



People's Democratic Republic of Algeria  
Ministry of Higher Education and Scientific Research  
Djillali Liabes University of Sidi Bel Abbès  
Faculty of Letters, Languages and Arts  
Department of English Language



## **New Perceptions of Britishness: A Socio-Cultural Study of Multi-Cultural English Society from 1940 to 21<sup>st</sup> Century**

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

**Submitted by:**

Mrs. Amira Natalia MIR/MEFTAH

**Supervised by:**

Prof. Fewzia BEDJAOUI

**Board of Examiners:**

President: Dr BENAÏSSI Fawzia

Prof. DLU Sidi Bel Abbès

Supervisor: Dr BEDJAOUI Fewzia

Prof. DLU Sidi Bel Abbès

Examiner: Dr OUAHMICHE Ghania

Prof. Oran University

Examiner: Dr. LABED Zohra

MC-A ENS of Oran

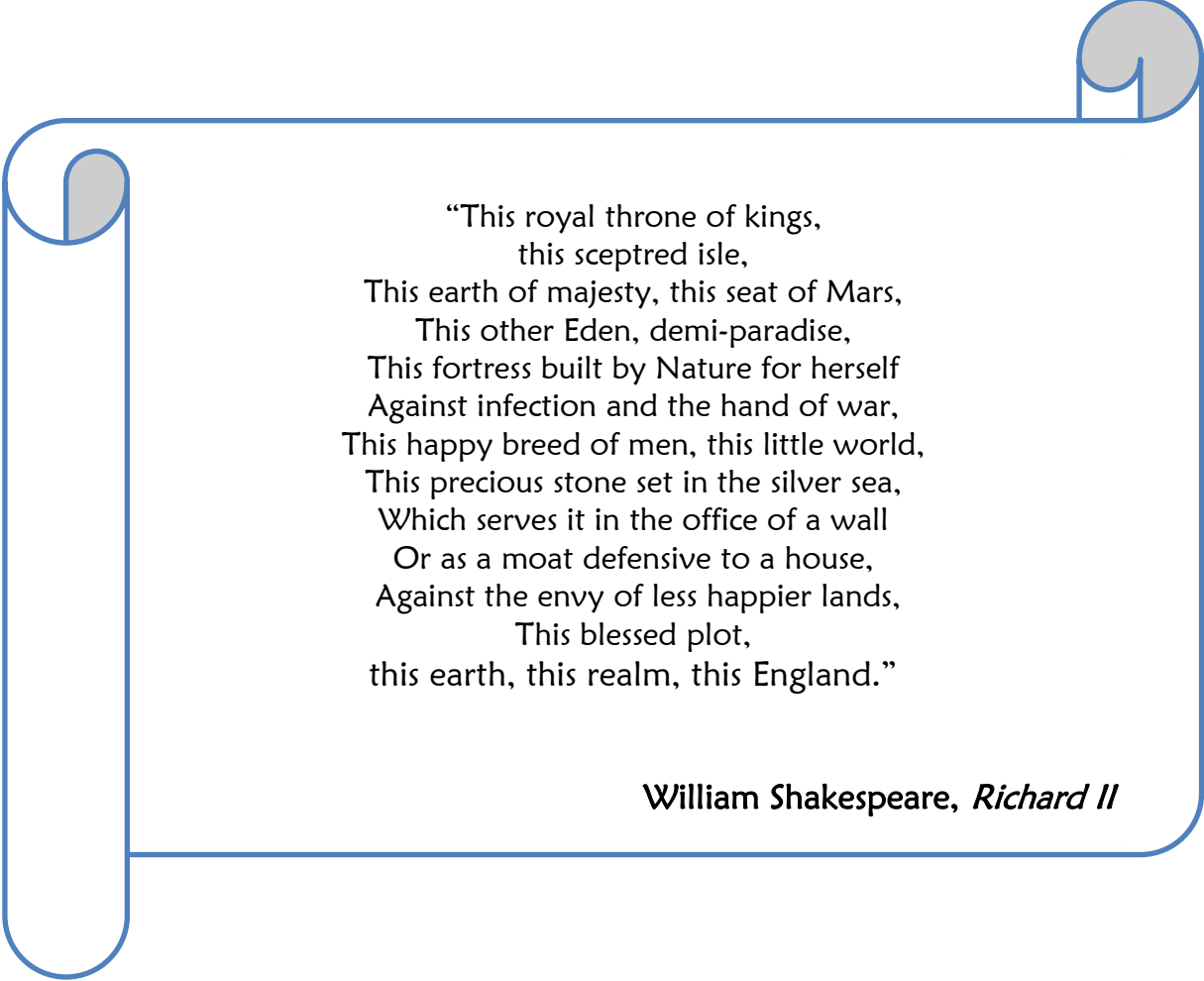
Examiner: Dr SEMMOUD Abdelatif

MC-A University of Tlemcen

Examiner: Dr MOUHADJER Nourreddine

MC-A University of Tlemcen

**Academic Year: 2019-2020**



“This royal throne of kings,  
    this sceptred isle,  
This earth of majesty, this seat of Mars,  
    This other Eden, demi-paradise,  
This fortress built by Nature for herself  
Against infection and the hand of war,  
This happy breed of men, this little world,  
This precious stone set in the silver sea,  
Which serves it in the office of a wall  
    Or as a moat defensive to a house,  
Against the envy of less happier lands,  
    This blessed plot,  
this earth, this realm, this England.”

William Shakespeare, *Richard II*

*IN MEMORY OF OUR BELOVED SON*

*MOHAMMED ADEM*

*MEFTAH*

*(2011-2016)*

*“Peace Upon Him”*

# DEDICATIONS

*To my Family, Friends and Colleagues*



# Acknowledgements

First of all « الحمد لله و الشكر لله »

I would like to express my sincere gratitude to my supervisor Prof. Fewzia BEDJAOUI for her continuous support, extreme patience during these past years. Her motivation, immense knowledge and guidance helped me all the time during the period of researching and writing this thesis. I could not have imagined having a better advisor and mentor for such an intellectual enterprise.

Besides, I would like to thank the board of examiners: Prof. Fawzia BENAÏSSI from DLU Sidi Bel Abbes, and all the examiners Prof Ghania OUAHMICHE from the University of Oran 2, Dr. Zohra LABED from ENS Oran, Dr Abdelatif SEMOUD and Dr Nourreddine MOUHADJER from the University of Tlemcen for having devoted their precious time to read and evaluate my work.

Finally, I express my warm thanks to the participants who contributed to the practical part of this thesis.

# ABSTRACT

Great Britain is regarded as one of the most multicultural countries and societies in the world because of the mosaic diversity of its people and the welcoming spirit typically British. Such a great flora and fauna of earthbound grasps the attention of many experts as Kumar, Kramsch, and Crowther. For this matter, the purpose of this analytical descriptive work is to capture the “real” image of the UK either inside or outside the nation and to discover the secret of that “charming” culture and figure out the British perception of beauty through native and immigrant eyes. For that, 14 natives and 45 immigrants were included through the spread of two different surveys in 2018 via online Google forms. The findings of natives were fruitful and voiced these traditions and customs. They confirmed the cultural specificities as being basically regional and showed the deep difference from one area to another. British people describe themselves with the same manner of uniqueness and pride. They tie Britishness to the tea parties, popular sports like cricket, rugby and singing in the streets. Immigrants feel being different in the UK, with their individuality but not categorized by their culture or religion in an “open-minded” society where they can freely practice their religions, and keep their traditions as long as they respect otherness. There are numerous cultures in the UK going from Asians to Middle Easterners. The UK was, is and always will be a “very compassionate” nation for multiculturalism and a “welcoming” destination for many people, as there are laws protecting them from discrimination toward tolerance, linguistic and cultural integration once accepted legally to settle in U.K or following legal entries and settlements.

**Key words:** Britishness, UK, multiculturalism, immigrant, natives, British culture

# List of Abbreviations and Acronyms

**A.D:** Anno Domini, after Chris

**B.C:** Before Chris

**BA:** British Airlines

**BBC:** British Broadcasting Corporation

**BR:** British Rail

**CUKC:** Citizen of United Kingdom Colonies

**ENG:** England

**GB:** Great Britain

**GBP:** Great British Pounds

**ITN:** Independent Television News

**ITV:** Independent Television

**MP:** Member of Parliament

**NIR:** Northern Ireland

**PM:** Prime Minister

**RP:** Received Pronunciation (an upper class British accent, sometimes called the Queen's English/ BBC English/ Oxford English)

**SCT:** Scotland

**TFL:** Transport for London

**UK:** United Kingdom

**UKIP:** UK Independence Party

**USA:** United States of America

**WAL:** Wales

**WWII:** Second World War

# List of Figures

<b>Figure 3.1</b>	Geography of the UK.....	113
<b>Figure 3.2</b>	The population Settlement per Town.....	116
<b>Figure 3.4</b>	Flag.....	139
<b>Figure 3.4</b>	The Parliament .....	157
<b>Figure 4.1</b>	Ethnic Group of usually Resident Population.....	165
<b>Figure 4.2</b>	Online Survey for Natives.....	173
<b>Figure 4.2.1</b>	Online Survey for Natives.....	174
<b>Figure 4.2.2</b>	Online Survey for Immigrants and Foreigners.....	175

# List of Tables

<b>Table 1.1</b> Members of the Commonwealth .....	34
<b>Table 1.2</b> British Nationality Act 1948.....	38
<b>Table 4.1</b> Overview about the Survey.....	172

# Table of Contents

<b>Dedications</b> .....	<b>I</b>
<b>Acknowledgments</b> .....	<b>II</b>
<b>Abstract</b> .....	<b>III</b>
<b>List of Abbreviations and Acronyms</b> .....	<b>VI</b>
<b>List of Tables</b> .....	<b>V</b>
<b>List of Figures</b> .....	<b>IV</b>
<b>Table of Contents</b> .....	<b>VII</b>
<b>General Introduction</b> .....	<b>1</b>

## Chapter One: An Overview of British Immigration

1.1	Introduction.....	13
1.2.	British Historical Background.....	15
1.2.1	The Royal Succession in England.....	16
1.2.2.	English Cultural Background.....	27
1.3.	Historical Background of Immigration in Britain.....	30
1.3.1.	Early Immigration Waves to the British Isles.....	31
1.3.2.	Chronological Shadow from 1914 until 1945.....	34
1.3.3.	Chronological Shadow from 1945 until 1948.....	34
1.3.4.	Chronological Headlines after 1950.....	36
1.3.4.1.	Events of the Notting Hill Riots.....	38
1.4.	Commonwealth Immigrants Act 1962.....	38
1.4.1.	Commonwealth Nations.....	39
1.4.2.	Commonwealth Immigration.....	43
1.5.	Case of Irish Immigrants.....	44
1.6.	Conservative Party Exclusion Policy.....	46
1.7.	Enoch Powell’s Role Play in the Process of the British Immigration.....	47
1.7.1.	Enoch Powell’s Life.....	47
1.7.2.	Enoch Powell’s Political Career.....	49
1.7.3.	Enoch Powell’s “Rivers of Blood” Speech.....	49
1.8.	Powell’s Criticism of the Race Relations Bill.....	50
1.8.1.	Enoch Powell’s “Rivers of Blood” Speech Comments.....	52
1.8.2.	Reasons for Powell Dismissal from the Conservative Party.....	53
1.9.	Emergence of Powellism in Britain.....	53
1.10.	Immigration Act of 1971.....	54
1.10.1.	Reasons of Immigration Act.....	55
1.10.2.	Immigration Act of Contents.....	56
1.10.3.	Partiality and Immigration Legislation.....	57
1.10.4.	Opponents of the Immigration Appeal Act of 1969.....	58
1.10.5.	Criticisms of the Controversies within the Bill.....	59
1.10.6.	British Immigration Policy.....	61
1.10.7.	1970s Tough Policy.....	61
1.10.8.	1980 Immigration Trends.....	62
1.11.	Current Situation in the UK.....	65
1.12.	Conclusion.....	68

## **Chapter Two: Theoretical Debate**

2.1.	Introduction.....	70
2.2.	Overview about the Concept of Britishness.....	71
2.3.	Britishness vs. Englishness.....	77
2.4.	Great Britain and United Kingdom Notion.....	78
2.5.	Multiculturalism and Citizenship.....	79
2.6.	Cultural Identity as a Mirror of Britishness.....	80
2.7.	Definition of Culture.....	81
2.7.1.	Perception of Cultural Identity.....	83
2.7.2.	Cultural Identity and Language.....	85
2.7.3.	Hybrid Identity.....	86
2.7.4.	Nature, Culture, Language.....	88
2.7.5.	Insiders/ Outsiders.....	89
2.7.6.	Cultural Encoding.....	91
2.8.	Ethnic, Transnational, National and Diaspora Identity: .....	92
2.8.1.	Ethnic Identity.....	92
2.8.2.	Transnational Identity.....	94
2.8.3.	National Identity.....	97
2.8.4.	Diaspora Identity.....	98
2.9.	Post-Colonialism and Identity.....	101
2.9.1.	Post-Colonialism.....	101
2.9.2.	Post-Colonial Theory.....	103
2.10.	National Identity and Belonging.....	104
2.11.	Nationalism and Citizenship.....	105
2.11.1.	The Problem behind Nationality and Citizenship.....	105
2.12.	Multi-faith Society and Belonging: .....	108
2.13.	Cultural Stereotype.....	113
2.14.	Culture Authenticity.....	114
2.15.	Cross Cultural, Intercultural, Multicultural.....	114
2.16.	Politics of Recognition.....	115
2.17.	Conclusion.....	117

## **Chapter Three: Aspects of Britishness**

3.1.	Introduction .....	119
3.2.	Aspects of Britishness.....	119
3.3.	Geography .....	120
3.4.	The Country and its People .....	120
3.4.1.	Geographically Speaking .....	120
3.4.2.	Politically Speaking .....	121
3.5.	The Growth of the Nation .....	123
3.5.1.	The Building of the Empire .....	123
3.5.2.	The Empire of Trade.....	123
3.5.3.	The Growth of the Empire .....	124
3.5.4.	Climate .....	124
3.6.	The Most Attractive Place and Monuments in the UK .....	126
3.6.1.	Tower Bridge .....	126
3.6.2.	The Tower of London .....	127
3.6.3.	Big Ben .....	127

3.6.4.	London Bridge .....	128
3.6.5.	London Eye .....	128
3.6.6.	Parks .....	128
3.6.7.	Castles .....	129
3.6.8.	Churches and Cathedrals .....	130
3.7.	National Symbols .....	131
3.7.1.	Some Historical and Poetic Names .....	131
3.7.2.	The Union Jack .....	132
3.7.3.	The Royal Family .....	133
3.7.4.	British Names .....	135
3.7.5.	The Coldstream Guards .....	138
3.7.6.	Money .....	138
3.8.	Cultural Habits and Behaviours .....	139
3.8.1.	Folks, Music and Songs: .....	139
3.8.2.	Transport .....	140
3.8.3.	Sport .....	142
3.8.3.1.	Football British Style .....	143
3.8.3.2.	Rugby .....	144
3.8.4.	English Food .....	145
3.8.5.	Clothes and Shopping .....	146
3.8.6.	All the Year Round .....	146
3.8.7.	Night Out .....	147
3.9.	Different Ethnic Groups .....	148
3.9.1.	The Four Nations .....	148
3.9.2.	Standard of Living .....	150
3.10.	Values and Attitudes .....	151
3.10.1.	Who are the English? .....	151
3.10.2.	Personality .....	151
3.11.	Language .....	160
3.11.1.	Pronunciation .....	161
3.11.2.	Vocabulary .....	164
3.12.	Achievements .....	165
3.12.1.	The Style of Politics .....	165
3.12.2.	British Constitutions .....	166
3.12.3.	BBC.....	168
3.12.4.	News Papers .....	169
3.13.	Conclusion .....	170
<b>Chapter Four: Results and Interpretations about Britishness</b>		
4.1.	Introduction.....	173
4.2.	Ethnicity.....	173
4.3.	The Conception of National Identity inside Multicultural Britain.....	179
4.4.	Integration and Assimilation.....	181
4.5.	Data Analysis.....	183
4.5.1.	Online Survey.....	183
4.5.2.	Online Survey for Natives.....	183
4.5.3.	Online Survey for Foreigners and Immigrants in the UK.....	185
4.6.	Results of the Online Survey for Natives the UK.....	186
4.7.	Results of the Online Survey for Foreigners and Immigrants Living in the UK.....	199
4.8.	Interpretations.....	214



4.8.1. Interpretation of Survey of Natives.....	215
4.8.2. Survey of Immigrants.....	217
4.9. Conclusion.....	220
<b>General Conclusion.....</b>	<b>221</b>
<b>Bibliography.....</b>	<b>227</b>
<b>Appendices .....</b>	<b>239</b>
<b>Appendix One. Timeline of British History.....</b>	<b>239</b>
<b>Appendix Two Kings and Queens of England and Great Britain.....</b>	<b>245</b>
<b>Appendix Three Newspapers.....</b>	<b>247</b>
<b>Appendix Four Natives Survey.....</b>	<b>249</b>
<b>Appendix Five immigrants Survey.....</b>	<b>253</b>
<b>Appendix Six Results of Natives Survey.....</b>	<b>255</b>
<b>Appendix Seven Results of Immigrants and Foreigners Survey.....</b>	<b>263</b>
<b>Glossary.....</b>	<b>287</b>

# GENERAL INTRODUCTION

---

The United Kingdom (UK) is known as the heart of dreams, the sound of happiness, the beauty of nature, and a particular place for freedom, scientific advance, and justice. It is considered as the great world of passions. It has always been an attraction through the “beautiful” British culture and British people connected with the world. At least, such an image was portrayed by English romantic poets as Coleridge and Wordsworth (Romanticism from 1750-1850). In view of that, dealing with such a point is worth by underlining this phenomenon and perception that dominated worldwide as a fact and a reflection of influence. The island is situated in the North-western coast of Europe. Moreover, The UK encompasses four nation states, namely England, Scotland, and Wales (which together form Great Britain) and Northern Ireland. Since many centuries, it becomes among the most advanced countries in the world, with considerable economic, cultural, military, scientific and political waves. Besides, it has been the homeland of the Industrial Revolutions (1760-1840) and the source of many inventions by holding one of the most prestigious universities in the world. The capital is London with many major cities as Birmingham, Liverpool, and Manchester in England, Belfast and Londonderry in Northern Ireland, Edinburgh and Glasgow in Scotland, as well as Swansea and Cardiff in Wales.

Upon time, with the spread of the British culture through colonialism and imperialism a new term reflecting the British culture was born: “Britishness”. In fact, such an expression was not built in one day but it is the fruit of several historical events and hard efforts done by the UK signifying the British culture including all the UK social, historical and traditional aspects. This research gives a priority to highlight the main concepts and theoretical background as far as the major terms related to Britishness with cultural insights and clarifications that capture the terms related to our study with a “deep” analysis to some extent.

At the same time it is important to shutter the thought that culture is a notion with a packed array of meanings and different significations where its connotations have deviated over ages. The word “culture” utterly originated from Greek and Roman Antics in which its early meaning was “cultivation”. Later; it was understood as a form of intellectuality and great knowledge i.e. the growth

ominds and behaviours and inside societies and civilisations.

Britishness is rich in its meaning while reflecting the diversity of nations; for that matter, its definition paved the way through a long dispute about its sense via different phases of progress to the last version of meaning. That passage was not a simple one; such descriptions are not born at once. In fact, Britishness has a fundamental role in representing the British people. In this work, an endeavor has been made to point out the “full” range of implications related to Britishness by using different representations in various settings. Britishness includes both internal and external factors, involving all the historical associations to the UK or British civilisations as colonialism and immigration. This status quo is somehow purely a British phenomenon.

Basically, Britishness originated from the word “British” connected to Great Britain wholly or anything linked to such issues as habit, look, customs, tradition and life style. This features the land known by its cultural richness and its diversity of nature with the various population and festooned its different dialects with these stunning accents beside mentalities resumed as Britishness.

The whole British history is well known in the world and British “identity” is considered as beautifully unique in its buildings and social patterns in comparison to otherness. Undoubtedly, this great civilisation was constructed from many centuries and its long successive list of kings, as in addition to its superficialities as a large kingdom with its four distinct nations, namely English, Welsh, Scottish, and Irish. Each one is branded with different dialects, typical customs, particular traditions and cultures. The UK location was a source of attraction for many invaders as well as the Romans (43–84 A.D.), Anglo Saxons (450 A.D.), Vikings (780 A.D.) and finally Normans (in 1066 A.D.). Each one of English, Welsh, Scottish and Irish cultures embellishes the UK with that “superb” particularity and the “gorgeousness” that force the attention of any foreign interest.

Generally speaking, multiculturalism emphasizes the existence of many cultures on the land-living at the same activities, but also the common respect and recognition of these entire prevailing cultures. Living all together peacefully in the UK protected with the complete right from any discrimination (Race Relations Acts 1965, 1968, 1976 and 2000) or setting apart is what makes this country so different, attractive and welcoming. Then, citizenship is an expression that highpoints the fact of being a citizen in any country regarded by the state as a member and part of that kingdom with all citizenship rights over the UK.

This thesis tries to undergo a “deep” investigation on the new face of Britishness in nowadays British society. Moreover, it attempts to define the different perceptions of this concept by the different nations: England, Wales, Scotland and Northern Ireland by integrating at the same time various ethnic groups as Pakistanis, Indians, Bangladeshis, Black Caribbeans, Black Africans and others. Particularly, all these different cultural patterns are coexisting in a diverse modern multicultural society.

Britishness is that term which is related to the different aspects of the British civilisation including their culture. Recently many researchers as Jonathan Crowther (2005) have dealt with that attractive concept focusing on the charismatic and fascinating diversity inside the land. The topic under study becomes an interest for many experts at the international level while it becomes a source of curiosity and interest at the worldwide academic works. How Britishness affected the world and how it is on the British ground inside multiculturalism that grown lately became rather problematic.

This research basically underlines British behaviour and culture and how foreigners living in the UK find it and interact with. Long debates have been controversial about how Britishness, multiculturalism, British attitude and Culture are perceived and seen by foreigners in the UK. The purpose of this study is to explore the facets of Britishness which can be categorised as follows: *Common Britishness* (as shared by British people in general), a *Typical Britishness* (English, Scottish, Irish and Welsh) and finally an *Ethnic Britishness* (according to ethnic minorities and communities).

Britishness in itself is a box of stereotypes that foreigners can have when thinking about British people. For instance, among the believed stereotypes is that British people are snobbish and cold, but a British man will use another word, he will say instead that: “we are just reserved”. This simple example gives the opportunity to discover the real differences between the notion of Britishness and British stereotypes. But on the contrary British people are becoming more open-minded due to globalisation and immigration. Consequently, when they are concerned with other cultures, they are eager to know different cultures. As a matter of fact, there is an emergence of ethnic restaurants that propose exotic dishes for British costumers. We may mention also that there are more and more language schools which promote learning foreign languages as Hindi or Standard Arabic beside German or French.

As far as the issue of Britishness is exposed, our research is centred upon the main following questions:

1. In case there are new socio-cultural aspects of Britishness, how do they differ from the previous ones?
2. Does the new face of Britishness reflect the socio-cultural aspects of Great Britain as one nation or does it reflect these aspects depending on every British nation separately?
3. How is Britishness perceived inside and outside Great Britain?

For that purpose the following hypotheses have been formulated:

1. British people themselves seem to pave the way to a new definition of Britishness. This fact is reflected in the appearance of new habits and traditions. Yet, this question was meant for a larger analysis, in order to determine some of the most important socio-cultural changes.
2. It seems that the new face of Britishness reflects the socio-cultural aspects of both Great Britain as one nation and every British nation independently, i.e. though every nation may individually conceptualise Britishness, it may always refer to a common national Britishness. Each nation among the UK Scotland, Wales, Ireland or Britain sees itself as different and Britishness meaning varies according to their

different national languages and local cultures inside the kingdom.

3. The perception of Britishness inside Great Britain would be defined by its inhabitants while outside its territory it might be considered more as a stereotype rather than concrete and objective aspects of daily life.

The present work is a socio-cultural study about the British culture that is to say, Britishness which aims at analysing the shift of the concept itself from the past till contemporary UK, to be more specific from 1940 to the 21<sup>st</sup> Century. A huge importance is given to the “deviation” of the British culture and society at the local as far as the international level with the contact of foreigners and immigrants within the United Kingdom. The researcher evolution seeks to portray within evolution the British culture and mirrors British society with its beliefs, perceptions, and evolutions across time by both natives and foreigners.

This research mostly relies on an explorative descriptive analysis, following basically a chronological interval (from Post-War Great Britain to the Beginning of the Twenty-First Century), and will expose it as coherently and as objectively as possible. Besides, it aims at highlighting the native’s explanation about their own culture. Moreover, it accentuates the foreigner and immigrant perception, attitude, integration and how they are treated inside the British society which seems worth for the researcher to examine. The purpose of this work is to capture the “real” image of the British nature either inside or outside the nation and to discover the feature of that “attractive” culture. By using the Harvard style as a methodology of data collection.

The emergence of Britishness with its shades of meaning and its implication in everyone daily activity indicates that the British culture is becoming an important issue. The present study may contribute to “deepen” the meaning of the British culture. In addition, the obtained findings from this study may help interested people to be aware of the reality of that culture “much deeply”. Moreover, this research work hopefully tries to provide worthy data and underline the new faces of Britishness. It explores the British culture authenticity, multiculturalism, and the foreigner’s experiences there in the UK via an online survey. Dealing with this study is worth because it depicts the British culture and society from different

horizons; it can be useful and helpful mainly for foreigners such as Algerian students learning the English language or even for non-native teachers who do not know well the United Kingdom and its rich civilisation.

For instance, such a study is “original”, as there are not a lot of researches that compare how natives and foreigners/immigrants perceive Britishness. Such a comparative study has not been done before in the Algerian academic context in Cultural Studies. Furthermore, this work can be “very rich” and important in the field of English language teaching and learning and can bring insights and knowledge about the British culture and civilisation. It also may be a source of inspiration for English students inside the Algerian Faculty and the English Department. The curiosity to examine and go deeper into any culture is worth interesting, mainly for English language studies in the academic context. Of course, this work may be the ground for future researches involved in Britishness issue as larger researches must be undertaken.

Behind this research there is a personal motivation related directly to the complexity of cultural identity, since the researcher has grown up in a multicultural family. My father is an Algerian Muslim while my mother is a Ukrainian Orthodox, this is why celebrating El Aid El Adha and Christmas is something absolutely common in our family. My parents have raised us to respect and be tolerant with people no matter their origins, beliefs, customs. Consequently, this thematic is very close to me.

The choice of the sample of any study is the most significant element because it influences hugely the perspective of any investigation. For that reason, the researcher chooses meticulously and objectively the represented population with that specific attention of achieving relevant and valid data regarding those two groups which were randomly included in this work.

The current research was conducted in 2018 from January until April and consisted of two different samples. The first group includes 14 natives from the United Kingdom with the goal to talk about the British culture from its own source and in order to get worthy information about it from its origins. To learn a culture from its people seems the first step to do. In fact, it is essential to ask for any culture



from its waterfall roots and earth of nation to obtain any relevant data because no one can describe it better than natives. The second group comprises 44 immigrants and foreigners living in the United Kingdom who originate from different nations and cultures, namely Indians, Pakistanis, Chinese and Arabs. The purpose of this survey is to examine how foreigners' eyes describe and see the cultural matters of integration, assimilation and interculturality in the UK, and to portray their own experiences directly from the British culture and society. In this vein, the researcher thought that it is important to share the experience of immigrants and foreigners for a long stay in the target country and their life there with the full meaning of discovery and integration inside the British society.

For the sake to fulfil the scope of this exploration an adequate research methodology and tools are applied to answer the research questions mentioned overhead. This study focuses mainly on a descriptive analytical study in addition to a quantitative data. Two distinct research tools were used. Firstly, an online survey is spread via Facebook polls and messenger with natives. Secondly, another online survey is addressed to foreigners and immigrants living in U.K.

The procedures of data analysis and the interpretation of the gathered information from each instrument are processed. It, further, spots light on the main expected results. To attain conclusions and achieve the purposes of this work, a process of data analysis is to be undertaken. Furthermore, the data will be analysed through collecting, mailing, chatting, extracting passages, organizing, summarising and synthesising. Such an effort was made in order to assert the meaning of Britishness even when every person brings his/her personal perception, understanding and viewpoint on that concept either native or immigrants relying on own experience, knowledge, and background. A case study is a suitable manner to reflect the complexity and large perspectives and truths about the British culture. For that reason a survey is suitable for such a research. All the way; this work draws a causal effect of Britishness and tries to recognize the reasons behind the current situation of the UK, and its impact on immigrants and foreigners.

Concerning the difference of perception of Britishness by the white native British people and non-native ethnic minorities, we eventually can say that both of

them have not an “acute” perception, i.e. both sides may have the feeling of frustration and victimisation, but for different reasons. White native British can talk about a decline of Britishness, or even about an invasion, while non-native British can talk about a frustration and victimisation caused by the actual international situation. In other words, they might be more focused on the difficulties of the present days in terms of racism, integration or even Islamophobia. All these views are investigated to a certain extent.

The strong feeling of frustration is noticed among both natives and ethnic minorities since each one tries hard to preserve its cultural heritage. At this level of the study Britishness can be defined according to the ethnic background including natives (who are not technically and historically natives since the real natives are Celts ,i.e. Welsh, Scottish and Irish) where everything is connected to the term ethnic, i.e. religious beliefs, traditions, habit, attitudes, values...), social status, geographical position, etc.

