

PEOPLE'S DEMOCRATIC REPUBLIC OF ALGERIA  
MINISTRY OF HIGHER EDUCATION AND SCIENTIFIC RESEARCH  
UNIVERSITY DJILLALI LIABES  
SIDI BELABBES  
FACULTY OF LETTERS, LANGUAGES AND ARTS  
DEPARTMENT OF ENGLISH



Thesis Submitted to the Department of English in Candidacy for the Degree of  
*Doctorat* in British Civilization

Presented by:

**Ms. Fouzia GUERROUDJ**

Supervised by:

**Prof. Fewzia BEDJAOU**

**Jury Members:**

<b>Dr. Nadia LOUAHALA</b>	<b>(MC-A)</b>	President	<b>(UDL Sidi Bel Abbes)</b>
<b>Dr. Fewzia BEDJAOU</b>	<b>(Prof)</b>	Supervisor	<b>(UDL Sidi Bel Abbes)</b>
<b>Dr. Smail BENMOUSSAT</b>	<b>(Prof)</b>	External Examiner	<b>(University of Tlemcen)</b>
<b>Dr. Faiza SENOUCI</b>	<b>(Prof)</b>	External Examiner	<b>(University of Tlemcen)</b>
<b>Dr. Azzeddine BOUHASSOUN</b>	<b>(MC-A)</b>	External Examiner	<b>(University of Temouchent)</b>
<b>Dr. Belkacem BENSEDDIK</b>	<b>(MC-A)</b>	Internal Examiner	<b>(UDL Sidi Bel Abbes)</b>

**Academic Year: 2019-2020**

## DEDICATIONS

***To my Beloved Parents***

*Who taught me to stand my ground*

***To my Dearly-loved Grandparents***

*Who embodied wisdom, patience and love*

***To my sun...Mohand***

*To hopefully bring you pride and inspiration one day*

## ACKNOWLEDGEMENTS

First and foremost, I want to express my deepest gratitude to my supervisor, Professor Fewzia Bedjaoui for her endless patience, guidance and constant support. I am so grateful for the enriching conversations and lively debates, also for personally inviting me to each and every study day and conference she organized. I am truly honoured to have known her and worked under her supervision.

Secondly, I would like to thank the members of the jury for reading and evaluating my work, Dr. Nadia LOUAHALA and Dr. Belkacem BENSEDDIK from the University of Belabbes, Prof. Smail BENMOUSSAT and Prof. Faiza SENOUCI from the University of Tlemcen, Dr. Azzeddine BOUHASSOUN from the University of Ain-Temouchent without forgetting my dear teacher at the University of Oran Benali Mohamed Rachid (Peace be upon him).

I would also like to thank the participants who took part in the web survey for this study and made this research possible. I am indebted to each of one of them for dedicating part of their time to take part in this research and share their experiences and feelings. I feel particularly indebted to Chris Brown and Janet Hotine for their help and support.

In a project of this kind, one needs to be inspired by the pursuit of knowledge and high educational attainment, for that I am grateful to my sister Dr. Saleha GUERROUDJ.

## **ABSTRACT**

Multicultural issues related to immigration such as religion and identity are subject of much controversy and debate. Muslim Immigrants' integration has been particularly argued on social, political and ethical grounds. The present piece of research examines the implications of immigration policy approach towards Muslims in the light of the multicultural discourse in England. In addition, it explores how attitudes of Muslims affect and reflect this discourse. The study undertaken with regard to this concern aims to analyse attitudes of Muslim immigrants from England. The research methodology employed was mainly based on observation, a web-survey with a photo-voice method and personal communications. The results reveal the presence of integration obstacles especially when it comes to female Muslims. Participants indicate their religion as a strong aspect of their identity. They also suggest the difficulty of negotiating their identity due to negative image of Muslims mainly displayed by the media.

**Keywords:** Multiculturalism-Immigrant-England-Tolerance-Islam-Identity-Integration

## LIST OF ACRONYMS

**AD:** dating system was to make the birth of Jesus Christ the dividing point of world: (AD stands for Latin expression ‘anno domini’ which means in the year of the lord)

**BC:** dating system was to make the birth of Jesus Christ the dividing point of world: (BC stands for ‘before Christ’)

**CDA:** Critical Discourse Analysis

**CL:** Critical linguistics

**EU:** European Union

**LEA:** Local Educational Authority

**MCB:** Muslim Council of Britain

**MEP:** Member of the European Parliament

**MP:** Member of Parliament

**MTL:** Mother Tongue Language

**OSCE:** Organization for Security and Co-operation in Europe

**SOAS:** School of Oriental and African Studies

**UNICEF:** The United Nations Children's Fund

## LIST OF FIGURES

<b>Figure 01:</b> Some Principles of CDA Listed By Fairclough and Wodak.....	68
<b>Figure 02:</b> Most Commons Discourses Used about British Muslims.....	126
<b>Figure 03:</b> A Visual Summary of Islamophobia.....	129
<b>Figure 04:</b> Negotiating Britishness.....	135
<b>Figure 05:</b> Muslim Identity vs. British Identity.....	136

## LIST OF TABLES

<b>Table 01:</b> Declared ethnic origin in the UK in 1991.....	16
<b>Table 02:</b> UK population by country of birth in 1991.....	17
<b>Table 03:</b> Common Press Themes With Reference to Muslim Immigrants in Britain....	22
<b>Table 04:</b> Some First Modern and Lasting Immigration Restrictions.....	49
<b>Table 05:</b> Participants' Attachment to Britain.....	94
<b>Table 06:</b> Religious Satisfaction Arguments.....	98

## LIST of PIE-CHARTS

<b>Pie-Chart 01:</b> Sample composition.....	87
<b>Pie-Chart 02:</b> Place of Residency.....	88
<b>Pie-Chart 03:</b> Gender.....	89
<b>Pie-Chart 04:</b> Age of Participants.....	90
<b>Pie-Chart 05:</b> Length of Residency in UK.....	90
<b>Pie-Chart 06:</b> Language Used at Home.....	91
<b>Pie-Chart 07:</b> Life Satisfaction in Britain.....	97
<b>Pie-Chart 08:</b> Hiding One's Faith.....	99



## TABLE OF CONTENTS

DEDICATION.....	II
ACKNOWLEDGEMENTS.....	III
ABSTRACT.....	V
LIST OF ACRONYMS.....	VI
LIST OF FIGURES.....	VII
LIST OF TABLES.....	VIII
LIST of PIE CHARTS.....	IX
<b>TABLE OF CONTENTS.....</b>	<b>X</b>
<b>GENERAL INTRODUCTION.....</b>	<b>02</b>
Notes to General Introduction.....	07
<b>CHAPTER ONE: Cultural And Discursive Background of Immigration In England...08</b>	
<b>1.1 Introduction.....</b>	<b>10</b>
<b>1.2. Early Settlements.....</b>	<b>11</b>
1.2.1 Population Movements within Britain.....	13
1.2.2. Immigration by the 20 <sup>th</sup> Century.....	14
<b>1.3. Muslims’ Settlement in Britain.....</b>	<b>18</b>
1.3.1. Muslims’ integration as Problematic.....	18
1.3.2. ‘Multiculturalism <i>has Failed</i> ’ Discourse.....	19
<b>1.4. Prospects of Multicultural Approach.....</b>	<b>23</b>
1.4.1. Functions of Education .....	23
1.4.2. Multilingual Education .....	25

1.4.3. Culture as a Fifth Language Skill.....	29
<b>1.5. Conclusion.....</b>	<b>30</b>
<b>Notes to Chapter One.....</b>	<b>32</b>
<b>Chapter two: Conceptual Apparatus and Theoretical Debate.....</b>	<b>34</b>
<b>2.1. Introduction.....</b>	<b>36</b>
<b>2.2. Identity Construction in Multicultural Contexts.....</b>	<b>36</b>
2.2.1. Religion as an Identifier.....	40
2.2.2. Negotiating British Muslim Identity.....	41
2.2.3. Politicizing European Identity.....	44
<b>2.3. Immigration Discourse in Europe.....</b>	<b>46</b>
2.3.1. Aversion between Discourse and Action.....	46
2.3.2. Illegal Immigration.....	48
2.3.3. Securitisation Theory.....	52
2.3.4. Debating Multilingualism.....	56
<b>2.4. Critical Discourse Analysis .....</b>	<b>66</b>
2.4.1. Immigration Discourse Ideology.....	68
2.4.2. Rhetorical Devices .....	71
2.4.2.1. Device One: stating a reference.....	72
2.4.2.2. Device Two: illustrative story.....	72
2.4.2.3. Device Three: game of numbers.....	73
<b>2.5. Conclusion.....</b>	<b>74</b>
<b>Notes to Chapter Two.....</b>	<b>75</b>

<b>Chapter Three: Methodology and Results</b> .....	76
<b>3.1. Introduction</b> .....	79
<b>3.2. Defining the Case</b> .....	79
<b>3.3. Research Design</b> .....	80
<b>3.4. Instrument</b> .....	81
<b>3.5. Target Group Selection</b> .....	83
<b>3.6. Data Collection</b> .....	84
3.6.1. The Questionnaire .....	84
3.6.1.1. Demographic profile of the participants .....	86
3.6.1.1.1. Sample Composition .....	86
3.6.1.1.2. Place of Residency .....	87
3.6.1.1.3. Gender .....	88
3.6.1.1.4. Age of the Participants .....	89
3.6.1.1.5. Length of Residency in the UK .....	90
3.6.1.1.6. Main Language Used Home & Purpose.....	91
3.6.1.2. Religious and Cultural Profile .....	93
3.6.1.2.1. Country Belonging Choice .....	93
3.6.1.2.2. Coping with Cultural Diversity .....	94
3.6.1.2.3. Religious Profile .....	96
3.6.1.3. Challenges and Future Expectations .....	101
3.6.2. Summary of the Results .....	111
<b>3.7. Personal Reflection</b> .....	112
<b>3.8. Analysis of Data</b> .....	112
<b>3.9. Conclusion</b> .....	114

<b>Notes to Chapter Three</b> .....	115
<b>Chapter Four: Analysis and Discussion</b> .....	116
<b>4.1. Introduction</b> .....	118
<b>4.2. Overview of Participants’ British world</b> .....	118
<b>4.3. Muslim Identity Construction</b> .....	119
4.3.1. Identity through Religion.....	120
4.3.2. Identity through Native Language.....	122
<b>4.4. Dual Identity Dis/Construction</b> .....	123
<b>4.5. Barriers to Identity Construction</b> .....	124
4.5.1. Role of Discrimination/Racism in Identity Construction.....	124
4.5.2. Negative Role of Media .....	125
4.5.3. Islamophobia .....	128
4.5.4. Veil as a Threat .....	130
4.5.5. Terrorism Label.....	132
<b>4.6. Negotiating “Britishness”</b> .....	132
<b>4.7. British Values vs. Islamic Values</b> .....	137
<b>4.8. Anti-Muslim Racism</b> .....	138
<b>4.9. Implications of the Study</b> .....	139
<b>4.10. Limitations of the Study</b> .....	141
<b>4.11. Future Research</b> .....	143
<b>4.12. Conclusion</b> .....	144
<b>Notes to Chapter 4</b> .....	145
<b>GENERAL CONCLUSION</b> .....	147

<b>BIBLIOGRAPHY</b> .....	151
<b>APPENDICES</b> .....	161
<b>GLOSSARY</b> .....	196

# **GENERAL INTRODUCTION**

## **General Introduction**

Despite the long tradition of emigration to Europe, questions of border control and integration are still hotly debated and highly problematic. With every wave of immigrants, refugees and asylum seekers, classical issues of belonging and Othering emerge back to the surface.

This study explores how tolerance and aversion are evidenced in multicultural discourse that has the potential to shape public attitudes and action towards immigrant communities within the English context. It examines the extent to which ideological properties are embedded in immigration discourse and specific discursive tools and rhetorical devices used to form or transform an argument or a representation.

The constant challenge of immigrant integration, especially those of a Muslim background manifests in a conflicting discourse of multiculturalism hesitating between commitment towards securitisation and protection of national values on the one hand and promotion of tolerance and equity, on the other hand. Every now and then, western societies witness a rise of anti- immigration moves, but after September 11<sup>th</sup> 2001, it turned into a serious symptom of social anxiety towards Muslim immigrants and Islam in general. The fear of radical Islam turned multiculturalism into a divisive policy and discourse.

The type of discourse displayed in official circles such as parliament or political speeches is significant in this research for a number of reasons:

- a. Politics both reflect and affect public attitudes and media: public concerns are either soothed or made worse by government representations of social and economic changes such as welfare and hate crimes.
- b. The sophisticated way of expression and presentation that is due the elitist and intellectual background of the participants enables a rich study of discursive and rhetorical devices.

In England, Islam was the subject of much tension and suspicion due to some controversial episodes involving Muslims, such as the Rushdie Affair in 1989, Bradford Riots in 1995 and July 2001. Then September 2001 which marked a drastic turning point in the perception of Islam around the globe<sup>(01)</sup>. Negative and offensive representations of Islamic symbols in the name of freedom of expression spread, to which many Muslims reacted violently, which was in turn taken as a confirmation of the aggressive core of Islam. The claims to acknowledge Muslims politically are mainly problematic because Muslims identify with values that are considered incompatible with the secular and/ or Christian traditions of Europe.

The examination of these concerns is mainly led by the following research questions:



- What are the topics and discursive dynamics that condition immigration debate in general and Muslims integration in particular?
- How does political discourse resonate among Muslims in Britain?
- How do Muslim immigrants make sense of their identities?

The investigation of these questions led to reveal the relevance of the following hypotheses:

- Issues of today are the same issues of yesterday... multicultural discourse is essentially about otherness, discrimination and racism. They could be publically denied or admitted but often practiced discursively.
- Attitudes are in constant change, they require a case by case investigation, each experience features uniqueness and individuality.
- Muslims' approach toward identity is expected to assert religion as a salient component in their personality

The present work is organized within four interrelated chapters. The first chapter entitled *Cultural and Discursive Background of Immigration in England* introduces some social and political figures and aspect which frames the multicultural context of Britain. It illustrates how multicultural policies were first formulated through political discourse then implemented in fundamental fields such as education.

The second chapter, *Conceptual Apparatus and Theoretical Debate*, identifies key concepts commonly associated with multiculturalism in the western intellectual field.

It explores how discourse analysis helps in unveiling ideological properties in modern political debates regarding immigration and multiculturalism.

The third chapter entitled *Methodology and Results* presents the study approach that is mainly designed to examine the extent to which the key elements which had emerged in the literature survey were perceived by the people involved in the study. The aim is to explore any insights related to their identity construction and belonging in the host country while addressing aspects of religion, culture and integration.

The fourth chapter, Analysis and Discussion, discusses key findings of the study along with personal reflection inspired by the results of the case study.

The modern world as a whole is witnessing major physical and moral shifts. The process of displacement and immigration caused by wars and instability is a very dynamic factor that permits a “close” study of the interaction between the so called ‘east’ and ‘west’. Hosting nations, namely in Europe and North America had to elaborate stricter rules of entry to combat illegal and even legal immigration.

From the historical perspective, this could be perceived “ironically”, because most of these countries did not ask for a permission to colonise other lands but today they are often imposing very restrictive rules on people coming from those previously colonised territories as India or Pakistan. On the one hand, restrictive policies contribute to the growth of deep-rooted social pathologies such as racism and xenophobia, which ultimately affect social cohesion and stability of the hosting community. On the other hand, authorities still have to maintain their control over their borders and constantly

negotiate the right of entry. The real challenge lies in changing attitudes of those who still see peace issues in terms of east vs. west. The conflict is rather between extremists on both sides and everywhere really.

My personal interest in matters of diversity stems from my religious background as a Muslim. Besides, I am an EFL Doctoral student engaged in intercultural studies and a teacher lecturing in Culture and Civilization. There is no doubt that Islam is at the heart of major world issues of today. So, learning about others' cultures helps the development of better rational understanding instead of harsh emotional reactions and the better representations are offered about the 'Other' with less aversive attitudes.

## **Notes to general introduction:**

- 1- See appendix 01 for major controversial events involving Islam in Britain.

**CHAPTER ONE:**

**CULTURAL AND DISCURSIVE BACKGROUND**

**OF IMMIGRATION IN ENGLAND**

## **CHAPTER ONE: Cultural And Discursive Background Of Immigration In**

### **England**

<b>1.1. Introduction</b> .....	10
<b>1.2. Early Settlements</b> .....	11
1.2.1 Population Movements within Britain.....	13
1.2.2. Immigration by the 20 <sup>th</sup> Century.....	14
<b>1.3. Muslims’ Settlement in Britain</b> .....	18
1.3.1. Muslims’ integration as Problematic.....	18
1.3.2. ‘Multiculturalism <i>has Failed</i> ’ Discourse.....	19
<b>1.4. Prospects of Multicultural Approach</b> .....	23
1.4.1. Functions of Education .....	23
1.4.2. Multilingual Education Discourse.....	25
1.4.3. Culture as a Fifth Language Skill.....	29
<b>1.5. Conclusion</b> .....	30
<b>Notes to Chapter One</b> .....	32

## **1.1. Introduction**

England lies at the crossroad of different settlements and origins that were drawn to the country and which continue to colour its culture. Immigration is a phenomenon that is traditionally established and familiar in English history. Nevertheless, swift development of these fast changing world events led to the stirring of old issues of integration and to the questioning of merits of multiculturalism. These matters are evinced in political and public discourses which go back and forth between sustaining cultural diversity on the one hand and national values protection on the other hand.

This chapter aims to introduce relevant social and cultural aspects of England in order to frame the political situation and the discourse of immigration presented in this thesis. To this end, it is necessary to highlight some dates, names and events that have contributed to the shaping of contemporary English society.

A brief history about early settlements and population mobility patterns are presented. In parallel, general social interactions and evolutions will be drawn in order to identify the discursive situation. Then, references are made to some political acts and actors who are thought to have formed attitudes towards multiculturalism in England.

## 1.2. Early Settlements

England is the main constituent unit of the United Kingdom of Great Britain and Northern Ireland, which is referred to as 'UK' or 'Britain'. It shares its land borders with Scotland to the north and Wales to the west; the North Sea to the east, with the English Channel to the south separating it from continental Europe. The country also comprises many smaller islands such as the Isles of Scilly and the Isle of Wight.

England extends over 50,052 sq. miles which is considered the largest area in the country that is occupied with a population density of 52.2 million out of 62.3 UK total <sup>(01)</sup>. The concentration of the population density is generally attributed to the convenience of the climatic and geographical conditions of the land that had been a target of many settlements and invasions from a very remote past.

Most waves of settlers and invaders are said to have come from mainland Europe from about 600 BC to AD 1066, such as Celts, Belgic tribes, Romans, Germanic tribes (Anglo-Saxons), Scandinavians and Normans. Unification of England is attributed to the Angles who invaded the land in the 05<sup>th</sup> and 06<sup>th</sup> centuries and founded different regional kingdoms which were later united in the 09<sup>th</sup> and 10<sup>th</sup> centuries under the reign of King Alfred and his successors (Schneider 2011). Some etymologists suggest that the name 'England' comes from the Old English name '*Engla land*' which signifies '*land of the Angles*' (Harper 2012).

Most of the Celts who were dominated by the Anglo-Saxons were pushed to the western and northern areas that constitute present Scotland, Wales and Ireland, before



they became inundated by the Normans in 1066. The Norman Conquest is considered an important turning point in English history that greatly influenced the English people and their language, by originating many of the social and institutional structures, such as feudal system and by marking the last victorious external armed invasion of the country (Oakland 1998, p.571).

The historical and political reunion of the four islands involve varying degrees of changes and conflicts that were greatly influenced by the expansionist and military ambitions of English monarchs <sup>(02)</sup>, thus 'Englishness' became the backbone of 'Britishness', a concept related to the progress of reunion. Mainly since 1707 when England, Wales and Scotland were joined politically and became 'Great Britain' with its Parliament power base in London <sup>(03)</sup>, whereas Ireland was joined in 1801 to the union. The concept is usually associated with the centralized institutions: *"Britishness... was tied to Britain's imperial position in the world and to identification with the powerful institutions of the state, such as the monarchy, law, Parliament, the military and Protestant religion"* (Oakland 2011, p. 05)

The historical expansion of the British Empire <sup>(04)</sup> reflected the economic and military strength of the country, so that by the nineteenth century it had become a great industrial and colonial world power. The strong agricultural base that was established from the time of Anglo-Saxon era contributed considerably to the nation's prosperity.

The political union did not necessarily mean the improvement of relationships between the four nations, the tension led mainly to the partition of Ireland in 1921 and the devolution of some political power to Scottish, Welsh and Northern Irish assemblies

(op.cit). Such changes underline the strength and distinctiveness of the national identities. The concept of 'Britishness' was to be questioned at many levels especially with the withdrawal from the Empire, the two world wars in the first half of the 20<sup>th</sup> Century that affected the political and social structure of the country.

### **1.2.1. Population Movements within Britain**

It is also necessary to consider the population movements within Britain to round the multicultural situation. The history of England is about four different nations and their communities. So, it is reasonable to assume a level of internal migration and cultural intermixture over the centuries.

The number of industrial revolutions in the 18<sup>th</sup> and 19<sup>th</sup> centuries constitutes the main economic motivation that transformed the former agricultural society into an industrial one. In spite of the constant political agitation between the four nations, England received a steady migration from Ireland, Scotland and Wales with relative movements of the English to those areas. The late eighteenth century witnessed a movement of rural population that was attracted by employment in mines and factories in the industrial areas.

The country became a dominant industrial world power as the industrial revolution reached its peak by the early nineteenth century. Yet, it still did not necessitate foreign labour as there were sufficient supply of skilled British workers and as well as unskilled employees from the English countryside, Wales, Scotland and Ireland, which is reported as the most common source of migration. It is estimated that a population of 800.000

Irish descents were scattered across the country by the 20<sup>th</sup> Century (Oakland 1998, p. 57).

### **1.2.2. Immigration by the 20<sup>th</sup> Century**

The country has long attracted immigrants arriving from overseas, such as gypsies, blacks related to the slave trade and Jewish communities beside a drift of refugees, including Dutch Protestants and French Huguenots, who escaped political and religious persecution or came for employment opportunities in the sixteenth and seventeenth centuries (op.cit: 52).

By the 20<sup>th</sup> Century, however, immigration became a global phenomenon as the world witnessed considerable movements of population towards developed countries. Starting from the late 1940s, people from the New Commonwealth <sup>(05)</sup> nations of India, Pakistan and the West Indies were drawn to Britain mainly to fill the subordinate and manual jobs during the post Second World War reconstructive period.

During the time of British Empire, subjects had the right to travel from the colonies to Britain and to work there especially that these subjects were members of Old Commonwealth countries such as Canada and New Zealand. This continued during the early years of post-colonial independence during the second half of the 19<sup>th</sup> century since immigration was generally encouraged by British government as a temporary measure against cheap labour shortage (Oakland 1999, p.55).

The early post-independence immigrants were basically single people or heads of families. This structure evolved as dependents of the people settled in UK in general. They started to join them and as began to establish their distinctive communities, perpetuating their cultural patterns.

There are widespread complaints about obtaining reliable demographic data on immigrant groups in Europe in general. Some researchers such as Extra (2005), Rampton, Harris and Leung (2001) point out that even when such data are accessed, it usually represents immigrants with legal resident status and excludes asylum seekers and people with illegal status, who in turn may avoid

such surveys: *“there is a strong incentive for those who are here illegally to keep as low a profile as possible, and avoid unnecessary contact with Government agencies”* (Grabiner 2000, p. 17 cited in Rampton, Harris and Leung 2001, p. 04).

A major problem concerning criteria for such surveys according to Extra (2005) is that they are usually based on nationality or country of birth of the individual, mother/father or both. The results can be less reliable because of the obtainment of nationality by most immigrants and the growing number of succeeding generations and groups belonging to the same country of origin.

The following table illustrates main ethnic origins settled in UK in 1991:

<b>Declared ethnic origin in the UK in 1991</b>	
White	51,810,555
Indian	840,255
Black Caribbean	493,339
Pakistani	476,555
Black African	208,110
Bangladeshi	162,835
Chinese	156,938
Black - other: non-mixed origin	
British	58,106
North African, Arab or Iranian	6,471
Indian sub-continent (not included above)	4,005
Caribbean island, W Indian or Guyanane African, Asian or Indo-	3,093
Caribbean	1,271
Other African	
Other Asian	
Other answers	
Black - other: mixed origin	927
Black/white	24,854
Asian/white	44,940
Other mixed	24,687
	69
	50,668

**Table 1:** Declared ethnic origin in the UK in 1991

The table below classifies UK population based on countries of birth:

<b>UK population by country of birth in 1991</b>	
United Kingdom	51,114,048
Outside Great Britain (i.e. Channel Islands, Isle of Man, Irish Republic, Ireland (part not stated))	3,774,796
Old Commonwealth (Australia, Canada, New Zealand)	177,355
New Commonwealth (Africa, Caribbean, Asia, remainder)	1,686,396
European Community	
Remainder of Europe	493,890
Turkey	174,146
USSR	25,597
Africa (not included above)	27,011
America (not included above)	146,869
Asia (not included above)	185,033
Rest of world	231,045
	3,230

**Table 2:** UK population by country of birth in 1991

\* Table 1 and 2 are cited in Ager (1996, p. 90) who claims to have extracted them from 1991 and 1993 censuses. They are presented to offer an idea about the population composition of the country.

Although such figures of origins may involve issues of reliability, there seems to be a general agreement that South Asian societies form the largest groups of the New Commonwealth immigrants (Oakland 1998), (Bedjaoui 1999), (Rampton 2008).

By the mid 1950s there was less demand for labour in the main industries and immigrants' continuous arrivals were considered to be so excessive that government

had to tackle immigration following a restrictive policy. Such a policy was echoed through acts and regulations, mainly Immigration and Citizenship Acts <sup>(06)</sup> to control the entrance of immigrants to the country on the one hand, and Race Relation Acts <sup>(07)</sup> to protect the already settled immigrants, on the other hand.

### **1.3. Muslims' Settlement in Britain**

Islam represents the second largest religion in the world after Christianity, the number of Muslims is estimated at around 1.6 billion, that is 23% of world global population (Global Religious Landscape report 2012). The settlement of Muslims in Britain goes as far as the 17<sup>th</sup> Century (1641) (Matar 1998, p. 47). Yet, their presence began to be perceived as problematic when they started coming in important numbers from different parts of the globe during the post second world period, especially with the introduction of the Commonwealth Immigrants' Act of 1962 which guaranteed free entry of Commonwealth citizens across the UK. The Muslim community kept on growing despite the legislative moves to control immigrants' on a broad spectrum during the 70s. The constant expansion of the Muslim community led to establishment of more than 1500 mosques beside a considerable number of Islamic institutions. (Casciani, 2007)

#### **1.3.1. Muslims' Integration as Problematic**

Muslim communities in Britain and across European countries have always been under inspection and suspicion and the ability of Muslims to integrate successfully remained

contentious, until the Prime Minister David Cameron <sup>(08)</sup> overtly declared the failure of the multicultural approach and the necessity of embracing British values by Muslims.

Muslims around the world and especially the diasporic communities, are challenged by a “very negative” representation of their religion. Islam equates terrorism, women abuse and irrationalism (Anjum 2014). Thus, the ‘merit’ of integrating Muslim communities in western contexts is constantly raised and negotiated.

Consequently, the Blair government drew up an anti-terror policy named “Prevent Strategy” which sought to detect extremism by regulating Islamic institutions (Coolsaet 2011; p.225). Simultaneously, Labour government <sup>(09)</sup> dedicated greater efforts to enrol “*Muslim individuals and community organizations in their efforts to prevent radicalisation and promote voices of mainstream Islam amongst the Muslim youth*” (McGhee 2008, p. 71).

Growing Public concern on immigration was seized by Gordon Brown (Labour Party leader and ex-Prime Minister 2007-2010) who set up recommendations against multiculturalism and immigrants to distract citizens from economic crisis and gain more popularity (Scalvini 2013,p.132).

### **1.3.2. ‘Multiculturalism has Failed’ Discourse**

In his speech on 5 February 2011 at the *International Security Policy Conference* held in Munich <sup>(10)</sup>, Cameron declared that multiculturalism engendered separateness rather than immigrant involvement in society. More specifically, Muslims’ isolation provided



a warm cradle for extremism, as radical Islamists kept seeking followers among Muslim youth. For that, he advocated the adoption of a "*Liberal, but muscular*" policy to uphold law, equality rights and freedom of expression across the country. He warned that Muslim associations would cease to receive funding if they did not commit themselves to promoting integration. He added that all potential settlers of the United Kingdom had to speak English and that schools were required to teach the culture shared in the host country.

Consequently, Cameron calls for a policy of *muscular liberalism* to guarantee that Muslims conform to national British "*core values*" such as democracy and equality. This speech represents an explicit shift in the British discourse towards securitisation (a concept that is extensively developed in chapter II).

Cameron explicitly criticised the previous policies for not asserting liberal values and suggested a reviewing of the Prevent Strategy of Labour government. The Muscular Liberalism has been translated into the new Prevent Strategy presented on 7 June 2011.

The updated approach is based on three elements:

- a) The challenge of Islamist ideology
- b) Prevention of terrorism
- c) Examining institutions and organisations for extremism and radicalisation.

All in all, two important aspects issued from this discursive shift. First, Cameron's vision was translated into practical measures. Second, it turned attention towards non-violent Muslims as potential terrorists. Scalvini (2013, p.135) concludes:

*This prevention strategy commits the Government to broadening its counter-terrorist efforts to include a new public enemy, the “nonviolent extremist”, who is a Muslim, “who may reject violence, but who [does] accept various parts of the extremist worldview.*

A counter-terrorism policy that does not distinguish between a definite number of extremists and the mass of those who respect the law can only bring resentment and serve to fuel the phenomenon that this policy is supposed to eradicate in the first place.

Cameron’s speech had transnational interpretations and echoes both in media and academia. It offered an interesting corpus for discourse analysis projects and research; particularly, on the integration of Muslims as part of a multicultural dilemma.

In his study of transnational mediatisation of political discourse regarding immigration; Scalvini (2013) identified seven common British press themes that particularly spread following Cameron’s speech. The following table presents each theme with its implication and an illustrative example from British press titles:

Theme	Implication	Illustrative sample of the theme
Membership 1	includes references to citizenship, integration and respect of law	State multiculturalism encourages different cultures to live separate lives (and 6)
Religious diversity <sup>2</sup>	discussed as a difference to tolerate, rather than a pluralist encounter	Young Muslims are rootless Lack of integration can lead young Muslims to Islamism (and 6)
Cultural tradition <sup>3</sup>	which covers references to ‘our traditions’ and ‘our values’ that define the UK as a mono-cultural society, based on a common past, common traditions and an apparently homogeneous and coherent value system	A passively tolerant society stands neutral between different values.
National identity <sup>4</sup>	refers to the political discourse of belonging to the UK	Young British Muslims were drawn to violent ideology because they found no strong collective identity in Britain (and 6)  Second generation Muslims search for something to belong to and believe.
The European perspective <sup>5</sup>	includes references to Europe as a Western moral community and the British position in relation to it.	Europeans need to believe in liberal values and actively promotes them.
Securitisation <sup>6</sup>	includes the risks concerning urban segregation, the highest level of delinquency, but also political violence and religious radicalism.	The failure of multiculturalism is a threat to security
Social justice <sup>7</sup>	refers to social and economic inequalities, which can explain the problems faced by Muslim immigrants in their process of integration.	majority could help Muslims feel more welcome in Britain

**Table 03:** Common press themes with reference to Muslim immigrants in Britain (following Prime Minister Cameron speech *Multiculturalism has Failed* 2011)

Although media discourse is beyond the scope of the present study, this instance presents an interesting mapping of immigration discourse themes in general which can serve as a guideline for a rich conceptual and theoretical background.

