

Sheffield Migration Stories



Runnymede: Intelligence for a Multi-ethnic Britain

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Preface

During 2012 Runnymede, together with Professor Claire Alexander from the University of Manchester, has run a series of workshops with young people aged 12 to 14 years from schools and community groups in Sheffield, Leicester and Cardiff. These workshops formed part of an oral histories project involving schoolchildren across the UK. In these workshops we built on the processes of researching and conducting oral histories developed in an earlier work called the *Bengal Diaspora*.

The children who participated in this project interviewed, filmed and recorded their parents, uncles, aunts, grandparents, teachers and members of their communities, charting their journeys from the various parts of the world to the cities in which they are now settled. Sheffield is one such city, and in this booklet we are highlighting the historical stories of migration and settlement of the various communities that now live and work there.

We have included quotes from the young people in which they talk about what they have observed in their

new roles as young community historians, what they have discovered about their families and what they have learned about their communities.

Some of the communities included in this book are those represented by the young people who have worked with us on the project, or the people they have chosen to interview. Others, though, are communities with long-established historical roles in the unfolding story of Sheffield. There are other groups whose historical journeys to Sheffield have not been included this time. For those whose arrival is a relatively recent phenomenon, reliable data about their migration was unavailable at the time of writing. What we have presented, this time, is a brief description of the many and varied groups whose presence in Sheffield has been recorded locally in museums and archives and, most importantly, by our young emerging community historians.

Debbie Weekes-Bernard
Senior Research and Policy Analyst
Runnymede

This project gave me, as a teacher, the opportunity to speak to my students about subjects and experiences we don't get enough time to spend on in school. It was amazing to see work that meant so much to these students and their families and the effect this had on their peers.

- Dan Minton (Parkwood Academy, Sheffield)

Introduction

Sheffield is the second-largest city in the Yorkshire and Humber Region and hosts a diverse and multicultural community similar in size to other industrial towns in Northern England. Current estimates suggest that around 17% of Sheffield's residents are from a minority ethnic background. Some of these residents have a longstanding presence in Sheffield, such as the Yemeni community, living in the city since the 19th century. Often these groups live side by side with more recent arrivals, including those who have settled since the start of the new millennium.

Historically, Sheffield's economy has been built on steel, encouraging much migration to its industrial areas from workers around the UK as well as worldwide. Attracted by jobs in the heavy industries, especially the steel mills, the majority of migration to Sheffield took place during the labour shortages of the post-war years. Many of these migrants have stayed, even beyond the severe decline in Sheffield's steel industry that began in the 1980s into the early 1990s, having built up family and community links.

Although not itself a port city, Sheffield has historically attracted many of its new arrivals via the sea routes to the UK – Yemenis and Somalis in particular. Sheffield's newer arrivals, like many of its older communities, have come seeking refuge from wars and political instability in their home countries. In 2004, Sheffield became the first city in the UK to take in resettled refugees. Since then large numbers of refugees from various countries, including Liberia, the Congo,

Burma, Somalia and Iraq, have been dispersed among its existing communities.

This is not to say, however, that all migration to Sheffield is recent: Britain's first black professional footballer, Arthur Wharton, who was born in Jamestown, Accra, on the Gold Coast (now Ghana) in 1865, played for Sheffield United in 1894/5. Wharton had originally come to England to study, and today Sheffield's universities still attract students from around the world.

And whilst many migrants have come to settle and create families, some, like the young people whose voices we have included in this booklet, came to the UK while very young – Diana arriving from Yemen with her siblings and parents; Lisette settling in Sheffield from the Netherlands, as part of her mother's much longer journey from Togo, West Africa, and Princess, who arrived with her father as a very young child from Zambia to join her mother. Their experiences, as well as those of their parents, all contribute to Sheffield's Migration Story.



China

People have been coming to Sheffield from China and other parts of the Far East since the 1800s. The earliest recorded Chinese settler is A. Chow, son of Too Ki, whose name was found in the burial records at St Paul's churchyard in 1855.¹ It was almost a hundred years later, however, before the Chinese community reached significant numbers in Sheffield. The collapse of the agricultural sector in Hong Kong, together with the increasing demand for Chinese food in the UK, meant that many migrants came to start businesses, settling in

the areas of Highfield, Sharrow, Broomhill and Broomhall. The 2001 Census records 2201 Chinese people living in Sheffield. Estimates in 2008 record that approximately 2% of the population of Burngreave comes under the Chinese/Other category,² which includes people from Hong Kong, Malaysia and Singapore. The cultural centre of this community is London Road in Highfield, which hosts a range of Chinese restaurants, supermarkets and community centres.



India

The Indian community in Sheffield is small but well established. As with Bangladesh and Pakistan, people from this area have been settling in the UK for centuries, and in the main come directly from areas that experienced unrest during the immediate post-1947 years of Independence (Partition) and subsequently.

