

These resources developed by Travel, Transculturality, and Identity in England, 1550 – 1700 are free to download and use. However, we would appreciate your feedback in the questionnaire here (<https://goo.gl/forms/OB4qDaKujnwyEh5P2>), which will be invaluable in supporting the further funding and development of such resources and associated events.

About the TIDE project (Travel, Transculturality, and Identity in England, 1550 – 1700)

TIDE (Travel, Transculturality, and Identity in England, 1550 – 1700) is a five-year project funded by the European Research Council and hosted at the School of the Arts, University of Liverpool. The project brings together an international, multilingual, and multidisciplinary group of researchers, whose task is to investigate how England perceived and responded to those who moved between or across languages, nations, religions, and cultures in the sixteenth and seventeenth centuries.

Throughout this period, the English realm was as much a destination as it was a point of departure. French and Dutch Protestants arrived in their hundreds and transformed the nature of English industry, even as the English geographer Richard Hakluyt advocated the establishment of colonies in North and South America. English and Continental European responses developed in tandem with each other when it came to tackling the problem of transcultural movement and migration – travellers and displaced figures, whether exiles, labourers, or refugees, Gypsies or Africans, were marked by their ‘betweenness’, either in terms of racial or ethnic identity, religion or language. And these demarcations and stereotypes took form, the ways in which individuals thought about difference – between countries, between races, between a human being from this part of the world and one from another – developed rapidly as well, and began to take recognisable shapes and forms.

This is an active and growing field of scholarship. We are increasingly, and perhaps unsurprisingly, attending to the impact of such cross-cultural encounters from a number of disciplinary perspectives. However, in a field that tends to be framed predominantly in terms of cultural clash and boundaries, there is both room and a need to explore a different perspective, one that allows us to understand the full implications of transculturality and betweenness. In a period marked by mobility, what did it mean to belong, or not to belong? What did it mean to move between cultures, countries, languages, faiths? How did you see yourself, and how did others see you, when you did so? Were assimilation and segregation the only two options available? Could one not be both this and that, a third thing, both part of the world one had left and the world one occupied?

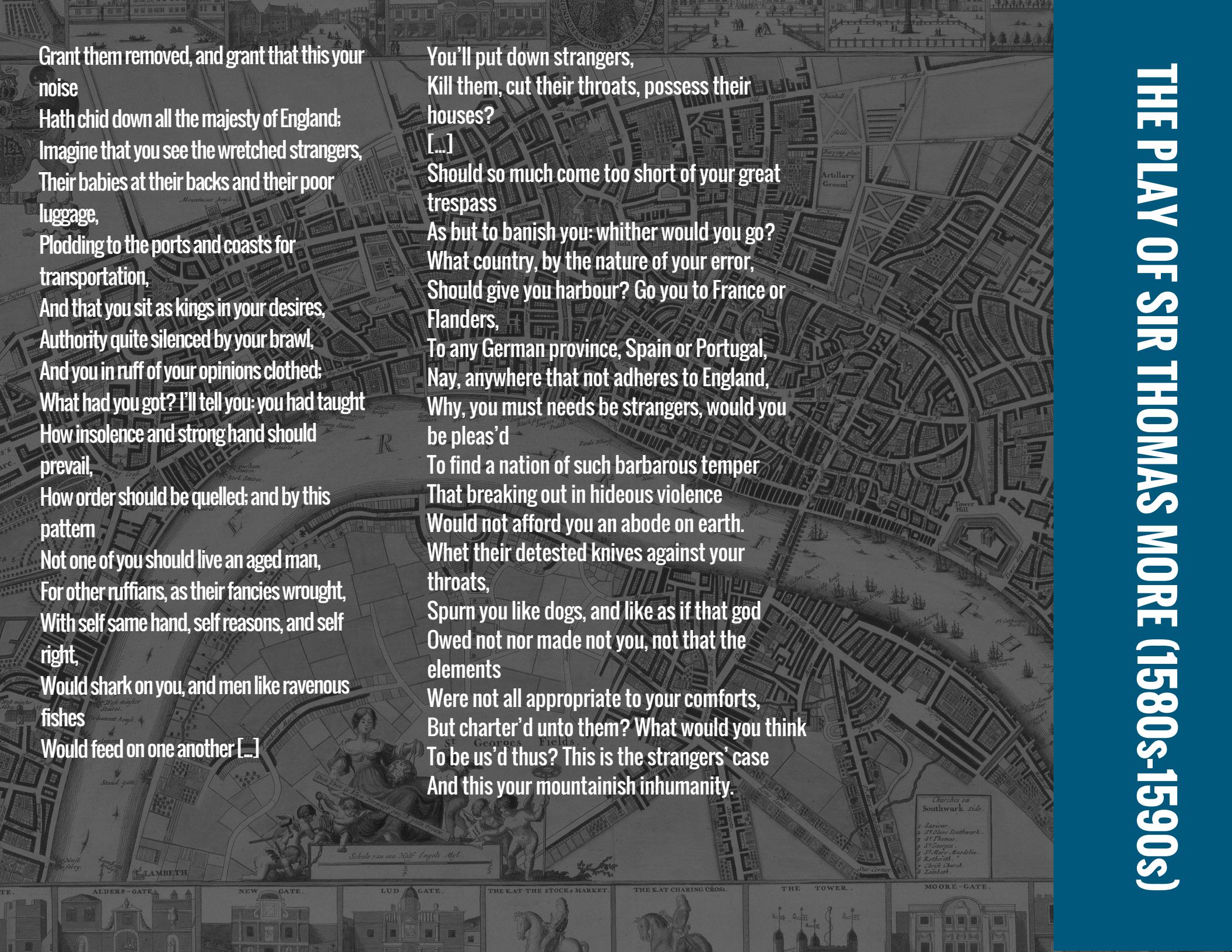
By examining how different discourses tackled the fraught question of human identity in this era, TIDE aims to open a new perspective on encounters between people of different countries, traditions, and belief systems. The project will produce new knowledge about the unique role played by literature. Even as the project illuminates how some of our key concepts of cultural difference and identity took place in a historic context, that research is being used by award-winning authors to generate new literature about our encounters with those same issues today.