#### **1.4. Prospects of Multicultural Approach**

The concentration of immigrant families in England led to the concentration of their children at schools where educational difficulties became more evident, given the challenge of integration faced by both the child and the institution. It becomes necessary, then, to have a look at certain aspects of the English educational evolution in order to understand the process of interaction between the English educational system and the immigrant community needs.

##### **1.4.1. Functions of Education**

The primary fundamental education is the fundamental block on which the following stages of education are built. It is considered as a key element in the social and intellectual progress of individuals. The educational progress at this stage raises a set of learning issues, such as: how to provide equal opportunities for all learners and how to respond to pupils' specific needs and consideration of cultural and social differences.

The main social objective of education is to complete the socialization process “*..when and where schools exist, they take over from the family the task of socialisation, a*

*central feature of which is developing the language competence of young people*”(Spolsky 2004,p. 46). Schooling is supposed to devote much of its time and energy to the matter, such as co-operation, good citizenship, doing one's duty and upholding the law. It mainly involves reformation of attitudes developed by children, a task which may be the most challenging among educational functions.

Education is meant to prepare the individual for future occupational positions. The youth should be enabled to play a productive role in society. Accordingly, great emphasis has to be placed on vocational training through instillation of co-operative values and an emphasis upon personal competition. The teacher praises those who succeed and encourages those who fail. The school's ranking system serves to prepare for a later ranking system. Many of those who are emotionally disappointed by low ranking in the school are thereby prepared to accept reduced achievement in the larger world outside the school (Agarwal 2012).

The curriculum of the school besides its additional activities such as sport and arts, and the informal relationships amongst pupils and teacher, communicates social skills and values. Through various school activities, co-operation, conformity and fair play act as an integrative force in society by communicating ethics and morals that unite different segments of the society to help the child interact with people of different social backgrounds, even in non-school settings.

### **1.4.2. Multilingual Education**

By the 1950s and the 1960s there was still no apparent reference to the educational issues related to immigrant communities. In fact, the government was rather engaged in limiting immigration waves while the settled immigrant children were to be assimilated through the English institutions.

Children's bilingualism has often been blamed for their academic underachievement. It was also considered as a main obstacle to the success of assimilation into the mainstream English society (Hoffman 1999). The English educational policy first addressed the teaching of immigrant children in assimilating approach which mainly focused on learning Standard English. In conformity with a government pamphlet entitled *English for Immigrants* (1963), both immigrant and indigenous pupils were oriented towards separate classes for extensive learning of the English language (Baker 1988, p. 60).

The assimilation policies were challenged on the basis that the social causes such as poverty and discrimination attributed to academic underachievement rather than bilingualism, beside the increasing demand for respecting the rights of immigrants to preserve their languages and cultural values. The growing pressure both on European and national level led to the introduction of some significant initiatives:

In 1974, the European Council authorities initiated a legislative which resulted in the adoption of Council Directive 77/486/EEC <sup>(11)</sup> on the education of children of migrant

workers in 1977. This directive implied recognition of certain language rights. It included demands of teaching the language of the host country to migrant workers and their families, as well as the availability of mother tongue teaching, and that migrant children should be supported within the national school systems. Yet, its application and effectiveness were relevant to each individual's country considerations.

The directive was originally concerned with members of European countries on the one hand and was introduced as a temporary measure until eventual family remigration to their countries of origins, on the other hand. Nevertheless, most migrants were from non-European origins such as south Asians and kept building their communities in the host societies (Extra 2005, p. 101).

Within that social evolution, community language teaching became a means to fight prejudice and intolerance and to recognise –more or less- the existence of new groups in society. Slightly before that, educational issues concerning non-Standard English speakers were already gaining sociolinguistic attention that eventually called for promoting bilingualism.

At a national level, these developments were voiced through the Bullock Report '*A Language for Life*', in 1975 which stated that:

*“No child should be expected to cast off the language and culture of the home as he crosses the school threshold and the curriculum should reflect those aspects of his life... Every school with pupils whose original language is not*

*English should adopt a positive attitude to their bilingualism and wherever possible help maintain and deepen their knowledge of their mother-tongue”<sup>(12)</sup>.*

This report took into account for the first time the languages spoken by immigrant communities (mainly from Indian and Pakistani origins), recognised the benefits of bilingualism and recommended the adoption of positive attitudes towards the linguistic and cultural diversity. It is considered as the first official step towards the consideration of multicultural perspectives in education.

Another popular report regarding multicultural matters in education is Swann Report introduced in 1985<sup>(13)</sup> which recognised the diverse nature of the English society and its implications for the education for all children, including the English-speaking majority. It addressed among other issues: the reasons of racism, educational underachievement and the employment of language community teachers as well as language within the curriculum. It also dealt with the educational needs of particular immigrant groups, namely Asians, West Indians, Chinese, Cypriots and Italians.

The difference between the two reports is that the latter approaches minorities within a general cultural perception. It does not precise any particular arrangement concerning their languages within the state school hours since *“both bilingual education and mother tongue maintenance can only be of relevance to mother tongue speakers of languages other than English, i.e. to pupils from certain ethnic minority groups”<sup>(14)</sup>.*



In this report, community members are rather identified as impartial part of society whose ‘linguistic difficulties’ are to be overcome by extensive teaching of English. Another difference is that this report addressed majority children too who were invited to appreciate the diversity of their society.

The way in which diversity was approached went further to a celebration of multiculturalism, which implied a need for change in public views towards immigrant communities. ‘*The Swann Report is asking us to deal with the most difficult for all issues: attitudes*’ (Sir Keith Joseph, Secretary of State for Education cited in Julios 2008, p. 106). Meanwhile, the contribution on the part of the school was highlighted:

*“... while the education system is not expected to carry the whole of the burden of that change, schools in particular are uniquely well placed to take a lead role.... It is because we believe that everyone in Britain has a direct interest in ensuring that those institutions and the attitudes, which inform them, change to take full account of the pluralism, which is now a marked feature of British life, that we make our recommendations” (15)*

Attitudes towards these reports and the English approach of diversity matters are controversial and conflicting as many sociolinguists and people involved in teaching criticised its intentions and implications (Hoffmann 1999). Yet, the present research is less concerned with their strengths and limitations than with the glances about social and educational circumstances they offered about that period.

While Mother Tongue Language (MTL) may not constitute the most urgent aspect of identity, there is still a cultural luggage that needs to be addressed somehow. After all, ‘proper’ cultural content can play significant roles in cognitive development as well.

### **1.4.3. Culture as a Fifth Language Skill**

Cultural education with all debate and controversy about its meaning, nature and content helps to develop cultural awareness and sensitivity that are necessary in multicultural context. Tomalin (2008) who argues for culture as a ‘fifth’ language skill points out the importance of these skills for children in particular:

*“... there is also another level of understanding of culture....This covers how you build cultural awareness, ..., and how to operate successfully with people from other cultures. This is often considered to be a business skill for adults, such as international sales managers or explorers. But if you think about it there is a set of skills also needed by refugee kids, ‘third culture kids’ following their parents as they are posted around the world”*

(Tomalin 2008).

Cognitive skills which refer to knowledge process such as thinking and judging can also be endorsed by cultural education, the issue is to identify the nature of such content. Suzuki (1984,p.316) makes an interesting distinction between ‘artificial’ forms of culture such as food, holidays and costumes on the one hand and the understanding of the values

underlining these forms, on the other hand. A key principle of this type of education, according to him, is context relevance which refers to issues from immediate 'reality' of pupils' life, such as racial name calling and peer relationship.

Likewise if materials and texts are related to pupils' background, they are more likely to develop better literacy skills as argued by Mc Dermott (1977 cited in Suzuki 1989, p. 314). In that sense, cultural education is even more likely to be considered as a fifth language skill.

## **1.5. Conclusion**

The cultural and demographic landscape in the UK became noticeably affected in post-war years with the successive independences of the previous British colonies and the consequent mass arrivals of immigrants from the newly independent countries.

A history of colonial, economic and cultural interactions has made England a country with wide spread cultural diversity. Immigrant communities kept on growing and constructing their own societies in spite of the slowing down of immigration and the belief that immigrants are to be integrated into the English society.

While state multiculturalism initially had positive effects in the UK by providing ethnic minorities with better socio-economic integration and recognition of their cultural traditions, it also encouraged a dynamic of demarcation of society. In addition, one of the major problems of British multiculturalism has been the diversity of its

approaches. The resulting antagonistic protests, often, blurred its essence and contributed to its decline from the 2000s. The following chapter will attempt to describe the different theoretical debates for a better understanding of the discourse on multiculturalism.

## Notes to Chapter One

- 1- Refer to appendix 02
- 2- Ireland and Wales had been effectively under English control since the twelfth and thirteenth centuries respectively, while Scotland was joined dynastically to England in 1603.
- 3- With Devolution of power, the English parliament is no longer exclusively responsible of decision making, for example the creation of Scottish parliament in 1999 gave Scotland more political visibility.
- 4- The beginning date of the British Empire is controversial. It is sometimes dated from 1490s or from the early 1600s. The Empire ended with independence waves after World War II during 1960s  
<https://www.nationalarchives.gov.uk/education/empire/intro/overview3.htm>
- 5- Refer to appendix 03
- 6- Refer to Appendix 04
- 7- Refer to Appendix 05
- 8- Refer to appendix 06
- 9- Labour government refers to a main British political party of socialist tendency. Founded in 1900, it represents the English section of the international workers. Its main opponent being the Conservative

government which favours private interest and enterprise along with traditional culture and institutions.

10-Refer to appendix 07

11-Refer to appendix 08

12-Refer to appendix 09

13-Refer to appendix 10

14-Refer to appendix 10

15-Refer to appendix 10

**CHAPTER TWO:**

**CONCEPTUAL APPARTUS AND**

**THERORETICAL DEBATE**

**Chapter two:** Conceptual Apparatus and Theoretical Debate

<b>2.1. Introduction.....</b>	<b>36</b>
<b>2.2. Identity Construction in Multicultural Contexts.....</b>	<b>36</b>
<b>2.2.1. Religion as an Identifier.....</b>	<b>40</b>
2.2.2. Negotiating British Muslim Identity.....	41
2.2.3. Politicizing European Identity.....	44
<b>2.3. Immigration Discourse in Europe.....</b>	<b>46</b>
<b>2.3.1. Aversion between Discourse and Action.....</b>	<b>46</b>
2.3.2. Illegal Immigration.....	48
2.3.3. Securitisation Theory.....	52
2.3.4. Debating Multilingualism.....	56
<b>2.4. Critical Discourse Analysis .....</b>	<b>66</b>
<b>2.4.1. Immigration Discourse Ideology.....</b>	<b>68</b>
2.4.2. Rhetorical Devices .....	71
2.4.2.1. Device One: stating a reference.....	72
2.4.2.2. Device Two: illustrative story.....	72
2.4.2.3. Device Three: game of numbers.....	73
<b>2.5. Conclusion.....</b>	<b>74</b>
<b>Notes to chapter two.....</b>	<b>75</b>



## **2.1. Introduction**

After setting the scene of immigration and multiculturalism in Britain, the following chapter proceeds to identify key concepts and theoretical debates surrounding immigration and particularly British Muslim immigrants. First of all, it casts light on identity dynamics underlying immigration, notably how fermentation of identities is conditioned by in-group /out-group perspectives.

It then examines irregular immigration as a result of restrictive policies against immigration and how it was combined with security and terrorism. Finally it explores ideological properties in immigration discourse with illustrations of rhetorical devices used in such discourses.

## **2.2. Identity Construction in Multicultural Contexts**

It is not possible to tackle themes such as immigration, nationalism, religion, gender or ethnicity studies without referring to the concept of identity at some point. The advent of identity as a concept in human sciences is related to Western modernity and the rise of individualism. It is the product of reflections and work of many psychologists and sociologists of the twentieth century. First of all, popularization of the concept is due to the psychoanalyst Erik Erikson (1902-1994), then the anthropological work of the Culturalist American school 'Culture and Personality'.<sup>(01)</sup>

Identity is one of the most expansively treated and complex concepts of social science. Indeed, there are almost as many definitions of identity as authors writing on the subject. The meaning that the researcher can grant to an event or phenomenon is totally dependent on the paradigm in which it fits. So, the reality of identity depends on theoretical assumptions that a given author has put to the test in order to construct its problematic and its definition. This epistemological presupposition known as constructivist relativism postulates that:

*scientific reality depends on the reference theory that one takes, ... reality is not a "true reality" but an intellectual construct built upon other intellectual constructs (theories and concepts) that set up and arrange phenomena accordingly.'*

(Vandenberghe 1997,p. 132 cited in Schneuwly 2006,P. 67)

In this study, the focus will be on the identity of social actors understood as individuals, not as an entity. By focusing on a particular type of actors, the reflection will be articulated in the subjectivist paradigm. Subjectivism argues that there is no objective reality, but that reality is built by social actors who invest their subjectivity to constitute a reality of meaning. Likewise, this paradigm insists that there is no single reality, but many realities, constructed by different actors in diverse situations and social contexts. Mucchielli (1994, p.10) proposes a definition of identity in sociology that tries to retain important elements about identity. He suggests that:

*Identity is a set of meanings (variables according to the actors of a situation) ..., more or less vague of their lived worlds, .... So it's a perceived sense-given by each actor about himself or other actors*

Mucchielli (1994, p.10)

Identity is then necessarily a plural concept when it involves the meeting of many actors in a social context and their mutual understanding of otherness. But identity is also a concept that is always changing, since the economic, political, cultural, religious contexts that form and construct it are in constant evolution.

Chennoufi (2000, p.72) notes that, in addition to being a dynamic and complex process, identity is both dialogical and individual. For this sociologist, identity is built through dialogue with members from several circles: family, school, traditional authorities and powers policies. The way to lead this negotiation is the responsibility of the individual him/herself, because it is up to him/her to decide the nature of the compromise to be established. Chennoufi's words question the ins and outs of individual/personal identity on the one hand and collective identity on the other. Indeed, common sense tends to make these two types of identity two very different entities. But even if they group many different ideas, these two forms of identity are nothing less than the two faces of the same medal.

Indeed, individual identity is built on a paradox: for Kaufmann (2004, p.122), this paradox encompasses more than individual identity. For him, it is the whole person

who is built on a paradox: *The modern individual is indeed built on this paradox: he defines his specificity at the crossroads of collective belongings.* Kaufmann in his work *Invention of Self: Collective identifications work exactly like resources, providing the individual with both ethical and cognitive references, energy of action and self-esteem.* (op.cit,p.148)

For Smith (1998, p.90) it is even one of the basic principles of sociology. The sociologist believes indeed that:

*Perhaps the most elementary principle of sociology is that individual identities are not self-engendered or formed in isolation but are always and necessarily constructed through interaction with other humans in the context of relatively stable patterned social groups. It is by being located in social groups -which themselves have formed and sustained meaningful collective identities- that one comes to know who one is, what one should do with his life, and why. In this way, all meaning and purpose is preceded and sustained by belonging and participation.*

Smith (1998, p.90)

Individual identity is in itself a complex and multidimensional notion. The psychologist Marc (2004,p.33) insists on the subjective dimension of the individual identity. He emphasizes that individual identity refers in turn to the *feeling* of individuality "*I am*

*me*", of singularity "*I am different from others and I have such and such a characteristic* and a continuity in space and time "*I am always the same person*"

Identity construction is between the desire of the individual to be both unique on the one hand, and similar on the other hand. Indeed, if an individual seeks too much differentiation from others, it would isolate him/her and reduce his ability to interact. That is why a degree of similarity remains important. So, a personal identity is built in a double movement of assimilation and differentiation, identification and distinction with regard to others (op.cit, p.34).

The combined approaches of Marc and Mucchielli in bringing together psychological concerns and sociological processes that shape identity, allow considering the individual identity in its complexity.

Identity is always between the definition of what the individual thinks is, and what he thinks is not, both according to him and to the opinion of the other. Tap (2004,p.57) advances the idea that identity is "*the set of representations and feelings that persons develop about themselves*" Through the interaction between identification of and with others, the individual stands out on the one hand, and is different on the other hand.

### **2.2.1. Religion as an identifier**

As Jean-Claude Ruano-Borbalan (2004,p. 07)points out, religion is one of the main vectors of identification, because it allows the individual to build his personal identity

and to provide him/her with legitimacy in a "*virtually eternal symbolic body*". In other words, to track his/her roots in a tradition whose roots go back centuries before.

To illustrate in his study of American evangelicalism, Smith (1998,p. 91) emphasizes the preponderant role of religion in the construction of identity by explaining how religions maintain collective identities and construct specific social groups by establishing '*symbolic borders*' between those who adhere to its creed and those who do not recognize it. Thus, the concept of identity will be defined by "*the process of meaning constructing based on a cultural attribute, or of a coherent set of cultural attributes, which takes priority over all others*" (Castells, 1999, p.17). This definition seems relevant for the present study since it aims to explore how religion becomes a powerful attribute on which an identity can be constructed.

### **2.2.2. Negotiating British Muslim Identity**

Prioritizing religious identity could be due to the increasing of negative attitudes towards Muslims, especially after violent episodes starting mainly with the Rushdie Affair, aggravating with bombing and run on attacks. Muslims' political attitudes became more visible as they protested against the second Golf War (1990) and the invasion of Iraq for example (Anjum 2014).

After September 11<sup>th</sup> 2001 The challenge for Muslims went beyond mere coping with negative stereotypes .The 9/11 attacks created an air of "*predicament diaspora*" among

Muslim immigrants with no way to evade (Werbner 2004). Many Muslims across the world, immigrant and at their home countries might believe that it is their moral duty to work on the revival of their religious identity, to combat misrepresentations and stereotypes. The spread of Islamophobic attitudes towards Muslims affected their integration and wellbeing but at the same time made many of them look for stronger ways to assert their religious identity more than ever. In a study conducted on Pakistani Muslims in northern Ireland, Marranci (2005) observes how Muslims' commitment to their religious identity went from casual to dynamic after 11/09.

The study of immigrant Muslim identities and their process of construction and reconstruction is part and parcel of immigration studies. Chaudhury and Miller (2008) identified two types of identity formation among young Muslims (American Bangladeshi adolescents), the first being an internal seekers who search for solutions and answers within their religion, secondly external seekers who look for answers beyond their religious spectrum. They also identified factors involved in identity construction such as communicating with family and friends; committing to Islamic organizations or performing daily prayers.

In parallel, Peek (2005) identifies three stages of religious identity evolution among young Muslims:

- a) **Ascribed identity** born a Muslim
- b) **Religion as chosen identity** later when a Muslim keeps following Islamic doctrine willingly after studying it (when the external and internal seeking begins)

c) **Declared identity** refers to the one developed by a Muslim to assert its fairness and defend it against prejudice.

Hopkins (2007) studied attitudes of Muslims towards their belonging in Scotland .The respondents identified themselves as Scottish rather than their country of origin or even Britain. Similar results displayed by the Labour Force Survey of 2003 ,2004 show that 65 percent of Muslims introduce themselves as British, Scottish , English or Welsh.

Din (2006) indicates that young Muslims refer to hyphenated identities such as Bangladeshi-Scot or Indian British. Reasons of attachment to Britain involve language skills, employment and extent of stay which score more than ethnicity. This attachment is reflected in their way of dressing, socializing and entertainment preference (Modood, et al., 1997). Another research regarding cultural identity among young Pakistani British demonstrates that they draw upon a complex cultural background involving their country of origin, their religion, being part of the wider South Asian community and the British community as well (Bagguley and Hussain ,2005).Furthermore, Ansari (2002) explains:

*“Among young British Muslims, there is much heat searching about where they belong – in Britain, or in an ‘Islamic’ community? They are developing their perceptions of national, ethnic and religious belonging, and negotiating new ways of being Muslim in Britain, in which the British element of their identity forms an important part of the equation.”*

(Ansari, 2002,p.13)



Jacobson (1997) indicates that the British Pakistani Youth considers their religious identity over their ethnic one. They identified within *Ummah*<sup>(02)</sup> since they believed

that nationalism is not recognized in Islam and that ethnicity does not necessarily reflect religious belonging. The attachment to Muslim *Ummah* might reflect a deep need of belonging as a result of feeling alienated in the host society.

### **2.2.3. Politicizing European Identity**

Since 1945, European countries have worked to unify policies and deepen integration, and sought to build a European identity. Europeans succeeded in building a unified European space for the international community, through foreign policy and currency unification beside the establishment of the European Parliament, in addition to removing borders within the Schengen area. The European Union (1993) could be considered as an attempt to integrate a group of nationalities, each with its own characteristics, culture and identity within a strengthening frame that supports cultural diversity.

The employment of an economic approach which favours well-being over identity successfully absorbed identities by integrating them into economic security and creating a common European identity.

The European Union's success in achieving a unique integration process was occasionally spoiled with nationalist tendencies which prevented the entry of the United

Kingdom into the Schengen and Euro regions for example. Brexit <sup>(03)</sup>could be considered as the strongest blow the EU has received since its inception. It is self-evident that the European Union will not collapse overnight because of the British exit, but it is threatened that there will be a “breakdown.” Council President Donald Tusk told the German newspaper Blade “*Britain is not only an indicator of the beginning of the European Union collapse, but Western civilization collapse*”.

The improvement of Britain’s conditions would be a compelling testimony to the EU's failure, and might further encourage new separatist movements and increased internal uncertainty regarding the union. Countries in the EU with strong right-wing and anti-EU parties such as the National Rally in France will have more arguments against the union, and promote the possibility of leaving.

The future of a united Europe in light of the development of the extreme right lies in the effectiveness of the solutions. It will offer to solve the global financial crisis and eliminate the phenomena that threaten security and welfare of its people.

The evolution of events since 2008- global financial crisis and its repercussions on the economies of the EU countries, and the constant refugee and immigrant flows across European borders, as well as the growing phenomenon of terrorism in European cities- have made the extreme right wings more active against non-national values of the state. The European Union's success in achieving a unique integration process was occasionally spoiled with nationalist tendencies (displayed by British conservative party members for example) which prevented the entry of the United Kingdom into the Schengen and Euro regions at first then ended up with a formal exit referendum in 2016. This political divorce is attributed to the return nationalistic tendencies that reject a unified European identity (Ladmi 2018, p.05).

Extremism remains the main obstacle in the way of healthy international relations. It refers to a mutual process between the east where extremism is mainly identified in terms of Islamism and the west where we find right wing movements. Both types nourish the persistence of stereotypes and prejudice. Extreme right parties share basic features such as xenophobia, anti-immigration discourses and criticism of ruling classes. Some were

encouraged to demand exit from the EU, which is what the right-wing movement in Britain called for and this was an inevitable result of the return of the collective mind of the unconscious nationalism (op.cit).

### **2.3. Immigration Discourse in Europe**

Approaching immigration policies involves two main aspects. First, at the border gate, that is deciding admittance criteria, right of entry and border control procedures. The second aspect regards the ones illegally settled in the host country, many of whom could be legal visitors at first. Thus, both aspects are highly controversial and political responses varied considerably due to some economic, social and global changes that will be examined in this section.

#### **2.3.1. Aversion between Discourse and Action**

At the extreme end, calls for military solutions to illegal immigration are found. This refers to enforcement measures such as deportation, detention centres and raids. The literary ground of this approach can be found in arguments provided by Raspail (1973), in his book *Le Camp des Saints*, who sees that the world consists of two different lopsided ‘camps’ where the rich has to fight against poor for the sake of social stability. This

controversial book came again to the fore in 2013 in a new edited version entitled *Big Other* as Raspail continues to defend his anti-multiculturalism views and points out the endangerment brought by immigrants to the French culture and legacy. He suggests that there are two solutions to the question of immigration. The first is to accept it and let France, its culture and civilization, fade away which is what probably will happen or “... we stop sacralising the Other ...and take the necessary measures of collective and inviolable removal to avoid the dissolution of the country in broad miscegenation... *Miscegenation is never peaceful, it is a dangerous utopia*” (Raspail 2013)

In Britain, this kind of view was openly displayed in the official discourse. The speech known as *Rivers of blood* given by Enoch Powell (1968) is probably the most prominent illustration:

*...We must be mad, literally mad, as a nation to be permitting the annual inflow of some 50,000 dependents, who are for the most part the material of the future growth of the immigrant descended population. It is like watching a nation busily engaged in heaping up its own funeral pyre.*

It was the time when the British social fabric became noticeably affected and social cohesion was on stake. Powell's speech cost him his position as Shadow Defence Secretary in the Conservative party for opposing antidiscrimination legislations.

Nevertheless, the British government was busily engaged in developing systematic methods to maintain political stability and tackle immigration rules. It was then when the notion of illegal immigration was conceived.

### **2.3.2. Illegal Immigration**

Terms that pin down those struggling to access political borders of a given country are diverse and wide-ranging in the history of European immigration. For example, terms such as "human smuggling" and "clandestine" are found in the Netherlands context in the twenties (Heek 1936,p. 90 cited in Duvell 2006,p.23). Besides, other expressions were used as nuisance foreigners and unwanted immigration from 1880 to 1960 (op.cit:23) The First World War also engendered new situations and concepts as the European political map witnessed a visible change. The creation of modern nation states along with the invention of passports (Caplan and Torpey 2000 op.cit: 2006) led to the reconstruction of the sense of nationality and contributed to the inclusion /exclusion

processes. Thus, immigration rules developed into a means of demarcation (Ngai, 2003).

Country	Act title	year
Netherlands	Aliens Act	1849
the USA	Chinese Exclusion Act	1882
Canada	Immigration Act	1906
Great Britain	Aliens Restrictions Act	1905

**Table 04:** Some first modern and lasting immigration restrictions issued around the late nineteenth century

Adapted from Duvell (2006, p.22)

Bauer (1971) considers that the first systematic use of ‘illegal migration’ as a concept is associated with British foreign policies, when Jews immigrated to Palestine from 1920 to 1947 that is before of the Israeli state foundation.

As defined by the European Commission (2015), illegal immigration is: *The process of entry, residence, and / or work of migrants from non-EU member states in a member state without documents or declaration or necessary records.* This includes migrants entering the territory of a Member State by air, sea, or land using false documents or with the help of organized criminal networks of traffickers.

The phenomenon of irregular migration is one of the most important issues facing the European Union in the second decade of the twenty-first century. European countries needed migrant workers after the World War II. Therefore, they did not follow strict security policies towards immigration in general. Nevertheless, some shifts have led countries such as UK to put strategies and policies that would restrict immigration:

- The collapse of the Soviet Union (1991) and the outbreak of wars in the former Yugoslavia (1992).
- War on Iraq (2003) and Afghanistan (2001): that made these two countries the largest source of refugees.
- September 11<sup>th</sup> 2001 and the “war on terror”: that triggered a new wave of restriction and surveillance.

Those events brought changes in security perceptions, as irregular migration flows have become a subject of security, also the meaning of borders, individual and collective identities, the meaning and nature of sovereignty prompted the EU to adopt very strict measures in order to reduce immigration and to repatriate irregular migrants (Aboulhala 2018).

Irregular migration is sometimes associated with slavery for historical and behavioural similarities. Historically, the countries of Spain and Portugal, were among the first to send Slaves, having brought them from Africa, to work in Europe and America in the fifteenth and sixteenth centuries. After slavery was criminalized and transformed from legal to illegal, it persisted in other ways. Today, irregular migration is carried out by smugglers specialized in human trafficking, which is recognized in international law as “human trafficking crime” or “modern slavery” (op.cit).

When the labour trade emerged, the capitalist system has created an alternative to the system of slavery. Hence, migrant transfers began to fill this shortage in European labour markets. Capitalism favours cheap foreign labour over expensive local labour.

It was concluded by Hein de Haas, a former co-director of the International Institute for Migration in Oxford who said:

*We made it so difficult to get in, we created a market for smuggling. What I find really disturbing is the lack of historical perspective. It's not a phenomenon caused by the Arab Spring; it all started with the introduction of visas for North Africans in 1991, and before that there were more or less open borders with southern European countries. Many migrants would come and earn money and then go back to their countries... The biggest misunderstanding is that by attacking smugglers you solve the issue. You only increase the dependency of migrants on smugglers*

(Hein cited in Aboulhala 2018,p.30 )



The use of the term irregular migration was adopted by the UN General Assembly in 1975, as the term illegal immigration was considered inappropriate. According to the Humanitarian Recommendation, human life is legitimate whether one emigrates or remains in his/her place of origin. In addition, the term "irregular migration" tends to connote criminality therefore cannot be used because irregular migrants are not criminal. Policies have settled on the use of the term irregular migration as a reference to migrants' way of entry, which means that their status can be adjusted either by returning them to

their country or integrating them into the communities to which they migrated (Koser 2005).

Since irregular migration became inevitable because of what developing countries suffer from, namely political and economic persecution, both host and home countries are required to address the matter in a manner that ensures the preservation of security through legislation and protection systems the border. For countries receiving migrants as UK or France, their public security may be threatened as a result of minority violence.

Terrorist groups may take advantage of immigration to infiltrate these countries and carry out terrorist acts. It also increases the crime of human trafficking. The security factor resulting from immigration, especially irregular migration, has become a political concern

and a political tool at the same time. Bigo (1998 cited in Buonfino 2004, p.05) suggests, migration is rooted in a security field and securitisation cannot be detached from non-discursive practices.

### **2.3.3. Securitisation Theory**

The theory of securitisation was founded by the Copenhagen School whose theorists Waver and Buzan concluded that securitisation is constructed through political discourse (Taureck 2006). This school considers that most dangerous threats are not necessarily military but rather transnational arming networks, terrorist organizations, and irregular migration waves. The amplification of this risk paved the way towards employing securitisation as a political tool to get rid of predatory adversaries by portraying them as existential threats to individuals and nations (Beck 2017).

In order to frame an issue as security concern, it has to become politicised and turned into a part of public policies in a given country: describing a group or a religion as “a security threat” does not necessitate a rationale, fear and anxiety eventually could steer society better than argument and reason. Weaver confirms that securitisation does not need security moves as much as convincing discourse.

Immigration is approached as a security issue in many European contexts. Securitisation discourses turned illegal and even legal immigration to an existential threat with regards to economic interests, cultural dismantling and mainly the potential link between

immigrants and terrorist attacks. Classifying immigration as a security issue paves the way towards taking action regarding border control.

Immigration debates traditionally brought up issues of unemployment and identity threats, but after 11/09/2001 security concerns pervaded immigration discourses. Securitising immigration discourses is defined as: *The practice whereby an issue becomes a security one, not necessarily because of the nature or the objective importance of the threat, but because the issue is presented as such* (Buonfino2004, p.03).

Factors such as economic interests, colonial history influence immigration discourse and policies but in general Buonfino indicates the construction of immigrants as the

Other as a common base in immigration discourse across European nations in addition to securitizing immigration and reinforcing borders. In her study of the immigration discourse in Britain from 1997 to 2003, Buonfino (2004) identifies two basic constructs constituting the discourse:

The first being the long history of tolerance towards immigrants coming to Britain and the freedom they enjoyed to join Britain then to suggest that it is time to start regulating immigrant waves since the country had been tolerant enough. According to Michael Ancram, Conservative MP:

*Our immigration policy must be fair and must accept that we have had a very long history of immigration since the Second World War and that there are limits to how*

*much further you can extend immigration* (Ancram 2003 cited in Buonfino 2004,p. 34).

The message conveyed is that Britain has been multicultural enough for long enough to finally put limits to excessive pluralism.

The second main construct besides security concerns is Otherness, Othering is considered an important discursive strategy that prepares the ground for securitizing discourses and eventually restrictive practices. Buonfino (2004) argues that the construction of Otherness is becoming less explicit in political discourses. Inclusion and social cohesion is one of the main features of New Labour party but the inception of Otherness is present in security statements:

*We have seen also how Aids can spread from continent to continent, how crime can operate with global networks, how terrorists can transport their bitterness and their bombs across borders, as can religious fundamentalism”* (Blair 2000 cited in Buonfino 2004, p.17).

