3

Stories of people who have faced xenophobia

The Psychological Impact of Xenophobia on Immigrants

Katrin Hristova: "I Am Not A Child Of The World"

ZAINAB MALIK
Embracing Diversity

Editor's Note

Welcome to this special issue of our journal, dedicated to exploring the multifaceted issue of xenophobia. In these pages, we present a diverse range of blogs and articles that delve into the various aspects of xenophobia and its profound impact on individuals, communities, and societies at large. Through nuanced discussions and critical analysis, we aim to shed light on this pressing issue and inspire meaningful dialogue that leads to positive change.

This issue begins by examining the role of xenophobia in politics and the media, highlighting how rhetoric and narratives employed by influential figures can shape public perception and attitudes towards immigrants. We delve into the alarming rise of hate crimes and violence targeting immigrant communities, emphasizing the urgent need for comprehensive measures to ensure their safety and well-being.

Additionally, we explore the prevalence of stereotyping and discrimination in the workplace faced by immigrants, emphasizing the need for inclusive environments that celebrate diversity and provide equal opportunities for all. We also delve into the psychological impact of xenophobia on immigrants, shedding light on the emotional toll that xenophobic attitudes and behaviors can have, and the importance of supporting their mental well-being.

Dana Koptleuova
Editor-in-Chief

THE CATALYST

CONTENTS

Uncovering Xenophobia: Exploring Its Roots and Impact on Society

Through a collection of thought-provoking articles, we aim to shed light on the complex nature of gender inequality and encourage critical reflection and meaningful dialogue on this important topic.

By Zainab Malik

Origins and Evolution of Xenophobia: Tracing the Roots of Intolerance Across Time and Cultures

Xenophobia, the unsettling fear or aversion towards individuals from different cultures or nations, is a complex phenomenon that has left its mark throughout history. While it may appear as a modern-day issue, its origins stretch far back in time, intertwining with the fabric of societies. By diving into the historical context of xenophobia, we embark on a voyage to understand its evolution and enduring impact across diverse cultures and generations. Through this investigation, we are able to shed light on the complexities of this unsettling phenomenon and the factors that have contributed to its growth.

Tracing the Ancient Seeds of Xenophobia

The seeds of xenophobia were sown in the tapestry of ancient societies. In these early communal settings, encounters with unfamiliar groups often triggered unease and conflict, rooted in the fear of the unknown. This instinctive reaction marked the initial steps towards the formation of xenophobic attitudes. These ancient inclinations often stemmed from survival instincts, aiming to safeguard one's own community amidst unfamiliar terrain.

In the pages of history, we encounter a vivid portrayal of xenophobia in Ancient Greece, where outsiders were labeled as "barbarians," a label rooted in the belief of Greek cultural superiority. This division between "us" and "them" highlights how xenophobia can arise from notions of cultural hierarchy. Similarly, Ancient Rome showcased another facet of xenophobia, as immigrants were often deemed inferior due to the Romans' perception of their own grandeur. This perspective deepened the divide between citizens and newcomers, reflecting the entwining of xenophobia with cultural hierarchy and resulting discrimination. The examples from Ancient Greece and Rome stand as testaments to the enduring nature of these attitudes, often fueled by notions of cultural superiority.

Colonialism and the Reinforcement of Differences

The colonial era cast a long shadow on the xenophobic landscape. As explorers and empires expanded their dominions, they encountered cultures vastly different from their own. These interactions were colored by a perceived cultural hierarchy, with indigenous populations often being cast as inferior. This systematic "othering" perpetuated xenophobic attitudes and solidified divisions based on cultural disparities.

During the era of colonialism, a striking illustration of xenophobia arises from the interactions between European explorers and indigenous communities across the globe. These encounters were often colored by a prevailing sense of cultural superiority held by the explorers. They regarded the indigenous people as intriguing yet foreign entities, standing as exotic "others" in their eyes. Rooted in this lens of superiority, the explorers saw their own cultural norms and ways of life as advanced and refined, juxtaposed with the customs and traditions of the indigenous populations, which were deemed primitive or uncivilized. This skewed viewpoint not only provided a rationalization for the expansion of colonial territories but also nourished xenophobic sentiments that endured far beyond the conclusion of colonial rule.

Nationalism and Modern Xenophobia

During the 19th and 20th centuries, there was a significant increase in nationalism, which had a strong impact on the growth of xenophobia. People felt a deep sense of pride and loyalty to their nation, and this often meant that they wanted their country to be powerful and united. However, this kind of fervor sometimes resulted in excluding or trying to make outsiders become more like "us." This strong attachment to one's own culture often led to thinking that our way is better, and that encouraged xenophobic feelings. Sadly, the world also faced two major World Wars during this time, which caused a lot of chaos and forced many communities to leave their homes. This upheaval only added more intensity to these divisions and the xenophobic feelings that went along with them.

Let's delve into history and examine the emergence of Nazi Germany in the early 20th century. During this time, their fervent nationalism took a sinister turn. It wasn't just about taking pride in their identity; it evolved into something far more sinister. The regime developed a strong animosity towards people they deemed to be of different races, which in turn led to the enactment of discriminatory laws, brutal persecution, and the horrific Holocaust. This somber period in history serves as a stark reminder of how unchecked nationalism, fueled by xenophobia, can have devastating and far-reaching consequences.

Xenophobia in Contemporary Societies

While the face of xenophobia may have evolved, its essence remains consistent. Today, xenophobia is often rooted in economic, political, and social dynamics. Economic instability, political rhetoric, and competition for resources frequently contribute to the intensification of xenophobic sentiments. Concerns over cultural dilution, job security, and perceived threats can all contribute to the spread of intolerance.

Xenophobia in the Era of COVID-19

The COVID-19 pandemic has shone a harsh light on something deeply troubling: a surge in xenophobia. As the virus journeyed across the world, it seemed to bring along with it discriminatory attitudes aimed at people of specific ethnicities or nationalities. What's truly disheartening is that these hurtful sentiments found fertile ground during these uncertain times.

Take the experience of individuals of Asian descent, for instance. They had to endure hurtful treatment in various parts of the world, all because of misguided beliefs about their connection to the virus. What's even worse is how online spaces, which should bring us together, became platforms for spreading stereotypes and hate. And to make things more challenging, influential figures made statements linking the virus to certain regions, adding fuel to the fire of discrimination. This painful reality underscores the vital need for accurate information, compassionate leadership, and global solidarity. If we're going to fight not only the virus but also the damaging impact of xenophobia, we must stand together.

The Human Mind and Xenophobia's Psychology

Looking into how our minds work when it comes to xenophobia shows us some complicated ways our thoughts are shaped. We naturally tend to separate people into "us" and "them" groups. This can make us think unfairly about others, leading to unfair treatment and even xenophobia.

Certain cognitive biases, like the "confirmation bias" and "illusory correlation," play a role in reinforcing negative stereotypes about different cultures, further contributing to these attitudes.

Breaking the Cycle: Education and Empathy

Addressing xenophobia requires a strategy that involves various approaches. Education emerges as a powerful tool to dismantle stereotypes and nurture empathy. By presenting history through diverse perspectives and fostering cultural understanding, we can counteract the propagation of xenophobic beliefs. Exposure to different cultures, experiences, and stories is important in changing preconceived notions and nurturing a more open-minded worldview.

The intricate origins and evolution of xenophobia lay bare a web of historical occurrences, societal intricacies, and psychological mechanisms. Though its roots date back to ancient civilizations, xenophobia's expressions have transformed over time in step with the evolving world stage. Unearthing these origins and unraveling the threads that sustain it is indispensable in dismantling xenophobia's grip on our modern world. Through education, empathy, and a resolute commitment to embracing diverse cultures, we journey towards a more inclusive future where the lessons of history guide us toward a world free from the clutches of intolerance.

Embracing Diversity

BY ZAINAB MALIK

Often, the term "multiculturalism" conjures images of diverse cultures peacefully coexisting. Yet, beneath this surface lies a tapestry woven with complexities. Diversity doesn't always seamlessly blend; it can sometimes give rise to separation, suspicion, and even intolerance.

Limited Integration and Suspicion

In various societies, diverse communities indeed coexist, but genuine interactions among them can be sparse. This can lead to cultural enclaves where different backgrounds seldom meet. Picture specific neighborhoods primarily inhabited by certain ethnic groups, resulting in minimal cross-cultural engagement. This isolation nurtures suspicion, reinforcing stereotypes that fuel xenophobic attitudes. Remember the disintegration of Yugoslavia in the 1990s – a stark reminder of how ethnic, cultural, and religious differences can escalate into violent conflicts.

Normalized Racism

Within these societies, racism often operates in subtle ways, masquerading as normalcy. Behaviors and attitudes that perpetuate stereotypes become deeply ingrained, making it challenging to combat xenophobia. Microaggressions, those seemingly harmless comments conveying derogatory messages, are brushed off as jokes. However, these seemingly innocent remarks, rooted in stereotypes, contribute to an unwelcoming atmosphere for immigrants and foreign nationals. Even derogatory language related to ethnicity or skin color can be dismissed as light-hearted banter. These attitudes infiltrate schools, workplaces, and social spaces, creating an unwelcoming atmosphere for individuals from diverse backgrounds.

The Power of Media Representation

The media wields a significant impact on shaping public perceptions. Sadly, media outlets sometimes contribute to skewed portrayals of various cultures. When foreign cultures are portrayed solely through stereotypes or negativity, it fuels biases and nurtures xenophobic tendencies. An excessive focus on negative events involving immigrants can inadvertently lead to broad generalizations that stigmatize entire communities. The media holds the power to solidify preconceived notions, whether through sensational headlines or selective coverage that overlooks the positive contributions of immigrants and foreign nationals.

Shifting Perspective and Society's Lens on Immigrants

Public opinion often mirrors the prevailing political discourse surrounding immigrants and foreign nationals. The narratives propagated by governments and influential figures can perpetuate discriminatory policies and attitudes, further fanning the flames of xenophobia. This creates an environment where integration becomes a formidable challenge for those seeking acceptance. However, societal perspectives are far from static; they evolve with time, awareness, and collective effort. As people become more informed, their viewpoints expand. Grassroots movements, awareness campaigns, and education initiatives have fostered greater empathy and understanding. Amidst ongoing challenges, these changing perspectives provide hope for a more inclusive future.

Embracing Progress and Change

While history bears witness to prejudiced individuals like racists and xenophobes, it's heartening to observe a decline in their numbers over the last few decades. This shift signifies society's progression towards acceptance and inclusion. Change is a constant, and societies have demonstrated their ability to evolve. This transformation is evident in the realm of equality. Contemporary challenges extend beyond violence; they encompass advocating for legal and societal changes that promote equality. This journey unfolds gradually, especially when confronting deeply entrenched biases held by those in positions of power. Notably, the pursuit of equality spans beyond gender, with various groups championing equal rights in workplaces and beyond.

The Path Ahead

While the pace of change might appear gradual, it's essential to recognize that meaningful progress requires patience. Some shifts necessitate years, even generations, to fully materialize. As we journey towards an inclusive society, maintaining perseverance and optimism remains crucial in achieving our desired positive changes. The concept of Western countries as genuinely multicultural isn't straightforward; while diversity thrives, fostering understanding, empathy, and cultural integration is pivotal in eradicating xenophobia. Our path forward necessitates acknowledgement, dialogue, and collaboration to weave a tapestry of unity that transcends borders and backgrounds.

By delving into limited integration, normalized racism, media influence, shifting perspectives, embracing change, and the road ahead, we acquire a comprehensive understanding of the intricate relationship between multiculturalism and xenophobia. It's through these multifaceted perspectives that we collectively strive for a more inclusive and harmonious global community.

By Yezir Hasan

Discrimination Against Immigrants in Healthcare Settings

Immigrants are a vulnerable population, and they are often discriminated against in healthcare settings. This discrimination can take many forms, including:

* Language barriers: Immigrants who do not speak English may have difficulty communicating with healthcare providers. This can lead to misdiagnoses, incorrect treatment, and a lack of understanding of their medical condition.

* Financial barriers: Immigrants may not have health insurance or may be underinsured. This can make it difficult for them to afford healthcare, even for basic services.

* Cultural barriers: Immigrants may have different cultural beliefs about healthcare than the dominant culture. This can lead to misunderstandings and mistrust between immigrants and healthcare providers.

* Discrimination based on immigration status: Immigrants who are undocumented or have temporary visas may be afraid to seek healthcare for fear of being deported. This can lead to serious health problems going untreated.

The consequences of discrimination against immigrants in healthcare settings can be severe. Immigrants who experience discrimination may be less likely to seek healthcare, even when they need it. This can lead to preventable illnesses, disability, and even death. Discrimination can also hurt mental health, leading to anxiety, depression, and post-traumatic stress disorder.

Several things can be done to address discrimination against immigrants in healthcare settings. Healthcare providers can:

* Learn about the cultures of the immigrants they serve.

* Provide interpreters for patients who do not speak English.

* Be aware of financial barriers to healthcare and offer financial assistance to patients who need it.

* Create a welcoming and inclusive environment for all patients, regardless of immigration status.

Healthcare organizations can:

* Develop policies and procedures that prohibit discrimination against immigrants. * Train staff on cultural competency and sensitivity.

 * Offer financial assistance to patients who need it.

* Partner with community organizations to provide outreach and education to immigrants about healthcare services.

The government can also play a role in addressing discrimination against immigrants in healthcare settings.

The government can:
* Pass laws that prohibit discrimination against immigrants in healthcare.
* Provide funding to healthcare organizations that provide services to immigrants.
* Support community organizations that provide outreach and education to immigrants about healthcare services.

Discrimination against immigrants in healthcare settings is a serious problem that hurts the health of immigrants. By working together, healthcare providers, healthcare organizations, and the government can create a more welcoming and inclusive healthcare system for all patients, regardless of immigration status.

In addition to the points mentioned above, it is also important to note that discrimination against immigrants in healthcare settings can have several downstream consequences. For example, immigrants who experience discrimination may be less likely to trust healthcare providers, which can make it difficult for them to get the care they need. This can lead to chronic health problems, disability, and even death. Discrimination can also hurt the mental health of immigrants, leading to anxiety, depression, and post-traumatic stress disorder.

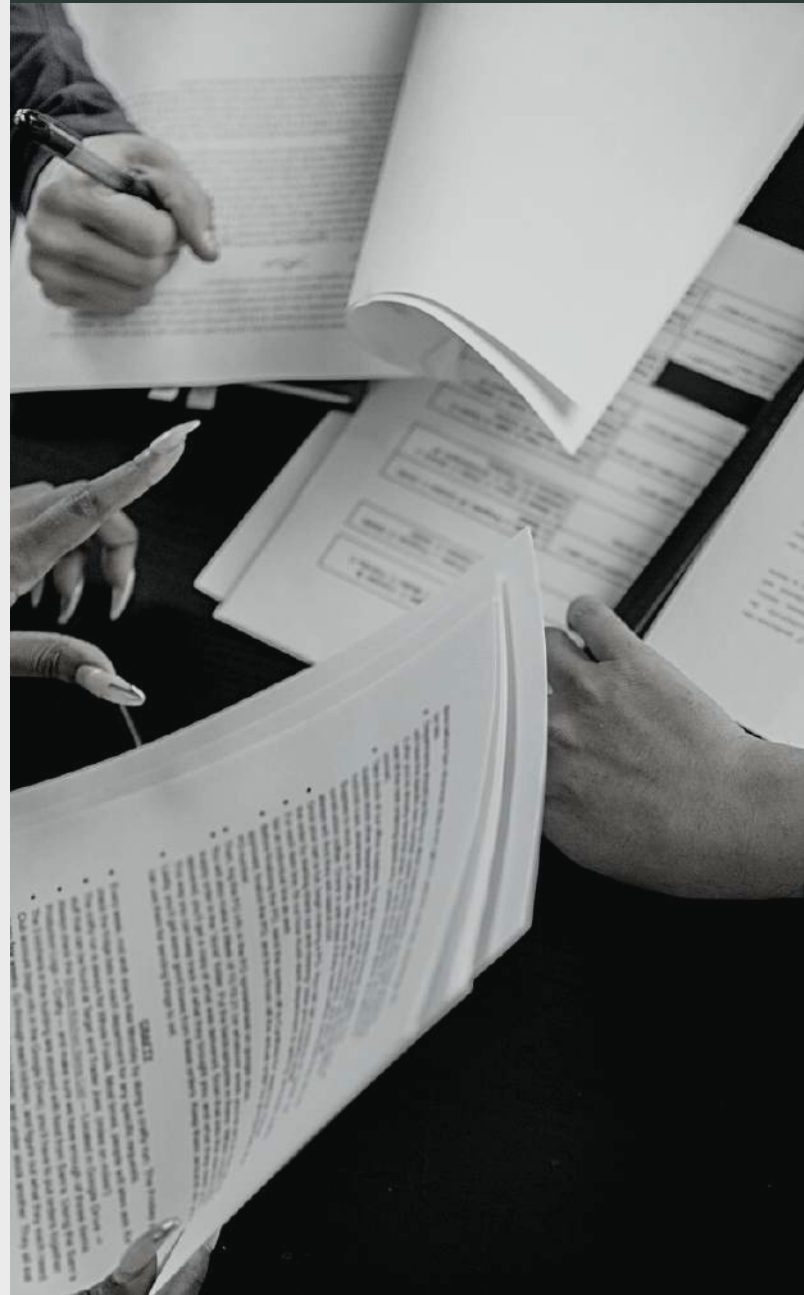Discrimination against immigrants in healthcare settings is a serious problem that has several negative consequences. By working together, we can create a more welcoming and inclusive healthcare system for all patients, regardless of immigration status.

Xenophobia as a Barrier to Integration and Social Inclusion

By Yezir Hasan

Xenophobia is the fear or hatred of foreigners. It can manifest itself in a variety of ways, including discrimination, violence, and social exclusion. Xenophobia can be a barrier to integration and social inclusion for immigrants and foreign nationals.

One way that xenophobia can be a barrier to integration is by creating a hostile environment for immigrants and foreign nationals. This hostile environment can make it difficult for immigrants and foreign nationals to feel welcome and accepted in their new communities. It can also make it difficult for them to learn the language, find a job, and participate in civic life.

