

Unwanted People and Desired Citizens

Contemporary Attitudes, Challenges and Perceptions
of Migration and Integration



Edited by

**Cezary Smuniewski, Andrea Zanini,
Cyprian Aleksander Kozera, Błażej Bado**

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Contents

Introduction	7
<i>Agostino Massa</i>	
International Migration and Transnational Social Protection: Theory and Practice	9
<i>Ilona Urych</i>	
Migrations and Their Meaning for State (In)security. Outline of the Problem	19
<i>Cyprian Aleksander Kozera, Paweł Bernat, Cüneyt Gürer, Błażej Popławski</i>	
Immigrants <i>Ante Portas</i> and Desirability of People on the Move: Selective Perceptions of Forced Displacement and Voluntary Migration from Africa, Asia, and Eastern Europe	35
<i>Izabela Stańczuk</i>	
Legal Status of Foreigners in Light of the Constitution of the Republic of Poland	51
<i>Małgorzata Czerwińska</i>	
Freedom of Movement at the Regional Level	69
<i>Sławomir Chomonicz</i>	
Taking up Employment by Ukrainians in Poland. Polish Legal Status Before and After the Outbreak of Russia's War Against Ukraine	83
<i>Przemysław Wywiat</i>	
Reliable Aid. Support of the Polish Armed Forces for Ukrainian War Refugees after 24 February 2022	95

<i>Ewa Maria Marciniak</i>	
Ukrainians in Poland After the Outbreak of War. Possible Types of Social Presence	107
<i>Alina Betlej, Krzysztof Jurek, Iwona Niewiadomska</i>	
Integration of Ukrainian Immigrants in Poland. Analysis of Selected Problems	119
<i>Andrea Tomaso Torre</i>	
Between Perception and Reality. Migration to Italy in the Last 20 Years	135
<i>Maria Stella Rollandi, Andrea Zanini</i>	
Economic Interest and Good Government: Foreigners and Social Control in Early Modern Genoa	151
<i>Luisa Piccinno</i>	
Foreign Labor in the Port of Genoa: Privileges, Integration and Conflicts (15 th –19 th Centuries)	169
<i>Daniela Tarantino</i>	
“Migrating or Staying.” The Church’s Magisterium on the Migration Phenomenon in the Post-Covid Era for an “Inclusive” Citizenship	187
<i>Błażej Bado, Cezary Smuniewski</i>	
In Search of Freedom? Migrations of Pacifists According to Peter Brock	207

In Search of Freedom? Migrations of Pacifists According to Peter Brock

Abstract

The article presents selected issues in the history of migration motivated by the pursuit of religious freedom. The authors, by analyzing Peter Brock's texts, identify and examine his perception of pacifist migration from the 16th to 19th centuries. The article analyzes four migrations – to the Polish-Lithuanian Commonwealth, Pennsylvania, the Russian Empire, and Upper Canada – which, in terms of motives and reasons for migrating, can be considered representative of Brock's overall study of the history of pacifism. The research presented combines the fields of security studies, history, and religious studies.

Keywords: migration, pacifism, religious freedom, Peter Brock

1. Introduction

Reflecting on the migrations identified in the works of Canadian scholar Peter Brock (1920–2006), it is possible to analyze the development of the major pacifist sects. Brock, who deals with the history of pacifism over nearly two thousand years, provides valuable perspectives on the subject. This study focuses on the following four directions of pacifist migration: to the Polish-Lithuanian Commonwealth in the 16th century, to Pennsylvania in 1682–1755 – the period of the so-called “Holy Experiment” of the Quakers, to Russia, and to Canada. These migrations, taking place in similar time frames, illustrate how pacifists sought to protect and advance their worldview. The criterion we adopted for selecting the directions of migration is based on an analysis of Brock's thought. This choice, derived from the aggregate corroboration found in his studies, underscores their importance in the context of the researcher's synthetic narrative on pacifism. The subsequent implications of these migrations for the development of

pacifist thought, as recognized in historical research, were also an important factor. Thus, we have focused only on four directions of migration, which, while not exhaustive, can serve as a stimulus for further research. These studies can address not only Brock's works but also other aspects of migration motivated by the search for religious freedom.