In addition to our historical research, and our work with contemporary writers including Fred d’Aguiar, Sarah Howe, and Nikesh Shukla, TIDE is involved in a range of public engagement activities that operate in three key areas:

- **Education and Policy:** This includes working with schools and policy makers on influencing the national curriculum and collaborating with think tanks on their reports and publications.
- **Literature and Culture:** This comprises exciting new writing initiatives, local museum outreach through workshops and temporary exhibits, working with theatre companies, and creating larger networks of collaboration with national and international museums.
- **Community and Society:** TIDE aims to liaise with local trusts, higher education widening participation schemes, and community groups and programmes to confront ongoing issues of transculturality and belonging.

You can visit our website, www.tideproject.uk, and follow us on Twitter @ERC_TIDE





Grant them removed, and grant that this your
noise
Hath chid down all the majesty of England:
Imagine that you see the wretched strangers,
Their babies at their backs and their poor
luggage,
Plodding to the ports and coasts for
transportation,
And that you sit as kings in your desires,
Authority quite silenced by your brawl,
And you in ruff of your opinions clothed:
What had you got? I'll tell you: you had taught
How insolence and strong hand should
prevail,
How order should be quelled: and by this
pattern
Not one of you should live an aged man,
For other ruffians, as their fancies wrought,
With self same hand, self reasons, and self
right,
Would shark on you, and men like ravenous
fishes
Would feed on one another [...]

You'll put down strangers,
Kill them, cut their throats, possess their
houses?
[...]
Should so much come too short of your great
trespass
As but to banish you: whither would you go?
What country, by the nature of your error,
Should give you harbour? Go you to France or
Flanders,
To any German province, Spain or Portugal,
Nay, anywhere that not adheres to England,
Why, you must needs be strangers, would you
be pleas'd
To find a nation of such barbarous temper
That breaking out in hideous violence
Would not afford you an abode on earth.
Whet their detested knives against your
throats,
Spurn you like dogs, and like as if that god
Owed not nor made not you, not that the
elements
Were not all appropriate to your comforts,
But charter'd unto them? What would you think
To be us'd thus? This is the strangers' case
And this your mountainish inhumanity.