Indians started coming to Britain hundreds of years ago. People from the Gujarat area of India have been travelling the world for centuries, selling goods such as cotton and other textiles to the countries of the Middle East. From the 17th century, these trading routes were also used by Europeans, establishing links between India and the UK. Britain's colonisation of India created further links and employment opportunities.



Indeed, seeking jobs on the merchant fleets, boatmen from some of the regions of north-west India 'gained a virtual monopoly as engine-room stokers on British ships sailing out of Bombay and Karachi'.³ After the Second World War and India's Independence, more people travelled to the UK to work, particularly in the 1960s.

In 2001, the national Census recorded 3000 Indian people in Sheffield, dispersed throughout the city but most numerous in the Sharrow, Burngreave, Darnall and Attercliffe districts,⁴ where a number of temples, mosques, restaurants and community centres are to be found. There are many Indian students in the city attending both universities, and also a number of Indian politicians on Sheffield City Council.

Bangladesh

For at least 400 years, people from the Indian subcontinent have been coming to Britain to live and work. Throughout the 1900s, many of the men who had seen service in the British army or merchant navy began to seek new lives in the UK.

When the UK experienced a sharp rise in its economic prosperity following the Second World War, demand for workers was high, resulting in an influx of migrants from all over the Indian subcontinent. They came to work in the UK's growing industries, including the steel and coalmining industries of South Yorkshire and Sheffield. These were mainly poorer men, who came alone as they could not afford to bring their families with them at first. In the 1960s, these workers were joined by their relatives, who created Bangladeshi communities all over the UK, establishing their own places of worship, education and community centres.

Formerly called East Pakistan, Bangladesh can be said to have gained its Independence only recently, having been occupied by the British until 1947, and been part of Pakistan until 1971. Most of

the people from Bangladesh who live in Sheffield (indeed in the UK as a whole) are originally from the region of Sylhet. Some of these men worked as chefs on the ships that brought them, using that experience to go on to set up or work in many of the UK's successful 'Indian' restaurants.

In 2001, the national Census tells us that Sheffield was home to 1910 Bangladeshi residents, comprising 0.4% of the city's population,⁵ grouped predominantly in the areas of Darnall, Sharrow and Highfield.



Bazaar

Pakistan



*Women making chapattis at the
Pakistan Muslim Centre*

Britain's Pakistani community is one of the largest and most prominent internationally, and with one of the longest histories of migration to Britain. Early migrants came here in the 10th century from the Mirpur district of Azad Jammu and Kashmir in today's Pakistan.

With migration patterns that have responded to a range of complex socio-political, cultural and economic factors, two major factors can be seen to have contributed to the more recent migrations from Pakistan to the UK. The first is the Partition of India, in 1947, when Pakistan (East and West) was created, and the second is the construction of the Mangla Dam in the 1960s.

The formation of Pakistan in 1947 was enacted with considerable violence, and about a million people are thought to have lost their lives in the process.⁶ In addition, it is estimated that around 8 million people were left homeless through being moved across the new borders in either direction as a consequence of the

division of the country. As a result, many decided to leave the Indian subcontinent altogether to make a new home elsewhere. It is estimated that 75% of the Pakistani migrants who came to the UK before 1970 were from areas directly affected by Partition.⁷ These areas include the Northern Punjab, Mirpur and the much-disputed and often war-torn Kashmir.

In the 1950s, migration from the former colonies was encouraged in order to fulfil post-war labour needs; and many economic migrants from rural areas of Pakistan came to Britain with the intention of returning when they had saved some money. When work began on the Mangla Dam in 1966, many villages were flooded, making thousands of people homeless. Having been encouraged by the Pakistani government to move to the UK for work, many responded by making that move. As with Indian and Bangladeshi migrants, the majority of those who responded to Britain's need for post-war labour were single men whose families came to join them later.

The Pakistani community is one of the largest in Sheffield. According to the 2001 Census, 3.1% (15,844) of the population were Pakistani. An NHS report from 2010 suggests the actual figure is now closer to 20,000. The community has a high degree of concentration in four main areas of the city: Fir Vale, Tinsley, Darnall and Sharrow. Fewer than half of this population, as assessed in 2001, were born in Pakistan, suggesting that the community is a long-established one.



Middle East / Arab populations

The national Census recorded in 2001 that people from the Middle East number around 0.37% of Sheffield's residents.⁸ Reasons for coming to Britain include the threat of persecution in their own countries. Sheffield is a popular destination for Middle Eastern students of medicine, engineering and other sciences.⁹

Kurds

The Kurdish people are the largest ethnic group in the world without a nation-state. Their world population of around 20 million is located predominantly in the countries of Armenia, Iraq, Syria and Turkey, an area known as Kurdistan. They are mostly Sunni Muslims, and have their own language and culture.

Kurds living in the UK have come mainly from Iraq and Turkey, where recent civil wars and political unrest mean that the Kurds have been singled out for persecution, endangering them personally, and their language and culture too. Under the rule of Saddam Hussein in Iraq, for instance, 1.5 million Kurds were driven from the country and became refugees.