2. Towards the Polish-Lithuanian Commonwealth

The 16th-century Polish-Lithuanian Commonwealth had a climate of flourishing humanism, with religious tolerance unique for the time.¹ Religious freedom was evident not only in relations between Catholics and Protestants but also in the attitude toward religious dissidents, who were often persecuted in other Christian countries (Brock 1991b: 63). Tolerant conditions attracted people whose religious beliefs were a source of material and life threats. The liberal spirit and widespread idea of tolerance in the Commonwealth could serve as a signpost for those seeking refuge from the currents of thought dominant in Europe.

One can conclude that Brock² saw at least two reasons why the 16th-century Polish-Lithuanian Commonwealth was a distinctive place for the idea of pacifism. Firstly, because of religious freedom, providing security and understanding for religious pacifists. This region was, as the Canadian researcher puts it, a refuge for many radical religious refugees (Brock 2006: 14). Secondly, the area was a place of migration for Protestant Anabaptist pacifists, who were distinguished by their proselytizing skills (Brock, Young 1999: 366). Brock dates the first migration of Anabaptists to the early 1630s when Dutch pacifists settled in Danzig (Brock 1972b: 114). However, he does not analyze this event in detail. It seems that the indication about the migrating Dutch has other purposes: first, to note a historical fact, and second, to indicate the moment on the timeline that inaugurates Anabaptist migration, paving the way for further expansion of their thought. Brock devotes more attention to Piotr of Goniądz,³ whom he considers a key figure in the development of antitrinitarian and Anabaptist ideas in the Polish-Lithuanian Commonwealth (Brock 1998: 1).

¹ More on religious tolerance in the Polish-Lithuanian Commonwealth: Wasilewski 1974: 117–128; Bues 2001: 58–81; Kempa 2010: 31–66.

² On the research dedicated to Peter Brock: Brock, Dyck 1996; Modzelewski 2000; Cortright 2008; Holmes 2017; Bado 2021a: 147–166; Bado 2021b: 7–30.

³ More on Piotr of Goniądz: Estreicher 1931: 1–24; Kot 1957.

It is necessary to clearly emphasize that Piotr of Goniądz was not an immigrant, and his origin was Polish. In this context, the question arises about the connection between Piotr of Goniądz and the topic of migration raised by the Canadian researcher. To accurately determine this correlation, it is necessary to pay attention to the sources of antitrinitarian Anabaptism that Piotr of Goniądz articulated. Attempts to implement his pacifist thought in the Polish-Lithuanian Commonwealth in the mid-16th century preceded his European journey (Brock 1998: 1). Brock points out that the Polish thinker formed his views during his stay among the German-speaking Anabaptists, known as Hutterites,⁴ and during his studies at the University of Padua (Brock 1972b: 115). Hutterite thought included rejection of violence, promotion of re-baptism, and a critical attitude toward the Christian character of state institutions (Brock 1998: 1). The views absorbed in Italy, on the other hand, came from certain theological circles that rejected the dogma of the Trinity (antitrinitarianism; Brock 1991a: 252). Piotr of Goniądz combined these two ways of thinking about reality into one compact structure, which he later transferred to the Polish-Lithuanian Commonwealth.⁵ It seems that the significance of Piotr of Goniądz in the context of migration is not limited to his physical journey. His relocation did not constitute a classic immigration, as he was a native Pole and returned to his country. More important, however, is the very fact of his transfer of antitrinitarian Anabaptist thought, which found fertile ground in the Commonwealth. These ideas were quickly adopted by the Polish Calvinists, which led to their internal division in 1565 and the formation of the "Minor Church," as Brock (1998: 1) put it. Its members were the "Brethren,"⁶ who were called the Polish Brethren and the Lithuanian Brethren, depending on their origin (Brock 2000: 387). Although this is not the place for an in-depth analysis of the antitrinitarian school of thought, it is worth highlighting its importance in the context of pacifist migration. Although Brock does not provide precise data on migrations based on antitrinitarian pacifism, he notes the influential figures of this movement who migrated to the Commonwealth (Brock 1998: 1).