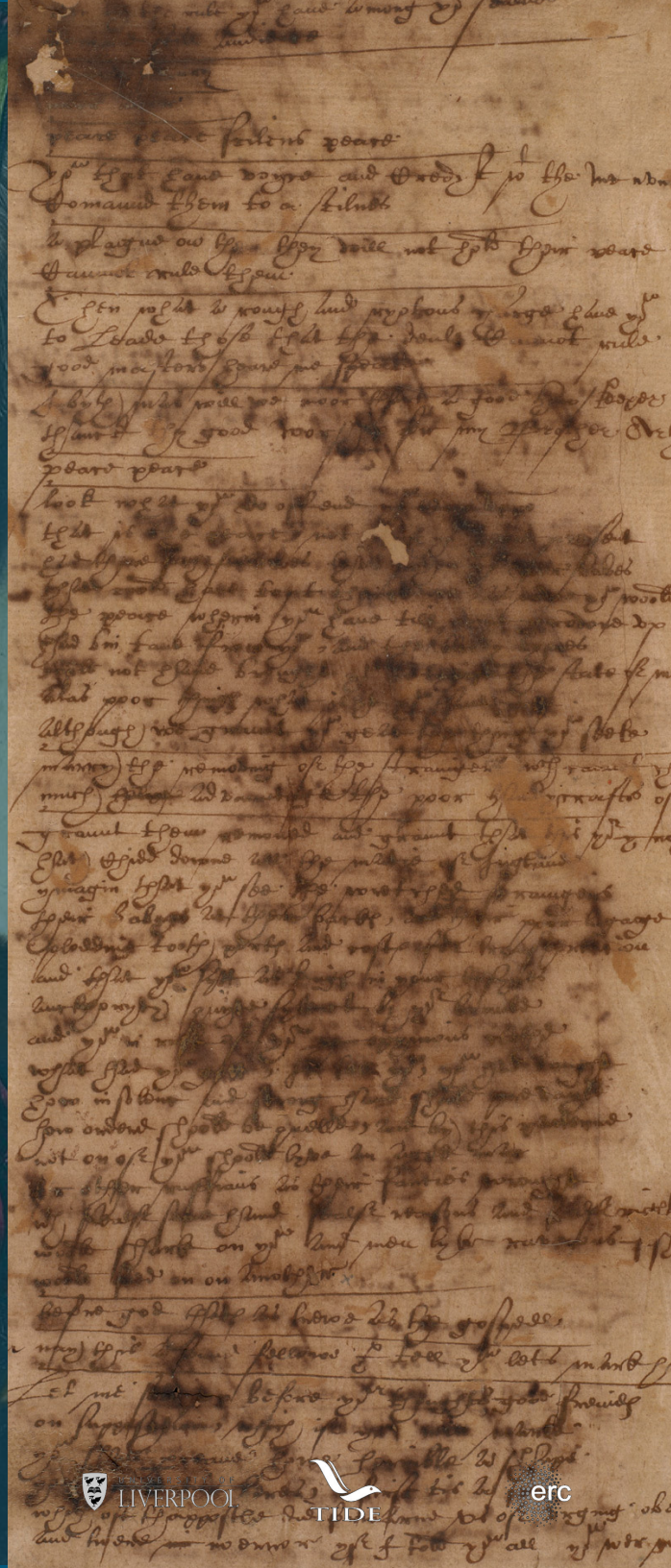
THE PLAY OF SIR THOMAS MORE (1580S-1590S)

OBJECTIVES

- Learn about sixteenth-century European immigrant communities in England and their relations with the local population.
- Learn about how terms like 'stranger', 'barbarian', 'alien', 'foreigner' have evolved.
- Think about population movements, their causes, and effects (both for the arriving refugees and the host community).
- Think about how notions of citizenship, national identity and 'otherness' shaped different political and social attitudes towards migrants.
- Think about the impact of xenophobia, nationalism, racism in current public debates on migration (parliament, media, etc.).

TEXTUAL DISCUSSION POINTS

- What was Evil May Day?
- Who was Sir Thomas More?
- What is he asking the mob to imagine and why? Consider the imagery in the speech.
- 'Us' and 'them' -- have the British also been immigrants?



WIDER RELEVANCE DISCUSSIONS

- Consider the causes of the arrival of the 'strangers' to think about the UK's relationship with Europe and rest of the world today.
- Ask the class to consider:
 - Are there refugees in the UK today?
 - Which parts of the world do they come from and why?
 - How might they feel about the UK?
 - What would they find challenging?
 - How do British people see them and why?
 - Do they feel integrated, a part of British society?
 - Are refugees different from the British expats who live around the world?
- Using all sources compare the debates. Have ideas towards migrants and refugees changed?
- Make a list of what has and hasn't changed.

ACTIVITIES*

- Writing newspaper reports or diary entries and letters from the perspective of sixteenth century witnesses, or in present-day UK.
- Look at current parliamentary debates and stage a mock parliamentary debate on migration.
- Discuss the family histories of the class.
- Identify places from which people migrated to England in the sixteenth-century on a map. Trace current migrations to England on present-day maps. What has changed? Why? What remains similar?
- Shakespeare-related activities on plays with motifs of displacement, exile, and foreigners, and their historical contexts.

*Relevant sources included in the additional sources pack

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TEXTUAL DISCUSSION POINTS

- What was Evil May Day?
- Who was Sir Thomas More?
- What is he asking the mob to imagine and why? (Images used)
- 'Us' and 'them' - have the British been immigrants?