Another way that xenophobia can be a barrier to integration is by leading to discrimination. Immigrants and foreign nationals who are discriminated against may be denied jobs, housing, and other essential services. They may also be subjected to verbal abuse and violence. Discrimination can make it difficult for immigrants and foreign nationals to build a new life in their new country.

Xenophobia can also be a barrier to social inclusion. Immigrants and foreign nationals who are discriminated against or who feel unwelcome in their new communities may be less likely to participate in social activities or form relationships with people from the host community. This can lead to isolation and loneliness, which can harm mental and physical health.

Many things can be done to address xenophobia and its negative consequences. Education is essential for promoting understanding and tolerance of immigrants and foreign nationals. Schools, community organizations, and the media can all play a role in educating people about the benefits of diversity and the importance of welcoming immigrants and foreign nationals.

Laws and policies can also be used to combat xenophobia. Laws that prohibit discrimination and hate crimes can help to create a more just and equitable society for all. Policies that promote integration and social inclusion can help to create a more welcoming environment for immigrants and foreign nationals.

Individuals can also play a role in addressing xenophobia. By being open-minded and accepting of people from different cultures, we can help to create a more tolerant and inclusive society. We can also speak out against xenophobia and discrimination whenever we see it.

Xenophobia is a serious problem that hurts immigrants, foreign nationals, and society as a whole. By working together, we can create a more welcoming and inclusive world for everyone.

The Prisoners of Media Coverage: On Submarines and Marginalized Communities

By Katrin Hristova

Foster a humane approach.

What do a submarine with 5 privileged people and a boat with a marginalised community have in common? There are people on board.

Although Stalin infamously said "The death of one man is a tragedy, the death of millions is a statistic", I beg to differ.

The upcoming lines are a plea for empathy, for more humanness.

Mark Twain said:

"If you first catch 100 red fire ants and 100 large black ants, and put them in a jar, nothing will happen. However, if you violently shake the jar and dump them back on the ground, the ants will fight until they eventually kill each other. The thing is, the red ants think the black ants are the enemy and vice versa. When in reality, the real enemy is the person who shook the jar. This is exactly what's happening in society today".

So, who shook the jar?

The Search (Engine)
A little socio-technological experiment.
I wrote "submarine" in Google.
623,000,000 results in 0.47 seconds.
The so-called "Top Stories" are written out in square-like structures, in two couples:
Titanic submarine live updates: "Catastrophic implosion" on Titan / Latest News and Reactions
Next to it, Missing Titanic Submarine Live: Coast Guard Says Titan Sub Bodies May Never Be Recovered
Under them, Far Right Personality implicates Rothschilds in Titan Sub Disaster
& lastly, Andrew Tate (a whole issue on its own...) sparks outrage with comments on stranded 'Titanic' submarine tragedy
I then write "boat".
3,310,000,000 results in 0.52 seconds
No "Top Stories". Instead, I am referred to boAt Lifestyle, 4 pictures of different types of boats, a song by Ed Sheeran and an international marketplace for Yachts (of course, my category is "Boats for sale").
I am stubborn enough to continue. I write "Boat with Refugees".
48,500,000 results in 0.41 seconds.
While not seeing any "Top Stories" category, I do (thankfully!) receive information in the following order:
Refugee Crisis: Rescue Boats from Libya to Italy
2023 Messenia migrant boat disaster
Syrians lose hope for loved ones after Greece boat tragedy

Pakistanis 'were forced below deck' on refugee boat in... (cut out by the search engine itself).

The Media (and its cousin Sensationalism)
Today morning, I am scrolling through Facebook, and I pause at a news article. The article tells me Adele Pauses Concert to Survey Audience on Titanic Sub After Tragedy at Sea. (Mind you, I have not received any (!) news on my feed for the rescue boat).
In order to continue the experiment, I google the Adele concert situation instead.

Our dear old media has 'top stories' for this specific occasion.
Adele pauses midway through Las Vegas concert to discuss Titanic sub with audience
Adele stops halfway through concert to chat about Titanic sub with fans
and so on.
Firstly, as a linguist, I need to address that the last-mentioned title sounds a little too... casual. There is nothing casual about people dying.
Secondly, sensationalism seems to definitely be one of the hands shaking the previously mentioned jar. Since people, labelled as "celebrities", do not discuss a matter, why should we?
While I do appreciate a discussion, and applaud Adele for starting one, I do not applaud newspapers not addressing other issues that are worth talking about.
Did you know that more than 106,000 migrants have paid to reach Europe this year?
750$ to 3500$ per loved one for a place in a rubber boat heading towards the horizon of "a better future"?
2,726 deaths have been accounted for in 2022 alone.
How many have actually drowned is a mystery to all.
"Warfare", "poverty" and "a better life" are the nouns usually associated with this decision.
Other words are "critical", "deadly", "smugglers" and "illegal".
...
Many individuals have noticed this discrepancy in coverage.
While Adele's concert pause can receive "top stories", the aforementioned numbers of refugees are treated as statistics and as such, they do not reach a title.
It is heartbreaking. It is frustrating.
We should have talked about both the submarine and the boat. The boats of the past, too.
It is not "the submarine" vs "the boat" coverage.
It is not about the red fire ants or the large black ants.
It is about the hand that shook the jar.
It is coverage altogether.
Alas, realistically speaking, the word "refugee" has never been considered attractive enough in the eyes of the mass media.
"Titanic" is a grand word on its own.

Titanic is a tragedy that has been reaching our screens with a romance between Leonardo DiCaprio and Kate Winslet for 26 years!

Put "refugee" next to "Titanic" and tell me which one will you cover if you were to use your Marketing brain?!

The Prisoners of Geography: Geopolitics of Coverage

In 2015, Tim Marshall published his book <u>Prisoners of Geography: Ten Maps that explain everything about the World.</u> He thoroughly explores a range of countries and territories, and most importantly, he discusses how geography limits leaders, how important natural forms are to politics and political choices, and how geography sparks wars.

Following his train of thought, what can the submarine and the boat show us about coverage?

Who are the prisoners of coverage?

What is the geography of coverage?

Does sensationalism have geography?

How is all this connected to politics?

Instead of fostering a more humane approach, the media grabs a jar and shakes it — the roles of the ants are taken by males and females, old and young, rich and poor, left- and right-wing, heterosexual and the LGBTQ community, and so on and so forth.

Now, the submarine and the boat.

It seems that each jar deserves one winner.

The humane approach is scratched out with a big fat line.

Media has geography, but your curiosity can help you not have such.

Befriend geography.

Be interested in more countries.

I challenge you to read news about a country that you haven't read anything about in years.

Let's break these prisoners out.

By Katrin Hristova

I Am Not A Child Of The World

My mother calls me a child of the world.

My mother calls me a child of the world since the day I was born.
My motherland calls me an emigrant.
My motherland calls me an emigrant since the day I left.
The world calls me an emigrant and not a child of the world.

I am not a child of the world because my roots run deep. My roots run deep but I am not a tree. I am not a tree therefore I moved. I moved because of the political situation in my country. In my country, there are no wars. No wars don't mean that there is no turmoil. Turmoil to survive is in each one of us. Each one of us struggles to make ends meet.

Making ends meet does not require education today. Today, it is about who you are not what you can do. What you can do is not a priority anymore since we hire family members, or the ones, as we say it, "with connections". The connections are the new networks that put people in positions that they do not deserve.
We do deserve to have the family that we want without the fear of providing. Providing for our children is the main reason why many of us choose to have one, or two kids. Two kids are twice as hard to raise, but at least one may choose to not be a child of the world.

I chose to be a child of the world on that memorable night in 2016. On that memorable night in 2016, I knew that this step was predetermined. It was predetermined for me to leave.
It was predetermined for me to leave, although my mother and my father grieve up to this day, grieve for the better.
Grieve for the better because my mother knew that I need to leave so I don't work like her – day and night. Day and night, my father whispered that I have to leave so I do not have to sacrifice as much as he had to.
He had to grieve for the better.
The better requires that I learn to be my own parent, my own friend, my own present and future. The future forgets the past for its own good. For my own good, I hold my past dearly.
My past is dear to me but when I left, my ancestors were predetermined, too.
I know of female healers in my family, women who healed with their hands. My hands scare the new land because "Eastern Europeans steal our jobs!". We steal their jobs, apparently, because we work too hard. We work too hard because we had to work so hard. We had to work so how so our families survive.
To survive, others and her, my great-grandmother healed until her last breath 2 years ago. Until her last breath, she couldn't heal the wound of leaving my family behind.

I am not a child of the world,
I am a child of the spark in my granddad's eye,
the hard-working caress of my grandmother,
the stories in my grandmother's handbag,
the hands of a creator of my grandfather,
the patience of my father
the dreams of my mother.

I EMIGRATED.

My roots run deep even though I am an emigrant.
I am an emigrant because that is what my homeland calls me.
I am an emigrant because my motherland cannot caress me.
I am an emigrant because my fatherland waves goodbye.
I am an emigrant because there is only one "I".
I am an emigrant because the "I" is a little closer to the beginning but still towards the far.

By Anirudh Mannattili

The rise of xenophobic nationalism and populism

George Makari's 'Of Fear and Strangers: A History of Xenophobia' is a hard-hitting novel on the predicaments and troubles faced by immigrants in America throughout history. The Washington Post reviewed it as a terrific exploration of xenophobia, discussing several events. After the Civil War, Italian immigrants were accused of being racially inferior and prone to criminality. Irish immigrants arriving after the potato famine of 1845 were reviled for their Catholicism. The presence of both immigrant groups fueled nativist fire that sometimes turned violent. While people of Irish and Italian heritage eventually assimilated, Asians have suffered social and political exclusion and violence since the 1850s and continue to confront vitriolic anti-immigrant sentiment.

Xenophobia is a phenomenon that is, interestingly enough, both extremely difficult and extremely simple to explain. This dual-nature boils down to the fact that human psychology is a complex subject. We feel threatened by foreigners entering our territory, and yet are welcoming to them if they provide us with benefits and opportunities. In an ideal world, this scenario appears to be God's gift from Heaven, as all nationalities will be regarded equally. However, the real world is very different from the idealized one above, as the truth of the matter is that immigrants are seen as useful to the economy of a country, but a threat to the security of its natives. Therefore, it is no surprise that natives tend to view foreigners as a danger to stability, leading to the rise of xenophobic nationalism and populism. Let us take this opportunity to discuss these terms in greater detail and what they entail for global society moving forward.

Throughout history, the United States has witnessed waves of immigration, each accompanied by its unique challenges and prejudices. The Civil War aftermath saw Italian immigrants stigmatized as racially inferior and prone to criminality, while Irish immigrants faced discrimination due to their Catholicism in the wake of the potato famine of 1845. The clashes between these immigrant groups and the native population fueled nativist sentiments that sometimes turned violent. Though Irish and Italian descendants eventually assimilated, the Asian immigrant experience tells a different story. Asians faced continuous social and political exclusion, enduring violence since the 1850s. This persistent discrimination exposes the deeper-rooted issue of xenophobia. The history of these immigrant communities reveals a recurrent pattern of initial resistance, followed by eventual acceptance or assimilation as they contribute to the nation's economy and society. This historical framework serves as a backdrop to understanding the contemporary rise of xenophobic nationalism and populism.

Xenophobia is a complex emotion that embodies both apprehension and hospitality. The psyche's ambivalence towards outsiders lies in the realm of human psychology. The dichotomy emerges from the interplay between perceived benefits and potential threats. Ideally, this amalgamation could foster inclusivity among all nationalities. However, the practical world reveals a different tale. Immigrants are often viewed as assets to a nation's economic growth yet are seen as threats to the security of its citizens. This paradox leads to the emergence of xenophobic nationalism and populism. Xenophobic nationalism hinges on the exclusion of those deemed "other," while populism exploits the fears of the masses by advocating simplistic solutions to complex prob—

—lems. The convergence of these two ideologies magnifies societal divisions and breeds a climate where hostility towards immigrants becomes a political tool. This disconcerting alliance fuels polarization and undermines the values of inclusivity and diversity that underpin a harmonious society.

In an era of interconnectedness, it is vital to address the repercussions of xenophobic nationalism and populism. A society's strength lies in its diversity, and the lessons from history should guide our path forward. Acknowledging the intricacies of xenophobia's dual nature can help us navigate these tumultuous waters. Promoting open dialogues that bridge differences and fostering education on the contributions of immigrants can help mitigate the surge of divisive ideologies. Embracing the lessons of history, we must reject the false narrative that pits "us" against "them." Instead, let us work towards crafting a future where inclusivity and unity triumph over fear and division. The rise of xenophobic nationalism and populism is not an irreversible course. By fostering empathy, understanding, and solidarity, we can reshape the narrative and usher in an era of shared progress and mutual respect.

Perspectives on xenophobia

By Anirudh Mannattili

Picture this: a Pakistani-American comedian who uses humor as a bridge across cultural divides, a former refugee who rises to become a Secretary of State, and a renowned chef who transforms adversity into inspiration. These are not just characters from a movie; they are real-life examples of individuals who've faced xenophobia head-on and emerged as beacons of unity and strength. In this blog post, we journey through their stories and many others to unveil the transformative power of empathy and the resilience of those affected by xenophobia.

Kumail Nanjiani, a Pakistani-American comedian and actor, stands as a testament to the power of shared experiences. Through his stand-up specials and his acclaimed film "The Big Sick," Nanjiani digs beneath cultural layers, unearthing the humanity that binds us all. His humor transcends borders, shattering stereotypes and sparking conversations on cultural acceptance. Nanjiani's journey from a stranger to a star exemplifies the unifying force of empathy.

Madeleine Albright's story is a living testament to resilience and the triumph of unity over adversity. Fleeing Czechoslovakia as a refugee during World War II, Albright eventually rises to become the first female U.S. Secretary of State. Her journey defies the constraints of xenophobia, proving that determination and vision can transcend divisive narratives. Albright's ascent reflects the transformative power of immigrants, tearing down walls and shaping the world stage.

Renowned chef and television personality José Andrés personifies turning adversity into inspiration. An immigrant from Spain, Andrés found himself in the midst of catastrophe during Hurricane Maria's aftermath in Puerto Rico. He transformed his despair into action, establishing a network of kitchens to feed those in need. Andrés' culinary prowess fused with his compassionate heart showcases the potential for immigrants to enrich and elevate their adopted homes.

The stories of Kumail Nanjiani, Madeleine Albright, and José Andrés serve as compelling examples of unity amid diversity, defying xenophobic narratives. These individuals and countless others contribute to the fabric of society, enriching culture, driving innovation, and reshaping perceptions. Immigrants have left an indelible mark on host countries, reminding us that the shared human experience transcends geographical boundaries.

Xenophobia casts a long shadow, affecting immigrants' sense of belonging and overall well-being. Fear of discrimination can lead to social isolation, hinder opportunities for growth, and erode mental health. Despite these challenges, immigrants often exhibit remarkable resilience. Many persevere, determined to provide a better future for themselves and their families. Their tenacity in the face of adversity exemplifies the strength that immigrants bring to their adopted countries.

To combat xenophobia, fostering empathy and education is paramount. Listening to immigrants' narratives enables us to see beyond stereotypes and recognize shared humanity. Challenging false narratives perpetuated by xenophobic ideologies is essential. By advocating for inclusivity, supporting organizations that empower immigrants, and engaging in open conversations that debunk myths, we create a more welcoming society. Let us stand united to dismantle xenophobia's walls and construct bridges of understanding, acceptance, and unity.

From strangers to stars, immigrants weave stories of courage, determination, and unwavering hope. These narratives are the threads that bind us, forming a tapestry of humanity's shared experience. As we embrace the beauty of diversity, we rewrite the narrative of xenophobia. Let us celebrate the contributions of immigrants while working tirelessly to craft a world free from the shadows of prejudice. Together, we champion the transformative power of empathy, creating a future that embraces the richness of each individual's journey.

Urgent call for Unity

By Esme Harrison

Xenophobia and discrimination against immigrants has been an ongoing issue for centuries. Whilst progress is being made every day in order to stop this discrimination and segregation, full unity has not yet been achieved. Xenophobia is the hatred of those from foreign countries and this hatred can be first fuelled by the fear of the unknown.

Astonishingly, more than 100,000 migrants have crossed the English channel in the last five years. To some, this is positive news as these migrants successfully managed to flee war-torn and dangerous places- whereas this statistic will unfortunately frighten some UK citizens. This relatively high number may be seen as a negative for some who consider themselves to be in 'competition' with migrants as some struggle to view these people as humans and rather just a number adding to the overpopulation in Europe. Many people are quick to accuse migrants of 'stealing' jobs and accommodation- highlighting the blatant xenophobia that remains across Britain.

This point of view is extremely harmful and damaging and demonstrates a severe lack of empathy towards innocent civilians. Rather than fearing that these migrants have relocated in order to take jobs and housing, it is important for the mindset to shift towards understanding that these families have moved to save themselves and loved ones.

The phrase 'put yourself in their shoes' comes to mind in this instance. It is without a doubt that any sane person would flee a potentially dangerous (in their case certainly dangerous) situation in order to survive and relocate your family. Therefore, it is important that the UK attempt to come together to promote a more empathetic and welcoming environment for migrants.

On Thursday the 10th August 2023, 755 people managed to cross to the UK in 14 boats. These boats were extremely small and conditions were rough as 17 individuals were also rescued from the water after going overboard as a result of the rocky waters. This demonstrates the sense of urgency that these people felt as they had no choice but to board onto small boats with little to no idea whether they would make it across at all.

Therefore, it is crucial that as a collective we are able to feel a sense of empathy towards all immigrants and migrants who are purely attempting to save themselves. The internalised xenophobia and discrimination is reflected through how these people are treated, furthermore demonstrating that there is a lot more work needed to be done across the UK in order to achieve full unity.

Xenophobia in schools and universities

Written by Linn Kyi Cin Oo

Xenophobia, the fear or hatred directed towards people from other countries or cultures, has been a persistent issue in educational institutions worldwide. The term originates from the Greek words "xénos," which translates to "stranger" or "guest," and "phóbos," signifying "fear" or "panic." Essentially, xenophobia represents a prejudiced outlook, taking various manifestations such as discrimination, hate crimes, physical violence, verbal abuse, name-calling, or subtler expressions like microaggressions and implicit biases. Individuals displaying xenophobic tendencies may experience discomfort when around people from different groups, seeking isolation to preserve their perceived sense of security and superiority. They may also rely on stereotypes related to others' backgrounds, skin color, or social status, leading to acts of aggression or refusal to engage with them.

