

Narratives of Migration: Stories of Hope and Resilience

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ABSTRACT

Migration narratives reflect a complex interplay of hope, loss, displacement, cultural adaptation, and identity negotiation. This paper examines how migrants articulate their lived experiences across time and space, drawing from diverse sources such as children's literature, personal testimonies, historical records, media representations, and artistic expressions. Using theoretical frameworks rooted in constructionism and narrative sociology, the analysis unpacks how stories of migration are shaped, challenged, and reimagined within varying cultural, political, and historical contexts. Special attention is given to Asian-Australian picture books, Macedonian-Bulgarian migrant histories, and the representation of refugees in media and art. These narratives serve as tools of resistance and resilience, providing migrants with agency and the means to critique dominant discourses. Migration is not only about geographical movement but also a reorientation of identity, culture, and memory, manifesting both personal aspirations and collective transformation. The study ultimately highlights the power of storytelling in reshaping public understanding and policy responses to migration, arguing for more inclusive and empathetic portrayals of migrant lives.

Keywords: Migration narratives, Cultural memory, Resilience, Displacement, Multiculturalism, Postcolonial identity, Refugee representation, Narrative theory.

INTRODUCTION

Migration has long been a source of myth across human history, igniting dreams, fears, and memories in both migrants and local populations. It represents hope for new beginnings and bright futures, as well as feelings of exile and nostalgia for lost homelands, alongside fears of invasion and cultural extinction. The ongoing movement of people initiates a search for their new homes and the myths surrounding this transition. In Australia, recent migrations from Asian refugees, skilled workers, and students have complicated the traditional Anglo-Celtic narrative of land entitlement and the yellow peril myth. New models of multiculturalism are emerging, offering alternative visions of nationhood that counter xenophobia, although these have not yet been fully realized in Australian institutions. Amidst these tensions exist myths of hope for new starts and the pain of loss and alienation. This analysis focuses on Asian-Australian picture books from the Australian Children's Book Council Notable Books list, examining works like *The Peasant Prince* by Li Cunxin and several by Shaun Tan, including *The Lost Thing*, *The Red Tree*, and *The Arrival*. Despite their differences, these narratives explore the fresh dramas of migration from various perspectives, prompting questions about the meanings of Australia and America to newcomers, the competing myths, and how these are expressed in children's literature [1, 2].

Historical Context of Migration

Human migration, the movement of people from one place to another, is a significant and debated phenomenon in modern society, attracting considerable scholarly focus. As one of humanity's oldest activities, migration presents challenges to those who experience it. Migrants often use their narratives to voice their experiences, combat stigma, and address issues surrounding foreignness and displacement. This journey can evoke feelings of loss and longing, but also instills hope for a better life and community. The fulfillment of this hope is influenced by various factors, including circumstance and determination. This paper examines the narratives of Macedonian "Bulgarian Turks" who faced forced displacement,

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often unwillingly, as their homeland was taken by a new state and people. The individual's stories reflect responses to shared trauma, highlighting migration as a continuous and understandable process. An exploration of their initial disorientation and longing demonstrates the complexity of migration, revealing Byzantine, Ottoman, and Western influences in their memories, challenging common interpretations of migration narratives and fostering equivalent cultural conditions [3, 4].

Theoretical Frameworks

Migration narratives are socially constructed through competing actors, producing perceptions of migration. They evolve, shifting in policy relevance, and can pertain to individual countries or broader systems. These narratives shape the understanding of migration and the legitimacy of regulatory measures. Research focuses on the strategic nature of narrative construction, often neglecting diverse perspectives and the theoretical aspects of this process. Current studies lack frameworks explaining the selection and transformation of specific narratives, with reliance on societal factors without theorizing shifts towards counter-narratives amid declining public support. To fill these gaps, three considerations are essential: 1) A theoretical framework must emphasize context, time, space, and situation, drawing on a constructionist approach, where language and communication are key. 2) Variances in mainstream narratives arise from political and civil choices. 3) Narratives serve to represent society's transformation and justify actions. They differ across time, space, and actor combinations. A comprehensive framework must include theories on narrative change, which remains an underexplored area of research. Addressing these gaps involves considering four dimensions for understanding changing narratives: temporal differences, spatial variations, diverse narratives and counter-narratives, and crises as focal points [5, 6].