The survey is done through the creation of URL Address linked to an automatic system via Facebook and email with Google form. Moreover, it comprises various questions which emphasise respondents’ views toward the acceptance or possibility of acceptance of Britishness. A questionnaire is a tool of data collection which is supposed to give the researcher the advantage to collect a large amount of diverse data within a short period of time and with less energy mainly online surveys. Two rubrics are administrated: the first one includes five questions, mainly devoted to generating data regarding British culture by natives and their practices from the part of beliefs, traditions and behaviours and how they react toward British new cultural diversity inside the UK. The second rubric contains nine questions addressed to immigrants and foreigners in the UK; more consideration is paid to the appropriateness of integration, assimilation, cultural shocks, discrimination, and racism. Beside, such issues are regarded: its impact on them or on the UK and how they perceive it; either as a source of contribution or prevention from any danger about their stay there, their jobs, their social life as well as their religions. It is primordial noting that questions in each rubric are purely open-ended questions without being limited to the possible answers or parameters;

in open-ended questions the researcher gives participants the opportunity to answer in any manner that makes them comfortable rather than asking them to choose among one or more possibilities. Then they are anticipated to justify or explain their choices.

The native online survey is designed and spread through professional and social networks namely LinkedIn, Academia, Facebook and Twitter for the goal of achieving the most possible participation and British contribution. It took a lot of effort and time devoted to the process. After all, 14 white natives from the UK participated and expressed their opinions about their own culture at first, then their attitude towards multiculturalism in the UK. Natives are asked about their traditions, customs, the authenticity of the UK, the UK through time, whether it changed or not, multiculturalism and the authenticity of their culture.

Regarding the immigrants survey, it was spread into 44 different Facebook pages and 40 groups linked to Britain also 60 private messages and chat through Facebook, LinkedIn, and academia to gain the possible feedback from them. Around 44 immigrants and foreigners living in the UK for more than 4 years participated in the online survey. Foreigners and immigrants were asked firstly about Britishness aspects and what they notice about food, traditions, people's behaviour at the first instance. Then in the second instance they were requested to express their positions inside that multicultural environment and whether it affects their home culture as well as if they faced any sort of misunderstanding, discrimination or racism. Immigrants were collaborative and largely shared their British experience with full description and more details that in fact were very useful to accomplish the scope of the research.

It goes without saying that as in any investigation, the researcher faced several hindrances among them the hardness to convince white British participants who were reluctant to respond. At the beginning we were expecting to have a high number of informants. Nevertheless, the obtained results were helpful and reliable. The participation was modest despite of the instilled efforts and devoted time by sending more than 60 requests. This may be related to the British nature known being too reserved and who does not like dealing a lot with strangers. Simply, the

British do not trust strangers “easily”. Yet, the immigrants’ participation was more “satisfactory”. In Algeria, the references and previous studies regarding Britishness are very few which pushed the researcher to make double efforts to submit “an expanded” review of Literature.

The bright side of Great Britain attracts new comers in which they see a paradise and the perfect land. In spite of all the efforts made by Great Britain for immigrants’ integration, there are still many negative aspects from this diverse society. The UK is like other countries not too perfect, but has negative aspects such as the increase of nationalism, racism and the stigmatisation of ethnic minorities’. That phenomenon is not isolated or connected only to the UK but it touches the whole world with the increase of extreme right parties everywhere in Europe and the USA. These aspects are developed later in this study. Contemporary Great Britain is reversed from being purely British to new internal rising communities that started to claim their own rights inside this diversity. When we analyse the state reforms which encouraged the process of immigration to some extent like integration and finally assimilation we may say that not all British people are in favour of such a welcoming policy, because the feeling of nationalism is very strong among some British nationalist inhabitants.

In addition to that when we look back at the recent events related to the “Brexit” we may conclude that nowadays British perspectives have changed from the view of collective gatherings to a more individual and self-governed objective, i.e. leaving the European Union the UK has definitely shown its “independence” to some extent.

To carry out this case study, the present work is divided into four interrelated chapters. The first chapter reviews the literature on immigration in the UK and provides the theoretical background for the issue under investigation. It seeks to pull a “clearer” report of the phenomenon as it is related to the culture of the society to that British environment. A “deeper” focus on the history of immigration which has largely affected the UK and this is important to mention because it has a huge influence on the British perspectives for many centuries.

The second chapter consists of two parts. The first one deals with the

description of the main concepts linked to Britishness and Cultural Studies. Any analysis or explanation is given in order to bring a better understanding of the topic for the reader. The second part refers to terminology associated to Cultural Studies which tries to clarify the distinction between key terms which may seem close in the meaning but that reveal slight differences far from any confusion between them. These concepts are worth for any Cultural Studies with larger details of clarification and attention.

The third chapter is confined to presenting the different aspects of Britishness from different sides, namely the British spirit that is to say; everything which symbolises the United Kingdom. Such an issue is regarded: to draw different traditions and customs, such as foods, hobbies, sports, building, dressing, language and what British like and do not like overall. This chapter reflects Britishness directly and it stresses the full range of details and clarifications for the reader to undertake a cultural trip across time and places.

The fourth chapter is concerned with the analysis and interpretation of data obtained from surveys that included both natives and immigrants. Furthermore, this chapter seeks to answer the research questions by either confirming or infirming the research hypotheses and then concludes with the research results. After collecting data from different sources through the use of a set of research instruments data were analysed. The discussion and analysis of each points are dealt in this section with the extraction of native's quotes and immigrants about the British culture.

The conclusion is open as the concept of Britishness seems not static but linked to multiculturalism, and fluid. It opens new paths of research connected to the theme, of this humble doctoral research.

## CHAPTER ONE

# AN OVERVIEW OF BRITISH IMMIGRATION

---

1.1.	Introduction.....	13
1.2.	British Historical Background .....	15
1.2.1.	The Royal Succession in England.....	16
1.2.2.	English Cultural Background.....	27
1.3.	Historical Background of Immigration in Britain .....	30
1.3.1.	Early Immigration Waves to the British Isles.....	31
1.3.2.	Chronological Shadow from 1914 until 1945 .....	34
1.3.3.	Chronological Shadow from 1945 until 1948 .....	34
1.3.4.	Chronological Headlines after 1950s.....	36
1.3.4.1.	The Events of the Notting Hill Riots .....	38
1.4.	Commonwealth Immigrants Act 1962.....	38
1.4.1.	Commonwealth Nations .....	39
1.4.2.	Commonwealth Immigration.....	42
1.5.	The Case of Irish Immigrants .....	44
1.6.	Conservative Party Exclusion Policy .....	46
1.7.	Enoch Powell’s Role in the Process of British Immigration.....	47
1.7.1.	Enoch Powell’s Life .....	47
1.7.2.	Enoch Powell’s Political Career .....	49
1.7.3.	Enoch Powell’s Rivers of Blood Speech .....	49
1.8.	Powell’s Criticism of the Race Relations Bill.....	50
1.8.1.	Enoch Powell’s “Rivers of Blood”Speech Comments.....	52
1.8.2.	Reasons for Powell Dismissal from the Conservative Party.....	53
1.9.	Emergence of Powellism in Britain.....	53
1.10.	Immigration Act of 1971, Great Britain Newcomers to U.K.....	54
1.10.1.	Reasons of Immigration Act .....	55
1.10.2.	Immigration Act Contents .....	56
1.10.3.	Partiality and Immigration Legislation .....	57
1.10.4.	Opponents of the Immigration Appeal Act of 1969 .....	58
1.10.5.	Criticisms of the Controversies within the Bill .....	59
1.10.6.	British Immigration Policy.....	60
1.10.7.	The 1970s Tough Policy.....	61
1.10.8.	1980 Immigration Trends.....	62
1.11.	Current Situation in the UK.....	65
1.12.	Conclusion.....	67

## **1.1. Introduction**

From the beginning, the United Kingdom has always been a welcoming nation. It has been regarded as a land of wealth, which offers an uncountable number of opportunities. In fact, British politics from the 1940s is one of the reasons behind the coming groups of previous immigrants who made of the kingdom their first destination where some were attracted by the beauty of the countryside and the fascinating culture of living and the polite people of that country. That island has always been a source of attraction for foreigners, mainly workers, and still among their best choice as they labeled it the land of dreams, the land of freedom, and the land of equality and respect of humanity regardless the race and colour or religion.

Back to history years ago and by traveling through time we can flashback that the United Kingdom witnessed several successive invasions. This phenomenon goes back to the first Celtic settlement followed by the Roman Conquest from 55 B.C., Angles, Saxons and Jutes in the mid-fifth century, and the Vikings in the eighth century to finally end up with the Normans in the symbolic year of 1066; That period marked a turning point and unforgettable page in the history of the British Islands. The historical events and their spirit still prevailing up to now where all of these primary invaders had an enormous impact on all the aspects of everyday British life: political, linguistic, economic, but most of all social and cultural which are the target fields aimed in this research. This can be noticed in the buildings or churches but also the dialects and many other cultural aspects as in literature or arts.

In the British history, immigration is spotted on many years ago and watchfully associated with its former colonies. Previous colonizers were cheered to arrive in the kingdom predominantly at the intervals of labour shortage, as they represented a cheap low-skilled working force. They had a special dealing; their access to the country was not limited at any point. What is more, they over and over again approved citizenship straightforward at their time of entrance. It was up to 1960s that the UK changed its open minded strategies toward immigrants derived from ex-colonies to some restrictions. As soon as the immigrants began to slow



down, labour requests and needs dropped however; the quantity of immigrants did not, they were regarded as a troublesome for the nation, or somewhat for the government, and violent urban unrests emerged.

In the meantime 1939, in less than half an era, Great Britain has lifted from being altogether a white social order to a multi-racial kingdom by means of noticeable Asian and black groups. The British regime presented many legal stepladders to deal with newcomers as well as other possible immigrants. Nevertheless, in harmony with current canons some of those ladders were politically unfitting and intolerable. Mostly, the 1960s and initial 1970s brought about the decisive changes of the UK past immigration strategies, beginning with the noteworthy *1962 Commonwealth Immigrants Act*, and finishing with the *Immigration Act in 1971*. This study also put an emphasis on this exact interval, yet contextualized in the far-reaching and more wide-ranging broad understanding of historical insights and new involvement attained since 1971.

This section will deal with immigration in the United Kingdom back to the historical journey of the land, the presentation of events chronology and the headline of British politics toward these crowds. Also, how British people reacted during each stage of that process with a clear explanation and deep awareness of the importance of that new diversity, that authenticity, and the particularity of that British nation.

All that is not possible without spotting the light on one of the major historical cultural heritages which is the historical corner of British immigration. Various questions were raised: how the integration of those foreigners might draw and capture their experience that they were facing inside all these events; how such a situation might be handled and how they are regarded both in their host country and their homeland.

The researcher believes that such a part is very worth to mention in this work about Britishness because one of its major aspects is multiculturalism and internationalism inside the UK. Such fact has not only proceeded to the changes in the British view toward foreigners, but also opened the British eye about many plans. The term Britishness shifted to another connotation of having a purely white trait of the British nation. Furthermore, it is important to mention the fact that it is not only linked to being born in the UK also it could be acquired through time. This is what has been marked by British immigration experiences from a long time that just drew that deviation and rapid meaning shift of the concept itself. All these aspects will be dealt with some “full” details and consideration in the following sections.

## **1.2. British Historical Background**

Throughout all of its long and deep history Britain has been a multi-ethnic state, composed of English, Welsh, Scots, Irish and British cultures which has had to coexist with separate national identities. Historically, England and Wales were united administratively, politically, and legally by 1543. The crowns of England and Scotland were united in 1603. But, the two countries remained separate political entities until the *1707 Act of Union*, which formed the Kingdom of Great Britain with a single legislature. From 1801, when Great Britain and Ireland were united, until the formal establishment of the Irish Free State in 1922, the kingdom was officially designated the United Kingdom of Great Britain and northern Ireland. At present the UK comprises England, Scotland, Wales and North Ireland. The capital and largest city is London. (*See Appendix One*)

The very first stages of the existence of people on the British Isles are frequently described as prehistoric and referred to as an unwritten history of Britain. Also their presence was unclear without any historical clarifications. The geographical position of the land was both a blessing and a problem: on the one hand the insular position which protected the country from invasions; and on the other, the lowland facing the continent always invited invasions. The location or geography of the kingdom is very interesting and makes that land being open to

many risks of wars and colonialism besides pirates of sea danger including Vikings. (*Guryeva yu.F, 2006 & Pismennaya.O.A, 2004*).

Basically, Celtic descendants are to be considered as the native inhabitants of the British Isles. Nevertheless, it is the English i.e. the Anglo Saxons who have been able to impose their predominance over the other three nations (Wales, Scotland and Ireland). The English predominance is a fact though English people historically are considered as invaders; they knew how to become the leaders of Britain. The English controlled the most sensitive positions of the state and any source of power political, economic or social that developed their interest on behalf of other minorities. (*Guryeva yu.F, 2006 & Pismennaya.O.A, 2004*).

As mentioned above, the United Kingdom is a country made up of four distinct nations England, Wales, Scotland and Northern Ireland. The process of unification was a long succession of settlements, invasions, battles and wars. It is worth mentioning that these four components do not have the same ethnic origins (an idea that will be more deeply developed further in this study) while England has German origins the three latter have Celtic roots. It is that diversity which made up the United Kingdom after all. The UK always has been a royal system with the successive list of kings and queens.

### **1.2.1. The Royal Succession in England**

The United Kingdom was ruled by numerous Kings and Queens for many centuries two thousand years ago while the Celts were still living in tribes the Romans were the most powerful people in the world. Roman society was divided into the class of slaves and the class of slave-owners. With the help of the army the slave-owners put down the uprisings of the exploited. The army also helped the slave-owners to protect their riches against foreign enemies and to wage endless wars in order to conquer new lands and to seize more slaves. The Romans conquered all the countries around the Mediterranean Sea. In 55 B. C. a Roman army of 10,000 men with Julius Caesar at the head crossed the Channel and invaded Britain. The Celts saw their ships approaching and rushed to attack the invaders in the sea as they were landing. Their hair and moustaches were dyed red and their legs and arms were painted blue. With loud shouts they attacked the Romans in

chariots and on foot and the well-armed invincible Romans under one of the greatest general of that time had to retreat to Gaul (France). (*Guryeva yu.F, 2006 & Pismennaya.O.A, 2004*).

In the next year, 54 B. C., Caesar again came to Britain, this time with larger forces (25,000 men). The Celts fought bravely for their independence but they were not strong enough, in spite of their courage, to drive the Romans off. The Romans, who had better arms and armour and were much better trained, defeated the Celts in several battles. Some of the chiefs submitted and promised to pay tribute to Rome. But the promised tribute was not paid. Nearly a hundred years later, in 43 A. D. a Roman army invaded Britain and conquered the South-East. The Celts fought fiercely against the Romans who never managed to become masters of the whole island. They were unable to conquer the Scottish Highlands. From time to time the Picts and the Scots from the North managed to raid the Roman part of the island, burn their villages, and drive off their cattle and sheep. (*Guryeva yu.F, 2006 & Pismennaya.O.A, 2004*).

To defend their province the Romans stationed their legions in Britain. Straight roads were built so that the legions might march quickly, whenever they were needed, to any part of the country. These roads were made so well that they lasted a long time and still exist today. Bridges of stone were constructed wherever a road crossed a river. Besides, to guard the province against the Picts and Scots who lived in the hills of Scotland, a high "Hadrian's Wall" with forts was built in the North. The civilized Romans were city dwellers, and as soon as they had conquered Britain they began to build towns, splendid villas, public baths as in Rome itself. Every Roman town had a drainage system and a good supply of pure water. Great tracts of forests were cleared, swamps were drained, and cornfields took their place. But together with a high civilization the Romans brought exploitation and slavery to the British Isles. Rich Romans had villas in the country with large estates, which were worked by slaves. Prisoners of war were sent to the slave-market in the Roman Empire. The Romans made the free Celts clean forests, drain swamps, build roads, bridges and walls for defense. The noble Celts adopted the mode of life of their conquerors. They lived in rich houses and spoke Latin, the

language of the Romans. But the rank-and-file Celts went on living in their tiny huts, they spoke their native Celtic tongue and they didn't understand the language of their rulers. (*Guryeva yu.F, 2006 & Pismennaya.O.A, 2004*).

The Romans remained in Britain for about four centuries and during that time Britain was a Roman province, governed by Roman governors and protected by Roman legions. In the 4<sup>th</sup> century the uninterrupted struggle of the exploited against the slave-owners greatly weakened the Roman Empire. Slavery became an obstacle to technical progress. Early in the 5<sup>th</sup> century the Roman legions were recalled from Britain to defend the central provinces of the Roman Empire from the attacks of the barbarian Germanic tribes. They never returned to Britain. The fall of the Western Roman Empire meant the end of the slave-owning system in Western Europe. In the 5th century Britain was invaded by *Angles* (a people from northern Germany, many of whom settled in the north and east of England), *Saxons* (a group of north Germanic people who conquered most of Britain) and *Jutes* (a Germanic people originated in Jutland in Denmark, they occupied Kent in about AD 450). Many native Britons fled to Wales, Scotland, Cornwall and Ireland. By the 7th century England consisted of seven kingdoms which competed for supremacy. The strong kingdoms controlled their weaker neighbours. In the 7th century *Northumbria* was the strongest but *Mercia* then became dominant under King Offa (757-796). Offa was the first to call himself "King of the English". Later, in the 9th century, *Wessex* became dominant under King Alfred the Great (871-899). Saxon Kings were supported by warrior nobles; there were free peasants and also some slaves, many of whom were originally Britons. (*Guryeva yu.F,2006& Pismennaya.O.A, 2004*).

The *Vikings*, seafarers from *Scandinavia*, attacked northern Europe in the 8th century. *Danish Vikings* reached Britain in 789 and began their control over a large territory. But in 878 King Alfred defeated them at *the Battle of Edington*, he established a strong army, built fortified towns (burghs), built up a fleet of ships, and began reviving learning. He captured London and was accepted as King everywhere except the Dane law (eastern England, where the Danes lived). Alfred's grandson Athelstan (925-939) seized the Dane law in 926. But great though Alfred's

military achievements were, his real greatness lay not in war, but in the arts of peace: he started a court school to educate the nobility in reading and writing English, he insisted that the clergy should learn Latin properly as this was the language of the Church, he invited craftsmen and scholars to his court, he translated the medieval books on history and philosophy thus giving the English their first literature. The 'Anglo-Saxon Chronicle', a yearly account of events, was probably begun during his reign.

The country was ruled by the Anglo-Saxons until 1013 when they finally surrendered to the King of Denmark. When the Danish royal line died out in 1042, the *Anglo-Saxon line* returned: *Edward (1042-1066)* became king. He was known as "*The Confessor*", because of his piety. He had no children and when he died in 1066, three men claimed the throne, one of them being *William*, Duke of Normandy. (*Guryeva yu.F, 2006 & Pismennaya.O.A, 2004*).

In the 11<sup>th</sup> century the Normans, a mixed Scandinavian and French people, living in the North of France, began to attack the coasts of England from Normandy. The English king who died in 1066 had no children and William, the Duke of Normandy, being related to the dead king, cherished the hope that he would succeed to the English throne. So he began preparation for a war to fight for the Crown. The Normans outnumbered the Anglo-Saxon forces and were greatly superior in quality. The hastily gathered troops of free peasants who fought on foot made up the main body of the Anglo-Saxon army. Not all the footmen were properly armed; many were armed with pitchforks and axes. The Normans were well armed, wore armour and there were no fire-arms at that time. They used a skillful combination of heavy armoured cavalry and arches. They built many big sailing-boats to carry the army across the Channel. So, the Normans landed in the south of England, suppressed the resistance of Anglo-Saxons and won the victory. The battle between the Normans and the Anglo-Saxons took place on the 14th of October 1066 at a little village called Hastings. The English king Harold was struck in the eye by one of the enemies' arrows and killed. William, Duke of Normandy, was crowned king of England and called William the Conqueror. (*Guryeva yu.F, 2006 & Pismennaya.O.A, 2004*).

The invaders burnt houses and killed people. They took away lands and houses, money and cattle from the English and gave them to the Normans. The free English peasants fought fiercely for their freedom against the invaders. Rebellions against Norman rule rose again and again. In five years the subjugation of the country was completed. All the uprisings were put down and the rebels were punished severely. The invaders spoke French, and it was the language of the upper classes and the government. English was the language of the lower classes. William the Conqueror ruled England for 21 years. The name *Plantagenet* comes from *planta genista* (Latin for *broom plant*), the emblem of Henry's father, Geoffrey of Anjou. Henry fought in France and Wales and changed the legal system. Before the law reforms of *Henry II*, a person's innocence or guilt was often tested by means of a fight with his accuser. (*Guryeva yu.F, 2006 & Pismennaya.O.A, 2004*).

*Richard I (1189-1199)*, known as "*The Lionheart*", spent most of his time on crusade (crusades :a series of military expeditions undertaken between the 11th and 15th centuries by Christian European powers; the original aim was to recapture Palestine, known as the Holy Land, from Muslim Turks). Richard's brother, King *John (1199-1216)*, made enemies among the barons (baron in the Middle Ages: a landowning nobleman) and the clergy. He imposed on them heavy taxes; in 1215 the barons made him sign the *Magna Carta*, a document establishing their rights and protecting the nobles from taxation. According to the document, the king was only to levy taxes within certain limits on certain occasions, for instance, when his eldest son became a knight. It allowed no freeman to be imprisoned, deprived of his property, outlawed or exiled, except by the law of the land. Merchants received permission to travel freely and do business. The king promised never to sell, refuse or delay right and justice to any of his subjects. Briefly, it stated that the king was not above the law, that he only ruled by the will of the people, and that if he broke his part of the contract, and then the people had the right to overthrow the king. (*Guryeva yu.F, 2006 & Pismennaya.O.A, 2004*).

John's son, *Henry III (1216-1272)*, angered the barons by giving financial and political aid to his foreign friends and relatives; their conflict led to civil war (1264-1265). In 1264 the baron's leader, *Simon de Montford*, called a meeting,



known as a parliament (the word *Parliament* comes from the French word “*parler*”, which means 'to speak'). A number of knights and representatives of certain towns were invited to attend. Soon Parliament insisted on being consulted on all taxes.

Henry III's son *Edward I (1272-1307)* made many legal reforms and was called 'the Law Giver'. *Guryeva yu.F, 2006 & Pismennaya.O.A, 2004*).

*Edward II (1307-1327)* was weak and easily influenced, and the barons did not trust him. In 1327 he was deposed by his wife, Isabelle of France, and died the same year, probably murdered. *Guryeva yu.F, 2006 & Pismennaya.O.A, 2004*).

Edward's son, *Edward III (1327-1377)*, took control from his mother in 1330, and in spite of constant war, he restored royal prestige. *Guryeva yu.F, 2006 & Pismennaya.O.A, 2004*).

*Richard II (1377-1399)* was Edward's young grandson (as *his son, known as the “Black Prince”* because of his black armour, died in battle). As he was too young to rule, his uncle ruled on behalf of the monarch till 1385. Richard was considered obstinate and irresponsible both by his barons and by Parliament; he gradually banished or executed his opponents, but was forced by his uncle's son Henry and his supporters to abdicate (give up the throne) and died in 1400 (he is thought to have been murdered). Henry Bolingbroke became *Henry IV (1399-1413)*; his reign was turbulent, and there were several rebellions in support of other claimants to the throne. After his death his son *Henry V (1413-1422)* spent most of his reign in war in France where he extended English territory (*Guryeva yu.F, 2006 & Pismennaya.O.A, 2004*).

Since 1066 English kings had been involved in quarrels and wars over land they held in France. England also tried to increase its control over Scotland, Wales and Ireland which led to conflict and rebellion. *The 100 Years War* was in fact a series of wars between England and France which lasted from 1337 to 1453. In 1328 Charles IV of France died without a male heir. The English king, Edward III, whose mother was Isabelle of France, laid claim to the throne and war broke out in 1337. The war ended in 1453 and England lost all its French land except Calais. The Wars of the Roses is the name given to the struggle for power between the two



factions of the royal family - the houses of York and Lancaster. They are named after the emblems of the two rivals: the white rose of York and the red rose of Lancaster. (*Guryeva yu.F, 2006 & Pismennaya.O.A, 2004*).

Bitter rivalries developed during the reign of the Lancastrian *Henry VI (1422-1471)*, He could not control his nobles and lost most of the land that Henry V had gained in France. Fighting broke out in 1455, Richard of York led the Yorkists but was killed in 1460. In 1461 his son Edward defeated Henry and was crowned *Edward IV (1461-1483)*, although Henry was briefly reinstated between 1469 and 1471.

*Edward IV* ruled well, enforcing law and order, improving trade and making alliances with Brittany, Burgundy and Scotland. When he died, doubt was cast on the legitimacy of his young heir, Edward, who was never crowned. The boy's uncle Richard of Gloucester took the throne as *Richard III (1483-1485)*. Edward and his brother (known as the Princes in the Tower) disappeared, presumed murdered.

In 1485 *Henry Tudor, a Lancastrian*, defeated Richard at the Battle of Bosworth and *became Henry VII*. The result was a new royal house the Tudors. Henry VII seized the throne and England was to enter a new period of history. (*Guryeva yu.F, 2006& Pismennaya.O.A, 2004*).

*Henry Tudor*, heir to the Lancastrian line, became *Henry VII (1485-1509)* “*The War of the Roses*”: the first of the Tudor kings. To secure his hold on the throne and ensure the succession, he married Edward IV's daughter Elizabeth of York. Henry involved himself in the day-to-day details of government, radically improved royal revenues by promoting trade and imposing new taxes. Henry avoided foreign wars, and made peace treaties with Spain, France, and Scotland. He married his eldest son Arthur to Catherine of Aragon, a Spanish princess, and his daughter Margaret to *James IV* of Scotland. When Arthur died Catherine married his brother *Henry*, later *Henry VIII (1509-1547)*. (*Guryeva yu.F,2006& Pismennaya.O.A, 2004*).

*Henry VIII* needed a son to secure the succession, but only his daughter Mary had survived infancy. He wanted to divorce Catherine and marry Anne

Boleyn. Royal marriages could sometimes be ended for political reasons, but only with the Pope's consent. However, the Pope refused to grant the divorce.

To get what he wanted Henry decided to take control of the Church in England. He married Anne in 1533 and their daughter Elizabeth was born later that year. In 1534 Parliament passed the Act which declared Henry the Supreme Head of the English Church. Henry VIII had six wives: Catherine of Aragon, Anne Boleyn, Jane Seymour, Anne of Cleves, Catherine Howard and Catherine Parr. His reign was marked by foreign wars and by religious upheaval. *Guryeva yu.F, 2006 & Pismennaya.O.A, 2004*).

The Pope excommunicated Henry (*expelled him from the Roman Catholic Church*) for heresy (*a belief contrary to the accepted teaching of the church*). Meanwhile in mainland Europe reformers known as Protestants were rejecting many of the teachings of the Roman Catholic Church. However, although Henry denied the Pope's authority, he did not accept Protestant doctrines. Between 1536 and 1539 Henry closed all the convents and monasteries on the pretext that they were corrupt or not economically viable. Most of them were sold and many were destroyed. This is known as *the dissolution of the monasteries*.

*Edward VI (1547-1553)*, Henry's son by Jane Seymour, became king when he was nine years old. He was too small to be able to rule, and his relatives performed this function instead of him. In a few years he died, and Mary Tudor seized power. *Guryeva yu.F, 2006 & Pismennaya.O.A, 2004*).

*Mary Tudor (1553-1558)* immediately reinstalled Catholicism and to ensure her position she married Philip II of Spain. Mary fought Protestants - those who refused to accept Catholicism were burnt as heretics. Mary Tudor died childless, and was succeeded by her 25-year-old half-sister Elizabeth. *Guryeva yu.F, 2006 & Pismennaya.O.A, 2004*).

*Elizabeth I (1558-1603)* pursued successful policies at home and abroad. She improved the economy of the country; she dealt with social problems caused by unemployment. The arts flourished in England during Elizabeth's reign with the work of such people as the writers *William Shakespeare (1564-1616)* and *Christopher Marlowe (1564-1593)*, the painter *Nicholas Hilliard (1547-1619)*,

whose portrait miniatures were very popular, and the composer *William Byrd* (1543-1623). The art flourished under Elizabeth's patronage and her reign is considered to be the high point of the *English Renaissance*, as this period is sometimes called. (*Guryeva yu.F, 2006 & Pismennaya.O.A, 2004*).

Elizabeth was Protestant. She reinstated Henry VIII's legislation, and became Supreme Governor of the English (or Anglican) Church. Elizabeth's Catholic cousin, *Mary Stuart Queen of Scots*, laid claim to the English throne in 1559 and became a focus for Catholic rebellion. From 1569 she was involved in four plots against Elizabeth. She was finally charged with treason and executed in 1587. (*Guryeva yu.F, 2006 & Pismennaya.O.A, 2004*).

Elizabeth never married, although Parliament continually urged her to do so. In 1587 she accepted James VI of Scotland, the protestant son of Mary Queen of Scots as her heir. Elizabeth died in 1603 and James became *James I* of England, first Stuart king of England. By his accession to the throne he united the Kingdoms of England, Scotland and Ireland. (*Guryeva yu.F, 2006 & Pismennaya.O.A, 2004*).