In the 16th century, the Polish-Lithuanian Commonwealth, thanks to its openness, attracted many influential thinkers, including Fausto Sozzini

⁴ Hutterites – a faction of Anabaptists, a Protestant Christian denomination, see: Brock 1992a: 19–31; Hostetler 1974; Brock 1975: 43–51.

⁵ Religious freedom was legally sanctioned in 1573, see: Brock 1991b: 63.

⁶ The Polish Brethren are also known by the following names Antitrinitarians and Arians, see: Brock 1972b: 114–161.

(Polish: Faust Socyn, 1539–1604), an immigrant from Italy. Fleeing religious persecution, Sozzini came to Poland in 1579 and spent the rest of his life there (Brock 1993: 441). In Brock's narrative of the Polish Brethren⁷ Sozzini plays an important role for two reasons. First, he contributed to the transformation of their socio-political radicalism toward conformity, accepting self-defense and a degree of approval for waging wars.⁸ Second, he was responsible for radical theological changes within the Brotherhood, steering them toward "Socinianism," the progenitor of modern Unitarianism (Brock 1978: 285–286).

The Polish-Lithuanian Commonwealth in the 16th and 17th centuries was the locus of a strong influence of antitrinitarian-Anabaptist pacifism, until 1660, when, according to Brock, religious freedom gave way to "Catholic fanaticism." (Brock 1972b: 155) In the 17th century, the Socinian pacifists experienced persecution: their places of worship were destroyed, their presses were shut down, and there were demands in parliament to banish them. Brock stresses that the source of the controversy was their theological radicalization, "they stood now for the application of reason to religion, including the interpretation of the Scriptures." (Brock 1972b: 155) In 1658, a decree of exile was issued against the antitrinitarians, confronting them with the choice of conversion to Catholicism or emigration. Most of them chose exile, heading for Holland, Silesia, Brandenburg, and Prussia. Thus, the era of the Commonwealth's tolerance towards religious dissidents came to an end. It is worth noting, however, that those who converted to Catholicism were able to remain in the country unharmed (Brock 1972b: 155–156).

Peter Brock's narrative on migration to the Polish-Lithuanian Commonwealth focuses mainly on individual figures rather than statistics or aggregate factsheets. Instead of precise numbers and exact figures, Brock describes individual migrants and their impact, both intellectual and axiological, on the local community. Therefore, reflection on migration to the Polish-Lithuanian Commonwealth in his works should be viewed from a qualitative rather than quantitative perspective. Brock's analyses suggest that the right to pacifism, recognized as a manifestation of religious freedom, is considered by pacifists to be superior to all other rights established by the state.

⁷ More on the Polish Brothers: Kot 1957.

⁸ More on changes in the sect of the Polish Brethren: Brock 1972b: 114–161; Brock 1992b: 21–31.

3. Towards Pennsylvania

The example of “Quaker Pennsylvania” (1682–1755)⁹ is probably one of the better illustrations – given Brock’s work – of the determination and drive of pacifists to achieve relative freedom and autonomy. It was initiated by the British Quaker William Penn (1644–1718).¹⁰ On the other hand, the opportunity for this was created by King Charles II (1630–1685), who, in the form of compensation for a debt contracted in the past with a relative of Penn’s, offered ownership of vast tracts of land, corresponding today in their territorial extent to the modern state of Pennsylvania (Brock 1968: 82). According to the Canadian researcher’s statement, we can distinguish three main motivations that drove Penn to manage the new territory. First, Pennsylvania was to be an example of a model society – in the pacifist sense; second, it was to become a safe haven for the afflicted or repressed Quakers; and most importantly, it was to be a place where the use of violence – in accordance with the pacifist idea – is unconditionally condemned (Brock 1992a: 43). These motivations also correspond with the conception of this pacifist region, which operated under the slogan “justice and peace.” (Brock 1992a: 43) It is significant that for almost 70 years, the general attitude of the Pennsylvanian authorities did not differ significantly from the original concept. According to Brock, 1682–1756 was the period of the Quaker rule, during which Pennsylvania remained unarmed, and, crucially for pacifists, no citizen was forced to use arms (Brock 1992a: 43).