Nowadays, xenophobia not only affects adult foreigners or immigrants but also targets children, especially with the increasing number of international students. In schools and universities where diversity should be respected, xenophobia can impede academic progress, promote tensions among students as well as teachers, and hinder social integration. If schools are to be places of support and care for refugee children, then the curriculum and practices must encourage all cultures represented in the school.

Examples of xenophobia

● Timngum (2001:41) discovered that certain immigrant learners encounter name-calling and physical violence. In Johannesburg, 24 refugee children reported feeling ostracized and bullied by their peers, facing derogatory treatment due to being labeled as 'makwerekwere,' a term used by black South Africans to refer to foreigners (Reuters 2005:1).

In a 2019 report published by the University of California, Berkeley, it was revealed that 68% of international students experienced harassment, with more than 40% of incidents being based on race or ethnicity. A significant majority (73% of undergraduates and 82% of graduate students) expressed heightened concerns about their personal safety, and over half (55% of graduate students and 43% of undergraduates) reported negative impacts on their mental health due to instances of xenophobia.

● According to research conducted by the American Psychological Association, teachers and school administrators are at risk of perpetuating stereotypes and biases when dealing with students from diverse cultures, with certain cultures more likely to be labeled as "disruptive" or "off task."

● The report "Hate Crime and Xenophobia in Higher Education" by the Leadership Council on Civil and Human Rights (LCCHR) revealed that 1 in 6 universities in the US experienced hate crimes in recent years, with over 80% of administrators surveyed acknowledging that incidents often go unreported.

● A study conducted by Stephanie L. Haft and Qing Zhou demonstrated that perceived discrimination and anxiety symptoms are more prevalent among Chinese American college students during the COVID-19 pandemic, compared to before the pandemic.

What to do about it?

Overall, xenophobia is harmful on multiple levels as it creates a hostile learning environment, undermines the education system's purpose, and impacts students' mental health poorly. In order to eliminate this issue and foster a more inclusive learning experience for all students, where mutual respect and worthwhile interactions between different cultural backgrounds are forged, it requires a concerted effort from educators, students, administrators as well as policymakers. So what are the things we can do to combat xenophobia attitudes in schools and universities?

As a teacher, it is essential to weave elements of diverse students' historical and cultural heritage into the curriculum. This can be achieved by integrating literature and historical references that highlight often neglected historical figures and events from various cultures, fostering greater appreciation and respect for different backgrounds.

Furthermore, creating inclusive classroom norms and establishing a democratic learning environment, where the teacher serves as a positive role model, plays a pivotal role. Such an approach empowers students to confidently express their concerns and opinions, knowing that their voices will be heard and respected.

As they articulate their perspectives, support them on issues they want to take action about. Therefore, in order for educators to provide support and encouragement for students, they should have their own responsibilities.

Things pupils can do may include reporting incidents where aggressive xenophobic behavior is exhibited, embracing diversity and inclusivity among peers, plus participating in workshops, volunteering programs, or seminars regarding the eradication of xenophobia.

In turn, the educational institutions' administrators must offer these types of opportunities to students frequently, because if not, they will not have a chance to engage in meaningful actions. For instance, it could be organizing intercultural events or a volunteering site where every student can fight for justice, particularly the affected individuals.

Lastly, policymakers can contribute by supporting initiatives that foster diversity in education, enforcing anti-discrimination policies that explicitly address xenophobic behavior, and allocating resources to fund programs organized by school or university administrators. It is important to ensure that all students are well-informed about these policies and the commitment required to combat xenophobia effectively.

References:
https://reimaginingmigration.org/addressing-xenophobia-with-culturally-responsive-schools/
https://three2six.co.za/wp-content/uploads/2020/10/dissertation_osman_r.pdf

https://www.universityworldnews.com/post.php?story=20200701113329510
https://core.ac.uk/download/pdf/227537628.pdf
https://onlinelibrary.wiley.com/doi/full/10.1002/ijop.12740

The Psychological Impact of Xenophobia on Immigrants

By Linn Kyi Cin Oo

What is Xenophobia?

Xenophobia can be described as the fear or hatred directed towards people from other countries or cultures. The word originates from the Greek terms "xénos," which translates to "stranger" or "guest," and "phóbos," meaning "fear" or "panic." Although not categorized as a mental health condition in the Diagnostic and Statistical Manual of Mental Disorders (DSM-5), xenophobia can manifest as a symptom of other psychological conditions like schizophrenia or be a learned response from negative experiences with specific communities or a xenophobic upbringing. It has been linked to:

● Hostility and violence towards 'outsiders'
● Social exclusion or isolation
● Hate crimes
● Discriminations
● War and genocide
● Reduced social and economic opportunities for the outgroups
● Controversial policies
● The spread of false information about certain cultures or backgrounds

Xenophobic individuals may feel uncomfortable being in the presence of people from a different group than their own, seek to isolate themselves from what they perceive as 'others' in order to maintain their perception of security and superiority, may believe in stereotypes about other groups due to their background, skin color, or social standing, exhibit forms of aggression towards them, or refuse to interact with them. These attitudes can have harmful effects on both individuals and society, contributing to social tensions and conflicts.

Types of xenophobia

There are two main types of xenophobia, which are cultural xenophobia and immigrant xenophobia. Cultural xenophobia involves the rejection or fear of objects, traditions, or symbols that are associated with another cultural group. For example, individuals may consider products or movies from other cultures to be inferior to their own. Immigrant xenophobia refers to the rejection or hostility towards groups of people considered foreign, particularly those who have migrated from other countries. As of 2023, the United States has the largest immigrant population in the world, with over 45 million immigrants, making up approximately 13.6% of the total population. Immigrants often face discrimination in various aspects of life, including employment, neighborhoods, service agencies, schools, and universities. A study by the University of Chicago revealed that 22% of migrants worked in private households, where primarily female employees endured exploitative conditions, including long shifts without breaks, no overtime pay, sexual assault, and abuse.

Reasons for immigrant xenophobia include immigration status, skin color, language skills, stereotypes about specific backgrounds, and income or education levels. Studies have shown that individuals with darker skin tones and lower language proficiency face higher levels of prejudice (Ayon, 2015; Frank, 2010). The outbreak of COVID-19 also exacerbated xenophobic attitudes, particularly towards Asian communities, leading to more than 1700 documented anti-Asian hate incidents across the United States between March and May 2020 (Le, Cha, Han, & Tseng, 2020).

How does xenophobia affect immigrants psychologically?

Such stereotypes, discrimination, and hate fuel cause psychological distress among immigrants, who already have a hard time living in another country due to poor living or working conditions, unemployment, assimilation difficulties, social tensions, and challenges involving cultural, religious, and gender identities. Upon arriving in the US, immigrants are often relegated to minority status, and with each passing day, the reported levels of discrimination they face tend to increase (Finch, Frank, & Hummer, 2000; Goto, Gee, & Takeuchi, 2002). A spring 2020 survey of 410 Asian Americans revealed that 29% of participants reported a rise in discriminatory treatment and prejudiced attitudes projected toward them. Disturbingly, these experiences correlated with higher instances of anxiety, depression, and sleep problems, contrasting with those who didn't encounter such xenophobic sentiments. The lack of adequate social support also had negative associations with their physical and mental well-being(Lee, S. & Waters, S. F., Stigma and Health, Vol. 6, No. 1, 2021) Next, a study published in the American Journal of Community Psychology discovered a significant link between experiences of discrimination and prejudice and elevated levels of depression and anxiety among a diverse group of immigrants originating from Asia, Latin America, and the Middle East. Moreover, the International Journal of Environmental Research and Public Health found that exposure to xenophobia behaviors, such as verbal abuse and physical violence, had a significant correlation with a decreased sense of belonging and self-efficacy among a sample of Muslim youth in the United States. These research findings represent only a portion of the challenges immigrants encounter on a daily basis. Overall, they face various psychological effects that can have a profound impact on their lives:

● Anxiety and fear: As mentioned above, higher levels of anxiety can be discovered by immigrants feeling a constant sense of insecurity and uncertainty about their safety in the host country.

● Social isolation and low self-esteem: Verbal abuses and repeated instances of discrimination in various aspects of life, especially in education, employment, and social interactions, can reinforce negative self-perceptions.They may begin to see themselves through the lens of typical stereotypes, believing the negative narratives about their worth and capabilities.

● Depression: Along with the challenges they are facing every day, xenophobia adds an even huger weight to their psychological burdens. This is a dangerous process since the lack of access to appropriate healthcare and social support can hinder recovery from depression.

● Post-Traumatic Stress Disorder (PTSD): PTSD is a disorder that develops in some people who have experienced a shocking or terrifying event. Extreme cases of xenophobia, such as hate crimes or violent attacks can lead to the development of flashbacks, nightmares, and anxiety in immigrants, which are all symptoms of PTSD.

● Identity crisis: Immigrants may grapple with their sense of belonging and identity, torn between preserving their cultural roots and the pressure to assimilate into a new culture while facing rejection.

Tackling xenophobia

For those who have been affected by xenophobia, you may consider forms of therapy depending on the level of how severely they feel, such as cognitive behavioral therapy, group therapy, or psychotherapy. It may be either an online treatment via live chat, voice call, messaging, and video conferencing or physical treatment with professional therapists at agencies. Engaging in local policy or advocacy efforts that promote diversity and inclusion, such as participating in campaigns or social media hashtag movements to raise awareness and calling out biased news outlets, may also provide a sense of purpose and community connection while making a positive impact. This may help you feel a sense of purpose and connection to your community as well as make a positive impact. Antidepressants can also be considered as an option for those who are suffering from depression or anxiety, although this may not be beneficial in the long run.

On the other hand, for those who have xenophobic attitudes and are struggling against combating them, cognitive behavior therapy (CBT) may be the best choice for you as it is a talking therapy that deals with problems by changing the way an individual thinks and behaves. Otherwise, there are a few more things that may be of great assistance in eliminating xenophobic roots:

● Expand your horizons by traveling to various regions within your country or even internationally, where you can immerse yourself in different cultures, languages, and customs.

● Educate yourself by listening to podcasts, reading informative books, watching educational videos, researching, or joining discussions.

● Foster empathy by putting yourself in the shoes of immigrants from other countries to understand their hardships.

● Seek support from friends, family, or a counselor who can help you in your journey to overcome xenophobia.

● Confront your triggers by practicing mindfulness techniques like deep breathing, meditation, and yoga. Reflect on your biases and work on challenging and dismantling them.

● Engage in different cultural events and interact with people from different backgrounds.

References:

https://www.simplypsychology.org/xenophobia-fear-of-strangers.html
https://www.betterhelp.com/advice/phobias/psychology-of-xenophobia-and-how-it-affects-ev eryone/
https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6553658/
https://www.who.int/news-room/fact-sheets/detail/mental-health-and-forced-displacement
https://www.apa.org/topics/immigration-refugees/immigration-psychology
https://www.apa.org/monitor/2021/07/impact-anti-asian-racism
https://crownschool.uchicago.edu/student-life/advocates-forum/workplace-discrimination-and-undocumented-first-generation-latinx

The Catalyst

Uncovering Xenophobia: Exploring Its Roots and Impact on Society

Through a collection of thought-provoking articles, we aim to shed light on the complex nature of gender inequality and encourage critical reflection and meaningful dialogue on this important topic.

By Sayantika Sarkar

Split City

you dream in light
melting in shameless London
don't have to wake up

At 22, you are in that stage of life where you have realised that life is nothing but a culmination of focal points, really intense moments, sudden bursts of ecstatic highs that will inevitably dilute into staggering lows. Standing on the Westminster Bridge during a warm October night, hands shuing inside jumper pockets, looking over the whole of London, seems like one of those moments. A moment so intense and so full of glory that your brain pulls you into a state of missing, a mourning for the moment that hasn't even passed yet. I can scream now. I can even y in the synthetic air that's charging straight from the Thames River. I can live, I hear myself whisper.
"I will pass away looking at this," Aranyo says, grabbing the railing of the bridge, heart on his sleeve, the electricity of the wind contagious.
"This is the peak of our lives, isn't it?" I say, the importance of the moment is dawning on me more intensely every passing second. "CARPE DIEM OR WHATEVER THEY WANT TO CALL IT." I pirouette intruding strangers clicking pictures of the everglowing London eye under the British full moon, the wind directing my feet.
This sudden, unanticipated celebration of life is visibly loud when it comes to Aranyo and me, we are philosophical in the way 80s disco was. Everything that the rosebud existentialists said is denitely a lie at this point, this right here is the sole meaning of life. Existing in London at 10pm on a Saturday is the true meaning of life. Aritra, on the other hand, is understandably quiet. The one who speaks the most in our student-immigrant-traveller trio has his eyes glued with water, joy and accomplishment nding himself in this very place. Feels slightly cinematic, whatever happiness is.

Departure.

According to Instagram posts, not having a plan is something constant in adulthood. When I came from India I was an unworldly international student, elated by the prospect of a Western emancipation and a non-existent curfew. My mental image of an European university life as that of pumpkin spiced lattes, crunched up maple leaves was heartlessly shattered because being from a third world country I was characteristically lacking in something: money. So in Guildford, it was just diluting the tiniest bit of soap with water to clean the dishes, staring deeply at the clothes that lie on the carpeted oor room, hoping they fold and assemble themselves, and craving rice that is cooked in a proper Indian way. As time got occupied in itself, the realisation that I was in England didn't quite ower itself. For the rst few days it was just plain, baked complaining about how stagnant life had become, when Aranyo mindlessly mentioned, "I am going to London tomorrow." while sharing a smoke. At that moment I didn't know if it was the electric charge of the wind, or the dimness of the night lamps, that something supernatural directed me to say "I should just come with you. I am bored." In retrospect, I was so dulled by my life at the university that I didn't even realise the gravity of what I said, that so passingly. Like every desi student, London has always been the prime reason behind coming here. There is a possibility of visiting London, the immigrant's paradise hovering didn't budge me the same catastrophic way it should have.

I woke up really late at the morning of the journey, half- forgotten that I had plans to go to London. Aranyo's nasal voice made it evident that he too wanted to spend the day sleeping. It was Aritra who seemed more excited at the prospect of us going.

"Why are you sulking? You both are going to London." he told me over tea.

"Why don't you come with us then?" I said loosely, fully knowing he would rather give up tea than deviate from his preordained, preplanned schedule of the day.

"Nah, I have Tennis Practice, also I have work to do." Ofcourse. Mighty Aritra and his incessant need to scribble stu in his diary and call it work. But I could see something inside his eyes shuing. It was probably the tea and its ability to induce spiritual epiphanies. The fancy Assam tea.

I waited at the bus stop for Aranyo when my phone started to ring, it was Aritra.

"When is the bus?" he asked. "In three minutes."

And like every early 2000s Bollywood, we saw Aritra running towards the bus-station in the same monumental way as Shahrukh Khan's rst entry in his ancestral home after living in the UK. I could see invisible dancers in the background. It was the pinnacle of character development for Aritra, he was doing something that we thought was humanly impossible for him to do. Skipping mental timetables to join us. The sheer enthusiasm dripping in his face was enough to revive our energy.

"Let's go!" he says with the largest smile I have seen in my life and enters the bus. The plan was simple. We take the bus to Guildford Station and let fate take us to London.

We reached Guildford Station at around 3 pm. Fate was still in support of us. "Where should we cut the tickets?" I asked.

"Buy the tickets, not cut. Your Indian is clearly showing." Aritra said, smiling.

The train reached London Waterloo at 4:21 p.m after exactly 40 minutes of interviewing each other about how we feel, bargaining our souls to get the window seat, and oscillating between smiling at Aritra's red buttoned nose and trying to give him privacy as Aritra cried tears of joy when the train reached London.

1.
world blurs around him
hand on hand, keep it softly close
the door opens fireworks

As we walked out of Waterloo station, the world opened to us. A world so imminently large, and rose-glassed, a world that seemed so old but simultaneously created by us. A world that had red buses tangentially moving in all directions. As we stood there, we let the ground arrest our legs for a second, limbs went beyond conscious control, and our eyes tried to grasp something so painterly, poetic and lmic at the same time. After two long minutes, when time began to pace around, we realised the only way to be welcomed in London was to not stay still. Everyone was moving around us. Faster. Footsteps uttered. No one stops in London. Whether the bald man behind us in an Arsenal Jersey, or the couple, one in a plaid skirt and the other with hair braided to her knee, on the other side of the road. Their hands intertwined but their bodies moved. Here you blink and the gallery of people transforms.
We realised in order to be in this place is not to be in this place at the same time. But where to go next? We have no itinerary, so set paths, no maps. But something in us is restored as we stand there: our will to exist in this occult world.
"Let's take the underground and just get down at whichever stop sounds familiar and grand" I suggest.
"No, let's decide on something or we will be losing time." We randomly said some names that we have heard at some point in our lives, through pop culture or some kind of historical references:
Buckingham Palace, Westminster Abbey, The Tower Bridge, Big Ben, Baker Street, the fairly obvious.
"How about Trafalgar Square? My mum said it was beautiful when she last visited it" Aritra suggested. Everything about Aritra seemed like he was going through his own personal, redemptive Nirvana. His eyes signaled secretly that he had surrendered to everything around him: the Chinese restaurant and two middle aged men smoking cigarettes in front of it, the newspaper bits scattered near the bin, the billboards advertising French Bacon, the black taxis; and every sign written in an old typewriter font. Looking at the way he kept changing his pace as he walked, taking long, brisk steps and then stopping abruptly to change the direction, slowing down, and then hopping again, he denitely passed o as a musing madman. But we knew that underneath the oddly endearing lunacy was a shy child who always thought of happiness only as London, and nearly 15 years later, one thing in his uncertain life had turned out to be true: London was joy.
We decided to take the bus. But just when we thought that 2 whole months were enough for us to get the basics of British idiosyncrasies, we were standing with a huge crowd of people surrounding a pole, none of them having a clue when the bus was coming. We decided to ask someone about the bus, the fact that his vocabulary didn't seem to have traces of "wifey", "bloke", "bangin'" or "bunda", he didn't seem like a local either. Either that, or no one in the entire city of London has by now cracked the Turing code of bus transportation. One bus just sassily drove past us, the other one was even more cocky. The bus stopped at the bus-stop only for the bus driver to wave his hand at us in refusal. After such humiliating bus rejections, we decided to just follow our north star instead: Google Maps.