During the reigns of the first two Stuart kings (*Stuart* was originally spelled '*Stewart*'), *James I* (1603-1625) and his son, *Charles I* (1625-1649), there was growing hostility between the king and Parliament, which finally ended in civil war. Parliament was becoming increasingly dominated by groups of extreme Protestants known as Puritans. They wanted to outlaw Catholicism and radically reform the Anglican Church, or even to abolish it. Parliament was reluctant to grant extra funds without receiving more influence over foreign and religious policy. So for long periods of time both James and Charles ruled without Parliament. Strong opposition between the kings and the Parliamentarians on many foreign policy issues, home financial problems and religious beliefs led to armed conflicts and resulted in the Civil War.

The Parliamentarians (known as Roundheads) had the support of London and other important ports, which helped finance their military campaigns. They set up a disciplined army, trained by one of their leaders, Oliver Cromwell. They also had the support of Scotland by promising to establish Presbyterianism (*a form of Protestantism, the official Church of Scotland*) in England, Wales and Ireland.

After many battles the Royalists (known as Cavaliers) were finally defeated at the Battle of Naseby in 1645, and Charles was executed in 1649. (*Guryeva yu.F, 2006 & Pismennaya.O.A, 2004*).

In 1649 a republic, known as the Commonwealth was set up in England. The Commons and a council of state, led by Oliver Cromwell, were to rule it. Due to many political reasons there was tension between the groups in power, so Cromwell finally discharged Parliament and made himself ruler, under the title of Lord Protector, for which he was strongly criticized by his opponents. He died in 1658, and his son succeeded him. Being an ineffective ruler, the latter was deposed by the army, and in 1660 Parliament restored the monarchy (though limiting the king's powers) by inviting Charles's son, *Charles II (1660-1685)* back to England. (*Guryeva yu.F, 2006 & Pismennaya.O.A, 2004*).

In 1665 Bubonic plague broke out in England, killing 68,000 people in London alone. A year later much of the city was destroyed by a fire which raged for four days. With the exception of a small area in the northwest, the whole City center was devastated; St Paul's Cathedral was destroyed, along with 88 parish churches, 13,200 houses and countless works of art. But curiously this disaster only claimed twelve lives, and had the effect of finally ridding London of the Great Plague that had haunted it since the 14th century. (*Guryeva yu.F, 2006 & Pismennaya.O.A, 2004*).

From 1668 Charles ruled with a council of five men, known as the Cabal. It broke up in 1672 and two of its members led a group of MPs against the king's policies. They became known as the Country Party. The king's supporters were called the Court Party. By 1681 both had acquired nicknames - the Country Party became known as Whigs (*the term originally meant 'Scottish horse thieves'*) and the Court Party were called Tories (*the word was originally slang for 'Irish robbers': many members of the Court Party were Anglo-Irish landowners*). (*Guryeva yu.F, 2006 & Pismennaya.O.A, 2004*).

Since the document '*Magna Charta*' was signed by King John in 1215, it was very often broken, and Parliament had to confirm it time after time. In 1679, in the reign of Charles II, a new charter was passed. It was called the *Habeas Corpus*

*Act*, from the first two words in it, for, like the Magna Charta, it is in Latin. Habeas Corpus here means: 'Take the body', i.e., the prisoner. Habeas Corpus made it illegal to keep anyone in prison without a trial, it decided that every prisoner should have as quick and fair trial as possible. (*Guryeva yu.F, 2006 & Pismennaya.O.A, 2004*).

As Charles had no legitimate children, his brother James was heir to the throne. *James II (1685-1689)* was Catholic, but his daughters Mary and Ann were both Protestant. When James married a Catholic and in 1688 had a son, thus ensuring a Catholic succession, his daughter Mary and her husband William of Orange, at the request of some leading MPs, invaded England and James fled to France. This bloodless English Revolution in which James II lost his throne is known as *the Glorious Revolution*. (*Guryeva yu.F, 2006 & Pismennaya.O.A, 2004*).

In 1689 William and Mary were made joint sovereigns: *William III (1689-1702)* and *Mary II (1689-1694)*. The driving force of the reign was the need to create and maintain a coalition against the vast power of France. (Where *James II* had taken refuge). Before they were crowned they had to make a solemn declaration of the rights of Parliament. Through an Act of Parliament their declaration became the law of the land, and is known as the *Bill of Rights*. This Charter gave to Parliament the right to settle the succession to the throne; absolute power over the army and the navy, the sole right to raise taxes. In a word, it turned England into an absolutely constitutional monarchy. From 1689, England has been governed, not by the kings or queens, but by Parliament and by the Ministry. The ministers, since then, are no longer chosen by the sovereign but by the political party which has a majority of seats in the *House of Commons*. This is called *Party Government*. (*Guryeva yu.F, 2006 & Pismennaya.O.A, 2004*).

William continued to reign in his own right after Mary died of small-pox. William put down Jacobite revolts (*Jacobites* - supporters of James II; the word comes from *Jacobus*, the Latin form of the name James) in Ireland and Scotland. He became unpopular in England for raising taxes and for giving government posts to foreigners.

William and Mary left no children and the throne passed to Mary's sister, Anne. *Queen Anne's (1702-1714)* reign was marked with the war with Spain and the

union with Scotland including the participation of the Scottish MPs in the work of the English Parliament. They sat now at Westminster, though the Scots had their own legal system and Presbyterian Church (*Presbyterianism: a form of Protestantism based on the ideas of John Calvin, a 16th century Church reformer. There are no compulsory rites, rituals or other forms of worship*). Anne was a resolutely ordinary woman who was a devoted supporter of the Church of England and the Tory party. Anne was married to *Prince George of Denmark*, with whom she had 17 children, all of whom died in infancy or early childhood, and in 1701 her Protestant cousin, Sophia of Hanover, was declared her heir. But Sophia died in 1714, and her son George became next in line to the throne and gave the new family name to a number of his successors: the family, or the “House”, of Hanover. (*Guryeva yu.F, 2006 & Pismennaya.O.A, 2004*). (See Appendix one and two).

What is interesting is that when it comes to speak about British monarchs, female figures tend to be the most popular like: Queen Anne, Queen Mary the famous “Bloody Mary”, Queen Elizabeth I, Queen Victoria, and Elizabeth II. A timeline is presented in the Appendices.

### **1.2.2. English Cultural Background**

The UK treated immigrants differently for a while than any part in the world with that welcoming arm and respect of feeling which encouraged many to walk and cross this land.

Both rural and industrialised areas have experienced immigration. Lives of people are modified or rather influenced, are evenly politicised and there are attributed the right to leave their country homeland. Yet, there are many countries which restrict the number of strangers who attempt to cross their borders at any time. There are great discrepancies between developed and developing countries. This huge gap encourages people from poor countries to migrate over-seas in order to work in industrialized countries just to earn money or even to settle there forever. The quick progress of communication technologies along with the availability of different means of transport makes more hand labour.

A widespread issue emerges at an international scale. The advancement is always a dream for people from the third world and improving life situation too for

that the UK may be regarded as the key solution for many of them to achieve their desires and realize their wishes, and to accomplish their plans and projects of life too.

Host countries advance two policies. The first one consists of analyzing the conditions and regulations of crossing countries borders or surprising migrants' entrance. The second one includes laws, which guide those migrants who enter the country in order to look for a job.

It is commonly known that UK policy is based on race relations rather than on how to make the immigrants integrate the host country. This may be understood as not only a form of unspoken integration policy, but it underscores the variety of terms of that may be used in the spirit of integration. This is a double edged issue. Many countries strive to put forward a policy which suits its specificities at the same time, the conflict between the host countries people and immigrants is shown because the latter's slightly integrate the new life style.

If the number of immigrants is not controlled from the start their integration becomes very difficult later on. On the one hand, both immigrants/ foreigners and local/ native people compete for jobs, housing, education and other amenities. On the other hand, foreigners may invade a country, which offers reasonable and appropriate immigration-integration policy including housing conditions, equal education chance by reprimanding discrimination.

Integration policy is governed by two approaches:

a) *Assimilation*: It consists of cultural assimilation which is defined as

*“An intense process of consistent integration whereby members of an ethno-cultural group, typically immigrants, or other minority groups, are ‘absorbed’ into an established, generally larger community. This presumes a loss of many characteristics which make the newcomers different” (B. Wong - 1978)*

That is to say immigration affects persons characteristic, cause a sort of deviation of personal behaviors, that original nature begins to disappear while interacting with the new one and replacing the home one gradually through time.



Some experts claim that the best solution to eliminate cultural and linguistic differences and conflicts is to adopt intermarriage (when possible), the melting of cultures and their growth together.

b) *Multiculturalism*: its role is to protect and preserve the differences between natives and foreigners. We can present it as: a new approach in the United Kingdom. Multiculturalism is the melting of different cultures inside one box. Its different puzzles together capture British image beauty. It first spread in the USA, Australia and Canada. The multicultural policy was used in these countries to design non-European immigrants coming to their lands. This happened because of segregation as opposed to integration, i.e. local governments do not present any willingness to welcome strangers and permit their full integration into their societies. Thus, tough measures were often advanced by European authorities, the ones cited above, against immigrants who have already settled in those countries. They consist of discriminatory restrictions in field, such as: housing, working/employment, health care, education ...etc.

The case of the United Kingdom concerning immigration is directly linked to its natural history with its former colonies. The latter people were encouraged to enter UK in periods of great labour shortage. The majority of those immigrants were not skilled workers; so they constituted a cheap hand labour. They enjoyed privileged treatments such as: immediate citizenship grant and no restrictions at the time of entry to the UK. The UK experience of immigration was better than any country far from any segregation or discrimination and a facilitating integration.

Great Britain has become a multi-racial society i.e. the label “white European society” has gradually disappeared. Instead, hundreds of African and Asian immigrants have started to come to Great Britain since 1939. A series of acts have been put in order to cope with this new situation of course some policies were unreasonable. The 1960’s and 1970’s embodied the adoption of the Commonwealth Immigrants Act (1962) and the Immigration Act (1971) concepts of tolerance and government legislation vis à vis the great flow of newcomers to GB which needed a good knowledge about how to deal with immigration.



### 1.3. Historical Background of Immigration in Britain

Great Britain has been a country of an open security and different opportunities offered to immigrants in many domains. That is why; thousands of foreigners worked in Great Britain, gathered money and went back to their home countries. And, some others stayed in GB married and made their homes there. This immigration was defined as:

*“The movement of people into one place from another. While human migration has existed throughout human history, immigration implies long-term permanent or forced indefinite residence (and often eventually citizenship) by the immigrants: tourists and short-term visitors are not considered immigrants. However, seasonal labour migration (typically for periods of less than a year) is often treated as a form of immigration.” (The Daily Telegraph, 1971: 14)*

Nowadays, immigration should not be considered the same as the early ones in history. The latter, invaded the British Isles and did their best to take over reign and install their own cultures and traditions. While, the formers migrated to GB in order to flee oppression, look for job and settle for a better life with more social opportunities. Leaving one own home to another land covers many reasons of segregation, poverty, mistreatment, hopelessness and failure. It does not come easily as a decision whether to go for and which place to land in with that fear about future and how their experience will be on the new land or how they will be treated by those foreigners. Will they respect them as part of their country or be rejected to react to them as stranger on their land.

The British Empire covered one third of the world’s population, that is why waves of immigrants coming to GB were mainly from former British colonies or yet still colonized countries. When legislation became active the 1960s and 1970s acts were meant to regulate those immigrants only.

Based on the chronological order of history, in 1962 the first Commonwealth Immigrant Act was voted and passed. It attributed a free and unlimited stay to the UK to all Commonwealth citizens who proved that they held or hold a British passport.

### **1.3.1. Early Immigration Waves to the British Isles**

Several waves just landed on the UK ground seeking simply for a better life or a hidden aims and interest, who regarded with full of hope and ambition about a better new situation.

The greatest material monument of the ancient population of the British Isles is Stonehenge on the Salisbury plain (a monumental stone circle and a memorial of the Stone Age culture) which nowadays is considered as a witness of that era.

The first ever inhabitants are believed to be hunters of the Old Stone Age who came from the continent, to be followed by new waves of immigrants. By the end of the Stone Age the Beaker people who were called so after the ‘clay mugs’.

The beginning of the Stone Age coincided with the arrival of new invaders, mainly from Europe. They were the Celts. Reputed to be tall, fair and well built, they had artistic skills and were good craftsmen. Their dialects were imposed on the native population: the Gaelic form was spread in what are now Ireland and Scotland, and the Brythonic in England and Wales. It was the Brythonic tribe of the Celts that gave its name to the whole country. The culture of Celts in the Iron Age was not altogether barbaric. Their Priests, the famous Druids, were skillful in teaching and administration.

As mentioned above, the Celtic and Picts tribes constituted the first migration movements who established themselves in the British Isles between 1500 BC and 400 BC. Then, the Romans as well as contingent of black legionaries came and invaded Britain too this was in 250 AD. They guarded the Hadrian’s Wall; they destructed the whole Celtic societies in the North of GB. In 450 AD, it was followed by the arrival of the Germanic tribes the Angles, Saxons and Jutes who came because the ruling class wanted their help; North of Britain and modern-day East-Anglia were colonized by the Vikings who attempted to erase the host culture since these newcomers brought their own culture.

Later on inside this dialectal diversity the last invaders were the Normans whose ancestors were the Vikings. It was a dramatic colonization of Britain. The

Normans deeply influenced British government laws and even language<sup>1</sup>, when William the Conqueror came to the power, the Jewish community was guided to settle in Britain, the Jews developed finance, trade and commerce. So they went on financing conflicts and wars. Their existence is immense in the UK and some of them took position power in the British state to some extent.

In the 16<sup>th</sup> and 17<sup>th</sup> and 18<sup>th</sup> centuries, the Huguenots a French protestant dynasty escaped Catholic oppression and persecution by establishing themselves in Canterbury, Spitalfield and London (West end in Soho). They were hardworking and skilled people. They contributed to army and government progress.

When the map of Europe changed at the beginning of the 18<sup>th</sup> century, Britain became known as the United Kingdom. This new status gave UK greater access to the new world and all its wealth. Meanwhile, African community started to emerge by the 18<sup>th</sup> century because of the slave trade. A report in the Daily (*Myers, 1996*) said that an approximate number of 14.000 black immigrants lived in England in 1770.

The Slavery Abolitionist Movement appeared by the end of the 18<sup>th</sup> century mainly when the case of the slave James Somerset was dealt with in the court. The judges confronted a dilemma not to justify slavery and reality that abolitionists brought to play the wave “Slave or Free”, i.e. no slave must be obliged to quit British Isles or to be moved physically to any other part of the world.

In 1807, the parliament forbade the trade with slave as a response to abolitionist but slavery was still prevailing in the British Empire. In 1834 onwards, black immigration started to decrease. Wealthy families carried on welcoming Indian servants. In addition, some black seamen and Chinese settled in docklands and seaports as in London, Liverpool, South Shields, Glasgow and Cardiff. Numbers of Chinese invaded Britain; all opportunities were opened for them especially after the treaties of Nanking (1842) and Peking (1860). After that, China town emerged around London docks at the end of the 19<sup>th</sup> century.

---

<sup>1</sup> The English language has been deeply influenced by the French one since nowadays English comprises many words from a French origin.

A large quantity of hand labour was needed because of the Industrial Revolution. Great numbers of immigrants came from Ireland, poverty, unemployment and very low wages encouraged them to seek for new opportunities in Great Britain. Men worked in roads, railways and canals constructions while their wives were employed as house maids but others worked as street vendors and their children sold wares in the streets. Immigrants were the hand working power of the state used and contributed to the British economy and to get benefit from them as a reward for their welcoming at the British kingdom. For immigrants it was good to have a job and wage and to live there. It was a reversal equation of benefit on the United Kingdom territory.

Researches have shown that the Irish have come to England even before the Industrial Revolution. They were working in farms but when harvest time was over, they were going back to their homeland. Later, the need of skilled and semi-skilled labourers made Irish immigrants got reasonable jobs, which pushed them to settle and establish themselves permanently.

Then, in 1905, three basic rules concerning non-Commonwealth immigrants were passed by what was named: *Aliens Order*.

- No immigrant is allowed in or out of Britain if this immigrant does not have means in order to live in Britain.
- In case immigrants live in unhealthy conditions or if they are guilty of vagrancy or any other misbehavior, they may be forced to leave Britain even if they have been living in the host country for less than one year. Yet, they are not exposed to a trial.
- Other people entering Britain had to prove that they are being persecuted or charged for religious or political issues; the conservative government encouraged foreigners to settle in their country (Britain) provided that they are in conflicts with their local government.

### 1.3.2. Chronological Shadow from 1914 until 1945

Men belonging to the British Empire participated in WWI and WWII. By the end of each one, many of those soldiers went back to their home countries while some others decided to stay in Britain. There were also many Europeans who fled both wars but later returned to their countries. There is another category who was seeking refuge in Britain. That is to say, there were compelled to leave their home countries because of conflicts or poverty.

Another historical event worth mentioning is that from 1933 until 1939 the Jews who constituted a minority in Germany have been obliged to escape from that country due to the growing Nazi regime persecutions. They immigrated to the UK (50.000. Jews were added to already existing Jewish population in the UK 400.000 (*Seigel, 2007*))

UK officials spread the policy that it was not a wise idea to come to UK because of unemployment explosion. The real reason behind that was to discourage waves of Jewish groups coming to the UK, once they will face a harsh reactions from the British citizens. After WWII was declared with Germany, such immigration stopped. In 1939, an approximate number of 7.000 black and Asian immigrants already settled in the UK. At this point the perspective of immigration started to change and the British vision was modified with those careful eyes about the number and the quality of immigrants to have landed on the British ground.

### 1.3.3. Chronological Shadow from 1945 until 1948

After WWII unemployment rate became widespread in all Europe, hand labour was needed even in Britain. The government at that time asked people from abroad to come and help rescue the collapsing British economy due to post war destruction. First, Polish came who suffered harshly from Nazi oppression. Later, Italians followed, as well Germans, Ukrainians and Austrians. This was not sufficient since the British authorities called for the recruitment of hand labour from the West Indies for London, Transport National Health Service, Hotels and Restaurants. Finally, many immigrants came to Britain without official appointment. This post war anarchy was a salvation for these immigrants who considered Britain as a chance to start a new life.

After this huge flow, the government decided to establish the British *Nationality Act (1948)* to define the British Citizen of the United Kingdom and Colonies (CUKC). From that moment, any subject who could prove his birth within the British Empire had the right to ask for nationality, job settlement and even the possibility to bring their families to the UK. Here the intervention of the government was completely necessary to face that real situation under amplification with the full risk and danger under that fact.

Many sailors, soldiers from the Caribbeans who formerly served in allied forces in Europe along with West Indians harshly came back to Britain. The latter felt uncomfortable to stay in the USA after the *McCarren Walter Immigration Act (1952)*

Hundreds of people from Jamaica were brought on board a troopship's 'Empire Windrush' on June 22<sup>th</sup>, 1948 at Tibury, London. This was the beginning of a mass immigration from the Caribbean Isles. But it was controlled after legislation (*Commonwealth Immigrants Act 1962*). The first foreigners coming to GB were men, later on their wives and children joined them. This phenomenon was not well appreciated by British authorities. At the Parliament for instance the Prime Minister George Isaac made a comment on 'Empire Windrush': "*I hope no encouragement is given to others to follow their example*". Nevertheless, Caribbean immigrants were generally accepted as they all speak English. More than that, they could cope with all British working practices. In the 1950s the huge number of immigrants coming to Britain began to be viewed as a social menace, undesirable and disturbing the host country's social welfare (*Hampshire*).

Political debates within the British Parliament did not really stress the number of immigrants coming to GB but as John Solomon put it:

*"What recent research has made clear is that even at this early stage [late 1940s] black migration and settlement was politically perceived in a different way from European migration. Privately the Government was considering the most desirable method of discouraging or preventing the arrival of coloured British citizens from the colonies"* (John Solomon, 1989).

The truth is that the reaction toward European immigrant was not the same as the black immigrants were treated differently from the other which revealed an aspect of discrimination toward the colored race.

Even if a liberal attitude was settled to welcome immigrant workers in GB, there were fears that racist behaviours would emerge. This constituted a deep contradiction within political and social realities of the white British race.

#### **1.3.4. Chronological Headlines After 1950s**

Solutions to stop or restrict black immigration to Britain were launched by both labour and the conservative governments. This policy was not successful because common sense says that such legislation would be too embarrassing for GB being a head of Commonwealth countries. More than that, limits of immigration based on race/color is not compatible with international laws. There was a common British scream inside to stop black immigration whatever the skills they had to avoid any racial phenomenon inside the UK, as a sort of prevention rather than immunity of the society to accept those people as any other human regardless their color of skin or their race.

Added to the Asian immigrants yellow skin that was boosting there, countless number Black and Asian population constituted a very minority in the mid-1950s. At the beginning of the 1960s, they formed only 0.25% of the whole population of the UK. The early 1940s and late 1950s large numbers of Europeans invaded the UK, Irish, for instance, outnumbered 70.000 to 100.000 immigrants according to John Solomon in 1989.

During the 1950s, British policy attempted to restrict legislation by using administrative means such advising former colonies to set up some limits on passports, making fees very high and spreading some propaganda for Jamaicans where that life in GB is becoming very hard. We have to mention that “rules” were applied only to people from poor Asian countries and black Commonwealth countries. Here British policies come to the table of playing of any joker to stop them coming easily to the UK by taxes and difficult visa and so on.



Clearly, it was practically difficult to regulate the numbers of entrants to GB between 1954 and 1961. The pro-Commonwealth Conservative Government at the colonial office, in the House of Commons in 1954 said:

*“As the Law stands, any British subject from the colonies is free to enter this country at any time as long as he can produce satisfactory evidence of his British status. This is not something we want to tamper with lightly. ... We still take pride in the fact that a man can say civis Britannicus sum whatever his colour may be and we take pride in the fact that he wants and can come to the mother country.” (Spencer, 2007: 23)*

The Caribbean government did not set up British government restrictions imposed on people (*Commonwealth countries*) entering GB. Their number augmented so much that they were considered as the source of the 1954-55 crisis. The cabinet did not reach a final agreement concerning the type of measures to be taken to limit immigration. At the same time, there were some anxieties linked to international results in case the legislation should be concealed and postponed. That fear or any frustration about immigration persisted long ago and till now it is still right here and the state is aware of dangers. The risk of crimes and civil wars could increase by claiming for the right or independence that may affect the peace of Great Britain.

Lord Salisbury, President of the Council, leader of the House of Lords and a very important and influential man in the Conservative Party said that colored immigrants constitute a serious menace to the British society and that he strongly wished to stop this flow. He overtly said that *“immigration is a fundamental problem for us all”*. At the conservative Commonwealth Association, Lord Salisbury gave an address in March 1954 in Liverpool which he compared to Harlem in USA:

*“Rooms in large and dilapidated houses are sub-let at high rentals to coloured immigrants who exist in conditions of the utmost squalor. Vice and crime are rampant and social*



*responsibilities are largely ignored.” (Conservative Party, 2007)*

Lord Salisbury’s language used in the discourse seemed extremely racist and degrading as follows:

*“Hundreds of children of negroid or mixed parentage eventually find their way to the various homes maintained by the Corporation, to be reared to unhappy maturity at great public expense. Large numbers of the adults are in receipt of unemployment benefit or National Assistance and many are engaged in the drug traffic or supplement their incomes by running illicit drinking dens or by prostitution.” (qtd. in Spencer 2007: 63)*

In 1956, 30,000 immigrants from the West-Indies entered Britain. This constituted the highest newcomers peak ever known in the 1950s. As a matter of fact, labour and the Tory parties’ supporters, most of them issued from the working-class, were in favour of restricting the spread of immigration. Right Wing parties identified some racist politicians like Oswald Mosley. This led to ‘Civil Unrest’ in Nottingham, August 1958 and riots during a long week in Notting Hill by Teddy Boys. The 1950s has known the emergence of a fanatic and racist movement called the Skinheads.

#### **1.3.4.1. The Events of the Notting Hill Riots**

An interesting debate emerged after Notting Hill riots. The public urged the government to consciously consider immigration as a serious political issue. Then some obstacles were removed and legislation was adopted. For instance, while West-Indians; who were already in Britain, dwelt, made their homes, developed their life style, founded institutions, and celebrated their festivals (mainly the Notting Hill Festival that started after a racial murder of the Jamaican man *Kelso Cochrane by the end of 1950s*).

#### **1.4. Commonwealth Immigrants Act 1962**

Needless to say that most of the immigrants who have established themselves in the contemporary Great Britain came from the former British

colonies. After getting their independence a large number of these colonies had kept a tight relation with its former colonisers.

#### 1.4.1. Commonwealth Nations

In reference to the Oxford guide of British and American cultures it was passaged that Commonwealth is as follows:

*“An association of 53 independent nations and several British dependencies (countries controlled by another country) most of which used to be part of the “British 1949. Members of the Empire”. Most of which used to be part of the British Empire. The British Commonwealth of nations was set up in 1931 and has been known simply as the Commonwealth since 1949. Members of Commonwealth have special links with the UK and with each other and agree to work together towards world peace, the encouragement of trade the defence of democracy and improvement in human right, health and education,. It also encouraged joint cultural and sporting events particularly the Commonwealth game. The British queen or king is the head of the Commonwealth and the senior official is the secretary General. Donald McKinnon from New Zealand has been the secretary general since 2000. A meeting of head of government of all Commonwealth countries called the Commonwealth conference takes place every two years and is organized by the Commonwealth Secretariat which is based in London. The second Monday in March is celebrated in many member countries as ministers of all the countries in the Commonwealth which takes place on Commonwealth Day.” Oxford Dictionary of British Cultures, 2005*

Commonwealth aspects were captured or shadowed in most social and cultural manifestations of Great Britain as sports competitions, area naming, conferences. References to Commonwealth countries, off holiday’s national days, labelling institutions and educational places as were mentioned in the British guide of culture done in 2005 as the following points reveal it:

- **The Commonwealth period (1646-60)**

In British historical corner an area was known as Commonwealth Period that grieves memories from past winds about the succession of common house in the government.

*“In English history when the country was governed without a king or queen. For the first four years after the death of King Charles I the country was governed by the House of Commons. Then in 1653 the army gave power to Olivier Cromwell with the title of Lord Protector. T the years 1653-9 are therefore known as the Protectorate. The Commonwealth ended with the Restoration of King Charles II.” (Oxford Dictionary of British Cultures, 2005)*

- **The Commonwealth Conference**

- labelled to refer to the participants from Commonwealth countries used to be held each two years

*“A meeting of the prime ministers of all countries in the Commonwealth which take place every two years.” (Oxford Dictionary of British Cultures, 2005)*

- **Commonwealth Day**

One of the most known national official days in the UK that cross is not only the birthday of actual *Queen Elizabeth II*, but was in the part reflecting the birthday of the *Queen Victoria*.

*“A public holiday in some parts of the Commonwealth (but not Britain) celebrated every year on Queen Elizabeth II’s Official birthday. Until 1966 it was celebrated on Queen Victoria’s birthday (24 may). Before 1958 it was called Empire Day.” (Oxford Dictionary of British Cultures, 2005).*

- **The Commonwealth Games**

Further in cultural aspects, the sport reflects also Commonwealth competitions compromising countries from Commonwealth taken for the sake of competition and entertainment.

“A sport contest for competitors from Commonwealth countries has taken place every four years; the event was called the British Empire Games until 1970.” (Oxford dictionary of British Cultures, 2005).

- **Commonwealth Educational and Cultural Centre**

Famous institutions and official centres hold to the name of Commonwealth according to the *Guide of British Culture* done in 2005 (2<sup>nd</sup> edition in Oxford press):

“Commonwealth institutes the educational and cultural centre of the Commonwealth. The institute organises events and exhibitions aimed especially at young people” (Oxford Dictionary of British Cultures, 2005).

**Table 1.1** Members of the Commonwealth (Oxford dictionary of British Cultures, 2005)

Members of the Commonwealth					
Nation	Year joined	Nation	Year joined	Nation	Year joined
<b>Antigua and Barbuda</b>	1981	Jamaica	1962	St Lucia	1979
		Kenya	1963	St Vincent	
<b>Australia</b>	1931	Kiribati	1979	The Grenadines	1979
<b>The Bahamas</b>	1973	Lesotho	1966	Samoa	1970
<b>Bangladesh</b>	1972	Malawi	1964	Seychelles	1976
<b>Barbados</b>	1966	Malaysia	1957	Sierra Leone	1961
<b>Belize</b>	1981	Maldives	1982	Singapore	1965
<b>Botswana</b>	1966	Malta	1964	Solomon Island	1978
<b>Brunei</b>	1984	Mauritius	1968	South Africa	1931-61,1994

<b>Darussalm</b>		Mozambique	1995	Sri Lanka	1948
<b>Cameroon</b>	1995	Namibia	1990	Swaziland	1968
<b>Canada</b>	1931	Nauru	1968	Tanzania	1961
<b>Cyprus</b>	1961	New Zealand	1931	Tonga	1970
<b>Dominica</b>	1968	Nigeria	1960	Trinidad and Tobago	1962
			Suspended 1995-9		
<b>Fiji</b>	1970-87- 1997 Suspended 2006	Pakistan	1947- 72,1989 (suspended 1999-2004)	Tuvalu	1978
<b>The Gambia</b>	1965			Uganda	1962
<b>Ghana</b>	1957			United kingdom	1931
<b>Grenada</b>	1974	Papua New		Vanuatu	1980
<b>Guyana</b>	1966	Guinea	1975	Zambia	1964
<b>India</b>	1947	St Kitts and Nevis	1983	Zimbabwe	1980- 2003
<b>Special member , not entitled to attend Commonwealth conferences</b>					

### 1.4.2. Commonwealth Immigration

Britain is known for its imperial past in the famous slang “*an Empire on which the sun never sets*”. Its policy before 1962 has encouraged people from former colonies to come to Britain and that all Commonwealth citizens are treated as British subjects under the protection of the crown. In the *British Nationality Act (1948)* all holders of British passports coming from former colonies were labeled as British citizens. So, they had the right to enter UK and settle there with no limits of any kind.