Living in Sheffield cannot be described as a good experience for all Kurds. Many are not granted political asylum and, as a result, cannot legally work or receive healthcare. Some find work in the city on an illegal basis, and reportedly can be paid as little as £1 an hour for that work.¹⁰ In 2006, the Kurdish Community Centre estimated that up to 400 Kurds were living on the streets

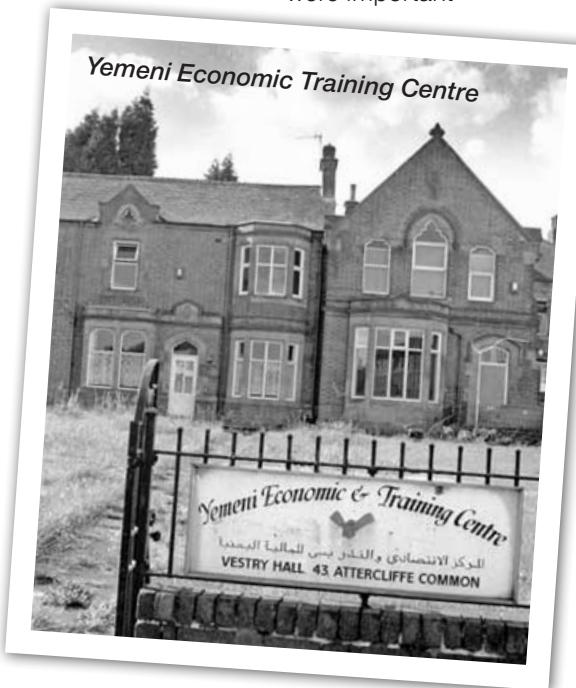
in Sheffield,¹¹ and, with around 3000 Kurds estimated to be resident in Sheffield today,¹² there is little reason to suppose those figures have changed for the better. These days, significant numbers of Kurds live in the Burngreave area,¹³ the site of the Kurdish Community Centre.



Yemen

Yemenis have been settling in Britain for well over a century and a half, and are one of the longest-established Arab communities in the UK. In the 19th century, Yemenis arrived in Britain as seamen and traders, settling close to ports such as London, Cardiff and Bristol. In 1939 the British annexed the city of Aden, a major port en route from Europe to East Africa, the Middle and Far East and Australasia. Many Yemenis sought work both in the port and on the ships.

After the Second World War, with labour shortages affecting British industry, Yemeni workers and their families came to the UK to work in steelmaking and metalworking plants. Sheffield's Yemenis were important



When I was two years old my father decided to take me to Yemen – we had been living in the UK in the City of Birmingham. When he first decided we were going to Yemen my father thought it would be a good opportunity to learn about our culture and have a better knowledge and understanding.

Time went by and we started to get older, a lot older. We decided to move to Sheffield as my father ... had moved to Sheffield while we were in the Yemen. My husband's parents had already come to Britain with my son to start his treatment, and we followed him over later.

When we first arrived we were concerned about the people in our area and how they behaved; there were people committing crimes and nothing seemed to be done about it. Eventually these problems all got sorted out and we started to like the area. Things were so much easier than in the Yemen, we had to do less work each day. Lots of the jobs we had to do in Yemen didn't need to be done in England, like herding goats!

- Nadia Nasser, interviewed by Diana Mohammed
(Parkwood Academy)



members of the labour force for companies such as Firth Brown, Dunfold Hadfields and Hallamshire Steel, 'keeping the steel industry going for the last 30 years of its life'.¹⁴ In the 1980s, however, when the UK economy fell into recession and a

considerable number of Yemenis returned home, some stayed on to set up their own businesses, running shops and working in the service sector.

In 1994, the former Northern and Southern states of Yemen declared war on each other, ushering in a long period of social unrest. Higher numbers of Yemeni families began to settle in the UK during this period as they fled the civil war raging in their country. Most settled in London, but many were attracted northwards to join existing communities in Sheffield, South Shields, Liverpool and Hull.

Approximately 70,000 to 80,000 people of Yemeni origin live in the UK, according to the 2001 Census figures, and between 2300 and 2500 of them are settled in Sheffield,¹⁵ mainly in the areas of Burngreave, Darnall and Firth Park.¹⁶

One of today's well-known Sheffield Yemenis is Prince Naseem Hamed, former world featherweight and European bantamweight boxing champion.

Iraq

Iraqi people have been living in Britain 'in significant numbers'¹⁷ since the 1940s, but it wasn't until the late 1970s that migration on a wider scale began. Indeed, this was the beginning of Saddam Hussein's rule. When war with Iran in the 1980s and persecution of the Shi'a and Kurdish peoples had left many dead and more homeless, some Iraqis responded by leaving for the UK.

In 2001, the national Census reported that there were 286 Iraqis living in Sheffield.¹⁸ This number has certainly gone up, as the war in Iraq (2003) and the upheavals that followed the toppling of Saddam Hussein's government led to the displacement of many more people from Iraq to the UK.