Following blindly wherever Google Maps was directing, we passed through tunnels, Marx-tinted grati and witnessed a very real but not so scholarly modern phenomenon: reverse imperialism. Every other avenue had a plethora of dierent kinds of people: a white local with a pint of beer in his hand, laughing loudly to his partner with a fedora hat, an asian woman wearing a french beret (I couldn't take my eyes o her, she looked like a 70s superstar) an hispanic middle aged woman with a baby on her lap, a bunch of desi university students who probably like us, ew seven seas to witness the great western civilisation and hoped that somewhere in between canned tuna in supermarkets and the Millenium Bridge, life would be better. But none looked alien to the place because London accepted. In the larger panorama of the city, everyone awlessly t.

Having studied English literature in my graduate days, I have always been enamoured by TS Eliot and was quite charmed by Eliot's opinions of modernity. But he was a deeply deceptive man. His owery meditations on urban loneliness was the thin separation between him being a literary maestro and him being a whiny white man complaining about everything that he came across. I, who consider myself a person of her times, had always nursed a personal vendetta against him and wanted to redeem modernity. And it happened quite naturally as soon as I placed my foot on the Millenium Bridge. I immediately recalled those infamous lines from the wasteland, "a crowd flowed over London Bridge, so many, /I had not thought death had undone so many." All I could think to myself was how gloriously wrong he was. The faces that I saw on the street were not plagued by death but touched by life. Of course, context matters too. In the present, we get bubble tea and politicians don't send us to wars just because they really like playing monopoly. "I really love this," said Aranya as he took a pu from the seventh cigarette of the day. As both the view and nicotine soaked suciently into his lungs, a ringed smoke escaped his mouth, uttered over the unending Thames River, and drifted into oblivion. As we were walking the lanes of London, something intangibly tangible drew us to the painted walls that looked uncannily similar but so dierent. London's modernity climbs skyscrapers while still speaking in telephone booths, and at the side of every avenue, we reveled in the impressionistic absurdity London oered. Somewhere among the dierent Underground stations, London had already accommodated us.

"This is like Park Street." I couldn't help nding similarities between London and the place we were from, Kolkata. It is in human nature to crave familiarity, and somewhere in the rounded white buildings, I thought of home. "Kolkata was made keeping London in mind." I knew to even say that was to re-conjure the British's colonial history and invalidate the progress London especially had made after that. London's similarity to Kolkata, is in their ability to remould, reconfigure and accept. Maybe it is the ability to weave poetry without writing words.

2.
can you hear the gun
two burning gowns in the sky
should they surrender?

Contrary to what people say, history is not just a simple morality lesson from the past but something that is constantly brewing, moving, inventing and destroying. London is not somewhere where history has shaped its mark but where even the future will be historic. Trafalgar Square welcomed us with a swarm of pre- supposedly ordinary people marching on the street. It welcomed us with ags: the Iranian ag, the suragette ag, the

black lives matter ag, the pride ag, and the trans ag, all moving as shapes of dissent in the sky. It didn't take us much time to realize that on one uneventful day in London, three immigrants from India were also included in the creation of history. After the death of Mahsa Amini, a 22 year old Iranian woman, by the "morality police" due to "improper" adornment of the hijab, Iran has found itself at the brink of a precipice,e and they collectively decided that they would not take it anymore. Violent, volatile protests have broken out in Iran against the oppressive government,t and measures are being taken to repress the dissent. It lled me with both, an innate grief and an inexplicable pride at the fearless women on the street, waving ags and hurling slogans. Being part of something that is incredibly larger than us was also humbling in its own right.

Trafalgar Square is known for its architectural set pieces, so it was the most appropriate place to house a protest of this magnitude. To stand in front of one of the most important historical monuments and fearlessly proclaim to the world that one is not scared and they will rage against the machine even if it means sacricing one's blood and bones. Social media can be used as a very useful tool to mobilise people, but often it tends to glamorise any form of protest and reduces an entire movement to just Twitter hashtags. That erases the scores of people who are directly aected and aicted by the oppressive forces that they are protesting against. Martyrs just become forgotten fodder for the collective good. Mohsen Shekari, Majideza Rahnavard, and many more protestors were either executed or called for execution because of their involvement in dissent. We broke away after a while to go forth in our comfortable shells of privilege, but the aftereects of the protest continued to grasp me in an unexplainable way. The initial elation of nally coming to London sedated, and all I felt was self-loathing because I did not do enough for the women in Iran. Aritra could see through my inner turmoil, he said: "There is nothing to be born to be a certain way, you have no control over it. What's important is what you do with it. And you are doing better than 80% of people. Now, cheer up."

"You are correct."

"Walk fast, we have to go somewhere really historic."

"Where?"

"There might be many things the Indians are better at than the English, but there can always be debates about it. But there is one thing we are objectively better in." he smirked.

Lord's Cricket Ground it was.

3.

life breathes in tea-cups
two train trips to fantasy
They have to survive.

You don't need to be a writer to know that time moves too fast, and if one summer day someone asks you over tea what you remember of life, all that will hit you are blurred faces, glazed cars on streets, and claustrophobic bursts of colour. You have always been running. Even if you didn't want to, someone was always there in the back to push you, and before you let yourself stumble, you dissociated. And every once in a while, when you look back, tired of running, you realise the best moments in life have already gone by. But as night deepened, we became even more conscious that this might be the best

day of our lives, and we were fully experiencing it. The senses were already lost in the city and the people in it.

London, unlike Guildford, doesn't sleep but survives on a prolonged overdose of coee. Even at 10 o'clock, it peered at you with puy eyes. It prodded you to do something, something meaningful, something life changing. And that's why the world, like us, crowded here for hope, As we sat there in the ground by the Merry-Go-Around, surrounded by either hotdogs trucks or a man singing Bon Jovi, we were going to evaporate, that the energy of the night so intense that we could even sacrice to it. That was what youth was like, I supposed, to think of one's life as both dispensable and gigantic all at the same time.

We didn't want to go back, but sobriety called at 11:51 p.m. The train ride to Guildford was tiring physically, but mentally, we felt like the world was ours to create and break. As I looked around to see both of my friends asking each other to send the trip's pictures, I knew straight away that I wouldn't have liked to take the trip with anyone else. "Do you both want to come over for tea after we reach home?" Aritra asked as the train uneventfully halted at Guildford.

Breaking Barriers: Confronting Xenophobia and Discrimination for a United Society

Xenophobia and discrimination are two deeply pressing issues that continue to exist in societies today. Immigrants and foreign nationals can often find themselves at the receiving end of these prejudices-receiving backlash for fleeing war zones and inhabitable conditions. These prejudices often force immigrants to face hardships that hinder their integration, progress and overall well-being. In this blog, we delve into the roots of xenophobia, explore its manifestations and shed light on the urgent need for empathy and change.

Understanding Xenophobia

Xenophobia, put shortly, is an irrational fear or hatred of people who come from other countries or cultures. This hatred can stem from various things such as; economic concerns, cultural differences or sometimes political manipulation. Xenophobia is also rooted from the fear of the unknown and the idea that immigrants can be seen as 'competition' in society. This is where the misconception that immigrants will 'steal' jobs from native citizens comes in. This blatant racism contributes to the development of pre-existing xenophobic attitudes.

Manifestations of Discrimination

Discrimination against foreign nationals and immigrants takes various forms, ranging from subtle biases to complete hostility. This is reflected through employment discrimination as employers can form biases and make it significantly harder for immigrants to find work. Not only this but asylum seekers may find it merely impossible to find a job without the correct qualifications or experience due to their background. Additionally, there are also instances of social exclusion where individuals are treated as outsiders and are denied access to various resources and opportunities.

Another manifestation of discrimination is hate speech and hate crimes. The various types of abuse and violence against immigrants can lead to long-lasting psychological trauma and a sense of vulnerability. These acts contribute to the same hostility found in communities whilst also severely harming the mental and physical welfare of these individuals.

Immigrants and foreign nationals who experience this discrimination may struggle with low self-esteem and anxiety. The individual's contribution to society in terms of skills, culture and innovation are also hindered when they are subjected to this kind of treatment. Moreover, the perpetuation of discrimination damages social cohesion, also hindering the progress of communities as a whole.

The Role of Media and Leadership

The media and political leadership also plays a huge role in shaping public opinion and knowledge. Therefore, negative portrayals of immigrants in the media can reinforce stereotypes and fuel xenophobic sentiments. Similarly, when leaders perpetuate discriminatory rhetoric for political gains, it normalises such behaviour and creates the impression that it is socially acceptable. Therefore, responsible media coverage and leadership that promotes unity is

hugely important. Similarly, appointing people of colour and immigrants as leaders helps to further demonstrate this unity and is also particularly inspiring for children to grow up in a world where they are able to understand that they are not limited because of their culture or race.

Xenophobia and discrimination against immigrants and foreign nationals are troubling issues that demand attention, empathy and action. Overcoming these challenges requires a collective effort from all individuals, communities and governments and by fostering a culture of inclusivity and celebrating diversity rather than opposing it, this is more than possible.

By Esme Harrison

Stereotyping and discrimination in the workplace

By Ziying Zhou

Stereotyping and discrimination in the workplace are persistent issues that continue to undermine the principles of equality and fairness. Stereotyping occurs when individuals assign certain traits or characteristics to a particular group of people, based on preconceived notions. Discrimination, on the other hand, involves the unequal treatment or opportunities afforded to individuals due to their perceived differences. Both of these phenomena pose serious challenges to the establishment of harmonious work environments and efficient functioning of organizations.

One of the common forms of workplace stereotyping is gender-based, where individuals are judged and treated differently based on their sex. Women often face stereotypes that they are less competent or capable than men, leading to biased decision-making and limited career opportunities. Racial and ethnic stereotypes also permeate many workplaces, resulting in individuals being marginalized or excluded from certain positions or responsibilities, solely based on their ethnicity. Moreover, ageism is another prevalent issue, as older workers may face discrimination due to misconceptions about their productivity or inability to adapt to technological advancements.

To combat these issues, workplace policies and practices must be established that promote inclusivity and equality. Organizations need to prioritize diversity and inclusion training programs that educate employees about the harm caused by stereotyping and discrimination. Moreover, implementing clear anti-discrimination policies and procedures, as well as fostering a culture of respect and understanding, can go a long way towards mitigating these issues.

In conclusion, stereotyping and discrimination threaten the cohesive functioning of workplaces and hinder the professional growth of individuals. Recognizing the harm caused by preconceived notions and biased actions is crucial to creating inclusive work environments where everyone feels valued and respected. By challenging stereotypes and implementing proactive measures, organizations can work towards eradicating these issues and fostering a more equitable workplace for all.

Gendered dimensions of xenophobia and discrimination

By Ziying Zhou

Xenophobia and discrimination are complex social phenomena that are intertwined with various dimensions of identity. One crucial dimension is gender, which plays a significant role in how xenophobia and discrimination are expressed and experienced.

Firstly, gendered dimensions of xenophobia are evident in the stereotypes and prejudices attached to different genders within immigrant communities. In many societies, women from certain cultural backgrounds are often seen as exotic or sexually available, leading to objectification and discriminatory treatment. Conversely, men from certain regions may be perceived as aggressive or dangerous, reinforcing negative stereotypes and justifying discriminatory practices. These gendered biases contribute to the perpetuation of xenophobia, exacerbating societal divisions and fanning the flames of discrimination.

Furthermore, the experiences of gender-based discrimination are compounded when combined with xenophobia. Immigrant women often face a double burden, as they are not only subjected to discrimination based on their gender but also targeted due to their foreign origins. As a result, they may encounter additional barriers to employment, face limited access to healthcare and services, and even suffer from physical and verbal abuse. Women's vulnerability to xenophobic violence is amplified, highlighting the intersectionality of gender and xenophobia in reinforcing discrimination.

In conclusion, gendered dimensions of xenophobia and discrimination are deeply intertwined, shaping both perception and treatment of marginalized groups. Recognizing and understanding these dimensions is crucial for developing comprehensive strategies to combat xenophobia and discrimination, fostering inclusive societies that respect the rights and dignity of all individuals, regardless of their gender or national origin.

Countering Xenophobia through education and awareness

Written by Simone White

Xenophobia against immigrants is a major source of political controversy. It shouldn't be. Racism rears its ugly head against any and everyone. Slurs and stereotypical rhetoric actively harm these communities, making their lives completely bound to their race and status as opposed to their individuality. In the United States, xenophobia has been prevalent since its conception. Benjamin Franklin can be seen depicting ""swarthy" foreigners, speaking their own language among themselves, would swamp the colonies and their British subjects." Although today's xenophobia isn't typically against Germans, the longstanding tradition of hating those who are unlike us is still a staple of American culture. These nasty principles can still be combatted through education; countering xenophobia through education involves focusing on history, individual contribution, and cultural ideas.

History education serving as a tool for restructuring ideas is a common idea shared by every country. The European Commission against Racism and Intolerance maintains that school curriculum need to incorporate ideas against discrimination within their curriculum. Human rights educated youth are more likely to be supportive of immigration and keep an open mind regarding other cultures. Although individual ideas regarding xenophobia can help to further or to regress the movement, the real power lies in policy and legislation. Jenna Schad from TuftsNow, an Asian American majoring in Ethic Studies details how she believes that the Chinese Exclusion Act has helped set the tone for today's beliefs and attitudes towards Asians. The act, passed in 1882 barred all Chinese laborers from entering the country, saying that it protected local employment efforts. Chinese immigrants who weren't interested in labor and were looking to begin businesses had to prove their status via documents, which became increasingly difficult. Rhetoric regarding immigrants stealing jobs that belonged to a predetermined group of American people has always been prevalent. It was so prevalent, even, that the Exclusion Act would be followed up by the Geary Act in 1902 as a way to further stifle the immigrant populations from Eastern Asia. In more recent years, Schad discusses the 1965 Immigration Act and how it still continues to uphold unfair legislation regarding immigrants. The act set quotas based on the number of immigrants in the United States as opposed to individual race. Although this may sound like a step in the right direction, it ultimately limited the amount of African, Middle Eastern and Chinese immigrants allowed to immigrate due to their prior populations within the states (Muzaffar Chishti and Faye Hipsman). Being aware of these acts can help as all think a little harder regarding the treatment of minorities, especially when their immigration status is alongside their race or gender.

When discussing achievements, it's easy to lump ideas together. The model minority myth does just this. Traditionally in reference to east Asian populations, this myth perpetuates the idea that success is inherently instilled in Asian youth upon birth, not worked towards or strived for. On the surface, this may not sound too bad. A positive reputation can be appetizing to other communities who may get the short end of the stick in regards to treatment by authority. However, the model minority diminishes individual achievement while maintaining racist standards for other minorities to try to attain. This myth also discredits the struggling sect of

Asians that may not be seen as intelligent, submissive, and industrious. The line between good and bad in reference to people is outdated and discriminatory. These sweeping generalizations discredit hard work accomplished by individuals on the basis of race or ethnicity. By focusing more on an individual's efforts and skills, we can view the world a little more accurately ("The Backhanded Compliment of the Model Minority Myth," n.d.).

Although it is important to acknowledge individual ideas and personality when thinking about others, culture plays a large role in immigrant assimilation. Culture is a way to relate communities, and can define household structure, ideas regarding success, and friendships formed. Cultural values can shift and bend as more connections are made. In regards to immigration, culture can serve as a beacon to something familiar, often driving decisions like housing, choice of school, and employment. When analyzing minorities and immigrants alike, it's important to maintain an open attitude regarding culture. Being sensitive to ideas and traditions regarding education is a way to help mitigate any extra struggles that immigrants could be facing. Having those around you share their life experiences and ideas is a way to ensure the melting pot gets stirred as we incorporate new Americans into our society.

Losing dignity due to immigration

By Simone White

The news has been scattered with accounts regarding mistreatment of immigrants. Pictures of camps filled to the brim with children and young people are readily available. Why hasn't anything been done if this public knowledge and free for everyone in the world to see? Recently, there have even been accounts that batches of immigrants are being loaded onto busses and driven to other states. Is dropping off large groups of scared and unfamiliar individuals onto doorsteps the only way to ensure proper dispersion and diversity? Your politicians seem to think so. We must as a country tackle conservative ideas regarding immigration policy. Immigrants do not threaten to deplete resources; your favorite billionaires and multi-million conglomerates do. By hoarding large portions of wealth and resources, they increase the struggle for lower class citizens. Upon immigration, the majority of citizens are going to fall into this lower class, increasing the need for government assistance and funding that conservative legislators dislike. Conserving money and limiting the funding of public programs is actively harming our populations. As climate change worsens and more individuals are displaced, hoarding wealth and refusal to dedicate money to environmental conservation efforts will harm us. Conservative policies are harming our immigrant populations. When placed in immigration camps, kept under watch, scrutinized, and then tossed aside with minimal funding, how much prosperity can be achieved? As racist and discriminatory stances regarding immigrant populations becomes more prevalent, the fight doesn't just stop outside of the South. Language and cultural biases are ingrained in us. Treating those who don't understand our language as lesser than or inherently stupid can unintentionally drive these animalistic caging and detaining policies. In the scramble to improve our country, the contributions given by our immigrant populations cannot be ignored. As a society it can be important to help integrate different perspectives and ideas in the fight for a better world and equality, a focus on our people's treatment can be the first and most important step.