The Conservative Government (1954-1961) supported the idea of immigrant free-entrance to Britain. Nevertheless, signs of racial misconduct including riots (Notting Hill) and other places in the country urged local authorities to review the immigration issue. In 1958, the first Gallup’s measure debated a restriction (Hansen). In the 1958 article of *The Daily Sketch* we may find:

*“The government must introduce legislation quickly to end the tremendous influx of people from the Commonwealth. Overcrowding has fostered vice, drugs, prostitution and the use of knives. For years the white people have been tolerant. Now their tempers are up” (Hansan, 2007).*

We should add that mass media in Britain were not all promoting racism prejudice. There were other tolerant newspapers and T.V. channels that encouraged the government not to be tough regarding immigration flow to their country. The role of media and TV in influencing the inhabitant is terrible and just amplifies the problem rather than put it off at once.

On October 31<sup>st</sup> 1961, the Queen addressed the British people with the intention to introduce the Commonwealth Immigrants Bill. It included some amendments and it obtained the Royal Assent on 18<sup>th</sup> April, 1962. Three months later, i.e. in July, it became a law. A trial of five years was supposed to be advance. For that reason, Prime Minister Harold Macmillan said that the Commonwealth Immigrants Bill:

*“Knowing our difficulties, some Commonwealth Governments have taken steps over the last few years to limit the number of people coming here by various methods, and we are very*

*grateful to them. Several of them have used methods to discourage this mass movement,” but at the current level “the influx...can hardly continue uncontrolled” (qtd. in Spencer, 2007: 21).*

Here the royal system decided to put off this huge number and to limit it under British control for the favor and benefit of the British people who were reacting and not satisfied about that situation at all.

Before the Commonwealth Immigrants Bill was put forward 21.550 immigrants entered Britain in 1959, the number increased to 58.300 entrances in 1961 and moved to 125.400 in the late of the same year (Brown). There was even a fear of men who already settled in the host country that the new legislation would impede or prevent the rest of their family members to come and join them in UK. This was not the case because there was a ‘Beat-the-ban’ rushes and wave of coming wives and children.

### **1.5. The Case of Irish Immigrants**

In fact, it has been showed a controversy plain on the Irish question, even if the Act attempted to restrict the number of Commonwealth immigrants entering the UK. There was no limit concerning the Irish population since they were considered as being part of Britain. The latter were the first welcomed labour force in addition to some common history and traditions with Britain. Such a privileged treatment of the Irish was described in 1948 by a Cabinet minister as:

*“Ireland enjoyed an ‘especially close relationship’ born of ‘historical, racial and geographical lines’ with Britain. Such ‘ties of kinship’ and the ‘ties of blood, history and intermingling of peoples which bound Eire to the older countries of the Commonwealth’ did not exist for any ‘Asiatic country’” (Hampshire, 2005: 27).*

The British government undertook informal and secret negotiations with Dublin, in order to answer the question of the Irish issue appropriately. We should mention that in the final Bill, the British government attributed official’s complete powers and freedom to control the Irish mass immigration even by using random search or examination of passengers at some parts. This was ordered by the Home

Secretary. Such legislation was not accepted by all people, opponents viewed it as an act of pure racism. That endless issue of Ireland and Britain still exists right now by looking for independence and joining the Irish republic.

The basic contents of this act included three main issues: the first one consisted of making rules and provisions to help controlling great numbers of immigrants coming to the United Kingdom from former dominions (Commonwealth). The second one, citizens convicted of allegations and offences were recommended by courts for deportations instead of being imprisoned. The third one, the act reinstated citizenship criteria already advanced by the British *Nationality Act 1948* which consists of categories of Commonwealth citizens who enter UK should be: holders of employment Vouchers issued by the Ministry of Labour, students, members of the armed forces and peoples (entrants) who could support themselves and their dependents without working. The following table explains how the Act divided the employment Voucher Scheme.

**Table 1.2.** British Nationality Act 1948(*Adapted from British Nationality Act 1948*)

CATEGORY	VOUCHER SCHEME
A	- People with a specific job from an employer
B	- People have training in short supply in Britain
C	People without any specific skills or job offer

Other benefits of the act from entrants to UK were:

1. Permission of families verification.
2. Admission of wives, unmarried partners and children.
3. Caribbean migrants were balanced by gender adult males and some children only.
4. Establishment of Commonwealth immigrants advisory.

Immigrants were classified according to their skill marital situation and job offer or financial issue. The decision was under selection as well as the care without a random took but picking up the best for the nation and British politics. This is what was reflected hugely in the British strategies.



## 1.6. Conservative Party Exclusion Policy

The 1960s has known UK's great feed of immigrants numbers of people invading its territories. Added to that, the emergence of violence end riots were caused by employment and housing or housing scarcity and competition between immigrants and settled communities in Britain (UK in general). For reasons cited, the British government studied legal ways to exclude some immigrants without affecting Irish manpower. The Conservative Party worked in private session on the possibility to exclude Black Commonwealth citizens only. However, they could not find a solution of how to assimilate the new living conditions in Britain. The Conservative government announced that any immigrant entering UK should possess a job Voucher. This created a clear cut between skilled and unskilled workers.

This legislation was opposed by the Labour and Liberal Parties. The two opposition parties seemed willing to tolerate unrestricted immigration. But, when the Labour Party came back to office in 1964, they did not undertake any efforts in order to withdraw the legislation they once considered "Racialist". The Prime Minister of the Federation of the West Indies, Sir Grantly Adams sent a telegram to the Labour Party Prime Minister Sir Harold McMillan saying that:

*"West Indians are firmly convinced that by this action Britain has begun to take steps which are no different in kind to the basis on which the system of apartheid in South Africa is based ... it is inconceivable that West Indians who form less than one half of the population of Great Britain can constitute any threat to Britain's economy or health. There has been no evidence to indicate that West Indians are less law-abiding or moral than the people of Britain whose beliefs in law, freedom and justice they share...It will in future be difficult for any person from the Commonwealth to accept unreflecting [sic] the oft-repeated assertion of multi-racial partnership". (qtd. In Spencer, 2007: 70)*

There was a conflict and a sort of competition between each ethnic community of immigrant. Each one was looking for the best of opportunity. Then, violence between those groups took place. It acted as a call for the British government attention for solving this issue. Under the anger of British people about that situation, segregation and anti-race movements started appearing. Claiming that British were not satisfied and they wanted to preserve the white race and pride.

Indian, Pakistani, and West Indian population who were previously colonised were also part of this immigration because of British colonialism of their land. They feel that they were right to go there, because they know more and were crashed directly by the British authority in the past and now it is its role to welcome them after all the circumstances they have endured because of the British act. Also such dependence still persists after colonialism may be related to that matter of immigration rights and settlement “*an Empire on which the sun never sets*” according to a famous popular British slang.

### **1.7. Enoch Powell’s Role in the Process of British Immigration**

One of the greatest figures of British history whose name has played an important role in British political arena, particularly linked to immigration issue is Enoch Powell who worked against the entry of great flows of immigrants from India mainly to protect British white society.

#### **1.7.1. Enoch Powell’s Life**

Enoch Powell is one of the most famous pillars in the whole British history, whose name was written on golden letters in the book of British history and the world of politics with great influence on British spiritual wisdom and diplomacy. After all, referring to immigration in Great Britain almost brings to mind such a man and how he dealt with this issue during the 20<sup>th</sup> century

John Enoch Powell was a British politician, soldier, writer and poet (1912-1998). His political career was very modest. However, he was politically aware by all his actions, whereabouts and public speeches or talks addressed to the population. The inhabitants of the land foremost have paid attention to his call. It is worth to shutter the thought on and it is important to include him in our present study because of many controversial and debated views/ ideas on race matters,

natural identity and immigrants. He has at all times pointed out commentaries, remarks and connotations on such concerns. So by far, this steered to strong reactions or feedbacks from both his supporters and his opponents. The fact is that his remarks and interferences were hugely debated by the public and politicians with that great spread noticed on the United Kingdom since it deals with a matter of fear and real fact that started rising on the British grounds.

Travelling through time many years ago, this great man was born in 1912 in Birmingham, England. Almost, historians reported that Powell's ancestors came from Wales. He studied Latin and Greek at King Edward's School. His speech « *Rivers of Blood* » was radically influenced by the nature of his studies. Then, he carried on his education at Trinity College, Cambridge(1930-1933) where he studied Greek intensively. When he was 25, he was appointed Professor of Greek at Sydney University, Australia where he wrote « *Lexicon to Herodotus* » a very interesting and significant academic work of *John Enoch Powell (1947)*.

Due to his ambition and driven desire of change he got up and went far to become the Governor-General of India. He studied Urdu at the School of Oriental Studies, University of London. Conversely, his ambition did not come true, i.e., he did not it since the Prime Minister Atlee announced India's Independence in 1947. In fact, this event shocked him (Powell) deeply. As a result he spent the whole next day's announcement night walking alone in the streets of London. This was an attempt from him to fit in this sudden policy shift. Powell could finally integrate the new situation believing in anti-imperialism and that if India is not anymore a British colony under British governance, all other dominions should go as well. He was devoted to the Commonwealth idea.

When he was in Sydney, Powell demonstrated great anger toward the British cancelation of Nazi Germany (WWII). As soon as the war broke out, he returned to England. In 1941, he was hired to Royal Warwickshire Regiment as an Australian. He was sent to Cairo and was made Major. While in Africa, he was appointed Lieutenant-Colonel as a staff officer as he never took part in field combats.

### 1.7.2. Enoch Powell's Political Career

After the end of WWII, Powell joined the Conservative Party and started a political career in the Conservative Research Department working with Iain Macleod and Reginald Maudling. Then, He was elected as a Member of Parliament for Wolver Hampton South West (1950-1974). Powell unveiled political power and rhetorical abilities; he opposed the British withdrawal from the Suez Canal Zone with a different ideology and reading of facts. Such a strong attitude and outlook caused much irritation on the national political scene. He was appointed Parliamentary Secretary to the Ministry of Housing and Local Government in 1955 by Prime Minister Eden.

Enoch Powell worked hard to put on economic privatisations and a free market policy. Being a staunch monetarist, Powell advised the Conservative Party to apply a modern business policy away from their traditional aristocratic philosophy. In 1963, Powell turned out to be the Minister of Health. This was a good opportunity for him to manage Commonwealth immigrants with all those great numbers and crowded groups that were flowing and arriving with a significant quantity to great Britain over and done with the National Health Service. Beforehand, coloured immigrants were brought into being in very degrading underpaid jobs such as cleaning streets, working in restaurants, night-shift assembly production. He brought many nurses and doctors from overseas in order to afford health protection to Commonwealth immigrants for the first time in British immigration history and planned a kind of priority of skill. All that time, People recognised his efforts and he earned a great reputation both as a convincing communicator and as an effective administrator.

### 1.7.3. Enoch Powell's "Rivers of Blood" Speech

He was well-known for his oratorical skills along his individualism. The critiques remembered him for his controversial Birmingham speech in 1968. That was one of the most remembered pieces of history all times when he referred to Virgil saying that the Tiber « *would foam with blood* ». This became called the « *Rivers of Blood Speech* ». Then it was the sudden influx big waves of Kenyan

Asians into Britain as well as the advancement/introduction of the Commonwealth Immigrants Act 1968.

It has been uttered and whispered that he gave the speech at Midland Hotel in Birmingham through an annual meeting of the Conservative Party Centre. In fact, he strongly warned the British of the serious consequences of adopting the policy of not limiting /restricting the coming immigrants to Britain from Commonwealth countries. In fact, he pointed out the hidden danger of immigrant coming without a close control and such a fluid that could turn to a disaster. Some British are like more a pure nature of the country, and are frustrated by the British future under a large multiracial and colored immigration flowed from different religions and ideologies.

The analysis of Powell's speech was not done only to mention the threat of immigration, but to grab the attention of the Labour Government about the introduction of the *Race Relations Bill*. The truth is that the topic of the speech should have been to discuss the anti-discrimination legislation by the Labour Government under the *Race Relations Bill*. The main objectives of this Bill were mainly the prohibition of racial discrimination in very specific domains /areas of British life, such as employment, housing, administration etc... Yet, Powell opposed the legislation because he considered it very offensive and immoral.

### **1.8. Powell's Criticism of the Race Relations Bill**

In his Rivers of Blood Speech, Powell whispered barely that Britain looked livid to permit great flows of somehow 50,000 per/year immigrants' relatives and dependents. All that time, he compared the situation at that period to « *watching a nation busily engaged in heaping up its own funeral pyre* », he urged and screamed with the Government urgent call to take quick measures in order to restrict present immigrant inflow coming over and over continuously without a limited size and a decision of nature. He justified his attitude by saying that he has spoken to a working class middle-aged man. The latter told him « *If I had money to go, I wouldn't stay in this country.....In this country in fifteen or twenty years 'time the black man will have the whip over the white man* » *Delivered in Conservative Association meeting in Birmingham on April 20<sup>th</sup> 1968.*

Certainly, Powell was completely aware and largely mindful that many parts of his constituent speech would be offending, daring and inflammatory. He admitted that « *I can already hear the chorus of execration. How dare I say such a horrible thing? How dare I stir up trouble and inflame feelings by repeating such a conversation? The answer is that I do not have the right not to do so* ». He carried on justifying his racist attitude by using metaphors and sensitive language like such legislation was « *to risk throwing a match onto gunpowder* ». He went on describing the British situation welcoming waves of immigrants as more than critical in the future « *whole areas, towns and parts of towns across England will be occupied by different sections of the immigrant – descended population* ». Conferring to him, a pure immigration is never the final solution or rather a long-term issue. He maintained the policy of repatriation of immigrants. Powell viewed the future of Britain « *Like the Roman, I seem to see the river Tiber foaming with much blood* » Enoch Powell speech was delivered to a Conservative Association meeting in Birmingham on April 20 1968.

Critics looked at his speech as a quotation from a letter given to him in Wolver Hampton from an old lady who was considered the last white inhabitant in her street and that she was often receiving applications from immigrants in order to rent them a room in her house. When she refused to do so she was treated as a racist. Meanwhile, he commented on the letter: « *When the new Race Relations Bill is passed, this woman is convinced she will go to prison. And is she so wrong? I begin to wonder.* » Even if Powell did hide the identity of the lady, in 2007 the so-called woman was finally identified in the BBC Radio Four programs Document. Her name was Druscilla Cotterill . She died in 1978 and no other details were given about her but Powell attempted to justify his attitude about immigrants invading Britain.

### 1.8.1. Enoch Powell's "Rivers of Blood" Speech Comments

For the duration of his 45-minute speech, the audience bared attention and focus. There were no negative reactions from them and he was also highly given a round of applause during and after his speech. The following day, Powell was invited to *BBC's World. This Weekend* and in the same day he spoke on ITN News. He defended his "Rivers of Blood" Speech strongly by saying « *I have chosen my words in Birmingham speech carefully, I didn't wish to be misunderstood and I believe there is no room for misunderstanding* » he, then, stressed « *I spoke about the deep fears, the resentments and anxieties for the future which I know exist.* » This was considered as an *overt incitement to racial hatred*. The true fact is that he was also asked a question about the eventual impact of the speech on the Conservative Party, he answered « *I was speaking to the official line* ».

The majority of his colleagues in the Conservative Party did not upkeep the intemperance of language he used but they did oppose its basic message. Even Margaret that cheers at that time commented that some parts of the speech were « strong meat ». She primarily sympathised with the general message Powell delivered to the British. As a result, he was sacked from the Shadow Cabinet by Edward Heath the day following his « *Rivers of Blood* » speech. Since him there was never a high /senior political position in Britain. The leader of the Conservative Party justified this exclusion attitude toward Powell as follows:

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

From the time when, both men never spoke to each other again and when Powell died in 1998, Heath absolutely refused to give any comment on his death. Henceforth, the speech itself was well arranged, carefully scripted and planned, i.e., politically it was challenging Heath's leadership, who harshly commented on Powell's: « *Mr. Powell made an evil speech, it had to be repudiated, and he had to be repudiated with it* ».



### 1.8.2. Reasons for Powell Dismissal from the Conservative Party

Many times, it has been reported that Enoch Powell did not inform or notify the Conservative Party about his intentions to give and deliver a speech at Birmingham. He also issued a sent copy of his speech in advance to the press that is why many journalists and TV cameras were present at the meeting. The media realised that his speech would carry many controversies and national explosion.

After Heath's reaction, Powell received 120,000 supporting letters. A strike of 1,000 Dockers started on 23 April. They marched from the East End to the Palace of Westminster. They were carrying banners against Powell's dismissal like: « Don't knock Powell », «white Britain, not Black Britain. »In the end of April 1968, a Gallup poll demonstrated that 74% of informants agreed with the content of Enoch Powell's speech while 69% others believed that Powell should not have been sacked from the Shadow Cabinet by Heath.

Powell implicitly recognised that the « Rivers of Blood » speech put an end to his political career. In the contrast, his popularity grew among some Conservative Party members and in the country in general. After his speech, he became a national public figure; this contributed greatly to the unexpected victory of the Conservative Party in the General Elections in 1970. The press continued to label him as racist but he disavowed such label by saying : “ *What I would take ‘racialist’ to mean is a person who believes in the inherent inferiority of one race of mankind to another and who acts and speaks in that belief. So the answer to the question of whether I am a racist is no* » (in *The Time: Powel, 1970*).

### 1.9. Emergence of Powellism in Britain

Back to the chronological history of the United Kingdom many years ago around the 1970s, the phrase « Enoch was right » was widespread in Great Britain. It created confrontations between contemporary British societies with the predictions made by Powell in his speech « Rivers of Blood ».It also reviewed its implications on immigration and multiculturalism.

The word “Powellism” appeared as a new concept and gives birth to such an expression to reveal a consequence of Powell's speech, which began to be used randomly for different purposes. In a book by Iain Macleod (1965) in the *Spectator*



when reviewing a book of Powell's entitled: *A Nation Not Afraid*, he described his views on economics. But after the 'Rivers of Blood' speech the word Powellism has become a reference to be anti-immigrant and racist views in speaking and writing about a phenomenon known as the 'trauma of Powellism' or the 'crisis of Powellism'. It has been reported that Enoch Powell has never agreed with such interpretations because he attempted to defend his policy by saying that Powellism « *used to represent an almost unlimited faith in the ability of people to get what they want through prices, capital, profit and a competitive market* » Iain Macleod (1965).

Up until 2007, the post Powellian trauma continued when the Conservative Nigel Hastilow resigned because he did not want to apologise for saying that Powell was right to make the 'Rivers of Blood' speech in column in the local *express and Star* newspaper, Hastilow claimed:

*We[Britain] roll out the red carpet for foreigners while leaving the locals to fend for themselves.....when you ask most people in the Black Country what the single biggest problem facing the country is, most say immigration. Many insist 'Enoch was right'.....Enoch, once MP for Wolverhampton South West, was sacked from the Conservative front bench and marginalised politically for his 1968 'rivers of blood' speech warning that uncontrolled immigration would change our country irrevocably. He was right. It has changed dramatically. (Hastilow, 2007)*

Besides, Powell's colleagues and close friends, on many occasions, confirmed that he was not a racist. The main question 'Was Enoch Powell really racist?' dwells without answers. One of arguments says that whether he was or he was not, Powell was behind initiating racism among people who were holding racist attitudes towards races and non-whites in Britain.

### **1.10. Immigration Act of 1971, Great Britain Newcomers to U.K**

Immigration act of 1970 was one of the famous actions toward immigration in British history. The act is presented in details through the following sections respectively.

### 1.10.1. Reasons of Immigration Act

Enoch Powell's « Blood of Rivers » famous speech made the Conservative Party won the general elections in 1970. The *Economist* has already predicted such success in 1966 as revealed in the following quote:

*There was a real danger that the next general election .....will be fought, surreptitiously over race. For parties uneasily balanced in elect oral opinion the racial issue, especially in urban seats, may make all the difference next time. (Enoch Powell, 1970)*

At that time, Powell was no more a member of the Conservative Party but he succeeded to gain support of people all over the country from the day he gave his notorious speech.

Between 1970 and 1974 the Conservative Party General Election Manifesto, with Edward Heath as Prime Minister, put an outline to review race relations policy such as: “*all citizens shall continue to be treated as equal before the law, and without discrimination*”. The Manifesto also added that, the new immigration policy of the Conservative Party intends to:

*Establish a new single system of control over all immigration from overseas and give a complete Control over the entry of individuals into Britain to the Home Secretary .....and future immigration would allowed only in strictly defined special cases without Further large-scale permanent immigration. (1970 Conservative Party General Election Manifesto)*

The *Immigration Act of 1971* was very important because it unveiled both the efforts and intentions of the Government to withdraw Commonwealth citizens from their unlimited right to enter the United Kingdom being their former ‘mother country’. More than that, the new act did not make distinctions between Commonwealth immigrants and non-Commonwealth ones. We should precise here, that the reference to restrictions is about the ‘New’ Commonwealth not the ‘Old’ Commonwealth where its citizens have been admitted to UK as ‘belonging’

citizens. Such a concept was introduced by the Commonwealth Immigrants Act of 1968.

The *Immigration Act of 1971* admitted that Britain will be no longer regarded as the 'heart' of the Commonwealth and that any distinguished relations to the Commonwealth countries would be limited. The reason behind such a change was that Britain has signed the Treaty of Accession to the European Economic Community (1971) which became recently the European Union.

### **1.10.2. Immigration Act Contents**

This 1971 act represented a new vision concerning immigration to Great Britain, i.e, it did not just modify or amend the previous Commonwealth Immigrants Act of 1968, but it introduced a new act which somehow had impacted on people in the same way as the previous acts. To illustrate this following introduction to the Act we quote:

*An Act to amend and replace the present immigration laws, to make certain related changes in the citizenship law and enable help to be given to those wishing to return abroad , and for purposes connected therewith. (Immigration Act of 1971)*

The term 'patrial' was one of the new terms the legislation introduced as a reference to people who had the right to stay in the United Kingdom, other ones who belong to the host country by birth, adoption or naturalization. More than that, the right to stay in UK is attributed to any person who could provide any evidence that one of his/her parent or grandparent was born, adopted or naturalized in the British Isles. We can conclude then, that a great number of former Commonwealth citizens from : Canada, Australia and New Zealand would certainly reflect the established conditions in comparison with citizens from the Caribbean, Asia and Africa which constitute poor developing origins .

### 1.10.3. Partiality and Immigration Legislation

As mentioned earlier, the *Immigration Act of 1971* advanced a new policy which resides in giving the right to former dominions' people to live in the United Kingdom provided that they could prove being born, adopted or naturalized in the UK. Nevertheless, these requirements do not fit immigrants from Africa, Asia or the Caribbean. Though skin colour was not explicitly mentioned in the Act, it was apparent that non-whites would be subject to entrance 'ban' to UK than whites. The whites would be predominantly regarded as patrials. At the same time, the Republic of Ireland citizens were not subject of immigration control because Ireland was a part of the 'common travel area' including Channel Islands, Isle of Man and other British islands. This new concept 'patriality' led to many criticisms which the majority of them said that « *it was not more or less racist than the concepts 'belonging' or 'non-belonging' in the UK Commonwealth Immigration Act in 1968* ».

Many restrictions were applied to immigrants, who are actually in Great Britain, not to have the permission to travel outside the 'common travel area'. If this happens, immigrants leave or enter Britain would be subject:

1. to lapse or submit to another medical control
2. to be deported in case they outstay limited leave to remain
3. to have a husband, a wife or children deported
4. to have been convicted of an offence punishable by imprisonment
5. to judge, by the Secretary of State, non-patrial deportation as 'conducive to public good' (*Immigration Act of 1971*)

The fifth point was subject to everlasting criticisms because it was not mentioned or rather specified by the *Act of 1971*. Accordingly, the Act confirmed the continuity to apply the Immigration Appeal Tribunal of the Immigration Appeals Act of 1969. This was meant to demonstrate an authority for any people who « *wanted to appeal against the order to leave or refusal of a certificate of partiality* ». The law specified that:

1. an immigrant who refused or failed to submit to control in given time might be convicted of an offence punished by a fine of 200 £ maximum

2. an immigrant who is unable to pay the fine may be imprisoned for no more than 6 months
3. if anybody harbours illegal immigrants the fine was doubled
4. non-patrials who were mentally insane or physically ill were not permitted to stay in the United Kingdom
5. non-patrials were required to pay travelling expenses for them and their families in case they decide to leave the UK for another country where they intended to stay permanently (*Immigration Act of 1971*).

#### 1.10.4. Opponents of the Immigration Appeal Act of 1969

The Secretary of State put forward such limits in order to encourage non-patrials return home. Knowing in advance that immigrants do not have adequate financial means to pay for further expenses. Both Liberal and Labour parties opposed the Bill. Roy Jenkins, the Labour Party former Home Secretary said:

*The number of immigrants entering Britain was not of a size of any special concern, which made any further restrictions on immigration control undesirable*  
(Sked, 1993: 268)

An author of an article in *The Times* shared the same view:

*.....there is no need for any further Bill, as under existing legislation fewer than four thousand Commonwealth Immigrants had come to work in Britain the previous years and it would not at all have suited the Government's political needs simply to say that Commonwealth immigration had been under sufficiently strict control*  
(*The Defects of the Bill in The Times, February 1971*)

The leader of the Liberal Party, *Jeremy Thorpe (1971)* criticised the Bill openly, in 3,000 March in Protest) by saying it is « *blatantly racist.....a flagrant concession to Powellism , an insult to the Commonwealth, and an attack on human rights* »

Although the Conservative Party voted resolutely for the Bill, its members did not fully agree on the extent of that legislation. They criticised the fact that it might have been stronger in Enoch Powell philosophy. The latter was the main proponent of tough immigration restrictions legislation. This racist attitude

encouraged some members of the Cabinet to suggest an immediate exempt of all 'old Commonwealth' citizens which was not accepted by some other members of the same party. Nevertheless, they advanced the following:

*Although such a concession would be welcome in the old Commonwealth and in this country, it would be difficult to defend against charges that we were discriminating against the new Commonwealth and giving to nationals of the new Commonwealth a special status which could be argued was contrary to the concept of the Commonwealth as a multiracial institution (Hampshire, 2005: 41)*

#### **1.10.5. Criticisms of the Controversies within the Bill**

The Bill was subject to some controversies which were not included such as immigrants were compelled to register at the police in order to announce their arrival. This behaviour was criticised by many people and then rejected since immigrants would be associated with the police from the beginning. This will cause, in the long run, a « *threat to the delicate relationships between the police and the immigrant communities* » (*The Times, 13 October 1971*).

When the Bill was passed through the Parliament, this provision was removed « *the governments have taken much of the sting out of the Bill* » (*The Times, 13 October 1971*).

The distinction between 'patrials' and 'non-patrials' was criticised by the press and Liberals according to them, this carried a racist undertone. Even if the issue was not new, many opponents attempted to remind the political decision-making of the roots of Britain's traditional liberal attitudes towards immigration and that the Bill does not denote that « *Britain is without original sin in the matter of colour discrimination* » (*The Times, 1971*).

The Bill in question had nothing to do with colour though the terms 'patrial' and 'non-patrial' were employed according to Home Secretary, Reginald Maulding who argued :

*What we are doing is saying anyone who has a parent or a grandparent born here can come and go as they like. Most of them will certainly be white, because most of us are white but this is not a*

*matter of discrimination unless you're looking for discrimination*  
(*The Times*, 1971)

The Bill was deeply represented by the Indian, Pakistani and West Indian immigrants because they felt discrimination against them. For that reason, 3,000 people from the cited countries gathered in London on April 4, 1971 then marched through the city and handed in a memorandum to the Prime Minister Edward Heath in the form of a protest against the Immigration Bill. It stated:

*Your government is now trying to turn back the clock power. The Bill creates insecurity in the lives of immigrants, creates mistrust of the government's intentions, and will also help to persuade the British people that black people are second class and undesirable* (*The Times*, 1971)

There was another suspicious and debatable issue within the Bill which consisted of making distinctions between Commonwealth immigrants and 'aliens' if there were any. Britain has accepted migrants on her soil for many decades thus felt a kind of liability for the newcomers. But to consider them as equal citizens as other people from other parts of the world raised long term discussions and hesitations. Then, when Britain joined the European Economic Community, the Bill pointed out that « *EEC nationals coming to Britain to work would be in a privileged position compared to non-patrial Commonwealth workers* » (*The Defects of the Bill in The Times*, February 1971). We can guess that the exclusion immigration legislation which started in 1962 was still applied in the 1970s. When the British Nationality Act was established in 1981, the problem of partiality, belonging or non-belonging were partially and gradually omitted and replaced by a distinct British citizenship based on descent.

#### **1.10.6. British Immigration Policy**

British immigration has been the subject of long debate inside the British parliament and government because of British people reactions. For that, many acts rose and several policies and plans were implemented to at least limit and shortening the upcoming number of immigrants toward Great Britain.