The concept of borders is frequent in security discourses and often goes beyond the territorial meaning to become a cultural symbol of separation. *With hundreds of thousands of migrants moving across the continents, we need policies that recognise the magnitude of that shift.* (Blair 2001 cited in Buonfino 2004, p.17).

Securitisation makes immigration discourse ideology free and emphasizes practical purposes instead. The discursive significance of the underlined expressions lies in the

creation of threat as an emergency impression. In Securitization discourses; immigration and asylum seeking can be found listed among social pathologies and negative phenomena:

*Issues to do with organised crime, drug dealing, asylum and immigration that affect all of Europe, cause huge distress and cannot be seriously tackled by nations alone”*

(Blair 2002 cited in Buonfino 2004, p.17)

*The new challenges of terrorism, of the handling of asylum seekers, of fraudulent money transactions which fuel the trade in drugs, in prostitution and arms demand an intermestic approach.*

(MacShane 2003 cited in Buonfino 2004, p.18)

According to the Conservative MEP Neil Parish, for example:

*Immigration brings the potential for problem. 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 Buonfino 2004, p.18).

However, the situation in Britain was not any different as the term of ‘securitization’ has been used by Archer (2009) for this discrimination, defined as “making an issue a national threat rather than a simple political matter and taking extreme measures in dealing with that perceived threat”. Archer (2009) argued that the “Politics of Unease” is the milder form of securitization in which the government has tried to take serious

steps against Muslim British after the events of the 9/11 attacks and 7/7 bombings. But such actions went far beyond matters of security issues and began to focus on the Otherness of Muslim British.

#### **2.3.4. Debating Multilingualism**

Debates over multilingualism in the context of the English speaking world such as UK may seem shadowed by the dominant status and role of English which is not only the key language for every day communication, but the language of education, technology and world communication. While English is the majority language in some countries such as UK, USA and Australia, it is used in many others for educational, economic and social purposes such as Algeria, China and India.

Attitudes towards diversity usually swing between positive and negative perceptions. The major role and place of English in Britain and in the world have often raised questions on the necessity and importance of other languages. On the extreme end, negative assumptions may perceive diversity as a *'fall from a state of unified linguistic grace into a condition of linguistic chaos'* (Terrence 2009, p. 105). Such attitudes are counterbalanced by other assumptions that see diversity as a natural and inescapable phenomenon impeded by 'oppressive' language policies, after all *'no speech community is either linguistically homogeneous or free from variation'* (Bhatia 1984, p. 24 cited in Terrence 2009, p. 105).

Although language planning is meant to solve communication problems, it can be responsible for them as well. The conflict usually occurs at the time of important demographic or social change; when the group in power feels ‘threatened’ by the loss of their status. In this case, the need of a common language, i.e. the language of the powerful group, may be asserted for ‘unifying’ purposes. Such a policy, according to Terrence (2009), may be justified by literacy problems and further relates the neglect of linguistic diversity with attempts to limit people’s access to status and power.

*In the extreme, struggles that supposedly originated over language can lead to resistance, widespread interethnic conflict, and even civil war.... the outcome of such conflicts may result in the redrawing of administrative districts within a country to ensure autonomy or in the creation of independent states with language as the rallying point of identity*

(Weinstein 1983, p. 121 cited in Terrence 2009, p. 107)

Extra (2005, p. 87) suggests that this situation represents a historical contradiction. He argues that European colonizers did not consult the native inhabitants to legitimise their presence or as they established their constitutions in the colonised land. But, at home they maintained restrictive measures and policies for nationality requirements and citizenship rights for immigrants. Yet, the spreading awareness and the rising demands for social inclusion draw more attention to multicultural and multilingual matters so that monolingualism is not the convenient term to describe actual linguistic situations.

In this line of thought, Spolsky (2004, p. 113) explains that many countries as India have a ‘*monolingual but...*’ situation whereby one language is stated in the constitution

or used for most educational and administrative aims despite the existence of other languages. Language intolerance can be adjusted later by declaring the protection of one or some of these languages. This kind of recognition or reconciliation constituted an important step towards the social inclusion of many immigrant and indigenous communities. At the educational level, this tendency implies a degree of devolution of decisions to local levels, and some financial provisions. Such reactions can be traced in Canada, USA and Australia which have more or less comparable aspects to England, Even though immigrant languages may, possibly, not constitute a priority in terms of educational and social provisions that can be saved for indigenous or even other Modern European languages such as Spanish and French. What is further particular in the case of UK is that it seems forced to receive immigrants labour out of necessity. In other words, immigration was not ‘wholeheartedly’ sought.

Whether recognized or not, multilingualism remains a widespread phenomenon in most countries like Canada or Australia, as a result of many historical, social and colonial reasons. Sociolinguistic situations do not necessarily follow political decisions in regards to language.

Even in the Inner Circle countries <sup>(04)</sup>, a surprising diversity of languages can be found under the surface of English homogeneity.

Attempting to track the process of any language planning can be a subject of oversimplification of much complex history and interactions, mainly, in countries without explicit statements about the status or actions involving official intervention.



Spolsky (2004, p. 13) points out the situation of UK in general as an example of such cases:

*The most difficult to locate, describe and understand are countries where there is no single explicit document. In such cases, as in England or the United States, one must search for the implicit lines of language practices and beliefs in a maze of customary practices, laws, regulations and court decisions.*

That is not to say that countries with explicit language statements are easier to understand either. In the case of many newly independent countries as Algeria where governments seem to be ‘forced’ to define the role of a given language, there proves to be much contradiction between sociolinguistic reality and political statements.

In England, official intervention in language matters occurred mostly in educational contexts rather than political ones, whether towards English or other languages. The lack

of a centralised frame for such initiatives makes them seem fragmented and harder to locate, especially with the presence of Local Educational Authorities as individual filters of Language Policy that operate on a less general level. This situation often confuses the perception of the English language policy and the English language in particular. John Simpson, Chief Editor of the *Oxford English Dictionary*, reports on December 27<sup>th</sup> 1995 in the *Guardian*: ‘*The English language has never had a state-registered guardian. English is already such a patchwork language that the Word Police would hardly know where to start...*’ (Cited in Ager 1996, p.75)

However, educational reports involving language issues can be considered as movements towards more explicit language policy. Tolerance towards linguistic and cultural diversity reflected in the Swann Report (1985) is stemmed in the equality discourse of the Labour

Party, whereas calls for English conformity are usually attributed to the Conservative government (Rampton, Harris and Leung 2001).

Language is a means of reflection, the medium of educational instruction and a subject of study in its own right that becomes a focus of political and sociolinguistic attention. It is often suggested that early learning experiences play a critical role in personal, social and cognitive development of the individuals. Despite the widespread recognition of the significant role played by language in the intellectual and social life of children, there is much controversy about the way it is approached and applied.

It would be useful first to identify general categories of language teaching. Perera (2001, p.710) suggests that a language can be taught as:

**A Classical language:** usually a language with literary tradition and no native speakers such as Latin and Sanskrit.

**A Modern Foreign Language:** when a language is neither an official language nor a community language, for example, English in Algeria.

**A Second Language:** when the language is not a native language but is one of the official languages of the country, for example, Irish in the Republic of Ireland, French in the Anglophone parts of Canada or Hindi in parts of India.

**A Mother Tongue:** this case affords a range of possibilities; the language may be the native language of the majority as English in England or French in France.

It may be taught as a language of an indigenous group, usually not associated with the powerful group, for example Maori in New Zealand, Zulu in South Africa.

It may also be a language of a 'recent immigrant group' (op.cit: 711) for example, Arabic in France, Italian in Canada or Punjabi in England, the case that constitutes the main focus of this research. When the writer precises that the immigrant language teaching is meant for 'recent' groups, it implies that it is a temporary educational strategy for a specific period and purpose.

The social and individual benefits of bilingualism were never far apart in the sociolinguistic field, Hoffmann (1999) explains that when a community language finds its way into the school curriculum, it will achieve a considerable prestige and then it can positively affect public attitudes towards the language concerned and its speakers, who may find it easier to preserve it. The promotion of linguistic diversity at schools then, becomes a way to erase social divisions between different communities in the wider society. By learning the language of the other, individuals come to a better understanding of each other, an understanding that often leads to more acceptance and tolerance.

The fact that language and identity are interrelated emphasizes the importance of the Mother Tongue as a medium which introduces children to the cultural background of their group, providing them with roots. When a child's language is validated in the

classroom, they are more likely to interact positively and confidently in the classroom, whereas rejecting the child's language means rejecting the child (Cummins 2001).

Cummins' studies have mainly focused on the implications of Mother Tongue teaching aspect along with multilingual education. His research on the topic investigates how children gain a deeper insight on language when they are encouraged to develop more than one at school, through comparing and contrasting the ways each language expresses reality. His research indicates that bilingual children "*develop flexibility in their thinking as a result of processing information through two different languages*" (op.cit,p. 17).

Such a dynamic process can be further explained in this way: teaching different languages to children liberate them from the subconscious linguistic forms in their mother tongue and help them to become more aware of their learning process as well as that of the others. When a school provides effective teaching and literacy background in children's Mother Tongue, they are more likely to develop better literacy in the second language or the language of instruction at school, therefore, the mother tongue becomes a foundation for their linguistic and educational aptitude (op.cit: 2001).

In this line of thought, children are considered to come to school as experienced communicators and learners whose luggage is supposed to be exploited within a consistent process. In other words, they have already established the listening/speaking skills and are meant to develop their language efficiency by becoming literate at school.

The link between early literacy and overall educational success has often been emphasised. Research has shown that children who still have difficulties in reading by the third grade will continue to struggle in further grades and may even drop out of school (Entwisle and Alexander 1998 cited in Wasik and Hindman 2005, p. 115). In that sense, the best case scenario would be that *“Children.... will learn most effectively if they read meaningful, coherent texts written in language that is familiar from stories they have heard read aloud”* (Perera 2001,p.713).

The knowledge of a language includes basic grammatical structures and common vocabulary that a child is assumed to develop in his pre-school age. As a child becomes a skilful reader, (s)he gains more access to literary texts which constitutes historical references of knowledge, the source of pleasure and intellectual growth and of course, a means of language development itself. Thus, the knowledge that children bring to school plays a major part in their educational aptitude that can serve as a foundation of academic learning. Yet, some pupils manage to succeed at their school subjects while others do not.

This issue has raised questions about children's experience of language at home and how it may affect their success or failure at school. Language experience at home constitutes a

main background of many assumptions about the existence of an inconsistency between

home language use and classroom communication. That is when a child is not well prepared to cope with the language of instruction and thus to appreciate subjects' content.

Since multilingualism constitutes a common feature in most societies, it is more expected that children will come with different levels of variations if not with different varieties. The way this diversity is perceived and approached by educational systems varies widely despite the general recognition concerning the important role that early learning experiences play in children's intellectual growth.

Social developments of the 20<sup>th</sup> Century, such as independence movements of former colonies as India and Pakistan, the creation of the United Nations 1945 and media spread have, in turn, reshaped the world stage. Claims on cultural identities, including language revival were at the heart of this evolution. Yet, language rights and especially mother tongue inclusion into the educational system remain widely rhetoric.

The language planning process involves many actors including policy makers, teachers and even parents rather than a single 'top down' influence, even if it is usually approached on a macro level. There seems to be other developments and changes concerning the perceptions of cultural identity and a loosening tie between language and identity construction within members of the new generation, in addition to the rich linguistic diversity within the cosmopolitan society.

In their explicit form, language educational policies can be defined through official reports, acts and laws declared in the constitution for example. In addition to financial provision aimed for the promotion of different languages. The absence of those explicit forms regarding a particular language may also be interpreted as a deliberate neglect of that language and its speakers. It may reveal: *'...an anti-minority-languages policy, because it delegitimizes such languages by studiously ignoring them and, thereby, not allowing them to be placed on the agenda of supportable general values'* (Fishman 2001,p.454 cited in Donakey 2007,p. 13 ).

Thus, the absence of language policy is itself considered a form of language policy or rather a covert form of language policy. In addition, promotion of multilingualism can be applied in terms of national indigenous languages and Foreign Modern Languages which may constitute priority for language provision spending. Languages of immigrants may be less considered in such a hierarchy.

## 2.4. Critical Discourse Analysis

The strong tie between discourse and power never seems to cease attracting intellectual interest and eventually led to the establishment of separate fields to focus on it. Critical Linguistics (CL) for example is among the first linguistic approaches to text analysis initiated in the United Kingdom by Gunther Kress, Roger Fowler, Bob Hodge, and other students of M. A. K. Halliday in the 1970s. Shortly after, another field known as Critical Discourse Analysis (CDA) emerged and expanded the scope of analysis by integrating cognitive and rhetorical aspects (Huckin et al 2012). CDA definitions are overtly related to power and social bias, Wodak points out that:

*CDA [is] fundamentally interested in analyzing opaque as well as transparent structural relationships of dominance, discrimination, power and control when these are manifested in language. In other words, CDA aims to investigate critically social inequality as it is expressed, constituted, and legitimized by language use*

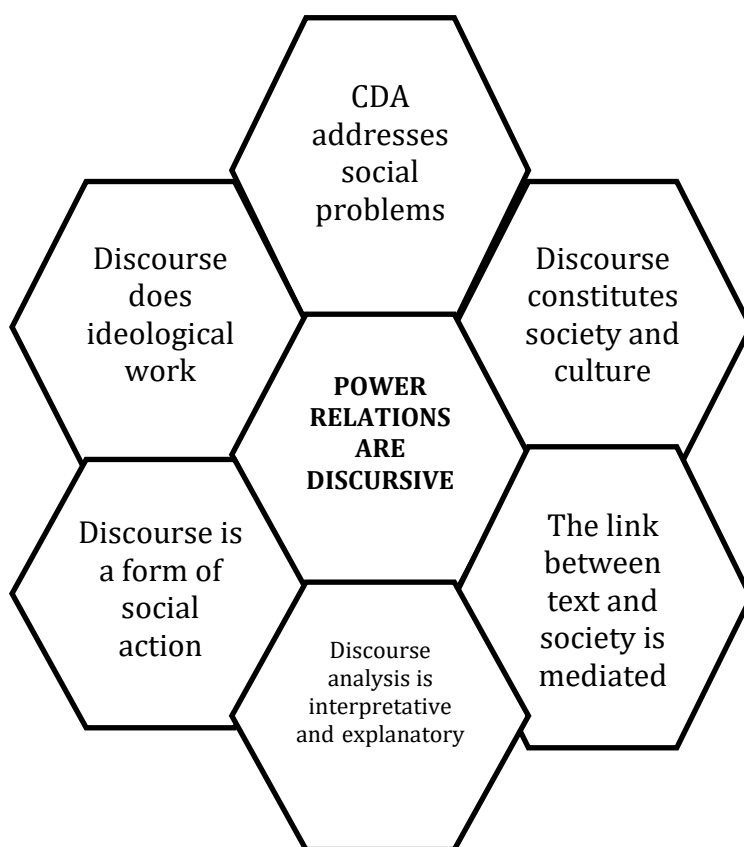
(cited in Huckin et al 2012,pp.107-108)

Buonfino (2004,p.03) considers immigration as one of the basic nodal point in the European hegemonic discourse. She rightly argues:



*Because the power relations to be preserved by a discourse tend to be national, it is true that also the nodal points that will compose the discourse will be national. There is no doubt that nodal points such as ‘nation’, ‘Europe’, ‘immigration’ and ‘security’ are extremely national concepts because, as Larsen rightly suggests, “the state border represents the boundary of the political discourse”*

The origins of CDA can be traced in the critical theory of Frankfurt School as well as the systemic-functional linguistics of Halliday. Its roots are varied, ranging from Frankfurt School critical theory to Hallidayan systemic-functional linguistics. In addition to influential names often cited in discourse studies field such as Bourdieu, Foucault, Gramsci, Giddens and Habermas.



**Figure 01:** Some principles of CDA listed by Fairclough and Wodak

(Cited in Huckin et al 2012, p.108)

*Language and Power* by Norman Fairclough, *Discourse and Society* journal founded in 1990 are considered landmarks in the history of the field in addition to scholars such as Wodak, Kress, Teun van Dijk, and Theo van Leeuwen who are familiar among those involved in the field (op.cit 2012).

#### **2.4.1. Immigration Discourse Ideology**

As they approach discourse theoretically, Laclau and Mouffe (1985) assume that every aspect of social life is governed by power, featured by hegemony and antagonism. This is mostly relevant in political discourse, particularly the one regarding

immigration. In immigration, there are several notions to be contrasted such as “us” and “them”, “inside” and “outside”, “legal” and “illegal”. This conflicting nature is due to ideological properties of immigration discourse: *Discursive and experimental evidence suggests that ideologies tend to be polarised, e.g., as propositions about Us and Them, as is also suggested by the conflictual or competitive social basis of ideologies*” (Dijk 2000, p.95)

The concept of ideology is an important concept strongly tied to discourse. It should be noted that it is quite problematic to employ terms such as hegemony and ideology in modern European contexts. It will be considered later, that these terms are defined and handled differently across cultures and generations. Ideology for example is often associated with the abusive employment of sentimental matters to reach political aims:

*“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”* (quoted in Capdevila 2004, p.193)

Such a definition might overtly and pertinently correspond to past communist contexts or some current totalitarian regimes which ,for example, might still rely on religious preaching to justify irrational political moves, but they hardly fit “liberal” contexts of the secular west. This is not to say that the latter became ideology free or paradox free, but it is rather to note the subtle nature of ideological properties that might be perceived in debates over divisive issues such as immigration.

In the same line of thought Buonfino (2004, p.06) considers that the hegemonic nature of immigration discourse is due to an underlying hegemonic ideology:

*A prevailing ideology or political force that is hegemonic at one time (in a context crisscrossed by antagonistic forces) will produce a hegemonic political discourse through which it will construct and reproduce power relations aimed at the preservation of its hegemony within society.*

The focus seems rather on the hegemonic make-up of the immigration discourse: that is when notions like identity and nation are called into a discursive play regarding immigrant issues. Dijk (2000, p.94) effectively captures the specificity of the subject matter:

*Ideologies are ... less specific than for instance, social attitudes (e.g., about abortion, the death penalty, or immigration), but form the axiomatic basis of numerous attitudes and much knowledge (about various social domains) as shared by group members*

The theoretical frame employed by Dijk brings the findings of his study on the theory of ideology together with earlier projects on the discursive reproduction of racism to study ideological features of political discourse on immigration and minorities in modern-day Europe through analysing data of spoken and written material produced by European political figures.<sup>(05)</sup>

Discourse itself is defined a social practice that contributes to the enactment of a particular ideology. Dijk (2000,p.94) affirms: *processes of ideological formation and change are enacted by group members through social practices in general, but especially in many forms of institutional talk and text.* Thus, discourse verbal and written forms are regarded as the most influential among social practices of ideology.

#### **2.4.2. Rhetorical Devices**

Dijk research shift to CDA was largely motivated by personal experiences. His relatively long stay in Mexico during the early 80s made him decide that it was about time to do something “serious” in terms of human and political issues. So he devoted

over three decades of work to analyzing discourses of racism, manipulation and discrimination. That is a motivation that can be considered both ethical and academic. Emad (2014, p.08) explains *'knowledge that is not motivated by noble aims is an inadequate knowledge as it does not aspire to change the world for the better'*

The following illustrations are selected from a “rich” study conducted by Dijk in which he demonstrates numerous rhetorical devices often used in political discourses. These examples are chosen based on their relevance to the British context since they are illustrated with statements made by members of the British Parliament, notably from a debate in the British House of Commons on asylum seekers, held on March 5, 1997. Mrs Gorman, representative of the Conservative Party and Jeremy Corbyn representative of the Labour Party.

#### **2.4.2.1. Device 01: Stating a Reference**

Since immigration discourses are always a subject of bias, debaters seek credibility through various means such as stating information reference

(11) *This morning I was reading a letter from one of my constituents (...)*

(Gorman cited in Dijk 2006, p.736).

(12) *The people I met told me, chapter and verse, how they were treated by the regime in Iran (Corbyn cited in Dijk 2006, p.737).*

#### **2.4.2.2. Device 02: Illustrative Story**

Stories could be better remembered and sometimes more effective than abstract arguments. Of course, each side chooses a story that serves its case:

(13) *Today's Daily Mail reports the case of a Russian woman who managed to stay in Britain for five years. According to the district court, it cost British taxpayers £ 40,000. She was arrested, of course, for theft (Gorman op.cit).*

(14) *The people I met told me, chapter and verse, how they were treated by the Iranian regime, how they were summarily imprisoned, without access to the courts; how their families had been beaten and abused in prison; and how the regime had killed a man's fiancée before him because he refused to talk about the secret activities he was supposed to have (Corbyn op.cit).*

#### **2.4.2.3. Device 03: Game of Numbers**

Numbers, figures and statistics are keys to construct objectivity. So they are combined to immigration debates whenever possible:

(19) *This would open the floodgates again, and that would probably be the case also for the cost of £ 200 million a year which was estimated when the legislation was introduced (Gorman cited in Dijk 2006, p.738).*

In the absence of concrete statistics vague references could still be made through using quantifiers (few/many), adjectives (low/high) or even expressions like 'Only God knows how much'

(24) *Goodness knows how much it costs for the legal aid that those people invoke to keep challenging the decision that they are not bona fide asylum seekers* (Gorman cited in Dijk 2006, p.739).

Some scholars such as Allen (2007) suggest that discrimination takes implicit forms in discourses of securitization and liberalism. Likewise Fakete(2004) points out a shift in a discourse which focuses more on monoculturalism and national identities since September attacks (2001). The end of multiculturalism started when foreigners were classified based on religious affiliation and when entry and integration procedures were legally reinforced (Fakete 2004).

## **2.5. Conclusion**

Identity is highly interactive in multicultural settings. The coexistence of diverse cultures and religions on the same territory is a dynamic process of constant negotiations, transformations and redefinitions in order to maintain a sense of belonging and cohesion. An affirmation or a visibility of a particular aspect of identity such as religion could be a reactive move to prejudice. A Muslim could be casual about his religious views until facing a bigotry situation which could either reinforce his/her sense of commitment or push him/her to conceal this part of identity.

Phenotypic differences had long been major features to distinguish people physically and morally. There had even been “scientific” attempts to justify the white man superiority over other races. Today, such claims are denied and discredited in western societies but racism persists as an ideology. The difference is that it prevails in subtle and covert forms especially in official circles and discourses. Now that overt biological racism is morally condemned by liberal Western societies, racism is altered into ethnicism. Overt forms of racial discrimination have been replaced by indirect and understated views of

demarcation. Illustrations of this shift are better evinced and communicated through discourse. The following chapter analyses the results obtained from the methodological tools used, for a better understanding of the investigated issues.

### **Notes to chapter two**

- 1- Refer to Appendix 11
- 2- Ummah refers to the transnational community of Muslims tied by Islam basically.
- 3- Brexit is an abbreviation that stands for "British exit," it refers to the withdrawal of Britain from European Union (EU).
- 4- The ‘inner circle’ countries are the ones in which English is the mother tongue language of the majority such as in the USA and the UK in general, where the



scale of linguistic diversity has been mostly enlarged by the immigration which occurred heavily from the 19<sup>th</sup> century. The ‘outer-circle’ countries are mainly former British or American colonies such as India and Pakistan, where English remained an official language, beside a number of selected local languages, whereas the ‘expanding circle’ generally includes the countries in which English is considered as a foreign language, as in Algeria (See appendix 12)

- 5- The background of Dijk’s arguments is an international project, directed by Ruth Wodak and himself, which examines and compares the way leading politicians in seven EU countries speak and write about immigration and ethnic issues.

# CHAPTER THREE: METHODOLOGY & RESULTS

## Chapter Three: Methodology and Results

<b>3.1. Introduction.....</b>	<b>79</b>
<b>3.2. Defining the Case .....</b>	<b>79</b>
<b>3.3. Research Design .....</b>	<b>80</b>
<b>3.4. Instrument .....</b>	<b>81</b>
<b>3.5. Target Group Selection.....</b>	<b>83</b>
<b>3.6. Data Collection .....</b>	<b>84</b>
3.6.1. The Questionnaire .....	84
3.6.1.1. Demographic profile of the participants .....	86
3.6.1.1.1. Sample Composition .....	86

3.6.1.1.2. Place of Residency .....	87
3.6.1.1.3. Gender .....	88
3.6.1.1.4. Age of the Participants .....	89
3.6.1.1.5. Length of Residency in the UK .....	90
3.6.1.1.6. Main Language Used at Home & Purpose...	91
3.6.1.2. Religious and Cultural Profile of the Participants .....	93
3.6.1.2.1. Country Belonging Choice .....	93
3.6.1.2.2. Coping with Cultural Diversity.....	94
3.6.1.2.3. Religious Profile .....	96
3.6.1.3. Challenges and Future Expectations.....	101
3.6.2. Summary of the Results .....	111
<b>3.7. Personal Reflection .....</b>	<b>112</b>
<b>3.8. Analysis of Data .....</b>	<b>112</b>
<b>3.9. Conclusion .....</b>	<b>114</b>
<b>Notes to Chapter Three.....</b>	<b>115</b>

### **3.1 Introduction**

This part of research aims to give a “deeper” account of the research process. It describes the selected methodology and approach intended to contextualise the key elements that emerged in the literature review, and to explore how attitudes and beliefs of the target population, as well as people involved in the field, resound with the research topic. The case study is basically designed to provide answers to the main research questions. Its main focus is:

- To explore and understand what forges the identity of British Muslim immigrants.

- To demonstrate to what extent the Islamic faith affects their attitudes and beliefs within a climate of increasing hostility mainly after terrorist attacks in Europe and the U.S.
- To focus on the social values profile of the participants by exploring cultural diversity and integration.

### **3.2. Defining the Case**

The analysis will subsequently involve referring to a number of political, historical, economic factors related to the topic. The social and cultural echoes of the experience are traced in this research within an ‘inductive’ frame which does not aim to focus on the failure or success of the Muslim integration within the British society, but rather to present the way Muslim immigrants describe and understand their context and

how they interact. The notion of induction suggests the need of qualitative research techniques rather than numerical quantitative tools which may not fully reflect the picture of the issues under investigation.

### **3.3. Research Design**

The inconclusive nature of the research suggests the use of a qualitative design to describe how Muslim immigrants construct their religious, cultural and national identities vis-à-vis particular contexts and situations they experienced or are still experiencing. This design permitted to collect statements of the participants that help

non-observable processes to be studied, and resulting in co-construct observation between the researcher and the participants (Kasket 2013). It highlighted their perception of negotiating identity from different perspectives and this has provided a foundation to be analysed and explored using the narrative methodology through a web survey. It was opted for this visual channel of communication as face to face interviewing did not lead to efficient and detailed information<sup>(01)</sup>. The respondents were more at ease to answer open-ended questions through the Web survey.

The qualitative data in this research is mainly obtained from comments presented by the respondents in the questionnaire, notably in section B and in particular from exclusive observations and experiences of the participants. 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, p. 06 cited in Dornyei 2003).

Qualitative data, which mainly serve to interpret the quantitative illustrations, is based on the naturalist paradigm that sees reality as a subject of continuous change that is difficult to be captured and which makes it a subjective and value loaded approach. Munhall (1989 cited in Diallo 2005, p.90) notes that ‘*truth is an interpretation of some phenomenon, the more shared that interpretation is, the more factual it seems to be, yet it remains temporal and cultural*’.

The quantitative approach that is grounded in the positivists’ view of knowledge as a tangible matter that can be translated into numerical data. It is defined as ‘*a formal,*

*objective, systematic process in which numerical data are utilised to obtain information about the world'* (Burns and Grove cited in Cormack 1991, p. 140). While the use of one type may be argued against the other, both methods are often seen as having complementary roles in data gathering and processing.

### **3.4. Instrument**

The first instrument planned for this research was face-to-face interview to provide assistance and keep respondents more motivated and involved by the interviewer. But getting just two female volunteers to be interviewed without accepting to be recorded made the researcher switch to web survey as a tool of getting data. By providing a

web link for the two respondents to continue answering questions through the Web format was more welcomed. The absence of the interviewer has to some extent facilitated the engagement of the respondents especially when answering sensitive questions. The website [www.esurveycreator.com](http://www.esurveycreator.com) provided essential tools to create an online survey using a variety of different question types and uploading images. Once having the survey link, responses could be collected after sharing the link on social media platforms as Facebook, Twitter,... or by inviting participants through e-mails. The researcher opted for the second way which is contacting respondents through their email addresses. The website provides a model invitation message that could be modified according to the purpose of the survey creator. The email addresses of the

respondents could be included as a second step, and then the invitation to take part in the Web survey is sent (See appendix 15).

As soon as participants answered the questionnaire, all given responses could be displayed through diagrams, key figures, percentages, etc. a very helpful way to check and analyse the collected answers. In an attempt to increase more participation, the researcher asked those who participated and submitted their survey to pass onwards the email survey message to other participants interested in taking part .This has therefore provided total anonymity compared to direct email contacts. Another effective instrument, a reflective journal, was used during the research process to keep notes of thoughts and exchanges to enrich the research journey.

### **3.5. Target Group Selection**

The case study did not focus on a particular group of Muslim immigrants. It rather invited any Muslim immigrants living in UK regardless their age, race, or social background. The participation did not cover Scotland, Wales and Northern Ireland as all respondents were from England. Their ages varied from 20 to 51, and female participation was over numbered. Some of the participants were approached in the Masjid Abu Bakr and Islamic Education Centre of Walthamstow in London and in the library of SOAS University of London<sup>(02)</sup> .The researcher explained about the nature and purpose of the study and explained the need of the participation of British



Muslim immigrants in the investigation. The first step was collecting email addresses from individuals interested in participating so they could receive 'Participant Information sheet' (See Appendix 14). It included all information concerning the aim of the research and their role as participants. This document also provided information concerning the academic profile of the researcher and professional references. This first contact created to some extent an atmosphere of trust and reliability. Those volunteers helped in recruiting other participants. This snowball sampling method provided further few contacts to be included in the study. The total number of participants reached 21: sixteen females and five males. They were from different ethnic groups and belonged to first and second generations.

### **3.6. Data Collection**

It is necessary to have a planned procedure and efficient tools to collect data which help the researcher test the hypotheses of the study under investigation. The selection of research methods depends widely on the nature of the problem. In this study, a Web-based questionnaire and personal communications were used to collect data. The qualitative approach to research is mainly used to describe and understand the demographic, social and religious profile of the participants. The role of the researcher in this case was to interpret and attempt to make sense of data provided by participants' points of view.

### 3.6.1. The Questionnaire

The importance of the questionnaire as a research tool is widely acknowledged. The use of Web surveys as a tool to collect data is increasing rapidly (Couper in Emde, 2014). Some respondents in this case were invited through their enlisted e-mail addresses to a Web survey. By clicking on the link of the survey, they were automatically forwarded to a web page where they were asked to fill out the boxes and submit their answers.

The advantage of choosing a scrolling design was that participants could scroll the whole page and scan all the questions and determine its length and content. They had to complete the questionnaire at once and submit it by pressing the button 'Submit'.

The Web survey (see Appendix 15) was based on a series of questions. In addition to open-ended questions, there were closed-ended questions that were used to obtain the demographic data of the respondents. Open-ended questions required detailed responses for religion and identity data. The survey was divided into three important sections:

- Section (A) provided the demographic profile of the respondents as age range, gender, country of origin, languages spoken, length of residence and place of residence.

- Section (B) contains questions which aim to get information about respondents' religious profile and its effect on their identity.
- In section (C), respondents were asked about challenges and their expectations while living in Britain.

Finally, they were asked to comment on some images showing Muslim community in Britain and to share an image presenting Muslim identity. The aim of using photovoice method was to see how they described and visualized the identity of Muslims. Sutton-Brown (2015) indicates that 'this methodology provides a culturally grounded and contextually situated site for reflection on visual images, associated meanings, and social action'. The shared images not only answered the last question but demonstrated their perceptions of themselves.

