

PEOPLE'S DEMOCRATIC REPUBLIC OF ALGERIA  
MINISTRY OF HIGHER EDUCATION AND SCIENTIFIC RESEARCH  
DJILLALI LIABES UNIVERSITY OF SIDI BEL ABBES  
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DEPARTMENT OF ENGLISH



# **Insiders And Outsiders : Education And Identity In Ireland Beyond Britishness**

Thesis Submitted to the Department of English in Candidacy for the Degree of “Doctorat” in  
British Civilisation

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**Academic Year: 2021-2022**

## **DEDICATION**

I dedicate whatever shines in this thesis to my husband Djillali who respected my insistence on achieving my goal of researching and writing this Doctoral thesis, and to my lovely family, which lights candles of hope to see me realize my dream.

## ACKNOWLEDGEMENTS

"أطلب العلم من المهد إلى اللحد"

*"Ask knowledge from the cradle to the grave"*

From this insightful and philosophical wisdom of our ancestors, I drew my strength and faith to complete this Doctoral thesis.

First of all, my heartfelt thanks go to Professor Fewzia Bedjaoui who honoured me with her supervision. I am bereft of words with which to thank her for her professional guidance and expert constructive opinions. Nevertheless, above all, I feel greatly indebted for her warmth valuable feedback in improving my thesis and assisting me during the course of this research.

My sincere gratitude and thanks are extended to the members of the jury who have kindly accepted to read and examine the present thesis....

Finally, I would particularly like to thank all the teachers of the English Department of Djillali Liabes University of Sidi Bel Abbes and colleagues who helped me scientifically complete this thesis.

## **ABSTRACT**

The British government from the 1960s tried hard to meet different immigration, citizenship and education legislation to cope with increasing changes in social-cultural diversity and consequent political requirements in and outside the UK. The immigration and nationality laws regulated the numbers of entries and grants of citizenship following severe 1962, 1971 and 1981 laws. As to educational reforms, they were enacted to facilitate the linguistic and cultural integration of immigrants and nationals' pupils into the society as they will become adults and must be aware of British values and civic duties. Englishness, Welshness, Scottishness and Irishness on the one hand became protected and restored, and ethnic languages were used as a medium of instruction in primary schools with a great number of ethnic pupils on the other hand. Within an increasingly multicultural society, the sense of belonging including social integration and societal cohesion is an ongoing issue in public debates. Those insiders - Britishers who could cope with citizenship requirements and the others between human rights demands and British values needed some sensitive perception to religious faiths and equality. The purpose of this work investigates the interrelated notions and status of education, identity and Britishness. To carry out this research, a Google form questionnaire was also sent to collect some data, which have been analysed to obtain more recent and direct perceptions. The findings showed that the religious issue remains a controversial issue exacerbated by the media. As to those insiders Britishers who could cope with citizenship requirements and the others, between human rights demands and British values, most needed some sensitive perceptions to religious faiths and equality but there is hope along with most British, that equality before the law is becoming more multicultural and Britishness more fluid.

Keywords: Britishness; education; identity, Ireland, language

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**DES:** Department of Education and Science

**ITT:** initial teacher training

**INSET:** in-service training

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# **GENERAL**

# **INTRODUCTION**

## **GENERAL INTRODUCTION**

Today, the issue of citizenship and education is interrelated and both contribute to and impact the social, political and individual identities of a given society. Schools are the first places where citizenship is taught and learnt as well as identities constructed. With the impact of excessive immigration and fast globalization on one hand and regional demands on the other, new government approaches are defined to challenge and face the requirements provoked by people in the quest for social, language, cultural and political rights in multicultural societies. The UK is among these countries.

The present-day linguistic and cultural diversity in England, Wales, Scotland, Northern Ireland and the Republic of Ireland prevails partly because of postwar II immigration from British former colonies, mainly due to push factors like unemployment, famine or political or religious persecution. These countries experience till now a growth in ethnic, linguistic and cultural diversity. The call for effective immigration, citizenship and educational policies to meet socio-economic challenges on one hand and cultural and language needs of ethnic learners particularly on the other, was seen as coherent anti discriminative approaches to facilitate the linguistic and cultural integration of the newcomers into the receiving society which was becoming increasingly multicultural. Therefore, it could be argued that government restrictions were implemented accordingly to protect the welfare state and its citizens 'rights and demands.

For that reason, the researcher is interested in how language and citizenship are theorized, developed through education in the UK. (1). In this vein, this Doctoral thesis gives a brief history of English, Irish, Scots and Welsh languages education. Besides, it also describes how contemporary cultural identity is constructed through citizenship, i.e. people discuss their orientations to Englishness, Irishness, Scottishness and Welshness vis à vis Britishness.

Even if language planning is meant to maintain or revitalize languages, human, educational or cultural and language rights, favourable attitudes are not sufficient as globalization in the local and broader context, challenges the de/construction of identity and motivation. ***Nowadays every cultural question has immediate international resonance; it needs instantaneous verification around the globe, or at least it must be checked against a worldwide series of points of reference*** (Kaplan: 342).

Consequently, it is important to understand to a greater or lesser extent that common issues of language and education, cultural identity and citizenship, are shared in the different regions of THE UK, namely Scotland, Wales, Northern Ireland and the Republic of Ireland. The researcher tries to analyse from an outsider perspective, the available books, official documents and critical analyses while looking for insider knowledge. But, it was very difficult to be part of this "other" as the researcher is an outsider, who has never

been to THE UK but ultimately had to be critical when necessary or appropriate.

Because of the limited experience of the researcher to take a critical stance, she uses mainly a theoretical approach to the data, and studies, which are mostly descriptive. Her knowledge about language planning and policy from the Magister level, helped her to provide more descriptive frameworks which were meant to be conventionally undertaken and more or less successfully implemented in the different parts of THE UK. Yet, because of the political nature of the topic, as research scholars are only interpreters of critical political or sociolinguistic and educational systems, this Doctoral thesis remains incomplete to a certain extent . The use of scholarly studies or articles in academic journals constitute a tiny part of the research process which, it is hoped, will add some understanding to the different paradigms, including language management, education, linguistic and citizenship rights, to name some of them.

To obtain a personal touch in this Doctoral research, the researcher selected a methodological tool and elaborated an online survey to collect and record feedbacks and opinion data on the main aspects of this thesis. A questionnaire was administered to people living in THE UK via surveyhero to gather data to establish a critical approach for discussing citizenship and cultural identity. In the context of this Doctoral research, the researcher's role

is that of an outsider, trying to understand the perspective of an insider, and inevitably becomes a subject from time to time.

Therefore, the research questions are as follows:

- What are the main socio-political causes, which provoked government educational changes in the UK?
- To what extent does the UK challenge traditional formal conceptions of Britishness in its multicultural society?

The consequent hypotheses are formulated:

- The main socio-political causes, which provoked government educational changes in THE UK, were namely, increasing waves of immigrants from previous British colonies, local and European pressures for human rights, including protecting and restoring languages and cultures.
- Britishness is a legal status embracing community cohesion and multicultural diversity today, because of the changing identities of the members of the society, in terms of ethnicity particularly.

The Doctoral thesis is divided into four interrelated chapters.

**Chapter One**, namely *Understanding Language Planning and Language Policy*, is devoted to the description of the main features and goals of language planning and language-in-education planning to better consider the fundamental changes in government language policy and education in the UK,

which shifted from an ethnocentric to an open-ended perspective and facilitate positive cultural identities by all learners.

**Chapter Two titled: *Debating Conceptual Key Issues*** defines and explains to a certain degree, the key issues of education and identity related also to some psychological notions of the self, time and space, being fundamental elements in identity formation and the perception of the sense of the self or the sense of belonging. As education can mould the identity of learners, mainly at primary (and secondary levels), the functions of education are depicted. Besides, as educational identities are reshaped within educational institutions, race and culture are also considered in the context of multiculturalism and citizenship at large.

**Chapter Three named: *From Government Legislation to Linguistic Integration*** refers to the essential immigration and citizenship legislation to understand to some extent, the consequent implemented British educational and language policy changes, as far as ethnic and indigenous regional languages are concerned. As the government aims at building a tolerant society where cultural diversity is increasing with distinctive identities regardless of the creed of culture, skin colour or race and religion, the outstanding fundamental task of teachers is to know the prevailing ethnic cultures through training and teaching methods to help learners to be aware of the characteristics of a multicultural society, including different cultures and languages. As to indigenous languages, as they have a

territorial basis and different status, they contribute to the history and culture of the UK, with their revival programmes and their specific nationality within Britishness.

**Chapter Four is entitled: *Multiculturalism and the Sense of Britishness*.** It relates some features of the evolution of Britishness closely linked to government interest in cultural diversity as to keep all the members of the society as a cohesive whole, being all British despite their different cultural origins. It also explains multiculturalism in the UK to refer to the prevailing diversity with its essential British values of respect, tolerance and individual freedom. Besides, it analyses a questionnaire sent online to collect recent personal data on the main aspects of this thesis. The link to the online survey is as follows: <https://surveyhero.com/c/39faqg3m>. Interpretations of the findings are also given with some debated issues.

The general conclusion will also formulate some avenues of research for further questions as obviously, any analysis is far from being complete.

## **Notes to General Introduction**

(1) Ireland is a country united by geography but divided by its history, as referred by James Joyce in his novel, Ulysses to a nation “the same people living in the same place”. In fact, the republic of Ireland is often regarded as a postcolonial state similarly to any previous other British colonial territories. 1916 was the year in which the modern Irish state was constituted during the Easter rising against British rule and the Irish constitution of 1937 officially considers the islands of Ireland, notably its islands as the territory of the Irish Nation.

(2) The UK is officially named The United Kingdom of Great Britain and Northern Ireland. Besides, it is referred to as Great Britain. In the slickers on cars, “GB” is another example of the use of this labelling. The name “Britain” is also used in formal or informal contexts. Yet, in a political context, the British land includes two states and a greater part of the island of Ireland, which is called: the Republic of Ireland or “Eire”. Thus, the whole of Great Britain comprises the north-eastern area of Ireland and most of the smaller islands.

**CHAPTER ONE:**

**UNDERSTANDING LANGUAGE**

**PLANNING AND LANGUAGE**

**POLICY**

## CHAPTER ONE:

### UNDERSTANDING LANGUAGE PLANNING AND LANGUAGE POLICY

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## **CHAPTER ONE:**

### **UNDERSTANDING LANGUAGE PLANNING AND LANGUAGE POLICY**

#### **Introduction**

This chapter deals with part of the theoretical and conceptual framework to understand the problematic of this Doctoral thesis. On the one hand, language planning and language policy are used by linguists to address all deliberate and systematic changes within a language for solving the problem of communication or for influencing language use. Many scholars, as Kaplan, describe it as a fundamental institution of society, which means that planning a language cannot be complete outside its social context because the process involves decisions about the language, its uses, status and development. But, language policy sets out guidelines for language planning implementation to achieve the objectives of any language issue. This implementation occurs within the educational sectors, especially. The researcher finds it fundamental to explain these aspects as the British government had to implement new language policy changes, i.e. from the English language as a medium of instruction to teaching pupils' mother tongues for different reasons which are explained in the relevant chapter. As to Wales, Irelands (i.e. Northern Ireland and the Republic of Ireland), and Scotland they tried hard to meet the emerging challenges of promoting languages policies to maintain their indigenous regional languages and supporting bilingual education where English remains a fundamental asset in both the UK and the world.

## **Understanding Language Planning**

This part presents a global view of language planning as a discipline in some detail. It discusses the various definitions of language planning and policy with some information about its stages, goals and orientations while the last section deals with language-in-education planning and language-in-education policy.

### **Language Planning**

Language planning is possibly as old as a human being on earth is, as it is a part of how people use language. A certain amount of language planning happened when Latin and Greek acted as a *Lingua Franca* and spread throughout the conquered territories of the Roman Empire. While language planning occurred throughout history, it seems to have taken place without any conscious decisions making about language (Kaplan and Baldauf ,1997).

Yet, Kaplan and Baldauf (Ibid) point out that the twentieth century saw the acceleration of language change problems and all along this period extreme numbers of the population were located and moved due to natural and synthetic disasters. The twentieth century witnessed the collapse of a great number of colonial empires as the English one, on the one hand, and the emergence of new states formed at the end of colonialism on the other hand, as India among them. These new governments were forced to consider language issues after their independence because they faced the harsh question of which language to choose, the ex-colonizer language that represents modernity, science and

technology. Alternatively, the local variety refers to the national identity, cultural authenticity and traditions. The rapid growth of language change problems led scholars, governments and linguists to the development of the new discipline of language planning.

While language planning is not a new field of study, it is a new discipline of about thirty-five years with most development happening only these past twenty years (Kaplan and Baldauf 1997). The first use of the term “language planning” in the scholarly literature is attributed to Haugen’s study (Haugen, 1959: 8 quoted in Hornberger 2006: 28) of standardization in Norway, in which he wrote:

*By language planning, I understand the activity of preparing a normative orthography, grammar, and dictionary for the guidance of writers and speakers in a non-homogenous speech community. In this practical application of linguistic knowledge, we are proceeding beyond descriptive linguistics into an area where judgment must be exercised in the form of choices among available linguistic forms.*

Though definitions of the conceptual apparatus could be controversial, those selected for this study, are for the researcher more related to the problematic of this thesis.

## **Definition of Language Planning**

Several generic definitions of language planning are produced since Haugen (1959) introduced the term in the literature. Jernudd and Das Gupta (1971: 16) defined language planning as *a political and administrative activity for solving language problem in society*; Cooper (1989: 29) described it as *deliberate efforts to influence the behaviours of others, with respect to acquisition, structure or functional allocation of their language codes*. For Baldauf (1994: 27) language, planning refers to *the implementation of language policy to the extent practicable across all the possible domains of language use referred to in language policy*. In fact, Kaplan and Baldauf (1997: 194) represented it as:

*An activity, most visibly undertaken by government intended to promote systematic linguistic change in community of speakers. The reasons for such change lie in a reticulated pattern of structures developed by government and intended to maintain civil order and communication and to move the entire society in some direction deemed “good” or “useful” by government.*

More recently Spolsky takes a *management* (1) perspective to address language planning when he said: *I use the term management rather than “planning” because I think it more precisely captures the nature of the phenomena* (Spolsky 2009: 4). For Spolsky language management refers to the case of explicit and observable efforts to manipulate language situations

(Ibid). According to Spolsky the term “language planning” should be reserved for the theory and activities of the 1960s and 1970s during which language planning was used as a *national problem solving* (Nekvapil 2006: 92).

But currently, language uses and behaviours become of greater complexity and language manipulations would have to be included. Thus, in this vein Jernudd (1997:132) notes:

*A broad range of different sociolinguistic situation at different interest and population groups (from women to refugees). Under widely different communicative circumstances (of media, channels, information processing) and for most, of different ideological and real, global and local socio-political conditions.*

Other terms which occur in the literature and which are synonymous with language planning are language engineering(2), language standardization, language determination, glotto politics (3) and language development(4).

The concept of language planning has developed through time, and the scope became broader than the orthographic, grammatical and lexical codification highlighted in the earlier definitions. According to Ricento (2000), language planning development has occurred in three major phases. The first phase (the early 1960s) addressed practical language problems of the newly emerging colonial states using a “developing country approach”. The second

phase (the 1970s-1980s) is characterized by the language planning scholars' awareness about the limitations of the descriptive language planning models they have developed and call for a more theoretically motivated language planning framework. The current phase (mid 1980-the present day) is challenging the notion that language is a fixed code and suggesting the notion of language as discourses shared by overlapping communities of speakers. This notion calls into question whether the relationship between languages can be planned at all.

In recent years, influenced by critical theory and postmodernism the study of language planning has moved from a focus on positivistic epistemologies (5) focusing on finding technical solutions to language problems, towards the explanation of its discourse (Kaplan and Baldauf 1997: 13). The research today has turned to the topic of language ecology, with a focus on multilingualism and the status of endangered languages.

### **Definition of Language Policy**

Most bodies designated in language planning end up defining a linguistic policy as it affects various areas of the nation's life, especially education. This is mainly the result of concerted efforts by the decision-makers, scholars, teachers and other organizations. According to Copper (1989:160):

*Language policy is the body of decisions made by interested authorities concerning the desirable form and use of languages*

*by speech group. It also involves consequently the decisions made by educators, media directors, etc... regarding the possible implementation of prior basic decisions.*

The decision-making and processes of language policies vary according to the type of state. Shohamy defined language policy as “ *the primary mechanism for organizing, managing and manipulating language behaviours as it consists of decisions made about language in their uses in society*” (2006: 45).

In this regard, Grin (2003:30) saw language policy as:

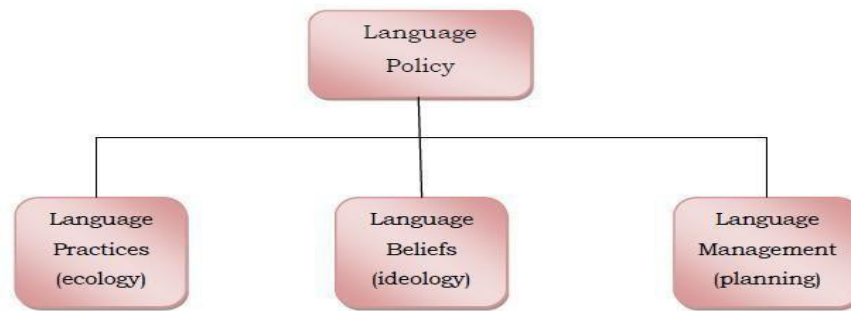
*A systematic, rational, theory-based effort at the societal level to modify the linguistic environment with a view to increasing aggregate welfare, it is typically conducted by official bodies or their surrogates and aimed at part or all of the population living under their jurisdiction.*

The previous definitions are a summary of events and procedures that provide an overview of the complex factors that affect societal language change. In the area of language instruction, language policy deals with the choices that the government has made, either explicitly or implicitly, concerning language instruction use. Kaplan and Baldauf (1997: xi) defined language policy as *the body of ideas, laws, regulations rules and practices intended to achieve the planned language change in the society, group or system.*

More recently, Spolsky produced a simple definition of language policy that recognized the relationship between language practices and beliefs in the formulation of policy. According to Spolsky (2004: 5) language policy includes three distinct components of the language policy of a speech community, which are:

***Language practices- the habitual pattern of selecting among the varieties that make up its linguistic repertoire; its language beliefs – the beliefs about language and language use; and any specific effort to modify or influence that practices by any kind of language intervention, planning or management.***

Yet, Shohamy (2006: 52) explained the different components of language policy proposed by Spolsky as follows: *language belief* refers to ideologies about language that lies behind each policy (6). Language practice is related to the ecology of language and focuses on the kind of language practices within the speech community; which means the use of certain languages in certain places and contexts. Language management is connected to specific acts that take place to manage and manipulate language behaviour in a given society. Shohamy proposed the graphic below to describe the framework introduced by Spolsky.



**Figure 1.1: Model of Language Policy**

(Adapted from Shohamy 2006:53)

*\*This figure shows the inter-dependent relationship between these items in language policy.*

While Kaplan and Baldauf provide a sound general-purpose definition, Spolsky's definition successfully captures the ideological and attitudinal components of language policy.

### **Language Planning and Policy Dichotomy**

Although language planning and language policy are sometimes used interchangeably, there is a nuanced difference in their meanings. Hornberger (2006) argued that even though language planning and policy *provide a unified conceptual rubric*, the distinction between the two is important and necessary because they each play different roles in bringing about social change. Baldauf (1994), Schiffman (1973), Kaplan and Baldauf (2003) among others, distinguished between language policy as *decision-making processes and the setting of goals* and language planning as *the implementation of plans for attaining these goals* (Ferguson 2006:16).

Even Shohamy (2006:49) produced the following definition, which makes a difference between the two terms:

*Language planning refers to sweeping intervention and control of language behaviour. In term of language, it means determining exactly the language(s) that people will know in a given nation. Policy, on the other hand, refers to a set of principles regarding language behaviour, although this tends to vary from one context to another.*

According to Shohamy's above distinction, language planning is aimed at controlling the individuals' linguistic behaviour by determining not only which language they have to learn but also how well they do it. Language policy, on the other hand, attempts to be less interventionist; it is concerned mostly with the principles regarding language use.

This is probably what Grin (2003) meant when he said that language policy is broader than language planning. Language planning emphasizes the interventions on the language (such as spelling form and terminological development) whereas language policy focuses on the interventions regarding the position of a language vis-à-vis other languages (such as the selection of certain language(s) as official languages.

Yet, it could be mentioned that it is not always clear where policy ends and planning begins; a policy may go so far as to define specific requirements

such as how many classroom hours per week are devoted to which language and how it will be taught. This can often be the case in language education policies (Shohamy Ibid.) which outline learning targets and teaching methodology for educational curricula. For such a reason Ferguson (2006) preferred to avoid such a distinction and regard the two concepts: policy and planning as closely related categories rather than separate ones.

### **Models of Language Planning**

Many scholars have proposed several language planning models to manage the different interventions on language. Haugen's (1966 cited in Deumert 2001; Kaplan and Baldauf 1997) developed the first model of language planning. Haugen's model comprised: (1) *Selection of the norm*, refers to the process of selecting a regional or social language variety to fulfil certain functions in the society or the nation. (2) *Codification of form* consists of selecting a writing system and establishing linguistic norms through grammar, spelling rules, style manuals and dictionaries. (3) *Implementation* is linked to the gradual diffusion and acceptance of the new norm within the language community and involves carrying out the standardization procedures through marketing techniques (radio, television, and so on) as well as legal enforcement; and (4) *Elaboration of function* is connected to the process of extending of the functions of the selected norm (Kaplan and Baldauf, 1997:61).

This Haugen’s model includes terminological modernization and stylistics developments. Haugen’s model was criticized by many language planning scholars. Rubin (1971) for example, found errors with Haugen’s typology because it did not integrate evaluation. Haugen acknowledged the imperfection of his model. In 1983, he revised his model as he said to “harmonize” it with other models.

	<b>From (policy planning)</b>	<b>Function (language cultivation)</b>
<b>Society (status planning)</b>	1.Selection (decision procedures) A. problem identification b. allocation of norms	3.Implementation (educational spread) a. correction procedures b. evaluation
<b>Language (corpus planning)</b>	2.Codification(standardisation procedures) a. graphisation b.grab.grammatication c. lexication	4.Elaboration (functional development) a.terminological modernisation b.stylistic development c. internationalisation

**Figure 1.2: Haugen’s Revised Model**

(Adapted from Kaplan and Baldauf 1997:29)

*\*This figure includes the modifications of Haugen’s model so as to add terminological modernization.*

Following Haugen’s models, other types have been developed. Ferguson (1968 cited in Antia 2000) proposed that the processes or actions concerning a particular code’s development occurred via three dimensions: (1)Graphisation(i.e. provision of orthography);(2)Standardization which means

the establishments of transcending norm, and (3) Modernization which refers to the creation of new vocabularies, discourse styles and forms.

Heinz Kloss (1969) distinguished between two-dimensional levels of language: corpus language is linked to the linguistic aspects of the selected language or language variety (i.e. the production of grammars, dictionaries and spelling rules) and status planning includes the social status of the language, that is, its functions in society. This binary distinction emphasizes the dual nature of language, i.e. language as a system of linguistic elements and language as a social institution. Despite Kloss separation between corpus status planning, the two levels interact closely with one another.

Neustupny (1970 cited in Lo Bianco 2004:740) simplified Haugen's model and recommended only two points of reference for language planning: the policy and the cultivation process. The policy process refers to the administrative processes of language policy while the cultivation process is close to the technical aspects of language such as grammar, codification and others.

Rubin (1971 cited in Daoust 1998) a pioneering language planner, built up her classification of language planning and aims. According to her, there are three aims for language planning which are: Extra-linguistic, Semi-linguistic, and Pure linguistic. *Extra-linguistic* refers to language variations across geographical settings (countries, provinces, etc) and changes across social

classes and groups. It also includes the diachronic process of language, especially regarding language revival, language death and creation of new languages. Semi-linguistics aims of language planning are linked to the invention of a writing system, the development of grammar and punctuation rules and the elaboration of a spelling system. Pure linguistics involves activities such as vocabulary enlargement and development and structure (phonology, morphology and syntax).

Furthermore, Jernudd (1973) subsumed his classification of language planning into three types: these are first, *language determination* which refers to decisions on functional distribution of languages in a community as well as on variety to be used for specific purposes; secondly, *language development* including codification and elaboration of language via grammars, spelling manuals, and word lists, etc; and finally ***policy implementation is directed to “the more or less systematic attempts to influence language use by propagating the results of decision on language determination and language development”*** (Jernudd 1973:16 cited in Ibid: 645).

Yet, Fishman (1974) model characterized four language problems: selection, stability, expansion and differentiation. Each of them is corresponding respectively to the following language planning processes: (1) policy decision or policy formulation, (2) codification or standardization of variation in usage (via dictionaries, grammars, etc.; (3) elaboration, i.e. development of inter-translatability with languages used for technical purposes,

and (4) Implementation which refers to the efforts to gain acceptance for policies and products of language planning.

Similarly, Cooper (1989: 29) addressed the issue of language planning in the same frame. He introduced a fundamental concept in the language planning process called “*acquisition planning*”. Acquisition planning or language-in-education planning is the teaching of language and the development of literacy skills.

Yet, Hornberger (1994 cited in Recinto and Hornberger 1996: 427) model integrates previous scholarship. She identifies two language-planning approaches: policy planning (on the form) and cultivation (on the function) and three types: status planning, corpus planning and acquisition planning.

The policy planning approach tends to matter society and nation at the macroscopic level; it is concerned mainly with the standard language. The cultivation planning approach deals with matters relating to language/literacy at a microscopic level and is linked with literacy language.

<i>Policy Planning (on form)Goals</i>	<i>Cultivation planning (on function) Goals</i>	
Standardization of status Officialization Nationalization Proscription	Revival Maintenance Interlingual Communication international, Spread	
Acquisition planning (about users of language)	Group Education/School Literary Religious Mass Media Work	Reacquisition Maintenance Foreign language/ Second language shift
Corpus planning (about language)	Standardisation Corpus Auxiliary code Graphization	Modernization (new functions) Lexical Stylistic Renovation Purification Reform Stylistic simplification Terminology unification

**Figure 1.3: Integrative Framework of Language Planning Goals**

(Hornberger 1994:75 )

More recently, Kaplan and Baldauf (1997) expressed their dissatisfaction about the various language planning typologies developed so far. Though they acknowledged that Haugen's framework provides an excellent basis for the language planning process, they insisted on the fact that Haugen's typology did not address the issue of language planning goals. What is more, Kaplan and Baldauf (1971: 61) argued that language planning could be examined from the perspective of goals and functions that language planning should address. Kaplan and Baldauf have identified the major goals of language planning as

being: Language purification, Language Revival, Language Reform, Standardization, Language Spread, Lexical Modernization, Technological Unification, Internal Communication and Auxiliary Code Standardization.

Most language planning models offered by language planning scholars cover almost the same stages and practices in language planning and these stages refer to Status Planning, Corpus Planning and Acquisition Planning.

### **Stages of Language Planning**

As a field of language planning research (7) has progressed, scholars have come to divide it into two broad areas: status planning and corpus planning. A third area Acquisition Planning has relatively been added to deal with the important issue of language choice and language implementation in schools is a subject which traditionally had been treated by both status planners and corpus planners, but has grown sufficiently to warrant its category in the research literature.

### **Status Planning**

Status planning refers to the deliberate effort to allocate the functions of languages within a particular speech community; it represents the government recognition of the importance of one language concerning others. It deals with the selection and use of languages with education, administration, law mass media, trade and international relations. Cooper (1981: 1) defined it as:

*the decisions to confirm a language in its functions and its domains or to introduce a new language into these functions and domains. Such decisions are often made at the highest levels of a polity and enshrined in law. This is the case when a language is formally adopted as a national language.*

While Hornberger (2006:28) describes it as *those efforts directed toward the allocation of functions of languages in a given speech community.*

Language status decisions intervene at several levels of language planning depending on the linguistic make-up of the society: language status may focus on issues such as which local languages or local varieties to choose. Language choice may be also between the local languages on the one hand and local or international languages on the other hand. The results of status planning are the *laws, clauses in constitutions prescribing the official standing of languages and regulations of their use in public and administration* (Lo Bianco 2004:740). Consequently, status planning deals with the crucial topics regarding which language to be official, national or regional. Whenever official recognition is given to a particular language, the status and importance of the language are enhanced. In considering the status planning of a language, there are certain considerations to bear in mind, which are the number of speakers, the political representations, educational and business opportunities.

## **Corpus Planning**

Language planning may be undertaken to affect the linguistic contents of the language (corpus planning) to empower the language to serve a wider range of language functions. It is essentially concerned with the standardization of a language. Cooper (1989: 29) views it as *“the creation of forms in a spoken or written code”* and Hornberger (2006: 28) depicts it as

*“those efforts related to the adequacy of the form or structure of languages.”* Lo Bianco (2004: 740) said that *“it refers to norm selection and codification and is usually undertaken by language experts, resulting in dictionaries, grammars, literacy manuals, pronunciation and writing style guides.”*

Corpus planning is regarded as a planned change like the language itself. It covers the following areas:

1- Graphisation, which means the development or the creation of a writing system for unwritten language. It involves the preparation of a script and writing down an orthography and spelling system. There are some cases in which graphitization deals with the creation of new and specific scripts like in West Africa (Cooper 1989), cases of the revival of an ancient orthography (China and Japan) and cases of a radical change of the scripts initially adopted, such as in Turkey. In fact, for several centuries, Turkish was written with the

Arabic alphabet. However, in the 1920s, under the reign of “Ataturk” (8), the Roman alphabet was adopted.

2- Standardisation or codification, which is a matter of elevating one model (pronunciation, lexicon and grammar) of a language among several varieties for acceptance as the norm of usage. Standardisation or codification aims at creating harmonious communication and understanding between speakers of the same speech community regardless of the geographic spread of the language.

3- Modernization or elaboration of the standard for the selected language is the third phase of corpus planning. This process may include terminology and style development and grammatication. According to Kaplan and Baldauf grammatication “*involves the extraction and formulation of the rules that describe how a language is structures*” (1997:41).

4- Cooper introduced renovation as the fourth phase of corpus planning and according to him, corpus planning designates “*an effort to change an already existing writing code*”. (1989:154).

Corpus planning often goes hand-in-hand with status planning because it involves determining which variety of the language will form the basis for the standard language to develop a more regular, uniform language structure.

### **Acquisition Planning**

As to Acquisition Planning, it is the third stage of language planning. The term was introduced in the literacy by Cooper who argues that while status

planning is designed to standardize a language, Acquisition planning is directed towards the increase in the number of users of the language. Hornberger defines it as “*efforts to influence the allocation of users or the distribution of languages, by means of creating or improving opportunity or incentive to learn them*” (2006: 28).

Acquisition planning is closely associated with language learning and literacy skill development. It is considered as the most important site for language planning, because not only schools are the formal transmitters of languages but also because the education sector transmits and perpetuates culture (Kaplan and Baldauf 1997). Acquisition planning is not confined only to the teaching of official or foreign languages but may include the teaching of minority and indigenous languages, as is the case for ethnic minority and regional languages in the UK.

Acquisition planning includes other activities such as curriculum design, teaching methodologies and materials to be employed, teacher selection and training, and evaluation. It also involves issues related to language choices, i.e. language planning should meet the full range of language needs by providing a wide choice for language teaching. Cooper enumerated three means employed to attain acquisition goals:

- 1- Those designed primarily to create or to improve the opportunity to learn, such as classroom instructions, provision of materials for self-instruction in a

target language, and other simplified versions of the target language.

2- Those designed primarily to create or to improve the incentive to learning, for example, making the language a compulsory subject. Any requirement that encourages the student to take the targeted language seriously falls under this category.

3- Those designed to create or improve both opportunity and incentive simultaneously, such as making the language as the medium of instruction for classes into which the student will enter (Cooper 1989: 159-160).

In practice, these three stages are rarely separate because they are mutually producing. In any nation, a language that is official (status), is generally used as a medium of instruction in state schools to be acquired by the population and therefore, will need a writing system and terminology for modern concepts and technologies to modernize its corpus. According to Hornberger (2006), these types and stages cannot carry by themselves a political direction, and language planning scholars became increasingly aware of this political nature and have assigned to language planning activities many goals to determine the direction of changes envisioned.

### **Goals of Language Planning**

Language policies are usually formed within the large socio-political context of national resource development planning (Kaplan and Baldauf, 1997). Consequently, language planning cannot be neglected as it usually reflects various socio-political and economic perspectives. Various authors (Annamalai

and Rubin 1980, Nahir 1984, Kaplan and Baldauf 1997, among others) have elaborated on the types of goals in language planning. Nahir (19874 cited in Tonkin 2005) identified specific goals or functions, which are related to both language status planning and language corpus-planning endeavours. These goals included:

- 1- Language Purification – prescription of usage to preserve the “linguistic purity” of language protects language from foreign influences and guards against language deviation from within.
- 2- Language Revival – the attempt to turn a language with few or no surviving native speakers back into a normal means of communication.
- 3- Language Reform – deliberate change in specific aspects of language, like orthography, spelling, or grammar, to facilitate use.
- 4- Language Standardization – the attempt to garner prestige for a regional language or dialect, transforming it into one that is accepted as the major language, or standard language, of a region.
- 5- Language Spread – the attempt to increase the number of speakers of one language at the expense of another.
- 6- Lexical Modernization – word creation or adaptation.
- 7- Terminology Unification – development of unified terminologies, primarily in technical domains.
- 8- Stylistic Simplification – simplification of language usage in the lexicon, grammar, and style.

9- Interlingual Communication – facilitation of linguistic communication between members of distinct speech communities.

10- Language Maintenance – preservation of the use of a group's native language as a first or second language where pressures threaten or cause a decline in the status of the language.

11- Auxiliary-Code Standardization – standardization of marginal, auxiliary aspects of language such as signs for the deaf, place names, or rules of transliteration and transcription. (Kaplan and Baldauf 1997:61).

Concerning developing countries as India, language planning is essentially undertaken to officialise languages of wider communication for various instrumental reasons and to nationalise some local languages. The institutionalization of national languages goes hand in hand with the development of the nation-state and various reasons are advanced for such undertaking. First, a national language is believed to solve the communication problems of a multilingual country and therefore enables its citizens to interact with people from different linguistic backgrounds. Second, national languages sometimes promote national integration. Individuals begin to think more of their nation rather than of their ethnic groups. A national language is, therefore, seen as a unifying symbol. Third, it is widely believed that a national language or any other *Lingua Franca* has a moderating effect on potential linguistic conflicts. Fourth, some scholars (Grin 2003 among others) have observed a relationship between a nation's linguistic uniformity and its

economic development.

For all the above-mentioned advantages associated with having a national language, many countries have attempted to come up with some form of language planning policy. Although a need for national language(s) is obvious, multilingual countries are often faced with the problem of choosing one language over others without marginalizing the speakers of those languages that are not chosen.

There are different ways of looking at language diversity as Ruiz (1984) sets a three basic framework or orientation on language and linguistic diversity.

### **Orientations in Language Planning**

To understand the policies that lie behind status, corpus and acquisition planning, it is useful to apply Richard Ruiz's typology of the three common orientations, which are language as a problem, as a right or as a resource (Taylor 2002:314).

The term orientation refers to a complex disposition towards language(s) and its role(s) in a society. For Ruiz (1984:6 quoted in Harrison 2007:73):

*Orientations are related to language attitudes in that they constitute the framework in which attitudes are formed. They help to delimit the range of acceptable attitudes toward and to make certain attitude legitimate.*

Thus, orientations are basic to language planning because they delimit the ways talked about language and language issues. The first and most common orientation perceives local languages as problems standing in the way of incorporation of cultural and linguistic minority groups in society, and linking language issues with the social problems. Fishman for example delimits language planning as “*the organized pursuit of solutions to language problems*” (1974: 23-24 cited in Lo Bianco 2004: 740). The kinds of action taken to deal with the problem take the form of eradicating and minimizing the problem (Harrison 2007).

In contrast, the second orientation conceptualizes local languages as a basic human and civil right for their speakers. This approach has gained recognition on the international stage: the United Nations Charter (1954), for instance, proclaimed respect for human rights and the absence of discrimination. In 1948, the Universal Declaration of Human Rights (article 1/2) included language as one of the criteria that might not be used for discrimination. The 1960 UNESCO convention against discrimination in education allowed for the establishment of voluntarily separate educational systems offering education following the wishes of the pupil’s parents, including the use of their language, provided that this did not prevent members of the minorities from learning the culture and language of the community as a whole. In the 1990s, the number of international conventions and treaties asserting individual and minorities’ linguistic rights has increased. The 1996

Universal Declaration of Linguistic Rights defined the linguistic right as primarily the right of individuals to identify themselves with their mother tongues and the right of minority groups to maintain their language (9).

The third and most progressive orientation views local languages as social resources not only for their speakers but also for society as a whole. According to the Jernudd and Das Gupta (1971: 196)

*the logic of language planning is detected by recognition of language as a social resource; the importance of this resource is due to the communicational and identificational values attached by the community to one or more languages.*

The resource perspective attempts to counter the language as problem orientation and highlights the benefits of linguistic diversity (Harrison 2007; Recinto and Hornberger 1996).

But, Ruiz's metamodel of the different orientations of language is useful because it elucidates different underlying beliefs about language that ground efforts to influence linguistic behaviour through language policymakers and subsequent implementation making at that language-in-education planning.

### **Language-in-Education Planning**

Language planning and language policy are intimately related to education. They are present in every aspect of education and indeed in life in general. Language planning processes in education need to be discussed

separately because of their importance in the overall language planning process that a nation may undertake.