### 1.10.7. The 1970s Tough Policy

The British government began putting very tough restrictions concerning immigration in order to prevent the coming of large numbers of immigrants to Britain. This did not stop Uganda dictator Idi Amin to expel all African-Asians from his territory in 1972. As a result, waves of immigrants invaded Britain despite the Immigration Act of 1971. He explained the reason for such a policy that “*Asians are not Ugandan citizens because they are ‘blodsuckers’ milking the economy of its wealth*” (1972: *Asians Given 90 Days in Immigration Act of 1971*)

Asians living in Uganda have been contributing to better local economy for more than a hundred years. Their number was about 80,000; they were suddenly given a deadline within 90 days to leave Uganda in August 1972. Being a former British colony and most of the expelled Asians were holding British passports so their first intention was to settle in Britain. The Conservative Government found themselves in a very embarrassing situation of whether to receive them or not. Ronald Bell, Conservative MP, claimed:” *Ugandan Asians have no real links to Britain. They were either born in India or retained close connection with India. They have no connection of with Britain either by blood or residence*”. Enoch Powell was the vigorous protagonist of this view. In the end, the Government adopted a different attitude and received 28,000 Afro-Asians, in the United Kingdom, among the 50,000 who were compelled to leave their homes in Uganda.

The British Government introduced a new Race Relations Act in order to cope with eventual discrimination behaviours and encourage the spread of racial equality in 1976. *The Commission for Racial Equality (CRE)*, a non-governmental public organisation which is still operational, was settled. It has a statutory power to coordinate the reinforcement of the *Race Relations Act*. In 1978, Margaret Thatcher, an opposition leader and future Prime Minister gave her comments on race, nationality and immigration in an interview on TV for Granada *World in Action*:

*If we went on as we are then by the end of the century there would be four million people of the Commonwealth or Pakistan here. Now, I think that people are rather afraid that this country might be rather swamped by people with a*



*different culture and.....the British character has done so much for democracy, for law and done much throughout the world that if there is any fear that it might be swamped people are going to react and be rather hostile to those coming in (Margaret Thatcher in TV Interview, 1978).*

### **1.10.8. 1980 Immigration Trends**

The starting of the period 1980s was destined to a noticeable shift of immigration course of action in Britain, triggered by the playacting of the *British Nationality Act 1981*. The thought of bringing up-to-date the nationality law had stood up by this time in the mid-1970s. The initial rough idea in the arrangement of a Green Paper was twisted in 1977, shadowed in 1980 by a White Paper which kept in check detailed proposals for transformation. The British Nationality Act was planned to brand new requirements about citizenship and nationality, as well to revise the *1971 Immigration Act* as outlying as the right of residence in the UK was concerned. The Act finally solved the problematic citizenship of the United Kingdom by switching it by three distinct citizenships: British Citizenship, British at the mercy of Territories' Citizenship, and British Overseas Citizenship. Immigrants who cut down within the first two classifications could take part as full British citizens afterward they had been living in Great Britain for at least five years. Women married to British men could not anymore have British citizenship chastely by marriage, but could demand naturalisation after three years of residence in the UK.

The *British Nationality Act of 1981* brought an ultimate shift away from the tradition, citizenship embedded in terrain, citizenship centred by descent. The Act expected Royal Assent on 31 October 1981 and move toward into force on 1 January 1983. The 1981 year was for both the British Nationality Act and the race riots in London, Brixton, Liverpool, Manchester, and all across Great Britain. On 2 March, the Black People's Day of Action was shouted and more than 15,000 people walked in London in protest at press indifference to black passing away formerly that year. This representation would be recalled as the largest black protest up till now witnessed in Great Britain. The rebellions broke out all over the state devoid of

any seeming reason. In London, a race rebellion in the region of Southall broken and the incentives give back to flaming most of a dozen other towns, comprising Wood Green, Woolwich and Brixton, the prospect of brutal rebellions last April. The fights pocked racist 'skinheads' counter to ethnic Asians, and even-handed about one and all against the police. After the Brixton rebellions Leslie Scarman were sent there to report a public review on the turbulences. In his demonstration in November 1981 he requested for the ensuing changes in the requested police: employment of more officers from the ethnic minorities, removal for ethnically prejudiced behaviour, elongated training with highlighting keeping watch on multi-racial people, (*Childs 304*). Regardless of these enhancements, terrible rebellions broke out again in Birmingham and Brixton in 1985. The revolutionaries were predominantly black, which outstretched presupposition that in this manner they desired to express their consideration for the smaller regime in South Africa (*Childs 305*). By impression of 1985 from the entire of 55 million people living in Great Britain there were in excess of 1 million Asians and just about 1 million persons of West Indian origin (*ibid.*).

Even with the fears about immigration, the Conservative Government under the leadership of Margaret Thatcher did permit entrance keen on the Great Britain of just about 10,000 Vietnamese refugees escaping from the communist government after the collapse of Saigon (*ibid.*). Going on 11 June 1987, four non-white politicians (Diane Abbott, Bernie Grant, Paul Boateng and Keith Vaz) were selected as Labour MPs at the identical general election. Paul Boateng also turns into the first black cabinet minister in 2002 retract.

Furthermore, in the 1987 election, immigration was obviously regarded where both major parties avowing in their declarations that immigration controls had to remain well-founded and fair-minded. But the matter of race associations had turn out to be more newsworthy in line to the early 1980s rebellions beside the point that immigration for living there was at its bottommost controversial in the meantime of the overview of the first legislation on immigration in 1962. In the matching year the Government passed the *Immigration (Carriers' Liability) Act*, practically an improvement to the *1971 Immigration Act* that enforced financial

sanctions on transporters who take along to the United Kingdom travellers without necessary entrance documents. So far, on 10 May 1988, the Immigration Act had Royal Agreement and its focal provisions were: only one wife or widow of a polygamous marriage had the right to move to Great Britain.

For staying too long the approved period of leave to come in was made a wrong doing. Further down the Treaty of Rome, European Community citizens did not want to leave to come in or remain in the nation. Passengers could defer to the immigration control aforementioned to departure to Great Britain. In the 1990s the assassination of the black teenager Stephen Lawrence in 1993 and the investigation into the police treatment, headed to energetic debate on racism among governmental agents, in exacting the police. Stephen Lawrence was knifed to death by a gang of white youngsters while coming up at a bus stop in South London on 22 April 1993. Three people indicted of the murder were taken to court but the proof was found unacceptable, for that reason they went free. Regardless of some eye-witnesses, comprising Stephen's friend Duwayne Brooks, the police failed to catch sufficient proof to convict the three men, they recognized members of the South London through racist gang of murder. However in 2007 a new proof was detected "Media Briefing": the murder was racially-motivated but also the inquiry of the case.

The 1999 report of William Macpherson related to the death of Stephen Lawrence upheld a police approach which would not disregard racial differences, but which would in detail stress them: "*Colour-blind policing must be outlawed. The police must deliver a service which recognises the different experiences, perceptions and needs of a diverse society*" (McKinstry, 2003). With the drop of the Iron Curtain, a fresh movement of people from Eastern to Western Europe was initiated. In total, thousands of people in Britain running away the ethnic fight in the Balkans. All over the 1990s a new kind of immigrants to Britain stood up much worry and those were refuge investigators. That is to say, they were people looking for being identified as refugees.

Rendering to the Convention concerning the Status of Refugees implemented by the United Nations in 1951, the stint refugee spread over to any person: who fear of being victimized for matters of race, religion, nationality,

membership of a specific social group, or political view, reluctance to benefit him/herself of the protection of that state. The UK's responsibilities under the 1951 Convention were fused into British law by the Immigration and Refugee Appeals Act of 1993. It guaranteed that rejected refugee searchers had the right to appeal, but then again at the same time the Act fixed harsh time limits in the interior which the Immigration Appellate regimes had to identify appeals. The Act as well kept in check within the control to thumbprint all refugee applicants to evade many applications. Refugee and Immigration Act 1996 shaped a new offence taking on anyone only if they had authorization to live and work in Great Britain. The wrongdoing was carrying a punishment of. Extra Act, Immigration and Asylum Act 1999, detached entitlement to profits from all asylum seekers and constructed the National Asylum Support Service to this goal.

### **1.11. Current Situation in the UK**

In the twenty-first century, three significant acts have been approved. *Nationality, Asylum and Immigration Act 2002* put stress on the control and elimination of ineffective applicants for asylum. Those who succeeded were expected to join citizenship ceremonies which comprised a promise to the Queen and a pledge of loyalty to the United Kingdom. People who applied for naturalisation were asked to have enough knowledge of language as well by means of society. *Asylum and Immigration Act 2004* presented considerable changes to the asylum appeals procedure and prolonged the list of behaviours that could harm any application. Therefore, *Immigration, Asylum and Nationality Act 2006* shaped a points grounded system for bestowing entrance visas, undertook illegal working over penalties arrangement for workers, and permitted common records between the Immigration Service, police and the taxes, as a slice of the e-Borders plan envisioned for rejecting asylum to terrorists and those who modelled a severe risk to security. Work Access of new countries to the EU permitted many Eastern Europeans to labour in the UK. By the expansion of the European Union in 2004, Great Britain among countries stretch is unlimited permission of residence and job to all new EU citizens. On the other hand, the progression in number of immigrants was upper than predictable. Consequently it turned out to be a 'major new issue' in

2006 (Verkaik, 2006). According to Trevor Phillips, the head of the Commission for Racial Equality said:

*There are some features of this migration which make it, from the point of view of the average citizen, very different to the post-Empire wave ... These people come to work, and to earn ... most of these who come from the EU accession countries are young, often highly educated and, crucially, single and child-free ... it is socially significant—an influx of young men and women will change any community. (Verkaik, 2006).*

Even though Phillips self-proclaimed that these migrants were supposed to go back home next few years, he viewed the issue in the reality that the new comers built up their own places, shops and media. “*There’s nothing wrong with these preferences,*” he thought “*but it does present the possibility that the range of areas in which we share experiences as a whole nation is shrinking daily*” (Verkaik, 2006). The United Kingdom still challenged this issue of EU immigration even though it has by now created some changes to bound it by limiting migration from the states that are integrated in the European Union in 2006, as Bulgaria and Romania. Rendering to the 2007 research in which the incorporation of migrants in the 25 EU federations, as well as Norway, Switzerland and Canada were considered, the UK is one of the most openhearted countries for immigrants nowadays.

The United Kingdom was classified somewhat extremely with its esteemed policies permitting immigrants, long-term residence and getting nationality. Otherwise, it was close the bottommost of the classification regarding the right to vote and be a part of democracy. Even all the same, the immigration rules might again go to more preventive ones as demographic tendencies tell about vast population rise which could have got hold of 70 million by 2031. Of course, immigration is most to be expected the main issue to be re-examined at this stage. Andrew Green chairman of Migration Watch pointed out immediate action to bind the number of people settlement down in Great Britain:

*“This huge population increase equivalent to twice the population of greater London by mid-century is 90 per cent due to immigration” (Verkaik, 2006).*

Cutting-edge, the Regime lately self-proclaimed that the number of overseas nationals employed in Britain is 300,000 superior than they had supposed (Morris, 2007). David Cameron, leader of the Conservative Party, has previously assured to minimise the quantity of migration due to an unsustainable pressure on the UK public services and infrastructure (Morris, 2007).

*“Immigration brings many benefits to our country”* he said, refusing calls to check the new migrants. *“Instead, we should bring down the level of net immigration to a more sustainable level”*. He proposed that this could best be reached by the scuttling of economic immigration from non-EU countries “Cameron Pledges”. Though, he provided the details on the way and quantities, which was future criticised by the immigration minister Liam Byrne:

*“Talk of a cap on numbers, when you can’t, or won’t, name a number is nothing but a smokescreen for his lack of new, credible thinking ... We are introducing a new Australian style points-based system of immigration to ensure only those who benefit Britain can come here”* (Morris,2007).

The Independent Cameron’s speech shouting for immigration numbers has been set a sincere welcome. Not only has immigration been at the uppermost political schedule again, but then again it turns out to be viewed as a grave issue that Britain has to get rid from, as a replacement for accepting it as an advantage.

## **1.12. Conclusion**

To sum up many ethnic groups came to the UK from different countries, mainly Asia as Indians, Pakistanis, Bangladeshis or Chinese, also Africans , but also from the Arab world . Yet, the number was still growing with that welcoming spirit of the British land. That charming side of the United Kingdom had attracted many people because of their culture of equality, politeness, freedom of expression and the respect of any cultural diversity inside the British nation.

Immigration went through many steps from the past to be a controlled selected one of actuality, restricted to only skillful persons who were needed by the

state. This restriction may be related to the conflicts between ethnic groups in the past inside Great Britain and also to the troubles followed by all the witnessed violence and segregation. In addition, White British peoples' reaction and screams who asked the government to act toward stopping random immigration or at least to regulate it for British satisfaction and preservation of the nation race, tradition and culture.

Immigration largely affected the British nation and the concept of Britishness. In fact, some aspects of the British culture and mentality were influenced by those social cultural changes of many patterns just fallen apart and shifted to be replaced by other new aspects of Britishness as a fruit of the immigration mechanisms. Immigration was also the product of British past actions of colonialism where many previous colonies, were just attracted by moving toward living in Great Britain. Moreover, globalization has not only changed Britishness but attracted many new comers to live there by breaking distance and keeping that connection with the home culture and land. But it has also invited foreigners to discover and consulate the British mentality and to know more about it. Here again, globalization brings British tourists to the top level not only by presenting and working on the famous British sources of attraction and presenting foods , traditions and customs but also knowing British people through British movies, music, television, internet, who have been a mirror for Britishness.

**CHAPTER TWO**  
**THE THEORETICAL DEBATE**

---



---

2.1.	Introduction .....	70
2.2.	An Overview about the Concept of Britishness .....	71
2.3.	Britishness vs. Englishness .....	77
2.4.	Great Britain and United Kingdom Notions.....	78
2.5.	Multiculturalism and Citizenship .....	79
2.6.	Cultural Identity as a Mirror of Britishness.....	80
2.7.	Definition of Culture .....	81
2.7.1.	A Perception of Cultural Identity.....	83
2.7.2.	Cultural Identity and Language .....	85
2.7.3.	Hybrid Identity .....	86
2.7.4.	Nature, Culture, Language .....	88
2.7.5.	Insiders/ Outsiders .....	89
2.7.6.	Cultural Encoding.....	91
2.8.	Ethnic, Transnational, National and Diaspora Identity .....	92
2.8.1.	Ethnic Identity.....	92
2.8.2.	Transnational Identity.....	94
2.8.3.	National Identity.....	97
2.8.4.	Diaspora Identity.....	98
2.9.	Post-colonialism and Identity .....	101
2.9.1.	Post-Colonialism .....	101
2.9.2.	Post-Colonial Theory .....	103
2.10.	National Identity and Belonging.....	104
2.11.	Nationalism and Citizenship.....	105
2.11.1.	The Problem behind Nationality and Citizenship.....	105
2.12.	Multi-faith Society and Belonging.....	108
2.13.	Cultural Stereotype.....	113
2.14.	Culture Authenticity .....	114
2.15.	Cross Cultural, Intercultural, Multicultural .....	114
2.16.	Politics of Recognition.....	115
2.17.	Conclusion.....	117

## **2.1. Introduction**

In this chapter, the researcher tries to define some fundamental concepts directly related to Britishness, which is generally understood as the national identity of British citizens. It is manifested in their customs, habits, traditions and ways of life. The aim of this chapter is mainly to shed light on the slight differences between different concepts linked to Britishness as Englishness, what is beyond the British national identity and its relation with nationhood or citizenship. What characterizes patriotism and nationalism as well culture and its role in defining the new face of Britishness are also explained. Some close concept confusions will be differentiated and accentuated in this section by underlining these shades of meaning. Behind each term there is a range of hidden aspects interrelated which may lead to mistaking and mixing realities inside words. The terminology is essential to mention for the scope of our study.

One essential subject has not yet been touched upon as the researcher outdone. It is one which shows “precisely” how necessary it is to examine the two points of view distinguished above. We should first take the associative aspect. To associate two forms is not only to feel that they have some link in common but also to distinguish the nature of the relations which governs these connections. As noted previously, associations may connect words related by meaning only. Nonetheless these endings are linked by one’s awareness of their value which describes identical uses for them. At first sight one may think that this would be an example of the British society, but more, a careful consideration reveals a series of different issues depending on the viewpoint adopted. Furthermore, these are nothing to tell us in advance whether one of these ways of looking at first is associated to any of the other concepts. The idea gains support for the word Britishness.

## **2.2. An Overview about the Concept of Britishness**

Britishness is one small word, but loaded with significance in the diversity of nations and the spirit of the land. That is why its definition goes through a long debate and upon various stages to end up with the recent simple notion. That journey was not a simple task and such a definition does not come straight forward. One comes back in the end to the fact that Britishness plays a crucial role in a wider cultural context. This main preoccupation leads to the concern of the researcher. Instead, an attempt has been made to indicate the full range of implications associated with the term by using different renderings in different environments. Our definition of Britishness assumes that we disregard everything which does not belong to its structure as a system. In short external factors contribute to the meaning of the key concept of Britishness particularly in cultural or political studies. There are links with the history of the UK and the history of the British race or British civilisations. This situation is somehow already noted between British phenomena properly.

Although the terminology of Britishness itself falls short of ideal consistency of the point to be equated simply. First of all, what came to be called defining the term Britishness seemed the easiest part of the work because Britishness is as famous as British people to the world.

Britishness is derived from the word “British” related to Great Britain in the whole and anything related to as habit, look, customs, tradition and life style that picture that island which is rich in the diversity of nature. Also, the variety of the bends coloured population by the range of dialects with beautiful accents inside the UK and British traits of personalities constitute what is known as Britishness.

British’s whole history is the most famous one amongst all world histories and their identity is fairly clear as it is unique in its construction in comparison to different identities. British history is unlike others with the great civilization built from old ages which is constructed by the long successive list of kings and the existence of the large kingdom with different kind of ethnics. The various portion of the population namely English, Welsh, Scottish and Irish where each one is characterized with different dialects, distinctive customs and particular lovely tradition and cultures.

Each of these British nations and cultures decorate the UK with that magnificent particularity and the beauty that impose attention from foreign eyes.

In fact, the term Britishness covers different aspects of fact and comprises lot of hidden realities, among these the most catching article we encountered with defining Britishness was termed “*Restoring Britishness: a Cultural Policy for an Independent Britain*”. UK Independence Party (UKIP) (2010). According to this article Britishness is as simple as the followings:

*“Britishness can be defined in terms of belief in democracy, fair play and freedom, as well as traits such as politeness”.*

Accordingly, Britishness is regarded as the British beliefs about freedom, equality as well that possessed politeness quality by the British people which make them as compared to other nations. Such statement can shortly determine what Britishness tends to mean. Britishness from the word “British” underlies all political, economic, social, cultural and traditional aspects that define an individual to be called British or Britishers. Politically speaking, Britishness means a unity of kingdoms (England, Wales, Scotland and Northern Ireland) under which each regards acknowledgments and loyalty to Her Majesty the Queen as Sovereign of the Realm and the Head of the State.

That is to say, Britishness refers to all aspects related to the British society and the worldwide British politics that make this prestigious place in Europe and over the planet. Several items shape Britishness among them the Queen and the flag that symbolize that society and portrays the nation. These achievements would suffice to explain the term Britishness.

The royal family is a key ingredient to the British identity, they are a uniting force that transcends partly the political boundaries and the British people consider themselves not as citizens but as Her Majesty subjects. The Union Jack (union flag) is stated as the United Kingdom’s flag and the national anthem for the British is “*God Save the Queen*”.

The UK could not been imagined without the queen who is the first person or symbol that comes into mind once the word Britishness is pronounced. In fact,

the UK is full of national symbols that define the country and that are considered as part of nationalism. None kingdom is imagined without the queen and the royal family that represent the historical and the political package of the United Kingdom. That representative image of the country is distinctive from other nations of the world with that prestigious side of pride or being British overall. This feeling of self superiority is due to their history, achievements and the international accomplishments too.

The United Kingdom is labeled as the land of justice and human rights were democracy is at the heart of the British identity. They enjoyed through time protections of the Magna Carta, Bill of Rights and Act of Supremacy and the major factor is the value of freedom. British people insist on fairness, a fair play is a major characteristic as it is a psychological ingredient to be practiced whether in sports or in more complicated events or proceedings. The equality and fairness of citizens are the slang and the major aim of the land regardless the social race, gender, age and color since they are all humans with lot of charities associations and laws that protect these categories so distinguished the UK from any other country.

Britishness is defined by attitudes such as honesty, tolerance (religious and ethnic), courage (physical and moral), freedom of speech, love of history, politeness in manners, a belief in merit, good and clever sense of humour, creativity, a reserved disposition and being English speaking and law abiding. All these features constitute Britishness for the British and non-British subjects. These characteristics of personality are hugely known as purely British of spirit and qualities added to them.

After a while, posting a need for help in one of the famous UK student forums came to my mind. After all, it will be more reliable to know about Britishness from the British themselves. Especially that most of the web articles rely on political, economic and geographical perspectives more than individual, social and cultural one. The green space, the cloudy sky did not spoil the beauty of the architecture of most towns and buildings, as well as the mood or politeness of most Britishers. The quality of education itself is a major concern in the UK competing at the international level and always been a source of attraction through

its prestigious universities with that greatness of the historical buildings, as Oxford or Cambridge.

Traditions and customs can be only found at the heart of society by looking deeply and closer to British people. It can be discovered with charm and impression. Those popular practices inside the community attract the researcher directly with exception of existence. A recent research conducted by the CRE (Commission for Racial Equality) commissioned by ETHNOS in 2005 the researchers undertook a survey by submitting questionnaire via internet to British/native and non-native speakers. Collecting responses from the forum helped a lot to know more about Britishness. One of the responders stated:

*“For me, Britishness means the royal family and tradition. The jubilee is a big moment. It's important because of what the Queen has given to the country, but also what she stands for – stopping dictatorship. She is only a figurehead, but she still, theoretically, has the power to veto any Acts of Parliament and is our defense against anyone who wants to wield excessive power. Britishness also means quirky things such as Morris dancing and cheese rolling. Stupid things like that are essentially British, and I hope we never lose them.”*

Based on that response overhead, it has been illustrated the role of the queen who is considered as the image of Britishness and the major role she plays in portraying the country since she was crown and how much she built the glories reputation of the country for many years but also the respondent stated that Britishness refers to the British habits from food to dancing and enjoying life with those minor details as black humour. Moreover, the power of the parliament to act and defund the political power of the UK was resumed in the passage, beside as famous customs such as Morries and cheese rolling which are typically British and kept over ages. Another said:

*“Britishness means eccentricity, inclusiveness and not being judgmental..... We have festivals that no one else has, and we have a lot of anarchy in our own little way.*

*But that's very British – pram races, sea-boot races and a Jack in the Green festival that has very ancient roots. Someone else added, “Being British means tea time with cake and biscuits of course, saying please and thank you to everyone and everything, great sense of humour, very subtle as well, very reserved and find it awkward if a stranger started talking to them. Being British also involves being an avid follower of sports that were invented by the British and exported to the empire or Commonwealth: football, cricket and rugby”.*

Other expressed that Britishness is a reflection of festivals, tea parties sweated with cakes and biscuits, but also very reserved people while dealing with strangers, saying thank you always at anything is a purely British habit with that sense of humour. Besides, following sports is a frequent trait in British society mainly cricket, rugby and football teams that characterized the lifestyle on that land were sports or entertainments and manners are a priority in life quality.

So far, it is in great part Britishness which makes the nation. Secondly, it is important to mention the link between Britishness and the political history. The major historical events such the Roman Conquest are of an incalculable linguistic importance of all kinds or ways. Colonialism which is simply one form of conquest transports a language into new places and this brings changes in the language or the British society itself. Great varieties could be cited for this connection as Irish dialect Gaelic, Welsh and English speaking over the nation. The internal politics is no less of importance for the life of the land and the fame of that culture allowing the coexistence of several languages. This brings up us to a third point which has a connection also with institutions of different sorts as churches schools and many others. These institutions bound up the literary development this phenomenon is of a very importance since it is inseparable from political British history.

Finally, everything related to the geographical expansion as a product of the culture becomes engraved in the spoken word and the fragmentation into dialects concerns also Britishness.

It is sometimes claimed that it is impossible to separate all these above quoted questions from the study of culture itself. The best demonstration of this is that each viewpoint gives rise to a distinct fact of reality, or at least an aspect of reality.

This can be brought out as it is easy to distinguish the internal from the external issue which concern the system and its rules which is internal and the other side is external such as colonialism, and immigration or diaspora.

Dialogue about the legitimacy and authenticity of Britishness is intrinsically tied with power relations and politics; in terms of nationhood and belonging, expressing or recognizing one's Britishness provokes a range of responses and attitudes, such as advocacy, indifference or rejection, following objectives or stances.

Britishness includes the human rights and respect of people, the freedom of religion and the country of the joy and the spread of the knowledge as the founder of the Industrial Revolution that changed the whole world and gave birth to huge ranges of inventions.

Britishness first is born inside natives with that feeling of pride for being British seen on their eyes, the respect of the land and seeking for the best from the smallest citizen, the permanent work and desire for pushing that country higher starting from the smallest aspects to do and by keeping their identity, traditions and cultures from foods to dressing, habits, reviving dialects and melting on that cultural varieties inside the UK from one generation to another. For all these reasons, the light of the UK crossed the land to the whole planet with that organization, advancement and justice. Britishness has grown up around historical facts passed through these successive phases before coming to the term with its one and only true objective study.

In the same line of thought in a report made by the Smith Institute it is also defined not as a regional, religious or cultural identity, but instead it is considered as a civic identity where multiple identities coexist in a wider civic framework. (*Smith Institute: 2008*)



Also, it pointed out prevailing multiculturalism inside the UK that draws the particularity of the term Britishness with that coexistence and civil identities. Britishness includes Welsh, Irish, Scottish and English culture. Each one was the fruit of great history and civilization with a distinctive accent and traditions from the North to the South with the dominance of Englishness over them, the highly populated England kept a great force and pressure political power over other nations.

### **2.3. Britishness vs. Englishness**

There has been always confusion between both Englishness and Britishness. But the fact is that it does not reproduce the same reflection. The two terms are undoubtedly interrelated that is why the difference is not always seen. Although, we need to be able to recognize the shape that this controversy took in order to appreciate both the achievements and limitations of theorizing that state.

The first issue to mention is that defining Britishness is not an easy task, before going further in the study it becomes essential to establish the distinction between two major terms Britishness and Englishness since they are repeatedly and unfortunately used in an interchangeable way. It has always been a theoretical debate, though there is a common agreement that on the one hand; Britishness has a more generalized definition referring to British people, i.e. English, Welsh, Scottish, and Irish. It takes into consideration all the ethnic minorities which embody nowadays modern and multicultural British society. On the other hand, Englishness is more specific and it comprises mainly the characteristics and values related to English people.

That is to say, Englishness is one proportion included in the whole Britishness added to Welsh, Irish and Scottish. In fact, that confusion may take place because the English are the dominant population but also English language than other minorities. These reasons that lead people to think that Britishness is Englishness only regardless other minorities of the inhabitants. That dominance is also revealed in the political power, media, journalism, social class and sensitive directions of the nation.

In fact Englishness is one horizon, only of the Britishness that covers numerous dimensions of nations.

*Macphee and Poddar (2007)* express that even if the sense of the two clashing terms, Britishness and Englishness, is not simple since they are habitually controverted; both of them are knotted into the identity of the British nation and empire, since these last two are fluctuating considerably the real signification of both Englishness and Britishness terms remain not easy to understand sometimes. Hence, the dissimilarity between the two words can be seen as a challenge between these changing dynamics. In fact, both of them underline Great Britain nature and diversity.

In an article with a very deep connotation '*Define Britishness? It's like painting wind*' written by *Mark Easton (2013)*, the author states the following idea that "*Britishness, it is often suggested, is ultimately about shared values of tolerance, respect and fair play, a belief in freedom and democracy.*"

In that piece of work, it is referred that *Britishness* equals tolerance, justice and freedom these 3 words enclose lots of fact and reality of that nation which is often described full of greatness and solidarity that becomes more and more the dreams of many amateurs across the world.

#### **2.4. Great Britain and United Kingdom Notions**

Even though the island of Britain is so often referred to geographically as Great Britain, it is typically a political term. Great Britain has been used as an identity that outdoes that of English, Welsh, and Scottish, uniting all the peoples of the island in a common loyalty as a one nation nomination. The term appeared firstly as a title by *James VI of Scotland*, who inherited the English throne after the death of *Queen Elizabeth I* in 1603. By naming himself "*King of Great Britain*," James tried, without much success, to run the centuries-long hostilities of his English and Scottish subjects. In 1707 the Kingdom of England and Wales and the Kingdom of Scotland were joined together in the *Act of Union* to form a new Kingdom of Great Britain. The English and Scottish Parliaments passed an Act of Union and the capital of the new kingdom is London the centre of its institutions, such as Parliament where so many Scots regarded it as an English takeover rather

than a union of equality. The United Kingdom is a political, not a geographical, term. It was initially the United Kingdom of Great Britain and Ireland, founded by the Act of Union between Great Britain and Ireland in 1801. The term United Kingdom was intended to highlight unity. After most of Ireland became the Irish Republic, the remaining land became known as the United Kingdom of Great Britain and Northern Ireland (*William E. Burns, 2010*).

## 2.5. Multiculturalism and Citizenship

There is properly a very close connection between multiculturalism and citizenship as these two terms are on the same track but more clarification is needed in this section and it must be distinguished for a better understanding.

Very few people have an idea on the subjects. It is however a somewhat critical procedure to constantly compare the two terms and at times lead to confusion.

The distinction must be clearly drawn. So to what extent are they close terms. We may perhaps include parts which deal with ground already covered. None the less this section contains quite a number of original and valuable details for an understanding of the principles. At a glance now we can see the relationship between. Researchers never took a very great care for defining exactly what it was and whichever viewpoint is adopted two complementary facets are always present, and each depending on the other. The above characteristic leads us to realize another which is more important. Its special nature emerges when we bring into consideration a different order of facts.