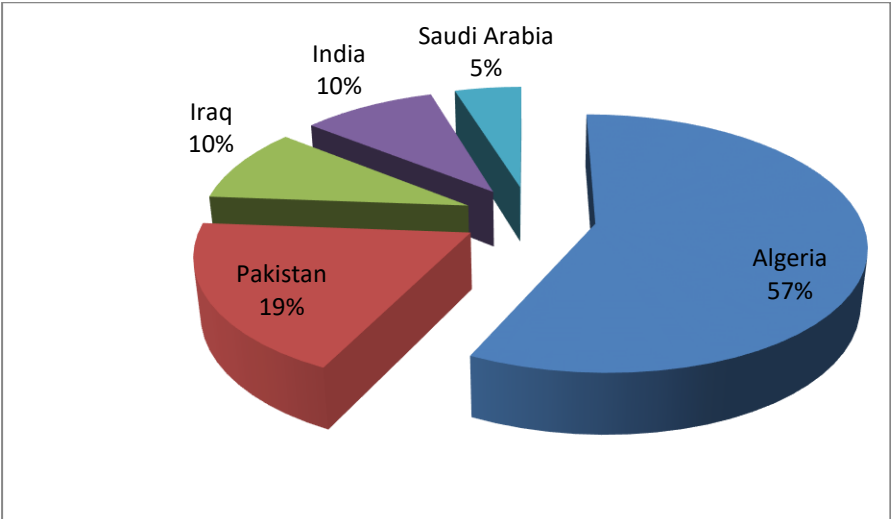
Through this questionnaire, it was hoped to explore attitudes, beliefs and sensitive issues on religion and integration. Nevertheless, attitudes could be difficult to be investigated, since they depend both on respondents' willingness and ability to describe them. The fact that attitude is ingrained in people's feelings makes it a relative and unstable matter, difficult to assess even with a genuine attempt to express it.

### **3.6.1.1. Demographic profile of the participants**

This section analyses the various demographic characteristics of participants' profiles. Characteristics such as, gender, age, country of origin, languages used at home, place of residency, and length of living are used to get more information about the participants. Supporting tables and figures are provided to picture the results.

**3.6.1.1.1. Sample Composition**

The questionnaire was answered by a total of 21 respondents who were informed that they were participating in a survey related to some issues about religion and identity in Britain, and who were explained the importance of providing comments for their answers.



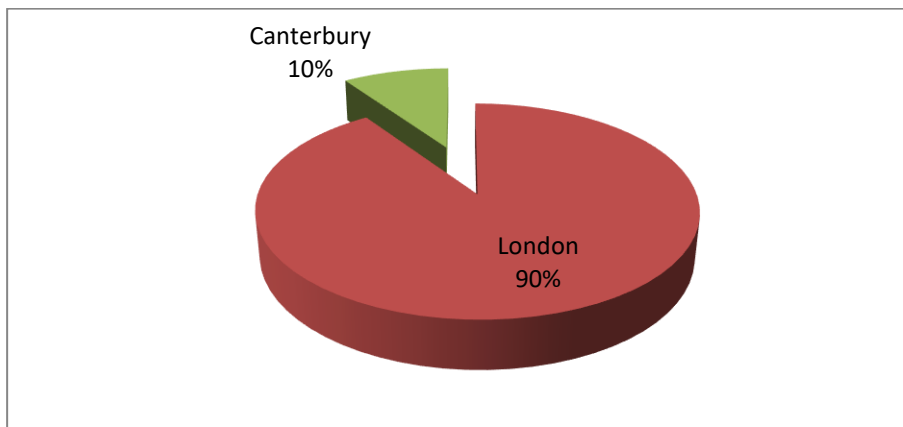
**Pie-Chart 01:** Sample composition

\* The pie-chart shows the country of origin as declared by the respondents.

In terms of participants' country of origin, 12 Muslim immigrants came from Algeria, 4 from Pakistan, 2 from India, 2 from Iraq and one participant originally from Saudi Arabia. (See pie-chart 01) The country of origin is used as a criterion instead of ethnicity that may involve negative connotation and confuse the results.

### 3.6.1.1.2. Place of Residency

Most of the participants were from London. They presented 90% whereas 10% were from Canterbury. The starting point of collecting data was done in London and having participants from Canterbury was the result of snowballing method used to get more participants.



**Pie-Chart 02: Place of Residency**

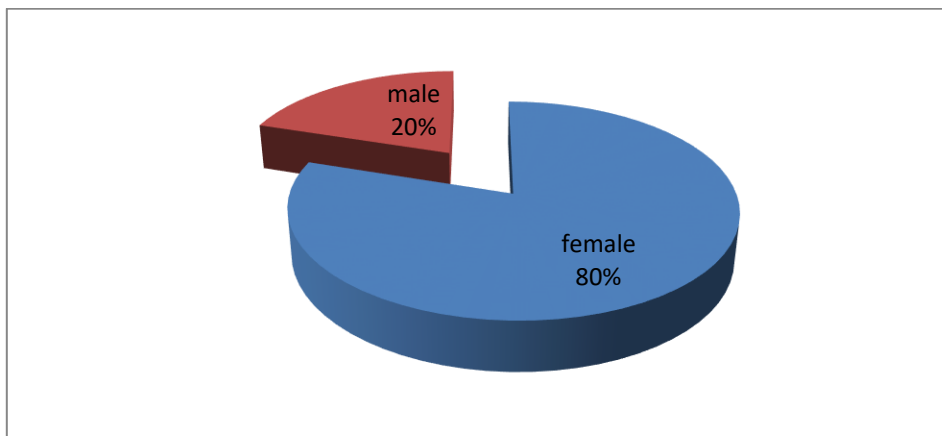
\* The pie-chart shows participants' place of residency

London, in fact, is an archetype of the 'cosmopolitan city' which is found at the crossroad of many cultures and backgrounds. It may offer an interesting illustration that resonates with the realities of the modern 'cosmopolitan city'. It constitutes an interesting intersection of economic, cultural and social differentials which set an *"environment that generates high levels of local meta-cultural learning and awareness"*

(Hannerz 1996, pp.135-137; Portes 1997 cited in Rampton, Harris and Leung 2001, p.05).

### 3.6.1.1.3. Gender

As indicated in pie –chart 03, sixteen respondents were women and their participation revealed many common critical issues they faced as female immigrants.



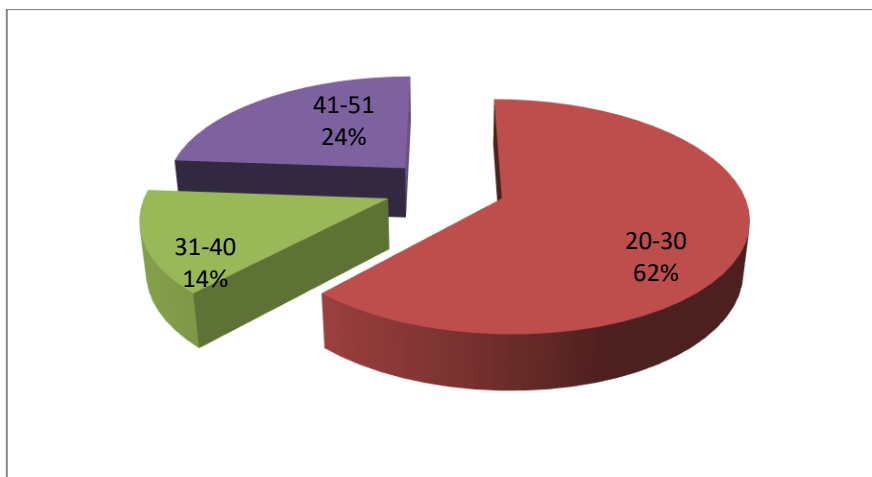
**Pie-Chart 03:** Gender

\* The pie-chart shows gender distribution

Only five men participated in the survey and four of them were married and had children. This had added details regarding their way of educating their children and had given information about second generation immigrants which will be discussed in the analysis.

#### 3.6.1.1.4. Age of the Participants

Apparently, three age groups were formed as follow: group one aged between 20 and 30, group two aged between 31 and 40 and group three between 41 and 51. Some participants that belonged to group one exchanged with the researcher at the library of SOAS.



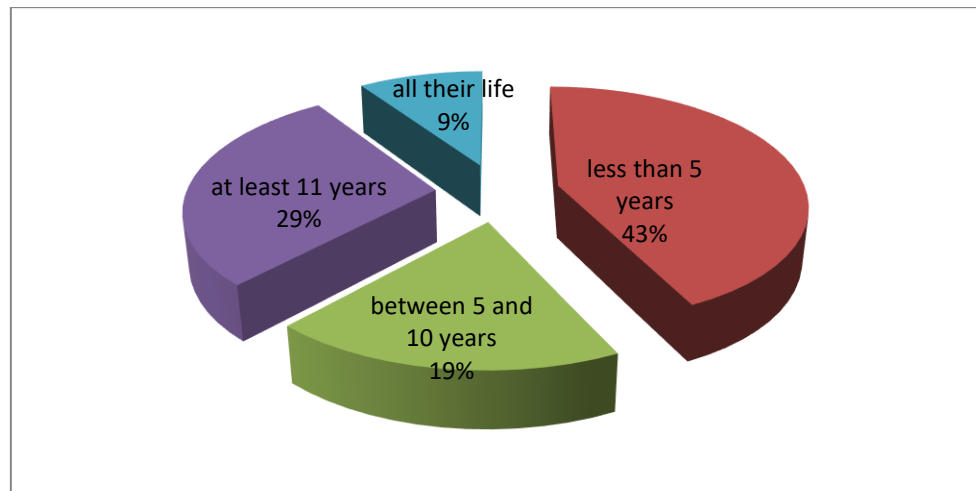
**Pie-Chart 04:** Age of Participants

\* The pie-chart shows age range distribution

#### 3.6.1.1.5. Length of Residency in the UK

As shown in pie-chart 05, 43% of the participants had lived in the UK for less than five years. There were those who lived more in the UK between 5 and 10 years and

they represented 19%, and a further 29% had lived at least 11 years .Just 9% of the participants had lived in the UK all their life.



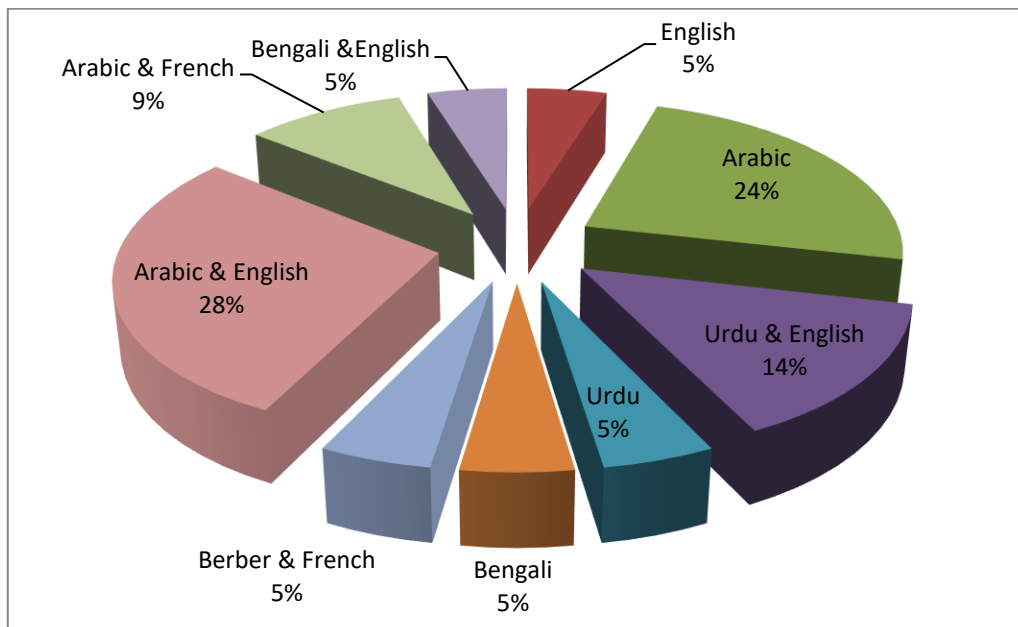
**Pie-Chart 05:** Length of Residency in UK

\* The pie –chart shows how long participants have been living in UK

#### **3.6.1.1.6. Main language used at home & Purpose**

Participants reported one or two languages as means of communication at home. Five Arab participants (24%) claimed that Arabic presented the main language at home whereas 28% of the same ethnic group used Arabic and English, 9% used Arabic and French. One Algerian participant claimed that Berber and French were used at home and another Algerian female reported that she spoke only English. For those who belonged to the Pakistani group, three participants out of four used Urdu and English, the fourth participant used just Urdu. Finally, the two participants from India reported that they spoke Bengali at home .One of them also used English besides Bengali.





**Pie-Chart 06:** Language Used at Home

\* The pi-chart shows which languages are used when communicating at home

When asked about the purpose of their choice in using that specific language or languages when communicating at home. Their answers were as follow:

- Arabic is our native language and my parents speak more Arabic at home.
- We use both Arabic and English, it's a habit.
- Originally I am Berber and I use both French and Berber, they are my native languages.
- Arabic is my identity and my children have to use it at home, they already use English out.
- English is my language.
- Even in our home land we use English and Urdu.
- Switching from Urdu to English is natural.

- I use them (Arabic and French) even in Algeria and my daughter and son go to school to study Arabic. This is the only way to protect our language.
- I am afraid that children lose the language. (the participant used Arabic)
- To save the language (the participant used Urdu)

Many of the participants used their native language and sometimes they switch to another language which is either English or French. Two participants mentioned their way to protect the heritage language by sending their children to private schools to study the Arabic language.

### **3.6.1.2. Religious and cultural profile of the participants**

The second phase of the survey focused on themes related to participants' ties to religion, culture and native country. The aim was to explore to what extent their religious identity and cultures were rooted in their life as British immigrants.

#### **3.6.1.2.1. Country belonging choice**

When expressing about the degree of attachment to their native country or to Britain, most participants (81%) answered that they were more attached to their country of

origin. Four participants' hearts balanced between the two countries and was expressed in table (05) as follow:

Participants' native country	Answers
1-Algeria	I feel more attached to my home country, but I cannot deny my special feelings towards Britain.
2-Algeria	Not sure.
3-Saudi Arabia	It depends. I am attached to my native country because my family is there but I am also attached to Britain because life is easier here unlike my home country.

4-India	I was born here and I feel that I have two home countries. I can't make the difference.

**Table 05:** Participants 'attachment to Britain

\*The table shows participants' choice of Britain as their favourite country

### 3.6.1.2.2. Coping with cultural diversity

When asked if they faced difficulties coping with diverse cultures, many participants (76%) revealed that they had no problem when interacting with people from different cultural and religious background. Some participants (45%) described themselves as open-minded and demonstrated more positive attitudes than the opposite views of 24% of the participants. The latter explained in different ways how integration often created a gap and sometimes a clash between them and others. Their views were expressed as follow:

- *Yes. Not because they are rude or mean with me .But rather we don't share the same values and beliefs. There are always gaps when communicating with non-Muslims.*
- *Not really difficulties. They are more of 'inconveniencences'. The British are so reserved and unwelcoming. They are respectful yes, but are not open to others. I wrote about the British because I don't really have contacts with other cultures here.*

- *Sometimes. When people have a certain shape they want or expect you to be. Like when they get surprised when y say something a bit not stupid...whereas the normal reaction comes when you do or say something stupid. Because they mainly are expecting the stupid stuff and not prepared to encounter anything different.*
- *I feel more at ease with my community, that's why I do not interact much with the White British. It is hard to create relations.*
- *All depend on the kind of people you are with .I don't appreciate those with racist attitudes and behaviour. I often feel that through their aggressive gaze and words towards Muslims and Islam. This, by the end, doesn't give a way to interaction and building relations.*
- *Sometimes. At work, I am obliged to be open minded because I am the only Muslim there. They already have an image about Muslims and I don't want them to see me as a terrorist or stuff like that.*

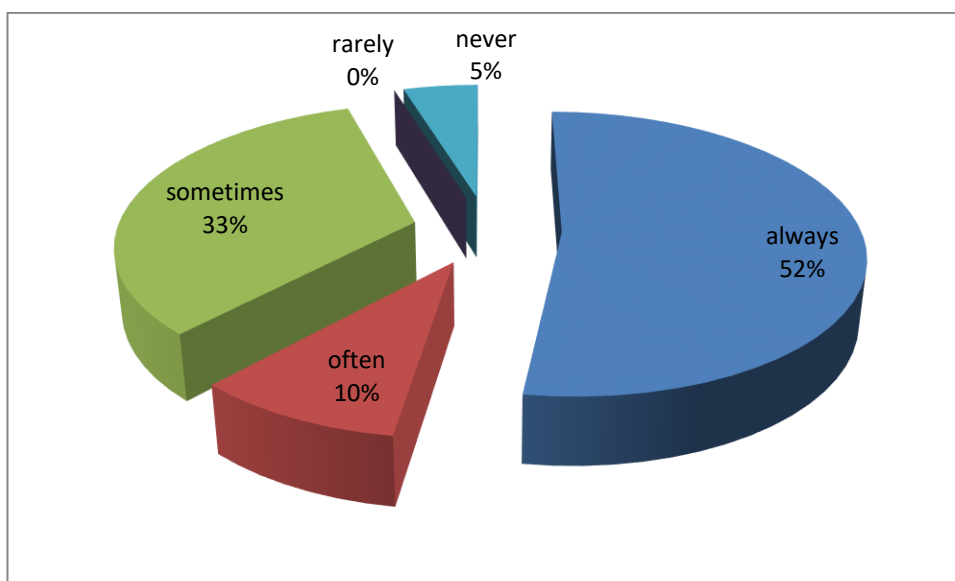
Among the respondents' responses, there was one participant who explained that she had problems when interacting with members of her own community and not with people of different cultural and religious backgrounds. The participant explained that by writing 'I don't care what they think, they already see me as the black sheep ...'.The participant did not add more details.

### **3.6.1.2.3. Religious profile**

The participants were invited to answer five questions related to their religious identity and satisfaction of their religious faith. All participants affirmed that they were practising Muslims and showed their commitment to Islam by praying, fasting Ramadan, helping the poor and by following the path of the Prophet Mohammed (Peace be upon him). One of the participants claimed that practicing Muslims living in Non-Islamic countries were more courageous and more rewarded by Allah.

Participants were asked if they considered religion as a strong aspect of their identity. They all affirmed it and said 'yes'. One of the participants explained that Islam not only shaped their identity but also many other aspects of life.

In terms of satisfaction of their lives as Muslims living in Britain, the participants had to choose among the following options: always, often, sometimes, rarely and never. The results are illustrated through figure 11.



### Pie-Chart 07: Life Satisfaction in Britain

\* The pie-chart shows life satisfaction expressed by Muslim immigrants living in Britain.

The participants were not asked to explain about their choice. But two of them shared their views. One had totally denied her satisfaction and expressed her willingness to do ‘Hijra’<sup>(3)</sup>, which means leaving Britain and returning to her native country. Another participant claimed that she often had the feeling that she belonged neither to the land nor to the culture.

For 52% of the participants, religion affected their satisfaction and happiness in Britain. However, 48% did not agree that religion played a role in their satisfaction and happiness. Some participants shared their arguments as follow:

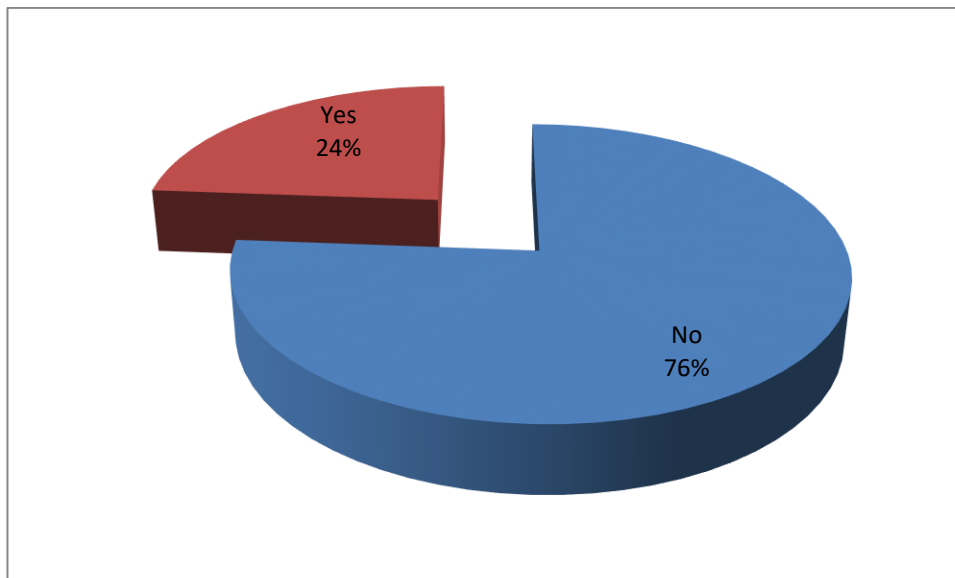
Agree	Not agree
-There is more freedom to practice our religion. As Shiits, we faced discriminations in our native country.	-Many Muslims are facing discriminations here because of their faith.
-You won't face any problem, if you respect the law and people.	-I could not get a job because of my veil.
-I am Muslim and here I am not obliged to wear the veil.	-I feel I am not welcomed because of my faith.
-Muslims practice well their religion in Britain.	-Whenever there is a terrorist attack, life becomes hard for Muslims.
	-If I had the choice, I would live in an Islamic country and not here.

	-Sometimes I don't tell about my religion when I don't feel comfortable with non Muslims.
--	---

**Table 06:** Religious satisfaction arguments

\* The table shows arguments expressing participants' religious satisfaction in the host country

Participants were asked if they had ever hidden their religious beliefs and faith. As figure 12 shows, 76% of the participants affirmed negatively and 24% revealed the opposite.



**Pie-Chart 08:** Hiding One's Faith

\* The pie-chart shows the results of those who hide their faith and religious beliefs and those who do not.

Some participants explained their attitudes and gave reasons for their decisions. Those who affirmed negatively expressed about it proudly by writing:



- *No. Not at all. I pray in public spaces and wear hijab. When asked about my faith I am more than proud to talk about it. There is nothing shameful to hide in that. The same was people here go to churches and say “Jesus Christ!”, I also have the right to practice my religion the way I like as long as I don’t hurt others.*
- *Never ever, the golden rule in my life is respect and to be respected. i respect all the other religions at the same time i ask the same thing from others. Either accept me as I am or just leave me in peace. For me i am proud and pleased with my religion i have nothing to hide.*
- *Never! I believe, there is no need to hide our religious beliefs because this is Who we are. This represents ourselves and impose our cultural backgrounds which should be accepted by others the way we do with them, I think.*
- *No, I cannot hide that I am Muslim. I am proud to be .Everyone can notice that as I wear the Islamic veil.*
- *No, Never. I am grateful and happy to follow the right path, wa alhamdouliLah*
- *Islam is a source of protection and no one can be safe if religion is not respected*

There are also those who were for hiding their religious beliefs and faith and explained about it as follow:

- *Yes, I do. As a non-veiled Muslim woman, it makes me happy that people cannot guess my religion until I speak about it. It is not that I am ashamed of my religion, but there are many situations where it is better not to mention one's religion. I have so many veiled friends who were treated in a bad way because of their veils. They also avoid walking alone when it is dark. Luckily, I have never experienced such a situation, I walk whenever I want without being afraid of being 'attacked' both verbally or physically.*
- *Yes. All the time because it's easier for example to say I am vegetarian instead of going through the exclamations and weird looks when saying you eat only hallal meat ...let alone explaining what hallal means. Some people know and are familiar with the concept, they just want to hear it ... I guess for the pleasure of meeting someone who according to them is from a different galaxy.*
- *I do not say I am Muslim at first. I live with British housemates and they know I am Muslim because we speak a lot but if I meet someone for the first time, I do not say I am Muslim unless it happens for us to speak about religion, beliefs, etc. I believe religion is something personal and we do not have to call it out.*

### **3.6.1.3. Challenges and future expectations**

In this section of the survey, all questions were open-ended and required detailed answers to explain or illustrate. In the first question, participants were asked to

mention problems faced by Muslims in Britain. All participants mentioned racism and discrimination as a source problem for Muslim immigrants. Ten participants explained their views and issues related to discrimination, stereotypes and racism as follow:

- *Veiled Muslim women can't find jobs easily .Also when one wants to practice religion correctly, he is viewed as an extremist .Thank God, I am not living in France. That's worse!*
- *As Muslims we might meet people who are biased or people who have had bad experiences with other Muslims and still hold that idea that ALL Muslims are bad. In terms of the difficulties, I consider 'veil/djilbab/nikab' to be number one issue for women. For men, it is the beard and the white dress (Kamis) that people who identify as religious wear.*
- *I experienced racism and it hurts just by thinking about it.*
- *Maybe for women the fact of wearing hijab (the dress code) and also men who wear kammis and have beards which stereotypically depict them as typical Muslim men who people should avoid to have a conversation with. So, I would say Muslims might face islamophobia due to their dress code.*
- *Sometimes I get improper looks from people here, I think because of my hijab. Other times people even gave me sharp frown as a reply of a simple smile I have given. So I just stopped smiling to strangers! Note that I have lived a long time in*

*USA and never got the same disrespectful inhumane attitude as that I get from the people here.*

- *From where do I start! I think British people are great if they just know that they go to the toilet and dump \*\*\* the same as all people around the planet! I think Muslims face the problem of being looked down at! Not getting beyond interview when looking for work and sometimes psychologically damaged when hearing and being around British people so often.*

- *If you behave as the White British, you might have the chance to be less discriminated! Erasing one's identity is what they are looking for!*

- *I have been told some stories; they said that Muslims faced problems because of their hijab or their clothes. But honestly, these things did not happen to me so far!*

- *I think the big problem most Muslims face is "Racism", especially women because of Hijab and also because of what people see in the social media about Islam*

- *There is discrimination in finding jobs especially for veiled women. I struggled and still struggling to find a job.*

Many common problems and critical issues were revealed by the participants and shed more light on their psychological state and feelings towards those kinds of

unfair behaviour .Three female participants explained how unfair they were treated because of their religious and cultural background. They shared their experiences as follow:

- *Yes .I cannot tell you what it means to be looked down at. What that does to a person! What it means to forget that some people actually mean the good things they say ... and you start twisting everything... and always finishing your day with what did he/she mean by that!?*
- *Yes, in class. One of my teachers used a video in class about the Islamic veil. Just to explain to the others that it is crazy and useless to wear it. He just insulted my religion and beliefs by doing that!*
- *When I used to work, I often had negative remarks about my veil and religion. My supervisor has once asked me if it okay to come to work without putting my scarf on. How could she think about it! For her, it is just a scarf, for me it is my identity!!!*
- *People had difficulties in pronouncing my name, so I decided to give my children names that sound Arab and British. My daughter's name is Hanna and my son is called Adam.*

Incidents of Islamophobia were rarely experienced by the participants and two participants shared their stories. They were asked if they faced a problem or witnessed a situation related to Islamophobia in Britain. Both participants were females from

Canterbury. The former shared her own experience whereas the latter witnessed a situation in which her friend was victim of Islamophobia. Their narratives are as follow:

- *humm!! No never!! However, I can give two examples which might relate to this question. I have been so many times in London which is such a big cosmopolitan city. I have never felt like a stranger or people might judge me because of my background. However, I have been to a northern city in midlands and it is such a white city. Honestly, even though I have not disclosed my identity as a Muslim Algerian, I felt a little bit uncomfortable due to the whiteness of such city. It was not diverse at all and people from different background might feel uncomfortable living there.*

- *I have never experienced any situation related to Islamophobia, but once I was accompanied by a female friend who is veiled. We passed by some female teenagers who started screaming and staring at my friend in a weird way. Another situation was with another veiled female friend at ASDA, one of the known shopping centres in Britain. Arriving at the till, she realised that she had no more money in her credit card to pay. The worker started yelling at her, and even the facial expression of most of the customers who were waiting for their turn was rude. There are so many ways to deal with a customer who has no more money; 'yelling' is not one of them. Islamophobia was so obvious that day.*

When participants were asked about the root problem of misunderstanding Islam, eleven participants blamed biased media for that. “The evil media represents us

as vampires,” reported one of the participants. Another participant shared a link to an article <http://www.insted.co.uk/how-dare.pdf> in which the writer gave an example of how media could be destructive especially with Muslims. Other participants shared other causes related to this negative image given to Islam. Their comments are as follow:

- *Muslims themselves. We do not represent Islam as we should.*
- *Ignorance, fear to ask, fear to communicate with people from different background, carelessness, capitalism, and globalisation.*
- *It s not about Islam I think. Chinese people are looked down at! It is about British mentality! If you teach your children to share their meal. It will help a whole generation to be more accepting and tolerant.*
- *Non- Muslims have wrong stereotypes on this religion.*
- *May be those attacks made by some people who do not represent Islam (at least for me), but when they did their attacks they said we did it for Islam and for Allah although it was against what Islam said.*
- *Those who pretend to be Muslims and react as ignorant.*
- *Ignorance .Ignorant people rely too much on media and they never do research, and this is simply anti Islam propaganda.*

Some of the participants did not hesitate to explain how Muslims should manage to face discrimination and racism. Their views and tips about the ways to resist are as follow:

- *Stay silent, when you feel it is a good option (mostly outside in non public spaces). Fight for your right when you think you are being discriminated. If you think hiding your religion is necessary, then do. Most importantly, do not impose your religion while being in a foreign country, how can you expect people to accept your religion, while you don't?*
- *Stick to your religion !*
- *Just be easy going, open-minded, chill and always smile :)*
- *May Allah be with Muslims. Remember that people's negative thoughts of you and of your religion is not because of you, but because of the long bloody history and the dirty politics and media. Be courteous as you can and chill!!*
- *Well. I would say .... avoid listening to people who categorize you under \*Muslim immigrants\* (like yourself to be clear) because you are as human as anyone else... and you have the right to not be labelled.*
- *Be yourself.*



- *Just respect their culture, life, religion and you will be respected automatically.*
- *As I mentioned earlier, they should be open minded and accept things as they are without holding judgements because we Muslims are living in a non-Muslim country, whose population have different cultural and religious backgrounds.*
- *If you excel at work, you invent, you create new things, be sure you won't be discriminated .They won't judge the colour of your skin or your scarf. Your hard work will bring you respect, a lot of respect!*

Participants were invited to visualize the future of Muslims in Britain. Many participants had no idea of that future and some participants had just left the answer blank .However, eight participants shared their views as follow:

- *Despite all these situations where Islamophobia come at the surface, Britain remains a country where people from different backgrounds are welcome, compared to other 'Western' and ' Eastern' countries.*
- *I have no opinion on that. I mean Britain has done lots of work in inclusion, equality and equity but with Brexit, it is uncertain if things might change.*
- *Probably things will go better, less prejudice against Muslims.*

- *I think if they managed to be and stay Muslims then this would be a future in itself.*
- *I think the relationship between Muslims and British people is good, and it will be more peaceful.*
- *I think that they can live with British people in peace.*
- *I really do not know. But, I don't think they will be harmed.*
- *Their future will be fine as long as they preserve their religion and identity. Don't give up and work hard!*

As a last phase of the survey, participants were shared a website link [www.eunest.simplesite.com](http://www.eunest.simplesite.com)<sup>(4)</sup> to view some selected photos presenting Muslim immigrants in UK (See Appendix 16 ), and they were asked to comment on one or more photos. Then, they were requested to share a photo representing 'Muslim Identity'. Most participants avoided commenting on the photos, and the result was receiving answers just from five participants. Only four participants shared their 'Muslim Identity' photo through web links. The reactions of some participants towards the photos are as follow:

- *Some of the pictures are touching and others are disturbing. Like the one which says Shariah in Britain- does it mean that Muslims want to impose their ideologies in a land which is not theirs? it is not fair and right and all immigrants have to abide by the rules, norms, ideologies of the UK. However, there should be always a comprise to allow immigrants live their*

*lives comfortably in terms of practising their religion, traditions, national days, etc.*

- *Muslims are not a museum to take pictures and present them to the world to watch!*
- *I can tell that Britain is a safe place for us as Muslims to live, study, or work.*
- *There are photos that show acceptance through integration. But at which price?*
- *Some photos inspire peace, Muslim involvement and British acceptance, others show resistance and rejection. Dual identity and culture may help survive in the white world!*

If participants were interviewed, more comments might be shared. Those who shared their points of view have reflected on the price of British acceptance on one side and the white rejection on the other. Dual identity could be a solution to survive.