Iran

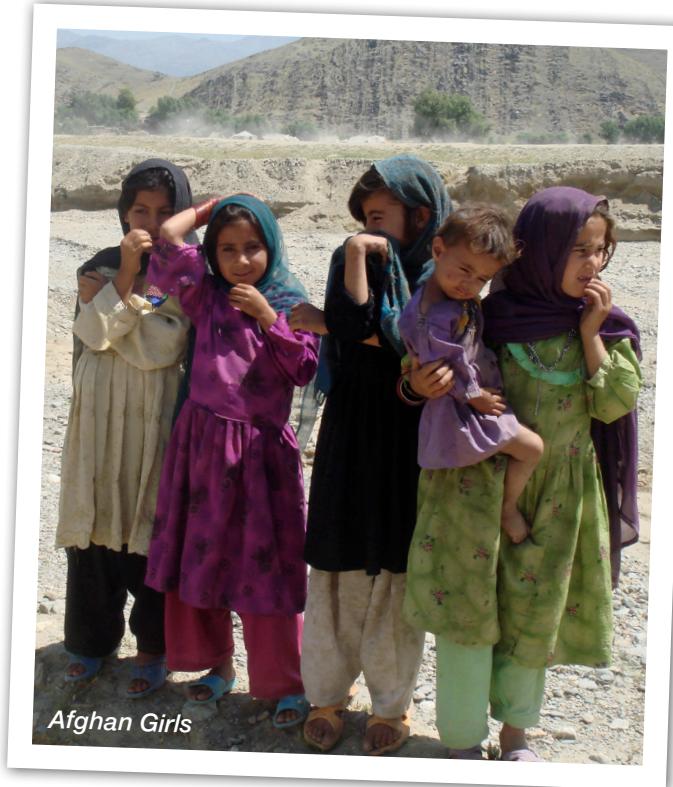
Migration on a wide scale from Iran has been commonplace since the 1950s, when some rich families sent their children to the UK to be educated.¹⁹ In the periods prior to and after the Iranian Revolution in 1979, many people left Iran as they were not in agreement with the policies of the new regime. In the years that followed, when the country suffered heavy casualties in the Iran–Iraq war (1980–1988), many more people left the country. In 1995, migration increased again, as the lack of opportunities in Iran was a spur for Iranians to leave for the West.

By the time of the 2001 Census, 500 Iranians were living in Sheffield,²⁰ and by 2004 Iranians topped the list of asylum-seekers coming to Britain,²¹ indicating that the figure of 500 will have increased substantially during the subsequent decade.

Afghanistan

Many Afghans leave their home country in response to ongoing social unrest and instability. The upheavals of the last decade in particular have disrupted many lives, and certain areas of Afghanistan have become challenging to live in. In 2009, refugees from Afghanistan were the most numerous across the world due to this situation,²² and many have come to the UK to work and seek a new home.

In the Census of 2001 it was recorded that people born in Afghanistan made up 0.2% of the Yorkshire and Humber population,²³ but this number will have risen substantially since, due to the ongoing unrest within Afghanistan.



Africa

Africans are among those most recently arrived in Sheffield. According to the 2001 Census, 0.64% of the population of Sheffield were from Africa, from the countries of Zimbabwe, South Africa and Nigeria in particular. African migrants have come to Sheffield to look for work, to study at the two universities in the city, or to seek asylum as refugees, where civil wars have made it unsafe for them to remain in their home countries.

I used to work as a production manager in Yoruba company [in Zambia] and my wife used to work in a hospital. It was not easy as a man to give up everything that you have – the house and the job, but it had to be done because we had to come and work in the UK. We left a lot of family back home but from time to time we go back to visit.

- Mr Banda, interviewed by Princess Banda (Parkwood Academy)

Somalia

Somalis have been living in the UK since the late 19th century, when they came as seamen or traders.

The Somali communities of Sheffield are very diverse, having arrived in separate waves and taken up residence in different areas of the city. The Somali population is historically significant, and seamen, who had originally settled in British ports during the 1930s, moved to industrial cities like Sheffield to work in the steel and coalmining industries in the 1950s and 1960s. At this time they could be found living in communities in the Burngreave, Broomhill and Darnall areas of the city.

After 1988, when civil war broke out in Somalia, many Somalis came to the UK from refugee camps in the

neighbouring countries of Kenya, Ethiopia and Djibouti. The Somali community in Sheffield has increased still further for reasons of internal migration among Somalis within Britain, family reunions from Somalia to Sheffield, and the arrival of European Somalis, who have migrated mainly from The Netherlands and Scandinavia during the last few years. As a consequence, the Somali community in Sheffield consists of refugees, labour migrants, family reunions, and secondary migrants from other EU countries, with each group subject to different policy conditions of reception and integration.