The following words explain very well the state of mind of British people regarding their land. George Orwell stated in a volume published in 1941 the following passage cited in Krishan's article (*Krishan K, 2003*): "*We call our islands by no less than six different names, England, Britain, Great Britain, the British Isles, the United Kingdom and, in very exalted moments*" *Albion*. He admitted that "*the so-called races of Britain feel themselves to be very different from one another*". Then, even the differences between the North and South of England were significant. He consoled himself with the observation that '*somehow these differences fade away the moment that any two Britons are confronted by a*

*European*', and still more so, presumably, when an Indian or a China man heaves into view. Armed with the conviction that there was a unified national character, Orwell moved easily between England ('England is the most class ridden country under the sun', etc.) and Britain ('*British democracy is less of a fraud than it sometimes appears*', etc.) to conclude with the famous observation that '*England [sic] resembles a family . . . a family with the wrong members in control*' (Orwell 1970a:83, 88).

Broadly speaking, multiculturalism underlines the existence of many cultures on the land at the same arrangements but also the mutual respect and recognition of all these different cultures and living all together peacefully in the UK with the full right without any segregation or racism. Otherwise, citizenship is a term that highlights the fact of being a citizen in any country recognized by the state as a member and part of that country with full right over the UK. In this passage it is referred that the UK could not been with a one missing nation but all these compositions shape the country, but it also indicated that we cannot deny the fact that each nation inside feels that it is different from the other and the North is completely unlike the South with huge bridges. Even though the British land is united but also the writer described these minorities with the family number that are different and under control who knows that are fully explosive one day claiming for their right or a full independence.

It is reaffirmed with the words of Bernard Crick, 1991aa: p 90) "*I'am a citizen of a country with no agreed colloquial name.*" Here again it is illustrated that even the unity of the land but that proportion of population remains not satisfied about the dialects and many other issues so far .

## **2.6. Cultural Identity as a Mirror of Britishness**

Cultural identity is the full composition of cultural manifestations including traditions, dressing, customs, food, behaviours or life styles, beliefs, the way of regarding to the issue and the accumulation of cultural heritage from time to time and from a generation to another with that desire to keep it wholly the history of the land with pride and determination regardless the western influence that never could penetrate to the spirit of that land but more than that making the whole world

discover that cultural identity and being influenced by through tourism, politics and many other strategies.

Cutting-edge, endeavoring to fully define cultural identity within the scope of this research thesis will be partial since it is impossible to cover all parts of the cultural identity meaning, besides, this focus study is to be divided into sections. However, a clear and precise definition is needed. Identity was already explained as a term in the first part of this chapter but still some gaps exist as what is meant by cultural identity? No doubt, any one would say it is a mixture of identity and culture.

## **2.7. Definition of Culture**

Culture is a simple a word but with full range of meanings. It has many various definitions that lead to an impracticable agreement over its connotation that changes over ages. Furthermore, its concern is almost exclusively with Greek and Roman antiquity. When the term first appeared it meant “cultivation” grounded on the Greek denotation of the term. In the nineteenth century the term was defined as the development of minds and manners and it was also reflecting a high level of knowledge. With taking into consideration all improvements that occurred by that time, progressively fulfilled the signification of the concept.

Culture is that transmitted thoughts, traditions, food, folks and lifestyles living that make a people in or out of a group with the same value, that characteristic that differentiates between persons and carried on over ages, keeping in mind and action all these aspects is what is referred to culture. The denotation has remarkably shifted by the coming of the twentieth century toward the total social transferred thoughts, beliefs and other human products.

Afterward, culture was defined and based on biological anthropology, it is considered as purely human though, the theory of evolution relies on the supposition that we humans are originated from non-human descendants. Linguistically speaking, our cultural orientation begins at birth. When we start learning our first language simultaneously we are learning about our national culture. When we learn other languages and ameliorate them, we also learn about other cultures and broaden our knowledge. In this manner, our cultural background

forms our attitudes and values. At the first stage we did not choose our culture since it was chosen for us; far ahead we make our own choices. Within this standpoint, culture is somewhat defined in relation to language. Groups are categorized by the language they share. As a result, members are not free to move in and out of the group and are stuck to those norms to be respected. To take a part of a certain culture, it necessitates the fact of being accepted by the membership. Many scholars debated the standing of language in this context, how it crosses borders and how it works in including or excluding members.

Cultures conferring by *Bhabha (1995)* are “retrospective constructions” in the way that they are the outcome of historical accumulations. They do not happen randomly from the mysterious; but they are built through years and spaces. Culture, therefore, is not genetically inherited but it is shared by groups and members of the same society. It implicates three basic human actions: what human beings think, do and make. This makes it, known, shared, learned, transmitted from one generation to another; it is purely representative and unified to some extent.

Hofstede defines culture as “*the collective programming of the mind which distinguished the members of one group from another*” ( *Hofstede G, 1980*). That is to say, it is a sort of the same programming of minds to all the groups with the same codes, but it were read and assimilated only by those persons included in.

Many explanations, as the ones given overhead, indicate that culture is a complex term that covers the characterization of a national or an ethnic group behavioural process of partaking values and beliefs. Yet, the discussion of culture as a shared characteristic tightens the field of pertinent activity as it gets smaller the personal interference. If a certain action is unique to a specific individual, then typically it is not cultural. Intended for this and many other socio- political causes that notion fascinated numerous intentions and clarifications as they show the many-sided qualities that culture contains.

There are three well thought sets of culture: body of cultural traditions, subculture and culture as universal. The first make a distinction of one society from the other. When we speak of a given culture, Algerian or Chinese, we speak of the collective language, traditions, and beliefs of that society. Subculture, on the other

hand, denotes the shared cultural traits by a group of people coming from different parts and intentions at holding their original culture and as a consequence established identifiable in the host society. The third cover refers to arrays shared by all human beings regardless their religion, race or traditions even if are different. This build up a strong relation to what a cultural identity really means.

Culture from a historical, social or biological meaning is a self-mirror image, a self-one's picture of religious, social and linguistic belonging to a group of people presenting the same principles, beliefs and sharing the same common behaviors within the same land or precisely derived from the same origins or had same strong religious thoughts, beside reviving the same traditions crossing the world's nations. The term itself is redirected to further concepts dealt in the following sections more extensively.

### 2.7.1. A Perception of Cultural Identity

*Stuart Hall (1990)* has described *Cultural Identity and Diaspora as two dimensions of cultural identity*. At first, cultural identity may be located within communal outlook, while folks localize themselves in a shared culture; secondly, from a personal standpoint where an individual distinguish as him /herself from the other. As he said,

*“There are at least two different ways of thinking about 'cultural identity'. The first position defines 'cultural Identity' in terms of one, shared culture, a sort of collective 'one true self', hiding inside the many other, more superficial or artificially imposed 'selves', which people with a shared history and ancestry hold in common. Cultural identity, in the second sense, is a matter of 'becoming' as well as of 'being'” (Stuart H, 1990).*

As it was stated overhead cultural identity could be inside the individual personally speaking or outside, then within a group in a collective manner and transmitted to other generations.

It is a dualistic cultural identity of 'similarity' and 'continuity' versus 'difference'-'rupture', where (*Hall, 2002*) means to define individual and state identity in its milieu. “Identities,” according to him “*are the names we give to the*



*different ways we are positioned by, and position ourselves within the narratives of the past”.*

So, a cultural identity is firmly connected to the pasts and presents of individuals and communes. For Ashcroft, mind's eye and creativity are important to the formation of cultural identity which “*does not exist outside representation*” (Ashcroft, 2002). Hereafter, cultural identity is epitomized through the individual's actions whether it is literarily or mirrored in day-to-day choices.

In the work of Hogan PC (2000), the term cultural identity rests into two subcategories “practical identity” and “reflective identity”. Everyday identity captures one's aptitude to behave according to one's understanding and experiences; knowledge takes out from tradition and what is agreed upon in society in one's every day practices. Reflective identity holds a hierarchy of principles of what one believes to be important in life and how these communicate for other matters of value. Henceforth, even if identity is an individual trait, it is also the fruit of the social environment.

Hogan, with an highlighting on post-colonialism, splits cultural identity into geographic areas: firstly, ‘metropolis’, which is the area of the coloniser; secondly, ‘indigenous region’ which is the area of the colonised to end with, the ‘region of contact’ which is indigenous to neither side but it is a combination contact between these two cultural individualities (Hogan PC, 2000:p04).

Cultural incorporation taking place in the area of contact can be divided into different phases which Hogan classifies as: orthodoxy, assimilation, syncretism, and alienation (Hogan PC, 2000:p.10-17). Orthodoxy means the integration of one's own cultural traditions into one's identity. Such an integrity can be either open minded or unreflective integration meaning in which the person can either flexibly be melted with the culture and make it a genuine part of his/her identity; or instead casually takes part in the culture and resists full integration. Assimilation refers to the integration of another culture's traditions into one's identity. There are two differences in this standpoint: open-minded assimilation and unreflective assimilation or “mimeticism” (p.14-15). Otherness and openness is a huge cultural issue inside the UK or outside.



In the Location of Culture, *Homi Bhabha (1994)* debates mimeticism or what he names mimicry. Bhabha disputes that mimicry is an act of imitating and repeating the behaviour of the colonizer: “a *discourse at the crossroads*” and “*the representation of difference*” (*Bhabha H, 1994: p.89*). Syncretism denotes the adoption of traditions from both cultures and conjoining them to make a new cultural identity founded on the two (*Bhabha H, 1994: p.16*). He tells mimicry as a positive implement that colonised people can use to separate themselves from the coloniser. Bhabha’s mimicry view has been criticised by many critics, like Hogan, for being not concise and only one way process reflecting the coloniser perception without taking into consideration the colonised. The notion of hybridity, accordingly, was bent by post-colonial theorists to explain the reproduction of cultural identity in the region of contact where identities are “*constantly producing and reproducing themselves through transformation and difference*” (*Hall, 1990, p.235*).

Cultural hybridity is the mixture, the marriage of cultures and the progressive integration within an individual or a society when culture to culture talks and meet these differences or unusual habits to give birth to a new hybrid culture in the middle of two of them and takes part of both and which is a very common phenomenon either after colonialism, imperialism or immigration because of the cultural domination over nations.

### **2.7.2. Cultural Identity and Language**

It is broadly believed that there is a natural fitting together between the language spoken by members of social group and that group’s identity. By their accent, their vocabulary, their discourse arrays, talkers identify themselves and are identified as members of this or that speech and discourse community. From this membership, they magnet personal strength and pride, as well as a sense of social status and historical continuity from using the same language as the group they have its place to. But how to describe which group one belongs to? In isolated homogeneous communities one may still define group membership according to common cultural put into practice and daily face to face connections. But in over modern, historically complex, social order it is much harder to outline the frontiers

of any specific social group and the linguistic and the cultural identities of its members. (Kramsch, 2014). Different persons attributed themselves to different ethnicities according to which ethnic criterion they rely as physical features, general appearance, general descent, province or nationality. Once in a blue moon was language used as an ethnically defining criterion. Captivatingly, as British rules would come to a close the prospects of a national identity slowly started developing from among the manifold ethnic attributions that people still give themselves to this day.

*Group identity*, which is based on race, would give the impression that it is easier to define. Yet, there are more or less as many genetic differences between members of the same white or black race as there are between the traditionally described human races, not to tell about the troubles in some exactitude Racial Linear age is fundamental and of course there is no correlation between a given racial feature and the use of a given language or range of language (Kramsch, 2014).

*Regional identity* is in the same way noticeable as it was reported in London Times of February 1984. That national identity is a clear cut affair whether you are or you are not a citizen, but it is one question to ascribe to one's national identity, born raised and educated there.

In the face of the deep-rooted belief that one language equals one culture, equation individuals shoulder several collective identities that are to be expected not to change over time in dialogue with others. For this case in point, an immigrant's sense of self, connected in his country of origin, maybe to his social class, his political outlooks or his economic status. But in, the new country, he becomes tremendously related to his national citizenship or his religion, for this is the identity that is enforced on him by others, who see him now. His own sense of self or cultural identity may tend to come to be a long distant nationalism according to Kramsch (2014).

### **2.7.3. Hybrid Identity**

As a result to the mixture of cultures and their folks, the notion of hybrid identity takes place screening new perception and a disregard to a fixed meaning.

Hybrid identity can only be seen by including many aspects. At that point, what is hybridity and what is its relation with identity?

*“Identity is defined as hybrid, not only to suggest that origins, influences and interests are multiple, complex and contradictory, but also to stress that our sense of self in the world is always incomplete. Self-image is formed in, not prior to, the process of interaction with others” (Kuortti, 2007: p.9).*

Hence, to be called a hybrid identity, contact with surroundings is a fundamental aspect. Hybridity is called tolerance, the deep acceptance and respect toward otherness with a full arm and to be ready to change some principles for the sake of humanity spontaneously or without attention due to that cultural dialogue and connection between nations.

Hybridity can be allocated into two; “intentional” and “unconscious” or organic hybridity.

*“Enables a contestatory activity, a politicized setting of cultural differences against each other dialogically”, while the latter is “the imperceptible process whereby two or more cultures merge into a new mode whereby two or more cultures merge into a new mode” (Young R, 2003: p.20-21).*

The first one Contest is a key component for intentional hybridity, the item of the different cultures is not confused into one’s cultural identity; the procedure is more politically rather than culturally driven. On the supplementary, the variety is the key element to the unconscious one.

Furthermore, Hybridity can be viewed as a positive piece to result cultural identity since it *“entertains difference without an assumed or imposed hierarchy” (Bhabha H, 1995: p.04)*, or what Bhabha determines as the “third space” pointing out the connection between two different cultures *“challenges our sense of the historical identity of culture as a homogenising, unifying force” ( Bhabha H, 1995: p.04)*. Bakhtin hybridity from the other side is more connected to language outcomes. Hybridity according to him is, *“A mixture of two social languages within*

*the limits of a single utterance (...) between two different linguistic consciousness's, separated from one another by an epoch, by social differentiation or by some other factor"* (Bakhtin M, 1988: p.358). A form of separation can be pictured by hybridity, a state of in-betweenness or a lost identity may rise where we cannot stand in either culture. Hybrid identity finally, is a situation of post-modernity in which cultures of the contemporary moments are permanently accompanied (Ahmad, 1995: p.13). This can shed the light to notions to identity, alike in terms of being postmodern phenomena which are transnational and diaspora identity, though, one cannot debate these views without dealing at the outset with ethnic identity.

#### **2.7.4. Nature, Culture and Language**

Nature, culture and language are three words are too close too hard to see the differences between them since they are interchangeably related to each other's and form that strong rope between them. In reference to the book entitled Language and Culture of Oxford press edition this important issue was point out by the author (Kramersch, 2014).

One way of thinking about culture is to contrast it with nature and look at these differences and similarities. Nature is all about the fact of being grown organically (from the Latin nester: to the born) while culture brings up to the extent the person who has been grown and groomed (from the Latin cohere: to cultivate). The word culture call to mind the traditional nature/nurture debate: are human beings mainly what nature determines them to be from birth or what culture enables them to become through socialization and schooling? In reference to Emily Dickinson's poem he magnificently describes the two concepts.

*"Well, albeit in stylized way, the relationship between nature, culture and language. A rose in a flower bed, says the poem, a generic rose (the general Rose), is a phenomenon of nature. Beautiful yes but faceless and nameless among the same species. Perishable. Forgettable. Nature alone cannot reveal nor preserve the particular beauty of a particular rose at a chosen moment in time. Powerless to prevent the biological decay and the ultimate death of roses and of ladies ; nature can only make the*

*summer when the season is right; culture by contrast is not bound by biological time. Like nature it is a gift but of a different kind through a sophisticated technological procedure de culture. Nor only what eloped especially to extract the essence of rose culture forces nature to reveal it essential potentialities. Culture makes the rose petals into a rare perfume at high cost for the particular personal use*

“

Source: Wald, J. “Emily Dickinson and the Church.” *Emily Dickinson Museum*. 2009. Web. <https://www.emilydickinsonmuseum.org/church>

The screws that language and culture enforce on nature match up to various forms of socialization or acculturation. All these aspects namely Etiquette, expressions of politeness all do and do not shape people behaviour through child raising, behavioural upbringing schooling, professional training. The usage’ written language is also formed and socialized through culture not only by what it is written to whom, or in what context but also which text genres are suitable because they are approved by cultural conventions. These ways with language or norms of communication and analysis from the part of the invisible ritual that is clearly carried out by culture on language users. This culture’s manners of take along order and expectedness into people’s use of language.

### **2.7.5. Insiders/ Outsiders**

The categorisation of people inside or outside the group is something worth to mention in any cultural contextual studies. This categorisation is to identify themselves as members of a community but also people have to define themselves jointly as insiders alongside others, the latter defines them as outsiders. According to (Kramsch, 2014) Culture is

*“As a process that both includes and excludes, always entails the exercise of power and control. The rose press of Dickinson poem one could argue yield exquisite perfume but at a high price. Not only must the stem and petals be*

*ultimately discarded but only the rich and powerful can afford to buy the perfume” (Kramersch, 2014)*

By the same token, only the influential people choose whose values and beliefs will be deemed worth adopting by the group and which historical events are worth remembering or which future is worth envisioning. Cultures and expressly national cultures boom with the voices of the powerful and are packed with the silences of the powerless. Both words and their silences add to determine one’s own and other culture. In the same way, scholars in gender studies and ethnic studies have exposed the hegemonic effects of dominant cultures and the authority they are representing and in speaking for the other. In the long run of a given culture: *“culture seriously means questioning the very base of one’s own intellectual inquiry, and accepting the fact that knowledge itself in which it is acquired and disseminated” (Kramersch, 2014).*

In this respect, as the concern above proposes the study of culture at all times, it is closely related to the hard matter of representations. While speaking about a different culture who is entitled to tell for whom, to signify whom through spoken and written language? Who has the power to select what is representative of a given culture and experiences it?

What and whose criteria can cultural characteristics be called representative of that culture? The outsider who observes and studies that culture, or the insider who lives and experiences it? Conferring to what and which criteria can a cultural quality represent for that culture? In social and the historic, and the imagined horizons, culture is mixed members of the same speech community have different biographies and life experiences. They may differ in age, gender or ethnicity. They may have different political beliefs. What is more, cultural changes over a period as we can notice from the difficulty. Cultures are not only heterogeneous and continuously changing, but they are the places of the fight of power and recognition. In summary, culture can be seen as:

*”membership in a speech community that shares a common social space and history and common imaginings. Even when they have left that community its members may retain*

*wherever they are a system of standards for perceiving, believing evaluating and acting. These are what is generally called their culture". (Kramsch, 2014)*

According to the author (Kramsch, 2014):

- Culture is always the outcomes of human involvement in the biological process of nature.
- Culture both liberates and constrains. It liberates by investing the haphazardness of nature with meaning, order and rationality and by given that protection against chaos. It constrains by imposing a structure on nature and by restraining the range of possible meanings created by individuals.
- Culture is the creation of socially and historically situated discourse communities that are to an outsized extent of imagined communities done and shaped by language.
- A community's language and its resources accomplishment embody a social patrimony and a symbolic capital that serve to maintain relationships of power and dominations which make a distinction insiders from outsiders
- But because cultures are profoundly heterogeneous and changing they are a constant place of struggle for the recognition and the legitimation.

Ways of watching a culture and its relationship to language raise a central question: to what extent are the world views and mental activities of members of a social group shaped by or depends on the language they use?

### **2.7.6. Cultural Encoding**

Cultural encoding as a concept deems worth for any cultural study that is to say the so called "Cultural Sign" should be pointed out. In fact, Signs match up the ways in which members of a certain community encode their experience. Different signs mean reality by cutting it up in not the same ways. For instance British English stomach-ache signifies something different from bellyache. By the same token, German encodes the whole leg from the hip to the toes through one sign , das Bein so that "Mein Bein tut weh" might mean "My foot hurts" though English needs at least three words "hip", "leg" or foot". Cultural encodings can also change over time in the same community .The encoding of experience varies as well in the



nature of the cultural associations induced by different linguistic signs. Even in the same speech community signs might have another semantics values for people. Signs might have poles apart semantic value for people from other discourse communities. Words also work as culturally informed icons for the thoughts, objects, or persons they mean. For example English speakers among certain communities may build up denotative meanings by iconic lengthening the vowel of a word, for example it is beautiful. In fact, these meanings make the linguistic signs turn to cultural signs. This is what was mentioned by *Kramersch (2014)*.

## **2.8. Ethnic, Transnational, National and Diaspora Identity**

Identity is diverse in forms from ethnic identity to national identity and diaspora identity where each one differs in concept, even though they are close of meaning. Almost, moving from one place to another can be done in different ways. Either by immigration, exile or expatriation where many people not only practice movement in terms of land, but also in terms of sense of belonging too. A momentous belonging feature is that of being destined to an ethnic group expressing an ethnic identity different from one to another. This remarkably exists in host country where people portray putting borders to their ethnic identity. What do scholars tell about ethnic identity deserves much consideration.

### **2.8.1. Ethnic Identity**

Years ago, an agreement was done which stated that ethnic identity is a multidimensional product. It has been in a different way theorized by scholars, each one of them did base on his/her area of expertise. It is painstaking as a social building by which individuals recognize, consciously or unconsciously, with people whom they feel part for is behind the reason of similarities of beliefs, traditions and behaviours (*Ott S, 1989*). For this matter, Gataullina, and Zimmermann also point out their vision about as, “*The balance between commitment to or self-identification with the culture, norms, and society of origin and commitment or self-identification with the host culture and society*” (*Zimmermann, L, 2007: p.04*). It is how people feel close to one’s ethnicity or other ethnicities and how they do not. All the same, ethnic and ethnicity have a different meaning from different dimensions. The expression “ ethnic “is defined by the



Dictionary of Anthropology (1946) as having restricted connotation referring to a group distinguishable by certain common cultural qualities such a linguistic group.

Ethnicity is an umbrella concept that signifies the circumstance of belonging to an ethnic group, a group that is differentiated by colour, language and religion. It covers tribes, races, nationalities and castes (*Horowitz, 1985:p53*). Ethnicity is derivated from the Greek word “ethnos” sense “*a group of people characterised by common descent and therefore a basic human category in itself as opposed to a sub-group of large unit*” (*Davis, 1996: p.80-81*). As a personal identity makes individuals set apart themselves; ethnic identity is what makes individuals feel the same or different to other ethnic groups. Ethnic group one brings up to as “*a named human population with myths of common ancestry, shared historical memories, one or more, elements of common culture, a link with homeland and a sense of solidarity*” (*Hutchinson J and Smith A, 1996:p.06*).

Ethnicity includes the group belonging, is the origins and biological characteristics, the races and the distinctive qualities, the color of the skin, the nature of humans and the physical appearance shared by the same ethnic communities, the different traits and the originality of people. Moreover, (*Cokley K, 2005*) states that if race and ethnicity are seen as separated yet interrelated concepts; so racial and ethnic identity should be (*Cokley K, 2005: p.518*). As a result, ethnic identity can be viewed in contrast to racial identity.

Clearly we may say that identity brings up to the experience of a racial group though ethnic identity typifies self-sense with sides like culture, race and language. Then and there, the first is specific to a certain race and accounts for intergroup relations, while the second is about racial and ethnic crowds and does not weight those relations (*Phinney J.S, 1989:p.06*).

From another outlook, (*Erikson E, 1968*) distinguishes personal and ethnic identity. He contends that while a “*personal identity includes the aspect of sharing essential characteristics with others*” ethnic identity is “*characterised by presence or absence of exploration and commitment*” (*Erikson E 1968: p.101*).

An ethnic identity can be distributed into two basic facets: internal and external. The internal one denotes the feelings, attitudes, images and ideas; while

the external one embodies the noticeable habits such as speaking an ethnic language, involving in ethnic traditions and institutional organisations such as schools, enterprises and contribution sponsored by ethnic organisations (*Isajiw w, 1981: p.2-3*). Thus, ethnic identity is what puts people within borders that represent them in difference to other ethnic groups. This may separate varied ethnic groups within or outer nations, particularly for those who want to preserve their ethnic identities, as transnational do.

### **2.8.2. Transnational Identity**

A transnational identity basically is another upshot of the contemporary experiences that people carry on along with their repeatedly walk from one home to another, from one nation to another swapping frontiers and erasing walls. Firstly, one should define what is intended by transnationalism since it is a new concept that blossomed by the late of the twentieth century and that still has been considered as a fresh one.

Transnationalism signifies to the experience that takes part of daily life of great number of people living outside their origin home nation state. Willingly or unwillingly, moving to another place modifies the manner one sees one's country, its people and its culture. Accordingly, many sides are touched by the act of moving away from the indigenous to the country of settlement. Among these sides are the spoken language, identity, own beliefs and attitudes toward issues. The early call given to the action of moving to another country was known purely as migration for settlement or simply immigration. By the growth of migration and the complicated condition that migrants faced while transition steps from one place to another and from one culture to another, transnationalism became more used to portray to the situation.

Transnationalism is going beyond the national boundaries watching that culture from the other side and dealing with and knocking that foreign door then open it with that sense of discovery and curiosity toward, taking part and interacting within the country but also contributing by bearing in mind that it is also an image and representation of a national country which should be done with perfection in all

steps and journey with a smile, tolerance and respect of nations and giving a perfect image of our countries.

What is also beyond dispute is that there is a publication of the word transnationalism which was early used by Radolph S. Bourn in his 1916 article Transnational America debating the standing of retaining the culture among American immigrants. Further, it also has been used by Connor (1967) in his political science piece Self- Determination: the New Phase. By 1990s it began to be used to describe those new trends in immigration. Gustavo Cano (2005) detected that the notion spread augmented within publications between 1998, and 2003 according to (Brunnbauer, 2010). This phenomenon is also revealed in political contexts. This noticeably matches with the contemporary phenomenon called globalisation.

Globalisation is the procedure by which persons and local communities are influenced by the economic and cultural powers that dominate at the worldwide level. Globalization in fact simplifies the immigration life more than ever in terms of keeping up relationships with the country of origin despite the fact of assimilating with the host one. But this connection going back and forward touched the migrants' view of the belonging features like home, language or identity. Globalisation also favorite transnationalism and breaks distances and barriers. It can be a boost or a Burden culturally speaking. In this respect, the idea of transnationalism challenges the old understanding of migration as the permanent integration of a person from one place to another. It is slightly a *“process by which immigrants forge and sustain simultaneous multi-stranded social relations that link together their societies of origins and settlements”* (Schiller N.G, 1995: p.48) by which transnational migrants stimulate in the host country while conserving engagement in the homeland and national events of their origin countries. They, meanwhile, mirror assimilation as well as acculturation at the same time. By Assimilation one highlights the, *“process on interpenetration and fusion in which persons and groups acquire the memories, sentiments, attitudes of other persons and groups; and by sharing their experience and history, are incorporated with them in common cultural life”* (Park R, 1924; p.735).

Assumed in it, an endless process that differs in degree. While acculturation is a mutual process by which changes happen in one or both cultural groups. Assimilation and acculturation are mostly regarded as dissimilar processes for two reasons: first, while acculturation does not necessitate out-group acceptance; assimilation does; and second, because assimilation needs of positive directions towards the out-group, unlike acculturation. However, in a transnational situation both coexist either acceptance or a rejection is possible. Regardless the fact of assimilation and acculturation co-occurrence, they are not enough to enlighten the migrants' experiences and the results of this latter upon their social, political, and cultural lives. Portes outlines transnationalism as "*occupations and activities that require regular and sustained social contact over time across national borders of their implementation*" (Portes, A , 1997: p.181). The regularity of contact is what makes a distinction from this form of migration to other forms of migrations. At the present time, technology plays a great role in keeping this contact but it is not the only maker of transnationalism. It is somewhat a helper since ties with home of origin were always existent via old means like letters for example. These contacts play an important starring part in modeling migrant's identities.

Years ago Guarinzo L.F and Smith M.P (1998) make a distinction between "transnationalism from the above" and "transnationalism from below". The previous term is about the cross border activities done by governments and corporations; the other one includes activities of immigrants which are rebellious, liberating dynamism. What is important to recognize is that even with its questionable nature; transnational identity establishment is tangled to national identity more than diaspora one does. The division from home for transnational migrants has put adjacent to results; they generate home outside while strictly endure bound to their original homes or as Portes states, they have "*dual citizenships*", '*dual lives*', and '*frequently maintain homes in two countries*' (Portes. A, 1997, p.812). Speaking about transnationalism and transnational identities is alike to speaking about national identity, they are both linked. The indefinite movement of people and information makes us think that national identity is to drop its state as cross-national and multi-cultural identities are substituting it.

This can be discussed when undertaking a diaspora position. But what does a national or diasporic identity mean and is it essential to transnational identity perception? Firstly, one has to describe what is intended by nation and how a citizenship produces the feeling of belonging even outside origin home. Then and there an understanding of the word national and diasporic identity is required.

### **2.8.3. National Identity**

National identity is a self-belonging, a sense of nationalism and a rope to the country, a tie to that national society with the fully internal norms and judgment and with that range of the national patrimony heritage accumulated through ages shared by the people of that specific land with geographical and social boundaries.