The first pacifist immigrants who came to Pennsylvania were, of course, Quakers.¹¹ However, it should be noted at the very beginning of the consideration that the Canadian researcher notes the presence of Quakers in the “New World”¹² much earlier than the official establishment of the “Quaker Pennsylvania” – already in the 1750s (Brock 1972a: 6). Religious Quaker pacifists, known for their unconditionally negative attitude toward the use of violence, settled “in all the American colonies from Georgia to Maine; at the beginning, in some areas (for example Pennsylvania) for

⁹ The period of rule of the pacifist religious Quaker sect is dated 1682–1755, see: Brock 1990: 87–111. Quakers – a group of English-speaking nonconformists opposed to Calvinist theology and the Anglican Church in the name of promoting the Apostolic Church, see: Anderson 1979: 33–40; Martin 1996: 13–28; Weddle 2001; Hamm 2003.

¹⁰ More on William Penn: Endy 2004: 1–39.

¹¹ See: Brock 1968: 8. Quakers are also known as the *Religious Society of Friends*, <https://quaker.org/>, (10.11.2022).

¹² I.e. the continents of North and South America: *New World*, <https://dictionary.cambridge.org/dictionary/english/new-world>, (10.11.2022).

a time they even formed a majority of the population.” (Brock 1972a: 6) The year 1682, when the Quakers began to exercise official authority in Pennsylvania, did not slow down the pre-existing migrations to the “New World.” The main point from which Quakers emigrated to North America was England, where the sect then numbered some 50,000 members, as Brock notes (1972b: 302). Reflecting on the issue of migration in the cited context, to show its multifaceted nature, should be reduced to the following two categories: opportunities and challenges. Considering the category of opportunities, it is necessary to pay attention to the conditions surrounding Quaker migrants. It is worth noting that they are not limited to economic considerations, i.e., deriving material benefits from previously undeveloped territories. It should be emphasized that the new environment was treated as a place for proselytizing missions. The possibility of reaching and converting the people there to a pacifist worldview based on the New Testament and a desire for peace could be a step toward the Quaker concept of building a world without wars. In contrast, the situation of those who have chosen to remain in the old country should be described as a challenge. Due to the numerous displacements of pacifists, there were problems associated with maintaining previous conditions regarding standards and the further development of Quaker thought within England (Brock 1972b: 302). The migration in question, in reference to Brock’s view, “served to drain off from the British Society some of its most energetic and active elements.” (Brock 1972b: 302) It was thus a dichotomy of sorts, representing both a significant blow to British Quakerism and a favorable opportunity for the development of the idea in a new and promising area.

It is also worth noting that Pennsylvania from 1682 to 1755 was not a place restricted exclusively to the Quakers. This was due to Penn’s fundamental assumptions about the functioning of the region. Therefore, the term “open-door policy,” as used by Brock, seems to reflect well the realities in Pennsylvania at the time (Brock 1990: 103). Regardless of religion and worldview, everyone who decided to migrate to a region under Quaker jurisdiction could expect acceptance. In view of this, as Brock notes, we learn of the first group of Mennonites who decided to leave the European milieu as early as 1683. The opportunity to freely practice their beliefs, the abundance of land for cultivation, and the absence of military conscription formed the core of the Mennonites’ ideas about freedom and determined their decision to migrate (Brock 1992a: 36). According to Brock, in the first half of the 18th century, religious persecution in Europe caused another influx of pacifists into Pennsylvania. The wave of new Mennonite

immigrants began in 1710, continuing uninterrupted until the formal end of Quaker rule in 1754. As per Brock's calculations, about 3,000 Mennonites,¹³ including several hundred Amish flowed into Pennsylvania during this period (Brock 1968: 162). Similarly, the pacifist German Pietists known as the "Dunkers,"¹⁴ arrived on the new continent in two groups – in 1719 and 1729 respectively, partially settling in Pennsylvania (Brock 1992a: 36). Brock, however, does not give their exact number.