The development of the Somali community has been the subject of much academic interest. A survey carried out in 1999 found that 91.9% of the 249

interviewed had come to Sheffield as refugees; 35.8% had been in Sheffield for 5 years or fewer; and 64% for 6 years or more.²⁴ Research by Sheffield Hallam University has also commented on the development of the Somali community in Sheffield. This research states that, following industrial collapse in the 1970s and 1980s, the Somali community in Sheffield fell to a low point of 100. However, by 2003, when their study was published, the Somali community was estimated to have reached a level of between 5000 and 10,000 residents. The local authority, however, is quoted as believing the number to be between 2000 and 5000. Somalis are also one of the local authority's largest sources of refugees and applications for asylum.²⁵



Zimbabwe

Zimbabwe has a well-established history of connections with Sheffield. Sheffield University records that its first Zimbabwean graduate was registered in 1934.²⁶ However, it was only after Zimbabwe had gained independence from Britain in 1980, and, later, during the 1990s to early 2000s, that migrants came to Britain, and to Sheffield, in very large numbers. In 1999, Zimbabwean reforms put in place by their government disrupted the lives of many of its citizens, causing a 'crisis'²⁷ and related violence. It was during this unrest, between 2001 and 2008, that the Zimbabwean population in the UK more than tripled.²⁸

Many Zimbabweans settled outside London, in cities such as Sheffield, because of pre-existing connections with family and friends already living in these cities, and in 2006 an estimated 10,000 Zimbabweans were living in Sheffield.²⁹

South Africa

In the 2001 national Census, 546 South Africans had been recorded as living in Sheffield.³⁰ People have been leaving South Africa in response to the oppressive apartheid regime, which curtailed life, work and career opportunities for many. However, South Africans had already been coming to Britain in considerable numbers since the 19th century, as the nation formed part of the Old Commonwealth. Recently, many healthcare professionals have been coming to the UK in search of work and opportunities for further study.

Nigeria

Nigeria is Africa's most populous country. Since the country gained independence from the British in 1960, Nigeria has suffered a catastrophic civil war between ethnic groups, and continued tribal violence ever since. Corruption and control as exercised by some of the militant groups has made Nigeria unsafe for a number of people, and has prompted some to come to the UK as refugees. In 2001, the national Census recorded that there were 286 Nigerians living in Sheffield.³¹

Togo, West Africa



My mother at the age of 20 moved from Togo (West Africa) to Holland, simply due to distressing conflicts. She moved by aeroplane with her cousin and had to live in a hotel for several months. The rest of her family moved to other countries within Africa or Europe. About 7 months later she found a good job and somewhere to live. When we did [move here] it was very strange because it's a completely different way of living here. We were already well spoken in the English language and everything else was fine. But it was weird after living in a country you know and love for years to move to a different place where everyone else does something different.



- Lisette Luamiloza and Ebony Trotman (Parkwood Academy)
interviewing Lisette's mother

Congo

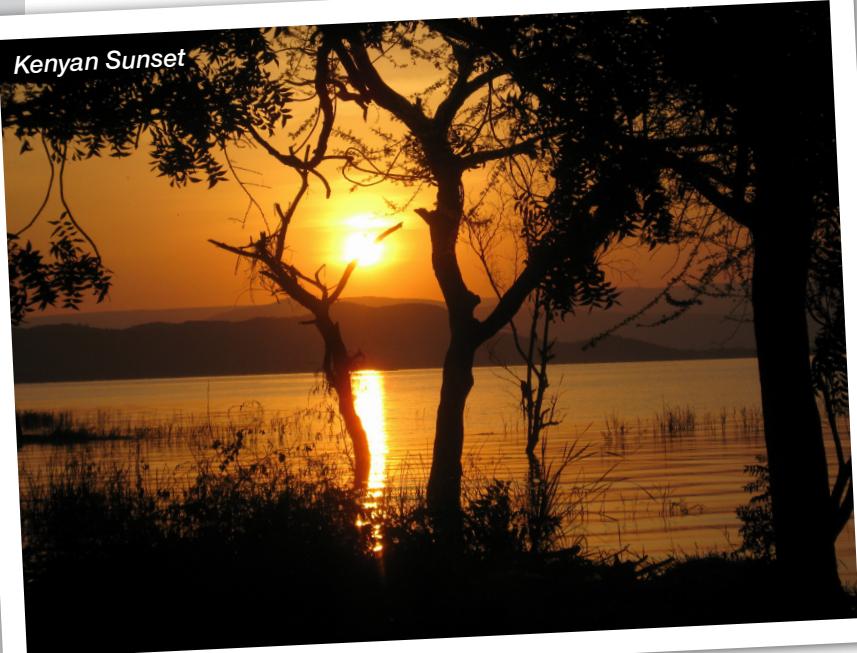
The Democratic Republic of Congo is a country suffering severe unrest. Recently deemed to be in a state of 'humanitarian crisis',³² power struggles and rebel fighting have been commonplace since the nation gained its independence in 1960. Areas in the East of the country remain very unsafe, and people are often living in fear of what can be the brutal attentions of both rebel militias and the state's armed forces. In 2008, 210 people from the Congo sought asylum in Yorkshire,³³ and the Congolese have become one of the fastest-growing migrant groups in Sheffield.