Many scholars think that there is not such as a national identity in a complete sense; a national identity is present. It is a fresh phenomenon of a flexible nature by which a community shares specific features and of which its inhabitants are said to share ancestrally relations. Features like religion, language, history, territory are common by people to found this national identity. Mostly, national identity is bound to citizenship and the status of belonging. It has a twofold character. It describes who is a member and who is the other; who is inside and who is outside a given society. National identity is the categorisation of people by which they are included in or rejected in that community. Those beliefs, customs, values and language make the differences and regroup people accordingly. Scholars claim that national identity has five dimensions: psychological, cultural, territorial, historical and political. Psychologically speaking, it is mentioned to as national identity of those people who make a group based on conscious closeness unity. This closeness can persist latent for years. But, at whatever time a nation can be challenged with internal or external enemy frightening its people, its culture or territory or national identity. Psychologically, it is how we feel about our nationalism and how we behave in view of that.

Culturally speaking, a national identity is made up of those beliefs, customs, values, conventions, linguistic habit and practices that are transmitted from previous generations to present people who found that nation. These

communal characteristics make inhabitants feel that their community is separate from other communities which strengthen team spirit and harmony.

The historical view speak of to how members of a given nation track down their origin as community and by which antiquity plays a key role in relating individuals to their pasts and ancestors. It lays emphasis on endurance and in the conservation of the group identity. It helps as a collective looking back, full with events and feelings that build the image of a nation and a support to national identity. National identity is the national history of events and background.

Territorial aspect means those boundaries done because of history to protect people and social belonging to a given nation-state. It brings about those boundaries people of the same community speak of as their own homelands and exact ancestral properties. The appearance of globalisation broke border limits; national identity and territory attachments keep on strong. Nationalism is the geographical dimension and the national boundaries, the towns and divisions inside the country.

Politically speaking, national identity is interconnected to modern nation state where the culture and language of the leading group are imposed to create its own nation despite the diversity of the parts of nation that shape it. It is national identity side that *“focuses on state strategies, referred to as nation building destined to foster a cohesive, loyal and, up to a point, homogenous citizenry”* (Guibernau.M, 2001, p.242-68). As a final point, these are the same characteristics that an immigrant appreciates when moving to another state, they get citizenship and becomes equally a member to that community with the same rights and obligations. Consequently, transnational identity reveals double belonging and home-ness. In fact, national identity is reflected on the national politics that is a projection of the nationalism over the international level.

#### **2.8.4. Diaspora Identity**

Transnationalism, however used interchangeably with the term Diaspora, is somewhat an opposite of it. While Diasporas means the *“groups who were forcibly expelled from their homelands and who remain socially marginal in societies that receives them as they waited to return”* (Levitt.P, 2001, p.202); transnational groups are groups that retain attachment with both countries and ponder both as home. A

transnational community may turn into diaspora but a diaspora can turn into transnational community only if they develop an attachment to the host nation otherwise the group is an exile (*Faist.T, 2000: p.197*). The term diaspora, still solely exemplifies a specific group or a process and it has been widely disputed. That is why, it seems logic to define it.

Diaspora is a term developed to photograph the contemporary situation that people and societies are living in the world of globalisation. It is a powerful notion that take along to mind of many people many thoughts and experiences. It comes to be a popular notion in present research fields such as sociology, linguistics and anthropology, among many others, which seek to explain its relation to many phenomena such as immigration, multilingualism, hybridity and nation borders. It wears the diversity of people's historical backgrounds, languages, religions and cultures matters. It just mirrors hybrid identities. The word was firstly used in connotation with the exile of groups of Jewish from Palestine. It suggests dispersion and connection. This former which is visualized in the attachment to "homeland". Diaspora is the imposed culture and the elimination of a homeland one through politics and making them losing progressively their own one for the benefit of their interest in the area and hidden objectives with complete deny of the originated culture.

The expression "diaspora" comes from a Greek word meaning "a scattering". It contains preposition /dai/ meaning "through" or "between" and the verb /speiro/ meaning to "scatter" (*Waldinger.R, 2008: p.14*). It means metaphorical trips of people from their households to other places, and indicates a reference of people who are dispersed from their original homes. As (*Brah. A, 1996*) states, "*Paradoxically, diasporic journeys are essentially about settling 'down', about putting roots 'elsewhere'*" (*Brah. A, 1996: p.182*). Furthermore, not all journeys can be regarded as Diasporas. What makes a difference of diaspora experience from other travelling experiences is not the act of travelling, but it is the idea of establishing other communities. Diaspora, in its contemporary meaning portrays the loss of both homeland place and through separation in the land of migration, alienation that outcomes from people's belief of never being accepted.



As a consequence, people's act of moving from one place to another denotes making a new home and a new identity. In this sense the scattering procedure turns out to be a gathering one as Bhabha said about his personal experience, "*I have lived that moment of scattering of the people that in other times and other places, in the nations of others, becomes time of gathering*". This gathering process results in the construction of new imagined communities but also form a space of in between (*Bhabha.H, 1994:p.291*).

What is more, in his book Joel Kuortti uses the word "*imagined Diasporas*" to talk about a "*parallel imaginative construction of collective identity*" where identity is not fixed but rather flexible and tolerates change and continuity (*Kuortti J, 2007: p.06*). Also, in her book "*Imagined Diasporas Among Manchester Muslims*" Pnina Werbner uses the term to examine how make-believe societies are the result of day to day life and how diaspora groups of people are the result of such an imaginative procedure; a manner that consequently finishes with hybrid identities that are most of the time marginalized and dependent. The complex descriptions evolving from these experiences established diaspora as an extremely negotiated word, mainly with the growth of dual theories: postmodernism and post-colonialism debating culture and literary consequences of diasporas. It signifies those disregarded groups like slave descendants, immigrants, refugees, exiles or every now and then indigenous people who were marginalized inside their own lands and who for the period of their looking for building identity, they gain simultaneously "a near to home" in its multi-locational vision. This hopeful procedure does not look for a homeland in its ordinary sense of the meaning; but a home that mirrors people with hybrid identities and expressions.

Once dealing with diaspora, people denote a particular group or process. These people are those immigrants who, voluntarily or involuntarily, moved to another place and who know how both dispersion and attachment to homeland are. But also they are groups who all the same seek integration in the host country, like keeping their boundaries. A diasporic identity emphasises the spirit of those groups who by settling down in another territories, practice and place their roots elsewhere.



## 2.9. Post-colonialism and Identity

A post-colonial identity, as the title signposts, reveals a history of colonial lifetime and encounters the changes which come from coloniser and colonised dealings. Colonization did not only contribute to the extinction peoples' lands and cultures; it endangered their identities. Outcomes and identity are named post-colonial. But who is post-colonial? It is the interrogation that many scholars have the tendency to respond till the present day and which donates a shot to post-colonialism to give much range to important field of study. In order to clear up what scholars introduce as post-colonial, one has to explain also what colonialism is and what it did to identity.

Post colonialism has always been an influence on cultural identities and that impact persisted for several centuries where always it looks for the cultural predominance and denying nationalism or any claim related to making followers. The foreign culture is rejected for national reality, to seek for making the colonies a new part of possession while omitting completely the origins of people but also using strategies for the spread of the foreign culture that the coloniser, with a range of actions. New cultures have always been revealed as the culture of civilisation and the intellectuality. These are issues which have been and still are controversial. There is no doubt; however, that colonialism was responsible not merely for sparking the controversy but also for giving controversy to its particular intellectual shape which is another eaten matter.

### 2.9.1. Post-Colonialism

The movement of Post-colonialism as a theory and philosophy has a tendency to explicate the complex link between the coloniser and the colonised upon time, with negative or positive aspects. Broadly speaking, the outcome of colonialism is so-called postcolonialism. "Post", as a prefix in the term postcolonialism, entails the sense of "after", "anti" or "dealing with" colonialism. The first two significances generate an understanding because they postulate the idea that colonialism has come to end; which is not a real fact since there are still colonial projects, investments and relationships going on even after independence called neo-colonialism but this is another subject matter. The third prefix brings a

remarkable inference to the term; it is to deal with all what has any direct or indirect relation with colonialism from the very starting point to independence.

Post-colonialism is a very much debated area of study and this is reproduced in the disagreement over its sense. According to several critics, the word comes out to mean the colonial as well as afterward colonial time period. It denotes the various fields of study where even the spelling brings many meanings. As a result, is it post colonialism, post-colonialism or post/colonial ? When sounds with a hyphen post-colonialism take in a chronological order, a change from a step of colonial state to a post-colonial one. It takes a chronological sense entitling the before and post-independence period. It deliberates in what manner colonialism altered the colonised and how these changes are reproduced in the habit of these people to the existent time. At what time sounds without hyphen, postcolonialism means writing that purposes to resist colonialist standpoints after the period of colonisation. The third version, post/colonial, accentuates the link between indefinite number of literatures that share similar conditions.

At the beginning of colonialism, by the eighteenth and the early nineteenth century the Europeans thought that they were meant to rule and dominate the world. They presumed to be biologically superior to any other race (this can be visualised in the British and German ideology of superiority over the nonwhite subjects). Similarly it has an association with the Darwinian Theory. These beliefs influenced the manner colonisers treated the colonized populations. This handling in reaction made the ideology that nonwhite people, who were regarded as inferior-if not remain, are by the same token evil “Others” that need to be excluded from any powerful position. Taking hold of power from the hand of indigenous people and practicing it over them even after they got independence is post-colonialism was one of colonialism strategies and plans at the long term of the settlement and afterward.

On or after the late of the 1970s, the word has been implied by literary critics to debate the plentiful cultural sound effects of colonialism; it comprehends political and economic empire outcomes. Its expansion for many comes from with the publication of Edward Said’s book *Orientalism* in 1978 as he related cultural

discourse of the West with actions of colonialism. As a result, the word has been broadly used in the meantime then to point out the cultural, political and linguistic involvements of the previous colonies. It deals with the colonial invasion by force. Post-colonialism also comes from time to time to mean anti-colonialism. That is to say, to reject any bound with previous colonial contact of any kind.

Post colonialism in other words the struggle to bring back the national identity; the relief of the circumstances of colonialism always has been a long cure from that long sufferance. It always takes a long time and it is not accomplished in one second and may last hundred years after this affects in everyday life style at all levels social political and cultural horizons at once. Too it requires a lot of efforts done and the awareness of the immediate urgent necessity of change afterward.

### **2.9.2. Post-Colonial Theory**

The post-colonial concept examines suggestions of the cultural and political influence of European invasion upon the colonised societies and how these societies react. How the language or somewhat “*discourse*” of the coloniser, such as history is concerned with circumstances of colonial education. ‘*Discourse*’ as used by Foucault in post-colonial corner, does not express only to speak as it is usually thought. But, it is a bounded area with social understanding. It is in such a speech that speakers and listeners, writers and readers come to comprehend each other and capture their place in the world. It is that multipart of symbols and actions that arrange the social being and reproduction. It is that which fixes how identities are classified. Conferring to the discourse theory, an examination of the colonial discourse must exist in order to show the mode in which this discourse clarifies the colonial intentions, one or the other material or political, and the manner it builds both the coloniser and the colonised. The fact of reproducing again the old habits lost for several years is not really an easy task but with the willingness and solidarity, it will be done sooner or later.

Overall, Post-colonialism, as a theory, is about how people are regarded and treated, how their physical differences build up their assumed personalities. Analysts as *Aimé Césaire* and *Frantz Fanon (2014)* focused their concern over the physical appearance. They stressed and put an emphasis on how body

topographies, like hair colour and form of nose, were indirectly or directly a reason in making stereotyped prejudices against not the same ethnic groups which led to the emergence of sub groups beneath one single human kind. Post-colonial ideology brings a new way of thinking and viewing life; it strives for presenting the forms by which speech works. It aids to look up deeply at the culture of the ex-colonised, to make sense of his/her versions under his/her own expressions and norms.

### 2.10. National Identity and Belonging

Britishness is the whole boxes full with plurality, diversity a long history and political basis that sculpture that unity under multiculturalism. It is well explained in the following passage:

*[British history], which does not yet exist and must be created, cannot be written as the memory of a single state or nation or as the process by which one came into existence. It must be a plural history, tracing the processes by which a diversity of societies, nationalities, and political structures came into being and situating in the history of each and in the history of their interactions the processes that have led them to whatever forms of association or unity exist in the present or have existed in the past. This calls for a multi-contextual history . . . (Pocock 1982:317, 320)*

In a variety of postmodernist accounts (*cf. Sarup, 1996*) of identity, there is again no immediate clue as to whether national identity has salience for individuals. The plurality of identities and the destabilisation of (modern) identities are the two recurrent themes in these accounts. In the words of McCrone, “*the demise of overarching or meta-identities appears to have allowed a plurality of new ones to emerge*” (*McCrone, 1998: p33*). It is not clear which, if any, of these identities have a kind of primacy. The same may be said of destabilized or fragmented identities. *Hall (1992)* suggests that ‘global cultural homogenization erodes national identities. Yet these identities are ‘strengthened by resistance to globalization (*Hall, 1992:p 301*). So identities which are in some sense ‘broken’ or ‘threatened’ may also be presented as identities in crisis, which provokes their own reactions to search for

new certainties. If national identities are threatened, some people may go in search of reassurance, others may stop worrying.

### **2.11. Nationalism and Citizenship**

Basically, both of nationalism and citizenship terms are hugely confused even though they are logically quite different mainly in the British context in which the United Kingdom is, since they are expressly awkward either in dealing with the British identity of the land or while expressing other national identities (English, Scottish, Welsh, etc.) Also, that confusion has grown in a very expected manner since those concepts were established at the UK in the eighteenth century. The growth of multiculturalism in the middle of the twentieth century amplifies this complexity and diversity (*David McCrone and Richard Kiely, 2002*).

At the closing end of the twentieth century the distinction between nation, state and society was increasingly debated giving certain problems for sociology whose belief where to treat them as identical. In the present day, littler societies can be labeled as ‘nation-states’. Otherwise, the United Kingdom is known by the multi-nationality of nature and multi-cultural composition of the country in which ethnic and national identities are combined with citizenship or state identity with range of confusion. Besides, in comparison with modern Republican situations like the United States, France and Germany The United Kingdom is confronted with particular hidden challenges token in history and multifaceted established politics, territorial and ethnic identities challenges as well. Nationalism is what defines a nation from its proper internal and external shape and anything related too.

#### **2.11.1. The Problem behind Nationality and Citizenship**

Broadly speaking, sociology has come within reach of the relationship between nationality and citizenship in wide-ranging ways. So far, the major accepted belief in Western, surely British, sociology is to look at them as mostly antithetical. For that, Liberal social science in the twentieth century largely dealt with civic identities and regarded “citizenship” as good while viewed ethnic identities “nation-ness” as bad. Up-to-date societies, in other words are regarded as those where people are bound to the country with a socially and politically cultural-ethnic belonging itself. The founder of this approach in the middle of the twentieth

century is the seminal essay of Hans Kohn in 1945 in which he tries to find out, to justify the superiority of Western politics and the national determination over Eastern ethnic nature.

The Western nature always has been considered to be political and territorial aspects where people are regarded as residents. According to Kohn the Eastern nature otherwise outlooks people as ethnic. In fact, people as viewed as either citizens or on contrary as folk. In the West of the land nationalism was an ideology of the state directed by a search for individual freedom, rational cosmopolitanism the Eastern eye commended the original and ancient deepness and particularities of its traditions in dissimilarity to Western nationalism and to universal patterns (*Kohn in Smith and Hutchinson 1994:164*). Despite the fact that Kohn's differentiation was visibly inset by the rise and fall of Nazism, the West-good, East-bad dissimilarity as concerns nationalism, go into the grammar of liberal social field in the middle the century. It is almost certainly fair to give or take that social scientists almost view nationalism with some doubt. Afterward, is not nationalism which takes responsibility for so much ethnic split over the world? Does it not clue unsurprisingly to 'ethnic cleansing' wherever one regard? Henceforth, there is an affinity to say: 'I am patriotic; you are nationalistic.' The festivity of 'cosmopolitan' standards and principles over in contradiction to 'nationalism' or the widespread versus the particular, stimulated social science in wondering about itself as non-even anti-nationalist. Such a vision came from Nationalism and Citizenship, what Ernest Gellner considered as the 'dark gods' theory of nationalism.

From the 1980s when ethnic matters came back again on the political point, the conventional wisdom was to take on a Pandora's Box vision of nationalism and national identity as if someone lets the evil genius outflow. The issue with such a conventional wisdom is that it is deeply not sociological. It begins from the first that such a struggle is the predictable product of social and ethnic dissimilarities; that is to say, that differences may bring conflict among societies. This barely cannot be looked for in class analysis. For instance it is mostly a saying that class differences not often, make an existent class conflict and clash for instance. By the same token,

it is not hard to illustrate that ethnic differences do not habitually fall over into the extremes of ethnic cleansing. Foremost, In the Balkans, for example, Serbs, Croats and Muslims lived in realistically satisfied proximity for centuries, and it was not until the social and political situations shifted radically in the 1980s and 1990s that living together became unbearable (*Malcolm, 1994*). There was nothing certain about the procedure. Near to home, the conflict in Northern Ireland is not the fruit of some primordial and eternal dissimilarity between two religious groups, but a hard indirect means for a sociopolitical struggle of somewhat recent provenance. On the British territory, a small number can disbelieve the perceived differences that are felt between Scots, Welsh and English, but there is small evidence that exposed conflict might arise deprived of some fundamental change in political situations on this country.

*Ernest Gellner (1983)* proposed the orthodoxy that makes nationalism firing issue and conflict. Gellner's enduring contribution to the sociology of nationalism was to demonstrate that contemporary societies were profoundly nationalist whether they want to admit it or not. This took place due to the requirement of people's commitment that is daily active also the manifestation of their nationality, not frequently in a direct way, but in the manner that *Renan (1882)* had named the 'daily plebiscite'. Throughout this he intended that all citizens confirmed their national identity by the details of everyday life. Gellner disputed that present societies which need a high level of economic and cultural incorporation do not easily stand remaining disparities because of cultural, not of a class kind. Such disparities of status do not take a seat without difficulty with the high intensities of social movement that modern societies necessitate widespread literacy.

In addition, according to Gellner's reference "*each person is a worker in so far as they trade literary skills in the marketplace as the sine qua non of modernity*". This vision ray by Gellner rotated the prevalent orthodoxy on its head. Modern societies were very nationalistic, but typically in a hidden and basic way. The truth that neither the state nor its citizens wonder of themselves as the real power of nationalism. Opposing to the cosmopolitan liberal orthodoxy, nationalism



and citizenship were not unwelcoming to each other. So far, Gellner cover up precisely how primarily and indirectly nationalistic modern societies are. (*David McCone and Richard Kiely, 2000*). Although, a serious issue with this vision is principal to our argument there. Whether Gellner is correct and citizenship and nationality are so intertwined, the modern government is a comprehensively nationalistic mechanism. Why are so many states confronted by other nationalisms in the modern world? As if they have being successful to instill state nationalism hugely well into the product of the society. In several manners this is Gellner's tight spot. He displays how modernism and nationalism fit together, but he entails that this is a process which noticeably has not return out. The two beliefs we have look at; take opposite stands on the association between nationality and citizenship. The cosmopolitan/liberal viewpoint reasons that these are antithetical, that ethnic and civic identities, the particular and the universal are in battle with each other.

Up till now Gellner's reconsideration displays that nationality and citizenship turned out to one in modern societies each call for the other. In fact, both outlooks miss that nationality and citizenship are neither necessarily in arrangement nor are they antithetical. Somewhat, it is becoming obvious that they are a complex relationship to everyone, respectively as in the twenty-first century the pressures between them will become more observable. Indeed, it will become clear that nationality and citizenship, in fact, have their place to completely different scopes of meaning and activity. The first is in spirit a cultural notion that makes people on the fact of shared identity. Accordingly, in Benedict Anderson's sentence 'imagined community' though citizenship is a political notion growing from people's relationship to the state.

## **2.12. Multi-faith Society and Belonging**

Some Anthropologists pointed out the menace of migrants and strangers as they gather to form, minorities that ask rights to the social or national 'we.' Journalist Sarfraz Manzoor put down that many Asians in Britain have lately considered themselves less by ethnic and national culture but more by religion. Foremost, the term Asian appeared in 1948 by British administrators employed in colonial Kenya to refer to citizens of recently independent India and Pakistan. That



fact comes again into this country 20 years later with the coming of Kenyan Asians, Pakistanis, Indians and Bangladeshis understood that it was an convenient expression but Asian carried on gaining mainstream currency with the achievement of films such as *East is East* and programs like *Goodness Gracious Me*.

In fact, it turns out to be cool to be Asian. Even with its origins, Asian appeared to be setting into something that was clearer, different, and noticeable. The influence of 9/11 events from other ethnic migrants on the US and international safety is clarified, which differentiated Asians.

The 11 September was a serious corner in the history of immigrant mainly in the US but also around the world with rise of radicalism, Islam, extremist where all Muslims are regarded at the same boxes of “terrorism”. Islam stereotype just emerged with the rise of Muslims rejection and punishment by revenge and burning their houses. It was really a harsher issue even after all these years the vibration of it waves still heard and that racist regard still here after all. The first victims of violence after the violent attacks on New York and Washington were not related to Muslims but Sikhs, who are noticeable by beards and turbans. In fact, September 11 changed the type and nature of attitudes toward races as a replacement of ‘Paki’. The new term of mistreatment became ‘Bin Laden’ and ‘al-Qaida’, and the abuse was driven not by race, but by religion. Hindus and Sikhs were afraid of being mistakenly regarded as in the same box of terrorist, Muslims, and manifested their own religious identity. So they were conveying a message to all the parts of the country:

*“we had nothing to do with terrorism and riots—that’s the work of those trouble-making Muslims. For the Muslims, September 11 prompted a resurgence of interest in Islam with many choosing to embrace their religion as a response to seeing their community vilified and demonised....”*  
(Sarfraz Manzoor, 2005) in *The Guardian News*.

Each minority of Muslims, Hindus and Sikhs are defining themselves by their religion which gave birth to the new religious identity identification. Also, it is a choice between either not to standard up for religion as being part of an identity or only being regarded by religion. In dispute of that, it is more significant than any

national identity. After the 9/11 event, many Muslims particularly were affected due to their religion in reaction to the insulting statements about their religion community, though they were only victims of deeds of some supposedly Muslims who undertake every bad act by the name of Islam.

Among the plentiful witnesses one example Like Mazoor, Yasmin Hai is a Pakistani Muslim who put down these statement about religion and belonging. She and many Asians of her age band were heartened to fit in, but many struggled to fit in. Hai put pen to paper about her friend Nazia who referred to religion as a way to define herself in contradiction with the British society that would reject her:

*“When my friend Nazia started flirting with Islam, I felt betrayed. Over the years, we had been clubbing together and got up to all sorts of mischief. Now she was abandoning me. I wasn’t bothered that she’d started praying five times a day. . .*

*But when she started denigrating Western culture, I felt that she’d betrayed me, herself and our entire Asian community. I’d grown up in suburban Wembley in a strongly Asian area.*

*My father, who had come to Britain from Pakistan as a political refugee in 1964, was ambitious for his family. So he encouraged my younger brother and sister and me to adopt the ways of the English.*

Mazoor, Yasmin Hai expressed the barriers which Pakistanis Muslims in UK as follow:

*We were banned, for example, from speaking Urdu to our mother: she could speak to us in our mother tongue, but we had to answer in English. Nor were we encouraged to practice Islam. In fact, my father bought me the Book of Common Prayer so I wouldn’t feel excluded during school assemblies.*

*Most of my friends were brought up in similar culturally ambiguous households. So when my friend Nazia started using racist terminology, stereotyping white people as*

*cultureless drunks who don't know how to look after their children, I was furious.*

*We had both gone to university; but while I flourished at Manchester and threw myself into the club scene, she was finding the normal excesses of university life unsettling. It was then that she started to feel that she would never be able to participate fully in English life. After graduating, she agreed to an arranged marriage—her way of reconnecting with the Asian community. But when the marriage failed, the community ostracised her.*

*This rejection was devastating. At that point, she started to take an interest in the more politicised version of Islam that had begun to filter through in the early 1990s. Becoming a strict Muslim was her way of exacting revenge on the community that had deserted her when she needed it most.*

*She wasn't the only one I knew to take that path. For so many of my Asian friends, radical Islam was not so much a matter of being anti-West as a way of wresting back some form of identity.*

Mazoor, Yasmin Hai also portrays the remarkable changes in the early 1990:

*In the early 1990s, many of them had thrown themselves into the club and drug scene. Most, though, eventually started to suffer from a creeping form of cultural guilt. Becoming a committed Muslim was a way of being born again, of wiping the slate clean. You could use your new identity to define yourself against the Western way of life—and against your parents. As many of us weren't fluent in our mother tongue, and often discouraged from talking about our problems, we hadn't ever had a meaningful dialogue with our parents. My own relationship with my mother suffered immeasurably as a result of this.*

*. . . At the heart of the disillusionment that many of my friends felt did not know how they fitted into British society. I wasn't immune, either. At 19, I found myself becoming*

*increasingly drawn to Islam. I was struck, when I visited Pakistan, by the confidence of the people, who seemed comfortable in their own skins in a way that my friends and I were not. Here, the chasm that now exists between Asian generations has created a generation of vulnerable young people seeking direction and a sense of belonging. And that makes them more likely to turn to a fundamentalist ideology that professes to offer answers.*

*. . . In my own case, I realised eventually that I didn't have to force my life into a narrative that had been imposed on it by either British—or radical...conventional wisdoms. There was nothing wrong with being me. (Sarfraz Manzoor, 2005) in The Guardian news*

According to that treat passage, intolerance is the product of ignorance. In fact, religion can make bridges between people if it is taken with tolerance and acceptance also respecting all human kind whatever their religion. Such a racist attitudes can lead to the society rejection because of perception differences and gaps between people and the whole society. Also, being “us” is not something bad in the society without stereotype and previous prejudice is a requirement for survival. Hai, like most of her peers, and she was capable to find at ease stability between her religion and her national identity. In reality, even youngsters tried to integrate into the English society. But, such an exclusion pushed ethnic minority people to isolate themselves inside at the heart.

*Manzoor describes:*

*“How you define yourself tells others a lot about you and who you think you are. Britain's Hindus, Sikhs, and Muslims were long defined by others in terms of what they were not: not white, not black, not British. Now, for the first time, identities are being forged from inside the communities and with confidence. These identities emphasise religion but do not necessarily imply disloyalty to being British. The great*

*danger, however, is that an identity that emboldens the individual can also threaten the wider society. The challenge to ensure that does not happen is one that affects all Britons—be they Christian, Hindu, Sikh or Muslim.” (Sarfraz Manzoor, 2005) in The Guardian news.*

*Manzoor (2005)* portrays the fact of using terms related to origins and ethnicity simply because of birth differences or a religion and the blame of not being similar or British even if it is not in their hands. With time identities have been more installed in communities with confidence and without any inferior complex toward foreigners. That hidden danger should be handled among the UK in order to avoid huge circumstances, to live peacefully without any conflicts inside the land that may destroy any nation. The unity was always the ultimate goal for the preserve of any country.

### **2.13. Cultural Stereotype**

The problematic lies in associating the racial, ethnic, national identity imposed on an individual by the state's bureaucratic system, and that individual self-ascription as it was point out by (*Kramsch, 2014*). To a Group identity is not a natural fact but a cultural discernment of one's social identities which is very much culturally determined. What we have noticed about a person's culture and language is what we have been conditioned by our own culture to realize. The stereotypical model by this time constructed around our own. Group identity is a question related of ethnic, racial, national concepts or stereotypes. For example it has been noticed that societies impose racial and ethnic categories only on certain groups: white do not generally identify themselves by the colour of their skin, but by their province or nationality. They would find it absurd to define their sense of cultural identity from their membership in the white race. Once talking about cultural identity, we have to differentiate between the boundless range of categories used by societies to categorize their populations and their identities that individuals ascribe to themselves under numerous conditions and in the existence of several interlocutors. Even though the former are founded on simplified and often quite stereotype representations the latter may vary with the social setting. The attribution of cultural

identity is mainly sensitive to the perception that others have of themselves and to the delivery of “real roles” and rights that both parts hold within the speech community, cultural identity, the dialectic of the individual and the group.

#### **2.14. Cultural Authenticity**

Much of the debates nearby the native speaker has been concentrated around two notions: authenticity and appropriateness. (*Kramersch, 2014*) underlined the cultural authenticity deeply.

By likeness with the foundation of standard languages, nation states have upheld a standardised notion of authenticity that has aided to assembly emotional identification both at home and abroad. Like French “chic chick”, German “known-how”, American casualness are short symbols, and readily recognized and applied to their own realities. They help to determine the cultural borders between us and others in order to raise the value of the uniqueness of both. Language learners, keen on sliding into someone else’s shoes by learning their language, ascribe great standing to the cultural authenticity and the cultural appropriateness. Their desire to learn the language of others is often joined with a desire to behave and think like them, in order to be accepted and validated by them, in the long run.

#### **2.15. Cross Cultural, Intercultural, Multicultural**

In reference to the book entitled *Language and Culture* of Oxford Press Edition, this important issue was pointed out by the author (*Kramersch, 2014*) it was expressed that it is basically depending on how culture is defined and which discipline one comes from. Various terms take place to refer to communication between people who do not share the same nationality, social or ethnic origins, gender, age, occupation and sex. The classification provides much clarification on the key terms related to cultural issues.

The word “*cross cultural*” or “*intercultural*” typically means the meeting of two cultures or two languages across the political boundaries of the nation state. They are grounded on the correspondence of one nation “one culture’ one language, and on the expectations that “*cultural shock*” may proceed upon across national boundaries.

The term intercultural may also denote to communication between people from different ethnic, social, gendered cultures within the frontiers of the same national language. Both terms are used to characterise communication.

