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## Editorial

5 The International Organization for Migration estimates that global migration increased from 75 million to 150 million people between 1965 and 2000, and the UN says 2% of all people spent 2001 outside their country of birth, more than at any other moment in history. Migration has doubled since the 1970s, and the European Union has seen arrivals from beyond its borders grow by 75% in the last quarter century. Last year, international migrants numbered approximately 214 million, or 3.1% of the global population.

10 There are now five key zones of immigration – North America, Europe, the Western Pacific, the Southern Cone, and the Persian Gulf – and five key categories: international refugees, internally displaced people, voluntary migrants, the enslaved, and the smuggled. The number of international refugees is about 16 million, according to the UN High Commissioner. The number of people forcibly displaced from their homes is an astounding 45 million.

15 How can one distinguish the rights of different migrants around the world?

20 Immigrants and their cultures have long been limit cases for loyalty, as per Ruth the Moabite in the Jewish Bible/Old Testament. Opinion polling suggests sizeable majorities across the globe believe their national ways of life are threatened by global flows of people and things. No major recipient of migrants has ratified the UN's 2003 International Convention on the Protection of the Rights of All Migrant Workers and Members of their Families, no matter how much they benefit economically and culturally from these arrivals. Populist reactions are often violent, as per pogroms against Roma and migrant workers in Germany in the 1990s and Spain in 2000, or reaction to the *intifadas* (Miller, 2007).

25 The Canadian-based political theorist Will Kymlicka seeks a rapprochement in white settler colonies between majority whiteness, 'immigrant multiculturalism' (newer voluntary migrants, who he believes deserve few cultural rights) and 'minority nationalism' (first peoples, the dispossessed, and the enslaved, who deserve many cultural rights) via the notion of culture as an aid to individual autonomy through engagement with collective as well as individual histories. The position is in keeping with Canada's history as the first commonwealth country to establish its own citizenship system and its status as an official practitioner of multiculturalism since 1971. And it appeals elsewhere. Kymlicka's primary interlocutors are states dealing with ethnic minorities, and his admirers include the *Wall Street Journal* and the United Nations Development Programme, where he served as a principal consultant for its 2004 venture into culture (Kymlicka, 1995, 2000; Miller, 2007).

30 When the Soviet Union broke up into close to 20 countries, Moscow was content to see 25 million ethnic Russians remain in what it refers to as 'the near abroad'. Its former republics had two choices in dealing with these sizable and often wealthy minorities: propound a retributive cultural nationalism that marginalized the Russian language and set religious, racial, and linguistic criteria for citizenship (which Estonia and Latvia did); or adopt a pragmatic civic policy that offered entitlements based on territory, fealty, and labor (as was done in Ukraine and Kazakhstan). The former sought to defuse the resultant

45 conflicts via Russian-language schools and cultural groups – courtesy of a Kymlicka consultancy. At the same time, they seek to change their cultural image, abjuring the nomenclature ‘Baltic’ and ‘post-Soviet’ in favor of ‘Scandinavian’ (Miller, 2007).

50 Where do refugees stand in such a calculus? Like the displaced fleeing the horrors of global European warfare and colonialism, they must navigate untold anxiety and even terror, all with an isolation most can barely imagine. In Kymlicka’s view, they deserve shelter, appreciation, and support from wealthy countries. We share that perspective. Liberal humanitarianism has had its share of critics, and rightly, but given the way that Western Europe and the white settler colonies have benefited from trade and empire across the globe, it is only right that they share their plenty with those denied political and economic freedom and security. This is seldom popular, because educational, political, and media organizations rarely bring home to their constituencies how fortunate wealthy populations are, and the states that these organizations incarnate and critique rarely have credible histories of assisting their own peoples.

60 It is vital that involuntary migrants form a core part of immigration policy and humanitarian aid, but also of liberal education – opinion leaders of the future must not labor under the fatuous misperceptions that plague refugee public debate in so much of the world. Intellectuals across education must focus on such issues at every opportunity to counter the populist horror disclosed by polling and fueled by perverse interests.

### References

- 65 Kymlicka, W. (1995). *Multicultural Citizenship: A Liberal Theory of Minority Rights*. Oxford: Oxford University Press.
- Kymlicka, W. (2000). A North American View. *Journal of Ethnic and Migration Studies*, 26(4), 723–31.
- Miller, T. (2007). *Cultural Citizenship*. Philadelphia, PA: Temple University Press. AQ1

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