According to Ingam (1990), the language-in-education planning effort represents ***“the ideals, goals and content of language policy that can be realised within the educational system”*** (cited in Baldauf 1994: 84). Education, therefore, is one of the domains where language planning is taken very seriously because it is concerned with the decisions about language (s) that should be used in the school system as a medium of instruction at different levels and language(s) that should be introduced as school subjects of study. It is related as well to the issues of mother tongues education, bilingual education, and multicultural education. etc. According to Spolsky and Shohamy (2009: 68), the number of languages to be taught depends on the national language policy. If there is more than one national or official language, more languages are likely to be included in the policy. However, if the official language(s) is not a developed world language, the policy will include at least one world language.

Cooper asked many questions that tackle all the spheres of language planning as a discipline when he set out: ***“who plans what, for whom, why and how?”*** (1989:31). Those questions have been answered by Spolsky and Shohamy (2000), who by considering each of Cooper’s questions have provided a fuller notion of the nature of language planning. The table below offers a sketch of answers to Cooper’s questions.

<i>Item/Discipline</i>	<i>Sociolinguistics and language planning</i>	<i>Political science and policy studies</i>	<i>Education and educational linguistics</i>
<b>Who(the actors, initiators, planners, policy makers, authority)</b>	Language revivers, ethnic leaders, language agencies	Pressure groups, interest groups, social forces, levels of government, the state	Educational policy makers, central or regional or local educational leaders
<b>Does what (their behaviours and the process)</b>	Plans status of language, modifies corpus of language	Follows a policy-making sequence	Chooses languages to teach and determines resources for that
<b>For whom</b>	Speech communities and speakers	Ethnic communities, majorities and minorities	Teachers and pupils
<b>Why</b>	Maintaining or changing identity or dominance, economic need, expressing ideology, etc.	Equilibrium, responses to group pressure, ideology	Education (for what?)
<b>Under what conditions</b>	Existing ethnography of communication or linguistic repertoire	Social, political, economic, cultural situation	The educational system
<b>To what effect (planned or not )</b>	Language maintenance, language shift, language modernization, etc	Impact, deficiency, integration	Examination results, level of academic achievement, integration

**Figure 1.4: Who Plans What, For Whom, Why And How?**

(Spolsky and Shohamy 2000: 5)

*\*This figure is an illustration of the answers provided by Spolsky and Shohamy (2000) to Cooper's questions on Language Planning.*

According to Spolsky and Shohamy, the agent who defines the language policy of a country to be followed with education could be curriculum experts, policymakers in central, regional, or local departments of education or even practitioners at the school level. Their main role is to determine how many

languages (10) and what languages are to be taught, starting at what age, to what proportion of the school population and for how many years and hours per year. Language policy in education is designed not only for the pupils, who are seen as the first target of any language policy but also for the teachers. Studies demonstrate that even teachers do not use or master the target language, which they are supposed to be teaching. The main purpose of the language policy is to provide a certain amount of education and knowledge to the pupils.

According to Ferguson, *“all language planning activities take place in particular sociolinguistic settings and the nature and scope of the planning can only be fully understood in relation to the settings”* (1977 quoted in Spolsky and Shohamy 2000: 5). Hence, the conditions that can affect language policy in education are those related to the educational system. Educational linguists’ evaluation of language policy at its outcome prevails series of “language-in-education implementation programs” and is directly concerned with language assessment and testing. For Kaplan and Baldauf (1997) language-in-education planning is a sub-set of acquisition planning.

The education sector must determine the curriculum policy, including whether there is already sufficient time devoted to language in general and how the curriculum can be modified to accommodate the exigencies of the new language policy. The sector will need to examine the personal policy and the possible needs for teacher recruitment training, or redeployment from one area to another, as well as short and long-term rewards to cover costs and

promote sector loyalty. A new materials policy will need to integrate instructional strategies and the content to be mastered besides the promotion of shifts in the curriculum, different classroom environments, new personal, altered class materials, and modified teacher practices. All that depends heavily on community policy implementation. Kaplan and Baldauf (1997) indicate that the educational sector will also require adopting an evaluation policy through which it will evaluate whether its implementation of the language policy, divided at the political, is effective and whether further changes need to be made in curriculum, personal, materials, and community policies.

Consequently, the theoretical foundation of language-in-education implementation programs offers insight into the education sector as a contribution to acquisition planning (Taylor 2003: 316). The planning and implementation process within the educational sector will be shaped first and for most by the national language policy developed by the political decisions makers. This policy will rest on the decision makers' orientation they adopt. The national language policy will involve status language planning and acquisition, and it will likely include at least minimal degrees of corpus planning. Of these three, it is in acquisition planning that the educational sector will have the greatest influence based on the integration of national language policy with the educational structures and practices already in place.

Educational settings provide, therefore, one of the most important spheres in which language-planning efforts are implemented. According to Kaplan and Baldauf (1997), the selection of education sectors for language planning implementation is because it deals with the standard of languages (whether national language, official language, or foreign language). Cooper said that planners often turn to the school system to promote the acquisition of any language. Hence, education is seen as a means to develop pupils' sensitivity to the different ways in which standard language(s) can be used and to provide them with an appropriate vocabulary to describe its most important features.

However, the reality of most linguistic communities are marked by a normative use of dialects and vernacular in everyday communication and these standard languages are *no one's first language* (Kaplan and Baldauf 1997: ), as is the case for most ethnic pupils in the UK.

There is a certain amount of literature, which shows that pupils who use a familiar language have a clear advantage over children of the same age who are not exposed to this situation. UNESCO experts for example believed (UNESCO Report 1953) and still regularly proclaim that children would find it easier to learn and read a language or a variety of languages that they could speak. However, most school systems assume that their first responsibility is to teach children how to read the official and/or national language. Walter estimates that:

*ninety-one countries have populations in which 40% or more of the national population consists of ethnic and linguistic minorities most of whom receive their schooling in a language other than their first language* (2003:21 cited in Spolsky 2008:28).

For example, most Arabic-speaking countries have a constitutional clause stating that their language is Modern Standard Arabic, but does not indicate the local vernacular languages used by most of the teachers to conduct their classes.

In an attempt to explain such an ambiguous situation, it is argued that language works as a means to achieve some goal for some purpose. It serves two functions: pragmatic function and symbolic one (Spolsky 2008: 30). In the aspect of pragmatism, language is planned as a tool to promote some material policies, influence people's language behaviour, and improve economic prospects.

In the context of symbolism, language is used as a symbol to represent some kind of feeling of attachment, such as unifying the nation, preserving heritage values, and so on. The use of standard forms of language is, therefore, believed to be more adequate to achieve these objectives than the vernacular.

In fact, huge efforts are done to promote language acquisition through language-in-education planning. Nevertheless, language policy and planning are rarely just about language; it always has political, social and ethical

dimensions. Political elites often use language conflict as an opportunity to achieve their non-linguistic objectives. Language is also usually seen as a symbol of national unity and state-building. It is regarded as an essential instrument for unifying a diverse population and involving ethnic groups in the national system.

### **Conclusion**

To conclude, language planning and policy are the key tools to determine officially what languages are selected and spoken or studied in any society or country. In pursuit of this objective, the implementation at the educational level is meant to promote social equality and foster diversity in the context of the UK. Therefore, language planning and policy are concerned with language literacy spreading thus language development. In the context of the UK and Ireland, it is concerned with English and indigenous regional languages as Welsh, Irish and Scots in the context of linguistic rights, but also in the context of ethnic minority languages as to further the linguistic and cultural integration of these immigrants and which will be analysed in the 3<sup>rd</sup> chapter. The next chapter discusses some key related notions to language, namely education, identity and citizenship to understand better the consequent issues of belonging, citizenship and human rights.

## Notes to Chapter One

(1) The term ‘language management’ was introduced into sociolinguistic literature programmatically by Jernud and Neustupny (1987) in their contribution to a conference in Québec, Canada. It was mentioned by Cooper (1989:29), and dealt with in more detail by Kaplan and Baldauf (1997:27), who treat it as equivalent to the French expression “aménagement linguistique”. For detailed information about the language management approach, see Nakvapil (2006) and Bernard Spolsky (2009: 49).

(2) The term was used for the first time by Springer (1956: 50) to refer to efforts of graphitization and standardization of the semi-standardized languages in the Soviet Union.

(3) The term *glotto politics* was used by Karam (1974: 50) to refer to the *application of linguistic science to government policy for determining the best means of achieving bilingualism in colonial areas, and other areas, where two or more cultures are in contact.*

(4) Noss (1967: 50) uses this term synonymously to language planning to discuss the language situation in Southeast Asia.

(5) The epistemological factors *concern paradigms of knowledge and research, such as structuralism and postmodernism in the social sciences and humanities, rational choice theory and neo-Marxism in economics and political sciences, and so on* (Ricento 2000: 196).

(6) For example when a group believes that nation equals language so that language can provide a unifying factor of the nation.

(7) More recently a new stage was added to language literature, Prestige or image planning was introduced to language planning literature for the first time by Haamann (1990) and discussed thoroughly in the light of language planning in Malaysia by Omar (1998). The purpose of this stage is to promote the image or the prestige of a language in a given society. According to Omar, ***“a language needs to have a good image in order to be able to stand proud as a national and official language. The image is a necessary ingredient in the building of the confidence of its users”*** (Omar 1998: 62-62 cited in Ager 2001:14).

(8) Mustafa Kemal Atatürk (19 May 1881 (Conventional) – 10 November 1938) was an Ottoman and Turkish army officer, revolutionary statesman, writer, and the first President of Turkey. He is credited with being the founder of the Republic of Turkey. His surname, Atatürk (meaning “Father of the Turks”), was granted to him (and forbidden to any other person) in 1934 by the Turkish Parliament.

(9) Universal Declaration of Human Rights 1948:

- Article 1: all human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

• Article 2: Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

*(10)* Multicultural education is an approach to teaching and learning that is based on democratic values that affirm cultural pluralism within culturally diverse societies in an interdependent world. Baptise (1979: 66) ***define multicultural education as the transference of the recognition of a plurastic society into a system of education.***

**CHAPTER TWO:**  
**DEBATING CONCEPTUAL KEY**  
**ISSUES**

## CHAPTER TWO: DEBATING CONCEPTUAL KEY ISSUES

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## CHAPTER TWO: DEBATING CONCEPTUAL KEY ISSUES

### Introduction

This chapter outlines some key concepts and parameters for an integrative understanding of identity as an individual and social construction, citizenship as a status and set of rights, and education to develop aspects of learners' identity in their pedagogical practices within social diversity and global perspectives. The theoretical framework including theories and definitions will help to understand to some extent how people construct their identity and challenge institutional policies.

### Identity Shaping

Brubaker and Cooper (2000:1) argue that the meaning of identity undergoes multiple levels. Identity

*tends to mean too much (for the broader and strong sense), too little (for a limited and weak sense), or nothing at all (for its ambiguity)". However, their conclusion is that identity "is too ambiguous... to serve well the demands of social analysis" (Ibid).*

In addition, they add **that** *"and from an intersectional perspective, to think of identities as a singular affiliation is a fallacy"* (Sen 2006). Identities are complex and socially constructed and a group of individuals may belong to a range of identities. It is wrong to think of identities as singular affiliations

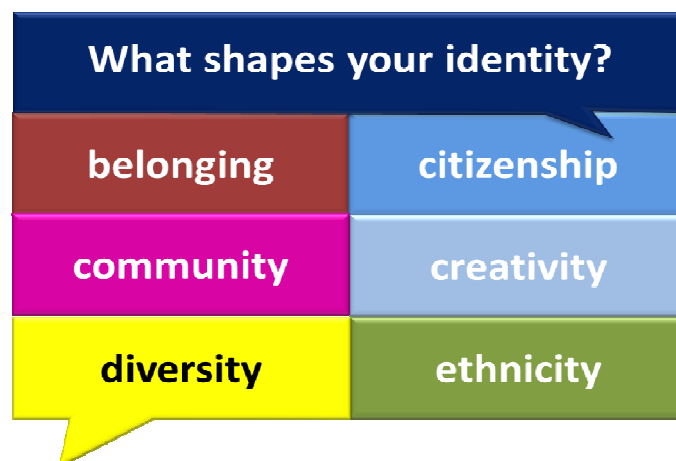
(ibid). The diversity of the context, in terms of religion, ethnicity, gender, sex, sub-culture, and race and so on, proceeds the unfinished, rather than finished social structure of the individual's identity (Hall and du Gay 1996).

As to cultural belonging, apart from the association with a place in the city, region and neighbourhood, belonging tends to include different dimensions as being affective and emotional for not only being but longing as well (Elspeth Probyn 1996). Both Anne-Marie Fortier (2000) and Vikki Bell (2001) add the performative and the ritual aspects for the completion of the sense of belonging.

To know the differences between 'belonging' and 'citizenship' needs deep understanding since the terms seem to have the same meaning but each of them covers different elements. For John Crowley (1999) belonging is a 'thicker' notion, which includes more ingredients than the concept citizenship does in general. Similarly, Marco Antonsich (2010) formulates the term belonging, apart from being based on emotions, as being a 'sense of rootedness'. The politics of belonging is based on different elements that are needed to be reached. On the one hand, it is not clear to define who belongs to the British society and on the other hand, ethnic and racial lines seem to aggravate the fragmentation of society, particularly in Brexit (1) which increased a set of boundaries perceived as harsh for both British citizens and migrants.

The individual who is part of the political, economic and social relation develops his full sense of belonging (Anne McNevin 2006) and (Christina Getrich 2008). Apart from those elements, Bhabha (1999), Yuval-Davis (2006) mention that universal belonging is manifested when the individuals claim for their presence is drawn on human rights.

In addition, citizenship has to be mentioned as it has two dimensions: passive membership in a polity and active participation in a community of value (Anderson 2013). These dimensions are interconnected with the political and social rights of the individuals. Similarly, the dimensions of citizenship, as identity, tend to be complex and socially constructed, particularly in THE UK.



**Figure 2. 1. Different Components Shaping Identity**

(<https://rrr.edu.au/unit/module-1/topic-2/exploring-identity/what-shapes-identity/>)

*\*This figure shows the interplay between the mentioned components*

Many scholars have explored, philosophically, (Carens 2000, Crick 2000, Joppke and Morawska 2003, Kiwan 2008, Kymlicka 2003), and empirically, (Bloemraad 2006, Calder et al 2010, French and Hinze 2010, Hampshire 2005, Hansen 2000), the themes of both political participation and social rights and the extent to which citizenship is concerned with.

What is conceivable is that the sense of belonging is controversially changing. The markers of the social identity are no more rigid than they were for defining the sense of belonging to any class or region. The 'global village' has redefined fundamental issues related to one's sense of belonging and makes the national identity lose the focal point in the individual's life particularly. Therefore, clashes or conflicts may affect any individual at various levels, notably emotional and social, who want to enjoy their citizenship rights fully. British citizenship as any other one stipulates social and political action which does not transcend national boundaries. Therefore, perceptions of British citizenship are contested, renegotiated or redefined to reduce marginalization, exclusion and increase belongingness and forms of engagement or participation in multicultural The UK.

Studies from a transnational perspective have found that multiple identities need not conflict and can often in fact enhance each other (Levitt and Jaworsky 2007). In the UK, minority ethnic citizens, mainly the naturalized migrants and more importantly the majority South Asian and Muslim ethnicities have reached high levels in their identification as British.

### **2. 3. Space, Place, Time and Identity De/Construction**

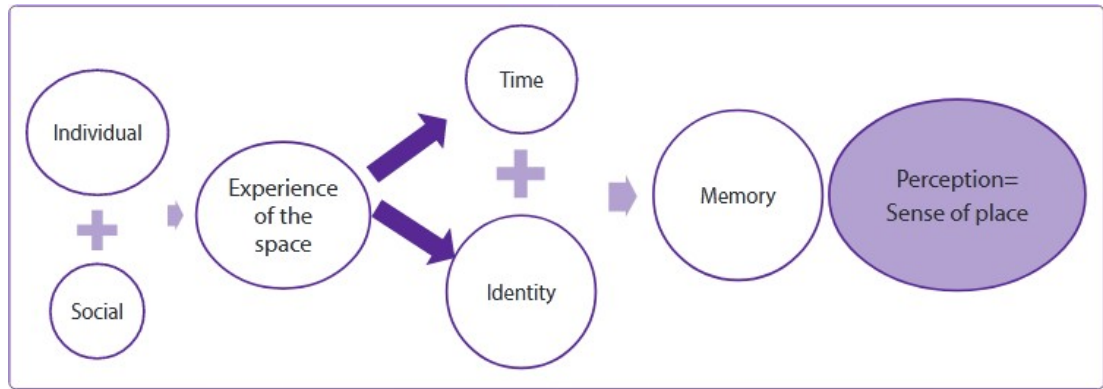
A person's identity remains an unstable entity since it is based on a combinatorial function. On the one hand, it is constructed and not completely inherited. On the other hand, it alters throughout time, space and place. That is to say, every individual is formed and constructed by displaying the *self* in a certain environment seeking to be accepted by the society where s/he lives. Thus, Identity can be defined as the most fragile and vulnerable subject that human beings endeavour to keep intact beyond time and space.

Space, place, and time have historically been the subject matter of all types of astronomical and geographical research, in general, and of the humanistic and the historical ones in particular. Yet, even though these notions seem to be dissociated from each other, they consist of key ingredients to understand why certain societal and political measures have taken place in the world in general and in some societies in particular. Especially if they receive a huge number of outsiders such as the case of THE UK. The main destinations of different people from diverse parts of the world who, to a great extent, have contributed to the alteration of its cultural and linguistic legacy since a huge number of dogmatic political decisions are still changing to enhance a sense of tolerance towards difference ,on the one hand, and to make them feel in the place on the other.

It can be said then that the psychological aspect of human beings and the mind's space plays an intrinsic role in the transgression of place and vice versa,

i.e. place and landscape can greatly affect man's identity and its authenticity over time. Yet, these judgements may remain vague unless identity, its de/construction and its authenticity are taken into consideration where the human psyche remains at the centre.

According to Augustine, the idea of individual minds in identity construction is rejected since it depends on the world's impact on the individual which puts her/him into a collective one. What is more, Heidegger's being and time maintains the latter claim asserting that it remains, almost, impossible to understand being without putting it within a totality of beings within their different domains of knowledge such as *history, nature, space, life, human being, language and so on* (Heidegger 1953: 7). Thus, it remains impossible to understand any human being without referring to space and time and their impact on the de/construction of his/her identity.



**Figure 2.2. Sense of Place/Identity Relation**

(Çiğdem Canbay Türkyılmaz 2017)

[https://jag.journalagent.com/megarom/pdfs/MEGARON\\_12\\_2\\_184\\_194.pdf](https://jag.journalagent.com/megarom/pdfs/MEGARON_12_2_184_194.pdf)

*\*This figure demonstrates the interaction between identity and social, the individual experience affected by time and space.*

### 2. 3.1. Space, Place and Time

The reckoning of time has always been the subject matter of different cultures and populations who generally link it to place which makes it unstable and variable since it is almost impossible to tell the time without referring to the place: *when was almost universally [either] connected with "where"* (Giddens, 1990: 17). According to Rebecca Solnit, space is strongly related to the landscape; yet it is much more associated with time: *Landscape's most crucial condition is considered to be space, but its deepest theme is time.* (Cited in Jones and Wride 2001: 88). On the other side, due to their frequent coincidence with each other, space and place have always been at the centre of attention of the geographical research in general and of humanistic geography,

in particular since one of them is strongly related to the local and localisation, whereas, the second one refers to human sensations and feelings.

However, even if the place is related to the physical setting, myriad geographers assert that it has a meaning and a history. Cresswell, for instance, has elucidated the difficulty and the complication of the latter's definition when he illustrated it through different perspectives. For him, the definition of place is arbitrary depending on the context of its use since it does not concern geography only, but it is even associated with everyday life and speech.

Even if the term place can be used in different situations, its meaning differs from one context to another. When saying '*Portmeirion* is a nice place' for instance, is related to the description of a physical place. Yet, when someone says 'she puts me in my place' refers to social hierarchy or humiliation ,whereas, when saying 'women's place is everywhere' refers to women's role in the society and when saying that *place* is everywhere is typically related to unknown space or landscape. Thus, despite their frequent substitution with each other, space and place remain different entities.

When someone decides to move to another country or region, for instance, another one's place will become a space for him/her since everything in the new location has been previously appropriated by a former. Even though walls, tables, doors, windows etc. are common accommodations to all human beings, each of which holds a history, *one's history*, to the extent that it creates

a feeling of strangeness in the new one's psyche. Indeed, it belonged to the former who is the only one to comprehend it as it becomes incomprehensible and perplexing for the new where the past and the present intervene and the mind draw images as stressed by John Brinkerhoff Jackson [n. d]; ***I suspect no landscape, vernacular or otherwise, can be comprehended unless we perceive it as an organization of space, unless we ask ourselves who owns or uses the spaces, how they were created and how they change*** (cited in Bright 1992: 126).

Since place and time are concerned, due to his/her continuous and active imagination, one draws images in his/her mind about landscapes, spaces and places and tries to make them their own just to satisfy his/her shadow or individuation, where the first according to Karl. G. Jung's theory of the collective unconscious is the part in the human personality which makes him in search for wholeness, whereas the second refers to the integration of one's personality and accepting its different sides. Besides, Karl G. Jung's theory asserts that all humans share a 'collective unconscious' referring to a collection of memories and images (Bothe Ukhliifa 2017). According to this theorist, the individual's personality is the product of his inherited history as it is guided by inner forces. The functioning of the human personality, for Jung, is as follows:

- Ego: the conscious part of the mind which rests greatly on memories, thoughts and feelings.

- The personal unconscious: it is related to the over and done or disregarded experiences.
- The collective unconscious: it is simply the repetitive experiences over time.
- The persona: one's massive personality without being obliged to wear masks.
- The Shadow: it refers to the darkest side of a human's personality as it consists of all the unpleasant, thoughts and actions.
- The Self: it is the part in the human personality which pushes him/her to search for wholeness.
- Individuation: the acceptance of one's personality and its integration

Thus, Carl Gustav Jung's theory of the archetypes is not concerned with the field of psychology only; rather, it can be applied in other fields of knowledge such as human and social sciences which try to understand a set of human minds and their experiences through the depiction of unconscious images of the instinct and dreams' fulfilment from the unconscious to conscious. This for Jung is called a 'rebirth' which refers to active imagination including different aspects as cited in Bothe Ukhliifa's (2017: 26)

**1-Metempsychosis:** it is known as the transmigration of the soul throughout time. According to Jung (1968), the individual's soul transmigrates with his/her body according to its existences and stages in life.

2-Reincarnation: this is related to the continuity of personality concerning the inner memories. According to Jung, a person reincarnates through the admission that *one has lived through previous existences and that existences were one's own* (Jung 1968: 114)

3-Resurrection: this refers to a new beginning of a person 'existence after death' through the transformation of the individual's being for him/her to become another person, especially if conditions of life have changed.

4-Rebirth: in its strict sense, it means 'renewal' without any change in being; it means that the entire personality or part of it is improved. (Bothe Ukhliifa 2017:26)

Thus, one's identity can experience different changes depending on lifelong experiences. Identity definition can alter from one context to another depending on human beings' endeavours to keep it intact and authentic.

### **2.3.2. Being Authentic: The Relation of the *Self* to the Other *Selves***

The term authentic can be related to originality which refers to being *itself* as stressed by Bernard Williams: *the idea that some things are in some sense really you, or express what you are, and others aren't* (cited in Guignon 2004: viii). It is then to be truthful to the original, i.e. to seek the self in the self itself to search for the unachieved inner in the self. Kierkegaard has maintained the latter views when asserting: *a self is a relation that relates itself to itself* (Cited in Mercer 1994: 104). This bound displays the capacity to differentiate oneself

in society and to know how to protect it over time and space so as to guarantee its preservation which is known as ‘a narrative unity of the self’ (John Davenport 2012). Additionally, Heidegger’s **‘Being and Time’**, authenticity also stresses that ‘being owned’ and to understand the self among the other beings (*Da-sein*) is to be authentic.

The German term ‘*verstehen*’ envelops both (ver) ‘idea’ and ‘stand’ (stehen), i.e. an idea within a stand or a position in the society. Therefore, society also plays a paramount part in the construction of identity as it contributes to the self-determination or the position of self among the other-selves over time: *They prescribe that way of interpreting the world that lies closest. Da sein [being] is for the sake of the They in an everyday manner [...] in terms of the They, I am ‘given’ proximally to ‘myself’* (Heidegger, 1927, cited in Varga and Guignon 2014: screen. 10). However, even if society plays an intrinsic role in identity construction, Heidegger has toughly stressed the ‘authorship’ concept. It denotes the role of the *self* in the construction of ‘itself’ through a transformative process where ‘anxiety’ is the drive which leads to authenticity since it can lead being to rebirth, i.e. to renew the self ‘which “individualises *da sein* and then discloses it” (Varga and Guignon 2014: screen 11).

The second reason behind ‘personal transformation’ according to Heidegger is the feeling of ‘own most’ in relation to the future where the main query is ‘how my life will be like?’ where *da sein* thinks of himself as ‘future-

directed happenings or projects concerning the 'How?'.(Bothe Ukhliifa 2017). Heidegger's view to authenticity and identity construction settles also on being 'conscious' about the self's lack of performance and putting it in a continuous reproach which leads to the emergency of self-identity's change and transformation or displacement or even dissociation from the society and searches for another. According to Heidegger, three main reasons that can drive the authenticity of the self are, what happened (past), what is happening (present) and what is coming (future).

Therefore, it has become obvious that Heidegger's concept of authenticity is strongly related to the Jungian 'rebirth', in parallel with freedom of choice which remains also an essential component in identity construction. It settles on the freedom of self-determination and to choose among different choices. Subsequently, this concept suggests that an authentic person clutches different values over time and places to be a moral agent in society.

*The key to understanding authenticity lies [...] in the characterization of Dasein's being as a relation between two aspects or dimensions making up human existence. On the one hand, we find ourselves thrown into a world and a situation not of our own making, already disposed by moods and particular commitments, with a past behind us that constrains our choices. With respect to this dimension of human life, we are generally absorbed in practical affairs, taking care of business, striving to*

*get things done as they crop up from time to time. This “being-in-a-situation” naturally inclines us to everyday falling as Heidegger describes it.* (Varga and Guignon 2014: screen 12).

Oppositely, both Jean-Paul Sartre and Simone de Beauvoir have, practically, challenged Heidegger’s view of authenticity. Sartre’s *Being and Nothingness*, for instance, has dealt with the idea of ‘the ‘Spirit of seriousness’ which is related to the Jungian theory of universal unconsciousness. Further, his work’s main focus is being there and being’s distinctiveness among the totality where the main queries are ‘how to distinguish the self among the ‘They’? and what is specific in me?’. However, according to him, uniqueness can lead to nothingness which leads the self to identify the surroundings and to put it in a significant whole as well as to link the ‘itself’ within ‘for-itself’ to attain a self-definition wholeness. Likewise, Heidegger, according to Sartre, to be authentic goes also through three main stages where the first one is to recognise nothingness in the self; the second is interpreting it. and the third one is to be transformed (rebirth). That is to say all Jung, Heidegger, and Sartre’s theories accompanying with their divergent views meet at the intersection point of *rebirth* and search for a new beginning: *our engagements provide a hegemonic structure within which our situations and motives become comprehensive and reveal themselves in the way situations appear to us- as significant, requiring our attention* (Sartre, 1992, cited in Varga and Guignon 2014: screen 15).

However, it can be deduced that Jean-Paul Sartre's view of authenticity rejects the Heidegger's concept since he challenges the idea of being true to itself: **"Seriousness would lead us to think that there is simply a fact of the matter about a person is either a believer or he is not"** (Sartre 1992 [translation modified] cited in Varga and Guignon 2014: screen. 20]. Further, Sartre has even dissociated the idea of being authentic from the seriousness too and related it to truthfulness was accepting the risks and consciousness about them lead to authenticity whether it concerns values or horror, love or hate, honesty or dishonesty.

Therefore, it can be concluded that 'Being Authentic' holds a multiplicity of meanings and views as it differs from one theorist to another as Charles Guignon (2004) who stresses: **to be authentic, is to check the lost you in 'you', it is to transform yourself to something that you have never been and to become something you were not** (Guignon 2004: 3). Dr Phill, on the other hand, maintains that to order to develop an authentic identity, it remains vital to quest **the part of you that is not defined by your job, your function or your role; it is the composite of all your unique gifts, skills, abilities, interests, talents insights and wisdom** (cited in Guignon 2014: 30). Moreover, individuality, uprightness towards the self, and awareness are all crucial basics that can help individuals to construct authentic identities which are strongly related to recovery and continuous rebirth as they may lead to the progression of human's existence over time where generally s/he finds in dissociation from

and displacement means of rebirth. However, even though the latter solution seems to be easy to attain as it may lead to a successful rebirth, the one's self finds itself in an unknown space as it is still endeavouring to authenticate his/her identity in the host country where myriad scholars and social psychologists try to make them feel in the place.

### **2.3.3. Social Psychology Framework**

The term social psychology refers to the scientific study of people's beliefs, thoughts and identities are constructed in a social context in relation to others. Baron, Byrne and Suls (1989: 6) define social psychology as *the scientific field that seeks to understand the nature and causes of individual behaviour in social situations*. The social psychology theories include cognitive dissonance, positioning theory, self-perception theory and self-verification theory as follows:

- cognitive dissonance: when people do something that violates their view of themselves that causes an uncomfortable state of dissonance which result in their attitudes and behaviours (disagreement then cognition)
- positioning theory: focuses on the utterance in the acts and the changes of the positions in the developing storylines/plot which are the results of the model orders that occur in conversations interactions and speeches. It first appeared during the 1980s with the emergence of gender studies (to re/position the self

according to the other-selves or re/position another self or a group of selves according to their status (the case of apartheid)

- social identities *reflect individuals' efforts to situate themselves in their societies in relation to the social representations of their societies* (Duveen & Lloyd 1986: 220).

Identities can be defined as positioning relation to social representations since people make sense of themselves and their experiences by drawing on and reconstructing social representations (Duveen 1993: 2001; Duveen & Lloyd 1986, 1990)

- self-perception theory: is an account of attitude formation developed by the psychologist Daryl Bem to observe the self in the same manner that other-selves are observed and to draw conclusions about our likes and dislikes. Persons interpret their overt behaviours rationally in the same way they attempt to explain others' behaviours.

- self-verification theory: refers to peoples' desire to be known and understood by others: A kind of self-esteem which proposes that one wants others to see him or her as s/he see the self ... For example, those who view themselves as "organized" find that their desires for both self-verification and self-enhancement coerce him/her to seek feedback that confirms their positive, "organized" self-view, which can be largely found in works of literature.

Social identity theory: how categorizing people including oneself in groups or outgroups.

As it has been explained by experts in social sciences, the interrelation between space and people, and identity construction and society, is of paramount importance as it explains the complexity of understanding how sensitivity, perception, cultural background, social and personal experience regulate identities and different representations, following their “own sense

#### **2.4. Insiders vs. Outsiders**

Following what has been explained and defined, any community defines its symbolic boundaries and identity, not despite the outsiders (socially based detachment), but with its insiders. Questions are about “who are we” and “should be”? Shapiro (2000:2 cited in Kersen 2016) claimed that:

*When people know nothing about quantum mechanics or medieval literature, they are generally aware of their ignorance, readily admit it, and understand that the remedy for their ignorance is serious and systematic study. When, however, the subject is how societies operate, or why people behave the way they do, the situation is different. Confusing their folk beliefs with knowledge, people typically don't realize their ignorance.*

Thus, individuals are constantly trying to find a meaning to their existence, fighting, justifying or explaining it to others who have different

perceptions of reality. Certainly, the idea of insider/outsider is not new but common to all. Among famous writings, Simmel (1950) in *The Stranger* refers to the experience of social distancing from other members. For scientists or sociologists, the need is to focus efforts on empowering marginalized people and not reinforcing the status quo. In the late 1960s to early 1970s, the academic debate was raised about who should explain issues of race, gender and other categorizations in academia between African American sociology (Black Sociology) versus dominant (White) sociology (Borinski 1972 cited in Kersen *ibid*). But, Borinski (1980:1 cited in Kersen *ibid*) defended the concept of “positive marginality”. Going further, Becker (1973 cited in Kersen *ibid*) explains that what is deviant depends on who is defining because “outsider” individuals might disagree with the mainstream society or “insiders’ definitions and norms.

Yet, no identity is static but fluid, as analysed through this quote:

*One’s identity, or self-definition, is a product of social interaction grounded in specific contexts as specific times such that one’s sense of self-in-organization is emergent and somewhat fluid. Thus, the process of identification is crucial because the nature of identity and the extent of identification are not determined by the preexisting nature of the person or organization. Individuals, groups, and the organization mutually shape one another over time and become comingled: Each level*

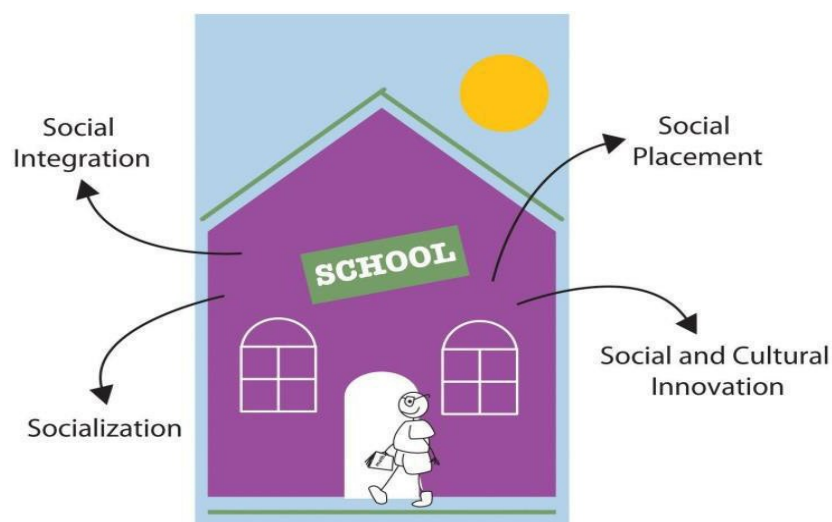
*of analysis is neither static nor discrete, neither independent nor autonomous*(Albert et al., 1998: 213-214 cited in Bruskin 2019).

Further various studies on the insiders/outside debate were conducted by, namely, by scholars Fayard and Van Maanen (2015: 18 cited in Bruskin Ibid) who maintained that: “*None of these roles were fixed or static but were rather fluid, continually being restructured, retained and abandoned in the course of our interactions with those in the company*”.

Consequently, the interaction process that feeds the insider/outsider identity and the insider/outsider role empowers those individuals to transcend boundaries (Mesny 2009 cited in Kersen Ibid)). Indeed, the role of insiders is shaped through interactions and contexts and remains a theme of interest in literature and media for decades as it explores the spatial and temporal boundaries to insiders.

## **2. 5. Multi-Dimensional Functions of Education**

In any country, education performs various functions in modern society. They consist of socialisation, social integration and social placement, in addition to social and cultural innovation. The social function of education is fundamental in any culture as it fixes the dos's and don'ts of its members and regulates patterns of thoughts and behaviours so that they become socialised within the ethical expected norms.



**Figure 2. 3. Functions of Education**

(Ballantine & Hammack, 2012). Ballantine, J. H., & Hammack, F. M. in *The Sociology of Education: A systematic analysis* (2012) cited in [https://saylordotorg.github.io/text\\_social-problems-continuity-and-change/s14-02-sociological-perspectives-on-e.html](https://saylordotorg.github.io/text_social-problems-continuity-and-change/s14-02-sociological-perspectives-on-e.html))

*\*The figure shows the different social functions of schools, notably socialisation, social integration, social placement, and social and cultural innovation.*

Education must work beyond a traditional style of knowledge-driven teaching, which persists, unfortunately. Therefore as a subsystem of society through educational programmes, teachers have to transmit values, social skills and traditions that are required in a given society to help learners to fulfil their personalities accordingly. In addition to the socialisation of learners, literacy increases their social, economic development on the one hand, and political

consciousness on the other hand. The essential sociological perspectives on education are summarized as follows:

<b>Theoretical perspective</b>	<b>Major assumptions</b>
<b>Functionalism</b>	Education serves several functions for society. These include (a) socialization, (b) social integration, (c) social placement, and (d) social and cultural innovation. Latent functions include child care, the establishment of peer relationships, and lowering unemployment by keeping high school students out of the full-time labor force. Problems in the educational institution harm society because all these functions cannot be completely fulfilled.
<b>Conflict theory</b>	Education promotes social inequality through the use of tracking and standardized testing and the impact of its “hidden curriculum.” Schools differ widely in their funding and learning conditions, and this type of inequality leads to learning disparities that reinforce social inequality.
<b>Symbolic interactionism</b>	This perspective focuses on social interaction in the classroom, on the playground, and in other school venues. Specific research finds that social interaction in schools affects the development of gender roles and that teachers’ expectations of pupils’ intellectual abilities affect how much pupils learn. Certain educational problems have their basis in social interaction and expectations.