Xenophobic Rhetoric for Politican Gain

By Emily Hamburger

Xenophobic language and rhetoric are used for political gain throughout the world. From the U.S. to other European countries, xenophobia has been leaking expeditiously into our political sphere. Those praising politicians using derogatory language to describe certain groups of people tend to pick up this language in their everyday vocabulary. It is not uncommon for people on the streets to shout, "Learn how to speak English!" to people of color who may be speaking another language or those with accents. This rhetoric exists even in melting pot countries.. Because of xenophobic rhetoric, people in the job market may try to improve their English to be more like the people hiring them. They may even try to hide their accent. In countries like the United States, xenophobic rhetoric occurs through household TV speakers. They are inspiring the adults in households to adopt this language. Moreover, young, impressionable children become indoctrinated into using racist and xenophobic terms.

During the Trump administration, it was not uncommon to hear the bait of xenophobic language from the president, especially in an attempt to take down those who would speak against him. In 2019, Democratic Congresswomen attempted to speak out against the atrocities at the U.S.-Mexico border. Donald Trump tweeted at the group of representatives to "go back and try to fix the crime-infested places they originally came from." Indicating that the women should return to their country instead of "complaining" about the atrocities happening at the U.S.-Mexico border. Where children were being held in cages. Yet Donald Trump, throughout his presidency, used xenophobic language to take control of his supporters, especially his white supporters. He used racist and xenophobic language, and his fascist ideologies were meant to assist him with becoming president for the second time— which did not occur.

Donald Trump is attempting to become president for a second time. As we look back at Trump's presidency, a clear pattern attempts to stop white supremacists from being held accountable. In July 2020, Donald Trump retweeted a video of his supporters in a nursing home, who continuously shouted, "White power!" Even though the tweet was taken down due to backlash, it became clear that Trump was using his power to spew xenophobic language and ideals. He was also vicariously living through his supporters, who did his job double-time by posting videos repeating rhetoric he previously said. The COVID-19 pandemic was also at its peak during the summer of 2020. On multiple occasions, instead of using the correct word to describe the disease, Donald Trump decided to use a xenophobic term, "Kung flu." During a time when Asian Americans were at extremely high risk of harassment and violence because of xenophobia about COVID, Trump influenced even more of his supporters to push this ideology. Instead of denouncing these phrases, which put American citizens at risk, Trump began to use them himself. They would make sure he was loud and clear when he said it so his supporters would tag along and repeat every last word. During the same summer, when many Black activists were on the front lines of the BLM movement, Donald Trump tweeted: 'Long-term jail sentences for these vandals and these hoodlums and these anarchists and agitators." Donald Trump then doubles down on what he said in his tweet, "We are looking at long-term jail sentences for these vandals, hoodlums, anarchists, and agitators. Some people do not like that language, but that is what they are: Bad people. They do not love our country, and they are not taking down our monuments." indicated that those protesting against the murder of a Black man by a police officer did not care about the country. Anyone who entertains these ideas or these protests is a bad person. Moreover, to him, all these "bad people" should go to jail.

Trump used his xenophobic rhetoric to take down the Black Lives Matter movement. To take down four members of Congress who were all women of color, who had already experienced racist, xenophobic remarks from Trump's supporters for months. Moreover, to create even more xenophobic ideas about a virus killing thousands of Americans. As the president of the United States, Trump had a job: to protect Americans. Donald Trump was overcome with his known racist, xenophobic, homophobic, and ableist past. He was using specific language to make everyone think the way he did. The Republican party supported Trump throughout these times. He had purposefully put groups of people in danger to get the crowd to applaud. To fawn over his ideas – to believe he was a savior.

Not only does Trump deserve the blame, but the White House does as well. Trump's embarrassing and revolting behavior allowed the White House to use its power to defend him. Even though he has double-downed on what he has said on multiple occasions, their press secretary made a statement after Donald Trump continuously used the words "Kung flu" to describe the COVID-19 virus. They claimed that "It is not a discussion about Asian Americans, who the president values and prizes as citizens of this great country. It is an indictment of China for letting this virus get here," attempting to minimize the situation. Trump had used the term "kung flu" during his campaign in Tulsa, Oklahoma, where the crowd had cheered. The reaction that the crowd had, even though it was sparse, was a clear indicator of why Trump wanted and used that language. Regardless of Donald Trump's reason for using that term, it is clear that the damage was done. Donald Trump used his political power to indoctrinate people into accepting racist and xenophobic language. His administration was aware of his language yet would deflect on the true reasonings and meanings behind his tweets.

Sources:
http://www.bilingualism-matters.ppls.ed.ac.uk/xenophobia-racism-linguistic-profiling-the-role-of-language/

https://www.pbs.org/newshour/classroom/2019/07/racist-coded-language-and-the-politics-of-distraction-in-u-s-history/

https://www.pbs.org/newshour/show/trump-insists-on-using-racist-language-will-that-approach-win-him-support

https://abcnews.go.com/US/trump-authorized-arrests-vandalizes-destroys-monuments/story?id=71400009#:~:text=As%20he%20spoke%20on%20the,tweet%20threatening%20to%20prosecute%20protesters.&text=%22We%20are%20looking%20at%20long,what%20they%20are%3A%20Bad%20people.

https://www.npr.org/2020/06/22/881810671/white-house-defends-trumps-use-of-racist-term-to-describe-coronavirus

Xenophobia and Discrimination in Public Schools

By Emily Hamburger

Discrimination and xenophobia towards Asians occurs in the public school system. One of the most important parts of being a student is seeing yourself in the curriculum. Learning about the history of your culture, language, and the history of your country is important. All students should be represented in the classroom, yet most students of color do not get that privilege. It is not uncommon in the American classroom to learn about the history of the U.S., about slavery, about WWI and WWII and our hand in it. Most of the time, white history becomes the forefront of the curriculum. But students of colors should be able to see themselves in the curriculum outside of that. In states like New York, Asian Americans make up over 10% of the population, yet there is not much curriculum focusing on their history. In other states, like Iowa and Florida, Critical Race Theory has been banned in all classrooms. This stops teachers from educating students about the correct history in the United States. It stops them from teaching information that includes ALL of the students in the classroom, instead of just white students. CRT is meant to keep whiteness from being the forefront of our history.

In a world without CRT, we cannot make sure that all students feel included in the classroom. This is especially important when keeping students of color and students who are immigrants in mind. Many teachers are afraid to teach CRT as it becomes banned. Teachers may be fired, or fined for teaching ideas that the state government deems wrong. As CRT becomes repeatedly banned in the U.S. in Red states, other Blue states are making sure that CRT stays safe. To make sure inclusive, anti-racist and xenophobic language is used in the classroom. That all students will know and understand the history and culture of all their classmates. This allows all students in the classroom to feel like they belong. That their schools and teachers care about their backgrounds. If students do not feel like they are represented in the classroom, they will not perform as well as they could.

By Emily Hamburger

Racism on Public Transit Systems

Generally, racism is an extremely well-known subject; racism on public transport systems is a topic that definitely needs to be touched on more. Although this specific issue isn't heard about every day, there is one story from a familiar face that is more popular than the others. That familiar face was named Rosa Parks. Rosa Parks was a woman that refused to give up her seat to a white man on a bus. Even though her story is the most widely known, a girl named Claudette Colvin went through this situation 9 months earlier. These situations led many more African American people to do the same. Boycotts and movements were created shortly afterwards. After many years of fighting for equal rights, some are still being discriminated against today.

Rosa Parks was born on February 4, 1913 in Tuskegee, Alabama. According to Britannica, Rosa was homeschooled by her mother for the first few years of school. Racism continued as time went on and as she got older. Schools were separated by race. White children went to one school, while black children went to another school. While the white children got to ride the bus to school, black children were forced to walk. The classrooms for the "colored school" were extremely overcrowded, as more teachers taught at white schools. More people sent money to white schools as well. Rosa then studied at Alabama State University, and moved to Montgomery, Alabama afterwards. The Academy of Achievement reports that she and her husband joined the NAACP, or the "National Association for the Advancement of Colored People." This was an organization that helped African Americans keep their rights and stop segregation. On December 1, 1955, when Rosa was 42, an event happened that changed her life forever. Also stated by Britannica, after Rosa's day at work, she got onto an extremely overcrowded bus. Since it was overcrowded, white people forced black people to give up their seats. When Rosa was asked, she simply refused to. This caused her to get arrested and fined shortly after. Thankfully, 1 day after being arrested, she got bailed out of jail by the president of the NAACP. These occurences led to the Montgomery bus boycott and also helped the civil rights movement prevail. The Montgomery bus boycott was a protest in which African Americans stopped riding buses in Montgomery. This boycott lasted for 381 days, or 13 months. As stated by the Bus Foundation, the Supreme Court no longer allowed segregation on buses. The civil rights movement was also a movement for equal rights for African Americans. This lasted from the 1950's to the 1960's. Because of these instances, segregation on public transport systems could be much worse today.

In the modern day, Claudette Colvin is an African American civil rights activist. She was born on September 5, 1939 in Montgomery, Alabama. According to an article by Biography, Claudette Colvin lived in a fairly poor town and went to school at an all-African American high school. She poured all of her energy into school and was an avid studyer. Sadly, racism and discrimination held her back from many opportunities she could have had. One day, in 1955, Claudette was told to give up her seat on a bus to a white woman. This has been done many times, as white people were seen as "more superior" than black people. Usually, they wouldn't put up a fight to give up their seats, but Claudette did. She refused to get out of her seat. Another Biography report states that she explained that it was her right to sit there, since she had paid for the seat. Unfortunately, no one had taken her side in this situation, so she was arrested by 2 police officers, even though she was only about 15 years old. After being arrested, she was also forced to pay a fine. Claudette, along with 3 other people, became plaintiffs for the Browder v. Gayle case. The Browder v. Gayle case ended racism on public transport systems in Montgomery. She later became a nurse's aide and moved to New York City. Since this situation happened 9 months before Rosa Park's situation, some wonder why she isn't more popular. As determined by View How, there were many answers to this question. It was said that her skin color was darker than what was wanted, and she also did not have the "correct type of hair". Most of all, she was too young to become as famous as Rosa Parks was. As of 2021, she moved to Birmingham, Alabama and then published a book a few years later. Without these 2 representatives of the African American community, public transportation would be different in many ways.

Today, segregation on public transport systems has become rarer, but there are still subtle signs of it here and there. An example of this would be that more public buses are being used by black people, while Park and Ride buses are being used more regularly by white people. There is a big difference between the 2 types of buses. An article written by Rice University explains that public buses make many stops for people to get picked up or dropped off. They get delayed by traffic and also have lower quality seating compared to Park and Ride buses. Park and Ride buses do not have any delays at all, as they have special lanes made for them. These lanes are called HOV lanes, which cause no stops throughout the ride. These buses also have plush seats, which makes riding them a lot more comfortable. This is just one example of how racism is still around today, even if it isn't as obvious.

Overall, there have been many role models from years ago that still influence people today. Claudette Colvin and Rosa Parks are just a few of them. Without them being able to stand up for themselves, today's world would be a lot different than it is in modern times.

By Shylo Monroe

By Shylo Monro

Hate Crimes and Violence Targeting Immigrant Communities

According to USA Facts, at least 8,000 people have died trying to migrate from Mexico to America since 1998. There are many causes of these deaths. Weather conditions are a large factor in whether immigrants can make it to America. Most people wanting to come to America face a lack of food, water, or even shelter. Like stated earlier, weather plays a big role in whether people are even able to make it to the border. It can range from incredibly hot temperatures, to incredibly cold temperatures. Even with all of these obstacles, immigrants still have to deal with hate crimes and violence from Americans.

A History article wrote that the first immigrants came to America over 20,000 years ago. These first immigrants came from Asia all the way to North America. After that, more and more people started to migrate to America from all over the world. Immigrants have come to America for a number of reasons. The Library of Congress states that job shortages and crops failing to grow are just a couple of the reasons. One of the main reasons, though, is to make a better life for them and their families. Countless people have talked about how America was so much better than their original country. Or, they've talked about how much freedom they've gotten after migrating there. But, as time goes on, Americans have started to become less accepting of these immigrants.

According to these Americans, many problems arise when more immigrants come to their country. Americans state that immigrants will "take their jobs away from them" or make America have a job shortage. ACLU reports that this statement is false. In fact, it is actually the opposite of what some Americans think. Immigrants help create more new jobs for everyone in the country, while spending their money on products made in America. With this being said, immigrants do not take job opportunities away from Americans. Another common misconception is that immigrants cause more crimes to happen after migrating. Again, this has been debunked, as there is no solid or reliable proof to support this claim. ACLU states that legal immigrants are less likely to be arrested than native Americans. Some immigrants might commit crimes, but overall, they don't raise the crime rate more than what it is currently. Other Americans think that immigrants are overcrowding the country. As stated by Learning For Justice, numbers of immigrants have been stabilized for years now. As stated by Pew Research Center, about 13.7% of people who live in the U.S. are immigrants. As of 2021, 331.89 million people live in the United States all together, and only 44.8 million of these people are considered immigrants. So, immigrants are not "taking over the country," and it is very unlikely that they ever will. It is extremely hard to migrate to America, or to any other country. That is part of the reason that many migrate illegally; it just wasn't possible for them to do it any other way. Even with these myths being debunked, people still find ways to hate on immigrants.

Just recently, there was a hate-motivated shooting in El Paso, Texas. This shooting has been named the "2019 El Paso Shooting". On August 3, 2019, a man walked into a Walmart store and shot more than 40 people. The majority of these people were either Latinos or Hispanics. NBC News reports that the shooter had posted on social media talking about his hatred for immigrants. He said that he was angry about Mexican immigration to the United States.

This is just one of the many hate crimes that people have committed towards immigration communities. Another hate crime was committed on April 23, 2021. A New York Times article says that an immigrant man named Yao Pan Ma was attacked while walking on the sidewalk. He was beaten, kicked, and stomped on, ultimately leading to him being put into a coma. On December 31, he passed away in the hospital. The attacker was charged for attempted murder later on. ADL writes that a man named Adam Purinton shot at Indian men at a bar. It states that he was assuming that they were Iranian, and he wanted them "out of his country". He ended up shooting 3 of

them all together. ADL also explains that another man was charged for a hate crime in 2018. He pushed a Mexican immigrant onto the tracks of a New York subway station. The man claimed that the Mexican immigrant was going to "take his job" and that he had drugs on him. One more example of hate towards immigrants was on July 31. 2 men attacked another man named Surjit Malhi, who was wearing a turban. He had gotten sand thrown at him and he also got his property damaged with spray paint. So many attacks like these have happened, but they have not shown any signs of stopping.

Overall, hate crimes against immigrant communities is a serious problem that has to be solved. So many people have been hurt over stereotypes, myths, and more misconceptions. Even though people have been migrating to different countries for thousands of years, some people are becoming less accepting of immigrants by the day. Now, immigrants and others are fighting back. Many people are protesting about wanting more equality and equal rights in general. A specific example of this was a protest being done at Capitol Hill. CNN writes that at least 1,000 activists protested Trump's zero tolerance policy. The protesters sat by the Senate building and told Congress to stop anything that separates immigrant parents from their children. In this case specifically, they were protesting against the zero tolerance policy because it prosecutes everyone that crosses the border with children. 100 or more people have gotten arrested because of this event. Many more protests have been happening recently, since more violence and hate crimes have also been happening recently. Too many crimes have been targeted towards immigrants.

Stanger Danger: Xenophobia Through Generations— Is It Better or Worse?

Written by Raghad Hindawi

Stranger danger! The first time I heard this saying was in a sitcom, where the context was far lighter than the topic at hand, but it instilled this subconscious fear of strangers altogether. Being wary of strangers is a valid reaction to have and an important lesson to teach kids. However, there is a fine line between being cautious and being outright xenophobic when dealing with the unfamiliarity of "outsiders", including immigrants, refugees, or foreigners.

Different people have different definitions of what a "stranger" is in their books. For example, one may view any person whoseskin color is different than theirs as a "stranger"- therefore dangerous. As we know, this is where social reactions involvingdiscrimination, mistreatment, and violence toward refugees and immigrants stem from.

Phrases like "stranger danger" give off this vague idea to people, especially children to be cautious of people they don't know or whose appearance is different to them. This, in turn, could eventually translate to unintentional xenophobic behavior. In most scenarios, it is extremely important to teach our kids to stay away from trouble and to never trust just about anyone, still, we must remember to not plant racist or discriminatory ideas in them towards immigrants.

It's not necessarily true that all stereotypes are negative; stereotyping can sometimes bring people together, as humans heavily rely on stereotypes to relate to each other and form a community. For instance, when two people from different cultures meet, they may both use their own stereotypes to understand each other.

Through this, they find common ground and form unique connections. They can also be a source of comfort for some, as it allows them to feel like they belong somewhere and areunderstood in an unfamiliar environment. This sense of belonging is why many cling to stereotypes, even if they're notaccurate; they provide the comfort and familiarity of home. Say, if an international student goes to Canada, they may find comfort in the assumption that Canadians are polite and reserved, due to the common stereotype.

Xenophobia (the fear of foreigners) has existed for centuries, through generations and generations. Historically, our ancestors viewed people belonging to different tribes as potential enemies, a threat to their traditions, way of life, and everything they're used to. Namely, the ancient Chinese considered anyone who was not Chinese to be a barbarian. They believed this without hesitation, that it became a part of their language, as the wordsfor "stranger" and "barbarian" were the same.

Similarly, in ancient Greece the word "barbarian" was used to address people who didn't speak their language or had different traditions to them. They viewed them as "uncivilized and primitive". On the same note, the Romans had a similar expression, "barbarus" which was used for non-Romans whom they saw as possible foes. This was a common way of further separating "outsiders" and imposing the impression that people from a different culture were inferior and barbaric. This can also be seen nowadays with immigration policies and bans placed for specific nationalities or groups of people.

One of the biggest examples of the surge in xenophobia in recent years is the amplified violence toward Asians after the spread of the COVID-19 epidemic in 2020. Asians all over the world were constantly blamed and hated for the pandemic. According to the UN Secretary-General, Antonio Guterres claims that "the pandemic has unleashed a tsunami of hate and xenophobia and scapegoating of immigrants". Furthermore, during that timeline, many government officials whether it was international or not, reinforced and promoted notions of xenophobia and racism through their use of anti-China speeches. The infamous Trump speech which blatantly accused China of spreading the Coronavirus showcases these xenophobic fortifications clearly.