Uganda

On 26 August 1972, Uganda's military leader, Idi Amin, gave all Asians living there a deadline of 9 November to leave the country. Many Ugandan Asians had become successful and wealthy over a period of years. They were compelled to abandon these lives and move elsewhere. Around 30,000 of them came to Britain,³⁴ and the Ugandan Resettlement Board located about 40 families in Sheffield,³⁵ in the areas of Darnall, Attercliffe, Walkley and Highfield. Many had chosen Sheffield because of existing links to friends and family living in the area, and those originally from Uganda living in the city currently, some of whom are studying at the university, come from diverse ethnic groups.

Kenya

Kenya has a long history of migration to the UK. In the 1980s, many people came to Britain in order to further their careers, or as students. More recently, however, people have been leaving Kenya as refugees in the wake of political unrest. In 2007, because of violence following an election, some people were sufficiently unnerved to take flight. The Kenyan population in Sheffield is concentrated mainly in Burngreave,³⁶ with the 2001 Census having officially recorded 278 Kenyans living in Sheffield in that year.³⁷ This figure will have increased substantially due to the recently renewed unrest in Kenya.





Ethiopian Flag



Ethiopia

Situated in the Horn of Africa, Ethiopia is home to a number of multi-ethnic and multi-lingual groups, and along with Liberia was the only African country to retain sovereignty during the period known as the Partition of Africa (between 1880 and the First World War). Whilst it has largely recovered from the worst effects, Ethiopia suffered a number of catastrophic famines and droughts during the 1970s and 1980s. A war with neighbouring Eritrea, as well as its own civil war in 1974, meant that people have left Ethiopia both then and since as refugees to seek opportunities and safety in Britain. In 2006, an estimated 1500 Ethiopians were living in Sheffield.³⁸ Ethiopians have come to Sheffield not only as political refugees but often to study and advance their careers.

Liberia

Liberia is a country with a war-torn past and unsettled present. Until the early 2000s, brutal internal conflicts and rebellion in neighbouring Sierra Leone have meant that thousands of people have died or been made homeless. Many live in refugee camps in Guinea-Conakry, and it was from these camps that some migrated to Sheffield in 2004. Indeed, in March and April 2004, 69 refugees, mostly from Liberia, arrived in Sheffield as part of the Gateway Protection Programme,³⁹ an international resettlement scheme run by the United Nations refugee agency. Its specific aim is to resettle in various parts of the UK those who arrive here directly from refugee camps.



Ireland

The Irish community is one of the longest-established migrant communities in Britain. In the 2001 Census, 3337 Irish people were recorded as living in Sheffield,⁴² although this is thought to be lower than the real number. After the industrial revolution in the late 19th century,

many people came from Ireland to Sheffield looking for work in Sheffield's heavy industries. Migration steadily continued from this point into the 1980s and 1990s, when a 'new wave' of Irish immigrants began arriving to study, or further their careers.



Gypsy, Roma and Traveller Communities

There are no fully accurate statistics for the number of Gypsy, Roma and Traveller people in Sheffield. Estimates state that around 1000 live in and around Sheffield,⁴⁰ either on sites such as Holbrook or Redmires, or in houses in the Burngreave, Fir Vale, Darnall, Tinsley and Firth Park areas. The UK and Irish traveller community live mainly on sites such as Holbrook and Redmires. Irish travellers, who have migrated to Britain since the 19th century, seek to maintain their own cultural practices and dialects.



Roma individuals and families (numbering around 600–700 people) are from Slovakia and the Czech Republic,⁴¹ and they live mainly in the Burngreave, Fir Vale, Darnall, Tinsley and Firth Park areas.

Roma communities originated in India and are spread out across Europe. The first recorded mention of a Roma person in Britain was 1501, showing that they have been in Britain for many hundreds of years. However, they continue to suffer discrimination in their day-to-day life. Indeed, a person of Gypsy, Roma or Traveller origin may find it hard to access employment, healthcare and the freedom, where it applies, to enjoy their nomadic lifestyle.

Eastern Europe

Migrants from Eastern Europe have been coming to Sheffield for many years. In 1939, 669 Czech children were evacuated from Nazi-occupied Czechoslovakia by Nicholas Winton, who arranged for their transport to and accommodation in Sheffield, as well as other cities in the UK. At the end of the Second World War, some Polish men serving with the British armed forces found that they could not return home, because by then Poland had been occupied by the USSR. As a result, many settled in the UK (130,000 people),⁴³ working in Sheffield in the coalmines and in heavy industries such as steelmaking.