**Figure 2.4. Theory Snapshot**

(Ballantine & Hammack, 2012). Ballantine, J. H., & Hammack, F. M. in *The Sociology of Education: A systematic analysis* (2012) cited in [https://saylordotorg.github.io/text\\_social-problems-continuity-and-change/s14-02-sociological-perspectives-on-e.html](https://saylordotorg.github.io/text_social-problems-continuity-and-change/s14-02-sociological-perspectives-on-e.html))

*\*This figure summarizes the important sociological aims of education which reflect functional, conflict, and symbolic interactionist approaches. In*

*the functional perspective, education helps socialise children and prepare them for living/working in society as grownups. The conflict approach considers education as deepening inequality in society. The symbolic interactionist perspective concentrates on social interaction educational spaces as classrooms, play yards, as interaction promotes gender-role socialisation, but teachers and programmes may impact learners' performance. For example, girls might prefer team and cooperative games, whereas boys competitive sports.*

At a different level, education, as one chief agent for social change particularly in this age of globalization, has to consider human rights perspective including the recognition of common standards and principles in society and a set of interconnected global issues as democracy or fairness and nowadays covid 19 and climate change. Though the role of education is to prepare learners to be literate, informed, committed and effective citizens, they must also understand and think about global issues critically.

### **Tenets of Citizenship Education**

In England, it was only recently (2) that citizenship education was involved in the school curriculum. Schools have primarily to promote fundamental British values, notably belonging for social cohesion, which seems to be difficult at a time of growing cultural and religious diversity and migration. Beauvallet (2012) explains that:

*Citizenship education at secondary school level across THE UK is taught in different ways: as a statutory subject in England and Northern Ireland; as a non-statutory subject in Wales; as a cross-curricular theme in Scotland. The educational approach is didactic and subject-based in England whereas whole-school strategies and experiential learning have prevailed elsewhere. Citizenship education in Northern Ireland has stemmed from the need to establish a stable basis for peace. England, Wales and Scotland have considered it as a possible solution to the low participation of young people in politics but Wales and Scotland have also used CE to further their identities. (Ibid)*

In reality, be it local or global citizenship, each home nation seems to share more or less the same values: in England and Wales: *Learners acquire the skills, values and knowledge that equip them to participate in decision-making within their communities, locally, nationally and globally* (Ibid). As to Northern Ireland and Scotland: *Local and Global Citizenship is fully supportive of the following concepts: diversity, inclusion, equity, respect, human rights and participation. That means that: education to develop global citizenship is values-driven. These values are wisdom, justice, compassion, integrity* (Ibid).

## **Citizenship Education Challenge**

Yet, citizenship is a contested concept as declared by Kymlicka (1995); Callan (1997); Giddens (1998); Crick (2000); Beck (2000) (cited in Kerr 2003) who revisited the definition focusing on four main points: Rights and Responsibilities, Access, Belonging, Other identities. Kerr explains that revisiting the concept is essential relation to the school curriculum in an ever-changing society (ibid).

*The attempts to redefine citizenship are important to understand for they have had a considerable knock-on effect on citizenship education. They have triggered and influenced debates about the definition and nature of citizenship education and the role to be played by schools, curricula and teachers. Reshaping citizenship has also meant reformulating citizenship education at the same time. The two go hand in hand. Interestingly, the debates about citizenship education in schools in England are a microcosm of the broader debates about citizenship in society. (Ibid)*

Consequently, the curriculum included three components that have to help learners to deal with difficult social and moral issues in their society.

*-Knowledge and understanding about becoming informed citizens*

*-Developing skills of enquiry and approach*

*-Developing skills of participation and responsible action (ibid)*

But school and curriculum efficacy depends also on professional development and teacher training on the one hand and the other hand, on sound understanding and active involvement of parents and community representatives in their local communities and in wider society as well as in partnership with educational institutions.

### **Interrelatedness of Identity and Citizenship**

Since any change has a direct consequence in the individual and social sphere, as well as in private and public space, particularly, forced and voluntary immigration promoted various changes at different levels. Immigrants and newcomers have to experience processes of identity construction due to acculturation or language and cultural integration. On the one hand, languages and identities are undergoing processes of change, on the other hand, immigrants or newcomers have to adapt to the receiving society and undergo therefore a subjective experience of cultural belonging.

The question of cultural, ethnic and/or religious identity in terms of recognition and equality by immigrants creates a shift from an understanding of equality in terms of individualism and cultural assimilation to equality defined as politics of recognition. The more traditional approach derived from anthropology emphasized differences between supposedly “distinct” cultures and identity clashes for those immigrants who were thought to be in “between two cultures”. Consequently, in most cases, dual or multiple citizenships emerge referring to national citizenship, different levels of citizenship or

participation. The controversial view is reflected in the attempt at defining and understanding the following interrelated concepts:

*What becomes of the relationship between citizenship, nationality and identity; between territory and the nation state, between rights and identities, culture and politics, states and nations, all these concepts which are interconnected in nation states?* (McCone and Kiely 2000)

First, national citizenship implies for example the nationality of the English or Scots on the one hand; or on the other hand, such status or concept is revisited and renegotiated, especially for the second and third generation of immigrants particularly, for which social differences and integration beside participation are quite important. As to transnationalism, it implies some degree of assimilation and adjustment. Yet, Ewa Morawska prefers to use the concept “ethnicisation” rather than assimilation in her book Insecure Prosperity (1996) and describes it as having economic, political, social and religious dimensions. But, any nation/state has never been socially or culturally homogeneous.

In the UK, being of mixed descent today seems to create appalling consequences, particularly when the ethnic combination is not regarded socially or religiously desirable. In the Human Rights Convention (Art.29 para1) *the word ‘minority’ refers to a group inferior in number to the rest of*

*the population and whose members share in their will to hold on to their culture, traditions, religion or language.*

Besides, though schools symbolize the crucial place for the socialisation of learners, as educational institutions regulate patterns of thought and behaviours, the responsibility is great as to identity development which comprises psychological, emotional, cognitive, social and cultural characteristics. Consequently, because religion is a pillar of identity, representation and recognition, any religious, ethnic or national identity include fundamental cultural markers for ethnic minorities which have to be understood to avoid the development of fanatic identities expressing violence and terrorism (2), in some unfortunate cases. Undoubtedly, the same educational questions arise in different countries of the world, knowing that religion and religious practices traditionally are considered as personal.

### **Global Citizenship Education**

Global citizenship refers to citizenship in an ongoing process of globalisation, including global issues related to education, environmental issues, poverty, and human rights or social justice to name a few. Though debate, global citizenship is very difficult to define. Heater (1997: 36) *suggests interpretations of what it means to be a global citizen: a member of the human race; responsible for the condition of the planet; an individual subject to moral law; and promotion of world government.* Consequently,

global citizenship means that any individual or citizen in the world has to mind and care the others on the one hand whatever his/her nationality or country.

*When someone says of himself 'I am a global citizen', he is making some kind of moral claim about the nature and scope of our moral obligations. That is, he accepts that he has obligations in principle towards people in any part of the world; for instance, help alleviate poverty, work for international peace, support organisations trying to stop human rights violations, or play one's part in reducing global warming. And if someone says, of people in general and not merely of herself, that 'we are global citizens', she means to say that people generally have these kinds of obligations, whether or not they are currently aware of them or accept them.* (Dower 2002: 146).

On the other hand, global citizenship can be considered as being granted only via the leadership of global institutions, notably the United Nations and non-governmental organizations (Dower, 2002). In addition, Oxfam (2006: 3), a leading international non-governmental organization, explains that a global citizen is somebody who:

- *Is aware of the wider world and has a sense of their own role as a world citizen*
- *Respects and values diversity*

- *Has an understanding of how the world works*
- *Is outraged by social injustice*
- *Participates in the community at a range of levels, from the local to the global*
- *Is willing to act to make the world a more equitable and sustainable place*
- *Takes responsibility for their actions.*

Various researches, as the one made by the Development Education Association, revealed that teachers in the UK think that learners have to be given tools and skills to cope with our global reality: ‘schools should prepare pupils to deal with a fast-changing and globalised world’ (2009: 5). Besides, they formulated a set of apprehensive feelings:

- *Teachers’ perceptions that ability to teach about global issues depends on their level of knowledge about those issues*
- *Teachers not being equipped or experienced in the kind of methodologies recommended for exploring complex issues*
- *Significant differences in attitude towards incorporating global citizenship between teachers of different subjects. For example, teachers of humanities subjects being most enthusiastic*

(Bourn,2012; Brown,2009; Robbins et al 2003 cited in Su; Bullivant and Holt2013)

Therefore, such an umbrella concept should promote pedagogical approaches, which focus on:

- *Critical and creative thinking*
- *Self-awareness and open-mindedness towards difference*
- *Understanding of global issues and power relationships; and*
- *Optimism and action for a better world'*

(Think Global, 2012)

Yet, the previous mentioned educational goals mean that learners have to share values and perspectives that are beneficial locally and globally. In reality, such a challenge for citizenship education is harder to face, particularly nowadays with religious extremism provoking many human and material losses as in THE UK (3). In fact, many teachers lack the confidence to explore global issues of unity and diversity, though *Developing a Global Dimension in the School Curriculum* and *the Global Dimension in Action*, among other official documents, stipulate that:

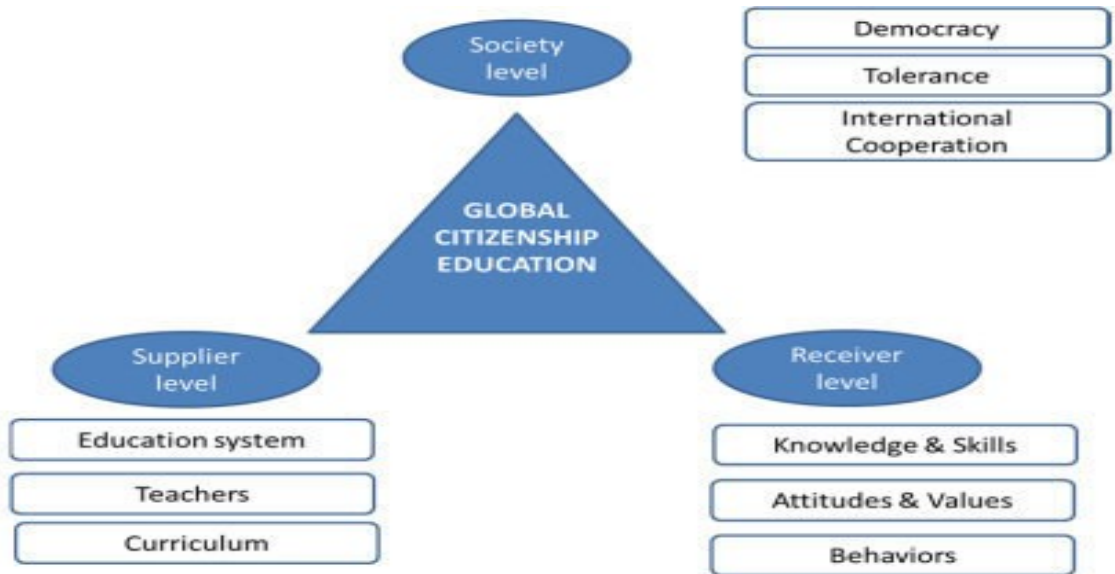
*The global dimension explores what connects us to the rest of the world. It enables learners to engage with complex global issues and explore the links between their own lives and people, places and issues throughout the world. The global dimension can relate to both developing and developed countries, including*

*countries in Europe. It helps learners to imagine different futures and the role they can play in creating a fair and sustainable world.*

(QCA, 2007: 2 cited in Su 2013)

Therefore the “global-mindedness”, “global competence” or “global citizenship” are umbrella terms that refer to *“the ability of individuals to understand the world in which they live and how they fit into that world, as well as to their willingness to take action on global issues.”* (Park 2021).

Thinking and acting locally and globally in terms of culture, tolerance of freedom of speech reflect a cherished educational and political or social competence or a utopia today as things stand, with increased inequality, unemployment and extremism following the interrelated components of global citizenship education:



**Figure 2. 5. Components of Global Citizenship Education**  
(Stonawski 2014)

[https://www.researchgate.net/figure/Areas-specifying-the-components-of-the-composite-indicator-for-the-measurement-of-the\\_fig1\\_264859224](https://www.researchgate.net/figure/Areas-specifying-the-components-of-the-composite-indicator-for-the-measurement-of-the_fig1_264859224)

*\*The figure shows the areas mentioning the different components of the composite indicator for the measurement of Global Citizenship Education. The composite indicator includes three complementary levels, notably “societal level (e.g., the level of democracy; macro-level indicators of openness), the supplier level (e.g., provision of education; availability of training relevant for global citizenship); and the receiver level (civic identity, values, skills and knowledge).”*

## **Conclusion**

Indeed with increased globalisation, which is a socio-political and economic reality, the intricate concepts of education, local and global citizenship, individuality and social belonging, are undergoing different challenges because of ideological, religious and material hindrances. The complexity of those concepts supposes that a sense of solidarity must be promoted and not supremacy over other people and countries. Following this conceptual background, the next chapter describes and analyses the government languages policy, immigration and nationality legislation as well as the educational reforms implemented to face fundamental requirements of British citizens.

## Notes to Chapter Two

(1) Brexit is the term used for the UK government's decision to hold a referendum to leave the European Union on June 24th, 2016. (Burnett 2016)

(2) The New Labour Government followed the report's main recommendations and in 2002 Citizenship Education became a foundation subject for pupils aged 11 to 16, thus making it statutory ( Beauvallet 2016).

(3) During 2017, the UK experienced five serious terrorist attacks, notably at Westminster, Manchester Arena, London Bridge, Finsbury Park and Parsons Green.

-Westminster:

\*On 22 March 2017, Khalid MASOOD drove a hired car over Westminster Bridge, mounted the pavement and hit pedestrians walking on the bridge. MASOOD then came to a stop outside the Palace of Westminster, exited the vehicle and on entering the palace grounds fatally stabbed a police officer.

\*Five individuals were killed in the attack with many more seriously injured.

\* MASOOD was killed by an armed police officer

-Manchester Arena:

\*On 22 May 2017, SALMAN Abedi detonated an improvised explosive device (IED) in the foyer of Manchester Arena as a concert came to a close.

\* Twenty-two people were killed, including many children and teenagers. Over 100 others were injured. SALMAN Abedi was also killed by the device.

\*post-attack investigations identified that SALMAN's brother, HASHEM Abedi, was an alleged co-conspirator in the Manchester Arena attack.

-London Bridge:

\*On 3 June 2017, Khuram BUTT, Rachid REDOUANE and Youssef ZAGHBA used a van to run over pedestrians on London Bridge. They then abandoned the van and continued the attack on foot using knives before all three attackers were killed by armed police.

\*Eight people were killed in the attack with many more injured.

\* This was publicly claimed by Daesh (the acronym of "Islamic State in Iraq and the Levant)

- Finsbury Park:

\* On 19 June 2017, Darren OSBORNE drove a vehicle into a group of people gathered near an Islamic Centre in Finsbury Park in north London.

\* One person was killed and ten others sustained serious injuries.

\* OSBORNE attempted to flee the scene on foot but was restrained by members of the public.

- \* The post-attack investigation indicates that OSBORNE acted alone.
- \* On 2 February 2018, OSBORNE was found guilty of murder and attempted murder and sentenced to life in prison, with a minimum term of 43 years.

-Parsons Green:

- \* On 15 September 2017, Ahmed HASSAN left an IED on a District line commuter train. The device partially exploded after the train arrived at Parsons Green station.

- \* Twenty-three people sustained burn injuries as a result of the partial explosion whilst 28 people suffered crush injuries as crowds surged to exit the train.

- \* HASSAN had left the train one station before the bomb exploded. He was arrested the following morning in Dover.

- \* Forensic analysis indicated that the IED had been constructed at a property owned by HASSAN's foster parents.

- \* On 16 March 2018, HASSAN was found guilty of attempted murder and sentenced to life in prison, with a minimum term of 34 years

(Rt Hon. Dominic Grieve QC mp (22 November 2018)).

**CHAPTER THREE:**  
**FROM GOVERNMENT**  
**LEGISLATION TO LINGUISTIC**  
**INTEGRATION**

## CHAPTER THREE:

### FROM GOVERNMENT LEGISLATION TO LINGUISTIC INTEGRATION

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**CHAPTER THREE:**  
**FROM GOVERNMENT LEGISLATION TO LINGUISTIC**  
**INTEGRATION**

**Introduction**

This chapter examines the fundamental issues connected to languages and education, notably language use at the level of education, and the immigration and citizenship legislation to better understand the sociopolitical and educational contexts and essential changes in the UK. and Ireland. It analyses the strengthening of immigration waves from mainly previous British colonies as India which was to regulate the newcomers and settlers on the one hand, and to protect their human rights (1), including education (see Annex 1: Universal Declaration of Human Rights) on the other hand so as to facilitate their linguistic and cultural integration into the becoming multicultural society as they would become British citizens. Therefore, the British educational policy from the 1960s to the late 1980s switched from an ethnocentric and assimilationist policy to an open-ended type, notably with fundamental curricula changes in specific English state schools including greatest numbers of immigrant children as a result of massive numbers of immigrants from the 1940s to the U.K. The British government made great efforts to modernize education to fit socio-economic and political requirements at home and in the world. Beside English as the key language for education and work in the U.K, ethnic minority languages had also for a time and because of different

pressures, been included in schools curricula. As to indigenous regional tongues under threat in UK and Ireland, the revitalization of regional languages was taking place, as they have a territory basis as Welsh, Scots and Irish.

### **British Citizenship and Race Relations Legislation**

The U.K has a long reputation of welcoming workers (see Annex 2: Contents on British Nationality and Immigration Laws from 1905 to 1990) as they represented cheap labour force demanded, particularly in post World War II period of reconstruction from British former colonies, constituting the Commonwealth (see Annex 3: the Commonwealth) and up to the late 1980s (see Annex 4: Chart on Immigration Waves). These job seekers experienced greater employment opportunities than at home and looked for cheap accommodation to save money for families and survival or to give to their children a better quality of education and life. But, excessive flows of immigrants pushed the successive governments (see Annex 5: British Prime Ministers) to regulate these flows through the enactment of fundamental laws becoming more restrictive throughout years in terms of entry, stay and work. The immigration and nationality legislation from the 1960s to 1990s was to implement severe amendments to entry and citizenship. These government measures were done to reduce and avoid race relations clashes and urban unrests between Britishers and immigrants, as in Notting Hill (see Annex 6:

Major Street Disorders) and also the redundancy of immigrants of low incomes who become inevitably a burden on the British state.

### **Citizenship Laws**

As this Doctoral focus is on education, language and citizenship, the fundamental citizenship laws are analyzed to some extent. The British Nationality Act of 1948 (see Annex 7: British Nationality Act 1948) opened the doors to all jobs seekers in the UK from previous British colonies. The 1962 Immigration Act (see Annex 8: the Commonwealth Immigrants Act 1962) was the first legislation to introduce important restrictions to immigrants' entries. This array of immigration control was sharpened with amendments to British Citizenship Acts of 1971 (see Annex 9: Immigration Act 1971) and 1981 (see Annex 10: British Nationality Act 1981). The notion of "patrials" was introduced to restrict citizenship to newcomers, which defined the statutory right of abode and granted only to 4 categories of "patrials". The first type was for Commonwealth Citizens who acquired British citizenship by birth under the British Nationality Act of 1948. As to the second one, it involved those who have a parental connection with a parent born in the UK but not naturalized or adopted. The third type of "patrials" acquired British citizenship by registration. The fourth type is including the individuals who are qualified for naturalization.

Yet, the following Conservative Nationality Act of 1981 granted citizenship only to individuals through mother or father and not directly through descent and defined different types of citizenships.

In fact, the 1981 Act settled the right of abode based on British citizenship.

*The 1981 Act divided the former British citizenship of the Citizens of the UK and colonies into three types of citizenship: first British citizenship to people connected with the UK., the Channel of Islands and Isles of Man,; second, British Dependent Territories Citizenship for those people connected with Hong Kong, the Falkland Islands and Gibraltar; and third British Overseas Citizenship for those who retained British citizenship following the independence of their country.*

Further Nationality Acts were passed by the government as the Hong Kong (British Nationality) Order 1986 resulting from the Sino –British Agreement of June 1985 stipulating that Hong Kong was to return to the Republic of China after 155 years of British rule for a 50 year period. The British Nationality Act of 1990 was passed after the Tiananmen Square Massacre in June 1989. It gave British citizenship to 50,000 Hong Kong households selected by the colonial governor based on rank and area of work who could transmit their British citizenship to their children born inside or

outside the UK. It should be noticed that this was the only act which conferred British citizenship on a selection basis and within governor discretion or preference. It provoked controversial debates and harsh disputes as it might have encountered favoritism and subjective choices.

Such amendments to British citizenship laws revealed the government obsession with the issue of entry controls and excessive numbers of immigrants and their decision to implement practical actions to remove much burden on the state and improvement of greater equality of opportunities in UK through socio-economic and educational programmes. These government measures were issued to diminish immigrants' numbers, to deport against illegal entry but also to protect legal settlers. Tightening immigration and citizenship legislation were also supported by Race Relations Acts (see Annex 11: Race Relations Laws) to protect all citizens from racial discrimination for enjoyment of their citizenship rights and improvement of equality opportunities in all walks of life.

### **Race Relations Acts**

The main Race Relations Acts of 1965/ 1968/ 1976 (and later 1981) were outstanding measures to deal with the question of segregation. The violent clashes which took place in Notting Hill and Nottingham in the summer of 1958 included riots which revealed Britishers' violence onto immigrants. They

assumed that these immigrants were responsible of undermining British welfare and security of native citizens of UK as well as they stole their jobs.

Enoch Powell (2) a radical thinker and politician of the right and a leader of the National Front, was among the first to accuse immigrants of being heavy burdens on the state. Enoch Powell's "rivers of blood" speech with his harsh comments made him be defined as racist in 1968. He also initiated the 'bullies charter', a repatriation scheme and close controls on immigrants' dependents, deeply opposed to government immigration and citizenship laws. He declared that: *just because a West Indian or an Asian was born in England did not make him an Englishman, though he became a citizen in Great Britain, he did not have a new nationality* (Lewis 1979: 123). Against this background of social and economic tensions, the immigrants were regarded as a threat to social harmony and stability. Such disdainful and hostile behaviours facilitated the shaping of stereotypes of immigrants as being, dirty, illiterate, immoral with a *chip on his shoulder attitude* (MacDonald 1991: 12). On the one hand, his speech was not appreciated by sound politicians as the leader of the Conservative Party who preferred to retire, explaining as follows:

*I have told Mr. Powell that I consider the speech he made in Birmingham yesterday to be racist in tone, and liable to exacerbate racial tensions. This is unacceptable from one of the leaders of the Conservative Party and incompatible with the*

*responsibility of a member of the Shadow Cabinet* (cited in Meftah2020: 52).

On the other, unfortunately, Enoch Powell's perception was also shared by the majority of British people, as the white population moved out of the suburbs and withdrew their children to white schools rather. Probably such speeches against government legislation incited to increasing racial hostility and violence. Unfortunately, *Ideology is the conversion of ideas into social levers used to exploit the emotional energy of certain passions, then channel it into political action to transform individuals* (Capdevila 2004: 193 cited in Guerroudj 2020: 67).

Strong feelings of suspicion and mistrust or resentment rose on the part of immigrant communities and among circles sympathetic to the immigrant cause. The strengthening of government controls pushed the local immigrants to feel that they are undesirable and a burdensome element in the society. Such reactions in both parts affected good community relations achievement.

Nevertheless, the drastic power of the Race Relations Acts emphasized the necessity to improve race relations between all members of the society whatever their cultural backgrounds. That was the responsibility of the Commission for Racial Equality with the appointment of Community Relations officers who act as advisers and go-between members of the society, and prevailing organizations and associations, to enhance tolerance and welcoming

attitudes among British people whatever their origins to actively participate to the eradication of discrimination and help effectively. They also work in collaboration with organizations and setting meetings to provide relevant information regularly to government authorities on the domains of housing, employment and education or health. They had *to serve the basic aim of promoting harmonious community relations and which can be pursued steadfastly in the face of whatever tensions and conflicts may arise* (Hill 1971: 35).

Therefore, the *amelioration of race relations must involve consideration of the psychological, social, cultural and structural dimensions of prejudice and discrimination* (Ibid: 10). Mutual education was regarded as the key principle to avoid conflicts and tensions, i.e. through the removal of language barriers, exploiting any opportunity to promote understanding and lessen prejudice, teach tolerance and respect for different cultures, customs, beliefs and ways of life.

### **British Educational and Language Policy**

The immigration policies of the UK partly as a consequence of decolonization or independence, pushed great numbers of families and job seekers to settle in UK. They concentrated in industrial towns where job opportunities were greater and creating ghettos with predominantly multilingual areas perpetuating their cultural patterns in the receiving society.

But in UK, English is not an instrumental issue; it is the medium of education for linguistic and cultural integration, as well as a means to economic success. Besides, indigenous minority regional languages as Irish, Scots and Welsh, becoming endangered with their traditional ways of life, were put under pressure and became a serious concern to the British educational authorities from the last 1960s.

Therefore, educational authorities sought to meet the requirements of all pupils at both primary and secondary school levels as it is the function of the school as a socializing agent to provide equal opportunities to all children and transmit values and culture of the society in which they live. Their role is to help all pupils to reach social adjustment taking into account common values of equality and justice but avoiding conflictual societal issues. That means integration through adaptation and protection from discrimination, against prejudice and racism.

### **Immigrant Ethnic Languages Issue**

Such a government intertwined engagement in equality and justice (Baker 2007; Lynch 1986) was difficult to frame into context because of considerable financial expenditure to respond to material educational needs. Numbers of research projects were done, as those of Frank Riessman's the Culturally Deprived Child (1962) and Mario D. Fantini and Gerard Weinstein's the Disadvantaged: Challenge to Education (1968). In this vein, the provision of

immigrants' children education was compulsory as English schools are the fundamental agents of socialization. Thus, teaching and learning English as the official language was regarded as the language of integration and socialization.

On the one hand, intensive English language separate classes were first given to immigrant pupils, as all pupils must benefit from equal opportunities to acquire English competence, as a consequence of the government report called: *English for immigrants* (1963) as a support for integration. Intensive English language courses were given to immigrant pupils because their inadequate command of the English language was considered as one of the most disastrous of the educational deprivation. (Tollefson 1995: 75). But, most immigrant pupils failed to cope with the curriculum.

On the other hand, English parental anger and fear against greatest number of immigrant pupils in classes were evident. They considered that these pupils decreased their children academic performance and normal classes which pushed educational authorities to make urgently some educational changes. It was reported that immigrant pupils' failure or lack of achievement was due to their parents' socio-economic level, as most lived in overcrowded houses in decayed areas which needed house repairing and sanitary facilities or running water or needed much mental and emotional comfort or medical care too.

The underachievement of immigrant pupils might be attributed first to socio-economic factors (Trueba 1991), to types of schools (Baker 1988, 1993; Cummins 1989; Wong Fillmore and Valadez 1986; Hornberger 1991); to English learning (Cummins 1989, Mercer 1973); to a mismatch between home and school (Delgado and Trueba 1991) and in relation to ethnicity (James Coleman 1990, Ian Plewis 1991, David Gilborn 1990). All these issues showed that they were not exposed to English language communicative practices and use on a daily basis.

But, the government educational policy was to respond to the linguistic and academic requirements and therefore the social needs of immigrant and all pupils. At the same time, the official language policy toward linguistic communities differentiated two main minority languages, i.e. the languages which had a territorial regional basis as Welsh in Wales and were indigenous (developed later in the chapter), and the ethnic minority languages which were brought by the immigrants in UK, as Hindi (one of the official languages of India or Urdu (official language of Pakistan).

Such a great change in official language policy introduced some immigrants' languages at primary level in schools with a heavy concentration of immigrant pupils. The root causes for such a change in language and educational government policy were provoked by various pressures and developments within European and English contexts, particularly: the

European Economic Community regarding a draft Directive on the “Education of Migrant Workers’ Children (1977) (see Annex 12: Council Directive of 25 July 1977); the Bullock Report written by the committee enquiry appointed by the Secretary of State for Education (1975) (see Annex 13: A Language For Life), immigrant parents and organisations or associations and National Associations: for Multicultural Education, of Teachers of English, Asian Youth; fundamental research collected by linguists as Figueroa (1984); Tansley and Craft (1984) or Tomlinson (1986) and lastly the ecumenical movement in addition to relevant writing of Cox Edwin, Smart, Ninian and Smith who stressed the need for a certain kind of transitional bilingualism to cope with mainstream British school system requirements.

The Directive from the European Economic Community on the “Education of Migrant Workers’ Children requesting the teaching of immigrants’ culture and languages in state schools *in accordance with national circumstances and legal systems* gave guidelines to the possibility of teaching ethnic languages.

The Bullock Report including an official consideration on immigrants’ languages formulated requirements and steps on the education of those children so as *maintain and deepen their knowledge of their mother tongue* (Trudgill 1984: 434). But it did not give any clarification on how to proceed. Besides, the National Association of Asian Youth, notably Yuvak Sangh provided ethnic

minority languages' teaching freely. In addition, numerous researches, as the one entitled: Multicultural Education towards Good Practices (1986), Ranjit Arora and Carlton Duncan analyzed the need to give appropriate education to those children who suffered from different socio-economic and linguistic disadvantages too. They shed light on the provision of immigrants' language teaching and learning to easier English medium instruction through the transfer of language skills from their home languages to English. Indeed the variety of immigrant communities form the social fabric of England, beside Welsh, Irish and Scottish on the one hand: and on the other hand Hindi, Urdu, Punjabi, Polish, Portuguese, Spanish, Arabic, Turkish, Ukrainian (Trudgill 1984:436) brought with immigrants mostly from previous colonies as India, was a great challenge to face.

The criteria for selection of ethnic immigrant languages depended closely on the socio-linguistic perspectives of the country of origin, i.e. the choice for standard language related to official formal schooling in the country of origin and with their respective religious practices. Furthermore, as Urdu and Hindi are respectively the languages of Pakistan and India, and as in these countries different religions prevail, it was necessary to teach the corresponding language to read the holy books in the respective adequate script (3). Indeed, religious education is the sole subject compulsory within the 1944 Education Act which can

explain the flexibility and requirement of such a teaching.

In fact, according to the Department of Education and Science, numbers of immigrant pupils amounted to 100% in 12 state schools, 90% in 50 other schools and 75% in 230 schools (Crequer 1988). Such high numbers and greater concentration of those pupils in specific schools meant that it was an absolute necessity to promote adequate and relevant educational policy meeting the needs of immigrant pupils who will become adults and enjoy their citizenship rights.

Nevertheless, funds were necessary for building new schools or repairing old ones, recruiting qualified teaching staff and providing adequate material or designing new curricula. No parents nor immigrants associations were consulted but only teachers' associations.

*full time posts were created in conformity with the substantial Section Funding Grants amounting to £83.5 million in 1984-1986 and to £83.5 million in 1985-1986 were to be spent for the provision of bilingual support in the early years of primary schools, 75% of which on employing suitable staff in language skill school age*  
(Tollefson 1995:81)

But, such great demands provoked serious questions of availability of schools, financial budget, teaching equipment, adequacy of trained

staff, and adjustment of /or construction of new educational institutions and much teacher training at different levels. In addition, the different government report/major enquiry into immigration, race relations or ethnic minority children referred to teacher education (DES, 1981; Eggleston, 1981; House of Commons, 1981; Schools Council, 1981) (cited in Bedjaoui 2014).

In this vein, during the 1980s, government made outstanding changes within British education in all areas of provision and practice, especially in the initial (ITT) and in-service training (INSET) of teachers to cope with new educational demands. The Swann Report (DES, 1985 in Craft 1989) explained the strategic relevance of equipping all novice and experienced teachers with efficient pedagogical requirements in the changing multicultural English society. It necessitated considering on the one hand to transmit knowledge to all children whatever their original cultural and linguistic background, and on the other hand to bring about a sensitive awareness and tolerance to the diversity of the English society as they are not alone in the UK becoming increasingly multilingual, multiethnic and multicultural.

### **Contextualizing Strategies in Education**

The first responsibility in educational issues was on the shoulders of teacher educators as they faced daily demands given the recognition

of cultural and linguistic diversity by government educational authorities. Thus, three major aspects of strategy were designed including:

1- preparing students-teachers to meet the specific needs of ethnic minority immigrant children

2- facing the needs of all children in a plural society

3- understanding intercultural relations for tolerance and respect

### **Meeting Specific Needs of Ethnic Minority Children**

As explained previously, the government took into serious consideration that minority children required particular needs, though later second and third generation of minority children were born in the UK. First, most children were entering school possessing language abilities with little English spoken at home, and growing up with different degrees of bilingualism. One fundamental aspect worth considering is their capacity for code-switching within two or three languages with parents, and teachers. Such a linguistic ability was reported and regarded as a part of the language linguistic wealth of UK. by some educationalists. The former Secretary of State affirmed that: *Linguistic minorities need not be seen as having a problem (lack of practice in English), but as having an asset, a skill in language* (DES, 1984 cited in Craft 1989).

Nevertheless, other immigrant pupils demanded additional English language teaching support to be given as Standard English is the required language of school, educational institutions and jobs opportunities. Yet, it was felt necessary to give also mother tongue/ethnic/immigrant language teaching at primary school level, mainly used as a medium of instruction to carry on continuity of linguistic and cognitive development to these needful pupils. But, that demanded additional budget and appropriate teachers to meet pupils' appropriate needs.

### **Teacher Training to New Languages Demands**

Teacher training to new languages demands required preparing and training them accordingly, and an acute preparation for new roles in ITT and INSET was implemented. Consequently, the 1982 European Economic Community-funded Linguistic Diversity Project (for primary teachers) at Nottingham University was reported to be the greatest project to develop teacher training relevant to these new roles, among other INSET initiatives. Besides, the London University Linguistic Minorities Project supported nine languages in Coventry, ten in Peterborough, and eleven in Bradford (1983). As to the 1987 Language Census, it numbered 172 spoken languages in London schools, with 23 per cent of the school population using a language other than or in addition to, English at home (ILEA, 1987a cited in Craft 1989).

The pursuit of culture maintenance was undertaken with opportunities for sustaining mother tongue teaching into secondary education to public examination level as these ethnic minority languages acquired foreign language status in the school curriculum alongside French and German in conformity with the 1988 Education Reform Act.

In fact, the majority of English schools revealed their urgent need for suitably qualified teachers. Therefore, a further element of the strategy of preparing ITT students to meet the particular needs of ethnic minority students insisted on developing professional skills linked to such issues as cultural identity, generation gap stress in their pupils. The clash of cultures was felt as they lived in two completely different cultures of home and school. Particularly, Muslim and Hindu girls were frightened by family cultural and patriarchal constraints. As Wilce (1984) observed:

*The majority of teenage Asian girls are the British-born offspring of first generation immigrants. As such they can walk a tightrope existence the normal tensions of adolescence stretched to breaking point by the differing expectations of home, school and themselves ... Most girls adapt to their two worlds with admirable skill - often by keeping home and school as separate as possible . . .*

*Changing from school uniform to Shalwar Kamiz (the traditional dress of the Punjab), from English to Punjabi, and noisy self-expression to a more subdued form of behaviour, are all part of the daily routine.*(Bedjaoui 2014)

Other research and educational projects, such as Rampton Committee (DES, 1981), (ILEA, 1987b; Kelly, 1987 cited in Craft 1989) focused on the urgent need to meet the under-achievement of some children of Bangladeshi, Turkish and West Indian origin, though others prefer to find a job for the survival of their relatives at a very young age (Craft 1989). Others as the ILEA Language Survey (1979, 1981, 1983), the Linguistic Minorities Projects (1983) in Bradford, Coventry, Haringey and London were pioneer research ones to prepare programmes to face educational requirements.

### **Needs of all Children**

Another strategy related to ITT and INSET teacher education underlined by the Swann Report summarized the question of the needs of all children living and growing up in a culturally plural English society. As a matter of fact, all children who are later among the citizens of the country are physically visible because of their appearance and dressing code or colour skin. It was reported that these ethnic minority children constituted more than 5-6 per cent of the total child population

in English schools. It is quite easy to understand that teachers have to be trained appropriately to help pupils overcome their cultural and linguistic problems and weaknesses. Especially, they had to understand the intrinsic aspect of cultures, as well as their differences. That means that teachers needed to be less judgmental, ethnocentric in the way they taught while explaining cultural elements from one society to another. Ralph Linton's The Study of Man (1936) illustrates rightly the interdependence of cultural aspects in the following quote:

*Our solid American citizen awakens in a bed built on a pattern which originated in the Near East but which was modified in Northern Europe before it was transmitted to America. He throws back covers made from cotton, domesticated in India, or linen, domesticated in the Near East, or silk, the use of which was discovered in China. ..*

*On his way to breakfast he stops to buy a paper, paying for it with coins, an ancient Lydian invention. At the restaurant ...His plate is made of a form of pottery invented in China. His knife is of steel, an alloy first made in southern India, his fork a medieval Italian invention, and his spoon a derivative of a Roman original...*

Another example is noteworthy in this vein by Fisher and Hicks (1985) who explained that in the English language numerous terms

come from foreign languages as: pyjamas or shampoo of Indian origin; telephone is Greek; piano or corridor from Italian.

In ITT, the introduction of multicultural elements in the educational theory or professional studies was inculcated, as the Swann Report recommended in promoting a multicultural or intercultural awareness and sensitivity, within pedagogy and subject content. For example: in Mathematics main courses, teacher has to explain the various origins of scientific and mathematical numerals. As to Literature and Arts, the inclusion of minority literature and music was perceived as a strong tool to enhance both knowledge of other peoples and their modes of expression. Even some school curriculum included cultural differences in diet, food preparation, family roles, and childrearing, to diminish misunderstanding between minority and majority cultures. Also, for better achievement, pupils in multiethnic schools worked in small groups using selected research materials. As for the National Curriculum (1988), it was designed in respect of a pluralist perspective, but it did not explain any method to deal with but only that freedom was given to add further necessary changes to cope with these new educational needs.