On that account, after the former US President's many tweets addressing the coronavirus as the "Chinese Virus", a studyfound a spike in anti-Asian hashtags and hate crimes the week following. However, Asian immigrants were widely discriminated against before the pandemic. 3-in-4 Asian Americans personally faced injustice because of their ethnicity, according to a 2021 review. It has remained the same since 2020 when 76% of Asians experienced discrimination due to their race. Correspondingly, many Asians (27%) stated people showed physical discomfort in their presence since the outbreakand (16%) had someone tell them to "go back to their country".

As far as generational discrimination against immigrants and foreigners goes, a UK report indicated that while attitudes towards social issues including cultural inclusion and homosexuality have typically been more tolerant and positive compared to older times, attitudes toward immigrants have gone downhill. The results revealed that regardless of the age demographic, there was more resistance and discrimination against immigrants and refugees.

Baby Boomers

As Jones (2016) stated, Baby Boomers (1945-1964) are one of the generations with the least favorable opinions on immigrants and expats in the US. One reason could be

that Baby Boomers experienced significant economic and social instability during their lifetimes, in large part due to the huge influx of immigrants and refugees from the 1980s onwards. As such, Baby Boomers are more likely to have higher levels of xenophobia and resist immigration altogether.

Glen Elder proposed the life course theory 2 decades ago. This theory states that people's lives are shaped by the events they experience at each stage of their life. This can help explain why older generations are less accepting of immigration, as they lived in an environment where immigration was not as common. As a result, they're less likely to accept immigrant communities than younger generations like Millennials and Gen Z.

Moreover, older generations like Baby Boomers are more likely to support harsher immigration laws due to a lack of exposure to cultural diversity and immigrants. To further illustrate, a recent survey from the Pew Research Center found that roughly 62% of Baby Boomers support reducing immigration levels. In contrast, only 47% of Millennials and 41% of Gen Z do. This is because, from the 1920s up to the 1960s, there were rarely any immigrants in the US due to the rigorous immigration laws and quotas the US Congress placed on a multitude of countries.Subsequently, as reported by the US Census Bureau in 1961, approximately 90% of the US population was purely white.

Even after immigration laws were eliminated in the 60s, it was not until the early 1980s and 1990s that the number of immigrants from countries in Asia, the Caribbean, and Latin America skyrocketed. In fact, immigration in those years hit almost 10 million, which was the highest recorded peak in US history at the time. This was like lifting the lid off a boiling pot - long-held ideas and stereotypes were challenged as soon as the influx of immigrants entered the scene.

For this generation, this was one of the biggest cultural shifts and diversity explosions they'd encountered as they approached or reached middle age. As per Eger et al. (2022) research, attitudes towards immigration are generally shaped based on how acquainted they were with foreigners and migrant workers in their childhood and adolescence. Hence, most of them were ignorant of the idea and feared the change that came with it, which sparked xenophobic attitudes, a sense of superiority, and discrimination against immigrants.

Although this may be the case, not every person who opposes immigration holds a negative view of foreigners. There are many people who simply don't want their country to change too much and want to preserve their culture and way of life. Regardless of whether these attitudes are rooted in ignorance or fear, they can still lead to subconscious prejudice towards a select race, religion, category of people, etc. Thus, for integration to run smoothly and fairly, immigration policies need to be well thought out and governments should facilitate cultural exchange and mutual understanding between its residents.

An honorable mention, that gives us a glimpse of what Baby Boomers could have been thinking and feeling at that time is the movie Gran Torino, released in 2007. The movie's storyline follows an American man living in a city heavily populated with Hmong immigrants. He exhibits uneasiness and doubt whenengaging with them and relating to their ways of living, which is possibly the same struggle Baby Boomers went through during their time growing up.

The movie is like a snapshot of the changes many Baby Boomers experienced - familiar surroundings changing rapidly, the tension between the past and present, and a struggle to adapt to a world they are not used to. This illuminates the complexity of the Baby Boomer experience, as they grapple with the challenge of accepting and embracing change. This resonates with many generations, as people of all ages experience the same kind of tension and uncertainty when faced with change. It is a reminder to be open-minded and flexible, even if it'sdifficult at first.

Millennials

As for the next generation, Millennials or Gen Y, (born 1981-1996) a study by the University of Chicago's GenForward Project revealed that immigration is shaping this generation, with about 20% of Millennials born to immigrant parents. So, it should come as no surprise that this wave of second-generation immigrants has greatly influenced the culture, diversity, and economic growth of the Millennial generation in the US. In fact, it's estimated that 23% of this generation come from immigrant families or are newcomers themselves. This created a generation, in theory, that is much more open to change, in aspects like interracial relations, racial diversity, inclusivity, and overall tolerance of racism and prejudice against non-nationals.But to what extent is this true? A recent behavioral study noted that this level of understanding is not always applied IRL.

Particularly in online dating, research demonstrates that many Millennial users partake in racial discrimination as their parents and grandparents. This includes the repeated rejection of Black women and Asian men on these dating apps. Although this is not necessarily xenophobia, it could be because of their fear of change and unfamiliar traditions, among others. This still feeds into that same culture of discrimination and xenophobia geared toward the idea of "othering" certain groups of people. Respectively, this prolongs the idea that certain groups are not worthy of love and acceptance, thereby perpetuating a cycle of prejudice.

In the same vein, in another study on friendship and discrimination, Currarini et al. suggest that even in the high school setting, kids are more likely to join a friendship group with people of the same race. This indicates that, even at a young age, people tend to gravitate more toward people of similar backgrounds, which may reflect a form of implicit bias.Implicit biases are universal, meaning we all carry them to some level, even those with non-biased values and beliefs.

Additionally, a 2020 audit examination discovered that in viewof roommate selection in the US, roommate seekers respondedto messages from a Caucasian name more as compared to African, Asian, Arab, and Hispanic names. In addition, Caucasian first names with foreign last names had a greater chance than the rest to get replies. This goes to show that while Millennials are much more informed and intolerant compared to Boomers or Gen X about social issues such as discrimination and racism against immigrants, they still express some xenophobic attitudes in daily life situations.

So, to answer the question of whether millennials are as racially "woke" as they claim, along with more studies, the abovementioned studies highlight that while Millennials might seem more racially tolerant than older generations, their actions align more closely with those generations (even if it's more subtle). As Choi (2021) argues, these results challenge the idea that society will automatically become post-racial with this generation in power.

Further, this collection of research also emphasizes that for effective social change, all generations, including Millennials, must confront and address their racial biases, as simply calling out racism or voicing our opinionsagainst xenophobic behaviors isn't sufficient enough for us to generationally progress.

Gen Z

As for the digital natives, Gen Z, this includes people born between 1997-2010. They tend to be more socially conscious and have more progressive views on topics like gender identity and racial equality. Though they're the most ethnically diverse and accepting compared to any of the older generations, according to the Pew Research Center, their opinions on social and procedural issues share a lot of similarities to those of Millennials.

Statistically speaking, Gen Z is also much more likely to be second-generation immigrants (22%) in comparison to Millennials (14%) with an 8% difference. As a matter of fact, the Census Bureau projected that by 2026 most of Gen Z will be non-white. Indeed, they are already nearing this milestone with only 40% of Gen Z in Western America being white. Conversely, in Southern America, 46% of Gen Z are non-Hispanic white, leaving 64% Hispanic.

Pew Research also found that Gen Zers have become the most educated generation. This means they are more likely to seek higher education. In turn, Gen Zers' growing multiculturalism may lead to an increase in cultural exposure and appreciation for diversity as they are open to different thought schools and people from all over the world. Moreover, in terms of xenophobia Gen Zers (14%) & Millennials (13%) have a lower chance of displaying xenophobia and superiority mentalities than Gen Xers (20%), Boomers (30%), and Silents (45%).

Besides, among Gen Z survey respondents, a noteworthy 43% believe immigration to be a critical issue, while 41% view it as one of several important social issues, while only 16% find it less important. Notably, 56% of Gen Zers expressed their support for the Deferred Action for Childhood Arrivals (DACA) policy, 3% higher than Millennials (53%), while older generations including Gen X and Baby Boomers reached 42%.Despite the damaging economic impact of the pandemic, Gen Z still upholds the same tolerance and support for immigration-related matters.

In conclusion, Generations differ in their views on immigration and diversity due to life experiences, social influences, and historical context. While Baby Boomers might be less open to change, Millennials still show some discrimination in day-to-day settings. Gen Z, being more diverse and pro-immigration, seemto be less xenophobic, but they also share lots of similarities in their stance towards political and social issues as Millennials. This still raises the question of whether this generation displaysnuanced xenophobic or racist behaviors in their everyday lives like Millennials.

Overall, fighting xenophobia requires understanding, education, and empathy from all generations. It's not just about age or generational differences, it's about working together to overcome biases and promote inclusivity and realize our own prejudices and their impact on our decision regarding racial matters. It's not wrong to want your own people (whether it's race or religion) and choose them first, but it is wrong to exclude or ignore people of other backgrounds, simply because they are different. It's essential to recognize the effect our biases and behaviors have and actively work to dismantle the causes that lead to xenophobic attitudes and "othering" immigrants, refugees, and/or foreign workers.

Overcoming Xenophobia

By Chase Martin

On September 11th, 2001, fear rippled across many American communities, but for two different reasons. For some, the attack on the World Trade Center was their first significant exposure to someone from the Islamic community. For others, the actions of a radical minority would forever cast a shadow on their entire way of life. Some American's lack of understanding of Islam contributed to nationwide support of the US government's overzealous countermeasures. Thousands of lives have been lost due to international war, and millions feel unwanted in their nation. Those who advocate for xenophobic policies don't understand that diversity is always a strength.

In nature, a monocultural environment is at constant risk of receiving a crippling disease and is unlikely to adapt to environmental changes. Many people are letting their fear of the unknown weaken their society. Becoming more inclusive will only make the world stronger. However, decreasing society'sdeeply rooted xenophobic ideas is no small task. This article discusses various ideas for reducing xenophobia through awareness and education.

It is undoubtable that visual media plays a massive role in many countries. People watch the news, go to movie theaters, or put on a children's TV show to keep their kids occupied. One way to make society more accepting of "other" cultures is for them to be accurately depicted on screen.

Disney's decision to include a diverse cast and a positive message in The Little Mermaid is commendable and a step in the right direction. However, the movie falls short in exposing the audience to other cultures and actually perpetuates some stereotypes. Halle Bailey's performance is fantastic, but I couldn't help but groan when sharks were seen as the one-note"bad guy." I appreciated that Queen Selina's castle is implied to be in the Caribbean, but the new setting doesn't influence the plot in any meaningful way. To give an example of what I mean, let's look at A Tempest, Aimé Césaire's retelling ofShakespeare's The Tempest, which also takes place somewhere in the Caribbean.

Césaire changed the setting and multiple characters' backgrounds to criticize imperialism and post-colonialism. Ariel is specified to be a mulatto, and Caliban is a black slave. These changes not only emphasize issues of race and anti-imperialism but also inject other cultures into the work. Eshu, a Yoruba god, appears in Act III, Scene 3, and Caliban references Caribbean metaphors. Césaire did more than change the characters' ethnicity; he let the changed nationalities and setting impact the play.

Sony's Spider-Man: Across the Spider-Verse is a more modern film that positively exposes the public to various cultures. The sequel film builds on an already diverse cast and dives into their ethnic backgrounds. Like Césaire, Sony went beyond just adding a diverse cast; they let multiple cultures influence the characters and plot.

Luna Lauran, who voices Rio Morales, and Karan Soni, who voices Pavitr Prabhakar, have talked about how they were included in the writer's room to make their characters feel more authentic. When I watched the film with my Puerto Rican friend, they couldn't stop nudging me and smiling because of how accurate Rio's mannerisms were. They especially loved the part when Miles asked his mother for her bendición because it was such a culturally specific moment.

The writers sought guidance from people born and raised in the cultures they were portraying. This authentic representation not only resonated deeply with people of those cultures, but it also helped humanize them to those who may not have previously been exposed to them. This film will increase viewers' empathy and understanding of other cultures for generations.

Of course, cultural diversity in films is not enough to erase xenophobia. I live in Houston, one of the most diverse cities in the United States, and I witness acts of racism and xenophobia constantly. People have to want to learn about other cultures, and that starts with exposure to different cultures in education.

I have many problems with how history is taught in K-12schools, but the biggest problem is that students are taught from academic textbooks. Most exams require regurgitating events, dates, and names, so students are taught historical facts with little context. This version of learning is impersonal and contributes to students viewing various demographics as "other."

One idea would be to structure K-12 history classes similar to how many history classes are taught in college. My professors didn't have to worry about statewide exams and had the freedom to teach the material as they saw fit. Instead of reading from a textbook, we read people's diaries and other primary documents, listened to speeches, and discussed novels published in a specific period. My professors called this style of teaching "micro-histories." They focused on historical events from a humanized perspective. Not only did I learn the history of an event, but I witnessed how people reacted to it. I empathized with them. They were much more than names I had to remember to pass a class.

Of course, changing how students learn about the world is only a step in the right direction. The ideas I've presented in this article are only to help people become more open-minded so that they would want to learn about other cultures. I could read a thousand pages on the history of Islam or Bahá'í Faith and think I understand the group, but I wouldn't. It's like learning a language online – you may know the basics, but you won't become fluent until you converse with native speakers. Don't read a history book to learn about another culture. Talk to someone from that culture and read books written by that culture.

The path to erasing xenophobia is to make people want to know more about our world by teaching them a more humanized perspective in school and increasing everyone's exposure to as many cultures as possible. In the words of Kurt Vonnegut:

A first-grader should understand that his culture isn't a rational invention; that there are thousands of other cultures and they all work pretty well; that all cultures function on faith rather than truth; that there are lots of alternatives to our own society.

Facing the Shadows of Islamophobia

By Raghad Hindawi

In a world all about diversity and inclusivity, a dark shadow lurks in the background: Islamophobia. Islamophobia manifests as a fear or hatred of Islam and Muslims, perpetuating stereotypes and prejudices towards the whole religion and people. In Arabic, there is a word for stranger "غريب", (ghareeb)". It usually translates to "stranger" or "outsider" but it also means weird or out of the ordinary in different contexts. This word is like a double-edged knife both in English and Arabic, affecting both sides. For a country and its people, or "strangers" in their home disrupting their ways of living. On the flip side, the "stranger" immigrant or refugee, feels "غريبين" there are "غريب" (ghareeb) or "strange" being in a place they don't feel welcomed in)".

Islamophobia, at its core, is a product of misunderstanding and misrepresentation. We always see dramatized events and characters who almost never portray the real Muslim world or the way they're living and place them with the entire Muslim population, painting a distorted picture from the start. Of course, this portrayal fuels an atmosphere of distrust, affecting not only how Muslims are perceived but also how they are treated in various aspects of life, from employment opportunities to social interactions, etc.

For example, in the TV series Elite the Muslim character Nadia, has frustrated many Muslims around the world for the same reasons, depicting Muslim women, namely hijabis as oppressed and forced to wear the hijab in a community and religion that does the opposite for women, giving them rights and freedom. Among many other negative stereotypes like all Muslims having extremely strict parents and Muslim women being submissive and not voicing their opinions. Many Muslims want to see a normal representation of themselves, where they're not ashamed of their faith, taking off their hijabis, or doing things that go against their own values just to "fit in."

There's no denying that many women are oppressed in the name of Islam, however, doing things in the name of Islam and doing what Islam has asked are two completely different things. Many people see extremist Islamic groups and base their opinions of those on a whole religion. This is where xenophobia, the fear of outsiders intersects with Islamophobia in disturbing ways. This fear of uncertainty allows biases to take root, leading to discrimination against Muslims solely based on their faith and distorted images wired in people's brains about them. These discriminatory attitudes discard the complexity and diversity within the Muslim community itself, in turn fostering a destructive "us versus them" mentality.

A key part of confronting Islamophobia is understanding its roots. Often, individuals harbor these prejudices due to a lack of exposure or information about Islam. Education becomes a powerful tool in dismantling stereotypes and myths that fuel xenophobic attitudes. Encouraging open dialogue and providing more accurate information about Islam can contribute to bridging these gaps and promoting more tolerance.

Moreover, it's vital for people to recognize that Islamophobia isn't just a challenge for Muslims; it's a challenge for society as a whole. Prejudices and discrimination harm the social fabric, destroying the values of inclusivity and anti-discrimination. Fighting Islamophobia requires collective efforts, involving governments, institutions, and individuals, to challenge discriminatory practices and foster an environment of acceptance and empathy.

On the topic of dismantling Islamophobic media portrayals, a noteworthy example of good Muslim representation in the media is in the Norwegian show, Skam. In the show, the Muslim character, Sana was just a hijabi who didn't go through an internal struggle with her hijab or was forced to wear it. This series did not use the Hijab and Islam as part of the main plot, rather it was more about including an accurate and relatable Muslim depiction, which is also a great example of inclusivity and diversity.

This goes to show that media platforms, especially social media nowadays, can be tools for education, but they can also be a weapon to spread hate. So, it's our duty to promote positive narratives and accurate information about Islam that can counteract the damaging effects of online misinformation and reverse the spread of Islamophobic content. We must also create meaningful dialogue and discussion opportunities to help people better understand Islam and Muslims. Finally, we should use our voices to challenge and disrupt hateful messages and replace them with messages of peace and understanding

Discrimination in Immigration

By Chase Martin

This article is composed of various events and statistics surrounding immigration. I will not state my opinion on any of these events. I will not give any information on the public's reactions to the events. My goal is not to persuade you one way or the other. I am tired of arguing, so I will give you the facts and let you come to your own conclusions.

The United States

Former President Trump made his stance clear on immigration during the news announcement of his candidacy when he stated that Mexican immigrants were murderers and rapists. Every American knows about the former President's plan to build a wall to further separate the United States and Mexico.

On January 27th, 2017, the former President signed Executive Order 13769, commonly referred to as the "Muslim ban." Immigration History (2020) gives a concise summary of this order's history:

President Trump signed an executive order entitled, "Protecting the Nation from Terrorist Attacks by Foreign Nationals," banning people from six Muslim-majority countries from entering the USA (including four countries that had Temporary Protected Status (TPS) designations: Somalia, Syria, Yemen, and Sudan), suspending entry to the country by all Syrian refugees indefinitely, and prohibiting any other refugees from coming into the country for 120 days. This executive order is also called the "Muslim Ban" and was struck down by federal judges who said it amounted to religious discrimination against Muslims. A third amended version of the "Muslim Ban" was upheld by the Supreme Court in June 2018.