Quaker control of the province of Pennsylvania lasted seven decades. During that time, pacifists – including Quakers, Mennonites, German Pietists, and other non-denominational believers – collectively created one of the most prosperous English colonies in North America (Brock 1990: 103). It was also a unique attempt to apply pacifism to political realities, which lived up to the term "Holy Experiment." (Brock, Young 1999: 8) However, it is worth noting that the aforementioned "open-door policy" can be interpreted in terms that accurately reflect the meaning of the expression "double-edged sword." For, on the one hand, it promoted the development of the province, but on the other hand, it ultimately contributed to its decline. According to Brock, the influx of many pacifists with Quaker-like views had a positive impact on economic development. However, a problem arose with other newcomers who, being in opposition to the worldview, contributed to the internal stratification of society. Later, especially in the wake of the Seven Years' War,¹⁵ this negatively affected Quaker rule, indirectly leading to its collapse (Brock 1968: 157–158).

4. Towards the Russian Empire

The actions of the Russian Empire during the reign of Empress Catherine II (1729–1796) exemplify a favorable attitude toward the pacifist Mennonite sect. This paradoxically benevolent stance – as per Brock's assertion – found its expression in the Empress' promise in 1763, treating a complete exemption from military service for those wishing to settle on the territory of today's Ukraine, then called the "New Russia" region (Brock

¹³ Mennonites – an offshoot of the Anabaptist Protestant denomination, see: Dyck 1993; Driedger, Kraybill 1994; Loewen, et al. 1996.

¹⁴ Dunkers – German Baptists who split from the Roman Catholic, Lutheran and Reformed European state churches in the 17th and 18th centuries, see: Durnbaugh 1997.

¹⁵ More on the Seven Years' War: Schumann, Schweizer 2008; Marston 2014.

1972b: 233). The goal set by Russian administrators was simple – to populate and give economic impetus to underdeveloped areas. It seems highly likely – although Brock did not directly address the issue – that Empress Catherine II and her successor Emperor Paul I (1754–1801) must have been well acquainted with the people whose arrival they expected at the time. It is possible that the history of the Mennonites in the 16th and 17th centuries provided adequate testimony to alleviate concerns about their potential anti-state inclinations.¹⁶ Moreover, the rampant persecution of Mennonites – especially in Catholic states, as Brock notes – catalyzed the loss of their proselytizing drive. At the time, Mennonitism was identified with communities living in separation, which sought to keep their contact with the “outside” world to a minimum. The Russian Emperor’s move was advantaged by the standard procedure Mennonites resorted to in most cases when they were subjected to religious persecution, political or economic pressure, i.e. emigration. Thus, in the case of settler insubordination, there was the possibility of a solution by force on the part of the authorities, which in the case of the Mennonites could result in their easy removal from occupied territories (Brock 1972b: 213).

According to Brock, Mennonites arrived in the Russian Empire in 1788 (Brock 1972b: 233) at the invitation of Russian rulers who, by offering unconditional exemption from military service, had an overwhelming influence on their decision to settle in the new lands (Brock 1991b: 153). The Mennonites living in West Prussia at the time endured severe difficulties. Brock considers “land hunger” as the most important of these – “The land question was of vital importance to the West Prussian Mennonites on account of their high birthrate.” (Brock 1972b: 233) Thus, it was not religious persecution, but demographic and economic considerations, expressed in their inability to expand their holdings territorially, that were the primary reason that determined their immigration to the Russian Empire (Brock 1972b: 233–234). It seems that Empress Catherine II met all the expectations of the Mennonites. Unconditional exemption from military service was supposed to guarantee favorable conditions for work on the vast steppes in the southern part of the Russian Empire. Moreover, the needs of both sides were met – the Empress gained reliable and valuable settlers, while the Mennonites obtained favorable conditions for the cultivation of their beliefs and ideas (Brock 1991b: 153–154).