Consequently, resource materials were made available by (for example, Craft and Klein, 1986; Craft and Bardell, 1984; Klein, 1984; Lynch, 1981), and it became possible for ITT and INSET to formulate

and structure curricula in the interests: of the ethnic minority pupils whose cultural background was no more underestimated, ethnocentric but more educative at intercultural level. Such pedagogical practices had to avoid prejudices and racist attitudes and values or wording. Thus, in both ITT and INSET, any change was first taken in charge by teachers, helped by a knowledgeable educator for multicultural educationalist perspectives. Undoubtedly, even teaching in today's world requires non-ethnocentric teacher educators in any educational institution of the world.

### **Teaching Intercultural Relations**

The third issue of pedagogical strategy for multicultural teacher education is named 'intercultural relations' instead of 'race relations'. First awareness of the nature and origins of intercultural prejudice and discrimination must constitute an outstanding component in the curriculum of ITT and INSET. Teachers have to work on prejudice and discrimination, explaining stereotyping on ethnic, racial, religious and regional grounds and give illustrations for a better understanding. Curricula are included in the sociology of education or the psychology of perception but also reminded in every part of the ITT curriculum when ethnocentric or racist texts and other classroom materials are studied carefully with students (Klein, 1985). These teachers use techniques for managing classroom discussion on questions affecting

race and racism which are in most cases emotional and controversial (Stradling 1984).

Beside teaching practices, awareness of a change of attitude or better involvement in intercultural relations can be done through lecture courses, active participation of students/teachers in seminars and discussions, practical work with pupils in schools (or with parents in minority communities), or workshops (Burtonwood, 1986) which are to motivate efficient pedagogical and class behaviours (Banton, 1985). Anti discrimination measures tackled different aspects: in the provision of school meals or in the insistence upon school uniform (Muslim girls or Sikh boys); racist remarks or offensive graffiti were not tolerated, both in the staffroom or the classroom. Even staff appointments in schools had to reflect the UK's cultural diversity, through ethnic monitoring and keeping standards of professional qualification and ability (Berkshire LEA, 1983; Brent LEA, 1983b; ILEA, 1983b). The 1988 Green Paper (DES, 1988a) proposing the introduction of 'licenced teachers' widened the door for teachers with overseas qualifications, but it opened it to unqualified teachers in inner city, including multiethnic schools where staff shortages are the greatest. In addition, this school-based identification of need helped to alleviate intercultural misunderstanding.

## **Indigenous Regional Languages in the UK and Ireland**

In today's globalised world, linguistic diversity is challenged and threatened by the economic powers as explained by Fishman (2001), Crystal (2001), Phillipson (2003) to name a few researchers. Threatened or marginalized languages of regional minority groups, regardless their numbers of speakers or status are regarded as counteracting the process of socio-economic development. Therefore, even when language planning focuses on socio-economic revival which prioritizes growth and prosperity (Grin 2003: 213), it must find ways to consolidate the status of these languages as they are fundamental components of the cultural identities of these speakers through education, cultural practices at least in both state and voluntary or private contexts and sectors.

In the context of the British Isles and Ireland, and though ten indigenous languages are still spoken today, notably English, Scots, British Sign Language, Welsh, Gaelic, Irish, Cornish, Manx, Angloromani and Shelta, this Doctoral research section will examine Irish in both Northern Ireland and the Republic of Ireland, Scots in Scotland and Welsh in Wales.

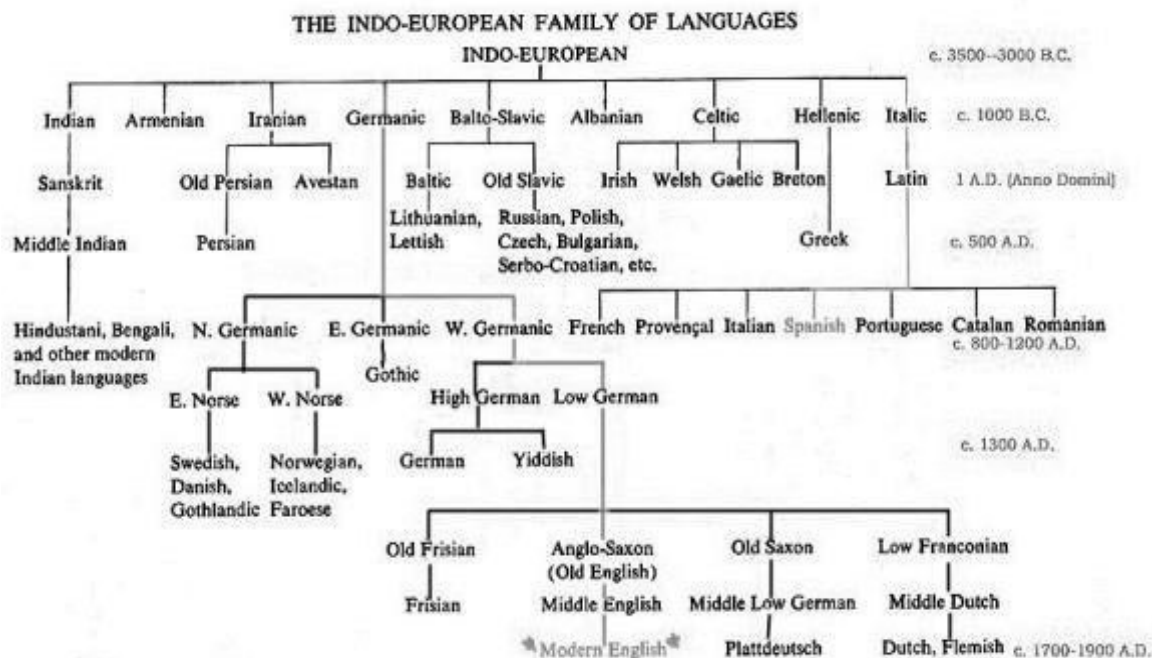
## **The Irish Language Situation**

As the Irish language is spoken in both Northern Ireland and the Republic of Ireland beside historical and socio-economic and political bonds to the UK, this section deals with both countries, as explained later too. The Irish language landscape of nowadays is the product of three fundamental historical reasons, notably the result of the British rule till 1922 which consequently imposed and developed English, then the impact of the government directives from independence in 1922 and lastly by the flow of immigrants to Ireland because of Ireland's economic prosperity between 1995 and 2007(Immigrant Council of Ireland 2017 cited in Flynn 2019: 34).

### **Origin of the Irish Language**

The Irish language is classified as an Indo-European language already present in Ireland around 500 BC by the Celts (Ó Siadhail, 1989; Ó Laoire, 2005 cited in Flynn 2019: 46). That is why Irish is recorded as among the oldest and most historical written languages in the world (Flynn 2019: 46). The Irish language is a Celtic language belonging to the Gaelic or Goidelic branch of the Celtic languages, along with Scottish Gaelic and Manx. It was established as the dominant language in Ireland by the 5th Century AD (Ibid). More precisely, Irish and its offshoots, Scottish Gaelic and Manx consist in the Gaelic, Goidelic or Q-Celtic branch of the Celtic languages. Welsh while

Cornish and Breton and Goulish belong to the Brittonic or P-Celtic group (ibid: 35). The following figure describes the different languages branches:



**Figure 3.1: the Indo-European Languages Classification**

Source: [http://www.linguistics.com/indoeuropean\\_languages.htm](http://www.linguistics.com/indoeuropean_languages.htm) (Flynn 2019:25)

### Common Irish Concerns

In Northern Ireland, the Irish language is included in the Constitution as both the "national language" and "first official language" on the one hand, and has to be considered and provided in state services, along with English, in agreement with the Official Languages Act of 2003 (O Murchi 1999, Office of the Official

Languages Commissioner 2005) and is protected by the 1998 Belfast Agreement, the European Charter for Regional or Minority Languages (Council of Europe 2005). The census of 2001 recorded only 10.4% speakers of the population who had some mastery of the Irish language in reading, speaking, writing and understanding Irish (NISRA 2002:73). It is a compulsory subject in schools. In 2002, the Census numbered less than 10% spoke Irish on a daily basis (CSO 2004), i.e. 2/3% of the whole population.

The Department of Community, Rural and *Gaeltacht* Affairs; *Foras na Gaeilge, Údarás na Gaeltachta* and the Department of Culture, Arts and Leisure (in Northern Ireland). constitute the agencies which are in charge of the promotion of the Irish Language in both Irelands but with no clear understanding of the tasks between the bodies. Contemporary language initiatives were undertaken but within state restraints which involve the development of Irish at national level, i.e. local and rural areas. It was felt some weaknesses in the language planning policy, notably to design a national planning approach, which in fact reported a lack of coordination and clear targets, sufficient financial budget. Language Planning and socio economic development policies were taken separately in both Irelands, as isolation from each other was a major obstacle to the enhancement of the Irish language and culture. Even more, Irish was denigrated for years (Maguire

1991, O Reilly 1999). So it is not surprising that Irish speakers efforts were weak as even state structures did not succeed in constructing proper regional or national plans and sound relations with the voluntary bodies to integrate the Irish language within national socio-economic development. It would have to perpetuate the linguistic and cultural heritage through intergenerational transmission as the examples of the development of language spread in Wales (Walsh 2006) or Scotland (Welsh Assembly Government 2003/2006).

Yet, in the Republic of Ireland which became The Irish Free State in 1922 from British colonization and domination, initiatives with greatest impact on language use and cultural practices were warmly received. Though Irish (Gaelic) is first of all the national and official language, English is recorded as the second official language, following the Irish Constitution of 1937. Besides, more than 95% use English as a first language (Kaplan 2007:11) while Irish is only spoken by 5%.

Language planning is partly implemented through the educational sector. The restoration and revival of Irish took place between 1922 and 1960 (Ibid). What is rather evident though in reality it is more complex is that Ireland has designed two steps in her language planning policy: from 1922 to 1990 and from 1970 to nowadays. The first phase includes the restoration of the Irish language outside the *Gaeltacht* area (Irish language speech community) to

replace English monolingualism while the second step focuses on more steady bilingualism. Such a language shift inevitably was to consider Irish language revitalization (O Tuama 1991 cited in Kaplan 2007: 200) and the construction of bilingual Ireland to meet economic demands at home and outside the country.

Particularly in the 1960s the number of speakers was greater outside the *Gaeltacht* (see Annex 14: *Gaeltacht*) and the 2002 census (Ibid) showed that Irish was more used in a daily basis (only 42% in specific areas in the seven counties of the Gaeltacht). The Official Languages Act requested the provision of Irish (2003) on the one hand, and to provide bilingual publications in all fields on the other.

Challenges are still great because of the increasing globalization of English.

As to the 2003 Languages Act, it regulates the appropriate provision for the needs of Irish speakers and of the *Gaeltacht* communities even if language planning was becoming more centralized. The *Gaeltacht* areas are located in the Western seaboard in fragmented groups who are most bilingual though a tiny minority speaks only Irish.

Therefore, language planning for the Irish language in the Republic of Ireland witnessed a fundamental increase in developing Irish in all walks of life as education, community or politics. Numerous researchers described the

development of Irish policy and planning particularly, as Hindley (1990), O' Huallachain(1994).

Yet, the overall policy of both Irelands is rather English speaking but the Irish language is part of the cultural identities of their people though perceptions are strongly against the duality between English and Irish. The Official Language Act of 2003 stipulates the enforcement of provisions of Irish in state services. In this context the role of education among other frameworks as religion or media, has a fundamental role. Indeed, language planning is closely related to the reality and needs of its country and people (Spolsky 2004 cited in Kaplan 2007: 195).

Language planning in both Irelands is a bottom up and centralized type of planning. Probably Irish and English have prevailed for many years as working languages within Ireland and must be seen also within the international context: *nowadays, every cultural question has immediate international resonance; it needs instantaneous verification around the globe, or at least it must be checked against a worldwide series of points of reference.* (Italo Calvin 1965 cited in Kaplan2007:342).

But, critiques are divided as to the role of Irish in different realms, as defended by Hyde (cited in Kaplan 2001) who declares that revitalizing the Irish language is more about the economic development of the *Gaeltacht* areas

than the other parts of the country and it is not about supplanting English as the dominant language.

Yet, societal bilingualism is an economic asset but speaking the maternal language, i.e. Irish in this case, is the key to language protection and revival beside defining their cultural identity. On this issue, O Laoire (1996: 54 cited in Kaplan 2007: 202) mentions that:

*A language has never survived, when it has not survived beside the hearth. Even though teaching Irish is important, it is not the most important thing. The first thing we need to do is to keep the language alive at the hearth.*

Therefore the *Gaeltacht* area throughout both Irelands has a cultural, language and symbolic meaning with an essential example of a living speech community of Irish. Difficulties associated with spelling and pronunciation constitute also the main challenges for learners, as it differs from one region to the other one which leads to a complex grammatical system, as Wigger mentions it (1979:195 cited in Kaplan 2007: 195).

Here is a tentative explanation of the difficulty of pronunciation:

*as far as pronunciation is concerned it seems impossible to discern any rhyme or reason in the choice of spellings. Some changes in traditional spelling are quite inexplicable, as for instance the change of the historical chuaidh, deachaidh,*

*"went", deachaidh, a change that could not possibly be dependent on pronunciation since dh or gh were identified many hundred years ago* (Bliss 1981:911 cited in Kaplan :243).

As to spelling, the following quote reveals the discrepancy between dialectal variations and the standard system:

*the word traditionally spelt traigh (strand), in northern Irish generally has the pronunciation trai and in Southern Irish the pronunciation traigh, but the caighdean(standard) spelling is tra, a pronunciation hardly heard outside Cois Fharráige (a localised sub dialect of the Western dialect)* (Bliss ibid in Kaplan 2007: 243).

Language planning in both Irelands is a bottom up and centralized type of planning. Probably Irish and English have prevailed for many years as working languages within Ireland and must be seen also within the international context: *nowadays, every cultural question has immediate international resonance; it needs instantaneous verification around the globe, or at least it must be checked against a worldwide series of points of reference.*(Italo Calvin 1965 cited in Kaplan: 2007: 342).

As to the issue of citizenship rights, de Varenne wonders:

*when do certain citizenship requirements become discriminatory?*

*How should a sliding scale be handled to look at where minority*

*languages are used by official bodies? What ways are available to limit state legislation on language? (Kaplan2007:160).*

Such a perception and requirement is also clarified in even the Article 27 from the International Convention on Civil and Political Rights (1996): In those states in which ethnic, religious or linguistic minorities exist, persons belonging to such minorities shall not be denied the right, in community with other members of their group, to enjoy their own culture, to profess and practice their own religion, or to use their own language( cited in Kaplan 2007:161).

But what is the relationship between language rights and legislation and contested issue of citizenship? In fact, citizenship law is more restricted than language law. In this vein, Rubio-Marin (2003:79) explains that:

*when the numbers of people affected by linguistic obstacles to access are sufficiently broad, the reality becomes troubling not just from the perspective of the enjoyment of their individual rights, but also from that of the overall commitment of the state to legitimization principles such as the rule of law or a Democratic form of government.*

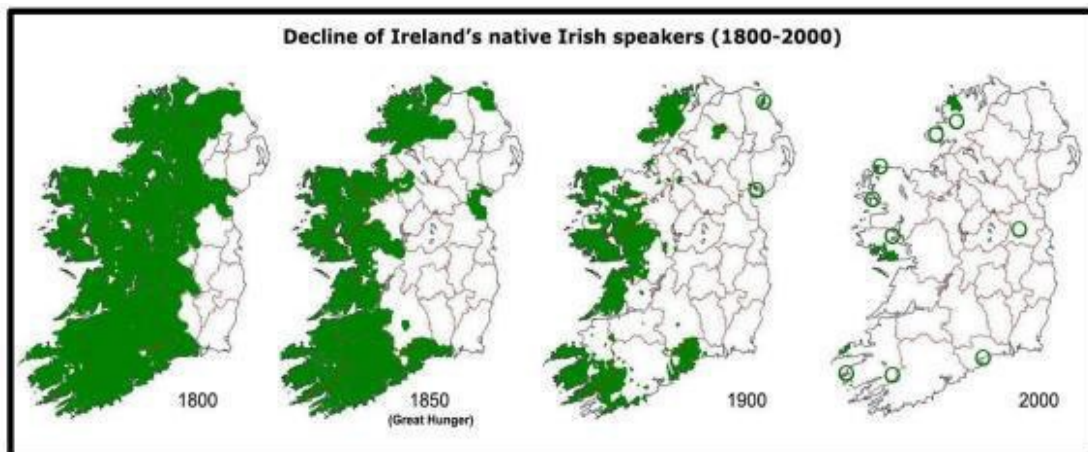
The Irish case in both Irelands is an instance of the quest between a nostalgic and regressive glocalization and a challenge to maintain features of the old Irish identity. Indeed, the “economic boom” of the mid-1990 to

the late 2000s, called also “Celtic Tiger” brought some Irish people much hope but they realize that their Irish Gaelic was in decline and considered as an endangered language. In fact, modern Irish is learned either as a first language or with English too. Even if revivalists struggled to construct a bilingual Ireland, reinforcing their revivalist ideology including the spoken Irish language, and in different frameworks as commerce, politics, or media, and they realized that it became rather ignored or less regarded *as a result of complex socio-economic and political circumstances* (Daly and Dickson 1990: 12).

The desire for greater expression of individuality among small groups is also another issue worth considering. The Irish Traveller community whose language is Shelta or Cant (Binch 1994 in Kaplan 2007: 249), previously a secret language spoken by the sole members of that community, and not at all to local people, amounts to 25,000 in Ireland, 15,000 in UK and 10,00 in USA (Kaplan 2007: 249). The question is that cultural diversity is not always considered and accepted everywhere, as the majority culture perceives its values, meanings and identity as above all valid and dominant. Receiving countries are witnessing such deep changes at the present age. Mobility, economic power and rapid technology /information innovation beside political control provoked unprecedented events which challenge citizens of the world, at home or in diasporic contexts in innumerable ways with new economic structures, multicultural settings and linguistic diversity.

## The Irish / English Dilemma

As English stands as the dominant language in Ireland, inevitably the Irish language becomes undervalued by the importance of English both in Ireland and in the world, especially today in the 21st century (Whaley 2003). On the one hand, because of its numbers of speakers, Irish can be regarded as a minority language as Irish is depicted by some people as “a minority language only in terms of number of speakers” (Laoire, 2012: 18). ***Only 1.7% of the Irish population (3 years or over) spoke Irish daily outside of the education system, with 17.4% of the population (3 years and over) speaking Irish at some stage outside the education system (CSO, 2017b). Yet 39.8% replied that they could speak Irish in 2016 (CSO, 2017b cited in Flynn 2019: 3).*** The following illustration reveals the decline of the use of the Irish language:



**Figure3.2. Decline of native Irish speakers (1800 - 2000)**

(Flynn2019:39)

But because of its official status, Irish cannot be classified as such a minority language: “officially recognized as a ‘national’ language and ‘first official language’ in the Republic of Ireland” (ELUL 2000; Ó Murchú 2001).

On the other hand, *The Government’s ongoing commitment to conserve, protect, develop and present Ireland’s unique culture and heritage; to promote the Irish language* (Government of Ireland 2019: 69). And in this sense, The Constitution of Ireland in Article 8 clearly defines the Irish language status:

- 1. The Irish language as the national language is the first official language.*
- 2. The English language is recognized as a second official language.*
- 3. Provision may, however, be made by law for the exclusive use of either of the said languages for any one or more official purposes, either throughout the State or in any part thereof ( Ibid ).*

Aligning with this official statement, Eamon Ó Cuív (previous Minister of State at the Department of Arts, Heritage, *Gaeltacht* and the Islands declared that considering the Irish language as a minority language: *could damage the status of Irish in the context of the Irish constitution and in the context of current efforts to raise the status of the language within the European Union* (Ó Cuív, 1998 cited in Flynn 2019: 14).

### Irish Schools as Preservers and Transmitters

The majority of children learn Irish in English medium state schools and Irish is a compulsory subject for all of them, which can explain partly its survival at this level. But because of its status, it can be considered as any other subject as geography or mathematics. In this sense educational institutions remain the essential transmitters of language learning though language protection and survival can be also assured by its use at home and outside, i.e. in communities.

School	Home language	Principle medium of instruction	Number of Schools
English-medium	Primarily English	English	669
Gaeltacht	Primarily Irish	Irish	22
All Irish	Irish or English	Irish	44

**Figure 3.3. Language types of post-primary schools in Ireland, 2016-17**

(Flynn 2019: 25)

The education system still reinforces the teaching of Irish as a second language outside the *Gaeltacht* areas. *Only the Irish-medium schools, accounting for 9% of post-primary schools in Ireland, can be categorized as a strong model for bilingual education* (Baker & Jones, 1998: 486) while weakness have been recorded in the *"transmitting of Irish in parts of the*

*English-medium schools' systems" which comprise of 91% of post-primary schools* (Ó Murchú 2016: 16). Even in the *Gaeltacht* areas where the Irish language is the essential language at home and in the community the principal institution of intergenerational transmission remains the school (Kelly-Holmes & Atkinson, 2017: 239).

*... [Irish as a] language is a window whereby students can look both at their historical and contemporary culture and identity, and therefore gain an appreciation of the importance of assuming personal ownership of the language. By studying Irish, students are given the opportunity to identify with the language community and participate in it to best take advantage of communication opportunities. By thinking about and studying Irish and elements of the Irish culture, students' awareness of the culture of the language grows.* (DES, 2017, p.5 cited in Flynn2019:253)

Since the establishment of the State in 1922, *Irish has remained a compulsory subject in primary and post-primary schools in Ireland, even though, it is widely acknowledged that English "is the mother tongue of the majority of the population* (Darmody & Daly, 2015: vii). Yet, though the Irish language is a compulsory subject for most pupils in Irish state schools, few opportunities prevail to use Irish outside school and value the Irish language in its own right as most speak English as their first language and therefore lack opportunities to use Irish learnt at school. In addition to no or rare practice,

Irish was regarded as a hard and complex subject, namely for grammar and sentence structure. But, schools alone cannot restore Irish as the language of the people (Ó Laoire, 2005 cited in Flynn: 16).

Indeed, the school's role in the socialization process is very important (Ó Laoire & Harris 2006) as main agencies in socialization which *provide the state with an opportunity to shape the attitudes and behaviours of the next generation through the curriculum taught* (Ó Laoire & Harris, 2006: 8) and as such become fundamental agents of language revival. Yet, for most Irish people, their outstanding marker of Irish identity needs not Irish language fluency or a practical day-to-day use of the language.

Therefore, it seems that any national political factors are based on the economy of the country depending also of the international political and economic trends which fashion languages planning policies and determine the main guidelines of any educational policy. The Irish educational system shifted from the prestigious English language and revitalized Irish as an outstanding feature of Ireland's heritage, life and identity to support a strong bilingualism from 1970 onwards to meet social and economic changes. Ireland, the emerald as a land of emigration, and Northern Ireland have to meet also the citizenship rights of newcomers of different cultural backgrounds on the one hand. On the other hand, Irish diaspora in England for example, seems invisible as they do not identify themselves as a distinctive ethnic group and which will be also analyzed to some extent in the 4<sup>th</sup> chapter.

## The Welsh Language Profile

Cymraeg in Welsh is a Celtic language as Cornish and Breton and closely linked to Irish, Manx, and Gaelic. Early Welsh dates from the 6th century AD, and was also the language of some regions of Southern Scotland and Northern England. Till the 16th century, Welsh was the sole language of the greatest number of people in Wales, or the first language up to the end of the nineteenth century. As the publication of the Bible was in Welsh in 1588, it promoted the use of this language of worship too, though the Acts of Union of 1536 and 1542 stipulated the use of English in law, administration and education in Wales. The development of Welsh is also greatly dependent on the educational policy. The Education Act of 1870 made obligatory elementary education in Welsh but favourable perceptions attitudes to Welsh diminished provoking a decrease in the number of speakers up to now. , ***In 1911 there were 977,000 Welsh speakers aged 3 and over in Wales, representing 43.5% of the population at that time. This number decreased over the twentieth century, reaching a low of 504,000 in 1981*** (Jones 2013).

This decrease in Welsh speaking percentage was also due to migration from rural to urban parts of Wales because of unemployment, particularly during the late 1920s and 1930s, greatest use of English in media, less chapel prayers, which inevitably gave less prestige to Welsh.

The Welsh Language Act of 1967 stipulated the equal validity of English and Welsh in legal proceedings in Wales. The territorial principle meant that Welsh is usable only in Wales and Welsh speaker cannot make speeches in the House of Commons in Welsh. The Welsh Language Act 1993 made Wales officially bilingual (Ager1996: 50-51).

*The 2001 Census results showed the number of Welsh speakers increasing since the previous Census in 1991. However, the number speaking Welsh in the last recorded Census of 2011 represents a slight drop from the 20.8% recorded in the 2001 Census. In 2011, 19% could speak Welsh, nearly one-fifth of the population of Wales of just under 3 million. Of these 562,000 people who speak Welsh, 77% stated that they could speak, read, and write Welsh. The Census also shows a big drop in Welsh-speakers living in the more Welsh-speaking areas of Wales; the percentage living in Ceredigion and Carmarthenshire fell below 50% for the first time (Jones 2012: 213).*

As to the domain of education, the first Welsh-medium primary school started in 1939. Welsh-medium and bilingual education developed throughout Wales. Yet, the Educational Act of 1944 brought much opportunity to the Welsh language and its culture. Welsh -medium education was provided for new generations to become fluent Welsh speakers. Bilingual schools were promoted to construct a typology of bilingual education which inevitably had

to face emerging issues related to bilingual education in Welsh and English, notably adequate teaching material, curricula and teacher education programmes to provide opportunities to develop proficiency in Welsh.

Raising awareness of the outstanding relevance of Welsh-medium and Welsh language education is a challenge to promote language and Welsh cultural identity (see Annex 15: Percentage of Welsh Speakers). This highlights the need for wider social opportunities for using Welsh in the community and English which becomes a bridge between generations but opens the door to a different culture.

*As a bilingual nation, we start from a positive position because we provide education through the medium of English and Welsh. Both languages are embedded in our education and training system. Our young people therefore have a head start by developing language and literacy skills that they can readily apply to other European and world languages. Conversely, the study of a foreign language can support learners' literacy in English and Welsh.*

(The Welsh Language in Carmarthenshire Report)

The previous quote reveals that English remains deeply embedded in educational institutions and consequently has still a great impact on Welsh identity.

## **The Scots Language Question**

The political and cultural situation of Scotland is illustrated greatly by the part played by the Scots language which registered both a decline in its use and a pressure for its potential nowadays in Scotland as compared to English. Named Scots, Lowland Scots or Lallans, this language is defined as a West-Germanic one spoken mainly in the Lowland regions of Scotland (the South, the 'Central Belt' located between Edinburgh and Glasgow, the North East) in the Northern Isles and in Northern Ireland (Corbett et al. 2003 cited in Unger 2010). Research undertaken by the General Register Office for Scotland recorded around 1.5 million speakers of Scots in the end of the 20<sup>th</sup> century (Macafee 1996 cited in Unger 2010).

Historically speaking, Scots status shifted from a full national language both in public and private spheres in the non-Gaelic speaking areas of Scotland, mainly in the Lowlands in the fifteenth and sixteenth centuries, to become spoken only in very specific locations as in the North-East of Scotland, or settings as home, TV. or rural areas. Yet, writers as James Kelman, Irvine Welsh, James Robertson, Janet Paisley, Matthew Fitt and Kathleen Jamie intentionally used Scots in the speech of certain uneducated characters.

As any government proud of its home language, the Scottish Government regards the Scots language as a language in its own right and as a fundamental component of its historical and socio- cultural heritage (McClure 2009: 13-4),

shaping the national identity of its people. It aims therefore to promote Scots language policies via providing support to educational institutions and organizations to eradicate the negative connotations associated to its use. Different educational researchers joined this understanding as Macafee who declared that the Scots language is a difficult language to learn, presenting specific idiosyncrasies and variables (Macafee in Jones 1997: 514) as compared to English and defined as a working-class Scots medium (Bailey 1987: 131-42 in Macafee, C.I. and I. Macleod 1987).

No doubt, English, Scottish Gaelic and Scots are the languages of Scotland (Annex 16: The Main Dialects of Scots). Yet, the Gaelic Language Act was issued in Parliament in 2005 to stabilize its status as it categorized as an endangered language: *Gaelic is in a precarious, even critical, condition and ... without significant Government support it will not survive beyond the mid-point of the 21st century* (Scottish Executive 2000). As for the preservation of a national unity, effective communication is the main asset, i.e. bilingualism and multilingualism and not monolingualism are becoming more important to the Scottish governments (McLeold 2001).

In fact, Scottish education differs from the English one in the sense that the Scottish system at secondary school focuses on the breadth of a range of subjects whereas the English, Welsh and Northern Irish ones prefer to stress a smaller range of subjects. But, Gaelic-medium education (*Foghlam tro Mheadhan na Gàidhlig*) is a type of education which allows pupils to be taught

first through the medium of Scottish Gaelic, whereas English remains taught as the secondary language. Yet, Gaelic Medium Education is an option within Scottish education that grants learners at both primary and secondary school the opportunity to become more fluent in Gaelic which is supported by the Education (Scotland) Act 2016 which stipulates that parents can choose to place their children in Gaelic-medium streams from their local respective education authority.

This brief description of the main language issue can provide insights into the symbolic and performative dimensions of Scottish identity on the one hand. On the other hand, it reveals government request to Scottish identity formation and maintenance while accommodating to different English educational and political requirements.

### **Educational Perspectives towards Social Cohesion and Diversity**

The debates about multicultural education aimed at solving the essential questions of rights and stability. Multicultural education is supposed to resolve the controversial pressures for social cohesion and diversity against inequality of educational opportunities. But, the acculturation necessary for a certain involvement in the English society becomes both a repressive assimilation to some extent and the celebration of diversity though cases of social instability prevail in any society, as some people still counteract multicultural perspectives.

While in the past, it must be said that during the 1950s and 1960s, the prevailing policy was one of assimilation: immigrants had to be integrated into the society as quickly as possible, linguistically and culturally.

*A national system of education must aim at producing citizens who can take their place in society properly equipped to exercise rights and perform duties which are the same as those of other citizens. If parents were brought up in another tradition, children should be encouraged to respect it, but a national system cannot be expected to perpetuate values of immigrant groups (Patterson 1969:285).*

Yet, Integration means *assimilation* but allowing for some linguistic and cultural resistance. Jenkins' celebrated statement in 1966 referred to: *not a flattening process of assimilation, but ... equal opportunity accompanied by cultural diversity in an atmosphere of mutual tolerance.* But, learning a foreign language for immigrant pupils in order to become able to express themselves or communicate with native people, and to take part actively in the school life first and then in the receiving society can provoke mental and physical changes in the development of these children, as explained by experienced psychologists:

*Psychologists of the Russian school of Vygotsky and Luria had suggested that language shapes thought rather than simply reflecting it; further they have maintained that language is self-regulating- in other words, a child 's developing concept of society depends on his development of language skills, language is thus crucial to learning and changing and controlling society.*

(New Society: 1975).

There can be little doubt that a basic acculturation for all children is the essential key to full participation in society as it increases equality of life-chance and provides access to the opportunity job market and relational structures.

Later in the 1970s and 1980s, the focus was on cultural pluralism with greater emphasis on diversity and the intrinsic validity of different cultures. Of course, there was segregation, which was evidently a *de facto* reality in some inner urban districts as in Belford and in some urban schools as those of Bradford. Consequently some minority parents turned to their own independent schools on grounds of religion. Yet,

*The Education 1944 Act lays down in section 25 important provisions relating to religious education in schools....subject to the provision of this section, religious instruction shall be given in every county school and in every voluntary school (Patterson 1969: 283).*

In this vein, writers and churchmen expressed their concerns to promote a policy for religious and moral education in conformity with the context of the British multicultural society. We can cite on this issue: Edwin Cox in Changing Aims in Religious Education (1966), Ninian Smart in Secular Education and the Logic of Religion (1968), or J. W. D. Smith in Religious Education in a Secular Setting (1969), Richard Acland in We Teach Them Wrong (1963) (Patterson 1969:170).

Besides, white native parents did not want their children mix with immigrant ones and withdraw them from these schools. The “White flight” to use the expression of Coleman, a famous Professor of Sociology at the University of Chicago in his best seller entitled: The Equality of Educational Opportunity (called the Coleman Report), is a redundant social phenomenon in countries with immigrants of different backgrounds.

It was significant that the British society has become multicultural in terms of ethnicity, social class, language and religion. But, all children in British schools needed to acquire a detailed knowledge and appreciation of British social institutions and the British cultural heritage, as they are members of this society.

*School represents their means of access to full membership of the community. It is the immigrant's point of real contact with British society. His child is received on an equal footing with any other, he benefits from welfare services, is given the chance to climb higher up the social ladder than his parents, to get a better education than the one they received and perhaps to hold a better job, but above all, it gives him the chance to understand his contemporaries (Oakley 1968: 19).*

But, to neglect this question on ideological or other grounds would inevitably perpetuate educational and social disadvantages (Shipman,1973).

*The very fact that immigrant children are different, whatever the nature of difference, imposes upon all, immigrants and native children, alike, the immensely important educative pressure of the awareness of others, and the equally important educational force of having to suspend judgment, of having to refrain from immediate judgment simply because a situation is novel. These are some of the qualities on an educational mind, and the special future of the immigrant child reinforces the normal work of the schools in inculcating them (Townsend1972:113).*

Another remaining problem is that changes were not only on the educational institutions, but also the responsibility of the head teacher including the amount of time given for each curriculum component, teaching methods, teaching materials which are in fact pedagogical issues of great importance. Teachers had to follow ITT and INSET education to adapt their new teaching requirements to meet ethnic pupils' needs. For teacher educators, such a task is inscribed at the heart of the language policy as all children whatever their cultural original background, need a sound basic knowledge in written and spoken English. It may be also reported that teaching some young children through the mother tongue facilitated first of all this transitional bilingualism.

To widen the curriculum, in order to reduce ethnocentrism or to highlight the contributions of all educationalists and people to world culture, strategies were set up to prepare teachers for this role of cultural mediators and intercultural communicators.

### **3. 5. Conclusion**

To conclude with, British government legislation passed acts on the one hand to regulate entry regulations through restrictive immigration and nationality laws to limit and control immigrants to UK. On the other hand language and education policy changes were planned to better facilitate the integration of the immigrants' children in specific state

primary schools from the late 1960s to 1990, to face emerging societal and multicultural realities with the view to avoid any urban unrests and societal conflicts.

Besides, this chapter gave a brief historical and educational outlook of the indigenous languages prevailing in Wales, Scotland and Ireland and the necessity for the provision of bilingual education where English is a leading agent in the different parts of UK. and Ireland for different reasons, political, economic and cultural. Indeed, the educational and language policies of England, Wales, Scotland and Ireland unveil the felt difficulties involved in reconciling themselves to some degree with British loyalty in mixed Anglo-Celtic communities where negotiations are necessary with people from different backgrounds to remove any sense of national enmity for the construction of a relevant national citizenship.

Therefore in the following chapter and with this theoretical and conceptual knowledge related to immigration, citizenship and language education legislation, the consequent fluidity of the concept of Britishness will be analyzed revealing both widespread anxieties and more open minded attitudes towards a multicultural society in the UK.

### Notes to Chapter Three

(1) During the colonial period, UK did not grant human rights guarantees to the people of the colonies when they were under British Rule. But, it was in 1966 that she considered the right of individual petition. This right allowed any group or non-governmental organization to address a complaint when experiencing a violation of the rights guaranteed by the European convention (signed in Rome in November 4 1950 and only ratified in March 1951 by UK. This right was against the dreadful experience of Hitler Nazi regime to protect individuals' rights and freedom and inspired by the Universal Declaration of Human Rights of 1948.

(2) Enoch Powell was born on 16 June 1912 and had been educated at King Edwards, Birmingham and Trinity College, Cambridge. "Rivers of Blood" speech, was delivered to a Conservative Association meeting in Birmingham on April 20 1968. For example, he said: *In this country, in 15 or 20 years' time, the black man will have the whip hand over the white man,* which was provocative. <https://www.theatlantic.com/international/archive/2018/04/enoch-powell-rivers-of-blood/558344/>

(3) For example, Hindi Gujaratis and Punjabis studied Hindi and used Devanagari script to read the Vedas, the sacred book of the Hindus;

Gujerati Muslims turned to Persian Arabic script and Kuranic Arabic; Sikh Punjabis switched to Gurmukhi script to read their religious book, the Grant Sahib (Trudgill 1984: 439).

**CHAPTER FOUR:**  
**MULTICULTURALISM AND THE**  
**SENSE OF BRITISHNESS**

## CHAPTER FOUR:

### MULTICULTURALISM AND THE SENSE OF BRITISHNESS

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## **CHAPTER FOUR:**

### **MULTICULTURALISM AND THE SENSE OF BRITISHNESS**

#### **Introduction**

This chapter sheds light on the theme of belonging as a social identity and multiculturalism in 21<sup>st</sup> century Britishness. The notion of social identity in the last decades is essential to the consideration of the individual's membership of a particular group in the multicultural nation. In Great Britain today, the identification of every individual in its multi-ethnic context is assumed to be the fundamental feature of human coexistence. Particularly in the UK, its historical, economic, political and socio-linguistic background (see chapter 3) shapes today's country within different spheres. The government languages policies challenged the traditional educational systems with the introduction of indigenous and ethnic languages or their protection and restoration. Besides, on the British island, as all over the world, globalization is broadening the sense of place and belonging through bringing people closer together. Nowadays, British individuals are adopting new ways to locate themselves in a cosmopolitan changing society. Consequently, spectacular widespread processes of globalization and multiculturalism that seem to be the most fashionable catchphrases of the media over the world, have not only become key ideas of politicians and journalists but entered academic discussions and debates provoking controversial issues at various levels.