Personal Stories of Migration

Migration is a central aspect of the contemporary world, with people moving across borders for hope, survival, and better opportunities. These migration narratives arise in various languages and formats, revealing complex entanglements of experience, memory, documentation, and concealment. Moments of migration often hold tensions between the desire to share hidden memories and a longing to protect loved ones from pain. The narrative serves as hope, prayer, agency, resistance, empowerment, and a quest for refuge, inviting listeners to engage and connect. Addressing misunderstandings about migration, this report explores vibrant contexts and voices from diverse groups of local and international education workers, community members, refugees, and social activists. Each study reflects on migration in postcolonial contexts marked by injustices and inequities, embodying both noun and verb. Migration amplifies silence while reviving new sounds and experiences across individual lives, communities, and cultures [7, 8].

Cultural Impacts of Migration

Migration is a crucial agent of change in society, driven by curiosity and necessity. It encompasses various forms: permanent, temporary, circular, and return migrations. Approximately 214 million people, or 3 percent of the global population, are international migrants, with Africans making up about 6 percent, around 12 million individuals. This highlights Africa's complex and diverse migration landscape as both a source and destination of migration flows. The continent shows major contrasts in the distribution and impact of migration. Migrants carry significant cultural heritages, intertwining their identities with their movements. For every Mexican crossing to the U.S., cultural expressions such as songs and folklore reflect their origins. While migration is often seen as a force of cultural homogenization, a nuanced view acknowledges the struggle between local and global identities. In Africa, migration has triggered cultural transformations, with different generations reacting variably to rapid changes, some seeking adaptation and others striving to preserve their heritage. This exposure creates a transnational or hybrid culture that blends old and new influences. The process can be liberating for some but may lead to cultural crises and conflicting identities for others, resulting in social tensions and destructiveness [9, 10].

Resilience in The Face Of Adversity

Resilience is the ability to adapt positively and achieve good outcomes despite adversities, recognized in scientific and professional fields concerning marginalized groups facing poor job conditions, poverty, and discrimination. Initial research emphasized protective factors like strong family bonds, educational success, and belief in a predictable environment for overcoming trauma. The understanding of resilience expanded to include multifaceted hazards and vulnerabilities. Studies on resilience in Southern European countries and among migrants raised questions about the impact of struggling neighborhoods. Assessing resilience requires examining mechanisms that influence coping capabilities across entire systems. This broader understanding integrates migration as a significant life event, investigating how older immigrants manage the balance of positive and negative influences in their lives. Adverse situations can

impact mental health, with those experiencing social upheaval, like war, often facing distress. Yet, some individuals respond to threats positively, exhibiting posttraumatic growth, which correlates with better mental health outcomes. Current research primarily uses standardized psychological tests that may not represent diverse cultural attitudes, highlighting the need for culturally nuanced studies. Culture influences psychological processes related to migration and adjustment, with variations reported in the psychological adaptation of refugees. Group differences indicate that Western-centric approaches may not capture the experiences of various refugee groups, suggesting that culturally informed approaches should focus on individual experiences while considering hybrid practices. Resilience and resistance in migration contexts have been noted, emphasizing the complexity of these experiences [11, 12].

Hope and Aspirations

The diaspora community has the vision of a better day, that days of happiness will come. Right now, it's hard for some people. There's still some fighting down in the south. People can't go to their homes or the markets, and so they haven't been able to afford food. The endpoint is that people hope to live normally. People want to go to the beach, ride horses, farm, and then go to a city with beautiful lights. One of the families has a dream of one day going back home. There, the children will go to school. They will take their jobs. Adults will come back to the village and become farmers again. They want to go back to everything again—a beautiful village, a big family, agriculture, and cows. If things got better, the dad, especially, would have peace in his heart. He is worried about the children and is looking for a safe place. He doesn't want to go back to the war zone, and if things get better, he will never go back. Girls want to go home, and there's a lot to do there. It's hard to acclimate to the city. The city is very big, and public transport refuses them because of their Arabic. The working environment is also hard because the rent is high. When a girl passes a certain space, a man starts to say something bad, and when she gets home, she doesn't want to leave the house again. A young boy begins with his wish. He says that he's been a good student throughout his education. He had dreamt of being a scientist, and he had gone a long way toward that. However, in wartime, one soldier had messed with him, made him admit false confessions, and had even sent him to a cold place for a long time. After he stopped going to school, the family decided to stay for a few years. The boy states that he's actively looking for a job in research laboratories. He wakes up very early, buys a newspaper, and searches job ads. He replies to every suitable one. He submits his CV to all submission sites, but he hasn't been able to get a positive answer yet. He works hard, believing that one day a suitable and decent job will come. Even if it is difficult, he believes in his power. Although the job will be in his field, it'll not be very suitable for him. He dreams of making a real scientist job and contributing to humanity. He wants to work in physics or search for supersymmetry, or colliding particles in far-off places [13, 14].