President Trump claimed that the executive order aimed to protect the United States from terrorist attacks. However, the Brennan Center for Justice claims that the evidence President Trump used as justification was misleading and served "no other purpose than to deepen fears of an immigrant 'other' in order to increase executive power" (Andrew, 2017).

President Biden revoked the third version of Trump's ExecutiveOrder on his first day in office (Biden, 2021). Since then, Biden's administration has increased immigration, but not for everyone. Africa saw a 33% decline in the issuance of immigrant visas from 2019 to 2022 due to the deprioritization of the diversity lottery program (Bier, 2022)).

Europe

European support for refugees fleeing Syria, Iraq, and Afghanistan has dwindled over the years. CBC (2022) reported that:

Last year [2021], hundreds of people, mainly from Iraq and Syria but also from Africa, were left stranded in a no man's land between Poland and Belarus as the EU accused Belarusian President Alexander Lukashenko of luring thousands of foreigners to his country's borders in retaliation for sanctions. At the time, Poland blocked access to aid groups and journalists. More than 15 people died in the cold.

Refugees could not find a country that welcomed them, and some did not survive. However, European leaders have a different attitude towards Ukrainian refugees.

Bulgarian Prime Minister Kiril Petkov stated that the Ukrainian refugees "are not the refugees we are used to; these people are Europeans... They are educated people.... This is not the refugee wave we have been used to, people we were not sure about their identity, people with unclear pasts, who could have been even terrorists" (CBC, 2022).

Australia

In 2016, one poll found that "49 percent of people support a ban on Muslims coming to Australia" (Medhora, 2016)). Furthermore, in 2019, another poll showed that 85 percent of Australians agreed that "multiculturalism has been good for Africa" but 40 percent admitted to having "negative or very negative feelings towards Muslims" (Marr, 2019)).

Hala Al-Slame fled from Iraq to Australia in the hopes of living a better life. However, she states that, even after eight years, "wherever I go, they only treat me as my visa number" (Hussainpoor, 2021).

Final Thoughts

As stated at the beginning, there is no conclusion to this article. I am not going to double down on a claim I never stated. You have read the article. Come to your own conclusion. If you require further reading, my sources are listed below.

Citations

Biden, J. (2021, January 21). Proclamation on ending discriminatory bans on entry to the United States. The White House. https://www.whitehouse.gov/briefing-room/presidential-actions/2021/01/20/proclamation-ending-discriminatory-bans-on-entry-to-the-united-states/

Bier, D. J. (2022, April 5). Africans face steepest decline in immigrant visas under Biden. Policy Commons. https://policycommons.net/artifacts/2299247/africans-face-steepest-decline-in-immigrant-visas-under-biden/3059775/

CBC/Radio Canada. (2022, March 1). Europe's treatment of Ukrainian refugees is starkly different from what Syrians experienced, say some | CBC news. CBC news. https://www.cbc.ca/news/world/europe-racism-ukraine-refugees-1.6367932

Hussainpoor, S. (2021, June 28). Refugees have fled to Australia seeking a better life, but many are in limbo. ABC News. https://www.abc.net.au/news/2021-06-27/refugee-seeking-protection-australia-limbo-visas-uncertainty/100241390

Immigration History. (2020, April 20). Muslim travel ban. Immigration History. https://immigrationhistory.org/item/muslim-travel-ban/

Lindsey, A. (2017, February 17). What the data tells us about immigration and terrorism. Brennan Center for Justice. https://www.brennancenter.org/our-work/analysis-opinion/what-data-tells-us-about-immigration-and-terrorism

Marr, D. (2019, November 25). It's the climate, not immigration, that keeps Australians awake at night |. The Guardian. https://www.theguardian.com/australia-news/2019/nov/26/its-the-climate-not-immigration-that-keeps-australians-awake-at-night

Medhora, S. (2016, September 21). One in two Australians want a ban on Muslim immigration, poll finds. ABC News. https://www.abc.net.au/triplej/programs/hack/half-of-australia-wants-muslim-ban/7865630

By Ítalo Daniel Fonseca

The creation of Chinatown as a safe place for Chinese immigrants

Even if you do not live in a city that has one, you certainly have heard about Chinatown: a

neighborhood where you can find Chinese food, unique architecture and delicacies only found back in Asia. Although it is a wonderful place to visit, Chinatown was created with sorrowful purposes: a place where Asian immigrants were not violated.

Chinese immigration during the 19th century

China faced a tough time after being defeated by Great Britain in the Opium War, having to

deal with economic issues, poverty and natural catastrophes. In the decade of 1840, news about gold mines in the United States started to be talked about all over China; it did not take too long for many Chinese immigrants to start flying to America, with the dream of having better opportunities in their minds.

Unfortunately, that dream did not last too long: in 1850, the American economy was unstable, and as a result, the work of immigrants started to be seen with critical eyes, since, in their point of view, it was taking away the job opportunities from Americans. Because of that, the Chinese were the only race to be prohibited from voting, having property, marrying non-Chinese and working in institutional agencies in the United States of America.

As a result, they started to reunite in specific parts of the city, so they could have their own business, be in contact with their culture and language, and the principal, be safe.

The Second World War and the reintroduction of Chinese into American society

After the polemics with Japan during the Second World War, including the attack on Pearl Harbor, China fought alongside the United States, in this way, giving a chance to Chinese immigrants to be considered allies from the American perspective.

Moreover, President Roosevelt took an important step: to remove the juridical impediments against Chinese, in this way, starting to reduce decades of injuries and racism.

Chinatown today

Chinatown is present in many cities in the United States nowadays, including San Francisco,

Los Angeles and New York City. Also, it is really globalized, with visitors from all over the world trying to experience a little bit of the Asian culture, not only from China, but also from South Korea, Vietnam and many other Asian countries.

New wave of anti-Asian hate

It is known that diplomatic questions between the United States and China are not good:

during the last few months, American authorities spoke in an unfriendly tone about China, such as FBI Director Christopher A. who referred to China as the greatest "long-term" threat to the United States.

According to Russell Jeung, professor at San Francisco State University, this kind of speech plays an important role in affecting racism and xenophobia against Asians, considering that the last year has already been troubled by fake news and stereotypes related to Asians and COVID-19.
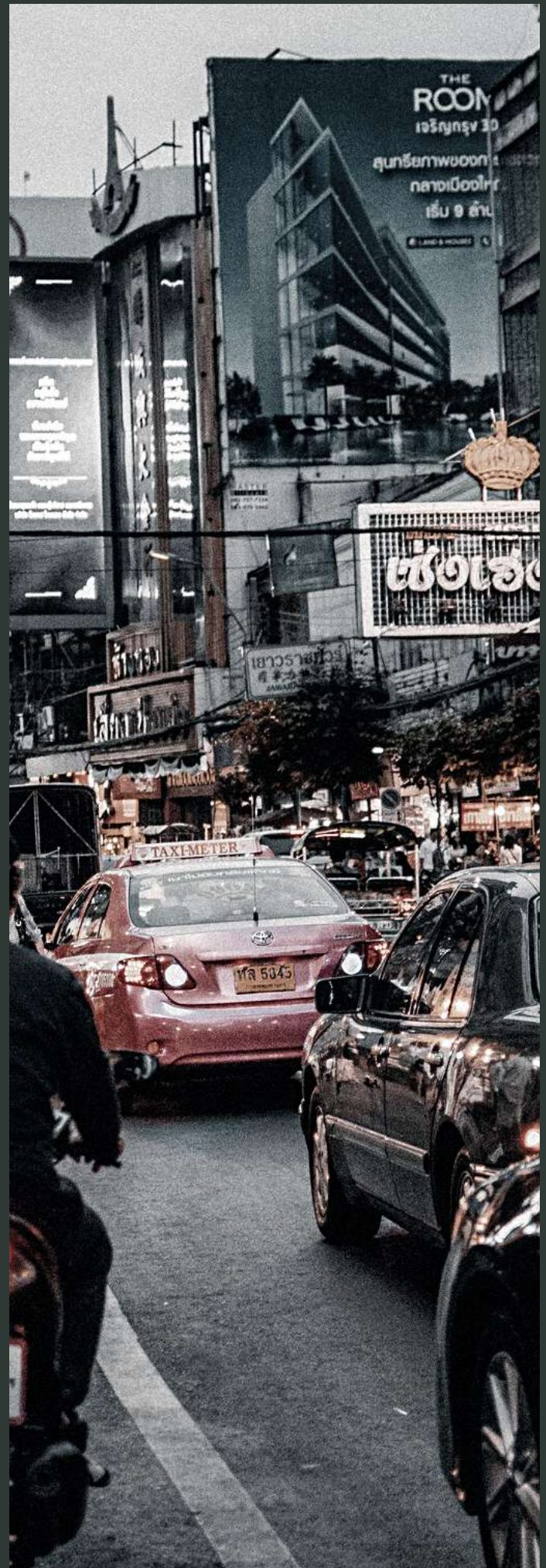
The impact of mental health on the daily life of immigrants

By Ítalo Daniel Fonseca

The last few years have been troubled for immigrant people around the world. In the United States, although Biden's policies tried to reverse Trump's restrictions at the beginning of 2022, this year people said that he is actually ignoring immigration issues, according to a poll. Moreover, these problems,which include housing, lack of employment opportunities and access to medical services for immigrants, are really impacting immigrants' mental health.

What influences this problem:

Refugee status visa process
In addition to having to be preoccupied with their safety and life, refugees have to worry about documents and the process of requesting shelter in other countries.
Not only that, the application process is rough and intense: besides the documents, there are many phases, like the interview, where they have to discuss many traumatic experiences they may have had in their country. Going on, the wait to have a definitive answer is tough, resulting in the risk of developing or worsening syndromes like anxiety and depression.
If they can fly away to a new country, there are other problems related with having to build a new life from 0, such as the language barrier, school delays and the lack of access to basic necessities.
As you can see, the immigrants' mental health is influenced negatively in the biggest part of the process, both before going to their new home and after it, causing permanent and momentaneous damage to a person's mind.

Ethnic discrimination
According to a study made at the University of Vienna, which was based on the experiences of Russians in Germany, there is an association between ethnic discrimination and high levels of stress on immigrants; also, there is an increase of self-blame. Furthermore, passive harm was more prevalent than everyday discrimination and active harm.

They don't want to leave!
Although many people immigrate looking for a better lifestyle and opportunities, there is a specific case that needs to be analyzed more carefully: forced immigration.
Syria, for example, has been experiencing many problems, both in society and politics. In the social aspect, kids are growing up experiencing daily moments of trauma, neither having access to a normal life or getting to know their own culture.
Consequently, they often have to leave their country behind, hoping to have a better life in a country that is not where they want to live. With that, they have to hide their identity and culture, so they are not bullied in school or be a laughing stock.
Therefore, a recent study shows that immigrating at a very young age is associated with having a bigger chance of developing detrimental health outcomes; it is influenced both by having traumatic experiences in their home country and troubles in adapting to a new one.

How can primary education help it?
Evidence-based interventions, principally in education, have their importance in changing the lives of many young immigrants for the better. In the US, a multi-site program, Project Options, helped to positively influence young Latinos in their attitudes toward drinking and drug abuse.
Besides, it is important to emphasize that a lot of kids do not have a structured family to guide their actions during early childhood. As a consequence, school plays an important role in educating about drugs, alcohol and violent abuse.

Public health in those cases
With this in mind, it is noticeable how an immigrant's mind is influenced by the experiences they have both in the process of getting out of their country, and trying to have an established life after it. For this reason, when a government starts to think about immigration and about giving asylum, they must think not only about logistics and economics, but also about strategies related to health. As a result, immigrants are more likely to have a normal life, even away from their home country.

Written by Liam O'Brien

Debunking the Relationship between Immigration and Crime

The topic of immigration across the world has been associated with a recurring narrative that portrays immigrants as a criminal threat. This has been expressed the most in the United States by followers of the likes of Donald Trump. However, a closer look at the available data and expert analysis reveals a different story altogether. In fact, evidence suggests that immigrants, especially first-generation immigrants, are less likely to engage in criminal activities compared to native-born Americans.

A critical examination of the data on immigrants and crime reveals a noteworthy trend: there is no compelling evidence to support the claim that immigrants commit more crimes than native-born individuals. Quite the contrary, several studies have shown that first-generation immigrants tend to have lower crime rates. The Centre for Immigration Studies, an organization advocating for stricter immigration laws, has even published a detailed report highlighting the shortcomings of immigrant crime data.

What's truly fascinating is the inverse trajectory of immigration and crime levels in the United States since the 1990s. While immigration has steadily increased, crime rates have consistently decreased. Some experts argue that the influx of immigrants has played a role in this decline, effectively increasing the total population without significantly adding to the crime incidents.

Cities with large immigrant populations, including those with substantial numbers of undocumented immigrants like Los Angeles, San Diego, El Paso, New York, Chicago, and Miami, have seen significant reductions in crime rates in recent years. The annual Uniform Crime Reports released by the Federal Bureau of Investigation illustrate this decline in both violent and property crimes, coinciding with the growth of the foreign-born population.

One compelling set of statistics is the period from 1994 to 2005, during which the overall violent crime rate in the United States dropped by an impressive 34.2 percent. Homicide rates fell by 37.8 percent, reaching levels last seen in the late 1960s. Robbery rates experienced a substantial decline of 40.8 percent, while assault rates decreased by 31.9 percent. Additionally, the proportion of serious violent crimes committed by juveniles decreased during this period, and the number of gun crimes stabilized at levels last seen in 1988.

The property crime rate also saw a significant decline of 26.4 percent between 1994 and 2005. Specific categories within property crime, such as burglary rates, stabilized after years of decline, and theft rates reached their lowest levels ever recorded in 2005. Even motor-vehicle theft rates levelled off after the year 2000.

These statistics paint a compelling picture, challenging the notion that immigration, particularly the rise in undocumented immigration, relates to increased crime rates. On the contrary, the data suggests that immigrants are predisposed to lower crime rates than native-born Americans. Bringing to light the realities of immigration and its impact on crime is essential for fostering a more inclusive and informed society, whilst removing ill-informed racist ideologies.

Sources:
https://items.ssrc.org/border-battles/the-myth-of-immigrant- criminality/
https://www.washingtonpost.com/news/fact-checker/wp/2015/07/08/donald-trumps-false-comments- connecting-mexican-immigrants-and-crime/
https://journals.sagepub.com/doi/abs/10.1177/2153368722112 7447

One Planet, One People: Why We Must Confront Xenophobia and Discrimination

Xenophobia and discrimination against immigrants and foreign nationals is a global dilemma that has devastating consequences for individuals, families, and communities. It is important to understand the root causes of this problem, as well as the steps we can take to address it.

Xenophobia is the fear or hatred of strangers or foreigners. Discrimination is the unfair treatment of someone based on their race, religion, ethnicity, nationality, or other group affiliation. When these two things intersect, the results can be deadly.

Xenophobia and discrimination against immigrants and foreign nationals has a number of negative consequences.
- It can lead to: Increased violence and hate crimes
- Decreased access to education, healthcare, and employment
- Social isolation and exclusion
- Mental health problems
- Post-traumatic stress disorder
- Suicide In some cases
- Xenophobia and discrimination can even lead to genocide

The Holocaust, the Rwandan genocide, and the Bosnian genocide are all examples of how xenophobia and discrimination can be used to justify mass murder.

There are a number of factors that contribute to xenophobia and discrimination, including:
- Fear of the unknown: People who are unfamiliar with immigrants and foreign nationals may be afraid of them because they are different
- Economic anxiety: In times of economic hardship, people may blame immigrants and foreign nationals for taking their jobs or resources
- Political scapegoating: Politicians may use xenophobia and discrimination to divide people and gain power
- Cultural differences: People from different cultures may have different values and beliefs, which can lead to misunderstanding and conflict

You can be the change!
We are all connected, no matter our beliefs, skin color, ethnicity, nationality, or sex. We are all human beings, and we all deserve to be treated with respect and dignity.
As young adults, we have the power to change the course of our future. We can choose to be the change we want to see in the world, as was once said by a fierce leader of change, Mahatma Gandhi. We can choose to treat others with kindness and compassion, even if they are different from us. We can choose to stand up for what we believe in, even if it's not popular.
We need to remember that we are all in this together. We are all on this journey called life. We need to support each other, lift each other up, and help each other through the tough times.
Imagine if the roles were reversed. Imagine if you were born into a different circumstance, into a different country, with different opportunities. Would you not want to be treated with kindness and respect? Would you not want to have the chance to live a safe and happy life?
We all deserve to be treated with dignity and respect. We all deserve to have the opportunity to live a good life. We all have the power to make a difference.
So let's be the change. Let's treat others with kindness and compassion. Let's stand up for what we believe in. Let's make the world a better place.
Here are some specific ways you can be the change:
- Be kind to everyone you meet, even if they are different from you
- Stand up for what you believe in, even if it's not popular
- Donate to charities that stand up against xenophobia and discrimination

- Volunteer your time to help others in need
- Educate yourself about current events and social issues
- Vote in elections and make your voice heard
- Dare to be different: Talk to friends and family about the importance of tolerance and acceptance
- Challenge the negative stereotypes and assumptions that people have about immigrants and foreign nationals
- Sign petitions and letters to your elected officials demanding action on this issue

Together, we can make a difference…

Stand up against xenophobia and discrimination!
We don't have to be silent when we see someone being treated unfairly. We can speak out against it, even if it's just to the person doing the discriminating.

Support organizations that are working to combat xenophobia and discrimination.
There are many organizations that are working to make the world a more inclusive and welcoming place for everyone.
Support their work by donating time or money. It's up to us to make a difference.

Xenophobia and discrimination are not inevitable. They are choices that we make, and we can choose to do better. By working together, we can create a world where everyone is treated with dignity and respect, regardless of their background.

We all have a role to play in creating a more just and equitable world. By taking action, we can make a difference.