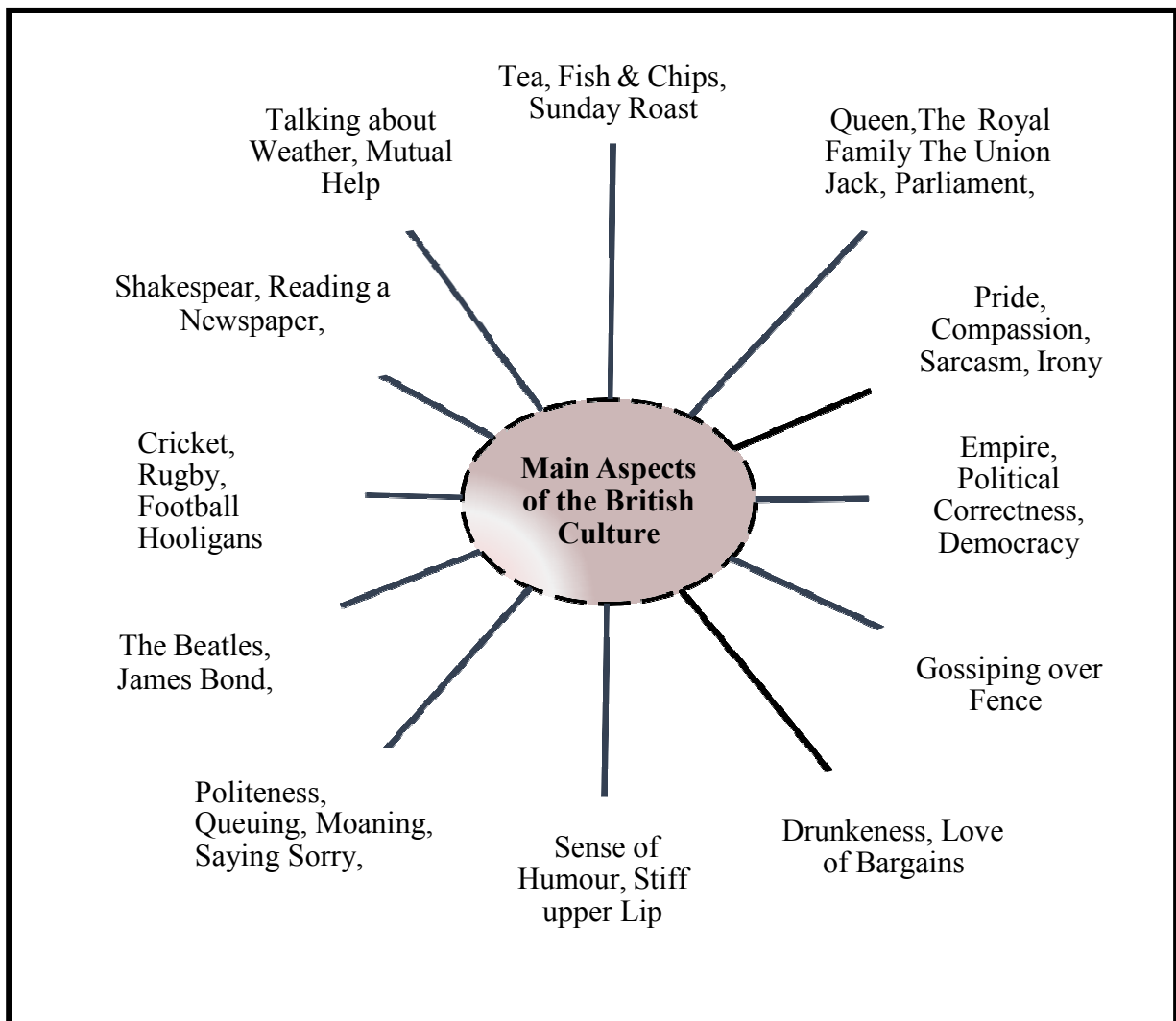
To render this research more relevant, a questionnaire was administered via survey hero form. The answers would give updated perceptions on the issue of language, education and Britishness.

### **The British Culture: Negotiating the Specific**

The UK is geographically a Northwestern European island. Its population includes mainly the White British people: English, Scottish, Welsh, and a variety of multicultural communities. The national symbols making the pride of being British are specifically: The Union Jack, the Queen, and The Royal Family. Yet, the cultural habits and behaviours are numerous. In the UK people can be defined by, name a few, queuing, moaning, cricket, football, rugby, Sunday roast, fish and chips, tea, politeness and a clever sense of humour.

Some of the British people's values and attitudes can be summarized in democracy, political correctness, freedom, pride, mutual help, work ethic, community spirit, and compassion. In the UK, the rule of law, hooliganism, tolerance, fairness, and respect is based on the people's values too. The English language is national, but there are different accents all over the regions. Accents are specific to some social classes too. Britishness is also connected to the intersection of success and achievements in different fields, such as in politics, economy, history, technology, science, sports and culture.

Since everyone has a particular version of the concept of Britishness because it is constantly changing its components, as not every British plays cricket, for example, one may see that this concept is not absolute and can be negotiated. The following figure summarizes the main aspects of British culture.



**Figure 4.1: The Main Aspects of the British Culture (own)**

*\*The researcher constructs this figure with different google images,*

It is unlikely that any one of these aspects defines all UK citizens. Besides the confusing differences between the UK, Britain, England, Scotland, Wales, Northern Ireland, Ireland, Republic of Ireland, and The British Isles, the historical relationship with the USA, the colonial past, the main issues people associate with Britain, including values, people, and any other aspects of culture, are shown in the following picture taken from Google images.



**Figure 4.2: Regional and National Aspects of the British Identity (own)**

*\*The researcher constructs this picture with different Google images, expressing aspects of the British culture and society ranging from the Royal family, the Queen, to sporting, arts, weather, social, historical, and cultural icons. The pieces of the image were taken, randomly, from ‘Google images’*

Thinking of Britain as a pure nation, these dynamic symbols may play the role of ‘border guards’, and become major markers *linked to specific cultural codes and function to identify people as members or non-members of the specific national collectivity* (May 2001: 61).

Nevertheless, implicitly, Great Britain has become the home of a large diversity of ethnic groups that, through their long-lasting on the British island as their homeland, have assimilated most of the local cultural codes and spread some of their cultural features. The UK is now a good example of a modern multicultural society where there are religious institutions, festivals, shops, clothes, restaurants, music, sportsmen, etc. from all over the world (Bourne 2007: 2). Thus, the phenomenon of multicultural coexistence has forged a new notion for ‘Britishness’ and opens doors for its negotiation and complexity of its definition and understanding.

### **Evolution of Britishness**

Since 1945, the UK society has gradually changed from a typically white, British and Christian community to a pluralistic society including different creeds, cultures, and ethnic communities originating from all over the globe. This demographic plurality involves policies and laws (see Chapter 3) supporting the ‘multiculturalism’ theory and reinforcing debates for connecting people and communities in British society.

## **Postcolonial Condition of the Empire**

The history of the UK has brought transformation to the facets of the British identity and citizenship. After the loss of the prestige of being the greatest empire in the world, Great Britain contrasted her existence back to the small island. Gilroy (2005a, 2005b) has called this historical shift “postcolonial melancholy”, whereas, Cohen (1995) describes this process of transformation as “the frontiers of identity”. The transformation occurs both internally and externally. The frontiers of Britishness at home englobe the English on one hand, and the Scots, the Welsh and the Irish on the other one. Yet, externally, the frontiers draw lines around the ‘Anglosphere’. The mass migration of the postcolonial citizens from the former British colonies as India to the metropolitan THE UK is an outstanding element causing transformation and a different conceptualization to Britishness and citizenship.

## **Globalization and Diasporas**

Castles and Miller (2003) have named the turbulence of globalization, mobilities and the rise of connectivities as the age of migration. This age of transnational practices and the spread of diasporas has become fertilizer to the seeds of pluralism and multiculturalism that have to broaden the frontiers to citizenship, multiplied the facets of identity, and invoked a different sense of belonging (Castells 2000a, Vertovec 2001, Keith 2005, Berg and Eckstein2015).

In his formulation of ‘ the age of migration,’ Castles and Miller (2003) highlights that the fast progression of new technologies in the fields of information, marketing, communication and transport in the recent age of globalization has triggered an enormous number of people to leave their regions or countries for seeking for a safe and adequate life elsewhere. Furthermore, it has reduced the difficulty of travelling long distances from the people’s places of birth. A rich body of evidence from empirical researches has clarified the diasporic and transnational activities that emerge from the effects of globalization, wars and technologies (Basch et al 1994, Levitt and Jaworsky, 2007, Keith 2005, Portes 2003, Vertovec 2007). It is also worth mentioning that wars and political instability have increased the number of people on the move.

Consequently, because the dual nationality and the politicization of citizenship are increasing globally, Great Britain makes no exception against the increasing rate of naturalization with the diversified migrant population coming from a range of countries, to name a few, Ireland, India, Jamaica, Pakistan, Poland, Syria, etc.

### **Rise of Migration and Diversity**

It is globally acknowledged that processes of migration besides the processes of urbanisation are interrelated since migration occurs from one city to another (Saunders 2010). In the cities of the UK, the age of migration has created a new geography of diversity. It is in cities with the most ethnic

plurality that those people are most likely to live, because of job opportunities and cultural or family patterns.

In public discourse, this turbulence of globalization, the age of migration resulting in ethnic diversity have been associated with the notion of “multiculturalism”; as Hall commented: “*The multicultural question is... the question that globalization has unconsciously produced*” (Hall with Yuval-Davis 2004, quoted Yuval-Davis 2011: 26). In British cities, people of multiple cultures are now living side by side sharing a commonplace norm. Hall captured this reality in the term “multicultural drift” ,whereas, Doreen Massey (2007) has formulated it as *the thrown-together-ness of place*.

Today, the global phenomenon of shifting from the countryside to urban places and international migration are the top factors of demographic changes in THE UK. This migration has fundamentally changed the local perception of identity, belonging and citizenship at the social and political levels. Understanding and managing this phenomenon in Great Britain, as elsewhere on the globe, is essential for the better future of the country and the world.

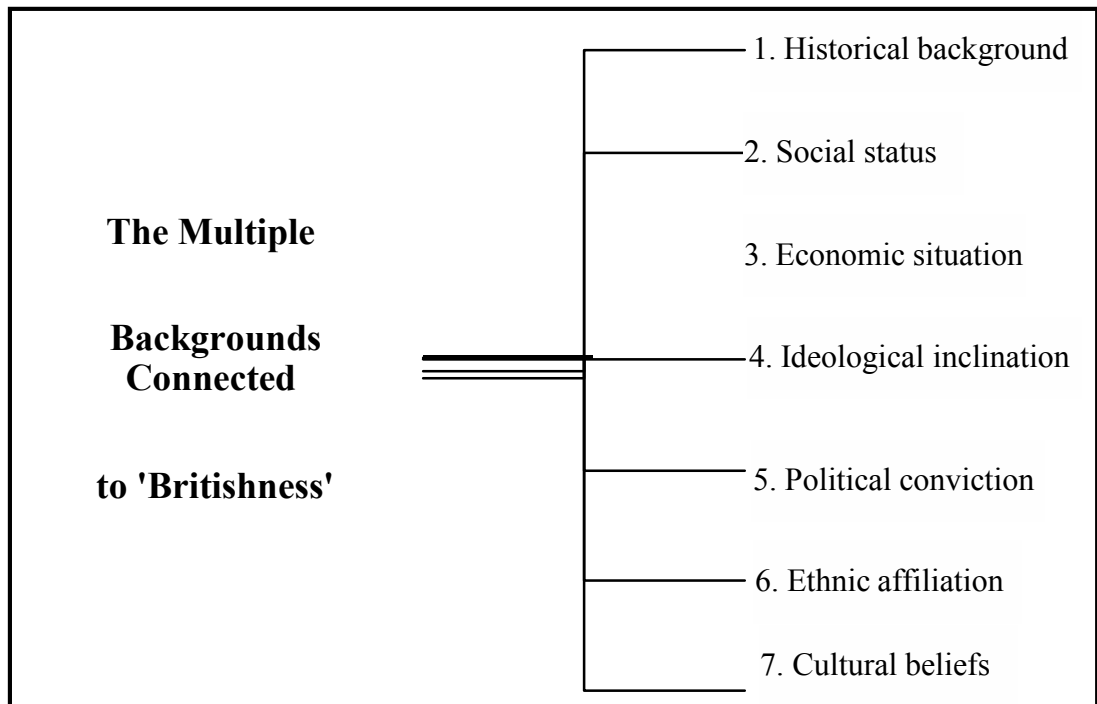
### **Backgrounds Associated with Britishness**

Foreigners over the globe hold in view stereotypes of the UK while some of the British people themselves maintain cricket on TV, fish and chips, a cup of tea, and so on as their specific cultural components with certain references.

It seems that defining “Britishness” is more complex than the expected truth of the universally known definition.

One can assume that Britishness, as a social identity, is a flexible concept that includes multiple facets, which requires careful and systematic consideration. Britishness is associated with different realities extending to the historical background and origins, social status, economic situation, and ideological inclination, but also political participation and conviction, ethnic and regional belonging and cultural backgrounds.

Multiculturalism, then, follows a largely local logic, with the policy that responds pragmatically to the multiple questions that arose (Favell 1998; Modood 2011). “*Multiculturalism means cultures influencing one another, interacting*” (Bourne 2007: 4). The following figure summarizes the multiple components that are connected to the identification of today’s multicultural Britishness creating a rich and fruitful society with contributions to a variety of differences and yet shaping a certain unity.



**Figure 4.3: Multiple Backgrounds Associated to Britishness, as a Social Identity (Own)**

Besides, for the advancement of social cohesion, communities living on the lands of the UK have to connect and discover the common values and share the specific and local ones through dialogues. Conventional boundaries have taken priorities under the name of religion, culture, race and social class to develop stereotypes and increase discrimination to some extent.

**Britishness and Multiculturalism: Values and Discourse**

Britishness is the product of various elements combined in a form of multiculturalism. Britishness evokes diversity and approves plurality. Britishness re-creates a sense of pride, duty and obligation in the multicultural community while multiculturalism re-creates a sense of belonging, inclusion,

and diversity in an atmosphere of success and positivity. The main keywords to debate the multicultural values include national identity, integration, freedom, gender, human rights and the current events in the British context. For maintaining the shared values and cultural pluralism, it is necessary to reject discrimination and treat people from different ethnicities equally and differently.

Furthermore, there is a need for promoting integration and cohesion as well as handling differences between the ethnic communities in all parts of the multicultural British society with a collective devotion to loyalties, success and development to reach compatibility of the notion of Britishness with the challenges of globalization locally too.

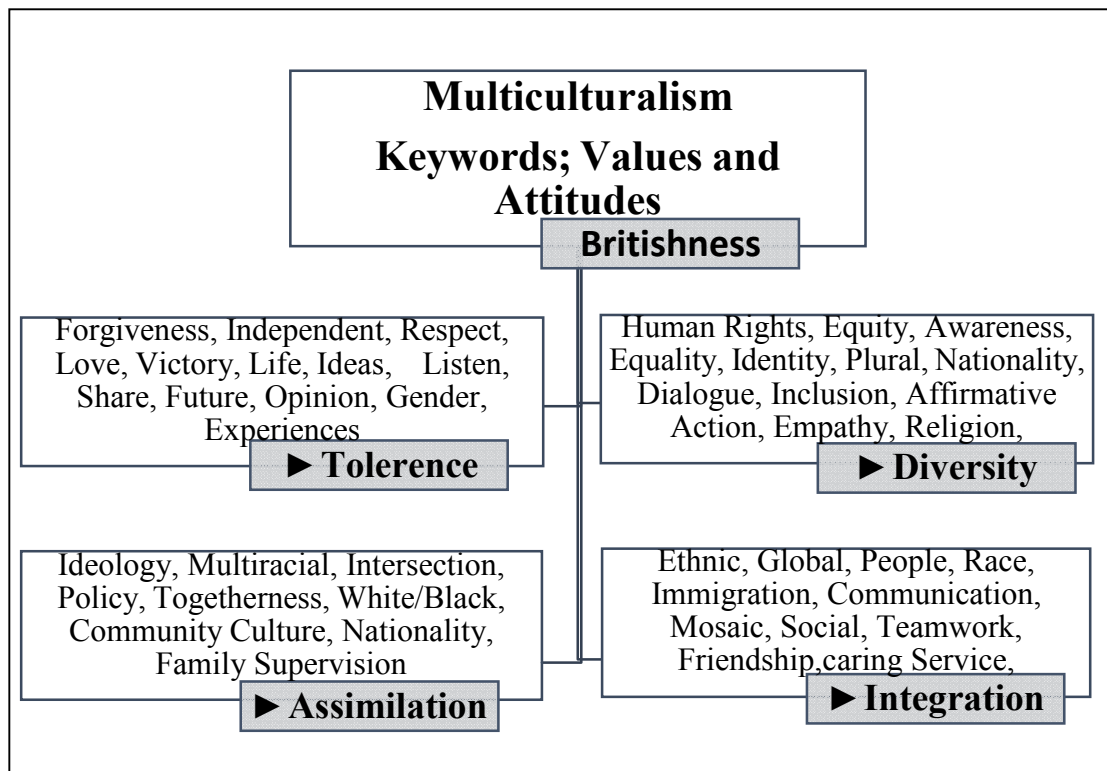
Parekh (2000:02) delivered a report on multiculturalism in the UK claiming that it opened a new window to increase diversity and equality for all groups of people:

*Multiculturalism is not about a different identity per se but about those that are embedded in and sustained by culture that is a body of beliefs and practices in terms of which a group of people understand the world and organize their individual and collective lives. Unlike differences that spring from individual choices, culturally-derived differences carry a measure of authority and are patterned and structured by the virtues of being*

*embedded in a shared and historically inherited system of meaning and significance.*

Besides, Parekh (2000) argues that cultural diversity is at the focal point of multiculturalism. He also notes that the three forms of cultural diversity are sub-cultural diversity, perspective diversity and communal one. Furthermore, cultural oppression can be a result of humiliating a culture. Accordingly, the relationship between different cultures in a context brings multiculturalism into existence.

Modern economics, political equal rights with democratic views, and cultural unification are feasible to promote equal citizenship. Justice, one of the governing norms, is far from being derived from only one culture, but it is rather based on an open and equal dialogue between them (Parekh 2000: 13). In fact, recognition between individuals, well-being, and mutual respect creates a society in which equity and equality perform much effectively (Ibid).



**Figure 4.4: Lexical Items Related to Values and Attitudes in Accordance with Multiculturalism and Britishness (own with Google images)**

*\*This figure illustrates the multiple values related to cultural discourse collocating multiculturalism and sharing a body of words that reflect and shape its reality. Tolerance, diversity, integration, and assimilation are the main keywords, typically without negative evaluation, wrapped up in the significance of an effective multicultural society.*

Over the past decade, the notions of British identity and Britishness have become routinely keywords for subjects of debates to solve controversial and debateful social, economic and political issues in THE UK. Most striking about this iteration of the values of Britishness and sense of belonging to Britain is that they form neither an exception nor a disparity and distinction of the British. They, rather, are more generic opening to flagrant resonance with

fundamental values of social justice, equality, freedom, responsibility, and tolerance (Sorenson 2006).

### **Growth of Interest in Cultural Diversity**

The world is changing at such a spectacular pace that is somehow alarming. The impulse to embrace the new and the fear of losing the old are arising challenges continuously. Thus, dialogues through programmes in educational institutions and platforms for discussion in which all communities participate regardless of their size, race, religion, origin, culture or economic class take part for the purpose of knowing *the other* and accepting their differences.

Various factors are the drivers of change in most of the world, where an increasing number of different groups coexist in a heterogeneous context. The most apparent of them is the ethnic and cultural diversity. The hegemony in urban communities over the world has become a scarcity in this era of globalization, technology, information and rapid communication. Gülen has observed that,

*Modern means of communication and transportation have transformed the world into a large, global village. So, those who expect that any radical changes in a country will be determined by that country alone and remain limited to it, are unaware of current realities. This time is a period of interactive relations.*

*Nations and people are more in need of and dependent on each other, which causes closeness in mutual relations.* (Gülen, 2004a:230)

Collective thinking about connecting issues of multiculturalism to Britishness has gained interest and importance against a background of the end of the British Empire. Globalization, migration and nationalism develop a sense of belonging, individual as well as collective recognition, and the need to share a common value system. Cities in THE UK are now more diverse than they have been in the past, but the most melting pot and multicultural city are London.

Yet, “**terrorist attacks**” (Manchester Arena bombing and London Bridge attacks of 2017) in the recent decades have added relevance and urgency to find recognition at the individual and collective levels in the UK. These awful and disastrous events had the effect of feeding different interpretations and regarding differences between White British, other British ethnicities and minorities particularly today.

The section of the British Muslim population could be undermined under some specific perceptions that connect their communities to the terrorist worldwide odds despite their loyalties to the UK. Therefore, Great Britain has put into consideration a systematic exploration to handle carefully the issues of

integration and multiculturalism achievement in the society regardless of any ethnic or religious affiliation of the individuals.

The British are no more denoting a race but rather gathering various ethnic communities and different races. The UK has a multi-ethnic society compatible with the modern world of globalization which rather successfully connects the minority with the majority. The asset of pluralism and tolerance in sharing values initiates and reinforces unity, security, and prosperity supported by the Race Relations Acts which made unlawful discrimination on any grounds as religion, skin colour or cultural background. Moreover, it makes relations with other peoples around the globe good and healthy. Yet, there are still some problems related to this concept as it impacts individual and social identity and belonging.

### **Development of Fundamental British Values**

The Department of Education of the UK published a detailed document in 2014 on the obligation of schools to recognize and promote fundamental British values. The programmes are expected to include the values of *“democracy, the rule of law, individual liberty, and mutual respect and tolerance of those with different faiths and beliefs.”*

In addition, the British schools received the obligation to reform the curriculum through the promotion of values related to community cohesion in a way that spiritual, moral, cultural, and physical values should be, implicitly or

explicitly taught to students on the British lands. According to the Department of Education, the personal development across the curriculum can be summarized as follows.

### **Spiritual and Moral Development**

Schools must provide pupils with fundamental values that develop their ability to be reflective about both their beliefs and how they perceive their lives. Pupils need to develop respect for and knowledge of the different values and religions of people in THE UK and around the world with a sense of enjoyment in learning. Schools also must increase the pupils' imagination and creativity as well as fruitful reflections on their own experiences.

But, at the moral level, differences between right and wrong, the understanding, and recognition of law are the basis for the spread of respect and positive behaviour and attitudes. To make future citizens appreciate and understand others' viewpoints, pupils should learn to increase their interest in treating the moral and ethical issues through giving reasoned opinions and solutions which are transmitted via teaching and reflecting.

### **Social and Cultural Development**

Socialising and working with pupils from different backgrounds are the different social skills taught in the British classes through the different school subjects. The curriculum is expected to widen the ideas of participation, cooperation, and volunteering for making life with different communities enjoyable without conflicts. Schools spread over the whole country the values

of acceptance and respect for law and liberty, and as such educational institutions facilitate their linguistic skills but also their intercultural understanding.

However, culturally, education in Great Britain intends to raise the pupils' appreciation of their own culture and heritage and that of the others' regardless of their faiths and affiliation. Naturally, knowledge of British history and the political system is necessary to the young British civic, artistic, sporting and cultural development with respectful regard to the community difference, being the symbolic agent of socialisation.

### **Power of Multiculturalism and Pluralism**

Along with the different eras of history, human societies are, by definition, characterized by pluralism. In our world, thousands of languages are spoken, several religions are spread over all the countries, and countless cultures are at the basis of differentiating ethnic groups of people.

Understanding how pluralism is related to integration and community fulfilment is conceived to be obvious. In this sense, Berlin (1991: 10) elaborates:

*Members of one culture can, by the force of imaginative insight, understand... the value, the ideals, the forms of life of another culture or society ... They may find these values unacceptable, but if they open their minds sufficiently they can*

*grasp how one might be a full human being, with whom one could communicate, at the same time live in the light of values widely different from one's own.*

The conception of group organization according to Bentley's (1948: 208) is connected to a government organization. In his terms: "*when the groups are adequately stated, everything is stated*". For Bhikhu Parekh (2000: 167), the value of pluralism implies the way other cultures bring knowledge and values to one's own culture. This encourages the integration of minority cultures to promote pluralism and makes differences a quality for unity. He states:

*Since human capacities and values conflict, every culture realizes a limited range of them and neglects, marginalizes and suppresses others. However rich it may be, no culture embodies all that is valuable in human life and develops the full range of human possibilities.*

To adapt pluralism goes beyond the mere singular significance. It can be challenged on different levels. The expression, values and significance of citizenship are complementary and contribute to defining the formulation of a multicultural community. The coexistence of different cultures creates an atmosphere of complementation and correctness and expands the horizon of thought while it may alert to human fulfilment (Ibid).

Pluralism puts the dialogue as a condition to maintain multicultural acceptance and tolerance among the nation members and reinforce the sense of individual and collective belonging through reflecting one's own culture while absorbing the different values of the other culture. According to Walzer (1997:25), the 'nation' has typically reflected how ***“a single dominant group organises the common life in a way that reflects its own authority and culture”***.

On the other hand, Taylor (1994: 43–4) characterizes the ***“supposedly neutral set of difference-blind principles***, that are sometimes said to underpin public institutions, as reflecting ***one hegemonic culture”***. Hence, when the culture of the majority is dominant in terms of values and practices where the ideal of cultural hegemony principle is meant to be its main characteristics, the implication of the state in its establishment and reinforcement includes the control over the citizenship acquisitions and the formalization of the legal membership and belonging (Morris 1997: 194).

THE UK's historical expansion over most parts of the world has caused alibis for political and religious refugees over the centuries to seek safety. Immigrants from different countries came to Great Britain bringing with them their languages, cultures and religions. This multiplicity enhanced the contemporary diverse nation of the UK.

Work is another reason behind the immigration of other groups of people from different origins over the world. They came, to name a few, from America, Australia, Poland, France, Italy, Portugal, India, Pakistan, Turkey, Africa, etc. Therefore, most debates focus on the main features of Britishness that is changing from specificity to diversity.

### **Advantages of Multiculturalism**

The understanding of the positive effect of multiculturalism and differences could prevent that minorities *feel crucially left out* (Taylor 2001:123), and raise consciousness to maintain social equality and protection from discrimination through advocating the right of minority (Castles 2000:5), i.e. to hold social equality in a multicultural atmosphere. The positive aspects of multiculturalism are first listed then are clarified below.

Multiculturalism is including mainly (ibid):

- Tolerance towards ethnic minorities
- creates security and a peaceful society
- Promotes learning from different cultures
- Brings sense and interest to people's lives
- Connects people of different cultures and races
- Aims at building a modern tolerant society
- lowers prejudices towards certain cultures
- lowers tensions in schools
- gives a broader picture of reality

- Can provide people with a variety of foods
- People can learn new languages in different regions
- Can improve the confidence of minority communities
- is beneficial for companies and economy
- may boost the technological progress
- Can improve the lives of many people

***Tolerance towards ethnic minorities:*** in this modern era, the project of peace, security and success of any society is to prevent discrimination and alienation of the minority communities. The promotion of multiculturalism is essential because it has the potential to lower discrimination and to make people tolerant and open towards all groups of the minority in British society. Multiculturalism contributes to the development of the economy through the harmonious coexistence of different cultures and communities.

***Multiculturalism creates a more peaceful society:*** Promoting multiculturalism opens chances to reduce violence whether psychological or physical, and increases security and peace in society. It develops the overall levels of acceptance of the other groups of people and their cultures.

***People can learn from other different cultures:*** Pluralism in a society helps understand people's different ways of life and learn about their cultural backgrounds. Through comparing the cultures, it broadens the horizons of

knowledge; raises pride in one's own culture and improves their attitude towards other people's values.

***Multiculturalism increases the sense of interest in people's lives:***

Experiencing new lifestyles and new hobbies in a multicultural society makes life more interesting and break the daily robot-like routine. Another benefit of multiculturalism is that life will become much more interesting, diversified by adopting new habits and less boring.

***Multiculturalism promotes connections between many different cultures:***

Ethnic pluralism is beneficial since it helps to make connections with people with different ethnic backgrounds. Social contact with other cultures and experiencing other lifestyles lead to the comparison of one's culture and lifestyle with the other cultures. This fact broadens the knowledge about the world and increases the pride of one's own culture and acceptance of the different ethnic minorities and their cultures in the multicultural society.

***Multiculturalism is important for the modern society:*** In general, multiculturalism favours the acceptance of all the members of the society regardless of their gender, race, religion or ethnic affiliation. It promotes equality and denounces discrimination and marginalization of minorities.

***Multiculturalism lowers prejudices towards other cultures:*** Multiculturalism and globalization have reduced prejudices over people from different ethnic and cultural backgrounds. Historically, imperialism and colonialism are at the

basis of these prejudices and sceptical experiences of differentiating between people with superior and inferior paradoxical parameters. Ethnic pluralism imposed new positive attitudes towards coexisting with others.

***Multiculturalism reduces tensions in school:*** Children from minorities still endure discrimination since they are often bullied and belittled in their schools and classes. The teachers' role, in this case, is to promote discussions about respect and acceptance of all students whatever their gender, race, the ethnic and cultural background is.

***It gives a broader meaning to the social reality:*** Naturally, social norms have never held an absolute truth about the ways people should live and behave. It is rather fluid and flexible regarding newness and differences in styles and quality. Thus, multiculturalism helps people discover the reality of the world all around and develop a broader knowledge of the other cultures as well as positive attitudes towards integration and tolerance

***Multiculturalism provides a variety of different foods to people:*** Multiculturalism can expose people to enriching their culinary habits by trying and enjoying new types of dishes instead of keeping a monotonous way of cooking and regarding one's local dishes as the fittest and healthiest. Dishes from different cultures and different regions of the globe bring richness and diversity in diets and culinary customs and a variety of specialized restaurants to the region.

***People can learn other languages in multicultural contexts:*** Ethnic pluralism in a society leads to people's contact in the workplace, neighbouring or in the streets and markets. It is hard to exclude their connection and communication in agglomerations. Thus, language contact is inevitable in this case where, gradually, people take benefit of learning at least a new language.

***Multiculturalism improves confidence among minorities:*** Tolerance and acceptance in a multi-ethnic society increase security to the minority communities and reduce their vulnerability to attacks and alienation. Promoting multiculturalism is spreading acceptance, equality and sharing positive values instead of fear and prejudices among all communities in a society.

***Multiculturalism can provide great benefits for companies:*** Competitive companies in this age of technology take great benefits from the highly skilled people without any regard to their ethnic affiliation. Their success lies in the diversification in selecting the company members with tolerance and acceptance of the workers' cultural backgrounds putting forward their skills and competence as parameters for consideration and good performance.

***Multiculturalism has the possibility to foster technological progress for the region:*** To speed the global technological progress, it is crucial to think about engaging people from different cultures and regions from the globe because they provide strength with their high variety of knowledge and skills.

***Multiculturalism brings chances to many people's lives:*** Multiculturalism diminishes the issue of discrimination against ethnic minorities. This can provide peace and higher quality of life for all communities living in the same society.

These fundamental aspects are therefore essential issues promoted in educational institutions, workforce or any other cultural framework in THE UK to reach social cohesion. The pros and cons will debate on tendencies to prejudice as ***“there is no worldwide structure of a multiculturalism development that is faultless for attaining all objectives”***, specifically in education (Chamberlain 2005: 26 cited in Chouari 2013).

### **Issues of Multiculturalism**

Apart from the advantages of multiculturalism, no one can deny the existence of other issues related to the concept. Multiculturalism can lead to many issues among communities or individuals in a multi-ethnic context. Some of them are cited (ibid), then explained, in the following:

- *Tensions because of the cultural background differences*
- *difficulty to integrate for the incompatibility of beliefs and values*
- *Language as a barrier to embrace a multi ethnic society*
- *Rejection of other cultures by the local population*
- *Local people prefer the purity of their identity*
- *Radical movements may appear with multiculturalism*

- *Original local population may become extinct*
- *People fear integration and become frustrated*
- *Social tensions and unemployment may increase*
- *Multiculturalism may lead to higher sovereign debt*

***Multiculturalism may raise tensions between individuals with different cultural backgrounds:*** even though the majority of the population has become tolerant to their coexistence with the plurality of cultures and ethnic minorities, a category of people who denies the other cultures thinks that the minority should follow and adopt the lifestyle of the majority. In turn, this implies denying the identity of the other and provokes tensions between people.

***Some people find the integration into society a hard task:*** People coming from foreign countries generally have difficulties integrating themselves with the new conditions of the society. The time taken for assimilation varies depending on the psychological state of the people, which has an impact on learning the new language and accepting the differences in culture and ethnicity.

***Language can be seen as an obstacle to integrate in a barrier as multicultural context:*** The most important issue in facilitating the assimilation process is learning the local language. People need the local language to communicate in the workplace, the markets, the streets, etc. Ignoring the importance of language in a multi-ethnic society leads to isolation and social conflicts.

***Local population may become skeptical towards multiculturalism:*** In many regions, people are still skeptical about multiculturalism. They exhibit negative attitudes towards any lifestyle and traditions that do not fit their own cultural values and pride. Misunderstanding is often at the core of tensions and societal or religious conflicts between people.

***They fear to lose their identity:*** The reason for fearing ethnic plurality relies upon the belief that people think they will lose their cultural identity and sometimes race purity when they accept the coexistence with other foreign communities.

***Multiculturalism may create radical thoughts and movements:*** Radical ideas often spring in a multicultural context where plurality overwhelms and scepticism draw people to extreme beliefs. Radical ideas based on religious inclination are the most practised in multi-ethnic regions. Those ideas reject the concept of multiculturalism and present a threat to the overall freedom of the individual and the community. It becomes a danger to their social unity and prosperity.

***The local community may become extinct:*** Opponents of multiculturalism are viewed as a factor that alters the purity of the local race and identity. However, it is known that genetic variation in a given society has positive effects.

***Some people may feel frustrated:*** Ethnic plurality can increase the frustration of different people. When the local people fear the scarcity of jobs and the loss

of their identity, the newcomers fear the failure to lose their skills and the difficulty to integrate into the workplace and the social sphere.

***Social tensions and unemployment can result from multi-cultural contexts:***

Frustration and the social tensions in society may increase when people have the impression that minorities are well supported and the main community is neglected in the distribution of the social benefits, jobs and welfare. In this world of technology, skilful workers have become the most important need for the progress of the economy. Unqualified people in a society, then, increase the unemployment rate and consequently, the sovereign debt will go higher and worst.

Consequently, it seems that there are more advantages than disadvantages of multiculturalism. Then, is the promotion of multiculturalism necessary? One thinks that governments and populations living in this contemporary globalized era should encourage multiculturalism, prevent radical ideas, and tolerate cultural diversity in every modern society to ensure peace and social unity. Indeed, these advantages are seriously considered as goals in all fields of life by THE UK educationalists and decision-makers particularly.

**Pressures to Keep Togetherness**

In modern polities, national identity configuration for members of any society undergoes confusion and challenges under pluralism and ***“can neither be wished out of existence nor suppressed without an unacceptable degree of***

*coercion and often not even then*” (Parekh 2000: 196). Modern nation-states focus on the national identity to promote unity. They put the content of diversity at the centre of discussions and debates for accepting differences and understanding pluralism to prevent disunity.

Great events as political and religious events have drawn the transformation of identity and the new understanding of the concepts of belonging and citizenship in the cities of Great Britain in the last decades. The British government was in need to reinforce the pride of British citizens after the terrorist attacks of 2005. Britishness went closer to nationalism. However, most people agree about the idea that Britishness is not all about good things.

In fact, the British colonial Empire was destructive and ultimately shameful for most British people nowadays because of the racist mistreatment of the people in the colonized territories of the UK. Hence, it does not matter in which part of THE UK the individual lives. The main question that matters is to be a good person and not to hurt others. Moreover, their sense of belonging to Britishness is esteemed to be much higher than in the majority ethnic communities (Gidley et al 2012, Heath and Roberts 2008, Manning and Roy 2010, Nazroo and Karlesen 2003, Platt 2013, Saggar et al 2012), whereas the Black Caribbean ethnicity, for example, tends to reach lower levels when they identify themselves with Britishness (Platt 2014).

## **Maintaining Hope for Recognition**

The final point is the extent to which, under conditions of diversity, urban identities in Britain's cities and belongings can act as factors driving for social inclusion, wellbeing as well as equity and economic growth. The superficial connections more meaningful intercultural interactions increase mixed relationships and mixed families in the last decade (Ford 2012, Simpson and Jivraj 2015).

Political participation of minorities empowers and innovates the potential intercultural existence of people. In his book Banal Nationalism Michael Billig (1995) argues that people tend to consider the individual's nationalism as 'patriotism', believing in something valued, rational and beneficial to ordinary citizens rather than a manifestation lacking coherence, unreasonable or dangerous.