Policy and Migration

Migration has a long history, which raises the question of whether it can be managed. Reconsiderations of migration policy illuminate the implications of uncertainty and variability. Well-functioning systems tend to favour high reliability in practices and outcomes, developing expertise to support this path. Under such conditions, established criteria can be used to 'measure' and assess 'success, enabling the modelling of the desired state. However, in fluid systems with varying, tumultuous conditions, the ability to design and implement policies that guarantee success is impossible. Consequently, more attention is given to trying to increase versatility, capacity, and adaptation, as well as ways to build resilience in high-variability frameworks. This is not easy. Familiar approaches can become distorted and counter-productive. Encoder mechanisms can no longer be used to reliably disentangle the system's inputs, states, and outputs, because inputs and outputs may become opaque. High reliability and a narrow caliper too easily force complex realities into unusable models and categories. Consequently, diverse, locally adaptive practices become dominant, resisting incursion by grand designs, algorithms, and data. This is particularly evident concerning pastoralists, who live in settings characterised by variability. The ambiguity often associated with migration is intimately connected to the inability of the migration industry and the world of migration governance to accept its polysemous nature. What constitutes 'good' or 'bad' migration is a socially and politically constructed consideration. This observation opens a window into imagining a new world of migration policies. Worldviews regarding migration as the road to prosperity; historical memories and experiences of 'progress' and 'modernisation'; assessment of the ensuing social, environmental and economic 'costs' or suffering; perceptions regarding on the 'others', their right to migrate and expectations of their conduct are different across the world. It is not uncommon for someone speaking of hope, faith, development, and progress to be met with a counter-narrative of dejection, corruption, destruction, and demise. Policymaking regarding migration, consequently, has a wide

variability in how, and what, it targets, and how such policies are articulated, justified, enacted, and received [15, 16].

Media Representation of Migrants

Studies of how the media represent migrants have been conducted from a number of angles. At its most basic, there is a body of work that considers how news media portray refugees and/or asylum seekers. There is a rich literature on how such portrayals create narratives that, in turn, work to shape public perception of migrants and influence political discourse. Such negative representations serve a politically useful role by fashioning out-groups whom, tacitly or overtly, it is acceptable to exclude, vilify, or abuse. Those suffering, or thought to be suffering, from civil upheaval in Syria are often framed in humanitarian terms. They are portrayed not as economic migrants, but as deserving, vulnerable victims. At the same time, it is through this lens of deservingness that social differences, hierarchies, and categories are created, perpetuated, or exacerbated. Crucially, shifting such metrics can and does affect who, with any agency, can be considered a refugee, and therefore has a cause for concern. On the whole, and except for the ongoing Ukrainian refugee crisis, much of the scholarship in this area examines media representations of the European refugee crisis. Within this framing, studies consider how tropes of deservingness, agency, and vulnerability are explored to explore who is considered human, and how that reflects, constructs, and enforces broader notions of social differences. These shifts are known to criticise the historical context in which migration emerged to establish new social hierarchies. Further groups explore discussions of the humanitarian implications of media coverage on migrant experiences. This focus on lived experiences has predominantly sought to engage with situations of boat people arriving in Australia. Such scholarship informs studies that theorise how and why certain migrant groups become categorised as 'bad' or 'good' through the framing of asylum seekers around issues of national security and human rights. Such understandings are interconnected to broader societal implications of macro-level discussions [17, 18].

Art and Migration

Art has a unique way of engaging memories, producing imagery that elicits the power of the individual gaze, but also one that opens a doorway into memories shared by similar others who have migrated, and allows for collective remembering from individual perspectives. These memories are often a response to migration. On surface observation, they may appear inconsequential or irrelevant to a viewer who has not experienced something similar. However, they linger as part of the textural remembering of the self-in-society experiences that the migrant lived with. Migration is consequential; it alters perceptions about self and the environment and brings a chance to view situations through fresh eyes. Conceptually, it involves de-familiarization and re-familiarization through moments of re-cognition about oneself and one's environment. Migration's transcultural perspective especially brings into relief the explications of home and belonging through the oscillations of homeland and hostland. Drawing on these theoretical perspectives, the installation of Domestic space: In search of a home is an attempt to use mundane objects, traditional dress, to narrate recollections of home before and after migration. Through the fraying edges of embroidered cloth, drifted nostalgia of a home long gone yet intimated but unrecognizable, is played out. Pinching out colourful cloths which a kin had on, to form a tikki or cake is conversation with the intricate embroidery concentrated space of home, community life, and belonging, colours images of warmth, safety, and love. For, they are the code that unlocks the geography of the mind-maps of home with memories of practice and routine, joys shared in laughter and tears, spiked with sadness of scalar absence attached to loss of a kin who helped cut, pinch out the tikki itself. In the event of a long absence, some knowledge automatically gets lost in translation. The craft recollection goes beyond mediated visual recollections, talking to the hands and opening past forgotten, enchanting moments inextricably tied with kin, bringing back fleeting figures and their unclaimed lending of safety cues from the teasing. Recollections of home derailed by the questions of whether the beloveds are fine back there, and with still, baati, raja in thikri...a place, a friend, a place of mess and chaos and safety, separated with never this "much" in-between [19, 20].