¹⁶ More on the history of the Mennonites: Brock 1972b: 162–212; Brock 1994: 8–27.

According to Brock, the migration of Mennonites to the Russian Empire intensified at the beginning of the 19th century (Brock 1972b: 234). As the new century began, Emperor Paul I, the successor to Empress Catherine II, did not change state policy toward the Mennonite religious sect. As Brock notes, the year 1800 saw the granting of the “Charter of Privilege,” a document formally exempting Mennonites from military service. It both confirmed the decision made by Empress Catherine II and guaranteed an unalterable future under Emperor Paul I (Brock 1991b: 153–154). According to Brock (1991b: 154), a so-called “state within a state” was established. The Mennonite colonies gained extensive powers of self-government. In view of the autonomy, the Mennonites elected their local officials, took care of the orderliness of their settlements, and appointed their representatives to engage with the government (Brock 1991b: 153–154). The prosperity of the Mennonites in Russia lasted until 1870. Then came a crisis that put a big question mark over the continued livelihood of these respectable settlers, who contributed significantly to the improvement of living conditions in the inhabited areas (Brock 1992a: 35). That crisis was widespread military mobilization, violating the “Charter of Privilege” formally granted to the Mennonites seventy years earlier (Brock 1991b: 156). It can also be assumed that the high degree of autonomy granted was not conducive to the socialization of the pacifists with the native inhabitants. Given that the state began to interfere with one of the most important tenets of their faith, the search for an alternative place to live became a priority (Brock 1992a: 35). As per Brock’s assertion, “Emigration became the standard technique employed by Mennonites.” (Brock 1972b: 213) It is easy to predict that this time, too, the pacifists decided to make efforts to leave the lands where military conscription had once again become the norm.

The migration of Mennonites to the Russian Empire, which began in 1788, continued until the first decades of the next century. In contrast, their departure, precipitated by a landmark event related to the reintroduction of compulsory military service, took place in the late 19th century. The Mennonite exodus, involving some 18,000 people, prompted a sudden reaction from the Russian Tsar, whose main goal was to stop the outflow of settlers. Alternative military service was introduced as a remedy to the situation (Brock 1992a: 35). It was a prudent solution, as a certain number of pacifists decided to stay, but, as Brock claims, not effective enough to stop the “great emigration of Russian Mennonites” to the North American continent that began in the 1870s (Brock 1968: 7).

5. Towards Upper Canada

Following Brock's observation, the historic region of Upper Canada¹⁷ – today known as the province of Ontario – was one of the main migration destinations for pacifists throughout the 18th and 19th centuries. The area, then under British rule, gained attractiveness in the eyes of pacifists, especially after the American Revolutionary War (1775–1783).¹⁸ This was primarily due to the fact that many pacifists identified with the British government – its requirements and laws – which continued to maintain its overwhelming influence in the Upper Canada region (Brock 1968: 265).

According to Brock, Quaker pacifists were the first to arrive in the Upper Canada region after the American Revolutionary War. This event dates back to 1784. In the context of the causes of this migration, two main factors come to the fore: political and economic. The former is directly related to the American Revolutionary War, which resulted in the loss of British influence in several previously subordinate provinces. The latter factor is related to the pragmatic approach of the Quakers, who became the beneficiaries of both freedom from potential military service and freedom to develop new lands. The dual use of the word "freedom" in this context symbolizes the opportunity for development, which was indirectly linked to the process of financial enrichment of the Quakers (Brock 1990: 207).

The Upper Canada region was also a place where Mennonites from Pennsylvania immigrated. Brock postulates that the Mennonites' migrated out of fear of confrontation with the new government and, as the Quakers, for economic reasons. Detailing the exact location of the Mennonite migration, Brock points to three locations: the Niagara Peninsula, the area around the Niagara River, and areas north of Toronto (then called York; Brock 1991b: 224). According to Brock, in 1788 another migration of pacifists took place, initiated by the sect of "Tunkers," also known as "Brethren in Christ."¹⁹ It is worth adding that another group of Mennonites joined their migration. In addition to the shared migration route, they also had the same reason for emigrating, as discussed previously (Brock 1991b: 224–225). In addition, it is important to note that during this time Quakers migrated continuously until the 1820s (Brock 1990: 207).