Yet, globalisation and multiculturalism in THE UK are challenging the highly complex issues of belonging. It has recently led to the debate that pervades Britishness and evolves the British society to undergo the process of reconfiguration for the individual nationality and citizenship, as it is shown in the following:

Ethnicity	All	UK-born	Foreign-born
White British	100%	100%	92%
Indian	73%	97%	64%
Pakistani	81%	95%	71%
Bangladeshi	80%	92%	77%
Black Caribbean	88%	97%	79%
Black African	51%	86%	45%

**Figure 4.5: Percentages Reporting a British National Identity by Ethnicity (Google - LSE - April 14th 2011)**

Indeed, Great Britain’s reflection is to redefine and create new boundaries that put the scales of belonging into question today. The next figure reveals the strong sense of belonging expressed by citizens from different cultural backgrounds:

Ethnicity	Fairly or very strongly feeling they belong to Britain		Fairly or very strongly feeling they belong to the local area	
	Local area more than half of same ethnicity	Local area less than half of same ethnicity	Local area more than half of same ethnicity	Local area less than half of same ethnicity
White British	85%	79%	74%	58%
Indian	91%	88%	79%	71%
Pakistani	90%	87%	84%	80%
Bangladeshi	84%	90%	81%	76%
Black Caribbean	83%	84%	80%	73%
Black African	84%	84%	79%	63%

**Figure 4.6: Sense of Belonging by Ethnicity (Google - LSE -April14th2011)**



In this globalized era, the old components of Britishness have become incompatible with people's movement around the world with the advance of science, technology and communication. Naturally, nothing stays the same and Britishness, in fact, is changing in terms of its cultural societal aspects.

Eventually, the process of decolonization and the post-colonial wave of migration to Great Britain triggered new sights in nationalism and citizenship. The UK adopted a universalistic definition of the concept of nationality and citizenship. Commonwealth nationals took benefits of the 1948 British Nationality Act to get their British citizenship.

As such, the generic of THE UK's Britishness appears irrelevant to the British cities today, as multiple ethnicities mix and meet daily.

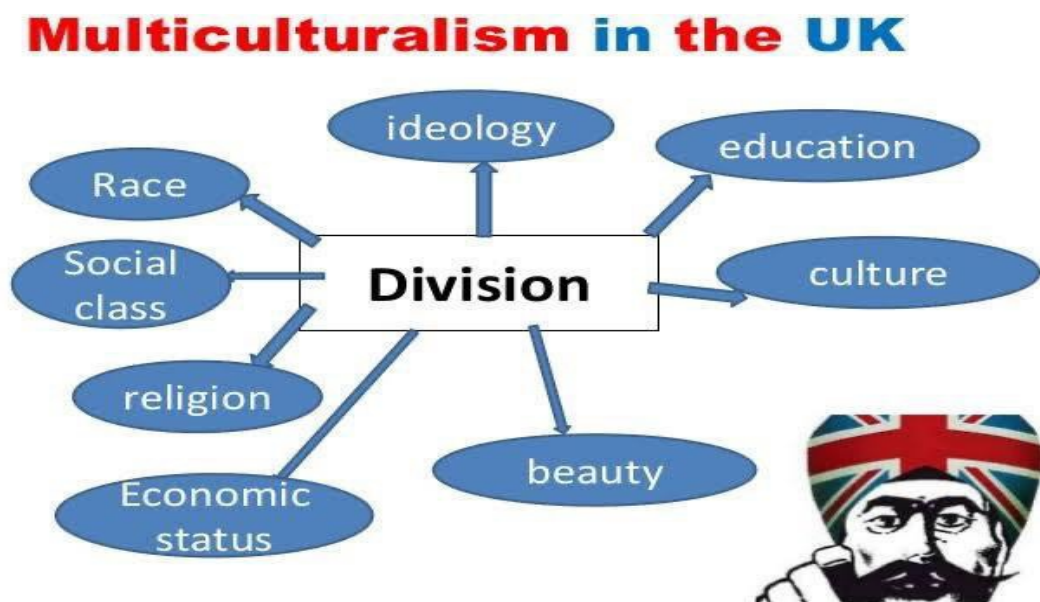


Figure 4.8: Multiculturalism in THE UK (Google - August 4th 2015)

It is maybe no surprise for the Government too. Prime minister, Cameron (2010-2016), expressed the two options prevailing in the meaning of Britishness and British values for being either culturally or civically. The former is banal in terms of fish and chips, tea, humour, queuing, drinking, etc. The latter concerns freedom of speech, democracy, equality, equity, etc. In his speech, Cameron says:

*The values I'm talking about—a belief in freedom, tolerance of others, accepting personal and social responsibility, respecting and upholding the rule of law—are the things we should try to live by every day. To me they're as British as the Union Flag, as football, as fish and chips.*(Prime Minister's Office 2014)

Such political discourses, spreading justice, respect and tolerance, legitimate publically the contemporary notions of national identity and belonging values that recall the greatness of Britain and project success and prosperity for future opportunities.

The ideal vision of the multiracial and kaleidoscopic British society reflects that the particular consideration towards race and the inclusion of ethnic minorities has made Great Britain the last model of community organization (Windisch 2000: 20). For illustration, the following picture from 'Google images' represents the multi-ethnic aspect of London as one of the British cities.



**Figure 4.9: Picture Showing the Multi-Ethnicity and Multiculturalism in London. (<https://www.opinium.com/wp-content/uploads/2020/11/iStock-640008600-scaled.jpg>)**

*\*This picture has been taken in London in 2020. It shows the multi-ethnic context of Great Britain and the proof of the successful coexistence of citizens of diverse backgrounds in terms of race,(White/Black, European, African, Asian, American...etc), sex, age, social status, economic class, culture, beliefs and religion.*

The primary component in the debate about the fate of Britishness is the changing ethnic mosaic creation of the British individuals themselves. The British are not a race, but rather a social affair of incalculable various races and networks, by far most of which were not native to these islands. Thus, the individual citizen in Britain, regardless of his place of birth, is simply finding new ways of living in a changing society. The new reconfiguration of the belonging categories is going beyond the conventional concepts of the rigid barriers that once defined Britishness.

### **Regional Belonging and Britishness**

As already described in Chapter 3, the regional and territorial languages, Scots, Irish and Welsh are fundamental cultural markers in the identity construction of those citizens. These indigenous minority languages have not only historical importance, but also a great role in the ‘cultural heritage of the respective parts of the UK. In the context of the construction of Scots, Welsh or Irish as part of the cultural heritage, it is not only a question of functional communicative medium but rather a preoccupation of its decline which highlights the tension between the desire to preserve cultural heritage and modern life requirements.

Indeed, the debate is that indigenous speakers want to identify themselves as members of a community but to define themselves as insiders alongside others because as (Kramsch, 2014) mentions: *I want you to recognise me as the same as you. But the same time I want you to recognize how different I*

*am from you|| simply put: should one recognise sameness or separateness?*

(Language and Culture Oxford University Press).

To illustrate patterns of thought, the following figure shows the feeling and viewpoints of White and non-White British on their sense of belonging:

Ethnicity	Fairly or very strongly feeling they belong to Britain		Fairly or very strongly feeling they belong to the local area	
	Do not think treated worse than those of other races by any of 15 services	Think treated worse than those of other races by any of 15 services	Do not think treated worse than those of other races by any of 15 services	Think treated worse than those of other races by any of 15 services
White British	89%	81%	77%	69%
Indian	91%	87%	79%	66%
Pakistani	93%	83%	82%	81%
Bangladeshi	94%	79%	85%	70%
Black Caribbean	94%	77%	84%	70%
Black African	89%	78%	67%	66%

**Figure 4.10: The Effect of Residential Segregation and Sense of Belonging**

**(Google - LSE - April 14th 2011)**

### **The Eternal Debate: Forging a National Identity**

Today, the British National identity is constantly shaped and defined because it is not stable but in permanent change due to the different historical and political events as explained in Chapter 3. Such a search and renewed definition for national identity is not specific to the UK. In Europe, for example, France experienced borders disputes with Germany for her Alsace - Lorraine (1871-1919). After 1945, the decolonization of Africa and Asia following their independence prepared the ground for new national identities to

name but a few. Such national issues as nationality became serious topics of interest for researchers and politicians or educationalists, as well as those committed to cultural questions. Patriotism, nationalism movements are increasing which translates a profound dissatisfaction on the one hand, and on the other hand proves that becoming a national is a complicated issue, as it is the case in the multi-ethnic THE UK., where British national identity is unsteady floating between conservatism to preserve their white British identity and progressive global citizenship to include cultural diversity.

Yet, Britishness represents a form of cultural imperialism restricted to Scotland, Wales, and both the Republic of Ireland and Northern Ireland by the British governing powers. Named “national identity” or “state identity” to the United Kingdom, Britishness emerged from the mixture of "British", "Scottish", Irish and "Welsh". Within those nations of Wales, Scotland and Ireland, despite the revival of Scots, Irish and Welsh languages and cultures, a strengthening of a sense of distinctiveness emerge which does not compulsorily imply incompatibility. Besides an idealized form of behaviour and the Anglocentric version of history, these citizens possess a dual identity. In addition, the colonial situation provoked diversity and thus Britishness was imposed by British and non-British people, who maintained diversity in this colonial and post-colonial situation which probably reflects a welcome recognition of diversity. Therefore, these interpretations mean that Britishness

is constructed by inconsistencies, contradictions and flexibility, i.e. the British identify themselves individually and collectively.

### **Britishness and Citizenship in the Age of Globalization**

The cultural traditions of Britain reveal the heterogeneity of the country; England, Wales, Scotland and Northern Ireland maintain their customs, traditions, festivals and foods. Great Britain became a focal point for immigration after the independence of its colonies that extended in most parts of the globe, as immigrants from all over the world came to Britain and settled in it, leaving important imprints on the British culture. Immigration from the West Indies and South Asia, in particular, brought new cultural events to Britain and contributed to innovation in several areas such as films, music, literature, and other arts. At the beginning of the twenty-first century, the old English, Scottish, Welsh and Irish customs and traditions were mixed with the customs and traditions of immigrants of African-Caribbean, Muslim and Asian origin, and this made Great Britain one of the most diverse countries in the world.

When large numbers of immigrants from the Caribbean, India and Pakistan arrived in Britain in the late 1940s and 1950s to make up for a labour shortage (as mentioned in Chapter Three), British officials feared it might undermine the country's sense of identity. As a government politician warned that the presence of large minorities of colour in society would weaken the concept of England or Great Britain that the English or British knew.

Immigrants brought with them the traditions and customs of their homelands but they were rarely preoccupied with the question of preserving cultural differences, nor did they view culture from a political angle. What preoccupied them was not their desire to be treated differently but the fact that they were treated differently. Racism and inequality, not religion and race, were their main concerns. Racism has come to mean not just the denial of equal rights but also the denial of the right to be different. Equality no longer involves possessing rights that transcend race, ethnicity, culture or belief, but rather means rights that differ because of the difference in those matters.

The Indians immigrated to England in the sixties in large numbers after changing the immigration law of the peoples of the Commonwealth to become workers in the English factories (mentioned in Chapter Three). Over time, Indian life began to spread in the English street... in Bradford... Manchester... Leeds... Shops sell "strange foreign" foods, children play in the streets in "strange foreign" clothes, women roam the streets speaking a "strange foreign" language. Besides, some small houses have been turned into mosques where "strange foreign" worship is performed too. Countless decades later, this "weird foreign" food had become one of the most sought-after goods in England, and even "weird foreign" chicken dishes had become the favourite food of the British.

Despite the generality of the problem, some obstacles pertain to particularly Muslims in Great Britain, and one of these obstacles is racism:

Britain is one of the greatest countries in the world in terms of embracing multiple cultures. The British society is a fabric whose threads are coloured, and it is shaped by different elements of different origins; hence racism was the other inevitable side of the coin although the Race Relations Acts defined discrimination as unlawful (explained in Chapter Three). It is worth noting that racism is not practised there against Muslims alone, but because most Muslims belong to a few ethnic groups, they are one of the most prominent victims of this racism. But, in the context of the British quest for a cohesive society, this phenomenon has been subjected to many analytical studies that have always confirmed the spread of this “disease” in the body of extremists.

According to critics of multiculturalism, Europe, in general, has allowed large numbers of immigrants without caring about the issue of their integration into the European body, which has eroded social cohesion, undermined national identities, and eroded people's trust in politicians. Supporters of cultural pluralism, on the other hand, respond by saying that the decline is due to the growth of racism. However, the truth is more complicated than what the two sides claim. Multiculturalism became a projection for other social and political issues: immigration, identity, political disillusionment, and the decline of the working class. Many countries have followed their own paths to address the issue. Great Britain sought to give the various minorities an equal share legally in its political system. Germany encouraged immigrants to pursue their own lives rather than granting them citizenship. France rejected cultural

pluralism and preferred it to policies of assimilation or social integration. The results of these various policies varied from one country to the other. In Great Britain too, sectarian unrest erupted, and in Germany, the Turkish minority was isolated from the German society. In France, the tension between the authorities and minorities of African descent has increased. The negative outcomes were the same: fragmented societies, alienated minorities, and resentful citizens.

Cultural pluralism, as a political tool, is a result of diversity in society and at the same time an attempt to limit that diversity. This perception reveals a paradox. The politics of multiculturalism take for granted that societies are diverse, but implicitly assume that this diversity ends at the borders of minorities. It seeks to institutionalize diversity by putting people in ethnocultural boxes, for example saying there is one Muslim minority and defining their needs and rights accordingly. In other words, these policies helped to create the very divisions they were meant to heal. Untangling the debate about multiculturalism requires understanding the term itself. The term “cultural pluralism” means the coexistence of religiously, ethnically or racially distinct groups whose members see their cultural differences from others in terms of being major elements in their identity. Thus the term embodies both a description of a society and a way of dealing with that society. The mixing of the two, the problem and the solution, have complicated the debate around multiculturalism.

Globalization forces destroyed the traditional borders of the national homeland. The idea of universal citizenship is based on the fact that people are free to move from one country to another as immigrants, or by their own choice. So, their citizenship should not be confined to the national or local in which they were brought up, but rather move with them wherever they go. The modern theories that are based on the universality of citizenship seem to agree with the theory of the *Ummah* (community or nation in Arabic) in Islamic thought, and therefore they put Islamic philosophy and Western political reflection into one basket, and deny any claim of incompatibility between them. This helps to create a virtuous society on earth, in which people coexist without prejudice to differences of race, origin, and belief, and for this difference to be a way of life and a covenant of existence, not a demolition spade, nor isolating walls.

### **Practical Methodological Research**

The researcher has chosen a methodological instrument, i.e. a personal online survey to gather feedback and opinion data on some issues linked to the theme of this Doctoral thesis. A questionnaire was administered to people living in the UK via surveyhero to obtain direct answers on citizenship and cultural identity (see Annex 17: surveyhero Questionnaire) and be analysed.

### **Research Methodology and Data Collection**

The data in this research is mainly gained from feedback presented by the respondents in the questionnaire. Questionnaires are defined as *any written*

*instruments that present respondents with a series of questions or statements to which they are to react either by writing out their answers or selecting from among existing answers* (Brown 2001: 06 cited in Dornyei 2003: 06).

### **Description of the Methodological Tool: The Questionnaire**

The importance of the questionnaire as a research tool is extensively approved. The questionnaire variables were selected to handle the key items conferred in the previous chapters. The questionnaire was arranged into two main sections:

-Section (A) involves questions about actual language use and functions (who, where, with whom and for what purpose they use English, their mother tongue).

-Section (B) aims to obtain information on respondents' cultural experience in regard to identity issues. Respondents were invited to express their agreement or disagreement on a set of statements on a five-point scale. Rating scales are considered useful for examining attitudes (Youngman 1984 cited in Gallagher-Brett 2004: 18) and were therefore considered appropriate for the aims of the present research.

It is important to explore attitudes and beliefs towards languages, notably whether the immigrants (i.e. the ones involved in this research) make use of their mother tongue in the first place.

*Discovering language attitudes is more difficult than finding the basic data and also may raise political issues which threaten the successful carrying out of a language survey, but it is of fundamental importance*”.(Ferguson 1996: 274-275 cited in Serafin 2009: 4)

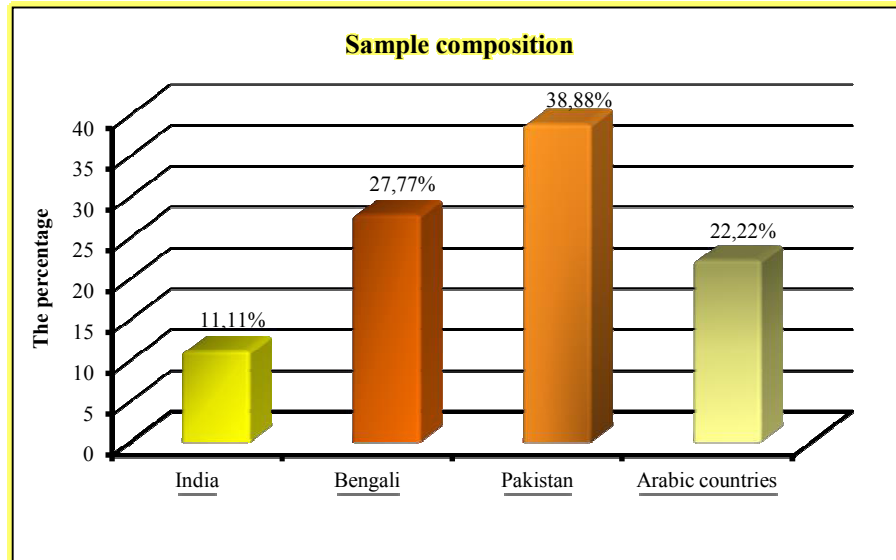
The intricacy highlighted above is probably related to the nature of attitude itself since it depends both on people’s willingness and ability to portray it. Crystal defines it as *The feelings people have about their own language or the languages of others* (Crystal 1997: 215 cited in Serafin 2009: 2). It is important to investigate attitudes to have an idea about the motives and patterns underlying language use and identity views. The variables related to attitudes and beliefs are mainly concerned with investigating the issues related to Britishness / British national identity and language/s.

### **Questionnaire Data Collection and Analysis**

The target group determined in this research consists of participants originally from Pakistan, India and some Arabic countries who accepted to answer online anonymously.

### **Sample Composition**

The questionnaire was answered by a total of 17 respondents who were told that they were participating in a survey related to some issues about language and identity in England. (See Annex 17: Sample of Answered Questionnaire)

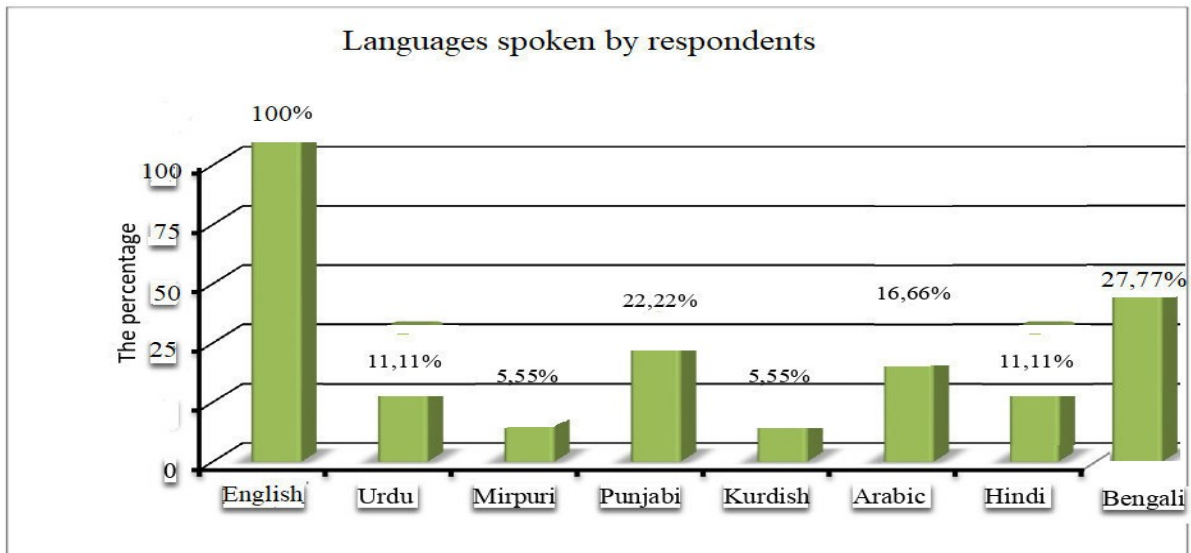


**Graph 4.1: Sample composition by means of the country of origins as declared by the respondents.**

The questionnaire form was sent to an Algerian student who agreed to help in its distribution. It was also made available online. Respondents preferred to use the internet form, it was more practical. The country of origin is used as a reference instead of asking for details about respondents' residence status. This prevents discouraging the participants who might consider it a private and /or complicated matter.

### **Languages Spoken by Respondents**

All respondents speak English and considered it as a vital tool of communication inside and outside the home. They also speak their native language within their families and people of the same ethnic/racial group.

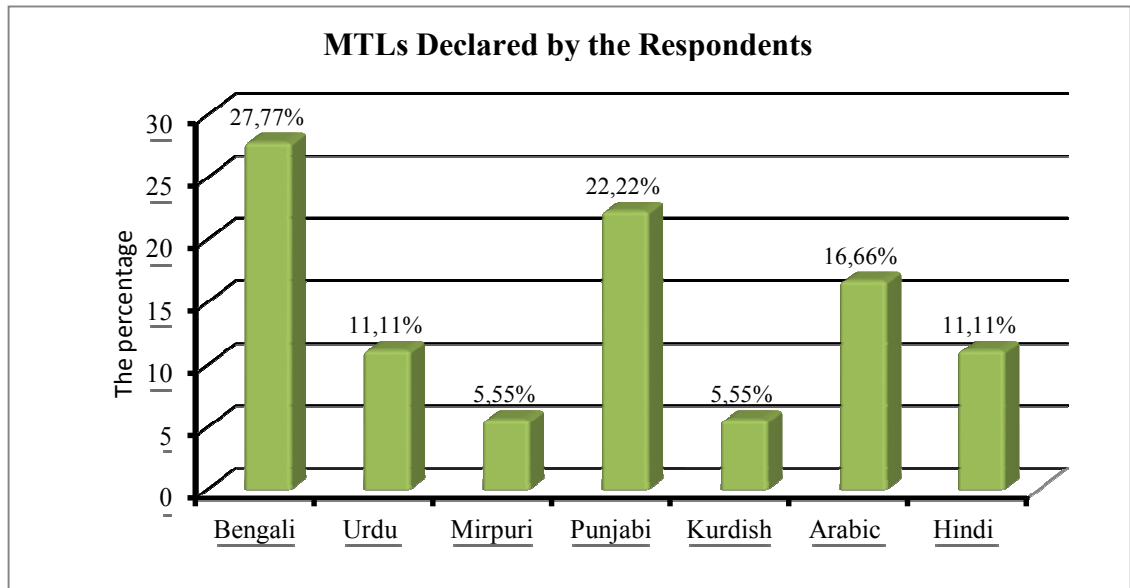


**Graph 4. 2: The different languages spoken by the respondents including English**

The English language is the dominant language as it is spoken by all the participants. All of them have mentioned at least two spoken languages. They all mentioned another language rather than English as it presents their native/mother tongue/language.

#### **Mother Tongue Language Use**

All respondents claimed to use a mother tongue language with at least one social group. These Mother Tongue Languages included Bengali, Urdu, Punjabi, Kurdish, Arabic and Hindi.

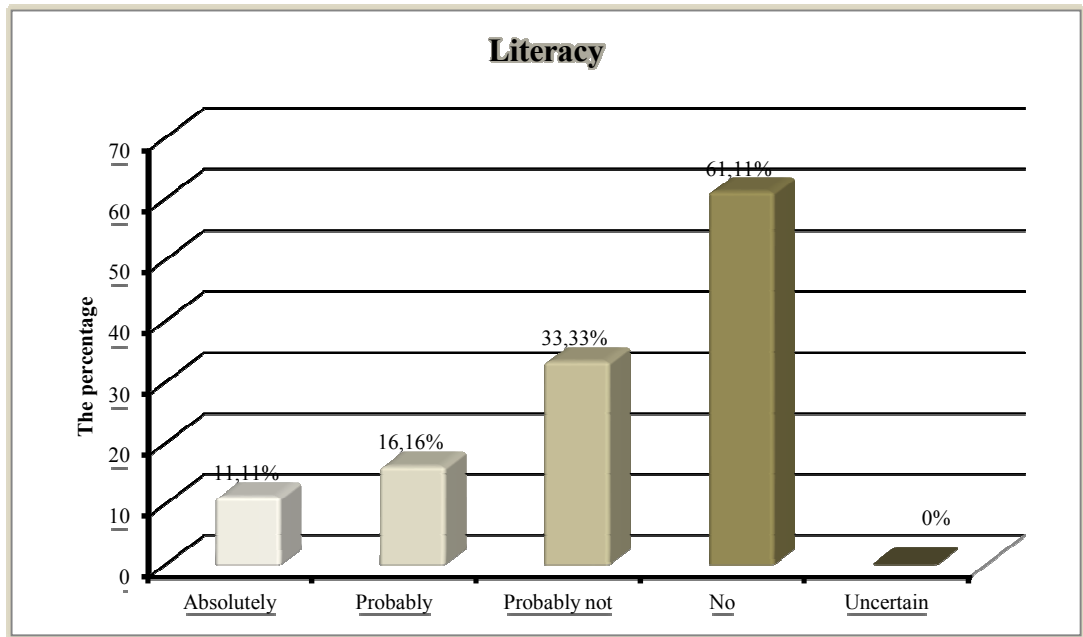


**Graph 4. 3: Mother Tongue Languages as claimed to be spoken by the respondents**

Language statistics are useful in presenting actual language strength and use among different social groups and raising the consideration of multilingualism. It should be noted though that there was no common pattern for language use or distribution.

### **Reading in Languages other than English**

Respondents were asked to indicate their interest in reading material by non-English writers.



**Graph 4.4. : Reading in Languages Other than English**

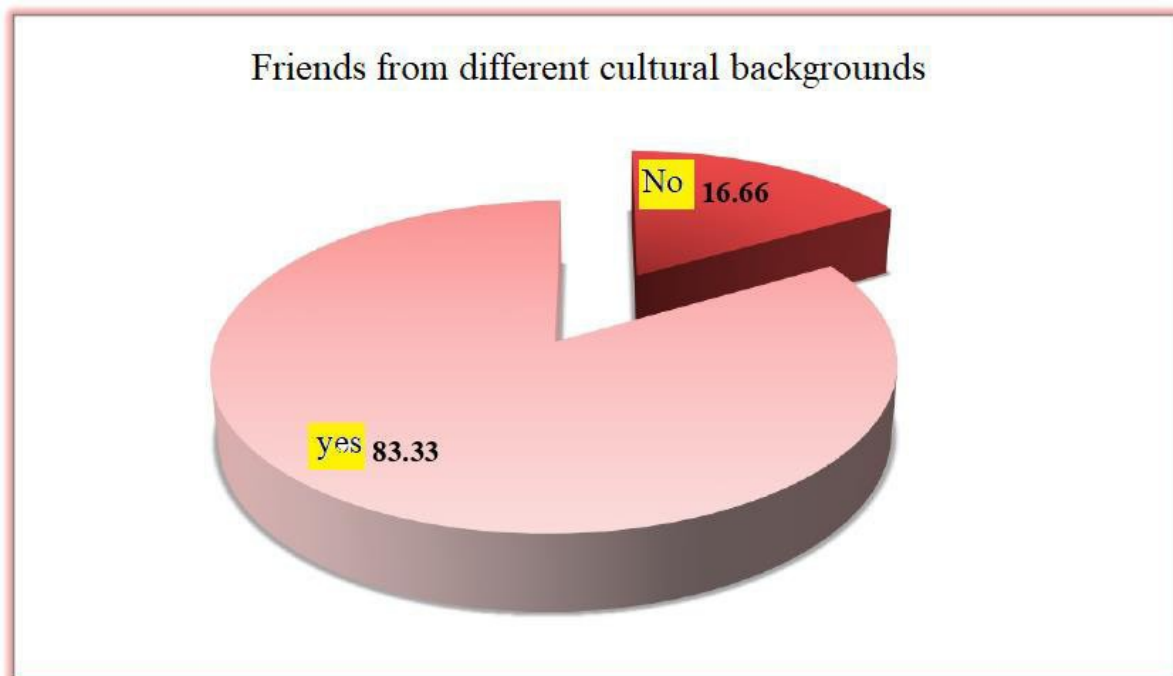
*\* Graph 4 is concerned with reading in languages other than English as auto-evaluated and reported by them*

It should be noted that reading is taken in the broad sense that refers to the basic ability to comprehend. The fact that respondents auto-evaluated their level of literacy may involve considerable subjectivity. Nevertheless, most respondents did not indicate high interest in reading in other languages rather than English except for some references made by Arabic participants concerning religious purposes, i.e. reading the Holy Koran for example.

### **Friends from Different Cultural Backgrounds**

Friendship affects our lives positively in many ways. But does this saying apply to friends from different cultures? There are types of friends a person can make, some of them you can count on because they support you, others who

simply make you laugh, and others whom you can ask for help at any time... and a lot of similar things. In other words, friends are the family we choose.



**Graph 4.5.: Friends from Different Cultural Backgrounds**

*\*Graph 5 shows respondents' answers concerning having friends from different cultural backgrounds.*

Most respondents (83, 33 %) indicated a positive answer whereas (16, 66%) affirmed a negative reply. The main purpose of having friends from diverse cultural and ethnic backgrounds is to encourage the idea of multiculturalism within the individual. It helps accept and encourage differences in lifestyle and religious affiliations. This teaches us how to accept difference and build convictions and concepts that lead us to the fact that no culture is better than another.

*Having friends who are different from you will increase your knowledge of their way of life. They will show you their customs and rituals that they believe in that are different from yours and how they have grown and developed.*

*When you have friends of this type, you will automatically be able to learn the subtle differences through their actual daily practices, language, habits, and more.*

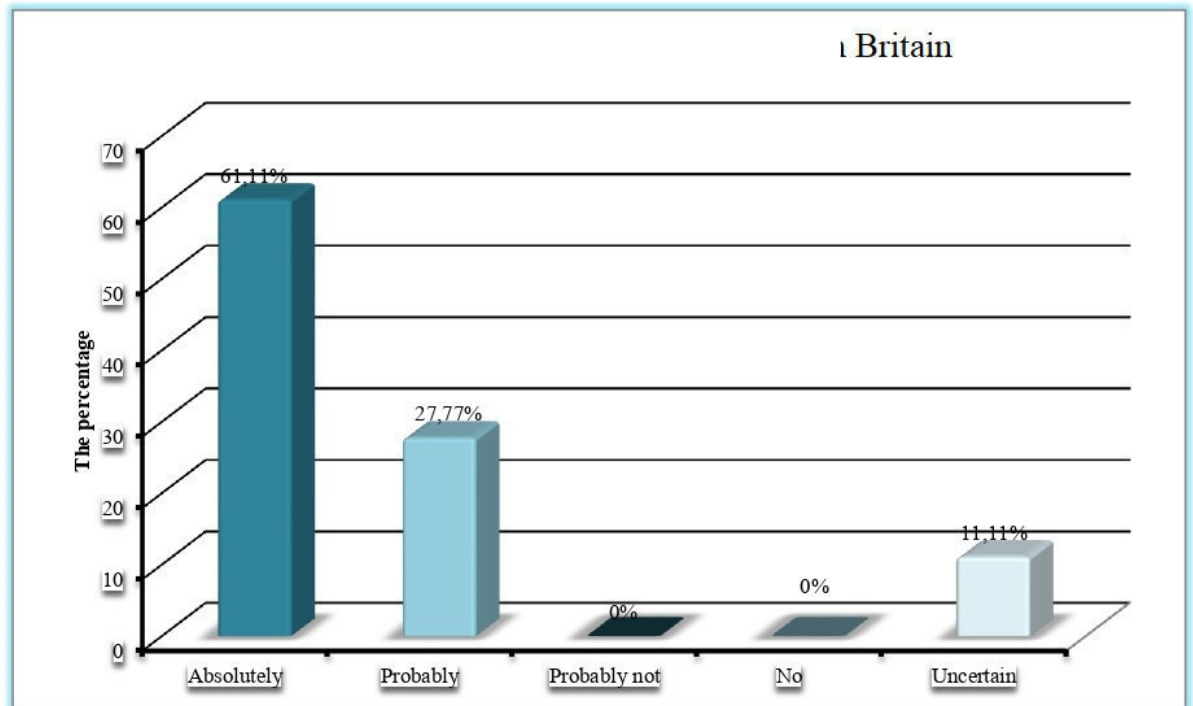
*We were brought up with the idea of learning a specific culture and trained in certain things about it. The only way to learn about other cultures is to make friends from those cultures and thus be able to learn rituals and customs that are different from our own.*

One of the most important benefits of making friends from different cultures is the amount of knowledge one can gain about the environment, religious beliefs and rituals. These cultures may contain many issues that may differ from one's ideas, but this is how tolerance and acceptance are acquired. This will make people move away from identification and keep them away from fanaticism.

### **Attitudes toward Multiculturalism in Great Britain**

The vision of the multicultural policy in Great Britain is still controversial and contains a lot of ambiguity, but the field study showed that the highest

positive percentage (61 %) agreed that multiculturalism is considered positively in Great Britain.



**Graph 4. 6: Positive Views towards Cultural Diversity in Britain**

*\*Graph 6 demonstrates participants' views towards the consideration of cultural diversity in Britain.*

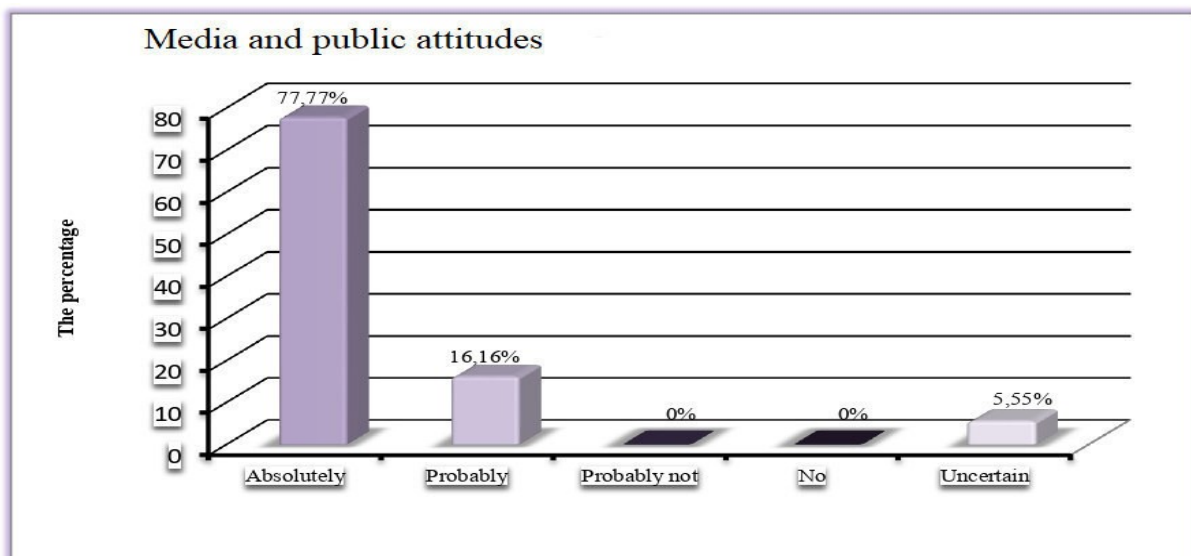
This part of respondents confirmed that they support the idea that cultural pluralism is one of the components of social peace. One of the respondents explained:

*Cultural pluralism contributes to building social peace ...I do not believe that the intersection of cultures undermines stability and social peace.*

On the other hand, there is a considerable percentage (27 %) and (11%) that indicated uncertainty regarding this matter; this percentage represents a segment of the community, which witnessed or experienced negative aspects of pluralism. Respondents had not indicated specific reasons behind this belief but it could stem from the policy of some right-wing parties that are extreme in their positions and declarations.

### Role of the Media

The media have the power to facilitate this intercultural dialogue. By addressing the prevailing attitudes and allegations regarding the other.



**Graph 4.7.: Media and Public Attitudes**

*\*Graph 7 demonstrates participants' evaluation of media role in shaping public attitudes.*

This item received a major agreement from the respondents (77, 77 %) who were asked to assess the role of media. One of the most important

challenges facing the process of defending the freedom of expression, which often stands in the way of tolerance and understanding, stems from the tension caused by offending or exposure to the culture or identity of the other. A respondent explains:

*Speaking freely is a right... unless the purpose is to incite discrimination, hostility or violence. ...any attempt to limit freedom of expression should be measured against this criterion.*

Human rights constitute an interconnected chain, and respecting them all is precisely what guarantees the dignity of the individual. Respecting cultural idiosyncrasies while maintaining freedom of expression, is an issue that will always appear to be a tension that must be discussed and deliberated over in any democratic society. The media can transcend inherited stereotypes and dispel the ignorance that feeds mistrust of others and develops wariness of others, thus promoting a spirit of tolerance and acceptance of difference so that diversity becomes a virtue and an opportunity for intercultural understanding.

#### **4. 14. Debating the Main Questionnaire Results**

The answers from the online questionnaire, though only representative of the sample, give an idea of what people from different backgrounds think, criticize, and above all provide a diversity of opinions and perceptions of the main issues formulated which are closely associated with the Doctoral thesis. Consequently, the following discussion highlights the following main related

issues, notably the role of the media and the intricate question of cultural hybridity including religion and cultural diversity in the UK.