The Role of Technology

The influence of information and communication technologies (ICTs) on migration has been underexplored until recently. The rise of mobile cellular subscriptions is seen as crucial for migrants to access and exchange information, bridging gaps before and after migration. ICTs assist immigrants in adjusting across personal and family levels and facilitate transnational organizations that can evolve into activism networks, driving social changes in countries of origin. Nevertheless, these findings may carry biases. Traditional migration support technologies, like landline communication, imply that migration patterns influence the spread of telephone lines from receiving to sending countries. Initially, cellular phones were introduced to immigrant communities in Canada from the US. Analyzing the impact of ICTs

requires considering the roles of policymakers, transnational social networks, media systems, and local community characteristics. While ICTs are essential to migration processes, their effects vary significantly across different contexts. There is a lack of understanding regarding the roles of social media, forums, and websites in immigrants' job seeking and networking, especially when comparing various online environments. Detailed analyses that explore offline and online social connections, along with specific tools for job searching and employment integration, are essential. Effective sharing of migrant experiences and narratives can support the intercultural integration of asylum seekers and immigrants. Technology that creates mixed realities can enhance the collective memory and shared experiences of communities, offering opportunities for ongoing engagement and updates [21, 22].

Future Trends in Migration

Based on current trends and discussions, future migration flows will be significantly reduced, with untreated climate change resulting in migrations really close to home, Ports and Airfields, as Climate Refugees flee to cool lands or where drought has not finished. Treating climate change could avoid most Refugee scenarios; however, some loss of home will be inevitable & cross-border migration could be among the best options. Would climate refugees, as a group, be viewed as like the example of the earlier Irish migrants, or would something fundamentally different cause conflict & marginalization? The total World Population could be about 9B by 2050, <5B today, in flattening Mid-Latitude producing zones, further stressed by Climate Trends. Eventually, there'll be Asian/Arab migrants seeking entry to growing, available land zones in Russia/Canada/USA/Europe, potentially either agri-exile kills, or welcome Fertilizers Stimulants/ items of Capital/Labour Demand. Africa/Middle East may do what South America did in the Early 1900s, exporting agricultural food, Equity Bonds, & Presence in enabling Governance, siding with aspiring Normative Orders as Global Society becomes no longer Euro/North American-centric. Supercomputer Trends indicate Precise Food Testing, Sustainable Local Agriculture with Food Designs Using all Parameters to meet Nutrition Dates WeekTMP Zones. New Segments Game of Thrones 2030-2040 Pro and Anti-Controversies Climate plans: Supercomputer designed Neuroscientific Graded Checks & Balances Governance Infrastructure might be introduced to avoid scenarios like Cossack St Petersburg invasions, 90's Growing Beijing TikTok Scenarios, the collapse of Social Networks & Sri Lanka Instability. The Sum is Part Proditional processes in Enway governance based on Poetry Law or Luminal Grasping, ensuring continuous Benefits not Illusions, for the next generation after prevention, but needs acceptance, likely elsewhere first Reinforced shared Governance otherwise besides input data Department of Behavior Networks with much understated it see. New Segments, unlike the devastating area Gurus, leading to Jamaika Scenarios. Would Antimetribanum on-line farm proper still leave any unregenerate passions? Would predictions of Permutations resolve the dilemmas ahead of revolutions of sharing much angst and willingness to share their benign traits, the participatory basis of humanity's dogma [23, 24].

CONCLUSION

Migration narratives illuminate the deeply human dimensions of movement, displacement, and adaptation. From historical recollections of forced relocation to contemporary stories of aspiration and resilience, these narratives reflect a spectrum of emotions: grief, longing, resistance, and hope. They challenge monolithic views of migrants as either victims or threats, offering nuanced insights into the intersections of personal and collective memory, identity, and belonging. Storytelling, whether through literature, oral histories, or visual arts, becomes an essential practice for negotiating the self and society amidst shifting geopolitical realities. By critically engaging with these narratives, we foster deeper understanding and empathy, which are vital in addressing the complexities of migration in policy, education, and media. Ultimately, the stories of migrants are not just about movement across borders, but also about the enduring capacity of the human spirit to adapt, remember, and hope for a better future.

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