a unique character founded on its rich history of migration to the city.

To have access to the world in just one city without having to travel is truly eye opening and extremely special, and I think it is for that that we must thank immigrants who decided to settle in Leicester for what they have given to the people of the city and encourage similar multicultural relations elsewhere.

Alien: Harmless Legal Jargon or Something Much More Dangerous?

MIKA TOKELY

When you think of the word 'alien', what comes to mind? If you google search it, you get an array of UFO images and little green men. Using the Cambridge Dictionary, the first definition is 'something relating to creatures form another planet.' But in fact, the word 'alien' was and still is to some extent, also a word used in legal jargon to describe foreigners without citizenship of their residing country. 'Alien' then, is a legal and legitimate way to refer to a foreign non-citizen, immigrant or refugee.

Lots of people are surprised by this, so let's track the history of the word 'alien' being used to describe migrants in the UK and US. In America, the 1792 'Alien and Sedition Acts' were the first set of rules pertaining to foreigners, particularly to French migrants. The laws arose due to the threat of war between the US and France and made it obligatory for an 'alien,' French or not, to pay 50 cents upon their arrival to an American port. This was a temporary act that prompted some states such as New York and Massachusetts to create unofficial immigration policies throughout the early 1800s.

In the UK, the 1836 'Registration of Aliens Act' signified the first time legal distinctions were made between British citizens and 'aliens'; foreigners had to obtain certification that meant their nationality, profession, date of arrival and other personal details were declared to legal authorities.

In 1882, based on earlier legislation banning Chinese migrants, a comprehensive US Immigration Act was passed, enacting into federal law the use of the word 'alien' and allowing the state to deport these people if they were deemed to be convicts, lunatics, financially unstable, or those 'likely to become a public charge.'

Meanwhile, Britain was experiencing high levels of East European and Jewish immigration due to a series of famines and increasing persecution in the Russian Empire. Between 1881 and 1914, it is estimated that over 120,000 Jewish people immigrated to Britain meaning areas of the UK such as East London became overcrowded and tense. Thus, in 1905 the British government enacted the 'Aliens Act.' It defined 'aliens' similarly to the US legislation and provided the same criteria for entry into Britain.

The word 'alien' was therefore used at the time as simply synonymous with 'foreigner' meaning it is unlikely to have caused any offence as far as immigration policy was concerned. However, these legislations were in place alongside other acts encompassing the treatment towards 'aliens.' In 1892,

US policies of 'Chinese Exclusion' were extended to last another ten years and included a clause meaning Chinese migrants already living in the US would be forbidden from getting citizenship status and be labelled 'permanent aliens.' Notwithstanding their inability to become US citizens, this Act signified that 'alien' could still refer to people legally living in a country in which they had an active role in society and the economy.

Although it is hugely important to note that for legislators 'alien' is synonymous to 'foreigner', by legitimising the use of the word 'alien' in legislation, the idea of foreigners' 'otherness' is sustained in the public sphere, and a lot of immigrants and refugees will have felt separated out as 'foreign' and 'strange' in their new countries.

In 20th century Britain, the issue of 'aliens' in the country came to be closely intertwined with legislation against crime. For example, the 'Aliens Restriction Act' of 1914 allowed government the power to enforce certain measures against foreigners in times of national emergency. 'Aliens' would be prohibited from landing in the UK, stopped from entering certain areas and could be deported at any point. In 1919, legislation was amended to uphold these regulations during peacetime, and certain employment rights were further eroded. The Act was renewed until being replaced with the Immigration Act in 1971.

Legislation such as this removed neutrality from the word 'alien' in public minds and gave it negative connotations, meaning views of foreign residents as 'strange' or 'other' became further entrenched. From the 1950s to 1960s onwards, referring to someone as an 'alien' has become dehumanising. With the advent of technology providing greater knowledge of outer space, 'alien' has taken precedence as a word for a mysterious, perhaps dangerous extraterrestrial being who doesn't belong on Earth. As the decades have progressed, an 'alien', far from a little green man, has also been overwhelmingly characterised in popular media as an often grotesque being wanting to colonise Earth and kill humanity. Ergo, the 'alien apocalypse.'