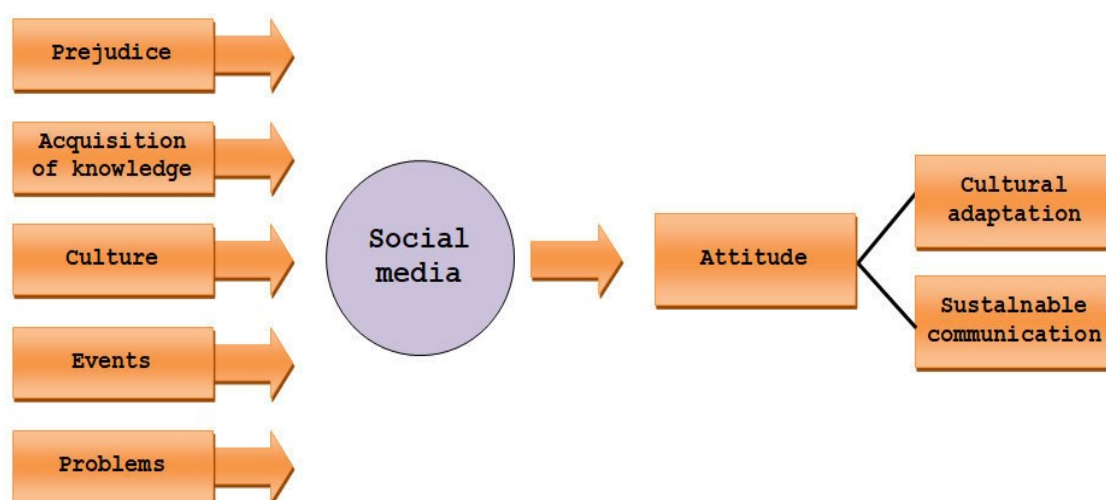
#### **4. 14. 1. Media Involvement**

It seems true that the role of the media is outstanding in deepening the dispute or in bringing together viewpoints and building bridges between peoples and introducing them and their history in a way that promotes better understanding between cultures. The use of information and communication in order to allow different cultures to express themselves freely and in the ways that suit them is indispensable for consolidating the foundations of understanding between peoples, interaction and dialogue between cultures. Yet, the aggressive core against Islam is nurtured by some media (1), which encourage the growth of religious intolerance and radical Islam. Blaming politicians too, the rise of Islamophobia has reached a delicate point. In fact, the Blair government (1997-2007) supported an anti-terror policy, "the Prevent Strategy» (2015) (2) which aimed at regulating Islamic centres of prayers and faith and sensitizing Muslims to act as intercultural go-betweens within adults and youth.

In order to revisit attitudes and practices denounced by the media, Muslim women as offended by their veil which is coined as "The Garment of Terrorism" by Moaveni (2018)(3), apprehended British lack of understanding and brutality or racism. Besides, the Cardiff School of Journalism, Media and Cultural Studies on Media Representation on Islam and British Muslims have

undertaken from 2000 to 2008 showed that *British Muslims were portrayed as “a threat or a problem”* ( Moore, Mason and Lewis 2008 cited in Guerroudj 2021: 132), and therefore meaning that they are dangerously provoking a climate of insecurity and great fear. But, Muslims do not constitute a homogeneous grouping but diverse entities and using social media and other positive campaigns to counter anti-Islam messages are necessary to lessen tensions and restore peaceful entente between people.

Yet, Seyfi and Guven (2016) in their investigation on ‘The Influence of The New Media on Intercultural Communication’ revealed that social media can bring a positive influence on intercultural communication and impact on human attitude, as it is shown in the following figure :



**Figure 4.11.: The Effect of Social Media on The Human Attitude (Seyfi and Guven (2016) cited in Selmi 2019: 174)**

*\*This figure shows the impact of social media might facilitate intercultural understanding and adapt tolerant attitude*

It really seems that the fear of Islam is one of the most prevalent matters, and therefore British Muslims are the focus of continuous media attention. Media often portray Muslims in a disgraceful way and presents them in an inappropriate manner, which clearly led to the emergence of what is known as Islamophobia, and the subsequent exposure of Muslims to racial discrimination, and violence. Yet,

*Not every Muslim is a potential terrorist but if you were bringing in 30-40,000 Muslims a year then you would have a problem...Human rights are important but we cannot get carried away* (Parish 2003 cited in Guerroudj 2021: 54).

#### **4. 14. 2. Hybridity through Cultural Diversity**

Another critical issue is that the recognition of cultural diversity draws its substance from the experiences and contributions of all countries, cultures and peoples. Cultural diversity reinforces human values and establishes common ground whereby no culture can claim credit over all other cultures. Therefore, hybridity (4) or the third space as coined by Bhabha (1994) is a cultural space where individuals can be sensitive to cultural differences and tolerant to other religions, cultures and races.

Although diversity can provoke division, intolerance and even violence, the media, if it is free, pluralistic and professional, is also able to provide a forum for peaceful negotiation of these differences. Undoubtedly,

multiculturalism refers nowadays to mainly otherness, discrimination or racism, as cultural patterns of behaviour and thinking are permanently changing and as each individual is experiencing his individuality and uniqueness within cultural diversity.

Though multiculturalism's ideals recognize all ethnic communities as legitimate and distinctive constituting the societal wealth, on the one hand, and the other hand encourages hybridity with the fluidity of identity construction, it is thought that greater social deprivation, lower educational achievement and poorer health and living conditions beside intercultural ignorance increase ethnic gaps and consequently intolerance and misunderstanding.

Particularly in the UK, Muslim beliefs and activities are becoming suspicious besides world reaction. Such anti-Muslim attitudes are not new, as the UK suffered from controversial and debateful events involving Muslim issues, notably the Bradford riots in 1995 and July 2001, which had overtly given birth to negative and offensive representations of Islam in the name of freedom of expression or speech. Such drastic episodes pushed some Muslims to react violently, overcoming challenges of peace and tolerance to justify their anger and disdain for the lack of non-Muslim beliefs and respect.

Such harmful political and social panorama is not specific to the UK, as multiculturalism is a global phenomenon, and its consequences entail problems that mainly concern the countries that attract immigration or incubate

immigrants. As a result, it is no more a question of social integration and cultural pluralism but an attempt to prevent the creation of isolated and marginal entities or social unrests. At the same time, prevention stands as an obstacle to the emergence of racist movements from within the country aimed at harming immigrants. Previously, many Europeans considered multiculturalism (to be diverse and united at the same time) as the panacea for Europe's social problems. Today, many see this pluralism as the cause of these socio-religious problems. That perception has fuelled the success of far-right parties and populist politicians across Europe, especially against Muslims in general and veiled Muslim women in particular, as they remain physically identifiable.

But above all, any dialogue can be fruitful when negative attitudes and stereotypes are reduced or destroyed. The 2018 Runnymede Report stated that anti-Muslim discrimination should be fought first by reducing inequalities between British members in general and British Muslims in particular, notably in education and employment to ameliorate their lives and facilitate their cultural integration. As claimed by Modood (2012): ***“the changing nature of the UK society, including the diversity of ideas, beliefs, cultures, identities, traditions, perspectives and values that are shared”*** must be learnt and known by all members of the society. In this vein, tolerance, respect and understanding can be promoted and diminish hostility and hatred or misrepresentation. Moreover, this can be done partly by educational institutions and mass media.

As to the function of art, it is said that art is lighter than the sword. particularly literature, it creates imagined worlds but which can bring about outstanding changes in the way readers perceive unknown cultures, opening new cultural horizons while sharing different knowledge and experience: therefore bridging understanding.

*Several publishers produce factual "country" books, which typically are both attractive and reasonably accurate. My focus, however, is on fiction, because I believe a good story with sympathetic characters can have a far more meaningful effect on a young reader than a book that offers information alone. A friendly feeling for a country and its people acquired in this way tends to stay with a person much longer. If, for instance, we read a story about a Syrian girl whom we come to care about and whose story grips us, we may very well want to know more about the society she represents. Further, because we valued the story, we are in a positive frame of mind, thus better able to form fair judgments* (Elsa Marston 2004:2 cited in Selmi 2019: 172).

No doubt, mutual learning is essential in multicultural countries.

*In the twenty-first century where geographical borders are becoming less relevant and cultural boundaries less obvious, it does not serve any purpose to reinforce civilizational barriers...but*

*as the U.S.A, Britain, France, India and Australia are countries which are now multi-ethnic, multi-religious and thus multi-cultural, a crucial dialogue is needed between these different values systems for both social and global stability.*  
(Bedjaoui2009:29)

Yet, though Britishness is a legal status of citizenship as the law defines the rights and limits of citizenships, and because of the socio-cultural and political landscape of the UK, the changing perception of Britishness reflects the diverse features of its societal mosaic, with a variety of cultural markers as religions and languages. The co-existence of many cultures proves that Britishness is not a single entity but an ever-changing concept and state, which is indeed very difficult to define. The UK pattern of socio-cultural fluidity is inevitably affecting what is happening nowadays on the one hand, and what it means to be British on the other hand at the public and private levels.

#### **4. 14. 3. Limitations of the Study**

Besides reading books and THE UK official documents, research projects and theses, or articles, this Doctoral research concentrated also on the web survey results as the researcher had no opportunity to travel to the UK to interview some Britishers of different cultural origins, because of the Covid 19 pandemic. At least, the questionnaire helped to gain time in collecting data.

The size of the sample was rather small, as a greater number of respondents from the different regional countries would have given more fruitful data and detailed information on a variety of issues as employment or involvement and health in society. It was also hard to formulate sensitive issues linked to the mental and psychological state or gender and racial experience of the participants. As an English Foreign language researcher, she tried hard to analyze intertwined issues connected to Britishness, i.e. religion, identity, education and belonging.

#### **4.15. Conclusion**

Modern identities are fluid and symbolize the growing process of pluralism and human coexistence in multicultural societies. Multiethnic THE UK has become a tectonic place engendering an increasing aspect of the multicultural population that adheres to a continual process of social integration with an inclusive sense of belonging. Adapting the art of living together is one of the most challenging activities to cope with change and diversity in the UK. Immigrants and foreigners bring new styles of life with them and affect the local lifestyle and culture through connection and interaction between people. However, they cannot escape the influence of the local people's way of life and their culture. Nevertheless, this may cause tensions for people to fear losing their original cultural identity by tolerating change in their surroundings. This allows the researcher to conclude that citizenship and the sense of belonging in a multicultural context as Great Britain is no longer a fixed rigid stable idea.

Britishness, as a social identity has rather become a contextual concept that is constantly in evolution. Multicultural contexts as Great Britain engender fluidity in the universal individual's sense of belonging and evolve its reconfiguration for social inclusion, equity and equality.

The British people ought to be glad that those British qualities have made THE UK a fruitful multi-ethnic culture. They welcome the perception that pluralism is a special resource for Great Britain in this increasingly globalized world where their success, their security and their impact rely upon the wellbeing of their relations with different people groups within the UK and throughout the world.

## Notes to Chapter Four

(1) The Mail on Sunday newspaper had the most negative portrayal coverage of Muslims living in the U.K. while the Guardian, the New Statesman and the Independent had a less negative depiction of Muslims.

<https://www.aa.com.tr/en/europe/most-the-uk-media-coverage-of-muslims-is-negative-study-/1527088>

(2) Prevent is one of the four Ps that make up the government's post 9/11 counter-terrorism strategy, known as Contest: Prepare for attacks, Protect the public, Pursue the attackers and Prevent their radicalization in the first place. Such a government priority affected deeply Muslim Communities, touched by counter-extremism and being stigmatized.

(3) Azadeh Moaveni is an Iranian-American writer, journalist and author of Lipstick Jihad: A Memoir of Growing Up Iranian in America and American in Iran (2005), New York: Public Affairs.

(4) Nina Wurgaft explains that cultural marginality, hidden diversity, and fluidity of identity are three elements recurring in the literature and conceptualized that can be used to illustrate how cultural hybridity helps understand the complexity of identity construction in schools and society.

**GENERAL**

**CONCLUSION**



## GENERAL CONCLUSION

This Doctoral thesis is about education, identity and citizenship in the UK particularly as Britishness is nowadays a topical issue of outstanding political, social and human rights within controversial debateful perspectives. Excessive waves of immigration to the UK, rapid globalization and individual requirements provoked increasing multicultural, multiethnic and multireligious societies. Though the presence of foreigners in the UK, as in other parts of the world as Germany is not new, being the Head of *the British Empire on which the sun never set*, the British government had and has to cope till now with linguistic, religious, political and social demands to promote the fulfilment of its citizens' expectations, rights and fairness.

The first chapter gave background knowledge on language planning and language policy to understand the British government decisions which arose in response to socio-political needs. As to the second chapter, it defined key elements which facilitate the comprehension of those interrelated elements and variables important in this research, like education, identity, citizenship.

The third chapter explained the main immigration, nationality and educational laws to perceive better the interdependence of the chosen concepts. The history of immigration and nationality legislation in the UK shows that two questions have to be considered. First, great waves of immigrants from previous British colonies as India were greatly appreciated after the Second World War because they constituted a cheaper unskilled workforce mainly to help in the reconstruction period. But, from the 1960s, the flows were regulated to reduce drastically their impact on the receiving society, notably in education. On the one hand, immigration and citizenship Acts were

issued to lessen racial discrimination and protect the welfare of the state as those previous immigrants were to some extent a burden on public funds as they lived in decayed areas and needed specific language education for their children. On the other hand, the languages policy changes were done to improve the linguistic and cultural integration of those learners into the society who had to enjoy their citizenship rights, notably fairness but civic duty too.

As to the main educational reforms, they were enacted to protect stability, security and growth as all children were to become responsible adults to avoid urban unrest and promote social cohesion. Two main parameters were highlighted. The first one refers to the nationals who have a territory basis, i.e. those of Wales, Scotland and Ireland and could learn/teach their mother tongues as a medium of instruction or as a subject matter. Even regional associations and private sectors were involved in the protection and restoration of their respective Celtic-Gaelic heritage. The second aspect deals with the official languages of the country of origin of these immigrants in primary state schools with greater numbers of immigrant children. As most immigrants' children could not cope with the official curriculum, various initiatives were taken: from giving English intensive separate classes to immigrants' children to immigrants' mother tongues teaching, because of international and domestic pressures, respectively the European Community Commission Directive stipulated the teaching of immigrants' cultures and languages in member states. Teachers and parents Associations required the same criterion. Besides, linguists explained that immigrants' language teaching and learning will reduce languages obstacles and facilitate the transfer of linguistic skills

from their own mother tongues to English. Such a huge programme started in the late 1970 and the financial budget stopped in the 1990s.

The fourth chapter debated the fluidity and vagueness of Britishness and multiculturalism in THE UK. The ideological implementation of multicultural values which defends diversity promotes tolerance and a sense of belonging, together with the impact of globalization, seems hard to achieve as it was seen by previous Prime Minister Blair with his harsh speeches following the terrorist bombing. Yet, as Prime Ministers Blair and Brown (2007-2010) purposefully explained much recently: all citizens in THE UK must bear the responsibility of learning English, share common values and culture and condemn xenophobia and racism towards equality for and between all. Britishness is not a status but a process that every citizen must be involved in and work for.

In addition to hard and online bibliography, the researcher used an online survey to collect personal data on the relevant issues related to the thesis topic. The findings confirmed too that Britishness has a fluid definition connected to time, ethnicity and place. The reason might be contextualised as the UK is becoming more multicultural and Britishness a recurrent question in politics for nationals and some ethnic groups. Therefore, Britishness was forged by its historical past, and reshaped by its present interwoven with globalization, ethnic and multicultural social complexity, and information technology to promote broader human values as equality for achieving social and individual harmony.

Though the role of the media, like newspapers or web technologies, is to inform the public, in the UK as in other countries as the USA, they might reinforce value

judgements or political trends particularly after the terrorist attacks and therefore they have to tailor their inconsistent "mode of persuasion" and raise awareness of the subject as they are rather "guilty" of fragmenting the society instead of giving a relevant piece of information to strengthen social stability in The UK. and outside.

Indeed, the daily challenge focuses on negotiating intercultural and interfaith positiveness and tolerance into Britishness for all those people who happened to be both insider-born and considered or felt "outsider" subjects of the UK as they cannot enjoy their citizenship rights fully. The roles of insiders and outsiders are fluid as explained through the legislation on immigration and citizenship, besides education. And to some extent, since the turn of the millennium, the shaping of these roles in situ and our context in the UK is more or less challenged with mis/representations and mis/constructions and mis/understanding of Britishness.

Though both hypotheses are confirmed, undoubtedly questions remain unsolved as the researcher is an English foreign language researcher interested in languages and related contextualized educational achievement which defines partially the ever-fluid notion of citizenship and in this thesis Britishness. However, the quest for a national identity is a never-ceasing process that is affected by personal and political pressures across time and space.

British/Irish identity is an especially open to different interpretations in meanings due to its terminological ambiguity. The researcher can draw two main conclusions: first, the debate on how inclusive the concept of Irishness and Britishness is still of topicality. Secondly, the Northern Irish identity seems much closer to Britishness owing to its political and religious bonds, though more research is required to assert

these findings. The Irish identity or new “Irishness” which emerged with the rise of the “Celtic Tiger” from the 1990s remains more associated with Ireland’s economic resurgence commercializing Irish cultural items, Irish history and mythology , and receiving American companies to undertake business, as films. As the topic is at the crossroads of politics, sociology of education, psychology of citizenship in our age of diversity, further research could include comparative studies on causes of conflicts based on religion and economics in different multicultural countries as Australia, as violent conflicts are supposed to emerge from anger and power to obtain increasing wealth.

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# **GLOSSARY**



## GLOSSARY

**Acculturation:** A series of changes in cultural mores (ideas, words, values, norms, behaviour, institutions) resulting from direct and continuous contact between groups of different cultures, particularly through migratory movements or economic exchanges. Acculturation can occur when one group adopts the traits of the dominant culture of a society in public life while keeping its own culture in the private sphere. Acculturation may also result in the creation of a new culture, one that synthesizes elements of the two original cultures.

**Alien:** A person who is not a national of a given State.

**Assimilation:** Adaptation of one ethnic or social group – usually a minority – to another. Assimilation involves the subsuming of language, traditions, values, mores and behaviour or even fundamental vital interests. Assimilation is the most extreme form of acculturation.

**Asylum:** a form of protection given by a State on its territory based on the principle of *non-refoulement* and internationally or nationally recognized refugee rights. It is granted to a person who is unable to seek protection in his or her country of nationality and/or residence in particular for fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion.

**Aversion:** a feeling of repugnance toward something with a desire to avoid or turn from it.

**Brexit:** The withdrawal of the United Kingdom from the European Union.

**Britisher:** A native or inhabitant of Britain.

**Britishness:**

The fact of being British, or qualities that are considered typical of British people.

**Celts:** members of a European people who once occupied Britain and Spain and Gaul

before Roman times. The first record of the origin of the Celts was in documentation kept by the Greeks, and it cited their existence to around 700 BC.

**Citizenship:** is generally used as a synonym for nationality. Where citizenship is used in a meaning that is different from nationality, it refers to the legal rights and duties of individuals attached to nationality under domestic law. In some national laws, citizenship has a more specific meaning and refers to rights and duties that can only be exercised after the age of majority (such as voting rights) or to rights and duties that can only be exercised in the national territory.

**Civilization:** The process by which a society or place reaches an advanced stage of social and cultural development and organization.

**Clandestine migration:** Secret or concealed migration in breach of immigration requirements. It can occur when non-national breaches the entry regulations of a 197 country; or having entered a country legally overstays in breach of immigration regulations.

**Colonialism:** The practice by which a powerful country controls another country or other countries.

**Culture:** Term used to describe the symbolic organization of a social group, the values that the group chooses for itself in its relations with other groups. It may also refer to the aggregation of customs, beliefs, language, ideas, aesthetic tastes, technical knowledge, value systems and lifestyles

**Cultural pluralism:** Cultural pluralism is a term used when smaller groups within a larger society maintain their unique cultural identities, whereby their values and practices are accepted by the dominant culture, provided such are consistent with the laws and values of the wider society.

**Dialect:** The form of a language that is spoken in one area with grammar, words and pronunciation that may be different from other forms of the same language.

**Diasporas:** broadly defined as individuals and members or networks, associations and communities, who have left their country of origin, but maintain links with their homelands. This concept covers more settled expatriate communities, migrant workers based abroad temporarily, expatriates with the nationality of the host country, dual nationals, and second-/third generation migrants.

**Discrimination:** A failure to treat all persons equally where no objective and reasonable distinction can be found between those favoured and those not favoured. Discrimination is prohibited in respect of “race, sex, language or religion” (Art. 1(3), UN Charter, 1945) or “of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status” (Art. 2, Universal Declaration of Human Rights, 1948).

**Displacement:** A forced removal of a person from his or her home or country, often due to armed conflict or natural disasters.

**Education:** the process of receiving or giving systematic instruction, especially at a school or university. To give intellectual, moral, and social instruction to (someone), typically at a school or university.

**Emigrant:** A person undertaking an emigration. Emigration is the act of departing or exiting from one State to settle in another.

**England:** The Angles and Saxons people came to the land from Europe, i.e. from across the North Sea from North-West Germany and Southern Denmark, in the fifth and sixth centuries and name it *Angle-land*. The Vikings sailing from Denmark and Norway settled from the 8 to 11<sup>th</sup> centuries. The Roman conquest is referred to as 1006 and the occupation lasted 4 hundred years (built houses and roads; constructed *Londinium* which is now London).

**English:** of, relating to, or characteristic of England or its inhabitants, institutions, etc.  
**Ethnic:** means connected with or relating to different racial or cultural groups of people.

**Ethnic:** means connected with or relating to different racial or cultural groups of people.

**Entry:** Any entrance of a non-national into a foreign country, whether voluntary or involuntary, authorized or unauthorized.

**Exclusion** The formal denial of a non-national's admission into a State. In some States, border officials or other authorities have the power to exclude non-nationals; in other States, the exclusion is ordered by an immigration judge after a hearing

**Gaelic:** The term as a language, applies only to the language of Scotland. It is permissible to refer to the language as Irish Gaelic to differentiate it from Scottish Gaelic. Gaelic as an adjective describes the people and culture of Ireland.

**Globalization:** A process of interaction and integration among the people, corporations, and governments of different States; a process driven by international trade and investment and aided by information technology. This process has effects on the environment, culture, political systems, economic development and prosperity, and human well-being in societies.

**Great Britain** is strictly a geographical area constitution of the large island which is divided into England, Wales and Scotland.

**Human rights:** Those liberties and benefits based on human dignity which, by accepted contemporary values, all human beings should be able to claim "as of right" in the society in which they live. These rights are contained in the International Bill of Rights, comprising the Universal Declaration of Human Rights, 1948, the International

Covenant on Economic, Social and Cultural Rights, and the International Covenant on Civil and Political Rights, 1966 and have been developed by other treaties from this core (e.g. The Convention on the Protection of All Migrant Workers and Members of Their Families, 1990).

**Identity:** who a person is, or the qualities of a person or group that make them different from others.

**Immigrant:** A person undertaking immigration.

**Immigration:** A process by which non-nationals move into a country for the purpose of settlement.

**Imperialism:** The fact of a powerful country increasing its influence over other countries through business, culture, etc.

**Influx:** A sudden arrival of non-nationals in a country, in large numbers.

**Insiders/Outsiders:** Under the impact of wars, migration, national politics, global economic and technological developments and tourism, the categories of Insider and Outsider are contracted and expanded, and reinterpreted to fit the constantly changing "reality" of the society. They assume different meanings at different times. The conflicts and resulting compromises allow each group to define, develop, adapt and sustain their sense of belonging to their own communities.

**Integration:** While the term is used and understood differently in different countries and contexts, "integration" can be defined as the process by which migrants become accepted into society, both as individuals and as groups. It generally refers to a two-way process of adaptation by migrants and host societies, while the particular requirements for acceptance by a host society vary from country to country. Integration does not necessarily imply permanent settlement. It does, however, imply consideration of the rights and obligations of migrants and host societies, of access to

different kinds of services and the labour market, and of identification and respect for a core set of values that bind migrants and host communities in a common purpose.

**Intercultural:** relating to or involving more than one culture

**Irish:** related to Ireland, its people, or (also Irish Gaelic, Gaelic) the Celtic language of Ireland.

**Islamophobia:** Dislike of or prejudice against Islam or Muslims, especially as a political force.

**Language:** The system of communication in speech and writing that is used by people of a particular country or area.

**Language management:** was introduced into sociolinguistic literature programmatically by Jernud and Neustupny (1987) in their contribution to a conference in Québec, Canada. It was mentioned by Cooper (1989:29), and dealt with in more detail by Kaplan and Baldauf (1997:27), who treat it as equivalent to the French expression “aménagement linguistique”. For detailed information about the language management approach, see Nakvapil (2006) and Bernard Spolsky (2009: 49).

**Migrant:** At the international level, no universally accepted definition for “migrant” exists. The term migrant was usually understood to cover all cases where the decision to migrate was taken freely by the individual concerned for reasons of “personal convenience” and without the intervention of an external compelling factor; it, therefore, applied to persons, and family members, moving to another country or region to better their material or social conditions and improve the prospect for themselves or their family.

**Minority:** Although there is no universally accepted definition of the minority in international law, a minority may be considered to be a group that is numerically inferior to the rest of the population of a State and in a non-dominant position, whose

members possess ethnic, religious or linguistic characteristics which differ from those of the rest of the population and who, if only implicitly, maintain a sense of solidarity directed towards preserving their culture, traditions, religion or language.

**Multiculturalism:** Integration approach that recognizes manages and maximizes the benefits of cultural diversity. Migrants remain distinguishable from the majority population through their language, culture and social behaviour without jeopardizing national identity. It is the coexistence of people with many cultural identities in a common state, society, or community.

**Nationhood:** The fact of being a nation (a country with its own government, language, traditions, etc).

**Nationalism:** The feeling of a group of people who share the same race, culture, language, etc. to form an independent country.

**National:** A person, who, either by birth or naturalization, is a member of a political community, owing allegiance to the community and being entitled to enjoy all its civil and political rights and protection; a member of the State, entitled to all its privileges. A person enjoying the nationality of a given State.

**Nationality:** Legal bond between an individual and a State. The International Court of Justice defined nationality in the *Nottebohm* case, 1955, as “...a legal bond having as its basis a social fact of attachment, a genuine connection of existence, interests and sentiments, together with the existence of reciprocal rights and duties...the individual upon whom it is conferred, either directly by law or as a result of the act of the authorities, is, in fact, more closely connected with the population of the State conferring the nationality than with any other State.” According to Art. 1, Hague Convention on Certain Questions Relating to the Conflict of Nationality Laws, 1930 “it is for each State to determine under its laws who are its nationals. This law shall be recognized by other States in so far as it is consistent with international conventions,

international custom, and the principles of law generally recognized concerning nationality.” The tie of nationality confers individual rights and imposes obligations that a State reserves for its population. Founded on the principle of personal 66 International Migration Law jurisdiction of a State, nationality carries with it certain consequences as regards migration such as the right of a State to protect its nationals against violations of their rights committed by foreign authorities (particularly by means of diplomatic protection), the duty to accept its nationals onto its territory, and the prohibition to expel them.

**Non-discrimination:** The refusal to apply distinctions of an adverse nature to human beings simply because they belong to a specific category. Discrimination is prohibited by international law, for example in Art. 26, International Covenant on Civil and Political Rights, 1966, which states: “All persons are equal before the law and are entitled without any discrimination to the equal protection of the law. In this respect, the law shall prohibit any discrimination and guarantee to all persons equal and effective protection against discrimination on any grounds such as race, colour, sex, language, religion, political or other opinions, national or social origin, property, birth or another status.

**Otherness:** is the quality that someone or something has which is different from yourself or from the things that you have experienced.

**Persecution:** In the refugee context, a threat to life or freedom on account of race, religion, nationality, political opinion or membership of a particular social group. Persecution comprises human rights abuses or other serious harm often, but not always, perpetrated systematically or repetitively. Discrimination does not always amount to persecution, although it may do so if it affects a fundamental right of the person concerned, or if the effect of several discriminatory measures cumulatively causes serious harm.

**Perception:** The way you notice things, especially with the senses.

**Policy:** General principles by which a government is guided in its management of public affairs.

**Protection of minorities:** Legal rules offering protection to minority groups and individual members of such groups, safeguarding such rights as the right to freely use their native language, the right to freely practice their religion, etc.

**Push-pull factors:** Migration is often analyzed in terms of the “push-pull model”, which looks at the push factors, which drive people to leave their country (such as economic, social, or political problems) and the pull factors attracting them to the country of destination.

**Race:** One of the grounds for refugee status under the 1951 Refugee Convention, race is understood in its widest sense to include all kinds of ethnic groups that are referred to as ‘races’ in common usage.

**Racial discrimination:** is “any distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life” (Art. 1(1), International Convention on the Elimination of All Forms of Racial Discrimination, 1965).

**Race Relation Act:** Three British acts of parliaments 1965, 1968 and 1976 together with the Race Relations Act amendment designed to protect the right of ethnic minorities living in Britain, and make it illegal to treat people differently because of their race. The Act of 1976 established the commission for racial equality to investigate complaints and improve relations between races.

**Racism:** An ideological construct that assigns a certain race and/ or ethnic group to a position of power over others based on physical and cultural attributes, as well as economic domination and control over others. Racism can be defined as a doctrine of

or belief in racial superiority. This includes the belief that race determines intelligence, cultural characteristics and moral attitudes.

**Receiving country:** Country of destination or a third country. In the case of return or repatriation, also the country of origin. A country that has accepted to receive a certain number of refugees and migrants every year by presidential, ministerial or parliamentary decision.

**Refugee:** A person who, “owing to a well-founded fear of persecution for reasons of race, religion, nationality, membership of a particular social group or political opinions, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country.

**Scot:** members of Celtic people from Northern Ireland who moved and controlled the west coast of Scotland in the 6th century their enemies were Picts. Also, persons who came from Scotland.

**Scottish:** Relating to Scotland or its people or their language.

**State:** A political entity that has legal jurisdiction and effective control over a defined territory and the authority to make collective decisions for a permanent population; a monopoly on the legitimate use of force; and an internationally recognized government that interacts, or can interact, within formal relations with other entities. The criteria of statehood for purposes of international law are commonly held to be the possession of a permanent population, a defined territory, government and capacity to enter into international relations with other States (Art. 1, Montevideo Convention on the Rights and Duties of States, 1933).

**Stereotype:** A fixed idea or image that many people have of a particular type of person or thing, but which is often not true in reality.

**Terrorism:** In the absence of a generally accepted definition under international law, “terrorism” can be defined as the intentional and systematic use of actions designed to provoke terror in the public as a means to certain ends. Terrorism can be the act of an individual or a group of individuals acting in their individual capacity or with the support of a State. It may also be the act of a State, whether against the population (human rights violations such as forced labour, deportation, genocide, etc.) or in the context of an international armed conflict against the civil population of the enemy State. Certain categories of terrorist acts are specifically mentioned by the international treaties annexed to the International Convention for the Suppression of Financing of Terrorism, 1999. This same Convention qualifies terrorism as “any act intended to cause death or serious bodily injury to a civilian, or to any other person not taking an active part in the hostilities in a situation of armed conflict, when the purpose of such act, by its nature and context, is to intimidate a population or to compel a government or an international organization to do or abstain from doing an act.”(Art. 2(1) (b)).

**The Republic of Ireland** (Irish: *Poblacht na hÉireann*): is the official description of the sovereign state (1922) which covers approximately five-sixths of the island of [Ireland](#), off the coast of north-west [Europe](#). The state's official name is Ireland (in the Irish language: *Éire*). The remaining sixth of the island of Ireland is known as [Northern Ireland](#) and is part of the [United Kingdom](#).

**THE UK:** is a country that includes England, Scotland, Wales and Northern Ireland. Its official name is the United Kingdom of Great Britain and Northern Ireland.

**Union Jack:** “The national flag of the United Kingdom is commonly known as the Union Jack and as a Union Flag. It has been used as the British flag since 1603 when Scotland and England were united. The original design combined the red cross of England St Georges ‘cross with the white diagonal cross on the blue background of Scotland St Andrew’s cross. The red diagonal cross of England on a blue background of Scotland. St Andrews ‘cross. The red diagonal cross of Ireland, St Patrick’s cross was added in 1801 when Ireland became a part of the United Kingdom. Wales is not

represented in the Union Jack because it is a principality of England. The national flag of Wales with the red dragon of Cadwallader on green and white backgrounds has been recognized since 1950 as the national flag of Wales.”(Oxford Dictionary of Cultural Studies 2005).

**Visa:** An endorsement by the competent authorities of a State in a passport or a certificate of identity of a non-national who wishes to enter, leave, or transit the territory of the State that indicates that the authority, at the time of issuance, believes the holder to fall within a category of non-nationals who can enter, leave or transit the State under the State’s laws. A visa establishes the criteria of admission into a State. International practice is moving towards the issuance of machine-readable visas which comply with ICAO (International Civil Aviation Organization) standards, printed on labels with security features.

**Welsh:** Belonging to or relating to Wales, its people, or its language.

**Xenophobia:** At the international level, no universally accepted definition of xenophobia exists, though it can be described as attitudes, prejudices and behaviour that reject, exclude and often vilify persons, based on the perception that they are outsiders or foreigners to the community, society or national identity. There is a close link between racism and xenophobia, two terms that can be hard to differentiate from each other.

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# **ANNEXES**



## **Annex 1: Universal Declaration of Human Rights**

### **Article 26**

1-Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

1. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

2. Parents have a prior right to choose the kind of education that shall be given to their children.

Source: <https://www.un.org/en/about-us/universal-declaration-of-human-rights>

## Annex 2: Chart on the Main Contents of British Nationality and Immigration

Laws from 1905 to 1990

12 laws	1905 Img.	1914 Img.	1919 Img.	1948 Nat.	1955 Img.	1962 Img. + Nat.	1968 Img.	1969 Img.	1971 Img.+ Nat.	1981 Nat.	1988 Img.	1990 Nat.
Immigration inspector	X	X	X	X	X	X	X		X	X	X	X
Entry Requirements	X	X	X	X	X	X	X		X	X	X	X
Maintenance and accommodation	X	X	X		X	X	X		X	X	X	X
Work Scheme	X	X	X		X	X	X		X		X	X
British Citizenship				X		X	X		X	X		X
Right of Appeal	X							X	X		X	
Deportation	X	X	X		X	X			X		X	

Img :Immigration laws.

Nat: Nationality laws.