When they were asked to share photos that illustrated 'Muslim Identity', five participants sent links to their choices of photos. They were all submitted by females. Three photos showed veiled women. 'There is no God but Allah, and Muhammad is his messenger' was illustrated in the fourth photo, representing one of the five pillars of Islam. The fifth photo also had a transcription in Arabic saying 'religion is good behaviour'. (See Appendix 17)

One of the participants added a comment to her choice of photo (01) by writing *'these women and many others make me proud of my religion and my hijab.'*

These are strong indicators of belonging to Islam and reflecting on participants' beliefs through Islamic symbols and thoughts.

### **3.6.2. Summary of the results**

To sum up, participants' responses held dear what identifies them as Muslims. Most of them expressed their tie to their country of origin and were determined to preserve their Islamic and cultural identity. They revealed obstacles of integration especially for women. They were more marginalized and discriminated. Some participants shared incidents of racism and discrimination. They also shared ways of integration to be considered as British citizens without being discriminated. Participants claimed that there is a need for Muslims' interaction with the native people in order to enhance understanding and peace. It is very interesting to note, that although participants admitted the need for integration and interaction but much had to be done when it came to having positive attitudes towards Muslims. They blamed media for the way Muslims were portrayed negatively worldwide. Some participants clearly privileged religion preservation and integration in the British society as means to overcome some of the obstacles related to racism and discrimination. Another way to be accepted in the host society suggested by some of the participants was to be open-minded and flexible, and to adapt British culture to some extent without losing the traits of their religious identity. Having positive attitudes towards oneself and the host country

could also help move forward according to some participants. Hopes for a peaceful future in Britain were visualized by some participants. The photos were used in this study as an element of exploring their attitudes and feelings towards Muslims and Islamic identity. Though there was a poor participation in this phase, it showed to some extent how they analysed the perception of 'identity challenge' in Britain.

### **3.7. Personal Reflection**

During the research process, there was an ongoing process of reflexivity whenever thoughts, observations, visions and feelings arose. A reflective journal was kept as an interactive tool of communication between the researcher, her supervisor and the participants in the study. Mind mapping was often used to plan and cover every exploration done. Because of the sensitive nature of the research, there were often revisions of strategies and ways of every research step. Being in UK for 10 days offered a short time but a big opportunity to gather data whether in formal or informal ways. Spontaneous conversations with Muslim merchants, or with the Imam of Abu Bakr Mosque or with students of SOAS University of London allowed reflecting and digging deeper into the heart of the words, beliefs, and attitudes. Those unplanned conversation exchanges helped the researcher plan with care the survey questions and also get inspired for further research paths to explore. All those notes cited in the reflective journal were the first seeds that made sense to the whole research writing.

### **3.8. Analysis of data**

This qualitative study aimed to understand the adjustment experience and identity traits for 21 British Muslim immigrants. The participants were informed about the research aims and objectives before consenting to take part. Their participation was voluntary and they could withdraw before or after submitting their web survey. They were also told that their responses would be anonymous and confidential. It was important for the researcher to provide a trustful and reliable platform for exchanging and make them engaged in revealing their thoughts and beliefs.

This study addressed three specific research aims regarding the construction of British Muslim immigrants' identity by exploring important themes related to religion, beliefs, integration and adaptation. The data highlighted understandings of how practicing Muslim immigrants in the UK negotiate their identities and belonging in a context of marginalisation and discrimination. It was clear that all the participants prioritized their Muslim identities and their attachment to their faith and showed it in two ways. There was one group that seemed conservative and had values incompatible with the host country, and the second group that seemed more open and flexible in terms of integration and adjustment.

Female participants were more subjects of discrimination and alienation because of their veil (Hijab) .This prevented them from getting access to jobs and to hostility. The impact of this rejection affected their social integration. They felt excluded and frustrated psychologically. However, that was different for those who shifted to belonging to Britishness while preserving their religious identity. They seemed better integrated and less marginalized by being moderate and modern.

The rise of discrimination and exclusion was also due to media that portrayed negatively Muslims and their faith which increased social exclusion, isolation and

Islamophobia. Experiencing social rejection from the non-Muslim community had a negative impact on the well being of Muslims, and this created a tone of rebellion and resistance for some and being more British for others.

It was very important to understand how these participants make sense of their belonging in the host country. Their integration was always challenged at both political and social levels.

The construction of their identity was negotiated to resist racism and alienating discourses. Some responded strategically by revisiting some practices and attitudes more openly. This would highlight the complexity of negotiating belonging for Muslim immigrants in Britain as many factors intervene in the construction of a growing identity.

### **3.9. Conclusion**

This chapter has reviewed a concise account of the route explored by the researcher to find answers to the research questions. It started with an introduction and then described the research design employed in this study. A total of 21 participants took part in this investigation and helped in providing data through a survey. It was the most appropriate tool to reach this number of respondents. In collecting data, survey responses and the researcher's reflective journal were used to get sufficient sources to data. Finally results were displayed and analyzed for further discussion in chapter four.

## **Notes to Chapter Three**

**1.** The first attempt to have interviews was not very successful as the researcher could not have more than one volunteer .Add to that, she did not feel at ease answering some questions. The researcher proposed a web survey and the volunteer welcomed that.

**2.** SOAS University of London is the leading Higher Education institution in Europe specialising in the study of Asia, Africa and the Middle East. The researcher spent one week in the library of SOAS as a visitor and had the opportunity to meet three of the participants who answered the Web survey.

**3.** It means migrating to an Islamic country because of religious persecution and the quest for religious freedom.



**CHAPTER FOUR:  
ANALYSIS & DISCUSSION**

## CHAPTER FOUR

4.1. Introduction .....	118
4.2. Overview of Participants' British world .....	118
4.3. Muslim Identity Construction.....	119
4.3.1. Identity through Religion.....	120
4.3.2. Identity through Native Language.....	122
4.4. Dual Identity Dis/Construction.....	123
4.5. Barriers to Identity Construction.....	124
4.5.1. Role of Discrimination /Racism in Identity Construction.....	124
4.5.2. Negative Role of Media .....	125
4.5.3. Islamophobia .....	128
4.5.4. Veil as a Threat .....	130
4.5.5. Terrorism as a Label.....	132
4.6. Negotiating "Britishness".....	132
4.7. British Values vs. Islamic Values.....	137
4.8. Anti-Muslim Racism .....	138
4.9. Implications of the Study.....	139
4.10. Limitations of the Study.....	141
4.11. Future Research .....	143

4.12. Conclusion.....	144
Notes to Chapter 4.....	145

#### 4.1. Introduction

The purpose of analysing participants’ responses was to gain an insight into the way belonging and identity negotiation are experienced, understood and interpreted. This might suggest that this analysis presents a direct window into the beliefs and attitudes of the participants. Drawing extensively on their responses, this chapter provides a description of the themes that emerged through data analysis of their views while reflecting on the meaning of being British Muslim immigrants in Britain today.

#### 4.2. Overview of Participants’ British world

Participants of this study differed widely in terms of age, gender, background and stage of life. This may have had an impact on the responses shared, and subsequently, the kind of person the responses he/she constructed. None of them could deny the opportunities they gained due to being British. This included opportunities to have a better life than in their country of origin. Participants’ identification with Islam varied from ‘conservative’ to ‘more-open’ Muslims. All participants had shared examples of situational social exclusion and isolation from the non-Muslim community within the UK, and there were also similar feelings of exclusion from the Muslim community. This was often linked to being ‘more British’ .Muslim women who tried to preserve their identity through

their Islamic dressing seemed to be more excluded and less engaged in the host country. Some responses indicated their desire to adapt into the British society while still maintaining aspects of their Islamic and cultural heritage. Participants' reactions towards Islamophobia, destructive media, biases and discriminations created different ways in constructing their identities. A clash of identities had often risen when more than one cultural experience and beliefs emerged resulting in an internal conflict when making decisions related to their Islamic beliefs and to the British values. The construction of identity was mainly based on being British and/or being Muslim.

### **4.3. Muslim Identity Construction**

It is argued that Muslim migrants to the UK face an environment where a harmony between religious, social and national identity is not always possible to achieve, therefore leading to a conscious religious choice (Cesari, 2004). The framing of Muslims in media, government and popular discourses has affected the way in which Muslim identities have developed. McKenna and Francis (2018) argue that in a climate of increasing hostility, Muslims have sought to strengthen their religious identities. This religious choice reflects the way in which religious expression is less to do with family cultural inheritance, and more to do with an individualised personal experience and choice, such that one identifies as Muslim more so because one believes in the religious framework rather than due to family traditions (Roy, 2004). This is clearly shown with the veiled Muslims in this study who faced hostility and did not resign despite their struggle. For them; the veil had always been a symbol of belonging and identity. Participants in this study asserted their identity through religion.

#### **4.3.1. Identity through Religion**

According to Sardar (2005), the question of Muslim identity is based on two basic components; one to be addressed to the host country, the other to the Muslim community. The new context and circumstances shape the beliefs and practices of the Muslim immigrant resulting in identity construction and reconstruction. As Hachmi in Duderija (2007) explained it by the re-evaluation of one's identity when living in the host country.

In this study, identity is constructed with specific reference to religion without claiming their belonging to common cultural or linguistic heritage. The hostility and the discriminatory environment had just contributed to the religious based identity construction. All participants in this study confirmed their religious affiliation and engagement at different levels while directing their acculturation. Some of the participants managed different ways of being and behaving in an attempt to be integrated without losing the traits of their Islamic identity. Some participants showed a discrete identity to avoid conflict and discrimination to be accepted by the other.

In this vein, Ameli in Duderija (2008) tested empirically a typology with religious orientations as criteria for a group of British Muslims who were either born or raised in Britain. His typology contained the following types of Muslim identity:

- *Traditionalist, which is characterized by social conservatism, ritual centeredness and political indifference;*
- *Islamist, characterized by their emphasis on Islamic politics and movements and the comprehensiveness of the Islamic way of life;*
- *Modernist, characterized by a “combination of modernization and Islamic ideology”, their desire to achieve social reformation through modernization and reformation of religious thinking in accordance with modern modes of thought;*

- *Secularist, characterized by rejection of politicization of Islam, and its traditional aspects but unlike traditionalists active participation in secular politics and social activity and lack of religious observance and involvement within social institutions;*
- *Nationalist, characterized by those who identify themselves primarily with the culture of the parents' homelands as an expression of patriotism;*
- *Anglicized, no serious inclination towards original culture, inability to reassimilate into it, absorption of attitudes, values and norms governing British culture to the point that it is indistinguishable from "native" counter-parts; involvement in multiplex secular social relationships with non-Muslims, and comparatively less religious orientation;*
- *Hybrid, characterized by no firm orientation towards the original culture as well as not giving primacy for the new British culture; and Undetermined, characterized by rejection of diverse cultures one is confronted with, confusion about religious belief and sense of hopelessness and rootlessness.*

Although liberal and progressive types of Muslim religious identity occurred in Ameli's results, religion was a key determinant of their identity. The same was felt within the responses of the participants in our study who were introduced religiosity questions to gain insights about their motivation and orientation towards religion. The results confirmed the primacy of Islam to their identity and belonging. There were strong identifications with Islam and by being practicing Muslims. This commitment was even considered by one of the participants as a sign of courage and reward in non Islamic countries .52% of the participants expressed their satisfaction and happiness through their religion in the host country. There was a kind of freedom to practice one's religion as expressed by one

Shiit Muslim. This open gate for freely practicing Islam was more welcomed and brought more satisfaction. Most participants were proud of being Muslims and never hid their Islamic belonging as their faith was a source of happiness and protection .Even for those who were not ready to show their Islamic belonging, their commitment to their religion was obvious even if all religious practices were not followed.

#### **4.3.2. Identity through Native Language**

For many immigrants, learning and using heritage or mother –tongue language and English are essential ingredients for integration and belonging. At home, language exchanges among family members indicate the degree of preserving and negotiating heritage language. The results of this study showed which language(s) is/are maintained while communicating at home. Some of the participants used their heritage language to maintain their cultural identity and family union. Tannenbaum & Howie(2002)explained that this provided support to family solidarity, discussion and close intergenerational relationships.

Language maintenance was a sign of their belonging and pride. Using two languages while communicating was also observed. A combination of heritage language as Arabic or Urdu or Bengali and English was used by some participants, and there was also the use of heritage language as Arabic or Berber and French excluding

English in their conversations. The participants explained that code-switching or code -mixing might be viewed as richness or as a threat. Though code -switching and code -mixing are seen by Sridhar (1997) as contributors to heritage language maintenance, six participants expressed that process as a sign to lose one’s heritage language. The results

also showed a case of a monolingual participant who used English as a means of communication .She explained it by having an English mother and an Algerian father. That would indicate that identity threat was particularly challenging for children with parents with different linguistic and ethnic backgrounds in which one culture was dominant and the other was marginalized.

In this study, there were those who expressed their fear of heritage language loss among their children. Two participants showed the transmission of the heritage language through private schools where their children learned Arabic. It was a way to assimilate more the language and protect the cultural and Islamic identity.

#### 4.4. Dual Identity Dis/Construction

This work reveals the complexity of identity construction and identity negotiation in the host country. Immigrants' identity development and formation is influenced by the sense of belonging to Britain and its values. Co-existing identities might be problematic and confusing as immigrants are constantly in search of their belonging. . According to Ansari (2002), Muslims in Britain viewed themselves in reaction to being rejected and constructed as the 'Other', and their identification with Britishness is often questioned. Furthermore, discrimination and racism added more pressure resulting in conflict between Islamic values and British society beliefs and

expectations. Freedom of expression and religion provided opportunities to Muslims to evaluate and assess their beliefs and interaction with non Muslims. This has led to be more open to dialogues and adjustments. There is no clear definition and orientation of British



Muslim identity as many internal and external factors play a role in reflecting the changing attitudes towards being British and Muslim.

#### 4.5. Barriers to Identity Construction

In this study, participants defined themselves through their religion rather than their country of origin. With growing awareness and confidence some responded strategically to discrimination and racism. They highlighted social exclusion as a prevalent feature within the everyday lived experience which exists in many forms: from institutional discriminations, particularly media representation, political discourse and its associated legislative provisions to increasing anti-Muslim hate crime which gave rise to Islamophobia. Analysis of the data revealed how participants were subject to increasingly prevalent racist discourses, that they felt had comprehensively stigmatised and excluded the Muslim community by virtue of their religion.

##### 4.5.1. Role of Discrimination /Racism in Identity construction

The results show that participants who experienced discriminations and racism had a negative impact on their sense of belonging and social interactions. Shared stories of abusive behaviour by passers-by and at workplace influenced participants'

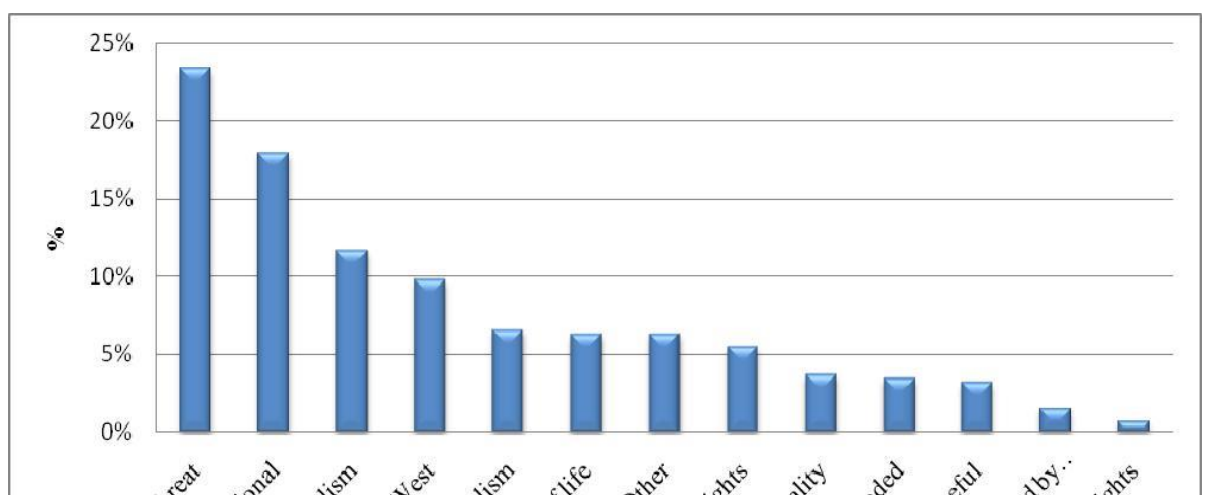
integration and led them reject the host culture and values. The most affected population was the veiled women who totally felt isolated and belittled. This would explain the creation of unwelcomed environment, and why there was no real attachment to the host country. For Nesdale & Mark (2000), integrating in the host country depended largely on the way and degree the dominant group accepted the 'Other'.

#### 4.5.2. Negative Role of Media

The media is considered as a dominant constructor of racial and cultural identities, and played a big role in presenting Muslims as a threat to the whole world mainly after 9/11 terrorist attacks in the United States. Since those violent attacks, Muslims have been subjected to intense criticism worldwide and Islam was represented negatively. Furthermore, media has often focused on the practising Muslims and grouping them as ‘good’, ‘moderate’ and ‘extreme’ (Mahmood, 2004). Being moderate or more open is what some participants revealed to express their good attention to Britishness.

A report<sup>1</sup> on the media coverage of British Muslims between 2000 and 2008 , by Cardiff School of Journalism, Media and Cultural Studies, revealed how the British press associated Islam/Muslims with threats and problems .Examples of common nouns used to describe British Muslims were *extremist, Islamist, suicide bomber and militant*. For adjective use, word as *radical* was more used than *moderate*. According

to the study, most common discourses about British Muslims were negative and presented in figure (02).



**Figure 02: Most common discourses used about British Muslims**

\*The figure shows how media portrayed Islam and Muslims between 2000 and 2008

As in this study, participants targeted media for their misrepresentations which widely contributed in developing discrimination and negative rapport with the non-Muslim communities. An atmosphere of distrust and fear would be reined by the end. Richardson (2007) explained how overwhelmingly negative reporting of Islam and Muslims not only proliferated feelings of insecurity and alienation among British Muslims but also increase feelings of suspicion among non Muslims.

In this study, media was portrayed as evil and one of the participants shared a link to an article written by Robin Richardson in 2007 in which this writer demonstrated

how *The Daily Express*<sup>2</sup> falsified a report published by the Muslim Council of Britain<sup>3</sup>. The report contained sixteen chapters and was entitled *Meeting the Needs of Muslim Pupils in State Schools*. The report was a guide for good practice (See Appendix 18), however *the Daily Express* headline was ‘MUSLIMS TELL US HOW TO RUN OUR SCHOOLS’ and the lead sentence was: ‘Demands for a ban on “un-Islamic” activities in schools will be set out by the MCB today. This article<sup>4</sup> had created waves of rage

among non Muslims and some of their comments according to Richardson were as follow:

- When in Rome do as the Romans do.
- If you don't like it here go back where you came from.
- We're a tolerant nation, but don't provoke us – enough is enough.
- Islam is an evil religion.
- The phrase 'moderate Muslim' is a contradiction in terms.
- There's a creeping Islamification of British society.
- The British are losing their identity.
- Christianity is being supplanted by Islam.
- Most Muslims in Britain are refugees and should be grateful to their hosts.
- Religion is a private matter, or should be.
- The Muslim Council of Britain should be banned.
- The political correctness brigade has a lot to answer for.
- It's basically all the fault of the Labour government.

That was a typical example of how media could pollute people's minds and spirits. And that consequently had increased hatred and misunderstanding towards Muslims and Islam.

#### **4.5.3. Islamophobia**

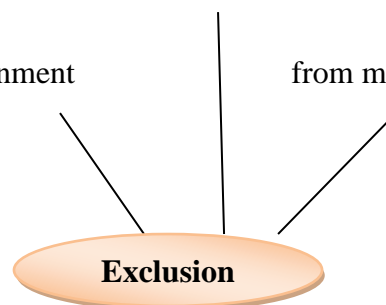
The term 'Islamophobia' emerged in British media in the late 1980s as a way to exclude the growing Muslim community. However, the report published by the Runnymede Trust Commission<sup>5</sup> in 1997 defined Islamophobia as 'unfounded hostility towards Islam'. The Report<sup>6</sup> presented "open" and "closed" views of Islam. "Open" views portray Islam as having certain shared values and aims with other faiths and cultures, and being practised sincerely by its adherents. Those with "closed" views consider Islam as a static monotheistic body rarely affected by change, and it has no common values with other cultures. They also view Islam as violent, aggressive and a source of danger and clash with other civilizations. Besides, it is inferior and primitive. Faced to those negative views, the Commission drew attention to counter Islamophobic assumptions that present Islam negatively, and to the dangers Islamophobia creates for Muslims. They were socially excluded and discriminated, and they faced constant physical and verbal violence. These would have dramatic consequences throughout the whole society. A visual summary on Islamophobia was presented by the Commission. It described Islamophobia as a complex cluster of different, though inter-related and interrelating, behaviours that had four main facets; prejudice, discrimination, violence and exclusion.

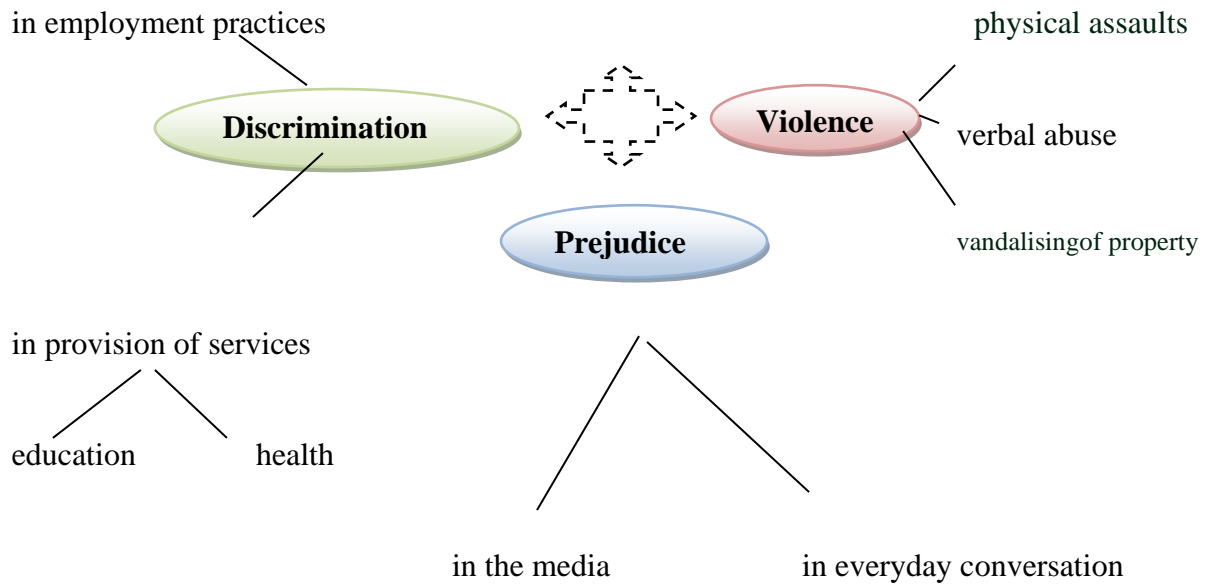
### Islamophobia, a visual summary

From employment

From politics and government

from management and responsibility





**Figure 03:** A visual summary of Islamophobia

\*The figure shows the four facets that are affected by Islamophobia (from the report *Islamophobia: a challenge for us all*)

To get those results, the Commission visited Muslim communities and discussed with young Muslims different issues related to their problems. The role of the commission went beyond gathering data, and had to address meetings and gatherings throughout UK to voice those difficulties and barriers met by Muslims. By facing

discrimination and prejudice, Muslims' life had often been a challenge and the role of the Commission was to raise social and political awareness of prejudice against Muslims and their religion.

#### **4.5.4. Veil as a Threat**

Growing up in Britain as a veiled woman might be challenging and frustrating. Misconceptions and negative stereotypes around this Islamic dressing code are very common.

Very often, they were viewed as submissive and voiceless women .In this study, many participants revealed how veiled women were treated unfairly because they were visible, maybe ‘overly-visible’. Though veiled participants expressed their pride of wearing the Islamic dressing, a sign of faith and identity, the headscarf was regarded as a symbol of inferiority and rejection from the host society. Participants did not hesitate to share their feelings and despair of living in a racist environment. However, there was a tone of content when two participants compared their situation to be better than if they were living in France where there was a prohibition to wear the veil in public places.

The veil issue had dramatic consequences after 7/7 attacks in UK .The wearing of a headscarf became a state security concern. The debate has currently moved from head covering to face covering .This piece of cloth added more meaning about the place of religion in ‘secular’ societies. Coined as ‘*The Garment of Terrorism*’ by Moaveni (2018), simply added more pressure and anxiety on Muslim veiled women on one side, and nurtured more hatred and rejection from the British side. To more visualize this

dual pressure, Janmohamed<sup>7</sup> (2014) reflected in an article published in *The Telegraph* on the way the ‘Other’ portrayed the Muslim veiled woman by saying:

*‘When it comes to Muslim women, it’s still all about what we wear – and the last 12 months only serves to confirm this sad state of affairs. What we say, our achievements, opinions and self-determination continue to be brushed aside. Even as women’s movements around the world continue to gather momentum, Muslim women’s looks, clothing and bodies continue ever forcefully to be policed. We continue to be reduced to one-dimensional*

*voiceless images.'*

Dwyer (2000) explained that some individuals gain more freedom while maintaining their Islamic identities, while others just have limited opportunities. The veiled participants in this study expressed their struggle in finding jobs and getting integrated in the society. It was hard for them to be viewed without discrimination and humiliation. One of them expressed her constant way of justifying everything about her faith, her veil and Islamic values to the 'Other'. Veiled women had to be open-minded and gave a better image of Islam and Muslims. One non-veiled participant expressed her relief from being gazed at and treated unfairly as no one could guess her Islamic faith and treated her accordingly, a way 'to reach more unlimited opportunities' and 'peace of mind'. According to Poynting, cited in Mckenna & Francis (2018), Muslim women are consciously reflecting on their 'blended identities' while responding strategically to everyday racism.

#### **4.5.5. Terrorism Label**

Media plays a crucial role in framing peoples' prejudicial attitudes and stereotypes about minority groups. It has often related Islam and Muslims to terrorism, gender oppressions and violence. Research by 'The Cardiff School of Journalism, Media and Cultural Studies' on media coverage on Islam and British Muslims between 2000 to 2008 revealed that 'British Muslims' were usually portrayed as 'a threat' or as 'a problem' (Moore, Mason & Lewis, 2008). Consequently, this had increased the gap between Muslims and Non Muslims .According to Ali (2008), associating 'Islam' to



'terrorism' suggests to readers that 'Islam' is dangerous and threatening. Such hostile vision of Islam makes Muslims labelled a threat to the larger community. In this study, fear of being seen as terrorists was claimed by some participants. The word 'terrorism' becomes further problematic when linked to Islam or used in phrases as 'Islamist terrorism'. Because of this 'terrorism' tag, the representation of Islam and Muslims would continue to revolve a climate of insecurity, identity crisis and misunderstanding.

#### **4.6. Negotiating "Britishness"**

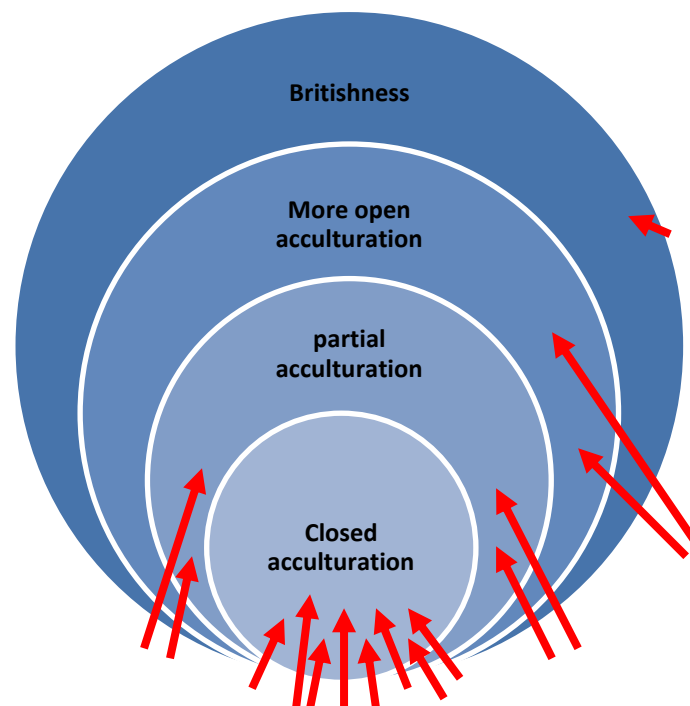
Integrating immigrants in the host society is among the most debatable topics at social and political level. British Muslim immigrants construct and negotiate their identities in relation to their roots and British values. In this study, integration efforts and belonging evolved in participants' responses to secure acceptance. However, one has to make choices and changes to be a favourable immigrant. There were who were flexible and those who were firm about their belonging and roots. Some barriers stood in face of integration as discussed before and resulted in negative experiences. Some opted for strategies to be safe and away from racial discrimination and abuse. The process of integration becomes less complex when different identities are maintained. According to Sam and Berry (2010), dual identities may reinforce one another with more positive adaptation and this could happen when it is supported from both cultures. This would help to develop a positive personal identity and psychological wellbeing.

Though participants in this study described their attachment to their home countries, Britain also had a place in their hearts. It was described as a better place to

live compared to their countries of origin, and also a place of freedom .This declaration was considered as way to enjoy their attachment to a certain degree to the host country. Their integration depended at varying levels on their religious boundaries .Participants revealed how important religion was for guiding them in their lives and in constructing their identity, and this attachment to religion created certain distances while interacting with the ‘Other’. Sometimes biased understanding of religion and events related to terrorist attacks make the ‘Other’ distant and reject the interaction. This interaction depends largely on the degree immigrants maintained their religious and cultural heritage on one hand, and the degree they want to have contact with the opposite group of the larger society (ibid,2010).The four acculturation strategies of interaction suggested by Berry are assimilation, integration, separation, and marginalization. The use of any strategy depends on the individual’s choice and degree of maintaining cultural heritage and creating contacts with the ‘Other’. This is well – illustrated by (Ibid, page 144) in Appendix 19.

In this study, participants negotiated their identity and well -being. Receiving more negative critics and being excluded from the host country only meant that there was a total rejection and no way for dialogue. There was more attachment to religion and culture which guided Muslims’ way of living .There was no satisfaction of living in the host country and leaving (hijra) was an option for two participants. This willing to be accepted by adapting both cultures resulted in either partial acculturation (Ali, 2008) or in more open acculturation. That would depend on the critics received by the host society and to what extent the religious limits were respected and followed. Many participants fitted into partial acculturation strategy. Even for those who hid their

religious beliefs and kept it anonymous would not be totally accepted as British. Their Britishness would depend on more sacrifices and on many factors. To Charles Moore, (cited in Greenslade ,2005 page 6 ), 'Britain is basically English speaking, Christian and white, and if one starts to think it might become basically Urdu speaking and Muslim and brown one gets frightened', and that 'non-white people are not really British and that Muslims are an alien wedge'. This is to confirm that Muslims in particular have meagre chances to be real British. As illustrated in figure (04) ,the more one is criticized and excluded ,the less he/she would be involved and accepted in the host country.