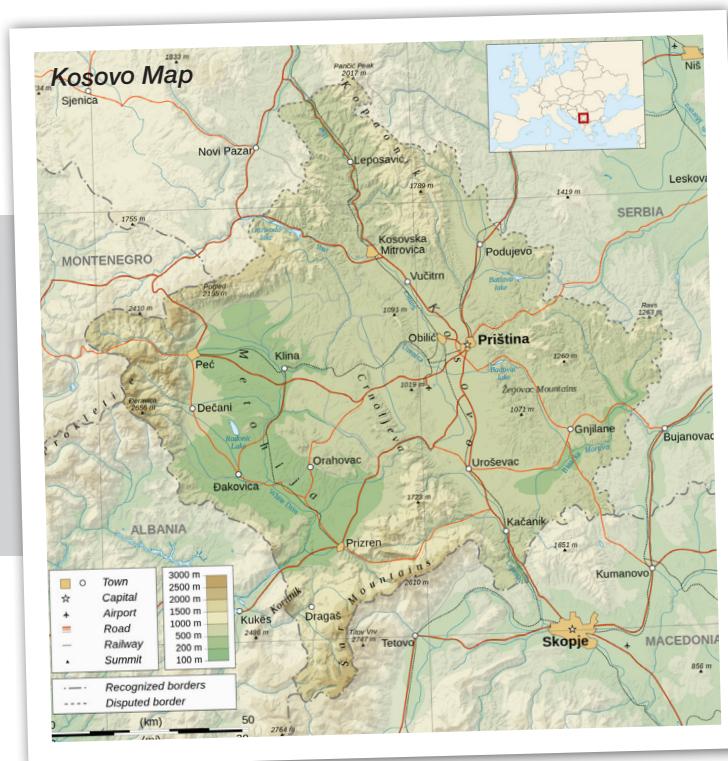
This way of life also became available to many others in Europe following the war, as Britain advertised a European voluntary working service. Many single men were prompted to leave their home countries and come to the UK to work. The fall of the Berlin Wall in 1989 made

Kosovo

The Kosovar War, 1998–1999, created many refugees. People with no home to go back to became part of a Humanitarian Evacuation Programme, which aimed to safely resettle these refugees in other parts of the world. In Sheffield, 12 families were received at the former Folkwood School on Ringinglow Road in 2000.⁴⁵

travel around Europe much easier, and when countries such as Poland and Romania joined the EU (in 2004 and 2007 respectively) their citizens were able to move from these countries to live and work in other EU countries, including the UK.

Today, people from Poland, the Former Yugoslavia, Turkey, Russia and the Czech Republic come to all areas of Sheffield to work, mainly in hotels, catering and construction. In the 2001 Census, 1300 people from Eastern Europe were recorded as living in Sheffield.⁴⁴ This number is estimated to have risen significantly in the years since.



The Caribbean

In 2001, 5000 Black or Black British Caribbean people were living in Sheffield.⁴⁶ This population is concentrated in Burngreave, but they have also traditionally settled in Pitsmoor, Nether Edge and Sharrow. Local authority records indicate that 90% of the Caribbean people in Sheffield have been living in the city for 20 years or more,⁴⁷ a very settled community.

People from the Caribbean have been coming to Britain since the 1670s, with a dramatic increase in migration after the Second World War. In 1948, the *Empire Windrush* brought 493 people from the Caribbean with the intent to start a new life in Britain. During the labour shortages of the following years, travel to Britain

from around the Empire and Commonwealth was unrestricted, leading to a sharp rise in numbers during the 1950s, when around 100,000 people left the Caribbean for Britain.⁴⁸ It was during this period that the African-Caribbean community began to arrive in Sheffield to fill the gaps in the UK's labour market.

According to Youth4inclusion, a Sheffield community organisation, the Black Caribbean community in Sheffield is one of the largest in the country, at approximately 9100 people. In Sheffield today, the size of the Caribbean population is doubled by the children of mixed White and Black Caribbean parentage who live in the city.



Burma

Until 2011, Burma was ruled by an oppressive military government who were accused of human rights abuses, such as child labour and the forced relocation of citizens.⁴⁹ People who could leave fled the country, and in May 2005, for example, as part of the United Kingdom's Gateway Protection Programme, 52 Burmese refugees who had been living in camps on the Thai–Burmese border, were resettled in Sheffield.⁵⁰

Chile

In the aftermath of a military coup in 1973, Chileans settled in Sheffield to work in the steelmaking industry, complete their academic studies or take up training courses. The Chilean community is active, setting up human rights organisations devoted to aiding those in need in Chile, and community groups for preserving Chilean culture. In 2002, an estimated 200 Chileans were living in South Yorkshire, concentrated in and around Sheffield.

Vietnam

Vietnam invaded Cambodia in 1978, sparking a brief war with China. When refugees who fled North Vietnam came to settle in England, mainly between 1979 and 1983, those who came to Sheffield were offered settlement homes in all areas of the city. By 2010, around 300 Vietnamese people still live in Sheffield,⁵¹ where there is an established community and supportive structures are in place.