¹⁷ British province that existed between 1791 and 1841.

¹⁸ American Revolutionary War (1775–1783), see: Conway 2013.

¹⁹ Tunkers – an Anabaptist Protestant denomination, see: Brock 1968: 159–182; Epp 1974; Brock 2006: 93.

Upper Canada was thus the site of the migration of three large pacifist sects, which, as Brock mentions, settled the area before the end of the 18th century. The question can then be asked: what contributed to such a rapid and smooth migration process? The person who, according to Brock, did his best to make the migration process as smooth as possible was the then lieutenant governor of the province, John Graves Simcoe (1752–1806). He saw pacifists as ideal pioneers for the then uninhabited Canadian lands (Brock 1991b: 225). “Sufficient stamina and farming skills to convert the wilderness into flourishing farm land,” was Simcoe’s image of the new immigrants, as Brock states. A step to ensure the retention of such valuable immigrants was the “Militia Act” of 1793, which provided legal exemption from military service for the incoming pacifists – Quakers, Mennonites, and Tunkers. Despite such a liberal approach by the new rulers, there was one caveat: anyone who considered participation in military service an unacceptable act was required to contribute annually “one pound per annum in peacetime and five pounds in time of war.” (Brock 1991b: 225) For many pacifists, such a stipulation was not difficult to accept. However, as per Brock’s assertion, it seems that the only ones whose conscience could stand in the way of paying such a fee were the Quakers (Brock 1972b: 255–366).

In the 19th century, the Upper Canada province became even more liberal than in previous decades. Following up on Brock’s statements, a law was passed in 1849 that changed the law of the time regarding military procedures. At that time, the obligation to pay a tax that had been imposed on conscientious objectors disappeared (Brock 1991b: 229). The general attitude of Canadian governments toward pacifists remained consistently positive until 1914. This explains another influx of Mennonites, this time from Russia. According to Brock, some 8,000 of them settled in the province of Manitoba in the 1870s (Brock 1991b: 228–229). It is worth noting that Brock also mentions the migration of other pacifists from Russia within a short time span, namely the Doukhobors.²⁰ By claiming that “war and Christianity were irreconcilable” and through a series of deeds manifesting this idea, the Doukhobors brought state repression upon themselves. In this case, there is no doubt that the main reason for the Doukhobors’ emigration was religious persecution by the authorities. According to Brock, in 1899, they settled in the Canadian province of Nova Scotia, in Halifax (Brock 1991c: 217). Their exact number, however, remains difficult to determine.

²⁰ Doukhobors – a Christian denomination, originating from the Russian Orthodox Church, see: Elkinton 1903; Woodcock, Avakumovic 1977.

6. Conclusions

After presenting and analyzing the main directions of pacifist migration as described by Peter Brock, five conclusions can be drawn, three dealing with migration issues as seen by Peter Brock, one treating further research areas, and one addressing future methodological issues:

1. The issue of the migration of the Polish Brethren, Quakers, Mennonites, Dunkers, Tunkers, and Doukhobors is not a major topic in Peter Brock's narrative on pacifism. However, it is definitely a noteworthy issue. It gives important historical background and context to Brock's analysis, without which his thoughts on pacifism would be incomplete. Undoubtedly, overlooking or even disregarding reflection on the issue of migration could create a distorted picture of the reception of pacifism.
2. Within the cited perception of the issue of pacifist migration, an almost schematic custom is evident. Since the beginning of the conflict between the idea of pacifism and the concept of a sovereign state over the legitimacy of militarizing the nation and military service, repression of pacifists has become a reality and a practice promoted by many state decision-makers. This relationship implied a desire for "freedom from" – primarily from oppression, military statehood steeped in violence, militarization, inequality, or injustice, interpreted through the pacifist lens. The search for this kind of freedom, interpreted in negative terms, naturally resulted from the restriction of their subjective "freedoms" and became the cause of their numerous migrations. Despite the multiplicity of directions, it is appropriate to call the depicted places of migration of pacifists as temporal refuges, for at least one fundamental reason. These were areas where, in the short term, they could freely cultivate their faith and views, even those deemed "anti-state." So far, there has never been a time when a country has been able to function within the scope set by the pacifist framework in the long term, especially during times of tension or war. It is worth noting that the examples shown provide confirmation of the validity of placing an equals sign between the terms "pacifist" and "citizen of the world." Cosmopolitanism was one of the ideas that shaped the pacifism of many of the people cited, and at the same time the premise that legitimized and gave impetus to their constant quest for freedom.
3. The question should be asked and then answered: what was migration in Peter Brock's narrative of pacifism? Migration should be viewed first and foremost as an opportunity and a means. A chance to improve