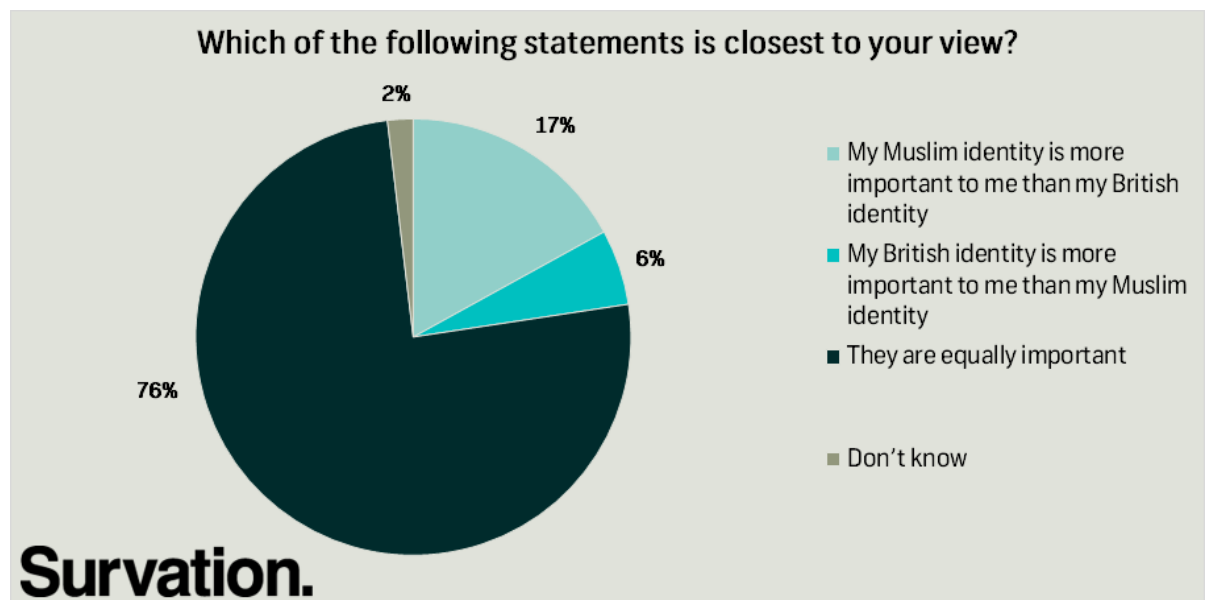
**Figure 04:** Negotiating Britishness

\*The figure shows how participants negotiated Britishness and interaction

Consequently, integration is not only influenced by one's choices of belonging but also by the fear of stigma and prejudice from interacting with the 'Other'. The state of participants' satisfaction and happiness in the host country depended on many factors.

Though the non-Islamic country provided more freedom and a secured life compared to the country of origin, it also became of source of dissatisfaction and unhappiness when Muslim immigrants were confronted to racial and discriminatory situations. They complained about being belittled and abused by Media. Consequently, this had negative emotions and state of isolation. Many participants revealed the importance of religion for their happiness. Findings showed that religion brought ‘rays of sunshine in this dark world’. It was also considered as a ‘refuge and stability’. Detachment from religion just made things worse for the well being of Muslims.

Earlier research, done by Survation<sup>8</sup> in 2015 for 1003 British Muslims on Islamic identity in the UK, has shown how most Muslims saw that their sense of British and Muslim Identity were equally important to them.(See figure 05 ).



**Figure 05:** Muslim identity vs. British Identity

\*The figure shows the importance of both Muslim and British identities to Muslims (source: Survation)

In this vein, dual identity is important to Muslims living in the UK. This would help them be active and participate in both worlds provided that the British values are practiced and respected by all, mainly by the White British.

For Bishara (2015), *'Unless there is a simultaneous effort by immigrants to better integrate in European societies and by European Societies to show openness, tensions may become worrisome.'*

It could be worrisome as it creates dangerous Islamophobia, on the one hand, and radicalisation, on the other. By showing openness from the host society part means considering Muslims' different backgrounds and origins. In this way, Muslims could not be considered as a homogenous community because they come from different cultural contexts and there are differences in the way Islam is being implemented in their countries. Thus, the Muslim community should not be viewed as fixed and closed because the process of integration and identity formation might differ among its different ethnic members. Thus examining Muslims' cultural and individual practices would help explain how they function and how they affect different contexts. (Anjum, Mckinlay, Mcvittie. 2018)

By showing openness to the Muslim immigrants' world, the host society would increasingly diminish discrimination and racism by considering Muslims as active members of the British society.

#### 4.7. British Values vs. Islamic Values

Muslims living in Western societies are presented as a threat to the interests, security and wellbeing of the host societies. In this vein, the Department of Education in UK (2014) stated in the school guidance that democracy, the rule of law, individual liberty, and mutual respect and tolerance of those with different faiths and beliefs were British values. Failing to accept them, Muslims are at risk of being labelled 'extremists'. The Muslim Council of Britain has responded that British values are compatible with Islamic values. According to Atif (2016) Islamic and Western values are one and the same. Values such as fairness, democracy, tolerance could as much be

seen as Islamic values as British ones. And the ideal way to develop a society based on respect and tolerance for people with different faiths would be to provide equal opportunities to all without any distinction. (Ali, 2018)

Enjoying British values was far to be reached by Muslims. The dominant political rhetoric had focused much on security and integration issues leaving little space for British Muslims to express freely their views and interests. This would explain more the root failure of their integration. In this vein, Sardar (cited in Wood, 2016) mentioned that *'it is not the Pakistani and Bangladeshi Muslim communities who are refusing to integrate, it is the white community'*.

This would raise another issue of who is required to integrate. Minority communities have often been encouraged to make efforts to integrate; however, there are those who view integration as a two-way process between the host country and the immigrants. (Ager and Strang, 2008)

As mentioned before, a number of barriers prevent integration in the host society as segregation, discrimination and racism. Thus, if the white British really hold the British values, they would not be a barrier for Muslim community integration.

#### **4.8. Anti-Muslim Racism**

‘Islamophobia’ as a complex and multifaceted term is reframed as ‘anti-Muslim racism’. According to Runnymede report of 2018, anti-Muslim racism should start by adopting a wider strategy to tackle inequalities faced by British Muslims in education, health, housing, employment and criminal justice. Add to that, barriers to equal labour market participation should be addressed. The government has also the role to initiate

ways to control and prevent racial prejudice and misrepresentation of minority ethnic and religious groups in media. One way to promote tolerance and eradicate hostility is to condemn any hateful ideas and hate speech related to differentiate and discriminate against Muslims. The political discourse has to adapt other strategies that help enhance justice and equality and not to fuel ‘Islamophobia’. British Muslim communities need more support from the government to improve their life and cease opportunities for effective integration.

#### **4.9. Implications of the study**

British Muslim immigrants raised many concerns in this study. Discrimination and racism were reported in their discourses which clearly revealed their upset and disappointing feelings towards integration. Participants themselves had shared some

important implications for their wellbeing and for moving forward in the British society. This could be done through three aspects 1) appreciating one's beliefs and belonging and sticking to religion, 2) making the 'Other' aware of Islam as a religion of peace and not as portrayed by media and through terrorist attacks, 3) and by enhancing more strategies of integration by policy makers and at schools.

This suggests the need for important measures to be taken by Muslims themselves and by the British government. The integration issue is not only in the hands of Muslims but also in the hands of the *White society*, as defined by one of the participants. As long as Muslims are seen as a threat to 'British values', segregation, racism and hostility would still reign. And, 'instead of being able to fully participate in European

society, Muslim people's lives are dictated by a sense of insecurity, injustice and fear of retaliation', claimed Julie Pascoet<sup>9</sup> (2018).

There should be more public understanding of how Muslims live constant hostility because of their religion and culture, and also referring to Islamophobia as anti-Muslim racism. European decision makers had to tackle the issue of Islamophobia seriously as it impacts all the society. (Ibid, 2018)

In this vein, schools represent efficient ambassadors to educate and make everyone aware of the causes of Muslim integration failure and its impact on Muslims' well being. Besides teaching British values in schools, it is also necessary to teach about Muslim human rights violations and how discrimination and inequality widen the gap in a melting British pot society. Sharing accurate knowledge of Islam religion and Muslims would limit stereotypes that affect negatively the well being of Muslims.



Educators play a fundamental role in promoting knowledge, respect and mutual understanding for diversity by enhancing intercultural competencies among students to maintain peace and stability at national and global level. This challenging role could shape students' positive attitudes and beliefs both at schools and society. In this line, the OSCE Office for Democratic Institutions and Human Rights, the Council of Europe, and UNESCO have developed guidelines<sup>10</sup> for educators on countering intolerance and discrimination against Muslims. The aim is to provide ways to prevent and respond to hostility Muslims are facing. For them, Lessons on citizenship, human rights, tolerance and anti-racism have to be included in the school curriculum, and using approaches that contribute in promoting respect and mutual understanding is very important.

A number of educational approaches were listed in the guidelines as follow:

- **A Rights-Based Approach** which focuses on common values and principles, rather than on differences. It helps improve the behaviour of students when they understand they all share the same rights.
- **A Participatory Approach** engages students in real experiences as participating in community-based events and activities.
- **Opening Space for Discussion** provides opportunities for discussion about stereotypes and portrayals of Muslims.

By sharing approaches and strategies to prevent any form of racism and discrimination, these guidelines are contributing in addressing Islamophobia through

education. If students have no adequate understanding of diversity and equal human rights, they might adopt unfounded prejudices and discriminatory attitudes. So, it is necessary to learn about 'the changing nature of UK society, including the diversity of ideas, beliefs, cultures, identities, traditions, perspectives and values that are shared' (Modood, 2012) to lay a base for a more united kingdom and peaceful society.

#### **4.10. Limitations of the Study**

This study does not try to assess whether the respondents' views are 'wrong' or 'right', it rather aims to set out what many British Muslim immigrants are concerned with when it comes to identity ,belonging and integration . Given the diversity that exists within the small sample of people who participated in the web survey, their answers do not claim to be 'representative' of all British Muslim immigrants. Nevertheless, their feedback does present a valuable and insightful resource of opinions, feelings, and fears on one side and, an optimist vision of the future shared by many participants on the other.

This research has the following possible limitations which can be addressed in future research:

- Being limited by time constraints while being in London to gather data was very stressful and did not allow finding many volunteers for an interview .Thus, the option of a web survey was the only solution to get data in a short time.

- The chosen methodology, web survey, tends to be limited in terms of having more data when compared to interviewing. There were instances of incomplete thoughts and hesitations in participants' answers, and sometimes there were no feedback on certain issues. Having exchanged with them in an interview and asking for more details would have an impact on the flow of their answers. Also, interviewing would clearly give more information on the mental and psychological state of participants when answering sensitive questions.
- The sample size was small and there were more female than male participants. A large number of respondents from both genders would have oriented the results differently and would have enriched data.
- Having data from the native British people would have added more perspectives on Muslim integration and identity issues. Results obtained from only Muslim immigrants remained limited.
- Data gathered on Participants' profile was limited and did not give information on their marital status, educational level, employment, reasons for leaving their native country etc. That would have added more insights on the profile of Muslim immigrants.
- The research focused much on the results of the web survey and did not include data from mosques, Islamic organizations and Islamic schools to find out their role in the wellbeing of Muslims.

Nevertheless, these gaps can be improved in the future research by taking into account the limitations of the study, and also by exploring the world of British Muslim

immigrants from other different angles as national educational system and curriculum development.

#### **4.11. Future Research**

This study was an attempt to map, at least partially, the many ways of being Muslim immigrants in the UK and to reveal the contradictions and questions they face in constructing their identity and in integrating in the host society. Many new research directions could be used for investigation and data collection in the future.

These include, 1) increasing the sample size and 2) more in depth research is recommended in the field of integration through the educational system. Education has long been a challenging turning point for racial and ethnic equality in Britain. Seen as both a tool for cultural integration and a means to maintain Britishness, education represents the scale to measure the successful future for multiculturalism. Future studies might dig deeper in the challenges and perspectives faced in this field to promote race equality and inclusion.

#### **4.12. Conclusion**

Through data analysis, this chapter revealed how participants showed their degree of commitment and belonging to British society and to their religion. Their shared problems and worries reflect the most pressing issues at national level. This chapter has explored the participants' diverse and changing identities in relation to discrimination, Islamophobia in media and other related issues. The need for important social and

educational measures to be taken by British government and local British people are of paramount importance to tackle those barriers for integration and interaction.

#### **Notes to chapter four**

1. The report could be downloaded from: <https://orca.cf.ac.uk/53005/1/08channel4-dispatches.pdf>
2. A daily national tabloid newspaper in the United Kingdom.
3. It is the UK's largest and most diverse national Muslim umbrella organisation with over 500 members including mosques, schools, charitable associations and professional networks. Source (<https://mcb.org.uk/>)
4. A link to the published article <https://www.pressreader.com/uk/daily-express/20070221/281483566918104/textview>

5. It is the UK's leading independent race equality think tank that helps generate intelligence for a multi-ethnic Britain through research, network building, leading debate, and policy engagement. Source (<https://www.runnymedetrust.org/>)

6. Link to the report:

<https://www.runnymedetrust.org/uploads/publications/pdfs/islamophobia.pdf>

7. She is a British Muslim and the bestselling author of *Love in a Headscarf*, a memoir about growing up as a British Muslim woman.

8. Innovative and creative market researcher based in London that conduct research surveys since 2007 (<https://www.survation.com/>)

9. Senior Advocacy Officer at ENAR (<https://www.enar-eu.org/Staff-221>)

10. Link to the guidelines <https://unesdoc.unesco.org/ark:/48223/pf0000215299>

## **GENERAL CONCLUSION**

## **General Conclusion**

The declaration of the Prime Minister Cameron on multiculturalism had ended in the isolation and segregation of certain minorities. Since then, the emphasis had shifted to integration and common values to find a suitable niche for Muslims in the British society. The primary purpose of this thesis is to demonstrate that the British government continued to formulate its policies regarding Muslim minorities applying the same principles as those on which the framework of multiculturalism is based. In fact, it continued to pervade the British Government's ideas.

The debate over integration and immigration is entangled with the issue of national identity. The demographic 'fact' of cultural diversity in modern Britain is a direct result of the struggle to define British national identity in a post-imperial setting. Yet no clear answer has been provided as to the content and function of 'Britishness' by politicians, lawyers or political theorists.



In situations of cultural change and dislocation, and driven by both a desire to integrate and to preserve cultural identity, Muslims in Britain draw on several sources of cultural knowledge when making sense of their worlds and negotiating their identities. In this study, findings from a web survey demonstrated negotiations identities that reflected the interplay between identity processes that maintained collective identifications and others that were individualized. The findings show that the experience of cultural change and the tensions that might arise between aspects of different cultures might sometimes be difficult to cope with and resolve.

This qualitative research study focused on the negotiation of identity among British Muslim immigrants living in England in 2017. A web survey was answered by twenty one British Muslims from different ethnic groups .The questions had different section themes regarding the way(s) they constructed their identity and what influenced their choice .The main purpose of this research was to explore and understand how the two worlds of ‘Britishness’ and ‘Muslim’ interact to develop their identity and belonging within the current political rhetoric and climate.

Due to many international events related to terrorism, Muslims in Britain were often portrayed as the ‘Other’, the ‘enemy within’ and the ‘alien wedge’ that cannot integrate. In this study, intense spotlight, discrimination and racism over participants’ religious identity were revealed in data .Furthermore, answers had arisen on how they could integrate into British mainstream culture and how they balanced the different identities in the host country.

Despite evidence that the many participants revealed their strong sense of belonging to Britain, a crisis narrative over British Muslim integration persisted in media and government rhetoric. These had fuelled more tension and pressure among

Muslims and the White British and shaped profoundly the relationships between Muslims and the English, in our study.

In this vein, Muslim British identity construction involved not only self perception, but also how others perceived them. The interactions with the government, the local people, media and many other factors proved a certain degree of influence, which, to an extent, had a serious impact on the practice of Islam and their identity as Muslims.

Muslim Identities were identified through ‘belonging’, ‘attachment’, and ‘change’. Their perceptions and experiences as Muslim immigrants let them consider their ways of belonging and creating their own spheres and methods of integrating. Their adaptation to discrimination, marginalization and racism had a certain impact on constructing their identities. Many of them have privileged their religious identity as a sense of empowerment and true belonging while still looking for ways to integrate to be part of ‘them’ in much peaceful and respectful ways.

Certainly, these findings are only representative of the sample and corpus selected for this doctoral research. But, they can illustrate a perception changing from tolerance to aversion toward the previous immigrants becoming then Britishers. Even if some media accentuate the gaps and tensions over religious differences, some ethnic media try hard to soften the racial tensions and develop understanding and peace .Therefore, among other paths of research related to the theme of this thesis, it would be interesting to study and analyse how British Muslim writers of different origins describe their protagonists’ identities to protect their religious faith and promote intercultural

understanding to facilitate social cohesion in UK or another multicultural country as  
Canada or USA.

## **BIBLIOGRAPHY**

## **BIBLIOGRAPHY**

Abbas (Ed.), *Muslim Britain: Communities under Pressure* (pp. 222 - 234). NY: Zed Books.

Ager A,& Strang A. (2008) *Understanding integration: a conceptual framework*. Journal of Refugee Studies, 21: 166

Ager, D. 1996, *Language Policy in Britain and France*, London and New York, CASSEL.

Agarwal, A. 2012, "Essay on the Role of Education in Society", Retrieved from: <http://www.preservearticles.com/201107048804/essay-on-the-role-of-education-in-society.html>  
Accessed in 2017

Ali,M.(2018). *British values do not conflict with teachings of Islam*  
Retrieved from <https://www.yorkshirepost.co.uk/news/opinion/columnists/dr-mohammed-ali-british-values-do-not-conflict-with-teachings-of-islam-1-9031559> Accessed in 2019

Ali, S. (2008). *Understanding Acculturation among Second-Generation South Asian Muslims in the United States*. Contributions to Indian Sociology, 42(3), 383- 411

Anjum,S. Mckinlay,A. & Mcvittie C. (2019) *British Muslims' Discourse of Belonging and Conflict* . Retrieved from: [https://www.researchgate.net/publication/335500898\\_British\\_Muslims'\\_Discourse\\_of\\_Belonging\\_and\\_Conflict](https://www.researchgate.net/publication/335500898_British_Muslims'_Discourse_of_Belonging_and_Conflict) Accessed in 2019

Ansari,H. (2002) *Muslims in Britain* . Minority Rights Group International  
Retrieved from [www.minorityrights.org](http://www.minorityrights.org) Accessed in 2017

Atif,R (2016). *The Truth about whether Islamic values are compatible with Western values*  
Retrieved from <https://www.independent.co.uk/voices/the-truth-about-whether-islamic-values-are-compatible-with-western-values-a7141381.html> Accessed in 2018

Bagguley, P., & Hussain, Y. (2005). Flying the flag for England? Citizenship, religion and cultural identity among British Pakistani Muslims. In T. Abbas (Ed.), *Muslim Britain: Communities under pressure* (pp. 209 - 221). NY: Zed Books.

Baker, C. 1988, *Key Issues in Bilingualism and Bilingual Education*. Clevedon: Multilingual Matters Ltd. Retrieved from:  
<http://books.google.dz/books?id=HMPzP0IPxYoC&printsec=frontcover&hl=fr#v=onepage&q&f=false> Accessed in 2018

Bauer, Y. 1971. 'Illegal Immigration'. In Ralf Patai (ed.). 1994. *Encyclopedia of Zionism and Israel*. New York: Herzl Press/McGraw-Hill, vol. I, p. 532.

Bauman, Zigmund and Tester, Keith. 2001. *Conversations with Zygmunt Bauman*.  
Oxford: Polity

Bedjaoui, F. 1999, *British Policy Towards Immigrants' Entry and Their Education From the 1960s to the Late 1980s*, Unpublished Magister Dissertation, Department of Foreign Languages, University of Sidi Bel Abbas.

Brione,P. (2015) *Polling of British Muslims*  
Retrieved from <https://www.survation.com/new-polling-of-british-muslims/> Accessed in 2018

Buonfino,A. 2004, Workshop: 'Who Makes Immigration Policy? Comparative Perspectives in a post 9/11 world. Retrieved from : <https://ecpr.eu/Events/EventDetails.aspx?EventID=49>  
Accessed in 2018

Cesari, J. (2004). *The securitisation of Islam in Europe. Challenging Landscape of European Liberty and Security*

Retrieved from: <http://books.google.co.uk/books?hl=en&lr=&id=q4ZiLHXNsWQC&oi=fnd&pg=PA1&dq=Securitization+of+Islam+in+Europe&ots=J0i240jAUL&sig=XcjP9KjFsOcmAlltzeHW6O3n4Ss#v=onepage&q&f=false> Accessed in 2018

Casciani, D. 2007, "The battle over mosque reform", BBC news, retrieved from <http://news.bbc.co.uk/1/hi/magazine/7118503.stm>) Accessed in/2017

Castells, M. 1999, *Le pouvoir de l'identité*. Paris, Fayard.

Chaudhury, S. R., & Miller, L. 2008. *Religious identity formation among Bangladeshi American Muslim adolescents*. Journal of Adolescent Research, 23(4), 383 - 410.

Chennoufi, R. 2000, Islam et identité. In: KYMLICKA Will; MESURE Sylvie (éd.) (2000), *Comprendre les identités culturelles*. Paris, PUF, pp. 63-80.

Coolsaet, Rik. 2011. *Jihadi Terrorism and the Radicalisation Challenge: European and American Experiences*. Aldershot: Ashgate.

Creswell, J.W. (2013). *Qualitative Inquiry & Research Design: Choosing Among the Five Approaches*. Thousand Oaks, CA: SAGE Publications, Inc. (pp. 77-83)

Cummins, J. 2001. "Bilingual Children's Mother Tongue", *Sproforum*, no.19, pp 15-20, retrieved from: <http://www.fipltv.org/Issues/CumminsENG.pdf> Accessed in 2018

Din, I. (2006). *The new British: The impact of culture and community on young Pakistanis*. Hampshire: Ashgate Publishing Limited.

Donakey, A. 2007, *Language Planning and Policy in Manchester*, Unpublished MA dissertation, School of Languages, Linguistics and Cultures, University of Manchester, retrieved from:

[http://languagecontact.humanities.manchester.ac.uk/McrLC/casestudies/AD/AD\\_Dissertation.pdf](http://languagecontact.humanities.manchester.ac.uk/McrLC/casestudies/AD/AD_Dissertation.pdf) Accessed in 2017

Dusek, G. A., Yurova, Y. V., & Ruppel, C. P. (2015). Using social media and targeted snowball sampling to survey a hard-to-reach population: A case study. *International Journal of Doctoral Studies*, 10, 279-299. Retrieved from <http://ijds.org/Volume10/IJDSv10p279-299Dusek0717.pdf> Accessed in 2017

Dwyer, C. (2000) 'Negotiating Diasporic Identities: Young British South Asian Muslim Women', *Women's Studies International Forum*, 23(4): 475-486

Emde, M. (2014). *Open-ended questions in Web surveys. Using visual and adaptive questionnaire design to improve narrative responses*. Unpublished PhD Dissertation. University of Darmstadt. Retrieved from : <https://d-nb.info/1110979401/34> Accessed in 2017

Extra, G. 2005, 'Immigrant Minority Languages in Urban Europe', Cunningham, D and

Hatoss, A, *An International Perspective on Language Policies, Practices and Proficiencies*, Australia, FIPLV, pp 83-108.

Faimau, G. (2016) *The politics of being Muslim and being British in the British Christian print Media* Retrieved from :

<https://www.tandfonline.com/doi/full/10.1080/23311886.2016.1186338> Accessed in 2018

Greenslade, R. (2005). *Seeking scapegoats: The coverage of asylum in the UK press*. London: Institute for Public Policy Research.

Harper, D. 2012, *Online Etymology Dictionary*, web blog, retrieved From:

<http://www.etymonline.com/index.php?term=England> Accessed in 2017

Hoffmann, C. 1999, *An Introduction to Bilingualism*. London and New York: Longman.

Hopkins, P. 2007. *Blue squares, proper Muslims and transnational networks: Narratives of national and religious identities amongst young Muslim men living in Scotland*. *Ethnicities*,

7(1), 61-81. Retrieved from: <https://doi.org/10.1177/1468796807073917>

Accessed in 2017

Iftikhar, A. (2018) *Why is Europe obsessed with female Muslim clothing*

Retrieved from: <https://bridge.georgetown.edu/research/why-is-europe-obsessed-with-female-muslim-clothing/> Accessed in 2018

Jacobson, J. (1997). *Religion and ethnicity: Dual and alternative sources of identity among young British Pakistanis*. *Ethnic and Racial Studies*, 20(2), 238-256.

Janmohamed, S. (2014) *Muslim women's bodies - the hottest property in 2014*

Retrieved from: <https://www.telegraph.co.uk/women/womens-life/11312549/Muslim-womens-bodies-the-sexiest-property-in-2014.html> Accessed in 2018

Julios, C. 2008, *Contemporary British Identity: the English language, Migrants and Public discourse*. England: Ashgate, retrieved from:  
<http://books.google.dz/books?id=s3RQ4dsFEkoC&printsec=frontcover&hl=fr#v=onepage&q&f=false> Accessed in 2018

Kasket, E. (2013). *The counselling psychologist researcher*. In G. Davey (Ed.), *Applied Psychology* [Student Companion Site]. Chichester, West Sussex: BPS Blackwell.  
Retrieved from:  
<http://bcs.wiley.com/hebcs/Books?action=mininav&bcsId=6483&itemId=1444331213&assetId=297219&resourceId=29364&newwindow=true> Accessed in 2018

Kaufmann. J.C (2004), *L'invention de Soi. Une théorie de l'identité*. Paris, Armand Colin.

Khader,B. (2015 ). *Muslims in Europe: the Construction of a "Problem"». In the Search for Europe .Contrasting Approaches .Madrid BBVA.*  
Retrieved from <https://www.bbvaopenmind.com/en/articles/muslims-in-europe-the-construction-of-a-problem/> Accessed in 2018

Ladmi, M.L. 2018,*The Future of the European Union in the Light of Growing Nationalism*, Arab Democratic Center.

Lee, S. K. (2002). *The significance of language and cultural education on secondary achievement: A survey of Chinese-American and Korean-American students*. *Bilingual Research Journal*, 26(2), 213-224. Retrieved from:  
<https://www.iser.essex.ac.uk/research/publications/working-papers/iser/2014-01.pdf> Accessed in 2019

Livingstone, D. 2005, '*International Handbook of Educational Policy*', Springer, The Netherlands, pp. 115-132

Mahmood, M. (2004). *Good Muslim, Bad Muslim: America, the Cold War, and the Roots of Terror*. New York, NY: Pantheon.

Marc, E. 2004, *La construction identitaire de l'individu*. In: HALPERN Catherine ; RUANO-BORBALAN Jean-Claude (2004), *Identité(s). L'individu, le groupe, la société*. Paris, PUF, pp. 33-39.



- Marranci, G. 2005. *Pakistanis in Northern Ireland in the aftermath of September 11*. In T.
- Matar, N. 1998. *Islam in Britain, 1558-1685*. Cambridge University Press.
- McGhee, D. 2008. *The End of Multiculturalism? Terrorism, Integration & Human Rights*. Buckingham: Open University Press.
- McKenna, U.& Francis, L.( 2018). Growing Up Female and Muslim in the UK: An Empirical Enquiry into the Distinctive Religious and Social Values of Young Muslims. *British Journal of Religious Education*. Retrieved from <https://www.tandfonline.com/doi/full/10.1080/01416200.2018.1437393>  
Accessed in 2019
- Moaveni ,A.(2018) *The Garment of Terrorism* Retrieved from : <https://www.lrb.co.uk/v40/n16/azadeh-moaveni/the-garment-of-terrorism>  
Accessed in 2019
- Modood,T. (2012) *Inclusive Britishness: A Multiculturalist Advance*  
Retrieved from:  
[https://www.academia.edu/2657970/Inclusive\\_Britishness\\_A\\_Multiculturalist\\_Advance](https://www.academia.edu/2657970/Inclusive_Britishness_A_Multiculturalist_Advance)  
Accessed in 2018
- Modood, T., Berthoud, R., Lakey, J., Nazroo, J., Smith, P., Virdee, S., & Beishon, S. 1997. *Ethnic minorities in Britain: Diversity and disadvantage*. London: Policy Studies Institute.
- Moore,K.,Mason,P.&Lewis,J.(2008) *Images of Islam in the UK :The Representation of British Muslims in the National Print News* .Retrieved from:  
<https://www.channel4.com/news/media/pdfs/Cardiff%20Final%20Report.pdf>  
Accessed in 2018
- Mucchielli, A.1994. *Les méthodes qualitatives*. Paris, PUF.
- Nesdale, D. & Max, A. (2000) ‘Immigration Acculturation Attitudes and Host Country Identification.’ *Journal of Community and Applied Social Psychology*, 10 pp. 483- 495.

Ngai, Mae. 2003. *The Strange Career of the Illegal Alien: Immigration Restriction and Deportation Policy in the US, 1921–1965*. *Law and History Review*, 21(1): 69–107.

Oakland, J. 1998, *British Civilization*, Routledge, London.

Oakland, J. 2011, *The British Context* in Oakland, J, *British Civilization*. Routledge, London.

Retrieved from: <http://cw.routledge.com/textbooks/0415365228/pdfs/chapter.pdf>

Accessed in 2017

Organization for Security and Cooperation in Europe. Office for Democratic Institutions and Human Rights, Europe Council (2011) *Guidelines for educators on countering intolerance and discrimination against Muslims: addressing islamophobia through education*. Retrieved from: <https://www.osce.org/odihr/84495?download=true> Accessed in 2018

Pascoet, J. (2018) *Wake-up call on European Day Against Islamophobia*

Retrieved from: <https://euobserver.com/opinion/142921>

Accessed in 2019

Peek, L. 2005. *Becoming Muslim: The development of a religious identity*. *Sociology of Religion*, 66(3), 215-242.

Perera, K. 2001, 'Education and Language: Overview' in Mesthrie, R, *Concise Encyclopaedia of Sociolinguistics*, UK, Elsevier, pp 710-714

Pew Research Centre. (2012). *The global religious landscape*. Retrieved from:

<http://www.pewforum.org/2012/12/18/global-religious-landscapeexec/>

Rampton Accessed in 2018

Phoenix, A. (2017) *Negotiating British Muslim belonging: a qualitative longitudinal study*

Retrieved from: <https://www.tandfonline.com/doi/full/10.1080/01419870.2018.1532098>

Accessed in 2018

Rampton, B., Harris, R. and Leung, C. (2001) *Education in England and Speakers of Languages Other than English*, King's College, London. Retrieved from:

[https://www.academia.edu/6477041/WP18\\_Rampton\\_Harris\\_and\\_Leung\\_2001\\_Education\\_in\\_England\\_and\\_Speakers\\_of\\_Languages\\_Other\\_than\\_English](https://www.academia.edu/6477041/WP18_Rampton_Harris_and_Leung_2001_Education_in_England_and_Speakers_of_Languages_Other_than_English)

Accessed in 2018

Richardson, R. (2007). 'How dare they?' Islamophobia, the media and an educational resource Retrieved from <http://www.insted.co.uk/how-dare.pdf> Accessed in 2018

Roy, O. (2004). *Globalised Islam: The Search for a New Ummah*. London: Hurst

Sam, D.& Berry, W. (2010) *Acculturation: When Individuals and Groups of Different Cultural Backgrounds Meet* . Retrieved from: [https://pdfs.semanticscholar.org/9bfd/cc2b1d9ffd41b72f2299084726a1e433df59.pdf?\\_ga=2.30696127.1624006013.1574899070-983385999.1574899070](https://pdfs.semanticscholar.org/9bfd/cc2b1d9ffd41b72f2299084726a1e433df59.pdf?_ga=2.30696127.1624006013.1574899070-983385999.1574899070) Accessed in 2018

Schneider, E.W. 2011, *English Around the World*. New York, Cambridge University Press.

