

LIMEN

Journal of the Hungarian Migration Research Institute

4 (2021/2)



mrⁱ

MIGRATION RESEARCH INSTITUTE

LIMEN

Journal of the Hungarian
Migration Research Institute

4 (2021/2)



MIGRATION
RESEARCH
INSTITUTE

Limen is a semiannual International Journal
published by the Hungarian Migration Research Institute

Articles published in the journal reflect the views of their authors and do not
represent the official positions of the Migration Research Institute.



Editorial Board:

Tamás DEZSŐ, Viktor MARSAI,
Balázs ORBÁN, Nikolett PÉNZVÁLTÓ, Omar SAYFO,
Márk VARGHA, Kristóf György VERES

Editor-in-Chief:

Viktor MARSAI (Director, Migration Research Institute)

Publisher:

Tamás DEZSŐ (Director General, Migration Research Institute)

P. O. Box 155, H-1518 Budapest, Hungary
info@migraciokutato.hu

©Migration Research Institute

Frontispiece:

African girls pumping water in a village, photo: shutterstock.com

ISSN: 2732-0200

Founders:



Table of Contents

Orsolya FERENCZ Climate change and other global crises viewed from space	4
Calum T. M. NICHOLSON 'Climate Migration': what role for research in the age of post-truth?	17
Ede ÉNEKES – Imre PORKOLÁB Social and Cognitive Domain Influence in Migration Networks	31
Getachew ZERU – Tewelde TSEHAYE Irregular Migration of Ethiopian Youths to Saudi Arabia: The Case of Atsibi Wonberta Woreda of Tigray Regional State	55
Book recommendation by Klaudia TÓTH Frank FÜREDI: Why Borders Matter? Why Humanity Must Relearn the Art of Drawing Boundaries. Routledge, 2020.	75
Kristóf György VERES The Hijacking of Asylum: Responses in the U.S. and Europe	77
ABOUT THE AUTHORS	79

Book recommendation by Klaudia Tóth

Frank Furedi: *Why Borders Matter? Why Humanity Must Relearn the Art of Drawing Boundaries*. Routledge, 2020.

Frank Furedi, Hungarian-born sociologist, analyst, writer and professor emeritus at the Department of Sociology at the University of Kent, emphasises the paramount importance of rediscovering borders in his most recent book. He argues that western societies have become increasingly alienated from the social and physical boundaries, which were in place as key cornerstones for centuries to protect community values, culture, and served as a well-defined identity-shaping factor.

Speaking about the removal of borders is fashionable and popular today, as multiculturalism, globalisation and digitalisation have erased traditional borders. It is interesting to see how borders, as physical barriers that separate nations, trigger ambivalent feelings in people coming from or socialised in various value environments. Those standing outside the borders see them as a kind of discriminatory, distinctive barricade that generates problems, whereas those living inside the borders rather see them as the guarantee of preserving sovereignty, territorial integrity and identity.

According to Furedi, borders ensure a framework for a given community not only territorially, but also morally. Borders enclose a common place where citizens live their everyday lives, where a given political milieu governs, and where a specific legal system is applicable and enforced. He adds that democracy can function healthily only in well-defined territories, since citizens can exercise their rights to their fullest extent within their communities. Moreover, he stresses that individuals can fully experience and interpret the national culture, traditions and identity characteristics that developed organically over history only within their own community. According to the writer, removing definitive borders from a nation's life would make democracy disappear as well.

In conducting the research that served as the basis for his book, Furedi was surprised to see how citizenship is increasingly becoming a negative concept, both legally and politically, and a factor that unjustifiably hinders people, just as borders do. Indeed, an emerging narrative argues that citizenship serves only to separate people from one another, and it creates discrimination against non-citizens by reinforcing differences and building obstacles in specific cases.

Füredi also emphasises that fetishizing openness brings about effects that are much more adverse than we would think. The concept of open borders and societies simply erodes the lives of individuals, because it exerts severe pressure on the environment and requires an extremely high level of fusion which cannot be interpreted in the national community and private spheres. The author argues that the supporters of openness and of removing borders maintain their view only as long as they realise how important it is to belong to somewhere and to have ties to a specific place that they can call their own.

Voices favouring migration often argue that immigration should be supported, since the homogeneity of a given nation needs to be eased, as homogeneity is bad, while diversity is a value, a virtue. According to Füredi, this ideological approach is wrong and harmful, since this kind of thinking means inviting people to specific nation states, who then mostly refuse to assimilate. In the long run, this leads to the emergence of parallel societies and alternative communities, which are not able to assimilate into the society of the receiving state due to their cultural and traditional roots. As a result, a social structure organised along the pool of common interests and values is made impossible. Instead, in the lack of integration, we see the further deepening of cleavages between local residents and immigrants. As a prominent example, Füredi mentions the so-called “no-go zones” that typically developed in western countries, defining them as districts where even local police forces are afraid to enter, in many cases.

Overall, sociologist Frank Füredi believes that the barriers and limits present in people’s everyday lives are just as natural as the borders separating nation-states. In his most recent book, he argues that the national, social achievements which organically developed over history are incomprehensible without borders, and thus the concept of openness and a “borderless” world is doomed to fail. This failure is explained by two factors. First, individuals can truly experience their basic cultural needs and views within their communities. Second, many of those coming from a different social and religious environment are not able to assimilate.

*m*ⁱ