THE PLAY OF SIR THOMAS MORE

Grant them removed, and grant that this your noise
Hath chid down all the majesty of England:
Imagine that you see the wretched strangers,
Their babies at their backs and their poor luggage,
Plodding to the ports and coasts for transportation,
And that you sit as kings in your desires,
Authority quite silenced by your brawl,
And you in ruff of your opinions clothed:
What had you got? I'll tell you: you had taught
How insolence and strong hand should prevail,
How order should be quelled; and by this pattern
Not one of you should live an aged man,
For other ruffians, as their fancies wrought,
With self same hand, self reasons, and self right,
Would shark on you, and men like ravenous fishes
Would feed on one another[...]

You'll put down strangers,
Kill them, cut their throats, possess their houses?
[...]

Should so much come too short of your great trespass
As but to banish you: whither would you go?
What country, by the nature of your error,
Should give you harbour? Go you to France or Flanders,
To any German province, Spain or Portugal,
Nay, anywhere that not adheres to England,
Why, you must needs be strangers, would you be pleas'd
To find a nation of such barbarous temper
That breaking out in hideous violence
Would not afford you an abode on earth.
Whet their detested knives against your throats,
Spurn you like dogs, and like as if that God
Owed not nor made not you, not that the elements
Were not all appropriate to your comforts,
But charter'd unto them? What would you think
To be us'd thus? This is the strangers' case
And this your mountainish inhumanity.

WIDER RELEVANCE DISCUSSIONS

- Consider the causes of the arrival of the 'strangers' to think about the UK's relationship with Europe and rest of the world today.
- Ask the class to consider:
- Are there refugees in the UK today?
- Which parts of the world do they come from and why?
- How might they feel about the UK?
- What would they find challenging?
- How do British people see them and why?
- Do they feel integrated, a part of British society?
- Are refugees different from the British expats who live around the world?
- Using all sources compare the debates -- have ideas towards migrants and refugees changed?
- Make a list of what has and hasn't changed.

ACTIVITIES*

- Writing newspaper reports or diary entries and letters from the perspective of sixteenth-century witnesses, or in present-day UK.
- Look at current parliamentary debates and stage a mock parliamentary debate on migration.
- Discuss the family histories of the class.
- Identify places from which people migrated to England in the sixteenth-century on a map. Trace current migrations to England on present-day maps. What has changed? Why? What remains similar?
- Shakespeare-related activities on plays with motifs of displacement, exile, and foreigners, and their historical contexts.

*see sample selection of additional material

Immigration and the Tudor State - Lesson/Activities

The Play of Sir Thomas More, extract written by William Shakespeare, c. 1580s – 1590s

Grant them removed, and grant that this your noise
Hath chid down all the majesty of England;
Imagine that you see the wretched strangers,
Their babies at their backs and their poor luggage,
Plodding to the ports and coasts for transportation,
And that you sit as kings in your desires,
Authority quite silenced by your brawl,
And you in ruff of your opinions clothed;
What had you got? I'll tell you: you had taught
How insolence and strong hand should prevail,
How order should be quelled; and by this pattern
Not one of you should live an aged man,
For other ruffians, as their fancies wrought,
With self same hand, self reasons, and self right,
Would shark on you, and men like ravenous fishes

Would feed on one another....

You'll put down strangers,

Kill them, cut their throats, possess their houses?

[...] alas, alas, say now the King,

[...]

Should so much come too short of your great trespass

As but to banish you: whither would you go?

What country, by the nature of your error,

Should give you harbour? Go you to France or Flanders,

To any German province, Spain or Portugal,

Nay, anywhere that not adheres to England,

Why, you must needs be strangers, would you be pleas'd

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To be us'd thus? This is the strangers' case

And this your mountainish inhumanity.

Objectives:

- Learn about sixteenth century European immigrant communities in England and their relations with the local population.
- Learn about how terms like 'stranger', 'barbarian', 'alien', 'foreigner' have evolved.
- Think about population movements, their causes, and effects (both for the arriving refugees and the host community)

- Think about how notions of citizenship, national identity and otherness shaped different political and social attitudes towards migrants
- Thinking about the impact of xenophobia, nationalism, racism in current public debates on migration (parliament, media...)

Textual discussion points:

- What was Evil May Day?
- Who was Sir Thomas More?
- What is he asking the mob to imagine and why? (Images used)
- 'Us' and 'them' -- have the British been immigrants? (Chance to bring in the establishment of American colonies and later historical developments.)