Simmel, G (1998), *La religion*. Belfort, Circé- (1999), *Sociologie. Etudes sur les formes de socialisation*. Paris, PUF.

Smith, C .1998, *American Evangelicalism. Embattled and Thriving*. Chicago and London, The University of Chicago Press

Sridhar, Kamal K (Fishman, Joshua & Garcia, Ofelia (eds.) (1997) '*The languages of India in New York*'. The Multilingual Apple- Languages in New York City. Berlin & New York: Mouton de Gruyter.

Sutton-Brown, C.(2015) *Photovoice: A Methodological Guide*  
Retrieved from: <https://www.tandfonline.com/doi/abs/10.2752/175145214X13999922103165?journalCode=rfpc20> Accessed in 2018

Suzuki, B.H. 1984, '*Curriculum Transformation for Multicultural Education*', *Education and Urban Society*, vol. 16, no.03, pp. 294-322.

Tannenbaum, M., & Howie, P. (2002). *The Association between Language Maintenance and Family Relations: Chinese Immigrant Children in Australia*. *Journal of Multilingual & Multicultural Development*, 23(5), 408.

Tap, P. 2004, *Marquer sa différence*. In : HALPERN Catherine ; RUANO-BORBALAN Jean-Claude (2004), *Identité(s). L'individu, le groupe, la société*. Paris, PUF, pp. 57-61.

Terrence, G.W. 2009, '*Language Planning and Policy*' in McKay, S.L and Hornberger, N.H, *Sociolinguistics and Language Teaching*, Cambridge University Press, Cambridge, pp.103-148

Tomalin, B. 2008, *Culture as the Fifth Language Skill*, The British Council, UK. Retrieved from: <http://www.teachingenglish.org.uk/articles/culture-fifth-language-skill>

Accessed in 2018

Wasik, B,A and Hindman, A,H .2005, '*The Implications of Policy Decisions on Practices in Early Childhood Education*' in Bascia, N. Cumming, A . Datnow, A. Leithwood, K., Livingstone D. (eds) *International Handbook of Educational Policy*. Springer International Handbooks of Education, vol 13. Springer, Dordrecht

Werbner, P. 2004. *The predicament of diaspora and millennial Islam: Reflections on September 11, 2001*. *Ethnicities*, 4(4), pp. 451 - 476.

Wood, P. (2016) *Are British values really Islamic values?*

Retrieved from: <https://www.opendemocracy.net/en/opendemocracyuk/are-british-values-really-islamic-values/> Accessed in 2019

## **APPENDICES**

Appendix 1: Timeline of British terror attacks (1996-2017).....	163
Appendix 2: Population estimates of England (2010).....	164
Appendix 3: Old vs. New Commonwealth Countries.....	165
Appendix 4: Immigration Act (1971).....	168
Appendix 5: Race Relations Act (1976).....	169
Appendix 6: UK Prime Ministers since 1937.....	170
Appendix 7: Cameron’s Speech at Munich Security Conference.....	171
Appendix 8: European Council Directive (1977).....	177
Appendix 9: The Bullock Report (1975).....	179
Appendix 10: The Swann Report (1985).....	181
Appendix 11: Main studies regarding identity.....	183
Appendix 12: Illustrations from Inner Circle Countries.....	184

Appendix 13: Invitation Email for participants.....	185
Appendix 14: Participation Information Sheet.....	186
Appendix 15: Web survey.....	187
Appendix 16: Selected photos presenting Muslims in UK.....	191
Appendix 17: Participants' shared photos.....	193
Appendix 18: A guide for good practice from MCB.....	194
Appendix 19: The four acculturation strategies of interaction.....	195

## Appendix 01: Timeline of British terror attacks (1996-2017)

### 2017: 19 June

A **group of Muslim worshippers were hit when a van** mounted the pavement and drove into them in Finsbury Park. The attack happened during the holy month of Ramadan after 00:00 BST, when many people were in the area attending evening prayers. One man, who had fallen ill before the attack, died and nine other people were treated in hospital. A 47-year-old man has been arrested on suspicion of terrorism offences.

### 2017: 3 June

An **attack in London** left seven people dead and 48 injured. A white van hit pedestrians on London Bridge before three men got out of the vehicle and began stabbing people in nearby Borough Market. The suspects were shot dead by police minutes later.

### 2017: 22 May

An attack in Manchester left **22 people dead and 59 injured** after a male suicide bomber targeted children and young adults at the end of a concert at the Manchester Arena by US singer Ariana Grande. The bomber, Salman Ramadan Abedi, 22, was born in Manchester to Libyan parents.

### 2017: 22 March

Six people, including the attacker, died and 50 people were injured in a terror **attack near the Houses of Parliament**. Khalid Masood mounted the pavement in a hired car and drove into pedestrians on Westminster Bridge. He then ran towards Parliament and stabbed a police officer to death before being shot dead by officers.

### 2016: 16 June

Thomas Mair shot and **stabbed to death Labour MP Jo Cox** in Birstall, West Yorkshire. Mair, who accessed extremist websites and was an avid reader of far-right literature, shouted: "Britain first," in the attack. He was given a whole life sentence for the murder.

### 2015: 5 December

A man attacked Tube passengers with a knife at **Leytonstone station in east London**. Muhiddin Mire shouted: "This is for my Syrian brothers, I'm going to spill your blood," before he was finally subdued. Mire, who had a history of mental illness, was jailed for life. The judge at his trial said he had been driven by "Islamic extremism".

### 2013: 22 May

**British soldier Lee Rigby was murdered in Woolwich**, south-east London by Islamic extremists Michael Adebolajo and Michael Adebowale. The men drove into Fusilier Rigby with a car before attacking him with a knife. Adebolajo was given a whole-life term and Adebowale was jailed for a minimum of 45 years.

### 2008: 22 May

A **failed suicide nail-bomb attack occurred at the Giraffe** restaurant in Exeter. Nicky Reilly - a Muslim convert - was the only person injured when the homemade device went off in his hands in the restaurant's toilets. Reilly was found dead in Manchester prison in 2016.

### 2007: 30 June

A **Jeep was driven into the main terminal building at Glasgow Airport** in an attempted suicide attack. Five people were hurt. One of the perpetrators, Kafeel Ahmed, died about a month later from severe burns sustained in the crash. The other, Bilal Abdullah - an Iraqi-born doctor - was sentenced to a minimum of 32 years in prison.

---

**2007: 29 June**

**Two car bombs were discovered and disabled in London's West End.** The first was left near the Tiger Tiger nightclub - police sources said it would have caused "carnage" if it had exploded. The second was found in a Mercedes after it was given a parking ticket in Cockspur Street and towed to Park Lane.

---

**2005: 21 July**

Four attempted bombings took place exactly **two weeks after the 7 July blasts**. As with the previous plot, the attacks targeted the public transport system - but the devices failed to explode. In July 2007, four men were each sentenced to life imprisonment.

---

**2005: 7 July**

**Co-ordinated suicide bombings targeted London's public transport system** during the morning rush hour. Three bombs exploded on separate underground trains and a fourth exploded on a double-decker bus. It was the worst terror attack since the Lockerbie bombing in 1988 and left 52 victims dead and 700 injuries.

---

**2001: 3 August**

A car bomb planted by the **Real IRA exploded around midnight in Ealing Broadway**. Seven people were injured.

---

**2001: 4 March**

The Real IRA detonated a car bomb outside **BBC Television Centre in west London**. The police received a warning shortly before the blast, and one London Underground worker suffered deep cuts to his eye from flying glass.

---

**1999: 17-30 April**

David Copeland carried out a 13-day nail bombing campaign that left **three people dead and 139 injured in London**. The hate-crime killings separately targeted the black, Bangladeshi and gay communities in attacks in Brixton, Brick Lane, and Soho.

---

**1996: 15 June**

A lorry carrying 1,500kg of explosives blew up in Manchester city centre. One of the biggest bombs the **IRA detonated on the British mainland**, it caused massive damage to the Arndale shopping centre and other buildings within a half mile radius. Nobody died but 212 people were injured.

**A number of main radical aggressions and attempted terror plans in Britain 1996-2017**

Source: <https://www.bbc.com/news/uk-40013040> viewed October 2020

## **Appendix 02: Population Estimates of 2010**

Annual Mid-year Population Estimates of 2010 released by the Office of National Statistics website:

<http://www.ons.gov.uk/ons/rel/pop-estimate/population-estimates-for-uk--england-and-wales--scotland-and-northern-ireland/mid-2010-population-estimates/index.html>



**Appendix 03:** Old vs. New Commonwealth Countries

<b>Members of the Commonwealth</b>	
<b>country</b>	<b>date of Commonwealth membership</b>
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 (formerly Malaya)	1957

<b>Members of the Commonwealth</b>	
<b>country</b>	<b>date of Commonwealth membership</b>
Nigeria	1960
Cyprus	1961
Sierra 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

<b>Members of the Commonwealth</b>	
<b>country</b>	<b>date of Commonwealth membership</b>
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; full member since 1985)
Saint Kitts and Nevis	1983
Brunei	1984
Namibia	1990
Cameroon	1995
Mozambique	1995
Rwanda	2009

Source: <http://www.britannica.com/EBchecked/topic/128916/Commonwealth>

**Appendix 04 : Immigration Act 1971**

# Immigration Act 1971

## CHAPTER 77

### ARRANGEMENT OF SECTIONS

#### PART I

##### REGULATION OF ENTRY INTO AND STAY IN UNITED KINGDOM

Section

1. General principles.
2. Statement of right of abode, and related amendments as to citizenship by registration.
3. General provisions for regulation and control.
4. Administration of control.
5. Procedure for, and further provisions as to, deportation.
6. Recommendations by court for deportation.
7. Exemption from deportation for certain existing residents.
8. Exceptions for seamen, aircrews and other special cases.
9. Further provisions as to common travel area.
10. Entry otherwise than by sea or air.
11. Construction of references to entry, and other phrases relating to travel.

#### PART II

##### APPEALS

###### *The appellate authorities*

12. Immigration Appeal Tribunal and adjudicators.

###### *Appeals to adjudicator or Tribunal in first instance*

13. Appeals against exclusion from United Kingdom.
14. Appeals against conditions.
15. Appeals in respect of deportation orders.
16. Appeals against validity of directions for removal.
17. Appeals against removal on objection to destination.
18. Notice of matters in respect of which there are rights of appeal.
19. Determination of appeals by adjudicators.

###### *Appeals from adjudicator to Tribunal, and review of decisions*

20. Appeal to Tribunal from determination of adjudicator.
21. Reference of cases for further consideration.

#### A

Full text available at  
[https://www.legislation.gov.uk/ukpga/1971/77/pdfs/ukpga\\_19710077\\_en.pdf](https://www.legislation.gov.uk/ukpga/1971/77/pdfs/ukpga_19710077_en.pdf)

## Appendix 05 : Race Relations Act 1976

**Appendix 06:** UK Prime Ministers since 1937



# Race Relations Act 1965

CHAPTER 73

## ARRANGEMENT OF SECTIONS

### *Discrimination*

Section

1. Discrimination in places of public resort.
2. The Race Relations Board and conciliation committees.
3. Proceedings for enforcement of section 1 in England and Wales.
4. Proceedings for enforcement of section 1 in Scotland.
5. Discriminatory restrictions on disposal of tenancies.

### *Public Order*

6. Incitement to racial hatred.
7. Extension of Public Order Act 1936 s. 5 to written matter.

### *Supplemental*

8. Short title, commencement and extent.

**SCHEDULE:** Provisions as to Race Relations Board and Local Conciliation Committees.

Full text available at  
[https://www.legislation.gov.uk/ukpga/1976/74/pdfs/ukpga\\_19760074\\_en.pdf](https://www.legislation.gov.uk/ukpga/1976/74/pdfs/ukpga_19760074_en.pdf)

# UK Prime Ministers



\*This figure illustrates British prime ministers since 1937 with their political affiliation (Conservative /Labour)

Consulted at

<https://www.express.co.uk/news/politics/1183733/Brexit-news-Tory-Prime-Minister-boris-johnson-remainer-eu-exit-plot-amber-rudd>  
 (December 2019)

## **Appendix 07: Cameron's Speech at Munich Security Conference**

Munich, Saturday 5 February 2011

[1] Today I want to focus my remarks on terrorism, but first let me address one point. Some have suggested that by holding a strategic defence and security review, Britain is somehow retreating from an activist role in the world. That is the opposite of the truth. Yes, we are dealing with our budget deficit, but we are also making sure our defences are strong. Britain will continue to meet the NATO 2% target for defence spending. We will still have the fourth largest military defence budget in the world. At the same time, we are putting that money to better use, focusing on conflict prevention and building a much more flexible army. That is not retreat; it is hard headed.

[2] Every decision we take has three aims in mind. First, to continue to support the NATO mission in Afghanistan . Second, to reinforce our actual military capability. As Chancellor Merkel's government is showing right here in Germany, what matters is not bureaucracy, which frankly Europe needs a lot less of, but the political will to build military capability that we need as nations and allies, that we can deliver in the field. Third, we want to make sure that Britain is protected from the new and various threats that we face. That is why we are investing in a national cyber security programme that I know William Hague talked about yesterday, and we are sharpening our readiness to act on counter-proliferation.

[3] But the biggest threat that we face comes from terrorist attacks, some of which are, sadly, carried out by our own citizens. It is important to stress that terrorism is not linked exclusively to any one religion or ethnic group. My country, the United Kingdom , still faces threats from dissident republicans in Northern Ireland . Anarchist attacks have occurred recently in Greece and in Italy , and of course, yourselves in Germany were long scarred by terrorism from the Red Army Faction. Nevertheless, we should acknowledge that this threat comes in Europe overwhelmingly from young men who follow a completely perverse, warped interpretation of Islam, and who are prepared to blow themselves up and kill their fellow citizens. Last week at Davos I rang the alarm bell for the urgent need for Europe to recover its economic dynamism, and today, though the subject is complex, my message on security is equally stark. We will not defeat terrorism simply by the action we take outside our borders. Europe needs to wake up to what



is happening in our own countries. Of course, that means strengthening, as Angela has said, the security aspects of our response, on tracing plots, on stopping them, on counter-surveillance and intelligence gathering.

[4] But this is just part of the answer. We have got to get to the root of the problem, and we need to be absolutely clear on where the origins of where these terrorist attacks lie. That is the existence of an ideology, Islamist extremism. We should be equally clear what we mean by this term, and we must distinguish it from Islam. Islam is a religion observed peacefully and devoutly by over a billion people. Islamist extremism is a political ideology supported by a minority. At the furthest end are those who back terrorism to promote their ultimate goal: an entire Islamist realm, governed by an interpretation of Sharia. Move along the spectrum, and you find people who may reject violence, but who accept various parts of the extremist worldview, including real hostility towards Western democracy and liberal values. It is vital that we make this distinction between religion on the one hand, and political ideology on the other. Time and again, people equate the two. They think whether someone is an extremist is dependent on how much they observe their religion. So, they talk about moderate Muslims as if all devout Muslims must be extremist. This is profoundly wrong. Someone can be a devout Muslim and not be an extremist. We need to be clear: Islamist extremism and Islam are not the same thing.

[5] This highlights, I think, a significant problem when discussing the terrorist threat that we face. There is so much muddled thinking about this whole issue. On the one hand, those on the hard right ignore this distinction between Islam and Islamist extremism, and just say that Islam and the West are irreconcilable – that there is a clash of civilizations. So, it follows: we should cut ourselves off from this religion, whether that is through forced repatriation, favoured by some fascists, or the banning of new mosques, as is suggested in some parts of Europe. These people fuel Islamophobia, and I completely reject their argument. If they want an example of how Western values and Islam can be entirely compatible, they should look at what's happened in the past few weeks on the streets of Tunis and Cairo: hundreds of thousands of people demanding the universal right to free elections and democracy.

[6] The point is this: the ideology of extremism is the problem; Islam emphatically is not. Picking a fight with the latter will do nothing to help us to confront the former. On the other hand, there are those on the soft left who also ignore this

distinction. They lump all Muslims together, compiling a list of grievances, and argue that if only governments addressed these grievances, the terrorism would stop. So, they point to the poverty that so many Muslims live in and say, 'Get rid of this injustice and the terrorism will end.' But this ignores the fact that many of those found guilty of terrorist offences in the UK and elsewhere have been graduates and often middle class. They point to grievances about Western foreign policy and say, 'Stop riding roughshod over Muslim countries and the terrorism will end.' But there are many people, Muslim and non-Muslim alike, who are angry about Western foreign policy, but who don't resort to acts of terrorism. They also point to the profusion of unelected leaders across the Middle East and say, 'Stop propping these people up and you will stop creating the conditions for extremism to flourish.' But this raises the question: if it's the lack of democracy that is the problem, why are there so many extremists in free and open societies?

[7] Now, I'm not saying that these issues of poverty and grievance about foreign policy are not important. Yes, of course we must tackle them. Of course we must tackle poverty. Yes, we must resolve the sources of tension, not least in Palestine, and yes, we should be on the side of openness and political reform in the Middle East. On Egypt, our position should be clear. We want to see the transition to a more broadly-based government, with the proper building blocks of a free and democratic society. I simply don't accept that there is somehow a dead end choice between a security state on the one hand, and an Islamist one on the other. But let us not fool ourselves. These are just contributory factors. Even if we sorted out all of the problems that I have mentioned, there would still be this terrorism. I believe the root lies in the existence of this extremist ideology. I would argue an important reason so many young Muslims are drawn to it comes down to a question of identity.

[8] What I am about to say is drawn from the British experience, but I believe there are general lessons for us all. In the UK, some young men find it hard to identify with the traditional Islam practiced at home by their parents, whose customs can seem staid when transplanted to modern Western countries. But these young men also find it hard to identify with Britain too, because we have allowed the weakening of our collective identity. Under the doctrine of state multiculturalism, we have encouraged different cultures to live separate lives, apart from each other and apart from the mainstream. We've failed to provide a vision of society to which they feel they want to belong. We've even tolerated these segregated communities behaving

in ways that run completely counter to our values.

[9] So, when a white person holds objectionable views, racist views for instance, we rightly condemn them. But when equally unacceptable views or practices come from someone who isn't white, we've been too cautious frankly – frankly, even fearful – to stand up to them. The failure, for instance, of some to confront the horrors of forced marriage, the practice where some young girls are bullied and sometimes taken abroad to marry someone when they don't want to, is a case in point. This hands-off tolerance has only served to reinforce the sense that not enough is shared. And this all leaves some young Muslims feeling rootless. And the search for something to belong to and something to believe in can lead them to this extremist ideology. Now for sure, they don't turn into terrorists overnight, but what we see – and what we see in so many European countries – is a process of radicalisation.

[10] Internet chatrooms are virtual meeting places where attitudes are shared, strengthened and validated. In some mosques, preachers of hate can sow misinformation about the plight of Muslims elsewhere. In our communities, groups and organisations led by young, dynamic leaders promote separatism by encouraging Muslims to define themselves solely in terms of their religion. All these interactions can engender a sense of community, a substitute for what the wider society has failed to supply. Now, you might say, as long as they're not hurting anyone, what is the problem with all this?

[11] Well, I'll tell you why. As evidence emerges about the backgrounds of those convicted of terrorist offences, it is clear that many of them were initially influenced by what some have called 'non-violent extremists', and they then took those radical beliefs to the next level by embracing violence. And I say this is an indictment of our approach to these issues in the past. And if we are to defeat this threat, I believe it is time to turn the page on the failed policies of the past. So first, instead of ignoring this extremist ideology, we – as governments and as societies – have got to confront it, in all its forms. And second, instead of encouraging people to live apart, we need a clear sense of shared national identity that is open to everyone.

[12] Let me briefly take each in turn. First, confronting and undermining this ideology. Whether they are violent in their means or not, we must make it impossible for the extremists to succeed. Now, for governments, there are some obvious ways we can do this. We must ban preachers of hate from coming to our countries. We must also proscribe organisations that incite terrorism against people

at home and abroad. Governments must also be shrewder in dealing with those that, while not violent, are in some cases part of the problem. We need to think much harder about who it's in the public interest to work with. Some organisations that seek to present themselves as a gateway to the Muslim community are showered with public money despite doing little to combat extremism. As others have observed, this is like turning to a right-wing fascist party to fight a violent white supremacist movement. So we should properly judge these organisations: do they believe in universal human rights – including for women and people of other faiths? Do they believe in equality of all before the law? Do they believe in democracy and the right of people to elect their own government? Do they encourage integration or separation? These are the sorts of questions we need to ask. Fail these tests and the presumption should be not to engage with organisations – so, no public money, no sharing of platforms with ministers at home.

[13] At the same time, we must stop these groups from reaching people in publicly funded institutions like universities or even, in the British case, prisons. Now, some say, this is not compatible with free speech and intellectual inquiry. Well, I say, would you take the same view if these were right-wing extremists recruiting on our campuses? Would you advocate inaction if Christian fundamentalists who believed that Muslims are the enemy were leading prayer groups in our prisons? And to those who say these non-violent extremists are actually helping to keep young, vulnerable men away from violence, I say nonsense.

[14] Would you allow the far right groups a share of public funds if they promise to help you lure young white men away from fascist terrorism? Of course not. But, at root, challenging this ideology means exposing its ideas for what they are, and that is completely unjustifiable. We need to argue that terrorism is wrong in all circumstances. We need to argue that prophecies of a global war of religion pitting Muslims against the rest of the world are nonsense.

[15] Now, governments cannot do this alone. The extremism we face is a distortion of Islam, so these arguments, in part, must be made by those within Islam. So let us give voice to those followers of Islam in our own countries – the vast, often unheard majority – who despise the extremists and their worldview. Let us engage groups that share our aspirations.

[16] Now, second, we must build stronger societies and stronger identities at home. Frankly, we need a lot less of the passive tolerance of recent years and a much more active, muscular liberalism. A passively tolerant society says to its citizens, as long

as you obey the law we will just leave you alone. It stands neutral between different values. But I believe a genuinely liberal country does much more; it believes in certain values and actively promotes them. Freedom of speech, freedom of worship, democracy, the rule of law, equal rights regardless of race, sex or sexuality. It says to its citizens, this is what defines us as a society: to belong here is to believe in these things. Now, each of us in our own countries, I believe, must be unambiguous and hard-nosed about this defence of our liberty.

[17] There are practical things that we can do as well. That includes making sure that immigrants speak the language of their new home and ensuring that people are educated in the elements of a common culture and curriculum. Back home, we're introducing National Citizen Service: a two-month programme for sixteen-year-olds from different backgrounds to live and work together. I also believe we should encourage meaningful and active participation in society, by shifting the balance of power away from the state and towards the people. That way, common purpose can be formed as people come together and work together in their neighbourhoods. It will also help build stronger pride in local identity, so people feel free to say, 'Yes, I am a Muslim, I am a Hindu, I am Christian, but I am also a Londonder or a Berliner too'. It's that identity, that feeling of belonging in our countries, that I believe is the key to achieving true cohesion.

[18] So, let me end with this. This terrorism is completely indiscriminate and has been thrust upon us. It cannot be ignored or contained; we have to confront it with confidence – confront the ideology that drives it by defeating the ideas that warp so many young minds at their root, and confront the issues of identity that sustain it by standing for a much broader and generous vision of citizenship in our countries. Now, none of this will be easy. We will need stamina, patience and endurance, and it won't happen at all if we act alone. This ideology crosses not just our continent but all continents, and we are all in this together. At stake are not just lives, it is our way of life. That is why this is a challenge we cannot avoid; it is one we must rise to and overcome. Thank you.

Source: <http://www.number10.gov.uk/news/pms-speech-at-munich-securityconference/>  
(Consulted in March 2015)

**Appendix 08:** COUNCIL Directive of 25 July 1977 on the education of the children of migrant workers

(77/486/EEC)

**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 <sup>(1)</sup>,

Having regard to the opinion of the Economic and Social Committee <sup>(2)</sup>

Whereas in its resolution of 21 January 1974 concerning a social action programme <sup>(3)</sup>, 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 language 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 States 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 States 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 Directive is addressed to the Member States.

Done at Brussels, 25 July 1977.

*For the Council*

*The President*

H. SIMONET

## Appendix 09: The Bullock Report 1975

The Bullock Report (1975)  
A language for life

Report of the Committee of Enquiry appointed by the Secretary of State for Education and Science  
under the Chairmanship of Sir Alan Bullock FBA

**London: Her Majesty's Stationery Office 1975**

© Crown copyright material is reproduced with the permission of the Controller of HMSO and the  
Queen's Printer for Scotland.

---

[title page]

DEPARTMENT OF EDUCATION AND SCIENCE

A language for life  
*Report of the Committee of Enquiry appointed by the Secretary of State for Education and Science  
under the Chairmanship of Sir Alan Bullock F.B.A.*

LONDON  
HER MAJESTY'S STATIONERY OFFICE  
1975

---

[page ii]

© Crown copyright 1975

ISBN 0 11 270326 7.\*

---



[page iii]

Foreword  
BY THE SECRETARY OF STATE FOR EDUCATION AND SCIENCE

This Report deserves to be widely read. All our education depends on the understanding and effective use of English as does success in so many aspects of adult life.

The Report concerns all who have responsibilities in education. Many recommendations are addressed to schools and teachers and call for a change of approach and redirection of effort rather than for additional resources. As the Committee acknowledges, recommendations with financial implications must be subject to current constraints; for the time being action on those which would involve additional resources must be postponed. Within this limitation I hope that local authorities and teachers at all levels will look carefully at the recommendations which concern them, as my Department will at those which concern the Government.

We are all greatly indebted to Sir Alan Bullock and his colleagues. They have given us an authoritative statement which will be of value as a basis for further discussion and development for many years to come.

REG PRENTICE

DECEMBER 1974

---

[page v]

9 September, 1974

Dear Secretary of State,

I have the honour to present the Report of the Committee set up by your predecessor, Mrs Thatcher, in 1972 to inquire into the teaching in the schools of reading and the other uses of English. As the Committee's Chairman I should like to place on record the great help I have received from Dame Muriel Stewart, who has acted as Vice-Chairman throughout the inquiry. The Committee's debt to its Secretary, Mr R Arnold, HMI, is acknowledged in the Introductory chapter. I should like to express here my personal appreciation of the assistance he has given to the Chairman and of the close cooperation in which we have worked.

Yours sincerely  
ALAN BULLOCK  
(*Chairman*)

The Rt. Hon. Reg. E. Prentice, JP, MP.

---

[page vi]

## **Appendix 10: The Swann Report**

The Swann Report (1985)  
Education for All

Report of the Committee of Enquiry into the Education of Children from Ethnic Minority Groups

**London: Her Majesty's Stationery Office 1985**

© Crown copyright material is reproduced with the permission of the Controller of HMSO and the Queen's Printer for Scotland.

---

[page unnumbered]

### FOREWORD BY THE SECRETARY OF STATE FOR EDUCATION AND SCIENCE

This report is about a complex and important subject. The response of the education service to ethnic diversity concerns all who have responsibilities in education as well as all parents and their children.

The government is firmly committed to the principle that all children, irrespective of race, colour or ethnic origin, should have a good education which develops their abilities and aptitudes to the full and brings about a true sense of belonging to Britain. The Committee's report explores in detail how this principle may be made good, marshalling in the process a mass of evidence. At my request Lord Swann himself has written a brief guide which draws the reader's attention to the main issues in the report and to its central findings.

We can all be grateful to Lord Swann and his colleagues for their hard work over a long period of time. They have done a great service in drawing the issues affecting ethnic minority pupils to public attention.

KEITH JOSEPH

March 1985

---

[page unnumbered]

19th February 1985

Dear Secretary of State

I have the honour to present the Final Report of the Committee set up in 1979 to inquire into the Education of Children from Ethnic Minority Groups. I should like to take this opportunity of expressing our warmest thanks to a number of your staff, in particular to our Secretariat: Mr David Halladay, Miss Christina Bienkowska, Mr Peter Connell and Mrs Angela Craig, as well as to our Assessors at various stages, namely Mr Brian Baish, Mr Eric Bolton HMI and Mr John Singh HMI. All of them have been of inestimable help to the Committee and to me, in

our long drawn-out endeavours.

Yours sincerely  
Michael Swann  
(Chairman)

The Rt Hon Sir Keith Joseph Bt MP

---

[title page]



Education for All

Chairman: Lord Swann FRSE

The Report of the Committee of Inquiry  
into the Education of Children from  
Ethnic Minority Groups

*Presented to Parliament by the Secretary of State for Education and Science by Command of Her Majesty*

contribution

establishers

School /publication(s)

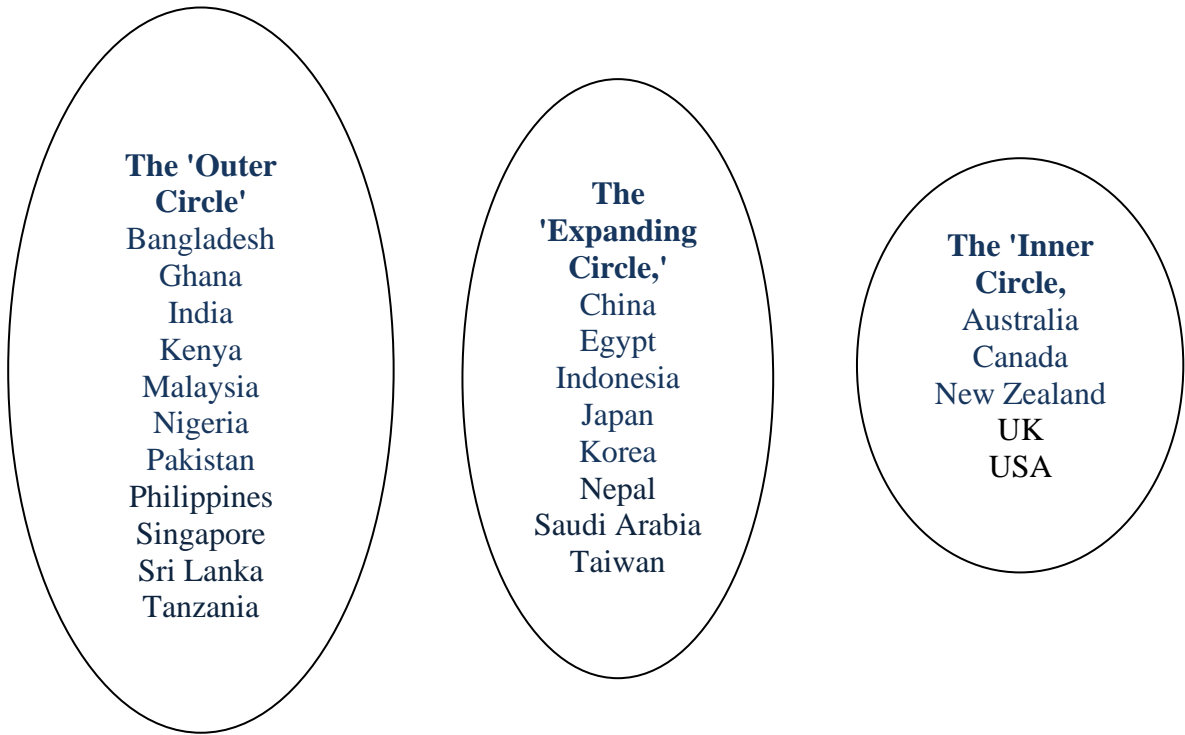
**Appendix 11:** Main studies regarding identity

popularization of the concept of identity in social sciences notably identity crisis	Erik Erikson (1902-1994)	Childhood and Society 1950
it studies the cultural links that may exist between a certain type of society and the personality types of individuals that make up this same society.	Margaret Mead and Ruth Benedict	Then the anthropological work of the Culturalist American school 'Culture and Personality' following the publication of The Nature of Prejudice 1954
linked identity to ethnicity for the first time	Gordon's W. Allport turn (1897-1967)	
introduced the dimension of the reference group in the construction of identity, that is to say group to which the individual identifies, and from which (s)he borrows his standards and values.	Robert K. Merton (1910-2003)	blank
focused on how social interactions, through Symbolic thought systems, build, influence and determine consciousness that the individual to be subject.	The influence of symbolic interactionist school	Erwin Goffman (1922-1982)
considering hybrid identities	Edward Said	postcolonial studies

Adapted from Schneuwly (2006 )

**Appendix 12: Illustrations From Inner Circle Countries**

‘The concentric circles’ introduced by Kashru (2001) is a useful notion that may help to illustrate the English language use and its speakers.