one's livelihood and a means to stay true to oneself and one's professed worldview. One cannot overlook the fact that in most cases – although we would prefer to avoid this generalization – the idea of pacifism was a minority position. This influenced the hermetic nature of these pacifist groups, who, feeling no ties to their surroundings, made easy and emotionless decisions to migrate. Once again, this explains their multiplicity in the history of pacifism, which by extension can even be regarded as a peculiar kind of nomadism, based on a religious-moral basis. However, it should be emphasized that modern pacifism does not confirm this statement due to the developed trend of humanism, the absence of compulsory military service, and legal regulations treating “conscientious objection.”

4. Research in the area of pacifist migration should be multidimensional and interdisciplinary to fully understand the complexity and context of the phenomenon. In the field of history and social studies, it is crucial to study the historical context of pacifist migration, including an analysis of the historical causes of migration, such as conflicts, state policies toward pacifists, religious repression, and the socioeconomic determinants of the decision to migrate. In the fields of anthropology and sociology, it is important to study the cultural and social aspects of pacifist migration, including the impact of migration on the identity, behavior, and values of pacifist communities, and to understand how migration affects the relationship between pacifists and host communities. In the field of political and legal studies, it is important to analyze laws and policies affecting pacifist migration, including asylum policies, minority rights, military service laws, and conscientious objection. In the field of psychology, it is important to study the psychological aspects of migration, including the impact of migration on the mental health and well-being of pacifists, as well as the reasons behind decisions to migrate. In the field of economics, it is important to analyze the economic consequences of pacifist migration, both for migrants and host communities. In the area of theology, many pacifist groups, such as the Quakers, Mennonites, and Doukhobors, have deep roots in specific theological traditions, and understanding their doctrines, interpretation of sacred texts, and the theological basis of pacifism is crucial to understanding the motives of their migration. Theology can help understand how religious beliefs influence decisions to move, integrate, and interact with different communities. In the field of religious studies, academic works provide

a context for understanding the role of religion in the lives of pacifist communities, including how religious practices, rituals, and community organization influence migration decisions. Analyzing diversity within a given religious tradition and between different religious groups can help understand the complexities of pacifist migration. Incorporating religious studies into the interdisciplinary study of pacifist migration allows for a better understanding of how religious beliefs connect to the political, social, cultural, and economic aspects of migration.

5. In the context of future research on pacifist migration, it is important to think about the methodological considerations. It seems that striving to use a variety of research methods is crucial. Such methods should include analysis of quantitative data, for example, migration and demographic statistics, and qualitative methods, such as interviews, case studies, and analysis of historical documents. Equally desirable may be comparative studies of various cases of pacifist migration throughout history and in different regions of the world. Such research can help to understand the universal and unique aspects of this phenomenon. It can also be assumed that a lot of important content from the point of view of the development of the culture of communal living would be revealed in studies focused on the impact of international political relations and conflicts on the migration of pacifists.

In conclusion, the study of pacifist migration requires a holistic approach that takes into account a wide range of aspects: historical, cultural, social, political, legal, psychological, economic, theological, and religious. Such a comprehensive approach will allow a better understanding of the causes, processes, and consequences of the migration of these specific groups.

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