Although the legal and extraterrestrial definitions of the word do not overlap in their usages, it is not difficult to see how the current, negative connotation of 'alien' might map onto a distrust or fear of people arriving in new countries. Due to this and because characterisation as an 'alien' in the current day can easily obscure people's reasons for migration such as war and persecution, the Office of the High Commissioner for Human Rights has explicitly criticised the term. And, as of 2021 President Joe Biden has changed the terms 'alien' and 'illegal alien' in legislation to 'non-citizen,' and banned immigration judges from these terms' usage. For now, no similar, major change to legislation has occurred in the UK. However, 'alien' only appears 3 times in the latest version of the Immigration Act, compared to 32 times in the 1948 original.

It is no secret that there are still qualms surrounding immigration and refugee movement in the UK, US and globally. This, among other myths about displaced peoples is something that needs to be overcome. SolidariTee, an international student-led charity aims to do just that, through raising awareness about the language of

exclusion, debunking myths and fundraising. By reading this article today, you have contributed to one of these goals! All money SolidariTee raises through selling t-shirts designed by refugees themselves goes directly to NGOs in Greece who provide legal aid and psychological support to those who have been forcibly displaced. So far, we have given over £400,000 to our partners. Nonetheless, our mission is ongoing, and we rely on the support of students like you to help us make a tangible difference to refugees' lives. If you are interested in joining this cause, or supporting us through buying a t-shirt, **please visit the SolidariTee Leeds Instagram page @solidariteeleeds.**

When you think of the word 'alien,' what comes to mind? I hope after reading this article you won't just imagine UFOs and little green men but will also think about the importance of language used when referring to immigrants, refugees and non-citizens. And maybe, is it potent to think about the damaging receptions of the term 'illegal immigrant'?

Hello from International History and Politics Society!

Hello Readers!

We are the International History and Politics Society (LUU IHP). The society was created in 2022 to bring together those who studied our ever-expanding course. Now entering our second year of being a society, we want to welcome even more students, regardless of chosen field of study!

IHP Society is a space where like-minded students who study International History and Politics and those who don't are able to broaden friendship groups and academic potential through a vast array of regular socials, sporting events and meet ups.

Due to the relatively intimate size and scale of the society, IHP Society enables closer ties than some of the other larger societies.

We have a 5-a-side football team and a netball team open to all abilities and will hold regular socials for these groups to help create a lasting team bond.

Anyone interested in joining should head over to the Facebook or Instagram page (@luu_ihpsoc), where we post about socials, match reports and any future endeavours. We want to reiterate that everyone is welcome to all our events - and can't wait to see new faces next year!

See you soon.
Your friends,
The IHP Society

First Semester According to History Society

Hello Historians!

As I write this at the week before our famous Winter Ball, an event I hope to be seeing you all at in your best tuxedos and dresses, the History Society would like to celebrate on a very successful semester and look back at some of the things we have done, after all, isn't that our job as historians?

This year we decided to go above and beyond the past years and bring you the best History Society that can be, with even more events and things to do that suit everyone's tastes. Starting the semester in fashion with our traditional Welcome Drinks event at Parkside Tavern (to which you all ran through a £1000 bar tab in only 40 minutes) before keeping the pace of events with our GIAG Pub quiz at Walkabout, which had so much attention, we even had to hold a second one! Our Careers Event enlightened us all to the possibilities that our history degrees could lead to, from Allen & Overy to the British Online Archives, and we stormed the streets of Headingley as historical figures in our Otley Run. We held a Halloween Movie Night, had a very interesting talk about the First World War and the home front, and again held more Pub Quizzes.

Our Winter Ball is our biggest event in the Society calendar, and this year we have made it even bigger than ever with 250 people set to make their way to the Royal Armouries in their black tie to what is going to be the biggest Winter Ball the Society has held in over a decade, a feat that none of us expected would be something we could pull off. And in March, some of us will be jetting off to Lisbon, to soak up the sun, scenes and cuisine that they have to offer, and as someone who has been on both the Budapest and Athens trips of years past, I can tell you that it definitely going to be one not to miss.

The History Society has strived to bring the best to your university life that we can offer, and this Semester we believe that we have accomplished our goal, but we will continue to do our work into Semester 2 to bring you even more events that make the most of your time here at the University of Leeds. We can't wait to see you all again in the New Year for more!

Ben Allerston (President)