Wider relevance discussions:

- Using the causes of the arrival of the 'strangers' to think about the UK's relationship with Europe and rest of the world today.
- Asking the class to consider:
 - Are there refugees in the UK today?
 - Which parts of the world do they come from and why?
 - How might they feel about the UK?
 - What would they find challenging?
 - How do British people see them and why?
 - Do they feel integrated, a part of British society?
 - Are refugees different from the British expats who live around the world?
- Using all sources compare the debates -- have ideas towards migrants and refugees changed?
 - Make a list of what has and hasn't changed

Activities (relevant sources included in the additional sources pack):

- Writing newspaper reports or diary entries and letters from the perspective of sixteenth century witnesses, or in present-day UK.
- Look at current Parliamentary debates and stage a mock parliamentary debate on migration.
- Discuss the family histories of the class.
- Identify places from which people migrated to England in the sixteenth century on a map. Trace current migrations to England on present-day maps. What has changed? Why? What remains similar?
- Shakespeare-related activities -- about life, context, plays with their motifs of displacement, exile, foreigners.

Immigration and the Tudor state - Additional Material

Debate on the Bill against Alien Strangers selling by way of Retail (March 1583)

Speech by Mr Fuller MP Against Strangers:

The Exclamations of the City are exceeding pitiful and great against these Strangers; nay had not these latter quiet times in their own Countries, and our troubles made many of them retire home, the Citizens would have been in uproar against them: The which if the Government of the City repress not, they will be apt enough to it. It is no Charity to have this pity on them to our own utter undoing; for of them there ought none to be sworn a Denizen, but he should first swear he is not worth five pound. This is to be noted in these Strangers, they will not converse with us, they will not marry with us, they will not buy any thing of our Country-men. Their retailing is the cause that all things be at that price with us. For they make Lawns Velvets, Rashes, Taffataes, Linnen-Cloth, and all this they sell to us also. Now whosoever maketh a thing and selleth a thing, raiseth the price of it. The Retailing Stranger buyeth nothing of our Country Commodities, but all he layeth out he buyeth from beyond the Seas. The Searchers have sometimes taken seven thousand pound of theirs at a time.

Speech by Henry Finch MP For Strangers:

'We ought not to be uncharitable, but this must be the Rule, None must so relieve Strangers, as by it to begger themselves. But for their riches, it groweth chiefly by Parsimony, and where they dwell I see not that the Nation is so much grieved at them as here in *London*, for they contribute to all Scots and Lots as we do. Though they be a Church by themselves, their Example is profitable amongst us, for their Children are no sooner able to go, but they are taught to serve God, and to flee idleness; for the least of them earneth his meat by his labour. Our Nation is sure more blessed for their sakes. Wherefore as the Scripture faith *Let us not grieve the Soul of the stranger*.

If this Stranger be both a Merchant and a Retaylor, there's a Law against him 15 *Eliz. c. 2*. But as I am for the Strangers of the Church, so not against any Law that should be made against such Strangers as be not of the Church but here only for Merchandize; and those who have for Conscience sake only, may again (the fire being quenched) safely return into their own Countries. In 6 *R. 2*. An Act was made what Wares strangers should retayle and what not; but what is understood by this word *retailing*, or how far it is stretched, I know not. If Retayling stretch to sell that which they make here, as well as that which is brought from beyond Seas, this is too hard a Construction. In the days of Queen *Mary*, when our Cause was as theirs is now, those Countries did allow us that liberty, which now, we seek to deny them. They are strangers now, we may be strangers hereafter. So let us do as we would be done unto.'

Discussion points:

- Discuss the various historical reasons why migrants moved to England
- In conjunction with the More speech, consider the different receptions of migrants and refugees to England, both for and against

Contemporary resonances:

- Chris Bryant, Migration Speech (date unknown, estimated 2016)

<https://www.youtube.com/watch?v=PKVVCbboGxU>

- Highlights: MPs debate Syrian refugees
<https://www.telegraph.co.uk/news/newsvideo/uk-politics-video/11850971/Watch-live-MPs-debate-Syrian-refugee-crisis.html>
- Question Time 25 Sept 2017
<https://www.youtube.com/watch?v=jh19BPKsekg>
- Expanding upon Bryant's speech, examine the various contributions that migrant communities made in England. Discuss the family histories in your class.
- Using all sources, compare the debates - have ideas towards migrants and refugees changed at all?
 - Make a list of what has changed, and what hasn't changed
 - Do you see any trends or themes in how the UK government discusses migration?
- Stage a mock parliamentary debate on migration

Additional material:

- The Runnymede Trust publishes information packs and up-to-date studies on immigration and race. You can access some of these here:
 - <https://www.runnymedetrust.org/projects-and-publications/equality-and-integration/race-and-immigration.html>

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