Global facts
There is no comprehensive global dataset on the exact number of xenophobic and discriminatory violent attacks per year, many deaths also go unreported. However, there are a number of reliable sources that estimate that thousands of people are killed each year as a result of such attacks.
For example, a 2018 report by the United Nations Office on Drugs and Crime (UNODC) estimated that between 5,000 and 10,000 people were killed each year as a result of hate crimes. The report also found that xenophobia and discrimination were major contributing factors to these killings.
Another report, by the Southern African Migration Project (SAMP), estimated that between 1,000 and 2,000 people were killed each year in South Africa as a result of xenophobia. The report found that xenophobic violence was often motivated by economic factors, such as competition for jobs and resources.
These are just a few examples of the many reports that have documented the deadly impact of xenophobia and discrimination. It is clear that this is a serious problem that needs to be addressed.
In addition to the deaths that are directly caused by xenophobia and discrimination, there are also many other negative consequences, such as:
- Increased poverty and inequality
- Social unrest and instability
- Damage to national economies
- Damage to international relations

It is important to remember that xenophobia and discrimination are not just about individual acts of violence. They are also about creating a climate of fear and hatred that can have a devastating impact on entire societies.
We need to work together to create a world where everyone is treated with respect and dignity, regardless of their race, ethnicity, nationality, or religion. We need to stand up against xenophobia and discrimination wherever we see it. We need to make sure that everyone has the opportunity to live a safe and happy life.

By Lemanja Mears

Uncovering Xenophobia: Exploring Its Roots and Impact on Society

Through a collection of thought-provoking articles, we aim to shed light on the complex nature of gender inequality and encourage critical reflection and meaningful dialogue on this important topic.

Unmasking the Dangers of Xenophobic Rhetoric in Politics and Media

"Xenophobic rhetoric is not only dangerous, it is also wrong. We are all human beings, and we deserve to be treated with respect, regardless of our nationality or origin." - United Nations High Commissioner for Refugees

The use of language that fosters fear, anger, and prejudice against people from other nations or cultures, known as xenophobic speech, has become a worrying trend in both politics and the media. Such speech not only promotes damaging preconceptions, but it also drives social separation and intolerance. It is critical to shine a light on this topic and investigate its ramifications at a time when global collaboration and understanding are more necessary than ever. Let us explore noteworthy phrases and examples from the media that demonstrate this troubling tendency as we dig into the depths of xenophobic speech. In recent years, the globe has seen a disturbing surge in xenophobic language in politics and the media. Xenophobia, or fear and hate towards people from different nations or cultures, has infiltrated public discourse, with disastrous effects for civilizations throughout the world. This essay tries to shed light on the detrimental impact of xenophobic discourse, supported by real data, and to examine numerous media incidents that represent this troubling trend.

In the realm of politics, language is crucial in moulding public opinion. Unfortunately, some politicians have used xenophobia to help their campaigns and gain popularity. In the words of a major political figure, "Immigrants are stealing our jobs, draining our resources, and posing a threat to our national security." This was stated by a senior American politician during a public ceremony. When politicians use xenophobic language that is repeated by media sources, it promotes division, fear, and hatred in society. Politicians frequently utilise xenophobic narratives to push their own goals, aiming to obtain or hold power by exploiting people's concerns and vulnerabilities.

Xenophobic discourse erodes societal cohesiveness by instilling a "us vs. them" worldview that pits diverse communities against one another. This impedes attempts to develop inclusive communities and the integration of varied people, slowing progress towards multiculturalism and diversity. One of the most perilous parts of xenophobic speech is the dehumanisation of the targeted group. When people are dehumanised, they are perceived to be less than human and unworthy of the same rights and protections as others. This can make justifying violence against them simpler. In the run-up to the Rwandan genocide, for example, Hutu extremists employed dehumanising language to depict Tutsis as bugs and snakes. This discourse contributed to the creation of an environment for fear and hatred.

By Asfandiyar

According to studies, when politicians or media sources spread anti-immigrant or anti-minority attitudes, it can result in an upsurge in racially motivated violence, harassment, and discrimination. It is best explained by using the example of the United States, where immigrants are frequently blamed for economic woes. As a result of this rhetoric, there has been a surge in prejudice against immigrants, including deportations and hate crimes. This technique is not exclusive to western states. India, the world's largest democracy, is likewise following in the same footsteps. New Delhi uses hate speeches and media propaganda against its minorities, particularly Muslims. For example, during COVID-19, the government and media blamed and persecuted Muslim preachers for the virus's spread.

If left uncontrolled, xenophobic discourse can have serious effects. It has the potential to incite discrimination, hate, and even violence towards marginalised populations. Unfortunately, history presents a number of harrowing examples of the transition from speech to action. Consider this historical figure's words: "They're bringing drugs." They're bringing crime with them. They commit rape." These statements, spoken by a renowned French politician, not only promote damaging prejudices but also dehumanise an entire group of people. As evidenced by the abuse of migrants at the border and the separation of families, such language has the ability to instigate violence and legitimise discriminatory measures.

In the past few decades, there have been instances of media sources spreading incorrect information and sensationalised storylines, notably through social media platforms. These tales frequently target specific ethnic or religious groups, reinforcing xenophobic feelings and creating an atmosphere of fear and suspicion. People who are terrified of strangers are more inclined to trust incorrect information about them. This can result in violence and other types of harm. The scenario of France in front of us is clear: the government and the media have spread falsehoods about immigration. Some people feel that immigrants are displacing native-born Americans, despite the lack of evidence to support this argument. Because of this misunderstanding, immigrants have faced prejudice and even violence.

Stigmatising certain communities hinders investment, commerce, and tourism, resulting in economic losses. Furthermore, it impedes labour market efficiency by erecting hurdles for talented immigrants, hence impeding economic development and innovation. Furthermore, this practise in politics and the media might strain bilateral diplomatic ties. It has the potential to exacerbate tensions, stymie collaboration, and stymie attempts to solve global concerns such as climate change, terrorism, and migration. Such speech also tarnishes a country's international brand, undermining trust and reducing its influence. One of the most notable examples is the relationship between Turkey, Greece, and the European Union. The formers are blamed for allowing immigrants to enter and even abusing them in camps. This has opened the way for diplomatic talks between the two parties.

Xenophobic language in politics and the media has far-reaching implications, undermining social cohesiveness, promoting prejudice, and hindering progress towards more inclusive societies. Political leaders, media organisations, and individuals must see the harmful impacts of such discourse and endeavour to build empathy, understanding, and respect for people of all cultures and origins. We can create a more harmonious and equitable society for all by promoting inclusive narratives, supporting diversity, and fighting xenophobic speech.

Campaigns against Xenophobia in South Africa: The Struggle for Lasting Change

Written by Liam O'Brien

Xenophobia, the fear and hatred of foreigners, is a deeply rooted issue that plagues societies worldwide. South Africa is a country that suffers from Xenophobic believes that are deeply rooted in its population and the issue has seen limited change in the past two decades. When reviewing the campaigns South Africa have put in place it seems there is a recurring issue of a lack of follow through in terms of Government promises and sustained campaigning.

In May 2008, a series of xenophobic attacks beginning in Alexandra in Johannesburg, led to devastating consequences of deaths, injured, and displaced individuals. In response to this tragic event, the International Organization for Migration (IOM) launched the 'One' Movement, a campaign aimed at reversing attitudes that breed discrimination, xenophobia, racism, and tribalism. Its primary objective was to challenge the prejudices and misconceptions that fuelled the violence against foreigners by promoting social change and inclusivity.

Through my research it appears the movement garnered initial support and attention, but as time went on, a lack of sustained focus on it resulted in the movement to be forgotten. Many social change campaigns face the daunting challenge of sustaining momentum beyond their launch phase. Limited public engagement on a movement is often influenced by the media's shifting focus away from the movement's catalyst, which can significantly decrease its engagement. The 'One' Movement also seemed to suffer from these obstacles, failing to achieve the influence it had set out to create. I struggled to find anything on the movement past 2012.

In 2019, South Africa took another step towards combating xenophobia by launching its National Action Plan to address it. The plan aimed to raise public awareness, improve access to justice, protect victims, and increase anti-discrimination efforts.

This was a positive development, as it demonstrated a willingness by the government to tackle the issue at a national level. However, the plan also faced criticism for its failure to address the lack of accountability for xenophobic crimes. Past outbreaks of xenophobic violence had resulted in tragic consequences, yet very few perpetrators had faced justice for their actions, and this has been a recurring problem for generations. Why the government continues to divert their focus from addressing this issue is unknown.

The lack of accountability sends a message that xenophobic attacks could occur without consequences, perpetuating the cycle of violence and discrimination against foreigners. Without holding the perpetrators accountable, the National Action Plan's effectiveness was significantly compromised.

To truly tackle xenophobic attacks, the government needs to hold those conducting them accountable. Movements and campaigns will have more longevity and impact if they have their government acting in the interest of the people. These movements will be able to establish education systems in schools to dismantle prejudice for future generations. Integrating anti-xenophobic curricula for students will foster empathy and understanding in individuals in South Africa and other countries that suffer from xenophobic ideology.

Sources:
Mavhinga, D. (2019) South Africa launches plan to combat xenophobia and racism, Human Rights Watch. Available at: https://www.hrw.org/news/2019/03/25/south-africa-launches- plan-combat-xenophobia-and-racism (Accessed: 04 August 2023).
Ndifonka, N. (2009) 'One' movement launched to combat xenophobia and racism in South Africa as New Study is released, International Organization for Migration. Available at: https://www.iom.int/news/one-movement-launched-combat- xenophobia-and-racism-south-africa-new-study-released (Accessed: 04 August 2023).
Oatway, J. and Skuy, A. (2021) Documenting violence against migrants in South Africa | A photo essay, The Guardian. Available at: https://www.theguardian.com/world/2021/jun/21/documenting -violence-against-migrants-in-south-africa-a-photo-   essay#:~:text=In%20May%202008%2C%20a,and%20for%20%E2%80%9Cstealing%E2%80%9D%20jobs (Accessed: 04 August 2023).
What's the difference between xenophobia and racism? | A-Z of ISMs Episode 24 - BBC Ideas (2019) YouTube. YouTube. Available at: https://www.youtube.com/watch?v=4Aicki4a4uI (Accessed: 04 August 2023).

Uncovering Xenophobia: Exploring Its Roots and Impact on Society

Through a collection of thought-provoking articles, we aim to shed light on the complex nature of gender inequality and encourage critical reflection and meaningful dialogue on this important topic.

By Asfandiyar

Immigrants' portrayal in Western Media: A Case for More Balance and Nuance

Negative portrayals of immigrants in the press are dehumanizing and can engender the sense that a social crisis is looming, if not already taking hold.

Immigration is a complex and multi-faceted issue that encompasses a wide range of experiences, motivations, and outcomes; however, the way it is frequently portrayed in Western media can be somewhat one-dimensional, if not outright misleading. Focusing on the different aspects of the issue, we will look at how the portrayal of immigrants in Western media often leans towards extremes, either vilifying or idolizing them, and the need for a more nuanced and balanced representation.

The Western media has a large influence on public opinion on a variety of sociopolitical problems, including immigration. The portrayal of immigrants in Western media has been the subject of much debate and critique. This opinion piece tries to shed light on how immigrants are depicted in Western media, stressing preconceptions and their influence on public perception. Several incidents will be investigated in order to demonstrate the prevalence and repercussions of biased depictions.

On the one hand, the media frequently highlights incidents of crime, economic devastation, or cultural incompatibility, portraying immigrants as a dangerous "Other." This story instills fear and division, and it is frequently used for political benefit. On the other side, there is the representation of the "model immigrant," who overcomes adversity, makes important contributions to society, and symbolizes the spirit of the "American Dream." While this narrative appears to be beneficial, it may also be problematic since it establishes an unattainable ideal and marginalizes the experiences of many immigrants who do not fit this mold.

Fear-based narratives are mostly fueled by sensationalism, a typical media approach for attracting viewers or readers. Negative tales regarding immigration frequently make news, while other stories about peaceful integration and constructive contributions go undetected. The coverage of the 2015 European refugee crisis is a prime example of this. The media, particularly tabloids, portrayed an image of a continent besieged. Images of overloaded vessels, improvised camps, and long lines at crossings contributed to the idea of uncontrollable invasion. This poor image had real-world effects, fueling anti-immigrant sentiment and affecting political landscapes, as seen by the Brexit vote in the United Kingdom and the development of far-right parties throughout Europe.

The "model immigrant" story, on the other hand, is as perilous. While it is important to emphasise success stories and the beneficial contributions of immigrants, the repeated presentation of the immigrant who overcomes despite all difficulties creates an unrealistic expectation that all immigrants will be outstanding. The media coverage of Pulitzer Prize-winning novelist Jhumpa Lahiri brought this story to the forefront. While Lahiri's creative accomplishments are admirable, her persistent focus on her immigrant background and subsequent success story plays into the "model immigrant" stereotype. This puts enormous pressure on other immigrants, implying that they must perform remarkable exploits to justify their presence in their new country.

Turning to the opposite side, a mix of racism, islamophobia, and xenophobia, the depiction of Muslim immigrants as religious radicals or potential terrorists promotes cultural stereotypes and contributes to the othering of immigrants. Islamophobic myths, fostered by media coverage, foster fear and hate towards Muslim populations. Terrorist events are frequently highlighted in the press, overshadowing the different contributions and experiences of Muslim immigrants. This skewed representation not only alters public opinion, but also encourages bigotry and xenophobia.

Despite the difficulties and problems that immigrants encounter, Western media frequently fails to recognize their beneficial contributions to society. Negative tales overwhelm those of successful immigrant entrepreneurs, innovators, and professionals. Immigrants' accomplishments and tenacity are rarely given the recognition they deserve, maintaining the myth that immigrants are just a drain on Western economies. By ignoring good tales, the media promotes preconceptions and impedes immigrants' assimilation and acceptance.

A more balanced and nuanced portrayal of immigrants in the media is required. Immigrants are neither necessarily good or evil; they are individuals with distinct histories, goals, and problems. The media has a responsibility to depict immigrants fairly, not demonize or idolize them, but to recognize their humanity and individuality. The media coverage of Deferred Action for Childhood Arrivals (DACA) in the United States exemplified this balanced approach. Many media sites offered varied stories on DACA beneficiaries, emphasizing their contributions and hardships, as well as their anxieties and hopes. Rather of limiting the subject of immigration to a basic narrative of good against evil, this more complex approach served to humanize it.

Immigrants are an important element of every country's socioeconomic fabric. This complexity should be reflected in their representation in the media. The media may encourage a more understanding and inclusive debate about immigration by moving away from dualistic storylines that either demonize or idolize immigrants. The job of the media is not only to inform, but also to educate. By portraying immigrants in a fairer light, the media may challenge misconceptions, develop understanding, and contribute to a more inclusive society. The image of immigrants in Western media is more than just a mirror of society beliefs; it is also a potent instrument that may change these attitudes, for better or worse.

The Ghosts of Grenfell: how housing discrimination against migrants caused the fire

In the early hours of 14th June 2017, West Londoners awoke to the sight of thick clouds of smoke as the 24-storey Grenfell Tower was engulfed in fire. The residential building burned for 60 hours and claimed 72 lives and injuring a further 70. It would come to represent the deadliest UK residential fire since World War 2. An electrical fault in a refrigerator on the fourth floor sparked the fire and was catalysed by the cheap combustible cladding material of the buildings exterior. It was this that media discourse focused on in the weeks following the fire; it was a technical accident whose fault would be blamed on the poor planning of the building. This has led to an exceptionalism which prevents a proper understanding of its structural causes. In order tounderstand the fire, we have to divulge the racial dimensions of the atrocity. Britain's legacy of racism made the victims of the fire.

Looking at the list of names and pictures of the deceased, the fire tells a more dire story as majority of the victims of the fire were racialised migrants. Indeed, the official documentation of the investigation is available in Farsi and Arabic, an indication of the racialised dimensions of the tragedy. The origins of the fire can be traced to the structural inequalities in housing. Grenfell itself was part of the gentrification of West London in which the 'streets would be cleaned up' and hundreds of racialised migrants were forced out of their homes to accommodate for new, more expensive infrastructure financially inaccessible to the migrants. Gentrification often entails the policing of racialised housing communities to enhance the value and desirability of an area, making racialised population more vulnerable to losing their homes. As a study by Wallace, Wilson and Darlington-Pollock (2022) demonstrate, descendants of migrants already face discrimination in housing as they are already more likely to live in deprived housing and less likely to own their own houses than the white population. This narrows down their choice of housing to those of cheap but precarious housing. Grenfell is one such example. Built without proper fire escapes, water sprinklers and with an exterior made of highly combustible material, the migrant victims of West London's gentrification were forced to live in Grenfell tower. The numerous complaints and requests by Grenfell's residents to install proper safety measures were repeatedly ignored, a seemingly intentional mistake that was not corrected until it was too late.

The dangerous spaces home to the racialised migrants represent the spaces they are entitled to occupy, speaking to the perceived value of their lives while the ignorance of safety complaints demonstrate whose voices are worth listening to and which aren't. Hanging over the tragedy was the assumption that precarious deprived living spaces were where the racialised migrant population belonged to. In the eyes of the state, they lives are valued as less worthy than their white counterparts, disproportionately exposing racialised populations to conditions of precarity and vulnerability to premature death. It is reflective of the confinement of racialised populations to spaces of deprivation as part of ongoing practices of control and exclusion. The fire is the manifestation of state-sanctioned insecurity and violence inflicted upon the racialised migrant population in this postcolonial era and part of the wider cartography of racial discrimination in the UK. Grenfell was a creation of structural racism, and it is only through this lens that the violence against migrants has to be seen in finding solutions to this discrimination.

By Valerie Momas

SOCIAL

Social justice refers to the fair and equitable distribution of resources, opportunities, and privileges within society. It is concerned with promoting equal access to basic human rights, such as education, healthcare, and housing, regardless of a person's race, gender, religion, or socioeconomic status.

JUSTICE

Social justice also seeks to challenge and address systemic inequalities and discrimination that contribute to the marginalization of certain groups within society. It is a fundamental principle of a just and democratic society, and is often pursued through advocacy efforts.

THE CATALYST

fight for social justice

iuvo.godaddysites.com

2023