Examples of Outer, Expanding and Inner Circle Countries  
Adapted from (Kashru 2001, p. 519)

\*This figure classifies world countries according to the status enjoyed by the English language in those respective nations

**Appendix 13: Invitation Email for Participants**

Hi,

My name is Ms.Guerroudj and I am a doctorate at the University of Sidi belabbes in Algeria. I am inviting any British Muslim immigrant interested in participating in this research by filling out my survey .It is about sharing your views on culture, belonging, problems and dreams.

Here is the survey link: [<https://www.esurveycreator.com/s/e12713c>]

It should not take more than 20 minutes to complete. Please do not hesitate to contact me if you have any questions.

Thank you very much!

Kind regards,

Ms. Fouzia Guerroudj  
Fouzia.guerroudj@gmail.com  
Doctorate at the University of Sidi Belabbes  
Faculty of Foreign Languages  
Department of English  
Supervisor: Professor Fewzia Bedjaoui ([fewzia.bedjaoui@gmail.com](mailto:fewzia.bedjaoui@gmail.com))

## **Appendix 14:** Participation Information Sheet

## Participant Information Sheet

*Please take some time to read this information and ask questions if anything is unclear.  
Contact details can be found at the end of this document.*

### **What is the purpose of this study?**

This study aims to describe and analyze British Muslim Immigrants' integration and identity construction.

### **Who is organising this research?**

The research for this study is being undertaken by Ms.Fouzia Guerroudj who is a doctoral student in Algeria at the University of Sidi belabbes

### **Why have I been chosen?**

By using a web survey, this project hopes to get necessary data from many participants who are Muslim immigrants regardless their age and gender.

### **Do I have to take part?**

Participation in this study is voluntary and you may ask the researcher questions before agreeing to participate. However, we believe that your contribution will assist in providing essential key elements to the topic under investigation. You are free not to answer all the questions or withdraw from the study at any time. In case you decide to withdraw after submitting the survey, your answers won't be used or shared.

### **What will happen to me if I take part?**

If you agree to take part in this study, you will share your email address with the researcher. Then, a link to the web survey will be shared with you.

The web survey will take no more than 20 or 30 minutes to fill in.

Your data will be treated as confidential information.

### **Contact Information:**

Candidate : Ms.Fouzia Guerroudj [Fouzia.guerroudj@gmail.com](mailto:Fouzia.guerroudj@gmail.com)

Supervisor: Pr.Fewzia Bedjaoui [fewzia.bedjaoui@gmail.com](mailto:fewzia.bedjaoui@gmail.com)

You could also contact the Secretary at SOAS that gave me access to the library to do research.

## Appendix 13: Web survey



This questionnaire would help the researcher to get data from Muslim immigrants in Britain by sharing their thoughts, concerns and hopes. Thanks in advance for participating in this educational journey!

### Your profile \*

Age

Gender

Native country

Languages spoken at home /purpose

How long have you been living in Britain?

Place of residency

Are you a practising Muslim?

**Are you more attached to your native country or to Britain? \* Give reasons, please.**

**Do you face difficulties when interacting with people different from your cultural background? Explain, please. \***

**Have you ever hidden your religious beliefs? Why/why not? \***

**Do you consider religion a strong aspect of your identity? \*Explain, please.**

**Are you satisfied with your life as a Muslim living in Britain? \***

- always
- often
- sometimes
- rarely
- never

**Does your religion affect your satisfaction and happiness in Britain? \* Comment please.**

- yes
- no

**What kind of problems do Muslims face in Britain? \***

**Have you ever been treated unfairly because of your cultural background? If yes, give details please. \***

**Have you ever faced a problem or witnessed a situation related to islamophobia in Britain? If yes, please share it.**

**In your opinion what is the root problem of misunderstanding Islam? \***

**How do Muslims manage to face discrimination and racism? \***

**How do you see the future of Muslims in Britain? \***

**What advice would you give to Muslim immigrants to adapt to Britain? \***

**By visiting the following website <http://eunest.simplesite.com/> you can comment on any photo/photos .If you have a link to any other photo that you think describes best the Muslim identity in Britain ,please share it . \***

*Thank you so much for your collaboration, patience and precious time!*



# Appendix 16: Selected photos presenting Muslims in UK



9



10



11



12



13



14



Appendix 17: Participants' shared photos



### Shahada-Declaration of Faith

لا إله إلا الله محمد رسول الله

*(lā ilāha illallāh, Muḥammad rasūlu-llāh)*  
(in Arabic)

*There is no god but ALLAH, and Muhammad is the Messenger of Allah.*

(in English)

## Appendix 18: A guide for good Muslim practice from MCB

### Mutual understanding

Many of our schools have a cherished tradition of fostering an inclusive ethos which values and addresses the differences and needs of the communities they serve. We are convinced that with a

reasonable degree of mutual understanding and goodwill even more progress can be made in responding positively to the educational aspirations and concerns of Muslim pupils and their parents. The current climate, in which there is much negative portrayal of Islam and Muslims, requires that this be given greater priority and impetus, to ensure that Muslim pupils are appropriately accommodated and become an integral part of mainstream school life, and thereby of society as a whole. (page 7)

### **Purpose**

The purpose of this guide is to provide background information on relevant Islamic beliefs and practices and values, and to deal with issues arising within schools that are important to, and may be of concern to, Muslim parents and their parents. (page 9)

### **Diversity of belief and practice**

We have attempted to cover the issues most commonly raised by pupils, parents, teachers, schools and governors, while taking into account the diversity of belief and practice within the Muslim community. (page 9)

### **Common and shared aspects**

It is important for educators to appreciate and understand the centrality of knowledge and education in the philosophy of Islam and the substantial Muslim contributions to European and world civilisation.

Within the educational context it is important to explore opportunities to emphasise common and shared aspects of Islamic and European civilisations in fields such as religion and culture, and linguistic and intellectual exchanges. (page 11)

### **Cohesive future generations**

Schools can play a vital role in facilitating the positive integration of Muslim pupils within the wider community and thereby preventing, or at least beginning the process of tackling, some of the problems of marginalisation. Closer cooperation and working between Muslim communities and schools can create an environment where Muslim children feel more included and valued. The statutory and moral responsibility to develop cohesive future generations must and can be achieved through commitment to change, mutual respect and understanding the beliefs, values and cultures of others. (page 15)

### **Asset and reference point**

The faith of Muslim pupils should be seen as an asset in addressing constructively many of the issues that young people face today, including educational failure, disaffection, drugs, crime and sexually transmitted diseases. Islam is an important reference point for Muslim children, and has an extremely relevant message to convey to Muslims in all spheres of life, and also to contribute to wider society. (page 17)

### **Modesty**

The concept of *haya*, which is defined as 'to encompass notions of modesty, humility, decency and dignity', is a central value in Islam, as in many other faith traditions, and applies to all aspects of human behaviour and conduct. It is important to recognise and appreciate that different faiths and cultures may and often do differ in their demarcation between modesty and immodesty. (page 20)

Source: *Meeting the Needs of Muslim Pupils in State Schools: Information and Advice for Schools*, Muslim Council of Britain, February 2007

## **Appendix 19: The four acculturation strategies of interaction**

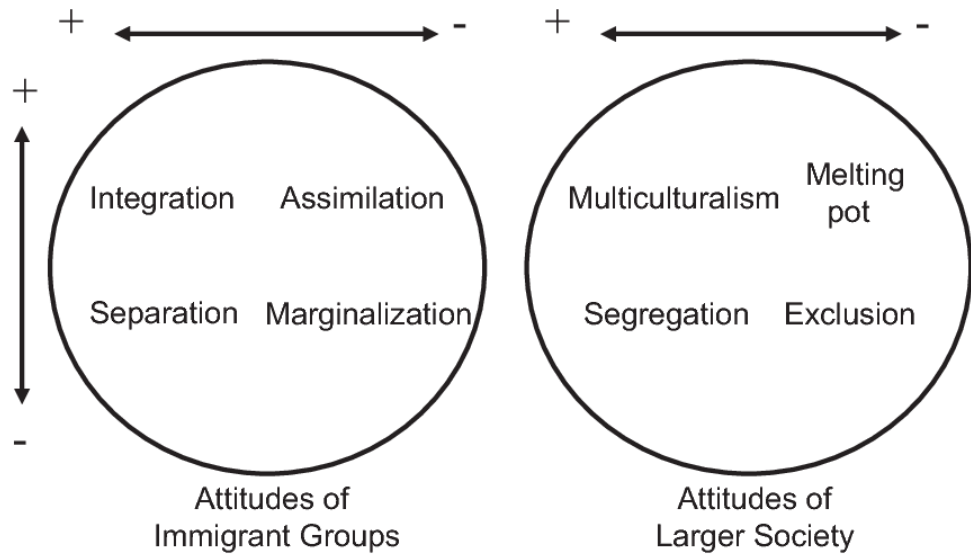


Issue1:

**Maintenance of heritage culture and identity**

Issue2:

**Relationships  
sought among  
groups**



Acculturation strategies in ethnocultural groups and the larger society

Source: Berry, C. Sabatier/ International Journal of Intercultural Relations 34 (2010) 191–207

# GLOSSARY

## A

**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. Although the traditional cultural practices of the group are unlikely to be completely abandoned, on the whole assimilation will lead one group to be socially indistinguishable from other members of the society. 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.

**Asylum-seeker** A person who seeks safety from persecution or serious harm in a country other than his or her own and awaits a decision on the application for refugee status under relevant international and national instruments. In case of a negative decision, the person must leave the country and may be expelled, as may any non-national in an irregular or unlawful situation, unless permission to stay is provided on humanitarian or other related grounds.

**Aversion** a feeling of [repugnance](#) toward something with a desire to avoid or turn from it.

## **B**

**Border** A line separating land territory or maritime zones of two States or subparts of States. It can also refer to a region that is found at the margin of settled and developed territory.

**Border control** A State's regulation of the entry and departure of persons to and from its territory, in exercise of its sovereignty, whether this is conducted at the physical border or outside of the territory in an embassy or consulate.

## C

**Citizen** *See national*

**Citizenship** *See nationality*

**Clandestine migration** Secret or concealed migration in breach of immigration requirements. It can occur when a non-national breaches the entry regulations of a country; or having entered a country legally overstays in breach of immigration regulations. The generic term "irregular migration" should preferably be used.

**Country of destination** The country that is a destination for migratory flows (regular or irregular).

**Country of origin** The country that is a source of migratory flows (regular or irregular).

**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.

## D

**Dependant** In general use, one who relies on another for support. In the migration context, a spouse and minor children are generally considered 'dependants', even if the spouse is not financially dependent.

**Deportation\*** The act of a State in the exercise of its sovereignty in removing a non-national from its territory to his or her country of origin or third state after refusal of admission or termination of permission to remain.

**Diasporas** are 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.

## E

**Emigrant** A person undertaking an emigration.

**Emigration** The act of departing or exiting from one State with a view to settling in another.

**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, exclusion is ordered by an immigration judge after a hearing.

**Exhaustion of local remedies rule** is a rule of customary international law. In the *Interhandel* case ICJ stated that: The rule that local remedies must be exhausted before international proceedings may be instituted is a well-established rule of customary international law; the rule has been generally observed in cases in which a State has adopted the cause of its national whose rights are claimed to have been disregarded in another State in violation of international law. Before resort may be had to an international court in such a situation, it has been considered necessary that the State where the violation occurred should have an opportunity to redress it by its own means, within the framework of its own domestic legal system. (*Interhandel Case (Preliminary Objections)*, ICJ 1959). See also *customary law, international, diplomatic protection, International Migration Law*.

## F

**Foreigner** A person belonging to, or owing an allegiance to, another State.

**Fraud** A misrepresentation of the truth or concealment of a material fact in order to obtain some benefit.

## G

**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.

**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*).

**Human security** Concept concerned with the security of individuals which promotes the protection of individuals' physical safety, economic and social well-being, human dignity, and human rights. The Member States of the UN made the following statement about the importance

of human security at the 2005 World Summit: "We stress the right of people to live in freedom and dignity, free from poverty and despair. We recognize that all individuals, in particular vulnerable people, are entitled to freedom from fear and freedom from want, with an equal opportunity to enjoy all their rights and fully develop their human potential."

## I

**Illegal migration** *See irregular migration*

**Immigrant** A person undertaking immigration.

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

**Inclusion** A process designed to allow and achieve the full participation of all in economic, social, political and cultural life of a given community or society. Although there is no commonly agreed definition, the idea of an inclusive society is based on respect for all human rights and fundamental freedoms, cultural and religious diversity, social justice and the special needs of vulnerable and disadvantaged groups, democratic participation and the rule of law (*Chapter 4, Point 66, 1995 UN Social Development Summit*). *See also assimilation, integration*

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

**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.

**Irregular migration\*** Movement that takes place outside the regulatory norms of the sending, transit and receiving countries. There is no clear or universally accepted definition of irregular

migration. From the perspective of destination countries it is entry, stay or work in a country without the necessary authorization or documents required under immigration regulations. From the perspective of the sending country, the irregularity is for example seen in cases in which a person crosses an international boundary without a valid passport or travel document or does not fulfil the administrative requirements for leaving the country. There is, however, a tendency to

restrict the use of the term “illegal migration” to cases of smuggling of migrants and trafficking in persons. *See also clandestine migration, irregular migrant, regular migration, unauthorized/unlawful entry/ admission, undocumented migrant, undocumented migrant workers/workers in an irregular situation.*

## **J**

**labour migration** Movement of persons from one State to another, or within their own country of residence, for the purpose of employment. Labour migration is addressed by most States in their migration laws. In addition, some States take an active role in regulating outward labour

migration and seeking opportunities for their nationals abroad.

**Legalization** The act of making lawful; authorization or justification by legal sanction. *See also amnesty, regularization*

**Legitimate** Something that is genuine, valid, or lawful. For example, a legal migrant enters with a legitimate intent to comply with the migration laws, and present legitimate travel documents.



*See also bona fide, good faith.*

**Less/low skilled and semi-** There is no internationally agreed definition of a less skilled migrant worker or low skilled and semi-skilled migrant worker. In broad terms, a semi-skilled worker is considered to be a person who requires a degree of training or familiarization with the job before being able to operate at maximum/optimal efficiency, although this training is not of the length or intensity required for designation as a skilled (or craft) worker, being measured in weeks or days rather than years, nor is it normally at the tertiary level. Many so-called “manual workers” (e.g. production, construction workers) should therefore be classified as semi-skilled. A less or low-skilled worker, on the other hand, is considered to be a person who has received less training than a semiskilled worker or, having not received any training, has still acquired his or her competence on the job. *See also skilled migrant.*

**Lineage** Ancestry and progeny; family, ascending or descending.

**Loss of nationality** Loss of nationality may follow an act of the individual (expatriation, deliberate renunciation of nationality by an individual, or automatic loss of nationality upon acquisition of another nationality) or of the State (denationalization). Denationalization is a unilateral act of a State, whether by decision of administrative authorities or by the operation of law, which deprives an individual of his or her nationality. Although there are no uniform provisions for denationalization, some States have developed a number of statutory grounds for it, including: entry into foreign civil or military service, acceptance of foreign distinctions, conviction for certain crimes. Although acquisition and loss of nationality are in principle considered as falling within the domain of domestic jurisdiction, the States must, however, comply with norms of international law when regulating questions of nationality, such as *Art. 15(2), Universal Declaration of Human Rights*: “No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.” *See also acquisition of nationality, denationalization, expatriate, expatriation, nationality, statelessness.*

## **M**

**Membership of a particular** One of the grounds of the refugee definition provided

**Social group** in the *1951 Refugee Convention*, it refers to a group that is composed of persons who share a common characteristic other than their risk of being persecuted, or who are perceived as a group by society. The characteristic will often be one which is innate, unchangeable, or which is otherwise fundamental to identity or conscience. *See also refugee.*

**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 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.<sup>62</sup> International Migration Law

The United Nations defines migrant as an individual who has resided in a foreign country for more than one year irrespective of the causes, voluntary or involuntary, and the means, regular or irregular, used to migrate. Under such a definition, those travelling for shorter periods as tourists and businesspersons would not be considered migrants. However, common usage

includes certain kinds of shorter-term migrants, such as seasonal farm-workers who travel for short periods to work planting or harvesting farm products. *See also documented migrant, migration, and traveller.*

**Migrant worker** “A person who is to be engaged, is engaged or has been engaged in a remunerated activity in a State of which he or she is not a national” (*Art. 2(1), International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families, 1990*). *See also documented migrant worker, frontier worker, itinerant worker, project-tied worker, seafarer, seasonal worker, self-employed worker, specified employment worker, worker on an offshore installation.*

**Minority** Although there is no universally accepted definition of minority in international law, a minority may be considered to be a group which 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. *See also protection of minorities, vulnerable groups.*

**Mixed flows\*** Complex migratory population movements that include refugees, asylum-seekers, economic migrants and other migrants, as opposed to migratory population movements that consist entirely of one category of migrants.

**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.

## N

**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. *See also nationality, naturalization, third-country national.*

**National territory** The geographical areas belonging to or under the jurisdiction of a 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 own 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 with regard

to 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 individual 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. *See also acquisition of nationality, de facto statelessness, diplomatic protection, dual/multiple nationality, loss of nationality, national, naturalization, personal jurisdiction, statelessness.*

**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 ground such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.” *See also discrimination, humanitarian principles.*

**Non-documented migrant** *undocumented migrant workers/migrant workers in workers an irregular situation*

## O

**Organized crime** Usually refers to large-scale and complex criminal activities carried out by tightly or loosely organized associations and aimed at the establishment, supply and exploitation of illegal markets at the expense of society. Such operations are generally carried out with a ruthless disregard of the law, and often involve offences against the person, including threats, intimidation and physical violence.

**Overstay** To remain in a country beyond the period for which entry was granted. Also sometimes used as a noun, e.g. ‘the undocumented migrant population is evenly divided between overstays and those who entered irregularly’. *See also irregular migrant, residence permit, undocumented migrant.*

## **P**

**Passport** A document issued by the competent authority in a State identifying a person as a national of the issuing State, which is evidence of the holder’s right to return to that State. In Western traditions, passports have been used for foreign travel purposes, not as domestic identity documents. The passport is the accepted international certificate or evidence of nationality, although its evidentiary value is prima facie only. *See also arrival/departure card, identity document, travel documents, travel documents (Convention), visa*

**Permanent settlers** Legally admitted immigrants who are accepted to settle in the receiving country, including persons admitted for the purpose of family reunion. *See also ancestry-based settlers, long-term migrant, short-term migrant, visitor.*

**Permit** Documentation, usually issued by a governmental authority, which allows something to exist or someone to perform certain acts or services. In the migration context, reference to residence permits or work permits is common. *See also residence permit, visa, work permit.*

**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 in a systematic or repetitive way. 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. *See also discrimination, refugees sur place, well founded fear (of persecution).*

**Policy** General principles by which a government is guided in its management of public affairs.

*See also governance of migration, migration management.*

**Political opinion** One of the grounds under the *1951 Refugee Convention*, political opinion as a ground for persecution implies that a person holds and/or is attributed an opinion that either has been expressed or imputed, and has come to the attention of the authorities. This ground is relevant even on the assumption that an opinion, although not yet expressed, will be expressed and will not be tolerated by the authorities when it is expressed. *See also refugee.*

**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. See also the provisions of *Art. 27, International Covenant on Civil and Political Rights, 1966*. *See also human rights, minority, vulnerable groups.*

**Push-pull factors** Migration is often analysed 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.

## Q

**Qualified national** In the migration context, an expatriate national with specific professional skills in demand in the country or region of origin. *See also brain drain, diasporas, highly skilled migrant, skilled migrant.*

## R

**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. *See also racism, refugee, xenophobia.*

**Racial discrimination** 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*). *See also discrimination, racism, xenophobia.*

**Racism** An ideological construct that assigns a certain race and/ or ethnic groups to a position of power over others on the basis of 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. *See also racial discrimination, xenophobia*

**Receiving country** Country of destination or a third country. In the case of return or repatriation, also the country of origin. Country that has accepted to receive a certain number of refugees and migrants on a yearly basis by presidential, ministerial or parliamentary decision.

*See also country of destination, country of origin, host country, third country.*

**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. (*Art. 1(A) (2), Convention relating to the Status of Refugees,*

*Art. 1A(2), 1951 as modified by the 1967 Protocol*). In addition to the refugee definition in the *1951 Refugee Convention, Art. 1(2), 1969 Organization of African Unity (OAU) Convention* defines a refugee as any person compelled to leave his or her country “owing to external aggression, occupation, foreign domination or events seriously disturbing public order in either part or the whole of his country or origin or nationality.” Similarly, the *1984 Cartagena Declaration* states that refugees also include persons who flee their country “because their lives, security or freedom have been threatened by generalized violence, foreign aggression, internal conflicts, massive violations of human rights or other circumstances which have seriously disturbed public order.” *See also applicant, de facto*

*refugee, displaced person, forced migration, prima facie, refugee in orbit, refugee status determination, refugees in transit, refugees sur place, uprooted people.*

**Regular migration** Migration that occurs through recognized, authorized channels. *See also clandestine migration, irregular migration, orderly migration, undocumented migrant workers/*

*migrant workers in an irregular situation.*

**Regularization** Any process or programme by which the authorities in a State allow non-nationals in an irregular or undocumented situation to stay lawfully in the country. Typical practices include the granting of an amnesty (also known as ‘legalization’) to non-nationals who

have resided in the country in an irregular situation for a given length of time and are not otherwise found inadmissible. *See also amnesty, legalization*

**Reintegration\*** Re-inclusion or re-incorporation of a person into a group or a process, e.g. of a migrant into the society of his or her country of origin or habitual residence. *See also assimilation, integration, reintegration (cultural), reintegration (economic), reintegration (social).*

**Reintegration (cultural)** In the context of return migration, re-adoption on the part of the returning migrant of the values, way of living, language, moral principles, ideology, and traditions of the country of origin’s society. *See also integration, reintegration, return, return Migration.*

**Reintegration (economic)** In the context of return migration, the process by which a migrant is reinserted into the economic system of his or her country of origin, and able to earn his or her own living. In developmental terms, economic reintegration also aims at using the know-how which was acquired in the foreign country to promote the economic and social development of the country of origin. *See also brain gain, integration, reintegration, return, return migration.*



**Reintegration (social)** In the context of return migration, the reinsertion of a migrant into the social structures of his or her country of origin. This includes on the one hand the development of a personal network (friends, relatives, neighbours) and on the other hand the development of civil society structures (associations, self-help groups and other organizations). *See also integration, reintegration, return, return migration.*

**Religion** One of the grounds under which a refugee is recognized as such under the *1951 Refugee Convention*. Persecution on the grounds of religion may assume various forms, including prohibition of membership in a religious community, of worship in private or public, of religious instruction, or serious discriminatory measures imposed on persons because they practice their religion or belong to a particular religion's community.

**Right of asylum** A generic term, used in two senses: the right to grant asylum (a State may grant asylum in its territory to any person at its own discretion) and the right to be granted asylum either vis-à-vis the State in whose territory asylum is requested, or vis-à-vis the pursuing State.

## S

**Short-term migrant** A person who moves to a country other than that of his or her usual residence for a period of at least three months but less than a year, except in cases where the movement to that country is for purposes of recreation, holiday, visits to friends or relatives, business or medical treatment. For purposes of international migration statistics, the country of usual residence of short-term migrants is considered to be the country of destination during the period they spend in it. *See also long-term migrant, permanent settlers, temporary migrant workers.*

**Skilled migrant** A migrant worker who, because of his or her skills or acquired professional experience, is usually granted preferential treatment regarding admission to a host country (and is therefore subject to fewer restrictions regarding length of stay, change of employment and

family reunification). *See also highly skilled migrant, less/low-skilled and semi-skilled migrant worker, qualified national.*

**Slavery** The status or condition of a person over whom any or all the powers attaching to the right of ownership are exercised (*Art. 1, Slavery Convention, 1926 as amended by 1953 Protocol*). Slavery is identified by an element of ownership or control over another's life, coercion and the restriction of movement and by the fact that someone is not free to leave or to change employer (e.g., traditional chattel slavery, bonded labour, serfdom, forced labour and slavery for ritual or religious purposes). *See also bonded labour, child labour, debt bondage, servitude, worst forms of child labour.*

**Smuggled person/migrant** A migrant who is enabled, through providing financial or material benefit to another person, to gain illegal entry into a State of which he or she is not a national  
or a permanent resident.

**Smuggler (of migrants)** An intermediary who moves a person by agreement with that person, in order to transport him/her in an unauthorized manner across an internationally recognized state border. *See also smuggling.*

**Smuggling** "The procurement, in order to obtain, directly or indirectly, a financial or other material benefit, of the illegal entry of a person into a State Party of which the person is not a national or a permanent resident" (*Art. 3(a), UN Protocol Against the Smuggling of Migrants by Land, Sea and Air, supplementing the United Nations Convention against Transnational Organized Crime, 2000*). Smuggling, contrary to trafficking, does not require an element of exploitation, coercion, or violation of human rights. *See also assets forfeiture, carbon dioxide sensors, illegal entry, organized crime, Palermo Protocols, sensors, smuggler (of migrants), trafficking in persons.*

**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 has the capacity to interact, in formal relations with other entities. The criteria of statehood for

purposes of international law are commonly held to be 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*). See also *sovereignty, subject of international law*.

**State of employment** “A State where the migrant worker is to be engaged, is engaged or has been engaged in a remunerated activity, as the case may be” (*Art. 6(b), International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families, 1990*). See also *migrant worker, receiving country*.

**State of origin** “The State of which the person concerned is a national” (*Art. 6(a), International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families, 1990*). See also *country of origin, sending country, third country*.

**Stateless person** “A person who is not considered as a national by any State under the operation of its law” (*Art. 1, UN Convention relating to the Status of Stateless Persons, 1954*). As such, a stateless person lacks those rights attributable to nationality: the diplomatic protection of a State, no inherent right of sojourn in the State of residence and no right of return in case he or she travels. See also *de facto statelessness, nationality*.

**Statelessness** The condition of an individual who is not considered as a national by any State under its domestic law. Statelessness may result from a number of causes including conflict of laws, the transfer of territory, marriage laws, administrative practices, discrimination, lack of birth registration, denationalization (when a State rescinds an individual’s nationality) and renunciation (when an individual refuses the protection of the State). See also *de facto statelessness, denationalization, loss of nationality, nationality, renunciation*.

## T

**Temporary (labour) Migration** of workers who enter a foreign country for **migration** a specified limited period of time before returning to the country of origin.

**Temporary migrant workers** Skilled, semi-skilled or untrained workers who remain in the destination country for definite periods as determined in a work contract with an individual worker or a service contract concluded with an enterprise. Also called contract migrant workers.

*See also seasonal worker, short-term migrant.*

**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)). *See also crime, international.*

**Trafficker, human** An intermediary who is involved in the movement of person in order to obtain an economic or other profit by means of deception, physical or psychological coercion for the purpose of exploitation. The intent *ab initio* on the part of the trafficker is to exploit the person and gain profit or advantage from the exploitation. *See also exploitation, smuggler, trafficking in persons, victim of human trafficking*

## U

**Undocumented migrant** A non-national who enters or stays in a country without the appropriate documentation. This includes, among others: a person (a) who has no legal documentation to enter a country but manages to enter clandestinely, (b) who enters or stays

using fraudulent documentation, (c) who, after entering using legal documentation, has stayed beyond the time authorized or otherwise violated the terms of entry and remained without authorization. *See also illegal entry, irregular migration unauthorized/ unlawful entry/admission.*

**Undocumented migrant** Migrant workers or members of their families, who are not authorized to enter, to stay or to engage in **an irregular situation** employment in a State. *See also documented migrant workers, irregular migrant, migrant worker, regular migration.*

## V

**Victim of human trafficking** Any natural person who is subject to trafficking in human beings. *See also trafficker, trafficking in persons*

**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 issuance of machine-readable visas which comply with ICAO (International Civil Aviation Organization) standards, printed on labels with security features. *See also applicant, biometrics, business visitor, certificate of identity, change of status, exit visa, passport, permit, temporary travel documents, transit visa, travel documents (Convention), visa refusal.*

## X

**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. *See also discrimination, race, racial discrimination, racism.*

This doctoral thesis aims to explore issues related to multiculturalism such as identity and religion, focusing in particular on the experience of Muslim immigrants in England. It analyses attitudes of a sample of first generation immigrants mostly. It also tries to elucidate the process of discourse formation regarding themes that prevail in multicultural policy namely securitisation and “otherness” along with rhetorical devices used to legitimize them. From another angle, the researcher endeavours to find out the grounds of intercultural in/tolerance. The results indicate that the interviewees of this case study suffer from a relative lack of cultural understanding which leads them to self segregation and concealing parts of their identity, namely religion. Bridging this gap requires the engagement of the host society members to understand the “Other” beyond stereotypes and media portrayals. The Muslim community is also required to find positive ways to negotiate and represent their identities instead of self-exclusion.

Cette thèse doctorale vise à explorer les questions liées au multiculturalisme telles que l'identité et la religion, en se concentrant en particulier sur l'expérience des immigrants musulmans en Angleterre. Il analyse principalement les attitudes d'un échantillon d'immigrants de première génération. Il essaie également de comprendre la formation de discours concernant les thèmes qui prévalent dans la politique multiculturelle, à savoir la sécurisation et l'altérité ainsi que les dispositifs rhétoriques utilisés pour les légitimer. Sous un autre angle, le chercheur s'efforce de découvrir les motifs de l'intolérance inter/culturelle. Les résultats indiquent que les personnes interrogées dans cette étude de cas souffrent d'un manque relatif de compréhension culturelle qui les conduit à l'autoségrégation et à dissimuler des aspects de leur identité, à savoir la religion. Comblent cet écart nécessite un véritable engagement des membres de la société d'accueil pour comprendre l'Autre au-delà des stéréotypes et des représentations médiatiques. La communauté musulmane doit également trouver des moyens positifs de négocier et de représenter son identité au lieu de s'exclure d'elle-même.

تهدف هذه الرسالة إلى استكشاف القضايا المتعلقة بالتعددية الثقافية خاصة الهوية و الدين، وذلك على ضوء تجربة المهاجرين المسلمين في إنجلترا عن طريق تحليل مواقف عينة من الجيل الأول من المهاجرين. كما أنها تحاول توضيح عملية تشكيل الخطاب فيما يتعلق بالمواضيع السائدة في سياسة التعددية الثقافية مثل التخويف الأمني و الآخر إلى جانب الأدوات الخطابية المستخدمة لإضفاء الشرعية عليها. من زاوية أخرى، يسعى البحث إلى اكتشاف أسباب التعصب بين الثقافات. تشير النتائج إلى أن الذين تمت مقابلتهم في دراسة الحالة هذه يعانون من نقص نسبي في التفهم الثقافي الذي يؤدي بهم إلى عزل الذاتي وإخفاء سمات من هويتهم خاصة تلك المتعلقة بالدين. يتطلب سد هذه الفجوة الثقافية مشاركة حقيقية من جانب أعضاء المجتمع المضيف لفهم الآخر بعيداً عن الأفكار النمطية والصور الإعلامية. كذلك المجتمع المسلم مطالب بإيجاد طرق إيجابية للتفاوض وتمثيل هويته بدلاً من الاقصاء الذاتي.