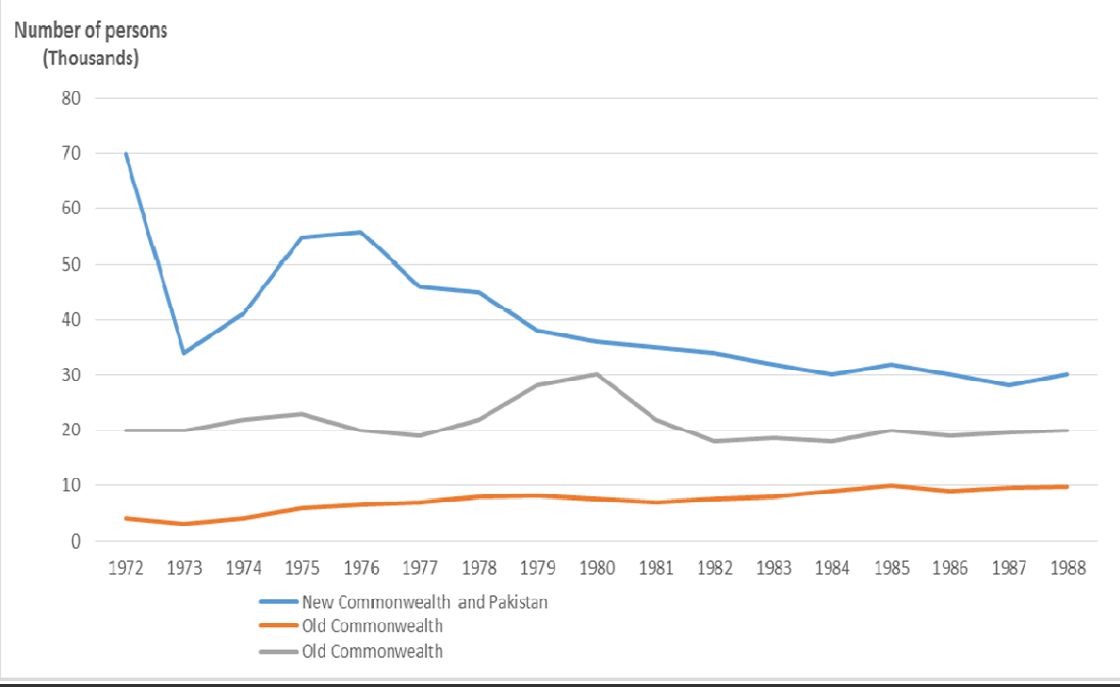
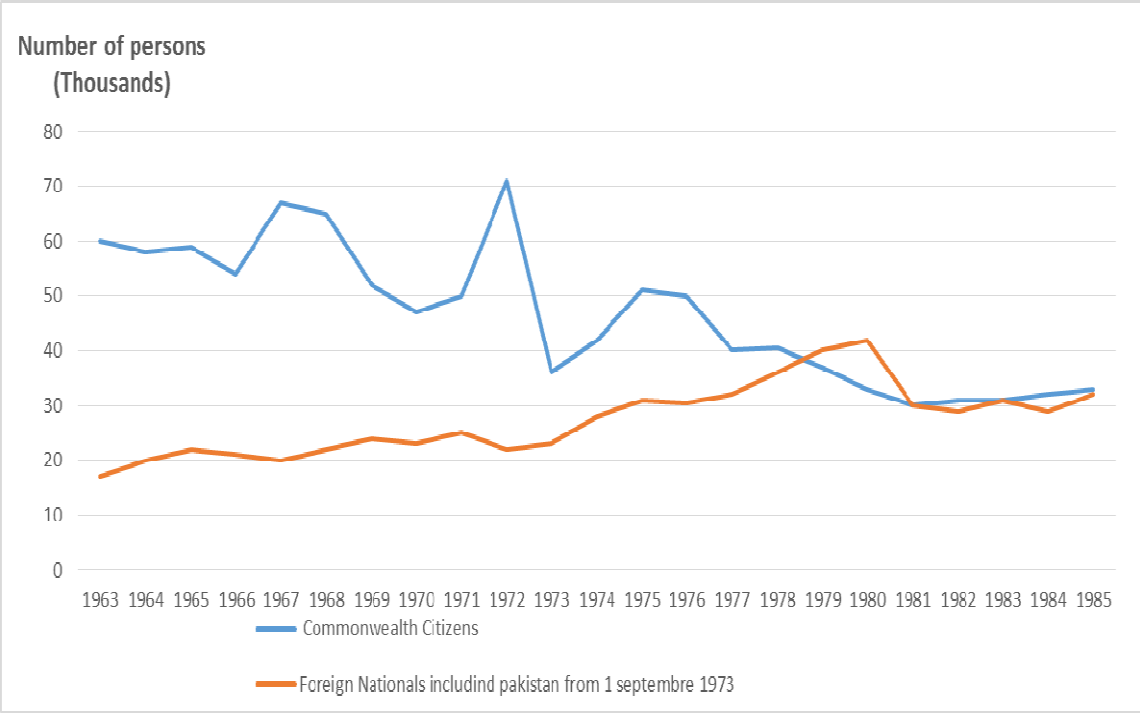
### Annex 3: The Commonwealth

Country	date of Commonwealth membership
United Kingdom	1931
Canada	1931
Australia	1931
New Zealand	1931
South Africa	1931 (left in 1961; rejoined 1994)
India	1947
Pakistan	1947 (left in 1972; rejoined 1989)
Sri Lanka (formerly Ceylon)	1948
Ghana	1957
Malaysia	1957
Nigeria	1960
Cyprus	1961
Seirra Leone	1961
Tanzania	1961 (Tanganyika in 1961; Tanzania in 1964 upon union with Zanzibar [member 1963])
Jamaica	1962
Trinidad and Tobago	1962
Uganda	1962
Kenya	1963
Malawi	1964
Malta	1964
Zambia	1964
The Gambia	1965 (left in 2013; rejoined 2018)
Singapore	1965
Guyana	1966
Botswana	1966
Lesotho	1966
Barbados	1966
Mauritius	1968
Nauru	1968 (joined as special member; full member since 1999)
Swaziland	1968
Tonga	1970
Samoa (formerly Western Samoa)	1970
Fiji	1971 (left in 1987; rejoined 1997)
Bangladesh	1972
The Bahamas	1973
Grenada	1974
Papua New Guinea	1975
Seychelles	1976
Solomon Islands	1978
Tuvalu	1978 (joined as special member; full member since 2000)
Dominica	1978
Kiribati	1979
Saint Lucia	1979

Saint Vincent and the Grenadines	1979 (joined as special member; full member since 1985)
Vanuatu	1980
Belize	1981
Antigua and Barbuda	1981
Maldives	1982 (joined as special member; became full member in 1985; left in 2016; rejoined in 2020)
Saint Kitts and Nevis	1983
Brunei	1984
Namibia	1990
Cameroon	1995
Mozambique	1995
Rwanda	2009

Source : <https://www.britannica.com/topic/Commonwealth-association-of-states>

**Annex 4: Chart on Immigration Waves 1963-1988**



## Annex 5: British Prime Ministers

<b>Tony Blair</b> (born 1953)	2 May 1997	27 June 2007	<u>1997</u>	<ul style="list-style-type: none"> <li>• <u>First Lord of the Treasury</u></li> <li>• <u>Minister for the Civil Service</u></li> </ul>	<u>Labour</u>	<u>Blair I</u>	
						<u>2001</u>	<u>Blair II</u>
	10 years and 57 days					<u>2005</u>	<u>Blair III</u>
<b>Gordon Brown</b> (born 1951)	27 June 2007	11 May 2010	—	<ul style="list-style-type: none"> <li>• <u>First Lord of the Treasury</u></li> <li>• <u>Minister for the Civil Service</u></li> </ul>	<u>Labour</u>	<u>Brown</u>	
	2 years and 319 days						
<b>David Cameron</b> (born 1966)	11 May 2010	13 July 2016	<u>2010</u>	<ul style="list-style-type: none"> <li>• <u>First Lord of the Treasury</u></li> <li>• <u>Minister for the Civil Service</u></li> </ul>	<u>Conservative</u>	<u>Cameron–Clegg (Con.–Lib.Dems.)</u>	
						<u>2015</u>	<u>Cameron II</u>
	6 years and 64 days						
<b>Theresa May</b> (born 1956)	13 July 2016	24 July 2019	—	<ul style="list-style-type: none"> <li>• <u>First Lord of the Treasury</u></li> <li>• <u>Minister for the Civil Service</u></li> </ul>	<u>Conservative</u>	<u>May I</u>	
	3 years and 12 days					<u>2017</u>	<u>May II</u>
<b>Boris Johnson</b> (born 1964)	24 July 2019		—	<u>Johnson II</u>	<u>Conservative</u>	<u>Johnson I</u>	
						<u>2019</u>	
	2 years and 149 days						

\*Eccleshall, Robert; Walker, Graham (2002). Biographical Dictionary of British Prime Ministers (2nd ed.). Routledge.

\*UK Parliament. (April 2012). *Mr Gordon Brown*. (Accessed 19 December 2021)

<https://members.parliament.uk/member/591/career>

## **Annex 6: Major Street Disorders during 1981**

<b>Date</b>	<b>Description of event</b>
10-13 April	Violent confrontations in Brixton between police and crowds of mostly black youth, resulting in nearly 200 arrests.
3 July	Confrontation between Asian youth and the police in Southall, over the arrival of skinheads for a performance of 'The 4 Skins'. On the same evening a confrontation took place in the Toxteth area of Liverpool over the arrest of a black motorcyclist.
4-6 July	A series of confrontations took place between the police and groups of black and white youth in the Toxteth area. CS gas used in Britain for the first time.
8 July	Moss Side police station in Manchester is besieged; outbreaks of violence are reported in the whole areas.
9-13 July	Outbreaks of street violence in a number of locations, including various areas of London, Liverpool, Birmingham, Wolverhampton, Leicester, Derby, Nottingham, Leeds and Huddersfield.
15 July	Police raids on Railton Road in Brixton followed confrontations between black youth and the police.
26-28 July	More confrontations in Liverpool, resulting in the death of David Moore, who was hit by a police vehicle.

## **Major street disorders during September-October 1985**

<b>Date</b>	<b>Description of event</b>
7-8 September	Handsworth Festival takes place, and police and the local press report it to be a great success.
9-10 September	Confrontations between police and groups of youth and other residents in the Handsworth area of Birmingham.
28 September	Mrs Cherry Groce is hit by a police bullet during a search of her house in Brixton; major confrontations occur between crowds of youth and the police.
29 September	Brixton disorders continue in the evening and late into the night.
1 October	Tensions rises in Toxteth, Broadwater Farm Estate in Tottenham, and Peckham in South London.
5 October	Mrs Cynthia Jarret collapses and dies during a search of her house on Broadwater Farm Estate by police; tensions rises in the area as news of her death spreads.
6 October	Confrontations between police and local residents take place at Broadwater Farm Estate in Tottenham; during confrontations a policeman, PC Keith Blakelock, is killed.

## **Annex 7: The British Nationality Act 1948**

### **PART I**

#### **BRITISH NATIONALITY**

##### **British nationality by virtue of citizenship**

1. Every person who under this Act is a citizen of the United Kingdom and Colonies or who under any enactment for the time being in force in any country mentioned in subsection (3) of this section is a citizen of that country shall by virtue of that citizenship have the status of a British subject.

### **PART II**

#### **CITIZENSHIP OF THE UNITED KINGDOM AND COLONIES**

##### **Citizenship by birth or descent**

##### **4. Citizenship by birth**

Subject to the provisions of this section, every person born within the United Kingdom and Colonies after the commencement of this Act shall be a citizen of the United Kingdom and Colonies by birth:

Provided that a person shall not be such a citizen by virtue of this section if at the time of his birth.

- a) His father [is a person on whom any immunity from jurisdiction is conferred by or under the Diplomatic Privileges Act 1964 or on whom such immunity from jurisdiction as is conferred by that Act on a diplomatic agent is conferred by or under any other Act] and is not a citizen of the United Kingdom and Colonies; or
- b) His father is an enemy alien and the birth occurs in a place then under occupation by the enemy.

##### **5. Citizenship by descent**

Subject to the provisions of this section, a person born after the commencement of this Act shall be a citizen of the United Kingdom and Colonies by descent if his father is a citizen of the United Kingdom and Colonies at the time of the birth:

Provided that if the father of such a person is a citizen of the United Kingdom and Colonies by descent only, that person shall not be a citizen of the United Kingdom and Colonies by virtue of this section unless:

- a) That person is born or whose father was born in protectorate, protected state, mandated territory or any place in a foreign country where by treaty, capitulation, grant, usage, sufferance, other lawful means, His Majesty then has or had jurisdiction over British subjects; or
- b) That person's birth having occurred in a place in a foreign country other than a place such as is mentioned in the last foregoing paragraph the birth is registered at a United Kingdom consulate within one year of its occurrence, or, with the permission of the Secretary of State later; or
- c) That person's father is, at the time of the birth, in Crown service under His Majesty's government in the United Kingdom; or
- d) That person is born in any country mentioned in subsection (3) of section one of this Act in which a citizenship law has then taken effect and does not become a citizen thereof on birth.

### **Citizenship by registration**

#### **Registration of citizens of countries mentioned in s. 1 (3) of Eire and wives of citizens of the United Kingdom and Colonies**

- 1) Subject to the provisions of subsection (3) of this section, a citizen of any country mentioned in subsection (3) of section one of this Act or a citizen of Eire, being a person of full age and capacity, shall be entitled, on making application therefore to the Secretary of State in the prescribed manner, to be registered as a citizen of the United Kingdom and Colonies.....
- 2) Subject to the provisions of subsection (3) of this section, a woman who has been married to a citizen of the United Kingdom and Colonies shall be entitled, on making application therefore to the Secretary of State in the prescribed manner, and; if she is a British protected person or an alien, on taking an oath of allegiance in the form

specified in the First Schedule to this Act, to be registered as a citizen of the United Kingdom and Colonies, whether or not she is of full age and capacity.

### **Citizenship by naturalization**

#### **10. Naturalisation of aliens and British protected persons**

- 1) The Secretary of State may, if application therefore is made to him in the prescribed manner by any aliens or British protected person of full age and capacity who satisfies him that he is qualified under the provisions of the Second Schedule to this Act for naturalization, grant to him a certificate of naturalization; and the person to whom the certificate is granted shall, on taking an oath of allegiance in the forth specified in the First Schedule to this Act, be a citizen of the United Kingdom and Colonies by naturalization as from the date in which that certificate is granted.
- 2) The functions of the Secretary of State under the last foregoing subsection shall in any colony, protectorate or United Kingdom trust territory be exercised by the Governor; but he shall not, grant a certificate of naturalization except with the approval of the Secretary of State.

## **Annex 8: The Commonwealth Immigrants Act 1962**

### **CONTROL OF IMMIGRATION**

#### **Application of Part I**

- 1) The provisions of this Part of this Act shall have effect for controlling the immigration into the United Kingdom of Commonwealth citizens to whom this section applies.
- 2) This section applies to any Commonwealth citizen not being:
  - a) A person born in the United Kingdom;
  - b) A person who holds a United Kingdom passport and is a citizen of the United Kingdom and Colonies [and fulfils the condition specified in subsection (2A) of this section], or who holds such a passport issued in the United Kingdom or the Republic of Ireland, or
  - c) A person included in the passport of another person who is excepted under paragraph (a) or paragraph (b) of this subsection.

[(2A) The condition referred to in subsection (2) (b) of this section, in relation to a person, is that he, or at least one of his parents or grandparents:

- a) Was born in the United Kingdom, or
  - b) Is or was a person naturalized in the United Kingdom, or
  - c) Became a citizen of the United Kingdom and Colonies by virtue of being adopted in the United Kingdom, or
  - d) Became such a citizen by being registered under Part II of the British Nationality Act 1948 or under the British Nationality Act 1964, either in the United Kingdom or in a country which, on the date on which he was so registered, was one of the countries mentioned in section 1
- 3) Of the said Act of 1948 as it had effect on that date.

#### **4. Offences in connection with control of immigration**

- 1) If any person being a Commonwealth citizen to whom section one of this Act applies;
  - a) Enters or remains within the United Kingdom, otherwise than in accordance with the directions or under the authority of an immigration officer, while a refusal of admission under section two of this Act is in force in relation to him; or
  - b) Contravenes or fails to comply with any condition imposed on him under that section or under Part II of the First Schedule to this Act, lie shall be guilty of an offence; and any offence under this subsection, being an offence committed by entering or remaining in the United kingdom shall be deemed to continue throughout any period which the offender is in the United Kingdom thereafter.

- 2) If any person knowingly harbours any person whom he knows or has reasonable grounds for believing to have committed an offence under subsection (I) of this section, being an offence committed by entering or remaining within the United Kingdom, he shall be guilty of an offence.
- 3) If any person;
  - a) Makes or causes to be made to any immigration officer or other person lawfully acting in the execution of this Part of this Act, any return, statement or representation which he knows to be false or does not believe to be true; or
  - b) Refuses or fails to produce or furnish, to any such officer or person any document or information which he is required to produce or furnish to that officer or person under this Part of this Act, or otherwise obstructs any such officer or person in the exercise of his functions there under, or
  - c) Without lawful authority, alters any voucher or other document issued or made under or for the purposes of this Part of this Act, or uses for the purposes of this Part of this Act, or has in his possession for such use, any forged or altered voucher, passport or other document, he shall be guilty of an offence.

## **PART II**

### **DEPORTATION**

**Commencement.** This Part of the Act came into force on 31<sup>st</sup> May 1962 by virtue of the Commonwealth Immigrants Act 1962 (Commencement) Order 1962, S. I. 1962 No. 863, made under s. 21 (5), post.

#### **6. Application of Part II**

- 1) This Part of this Act shall have effect for authorizing the deportation from the United Kingdom of Commonwealth citizens to whom this section applies who are convicted of offences punishable with imprisonment and recommended by the court for deportation.
- 2) This section applies to any Commonwealth citizen not being;
  - a) A person born in the United Kingdom, or whose father was born in the United Kingdom, or whose parents (or either of them) were ordinarily resident in the United Kingdom at the time of his birth;
  - b) A citizen of the United Kingdom and Colonies who became such;

1. By virtue of being naturalised in the United Kingdom; or
2. By being adopted in the United Kingdom; or
3. By being registered under Part II of the British Nationality

Act, 1948, either in the United Kingdom or in any country mentioned in subsection (3) of section one of that Act as originally enacted or as amended by any subsequent enactment; or

c) The wife of a person of a description specified in paragraph (a) or paragraph (b) of this subsection.

#### **7. Power of court to recommend for deportation**

- 1) **Subject** to the provisions of this section, where a commonwealth citizen to whom section six of this Act applies, and who has attained the age of seventeen years, is convicted of an offence punishable with imprisonment, the court by or before which he is convicted, or any court to which his case is brought by way of appeal against conviction or sentence, may recommend that a deportation order be made in respect of him.
- 2) No recommendation under this section (in this Part of this Act referred to as a recommendation for deportation) shall be made upon the conviction of an offender who satisfies the court;
  - a) That he is or was ordinarily resident in the United Kingdom on the date of his conviction; and
  - b) That he has been continuously so resident for a period of at least five years ending with that date

## **Annex 9: Immigration Act 1971**

### **2. Statement of right of abode in United Kingdom**

- 1) A person is under this Act to have the right of abode in the United Kingdom if;
  - a) He is a British citizen; or
  - b) He is a Commonwealth citizen who;
    - i) Immediately before the commencement of the British Nationality Act 1981 was a Commonwealth citizen having the right of abode in the United Kingdom by virtue of section 2 (1) (d) or section 2 (2) of this Act as then in force; and
    - ii) Has not ceased to be a Commonwealth citizen in the meanwhile.
- 2) In relation to Commonwealth citizens who have the right of abode in the United Kingdom by virtue of subsection (1)(b) abode, this Act, except this section and [section 5(2), shall apply as if they were British citizens; and in this Act (except as aforesaid) “British citizen” shall be construed accordingly].

### **2. Statement of right of abode, and related amendments as to citizenship by registration**

- 1) A person is under this Act to have the right of abode in the United Kingdom if;
  - a) He is a citizen of the United Kingdom and Colonies who has that citizenship by his birth, adoption, naturalization or (except as mentioned below) registration in the United Kingdom or in any of the Islands; or
  - b) He is a citizen of the United Kingdom and Colonies born to or legally adopted by a parent who had that citizenship at the time of the birth or adoption, and the parent either;
    - i) Then had that citizenship by his birth, adoption, naturalization or (except as mentioned below) registration in the United Kingdom or in any of the Islands; or
    - ii) Had been born to or legally adopted by a parent who at the time of that birth or adoption so had it, or
  - c) He is a citizen of the United Kingdom and Colonies who has at any time been settled in the United Kingdom and Islands and had at that time (and while such a citizen) been ordinarily resident there for the last five years or more; or
  - d) He is a Commonwealth citizen born to or legally adopted by a parent who at the time of the birth or adoption had citizenship of the United Kingdom and Colonies by his birth in the United Kingdom or any of the Islands.

### **3. General provisions for relation and control**

- 1) Except as otherwise provided by or under this Act, where a person is not [a British citizen];
  - a) He shall not enter the United Kingdom unless given leave to do so in accordance with this Act;
  - b) He may be given leave to enter the United Kingdom (or, when already there, leave to remain in the United Kingdom) either for a limited or for an indefinite period;
  - c) If he is given a limited leave to enter or remain in the United Kingdom, it may be given subject to conditions restricting his employment or occupation in the United Kingdom, or requiring him to register with the police or both.
  
- 5) A person who is not [a British citizen] shall be liable to deportation from the United Kingdom;
  - a) If, having only a limited leave to enter or remain, he does not observe a condition attached to the leave or remains beyond the time limited by the leave; or
  - b) If the Secretary of State deems his deportation to be conducive to the public good; or to be deported.

### **7. Exemption from deportation for certain existing residents**

- 1) Notwithstanding anything in section 3(5) or (6) above but subject to the provisions of this section, a Commonwealth citizen or citizen of the Republic of Ireland who was such a citizen at the coming into force of this Act and was then ordinarily resident in the United Kingdom;
  - a) Shall not be liable to deportation under section 3 (5)(b) if at the time, of the Secretary of State's decision he had at all times since the coming into force of this Act been ordinarily resident in the United Kingdom and Islands; and
  - b) Shall not be liable to deportation under section 3(5)(a), (b) or (c) if at the time of the Secretary of State's decision he had for the last five years been ordinarily resident in the United Kingdom and Islands; and
  - c) Shall not on conviction of an offence be recommended for deportation under section 3(6) if at the time of the conviction he had for the last five years been ordinarily resident in the United Kingdom and Islands.

## **Annex 10: British Nationality Act 1981**

### **PART 1**

#### **BRITISH CITIZENSHIP**

##### **Acquisition after commencement**

###### **1. Acquisition by birth or adoption**

- 1) A person born in the United Kingdom after commencement shall be a British citizen if at the time of the birth his father or mother is;
  - a) A British citizen; or
  - b) Settled in the United Kingdom

###### **2. Acquisition by descent**

- 1) A person born outside the United Kingdom after commencement shall be a British citizen if at the time of the birth his father or mother;
  - a) Is a British citizen otherwise than by descent; or
  - b) Is a British citizen and is serving outside the United Kingdom in service to which this paragraph applies, his or her recruitment for that service having taken place in the United Kingdom.

###### **4. Acquisition by registration: British Dependent Territories citizens etc.**

- 1) This section applies to any person who is a British Dependent Territories citizen, [a British National (Overseas)], a British Overseas citizen, a British subject under this Act or a British protected persona.
- 2) A person to whom this section applies shall be entitled, on an application for his registration as a British citizen, to be registered as such a citizen if the following requirements are satisfied in the case of that person, namely;
  - a) Subject to subsection (3), that he was in the United Kingdom at the beginning of the period of five years ending with the date of the application and that the number of days on which he was absent from the United Kingdom in that period does not exceed 450; and
  - b) That the number of days on which he was absent from the United Kingdom in the period of twelve months so ending does not exceed 90; and
  - c) That he was at any time in the period of twelve months so ending subject under the immigration laws to any restriction on the period for which he might remain in the United Kingdom; and
  - d) That he was not at any time in the period of five years so ending in the United Kingdom in breach of the immigration laws.

## **6. Acquisition by naturalisation**

- 1) If, on an application for naturalisation as a British citizen made by a person of full age and capacity, the Secretary of State is satisfied that the applicant fulfils the requirements of Schedule 1 for naturalisation as such a citizen under this subsection he may, if he thinks fit, grant to him a certificate of naturalization as such a citizen.

## **7. Right to registration by virtue of residence in UK or relevant employment**

- 1) A person shall be entitled, on an application for his registration as a British citizen made (subject to subsections (6) and (7) within five years after commencement, to be registered as such a citizen if either of the following requirements is satisfied in his case, namely;
  - a) That, if paragraph 2 and 3 (but not paragraph 4 or 5) of Schedule 1 to the immigration Act 1971 had remained in force, he would (had he applied for it) have been, on the date of the application under this subsection, entitled under the said paragraph 2 to be registered in the United Kingdom as a citizen of the United Kingdom and Colonies; or
  - b) That, if section 5A of the 1948 Act (and section 2 of the immigration Act 1971 as in force immediately before commencement and on the date of the application under this subsection, entitled under section 51(1) of the 1949 Act to be registered as a citizen of the United Kingdom and Colonies.
- 3) Subject to subsection (5), if, in the case of an application for the registration of a person under subsection (2) as a British citizen, that person has been engaged in relevant service throughout any period (of whatever length), that period shall for the purposes of subsection (2) be treated as a period throughout which he was resident in the United Kingdom.
- 4) For the purposes of subsection (3) “relevant service” means;
  - a) Crown service under the government of the United Kingdom; or
  - b) Service under any international organization of which the United Kingdom or Her Majesty’s government therein is a member; or
  - c) Service in the employment of any company or association established in the United Kingdom.

## **Annex 11: Race Relations Laws**

The 1965 Race Relations Act set up race relations bodies to deal effectively with racial discrimination and provided that it was an offence to encourage hatred between British and immigrant people. Most particularly, it was unlawful to discriminate in public places in hotels, restaurants or public transport, when letting a property or to use speech or written matters which were intended to provoke hatred on grounds of colour, race ethnic group or nationality.

A national Committee for Commonwealth Immigrants was subsequently created to deal with complaints, especially to promote the welfare and integration of Commonwealth immigrants living in Great Britain, with the help of nine advisory bodies notably for Education, Health and Welfare, Children, Legal and Civil Affairs, Information, Housing, employment, Training and Community Relations.

That Committee was replaced by the Community Relations Commission under the 1968 Race Relations Act, the main purposes of which were to define the meaning of racial discrimination and institute eventually local conciliation committees that would be set up in different areas of heavy immigrant settlement. They were to deal with the immigrants complaints, to advise teachers, the youngsters, the police and consequently to coordinate British officials and immigrants efforts towards integration, integration on the basis of full equality was seen by the government as the only practical and moral solution to be achieved to lessen the socio-cultural and economic conflicts arising from immigration. Thus, the Act, which was an extension of the Race Relations Act of 1965, exemplifies cases in which it was unlawful to discriminate notably in housing education.

The 1976 Race Relations Act covered not only intentional discrimination which meant treating a person less favorably on “racial grounds”, but indirect discrimination which constituted “discriminatory practices” on a particular group and which could not be justified.

The 1976 Act extended the Race Relations Act 1965 to make it a criminal offence not just to publish, to distribute written matter such as advertisements and notices or to use insulting words in any place, but also to encourage another to discriminate. Such offence punishable by fine or imprisonment according to the prosecution.

The Commission for Racial Equality, which replaced the Community Relations Commission set up in 1968, was to advise the government and to give training to people in community work. This Commission had the power to assist the immigrant labour force to bring complaints of discrimination before the industrial tribunals where cases of discrimination in employment were too examined.

**Annex 12:** Council Directive of 25 July 1977 on the Education of the Children of Migrant Workers (77/486/EEC).

**THE COUNCIL OF THE EUROPEAN COMMUNITIES.**

Having regard to the Treaty establishing the European Economic Community, and in particular Article 49 thereof,

Having regard to the proposal from the Commission,

Having regard to the opinion of the European Parliament,

Having regard to the opinion of the Economic and Social Committee,

Whereas in the resolution of 21 January 1974 concerning a social action programme, the Council included in its priority actions those designed to improve the conditions of freedom of movement for workers relating in particular to reception and to the education of their children;

Whereas in order to permit the integration of such children into the educational environment and the school system of the host State, they should be able to receive suitable tuition including teaching of the languages of the host State;

Whereas host Member States should also take, in conjunction with the Member States of origin, appropriate measures to promote the teaching of the mother tongue and of the culture of the country of origin of the abovementioned children, with a view principally to facilitating their possible reintegration into the Member State of origin,

**HAS ADOPTED THIS DIRECTIVE**

*Article 1*

This Directive shall apply to children for whom school attendance is compulsory under the laws of the host State, who are dependants of any worker who is a national of another Member State, where such children are resident in the territory of the Member State in which that national carries on or has carried on an activity as an employed person.

*Article 2*

Member State shall, in accordance with their national circumstances and legal systems, take appropriate measures to ensure that free tuition to facilitate initial reception is offered in their territory to the children referred to in Article 1, including, in particular, the teaching-adapted to the specific needs of such children-of the official language or one of the official languages of the host State.

Member State shall take the measures necessary for the training and further training of the teachers who are to provide this tuition.

### Article 3

Member States shall, in accordance with their national circumstances and legal systems, and in cooperation with States of origin, take appropriate measures to promote, in coordination with normal education, teaching of the mother tongue and culture of the country of origin for the children referred to in Article 1.

### *Article 4*

The Member States shall take the necessary measures to comply with this Directive within four years of its notification and shall forthwith inform the Commission thereof.

The Member States shall also inform the Commission of all laws, regulations and administrative or other provisions which they adopt in the field governed by this Directive.

### *Article 5*

The Member States shall forward to the Commission within five years of the notification of this Directive, and subsequently at regular intervals at the request of the Commission, all relevant information to enable the Commission to report to the Council on the application of this Directive.

### *Article 6*

This Regulation shall be binding in its entirety and directly applicable in all Member States.

Done at Brussels, 9 February 1976.

For the Council  
The President G. **THORN**

## **Annex 13: A Language for Life**

### **Report of a committee of enquiry appointed by the Secretary of State for Education and science.**

1975 HMSO

Chairman : Sir Alan Bullock

Members : Prof. J.N. Britton, Sister B. Burbidge, Mr A. Birnet, Miss J. Derrick, Mr J.J. Fairbairn, Mr H.K. Fowler, Mr S. Froome, Mr D. Gadsby, Mr W.K. Gardner, Mr C.R. Gilling, Mrs D.M.R. Hutchcroft, Miss A.M. Johnson, Mr D. Mackay, Mr M. Marland, Prof. J.E. Merritt, Mr A.J. Puckey, Mrs V. Southgate Booth, Dame Muriel Stewart, Prof. J. Wrigley.

Secretary : Mr R. Arnold, HMI.

Assistant Secretary : Mrs G.W. Dishart.

Terms of reference : To consider in relation to schools :

- a) All aspects of teaching the use of English including reading, writing, and speech;
- b) How present practice might be improved and the role that initial and in-service training might play;
- c) To what extent arrangements for monitoring the general level of attainment in these skills can be introduced to improve: and to make recommendations.

#### Organisation

Every school should devise a systematic policy for the development of reading competence in pupils of all ages and ability levels.

Each school should have an organized policy for language across the curriculum, establishing every teacher's involvements in language and reading development throughout the years of schooling.

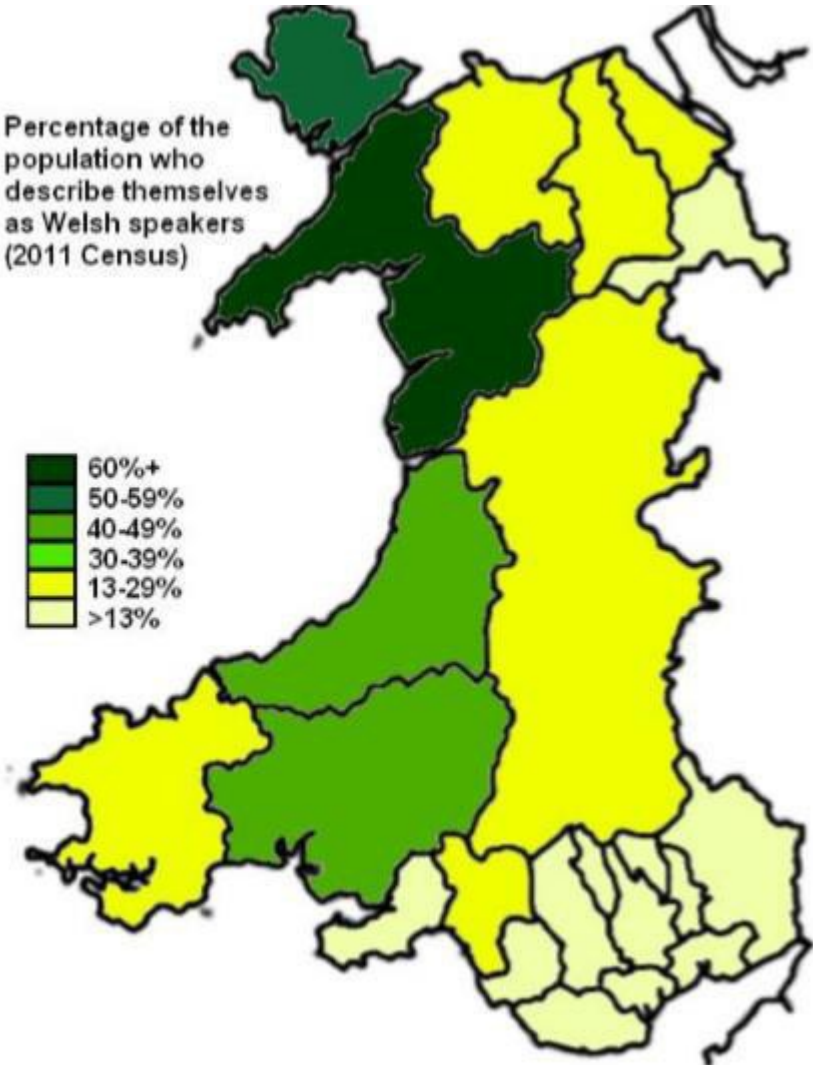
Children of families of overseas origin should have more substantial and sustained tuition in English. Advisers and specialist teachers are required in greater strength in areas of need

Annex 14: *Gaeltacht*: Irish Language Areas in Ireland



Source : <http://www.irishgaelictranslator.com>

**Annex 15:** Percentage of the Population who Describe Themselves as Welsh Speakers (2011 Census)



Source : <http://oggybloggyogwr.blogspot.com/2013/01/census-2011-whats-stunting-welsh.html>

**Annex 16:** The Main Dialects of Scots



Source : [https://www.scotslanguage.com/Scots\\_dialects\\_uid117/The\\_Main\\_Dialects\\_of](https://www.scotslanguage.com/Scots_dialects_uid117/The_Main_Dialects_of)

### Annex 17: Sample of a Respondent's Reply

This questionnaire serves as a data collection tool for a Doctoral research in 'British Civilisation'. My thesis is investigating the issues related to Britishness / British national identity and language/s. Therefore, your contribution is of great importance. I would like to ask you if you would be so kind as to complete the following questionnaire. Be sure that your personal data provided will be kept strictly confidential in my report, as they will not be disclosed nor distributed for any purpose other than educational research.

Thank you very much for your cooperation and help.

<b>What's your country of origin?</b>
Lebanon

<b>What language/s do you speak?</b>
English-Arabic-little French

<b>What is your mother tongue language?</b>
Arabic (Lebanese dialect)

<b>Are you interested in reading material by non-English writers?</b>
Yes, especially politics

<b>Have you friends from different cultural background?</b>
Yes, a lot! And we share a variety of interests

<b>Do you think that multiculturalism is considered positively in Britain?</b>	
<input type="checkbox"/>	Absolutely
<input checked="" type="checkbox"/>	Probably
<input type="checkbox"/>	Probably not
<input type="checkbox"/>	No
<input type="checkbox"/>	Uncertain

It depends on people...ethnicity and culture can influence behaviours, attitudes and thinking...	
<b>Do you think that media shape public attitudes?</b>	
<input checked="" type="checkbox"/>	Absolutely
<input type="checkbox"/>	Probably
<input type="checkbox"/>	Probably not
<input type="checkbox"/>	No
<input type="checkbox"/>	Uncertain

Media has an effect on many aspects of life, controlling in positive and negative ways society and the world, emotionally, politically mentally...British media reports and portrayals of Islam and Muslims are negative and associated to terrorism and backwardness.

## Summary

From the 1960s government laws amended different immigration, citizenship and education legislation to cope with increasing changes in social-cultural diversity and consequent political requirements in and outside the UK. Educational reforms were enacted to facilitate the linguistic and cultural integration of immigrants and nationals' pupils into the society as they would become adults and must be aware of British values and civic duties. Englishness, Welshness, Scottishness and Irishness in the UK in both Irelands, on the one hand, became protected and restored while on the other hand, ethnic languages were used as a medium of instruction in primary schools with a great number of ethnic pupils till the 1990s. Language has two main functions as an instrument of communication and as a means of asserting one's identity or distinctiveness from others. Within an increasingly multicultural society, the sense of belonging, including social integration and cohesion, is an ongoing controversial issue in public debates, heightened by religious events and misinterpretations. The co-existence of many cultures proves that Britishness is not a single entity but an ever-changing concept and state, which are indeed very difficult to define.

Keywords: Britishness, Education, Ireland, Identity, Language.

## Résumé

À partir des années 1960, les lois gouvernementales ont modifié différentes législations en matière d'immigration, de citoyenneté et d'éducation pour faire face aux changements croissants de la diversité culturelle sociale et aux exigences politiques qui en découlent au Royaume-Uni et à l'étranger. Des réformes éducatives ont été promulguées pour faciliter l'intégration linguistique et culturelle des élèves immigrés et nationaux dans la société car ils deviendront adultes et devront être conscients des valeurs britanniques et des devoirs civiques. L'anglais, le gallois, l'écossais et l'irlandais d'une part ont été protégés et restaurés, et les langues ethniques ont été utilisées comme langue d'enseignement dans les écoles primaires avec un grand nombre d'élèves ethniques jusqu'aux années 1990 d'autre part. La langue a deux fonctions principales en tant qu'instrument de communication et en tant que moyen d'affirmer son identité ou sa distinction par rapport aux autres. Dans une société de plus en plus multiculturelle, le sentiment d'appartenance, y compris l'intégration et la cohésion sociales, est une question controversée dans les débats publics, accentuée par les événements religieux et les interprétations erronées. La coexistence de nombreuses cultures prouve que la britannicité n'est pas une entité unique mais un concept et un état en constante évolution qui sont en effet très difficiles à définir.

Mots clés : Britannique, éducation, Irlande, Identité, langue

## ملخص

ابتداءً من ستينيات القرن الماضي، عدلت القوانين الحكومية البريطانية مختلف تشريعات الهجرة والمواطنة والتعليم للتعامل مع التغيرات المتزايدة في التنوع الثقافي والاجتماعي، وكذا المتطلبات السياسية الناتجة في المملكة المتحدة والعالم، وبموجب هذه التشريعات تم إصدار إصلاحات تعليمية لتسهيل الاندماج اللغوي والثقافي لتلاميذ المواطنين والمهاجرين في المجتمع على حد سواء. لكي يكونوا على دراية بالقيم والواجبات المدنية البريطانية في المستقبل، كما تم ترميم وبعث اللغة الويلزية والأسكتلندية والإيرلندية لحمايتها من ناحية، كما استخدمت اللغات العرقية كأداة للتعليم في المدارس الابتدائية لعدد كبير من التلاميذ المهاجرين إلى غاية التسعينيات من ناحية أخرى.

اللغة لها وظيفتان أساسيتان، الوظيفة الأولى هي أداة للتكوين والاتصال أما الثانية فهي وسيلة لتأكيد هوية الفرد وتميزه عن الآخرين. في مجتمع متعدد الثقافات بشكل متزايد كالمجتمع البريطاني، يعد الشعور بالانتماء، بما في ذلك الاندماج الاجتماعي والتماسك قضية مثيرة للجدل في المناقشات العامة، تبرزها الأحداث الدينية وسوء الفهم بين الثقافات.

أثبت التعايش بين العديد من الثقافات في المملكة المتحدة أن البريطانية (المواطنة) ليست كياناً واحداً ولكنها مفهوم متغير باستمرار يصعب تفسيره بالفعل.

كلمات مفتاحية: البريطانية، التربية، الهوية، إيرلندا، اللغة.