What's special about Sheffield

Sheffield is clearly diverse, with the presence of an array of communities, some small in number, others, like the Pakistani, Black Caribbean and Irish communities, much more numerous. Importantly, whilst we may often think of migration as something that adults do in order to find work, improve their educational qualifications or start families, we forget about the numbers of children who are themselves migrants and have left their birthplaces to start afresh in local schools. In 2002 there were 659

refugee and asylum-seeking children attending schools in Sheffield, a small number of whom were unaccompanied minors. It is worth noting that the contribution migrants make to the historical make-up of a town or city is not limited by age, and such population movements provide children from settled communities with links to places far beyond their local enclaves. As Lisette, who obviously misses where she was born, notes:

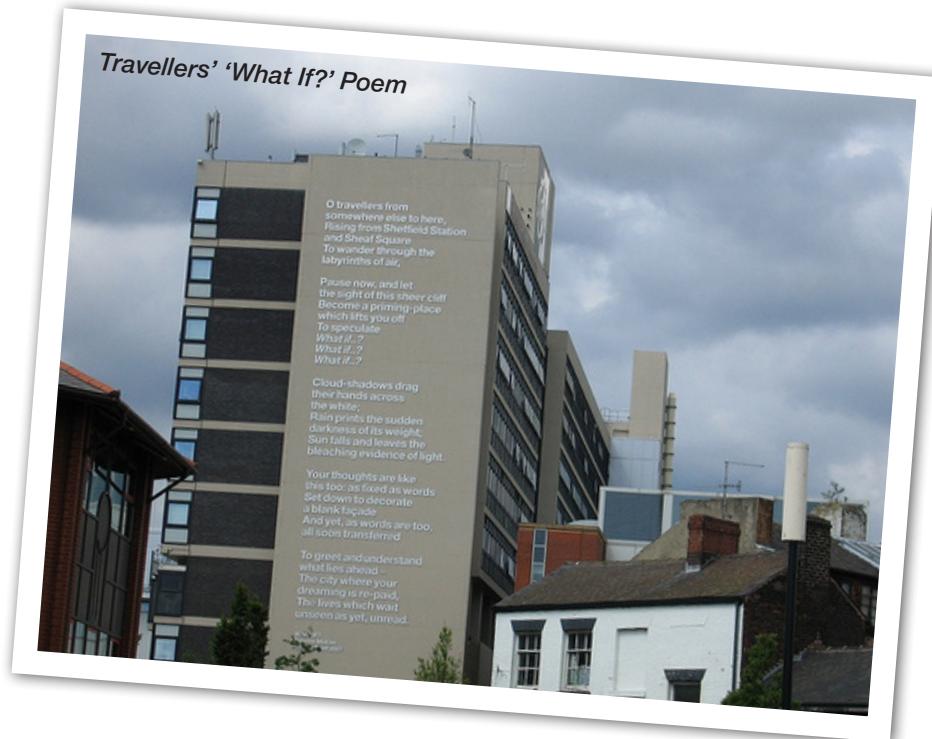


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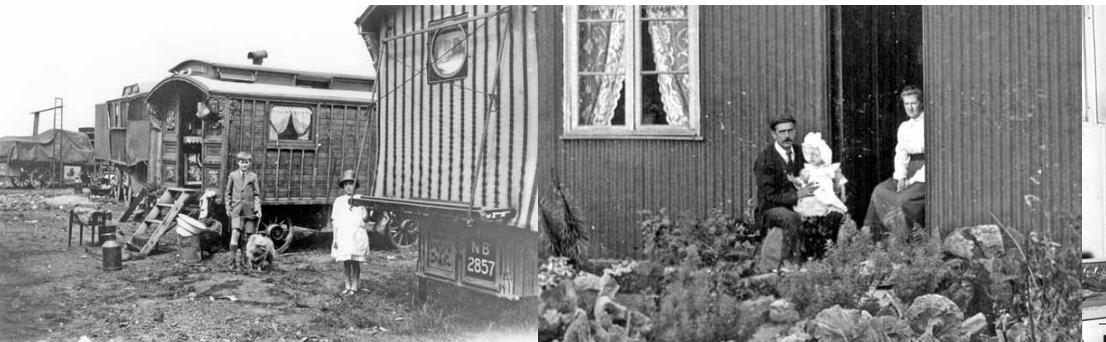
Pages 24 -25 Six images of Sheffield communities: image 1 - Irish Freedom Movement March along Haymarket, 1984. © Sheffield Newspapers/Sheffield City Council; Sheffield Local Studies Library: Picture Sheffield; image 2 - (see Front Cover acknowledgement); image 3 - Hut in Langsett erected for the mostly Irish workmen who excavated the reservoir by hand. © Sheffield City Council, Sheffield Local Studies Library: Picture Sheffield; image 4 (see page 5 acknowledgement); image 5 (see page 18 acknowledgement); image 6 (see page 9 acknowledgement).

Back Cover Henna (Mehndi) Hand Painting, Sharow Festival, Sheffield, 2011 © Tim Dennell

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