*Intercultural communication* signifies the dialogue between minority cultures and dominant cultures and is related with issues of bilingualism and biculturalism.

The term multicultural is more frequently used into two manners. In a societal aspect, it designates the coexistence of people from many, but not the same backgrounds and ethnicities as in multicultural societies. As an individual aspect, it describes persons who belong to various speeches and social schemes to associate and identify with many different cultures and ways of using a language. The cultural identity of multicultural individuals is not that of manifold native speakers. But, somewhat it is made of a multiplicity of social roles or subject status which dwells in selectively liable on the interactional context in which they find themselves at the time.

### **2.16. Politics of Recognition**

In the book entitled *Language and Culture* of Oxford press edition the author (*Kramersch, 2014*) turns to the hard and complex matter of what has been called “*tolerance*”, “*empathy*” or from political perspective “*recognition*” of other cultures. Individuals need to be recognised both in their home and host country, but also as individuals and in their social group identity. But again, as individuals they merit the same respect and human rights protection given to all individuals by the laws of a democratic society. Yet, as members of a cultural group, they deserve to be given special rights and recognitions. In other words as (*Kramersch, 2014*) mentions it:

*“I want you to recognise me as the same as you. But the same time I want you to recognize how different I am from you” simply put: should one recognise sameness or separateness?”*

The struggle for recognition voiced here that we are equal but different, seems to be based on a supposition of equal worth where “I” or “you” can be “we”. Because we share a tight common purpose and can work for the common good prevents, and any differentiations of roles and world outlooks. Both the universal and the particular are abstractions but rights remain more important realities against unequal power, authority and legitimation. What is required is not, a dictatorial and false judgment of equal value but the absolute worth of different cultures, and a willingness to accept the others all through understanding. In the same manner, we should not confuse bureaucratic and self-ascribed cultural identities. So we should not believe cultural classifications and groupings we used to judge. The worth of other cultures is universal.

The recent large scale migrations around the world, has become a hard concern that politicians are contending with in very nearly every developed society. National government seems encouraging multicultural, multiracial harmony. But, improve ethnic separateness by continually paying attention to racial and ethnic identities. Such a difference may be boosted by religion. In modern communities, the individual can count either on predefined social scripts or on universally or nationally accepted moral ideologies, to find himself. Cultural identities are understood as being formed in open channel of communication with others. This is may be so far, in defining the borders of one’s cultural identities, geographic mobility and professional change. The vagaries of life may give a person multiple social identities that get engaged in recreating a complex set of rules. Consequently, such a multicultural opinion of connection between language and cultural identity has to be recognised as stemming itself from urban, industrialized intellectual tradition based on the words. (*Kramsch, 2014*) in *Language and Culture Oxford University Press*.



### **2.17. Conclusion**

This chapter explores the full range of terminology and concepts related to the research needed for more clarification and understanding of the further analysis sections. A number of important factors are discovered based on literature reviews. The shades of meaning of fundamental key concepts are to compare these viewpoints, to discover the essential success elements of accepting cultural dimensions in the UK. In this chapter, the researcher tried to critically review the theoretical framework linked to the issue as well as the previous related studies. This review helped the researcher to design the research and to compare other studies with the present one. The next chapter will deal with more aspects about different dimensions and horizons of Britishness and the qualities referred to.

To sum up, it is worth mentioning at this level that the British society has changed from a purely white British community to a multi-racial, multinational or even poly-ethnic community. That shift resulted because of British expansion and colonialism that gave birth also to recently globalisation which opens the doors to centralism and creates that diversity of culture and mixture of races. These events brought welcoming strategies in the past based on the spread on Britishness, dominance and humanities. Therefore, the socio-cultural factors which result from this melting-pot are meant to be the main protagonists of defining the perceptions of Britishness.

**CHAPTER THREE**  
**ASPECTS OF BRITISHNESS**

---

---

3.1.	Introduction.....	119
3.2.	Aspects of Britishness .....	119
3.3.	UK Geography.....	120
3.4.	The Country and its People.....	120
	3.4.1. Geographically Speaking .....	120
	3.4.2. Politically Speaking .....	121
3.5.	The Growth of the Nation.....	123
	3.5.1. The Building of the Empire .....	123
	3.5.2. The Empire of Trade .....	123
	3.5.3. The Growth of the Empire.....	124
	3.5.4. Climate.....	124
3.6.	The most Attractive Place and Monuments in the UK.....	126
	3.6.1. Tower Bridge.....	126
	3.6.2. The Tower of London.....	127
	3.6.3. Big Ben.....	127
	3.6.4. London Bridge .....	128
	3.6.5. London Eye.....	128
	3.6.6. Parks .....	128
	3.6.7. Castles .....	129
	3.6.8. Churches and Cathedrals.....	130
3.7.	National Symbols.....	131
	3.7.1. Some Historical and Poetic Names.....	132
	3.7.2. The Union Jack .....	133
	3.7.3. The Royal Family.....	134
	3.7.4. British Names .....	135
	3.7.5. The Coldstream Guards.....	138
	3.7.6. Money .....	138
3.8.	Cultural Habits and Behaviours .....	139
	3.8.1. Folks, Music and Songs .....	139
	3.8.2. Transport.....	140
	3.8.3. Sport.....	142
	3.8.3.1. Football British Style.....	142
	3.7.3.2. Rugby.....	144
	3.8.4. English Food.....	145
	3.8.5. Clothes and Shopping.....	146
	3.8.6. All the Year Round .....	146
	3.8.7. Night out .....	147
3.9.	Different Ethnic Groups.....	148
	3.9.1. The Four Nations .....	148
	3.9.2. Standard of Living.....	150
3.10.	Values and Attitudes .....	151
	3.10.1. Who are the English? .....	151
	3.10.2. Personality .....	151
3.11.	Language.....	160
	3.11.1. Pronunciation .....	161
	3.11.2. Vocabulary .....	165
3.12.	Achievements .....	165
	3.12.1. The Style of Politics .....	165
	3.12.2. British Constitutions.....	166
	3.12.3. BBC.....	168
	3.12.4. News papers.....	169
3.13.	Conclusion .....	170

### **3.1. Introduction**

This section is devoted to shed light on the different aspects of the British culture and to deal with the full range of traditions, customs the major behaviours of the British people. Moreover, it stresses the different qualities of being British from other cultures. Britishness is distinctive with the charming side of its patterns and the beauty of the countryside as well the wonderful lifestyle of British people that will be clarified and pointed out in the following sections overhead.

As mentioned in the previous chapters, Britishness has been usually defined as the state or quality of being British or of having British characteristics. This distinction shapes the basis of their unity and identity. This also clarifies the expressions of the British culture such as habits, behaviors or symbols that have a common familiar or iconic quality readily identifiable within the United Kingdom. The notion covers different cultural horizons that build British nationalism. For that matter, it is worth to tackle all these points with a “deeper” explanation and small details for the sake of presenting the British society for the readers of this work and this is impossible without “fully” portraying these characteristics.

### **3.2. Aspects of Britishness**

Different ethnicity in a white reserved community seems interesting to be investigated and evaluated at the short or the long term. Most of British people share almost a range of common aspects at different levels: First, geography (Island nation and topographically strategic), second, national symbols (the royal family and the Union Jack), third, cultural habits and behaviours (Queuing; football, rugby and cricket; food and drink: fish and chips, tea, going to the pub), fourth, citizenship (having a British passport), fifth, different ethnic groups (English/Scottish/Welsh white people and multicultural groups), sixth, values and attitudes (Democracy: freedom, the rule of law, fairness, tolerance and respect, reserve, pride, work ethic, community spirit, mutual help, compassion, drunkenness), seventh, language (national language, accents: British, regional and class) and, finally,

eight achievements (political/historical, technological, sporting and cultural achievements). These areas may illustrate deeply that reflection of being British even from different social, cultural and religious backgrounds. Deeply studied these dimensions must be developed in a more detailed way.

### **3.3. UK Geography**

Mostly, around twenty five million people visit England every year. They are from different nationalities all over the world. (*Escott, 2008*) in his book entitled “*England*” he indicated that foremost all of tourists go at first to London, and some never go out of that great city and stay there. London is a magnificent destination, but there are many more exiting and fascinating areas in the countryside, from the North to the South, and from the East to the West. These stunning places, landscapes, castles, churches, amazing gardens and parks cannot be aside from this chapter. There are lot of things to see boat races, football, cricket, theatre and some of the best music in the world is played on streets in public. We can see Shakespeare play theatres or listen to great music twenty four hours a day with thousands of other people commonly gathered to share the same passions.

### **3.4. The Country and its People**

In this section, the researcher will deal with British as people including the personal traits, beliefs and habits. In addition, the UK as a living place will be detailed briefly and concisely in order to bring a better understand for the reader about our topic.

#### **3.4.1. Geographically Speaking**

In the North-west coast of Europe, there are two big islands and a number of much smaller ones. Jointly, they are known as The British Isles. The biggest island is called Great Britain. The other large one is called Ireland as it was stated by (*James O'Driscoll, 2003*); (*William E. Burns, 2010*) in his book entitled: *A Brief History of Great Britain, Facts on File, Inc. An imprint of InfoBase Publishing edition, New York.*

In fact, it is that geographic location that makes the UK from the very beginning an attractive and strategic land which has witnessed several invasions through sea and the destination for many foreigners.

### **3.4.2. Politically Speaking**

In the British land there are two states, including a part of the island of Ireland. This state is typically named The Republic of Ireland. It is also named “Eire” (related to the Irish language name). Casually it is indicated just “Ireland” or “the Republic”. The other state has the power over the rest of the British Islands that is to say the whole of Great Britain contains the north-eastern area of Ireland and most of the smaller islands . It is officially named The United Kingdom of Great Britain and Northern Ireland though it is frequently known by a shorter name. At the Eurovision Song Contest, at the United Nations and in the European Parliament, for example, it is denoted as “the United Kingdom”. Always in everyday speech this is every so often shortened to the UK.

In other situations it is referred to as Great Britain. This, for instance, is the name heard when a gold medal winner walks onto the rostrum at the Olympic Games. Also, in the slickers on cars “GB” is another illustration of the use of this name. In writing and speaking that is not especially formal or informal, the name “Britain” is also used as the normal adjective, when talking about something to do with the UK is British. The country has many names in different contexts from formal to casual and even abbreviations that sound great and awesome in comparison to other nations.



**Figure 3.1** Geography of the UK (James O'Driscoll, 2003).

*“By 1920 the British Empire contained within a quarter of the world and about 600 million people. Therefore, 40 years later most of these people belonged to independent nations and British Empire no longer existed and just collapsed” Oxford dictionary for British Cultures (2005).*

In the past the UK known as the British Empire included a large number of colonies and territories before their own independence and was one of the biggest nation. After all, all these colonies established their own

state and the British Empire declined and became shortened in space and place.

### **3.5. The Growth of the Nation**

The UK was built through a chronological history and policy. The researcher found that it is important to spot the light on these chronological changes in this part of the chapter.

#### **3.5.1. The Building of the Empire**

In the book about “*England*” written by (John Escott, 2008) it is stated that Britain gained its first possessions and colonised nations. For instance the one discovered by John Cabot Newfoundland for *King Henry VII* in 1497. This was shadowed by further British colonies in North America like Virginia which was settled by 1880’s which kept an eye on by further colonialisations of the east coast, most famously by the Pilgrims fathers in 1560. After all, the Victory over the French during the several years’ war led to British control on most of Canada. For numerous years Britain was seeking to get several lands in the West Indies, which led India to become Britain’s most important colony due to the plantation of sugar, tobacco and dye production and as a wealth and agricultural richness to export for the UK .

#### **3.5.2. The Empire of Trade**

According to the *Oxford Guide for British Cultures*, 2005, it was mentioned that:

*“The empire began as a commercial enterprise. The government gave companies the right to trade in certain areas of the world. For that example, the Hudson Bay Company had a monopoly on the fur trade with Canada. The most famous of these companies was the East Company which gradually took control of India. In the slave trade between 1680 and 1807. British merchants transported around three million people from the West Africa to the Americas to work on plantations”.* *Oxford Dictionary for British Culture* (2005).



In fact, there are hidden economic and commercial purposes behind the establishment of the great British Empire seeking for a successful trade all over the world and bringing money. Indian colonies were the most exploited territories by British economics.

### 3.5.3. The Growth of the Empire

The British Empire was expanded and added many other colonies like Australia, South Africa, Egypt, and Hong Kong in Asia and became larger gradually with that love of dominance and the spirit of power over nations beside the competition with French colonialism and many others, as Spanish. This idea is well illustrated in the following passage:

*“Australia and a penal colony (a colony for prisoners) were established there in 1788. New Zealand came under British rules in 1840. Victory in Napoleonic wars led to other gains including Trinidad, Malta, Gibraltar, Sri Lanka (called Ceylon) and the Cape of Good Hope in South Africa. Hong Kong became a British colony in 1843. Roman Britain: Britain was a part of the Roman Empire for just under 400 years and the remains of the Roman occupation can still be seen in many places today. Oxford dictionary for British culture” Oxford dictionary of British Culture, 2005*

### 3.5.4. Climate

British climate is special with that distinction drawn in the presence of the four seasons at once in the same day where people there always take umbrella and jacket or sun glasses.

The climate of Britain is more or less the same as that of the North-western part of the European continental. The widely held belief that it rains all the time in Britain is just not true. The spitting image of a wet, foggy land was made two thousand years ago by the invading Romans and has been propagated in modern times by Hollywood. In fact, London gets no more rain in a year than utmost other major European cities, and less than some as it was stated by *O'Driscoll (2003)*. The amount of rain that falls on grassland in Britain hinges on where it is. Broadly speaking, the further West we go, the more rain we get. The trifling winters mean that snow is a regular

characteristic of the higher areas only. Sometimes, a whole winter goes by in lower lying parts without any snow at all. The winters are in broad-spectrum a bit colder in the East of the country than in the West, while in summer, the South is slightly warmer and sunnier than the North.

The reason behind that bad reputation of Britain's climate is due to the same matter that British people seem to be talking all the time about the weather, this is its unpredictability. There is a saying that "*Britain does not have a climate it only has weather*". It may not rain very much altogether. But, we can never be sure of a dry day while there can be cool or even cold days in July and some moderately warm days in January.

The lack of extremes is the cause why on the few occasions when it gets too hot or glacial cold, the UK seems to be completely unprepared for it. A bit of snow and a few days of iciness and the trains stop working and the roads are completely blocked. How hot or cold is Britain is still a matter. People act as if they were in the Sahara and the temperature makes eye-catching headlines. These things come so once in a blue moon that it is not important organizing life to be ready for them. (*James O'Driscoll, 2003*).



**Figure 3.2.** The Population Settlement per Town (*James O'Driscoll, 2003*).

### 3.6. The most Attractive Place and Monuments in the UK

There are a lot of attractive monuments in Great Britain all over the islands behind the magical beauty admired by foreigners. The researcher finds it interesting to mention the most known monuments in the UK in reference to the *Oxford Guide for British Culture (2005)*.

#### 3.6.1. Tower Bridge

One of the great destinations in the UK mainly in London is the historical Tower Bridge that we can never find a similar one in all over the world and it is typically British like the following description of it.

*“A bridge across the River Thames and one of the most famous structures in London. It was built between 1886 and 1894 and it*

*close to London Bridge and the Tower of London. Its towers are in the Gothic style and the part of the bridge with the road on it can be raised to allow ships to pass through.” Oxford dictionary of British cultures (2005).*

### **3.6.2. The Tower of London**

The Tower of London is one of the older and most famous unique buildings in London. It is an ancient fortress (Strong Castle) on the north bank of the river Thames to the east of the town. It is a widely held tourist attraction and fascination. It was made a world heritage site in 1988 as it was portrayed in *Oxford Guide for British Culture (2005)*. The building of the tower was originated to the 11th century by *William the Conqueror* and completed in the 13<sup>th</sup> century. For many times it was a royal palace, the last monarch to live there was James I in the beginning of 17<sup>th</sup>. It is best recognized as a prison in which a lot of famous people were accused of crimes against the queen or kings and were imprisoned as Anne Boleyn and Thomas More.

The Tower of London has many well named topographies these contains the White Tower, which is the oldest part, the Bloody Tower keeping some prisoners on the bank of the river. The crown Jewels have been retained there since 1303 and are on public show. Perhaps the most celebrated image related to the Tower is that of the yeomen Warder’s, the official guards who are also recognized as beefeaters. They were established in the 16<sup>th</sup> century and still wear costume of the *Tudor I* period.

### **3.6.3. Big Ben**

It is universally acknowledged that Big Ben is one of the most fascinating monuments of London. A giant clock which music sounds the reflection of time being in one of the most exciting cities on the planet, a description of construction and small details about UK was portrayed in the *Oxford Guide for British Culture (2005)*:

*Bell in the clock tower of Britain houses of parliaments. Its sound is well known because it has often been used in films, and it is used on British television and radio to introduce news broadcasts. Many*

*people think wrongly that Bing Ben is the name of the clock or the tower itself. But in fact it is the name of the bell.*

#### **3.6.4. London Bridge**

London Bridge is a very beautiful construction in the world of buildings by its attractive architecture. We can never cross the city without that ‘Woooow’ of such a well-established bridge on the most stunning rivers: the Thames. That picture of beauty of nature will be stuck all over the years on memories of travellers that rope them to come again and again.

*“A centre of the city to the distinct of Southwark. Until 1750 it was the only bridge crossing the Thames in London. The present bridge built in 1973 which were built by replaced the one that was sold to USA businessman and rebuilt in.” Oxford Dictionary of British Cultures (2005)*

#### **3.6.5. London Eye**

In London cities one of the most charming items is the London Eye. It is really so beautiful that many tourists take pictures with because of its uniqueness and the heist construction over the river of London as it was referred in the *Oxford Guide for British Culture (2005)*:

*“A 135 meter high wheel next to the Thames in London. It is opened in 2000 and immediately became very popular. Wheel has glass containers which people travel in as it goes slowly round so that they have a view across the whole city.” Oxford Dictionary of British Cultures (2005).*

#### **3.6.6. Parks**

Beautifully, British towns and cities have at least one municipal park. People go to someplace in order to relax, lie in the sun, have picnics, walk their dogs and play games. In reference to *Oxford Guide for British Culture (2005)*, most famous parks in Britain take in Hyde Park, Reagent’s Park in London. Also, most of British parks were done in the 19<sup>th</sup> century when more people moved into the towns with footpaths to walk on sense. There are at times signs that say: “*Keep off the grass*” a very famous British

common expression; yet a few parks have a bandstand, a raised platform on which brass bands play occasionally during summer.

Most parks are safe and secure by iron railing and gates which are locked by the park keeper each evening. Many parks have a children playground with swings and roundabouts. Bigger parks have a sport fields, tennis courts and occasionally a boating lake. In Britain, there are country parks, large areas of grass and forest where people can go for long walks. Some charges for admission fee should be done before the entry to the park. Many have nature trails where people can see fascinating plants, birds, animals. National parks such Snowdonia in Wales are areas of great beauty protected by government.

### **3.6.7. Castles**

Thick walls and strong towers are distinguishing features of Britain castles, according to the *Oxford Guide for British Culture (2005)*. When constructed they were solid buildings with few new conforms, designed for the defence of a town or a region. About 1200 castles were built in the 11<sup>th</sup> and 12 centuries but the grandest were built in Edward's reign (1272-1307). These cover the castles of Caernarfon, Conwy and Harlech. Many Scottish chateaux were built between 13<sup>th</sup> and 17<sup>th</sup> centuries. Few castles are now inhabited.

Some castles are museums and hold valuable old furniture and weapons other are ruins. Many are open to the public and are widespread popular tourist attractions. The primary fortifications dating from the 9<sup>th</sup> century consisted of earthen ramparts and stockade.

It is around the 11<sup>th</sup> century that Normans built Motte and Bailey castles. On top of a Motte a steep bank of earth they constructed a wooden tower surrounded by a palisade around this was a Bailey' courtyard which was encircled by another palisade and a ditch later wooden; towers were replaced with stone towers called keeps. The tower enclosed accommodation for people living in the castle, a great hall where they ate meals, and often a dungeon, a room under the ground where prisoners could be kept. Towers

often exposed outwards at the base so that it could easily be seen from above by attracted people.

Many castles had a strong gate house or a moat deep wide channel of water which crossed by a drawbridge that was upraised and lowered by chains operated from inside the gatehouse. There was also a thick door and a portcullis heavy metal. The central method of attacking a castle was to fill the moat with stones and to charm the walls with battering rams (heavy wooden beams). Stones and balls of fire were thrown into the castle by sieged engines. Attackers also dug tunnels under the walls. Defenders shot rockets from the battlement or belvedere slit windows (very narrow openings) or poured hot oil onto the attackers. In far ahead times cannon were used. If the castles were strong and could be taken the attackers would besiege it until the defenders had no more food and were forced to surrender.

### **3.6.8. Churches and Cathedrals**

In Britain, churches and cathedrals are benchmarks in every city and village. Their tower or spire (a cone shaped structures on a top of small tower) can often be seen from far away as stated by *Oxford Guide for British Culture (2005)*. Churches are used for worship by the Church of England, Roman Catholics and other assemblages, while some Nonconformist churches use chapels or halls. At present so far fewer people go to the church and this has led some churches to be closed or implemented for other purposes such as housing. Cathedral may belong to one or other churches: England or Roman Catholic Church. Many cathedrals were constructed as part of monasteries. For example Durham was taken place in 11 centuries by Benedictine monk. Some of these cathedrals are named minsters. For York minster and they were eventually centres for teaching Christianity. St Chad in Birmingham dates from the middle of 19<sup>th</sup> century and was the first Roman Catholic cathedral built in England since the Reformation.

A cathedral is the headquarter of a bishop or archbishop, as a matter of example: Canterbury cathedral is the headquarter of the archbishop of Canterbury who is head of the Church of England. Many people visit



churches and cathedrals to esteem their architecture. In Britain churches are constructed by stones period (6<sup>th</sup> and 11<sup>th</sup> century) with a tower or spire at the west end. Bells are put high up in the tower and rung by long ropes before services. In village the churches are come within reach of, by gate and occasionally a lych-gate which leads into the churchyard where people are buried. The main door is usually in south side. The church porch has a noticeboard and almost a seat in it.

Cathedrals are big churches regularly built in the shape of a long cross with a central tower. Older cathedrals are foremost in a quiet grassy cathedral close. The earlier stone churches date from the *Anglo-Saxon period*(6-11<sup>th</sup> century) Norman churches from 11<sup>th</sup> to 12<sup>th</sup> century are enormous structures rounded arches over doorways and windows are a unique feature of Norman design as for example the Norman cathedrals in Durham.

The English gothic style of 13<sup>th</sup> until 15<sup>th</sup> centuries is distinctive by its pointed arches and progressively more ornate design of vault. Windows were tall and narrow in the early English period 13<sup>th</sup> and far ahead in decorated period had tracery lace like patterns at the top. At perpendicular period 15<sup>th</sup> they were impressively increased in size and filled with stained glass small coloured glass in principal frame showing pictures. The Salisbury cathedrals are famous by early English building Exeter cathedral dates mostly from decorated period and Gloucester cathedral with its fan vaults is characteristically of the perpendicular period. Furthermore, some are more classical temples with central dome and extra added spire. But the most famous cathedral remains the Cathedral of Westminster Abbey in London, and since 1066 with the coronation of William the Conqueror, all English/British Kings and Queens are crowned there.



### 3.7. National Symbols

The UK possesses many national symbols and items purely British and that draws its beauty and vivid life where these elements will be mentioned in details in the following subtitles as a part of British beauty and cultural manifestations.

#### 3.7.1. Some Historical and Poetic Names

1. **Albion** is an expression used in some poetic or rhetorical settings to refer to England. It was the original Roman name for Britain. Moreover, it may derive also from the Latin word *albus*, meaning “white”. The “white chalk cliff” nearby Dover on the south coast are the first pan of England to be grasped when overpass the sea from the European continental as it was stated by *O’Driscoll (2003)*.
2. **Britannia** is the designation that the Romans gave to their southern British province (which covered, approximately, the area of present-day England). It is as well the name given to the female personification of Britain always shown wearing a helmet and holding a trident that signify the symbol of power over the sea and henceforth the nationalistic song which begins *’Rule Britannia, Britannia rule the waves’*. Besides, the picture of Britannia has been on the reverse side of many British coins for more than 300 years *O’Driscoll (2003)* reference.
3. **Briton** is a term used officially and in formal script to refer to a citizen from the United Kingdom. *’Ancient Britons’* is the name made to mean the race of people who lived in England before and during the Roman occupation (AD 43-410). These are the ancestors of the contemporary Welsh people as *O’Driscoll (2003)* underlined it in his book entitled *Britain: its people and country*.
4. *O’Driscoll (2003)* determines that **Caledonia, Cambria and Hibernia** were the Roman names for Scotland, Wales and, Ireland in that order. The words are usually used today in scholarly categorisation (for instance, the type of English used in Ireland is every so often called

“Hiberno-English”) and for the names of organisations (for instance, the airline company 'British Caledonian').

5. **Erin** is a poetic name for Ireland. “The Emerald Isle” is another manner of talking about Ireland, reminding the lush greenery of its countryside. (*James O'Driscoll, 2003*).

### 3.7.2. The Union Jack

The flag is the representation of one origin and one home land used in wars, sports, and festivals also in official post mailing stamps. Yet, the British flag is special with its beauty, full ranges of meanings and historical heritage of union nations inside the kingdom. The Oxford Dictionary of Cultural Studies defined the Union Jack as the British flag, labelled as the following:

*“The national flag of the United Kingdom is commonly known as the Union Jack also as a Union Flag. It has been used as the British flag since 1603 when Scotland and England were united. The original design combined the red cross of England St George’s cross with the white diagonal cross on blue background of Scotland St Andrew’s cross. The red diagonal cross of England on a blue background of Scotland. St Andrew’s cross. The red diagonal cross of Ireland, St Patrick’s cross was added in 1801 when Ireland became a part of the United Kingdom. Wales is not represented in the Union Jack because it is a principality of England. The national flag of Wales with red dragon of Cadwallader on green and white backgrounds has been recognized since the 1950 as the national flag of Wales.”*  
*Oxford Dictionary of Cultural Studies (2005).*

In reference to *Oxford Dictionary of British Culture* we can say that the Union Jack is most over and over again seen flying on public buildings or at sport events. Children may wave small Union Jacks when a member of the royal family visits the town with happiness. During national celebrations strings of small flags are hung across the streets as decoration of cities. The

Union Jack is nowadays as important to British people than the stars and stripes are to Americans. Many people feel a strong loyalty to the national flags of England, Scotland, Wales or Northern Ireland. The flag of the European Union, a circle of gold stars on a blue background, is sometimes also seen in Britain as on car number plates.

### **3.7.3. The Royal Family**

The royal family takes a great place in the cultural manifestations of the UK and it is hugely respected inside and outside the land by being the image of the country and its dignity that is why it is important to deal with firstly as it was defined below:

*“The term used to refer to the present queen and family, her husband Prince Philip and their children Prince Charles, Princess Anna, Prince Andrew, and Prince Edward together with their wives or husbands and children. The wider family who gather on ceremonial occasions includes the queens’ cousin and their children. The present royal house (equal ruling family is the house of Windsor and Elizabeth II is descended from William I (1066-97), and before that from Egbert, King of Wessex (802-39).” Oxford Dictionary of British Culture (2005).*

Based on this definition overhead we can depict that the sovereign or monarch (king or queen over) in the beginning had only the power. But over time the sovereigns’ power has been reduced. The present queen is still head of the state and commander in chief of the armed forces and she acts in the advice of her ministers and Britain is practically ruled by her Majesty’s government. The queen has some official sense of duty such as opening a new meeting of parliament and giving royal agreement to new laws. But her focal role is a representative of the British people. She is also the head of the Commonwealth and works to reinforce links between member countries. Other members of the royal family also represent Britain, and act as chiefs of British culture and contribute to charities maintenance.

At the death of *Princess Diana* the royal family was criticised and many people started to think that they were out of touch with modern attitude. The Royal family tried to be more open and to meet a wider array of people thanks to a huge communication company. Some people in Britain have no strong feeling about the royal family even though they believe that some aspects of the monarchy should be more modern. There are also people who would prefer not to have a monarchy, to be citizens rather than subjects related to the monarchy and the royal family.



**Figure 3.3.** The Royal Family (*James O'Driscoll, 2003*)

*The present picture represents the Royal family members namely: the Queen Elizabeth II, the Duke of Edinburgh Prince Philip, the Queen Mother, Prince Charles, and Princess Margaret.*

#### **3.7.4. British Names**

The names in any country reflect the culture and origin identity of any person across the world where some are old historical and still used others are a new fashion. A surname reflects the upper class inside societies and could also be a source of embracement for a person. For that it is worth

to deal with British surnames and how they are named and according to what factors in this section. According to *Oxford Guide for British Culture (2005)*:

*“In Britain also called last names or family names, pass from fathers or in some cases mothers to their children. In UK double barrelled surnames used to suggest an upper background but this is no longer always so. In Britain a woman can change her surname automatically after marriage. If people wish to change their name for some other reason, vary from state to state but it is usually a simple process and in some states people can only just begin to use a new name if they want to. If it is for a reason they can do so by deed poll a simple legal procedure” Oxford Dictionary of British Culture (2005).*

Commonly, British names contain the prefix 'Mac' or 'Mc' in surnames such as McCall, McCarthy, MacDonald is always either Scottish or Irish and the prefix 'O' (as in *O'Brien, O'Hara*) is definitely Irish. A very big number of family names like *Davis, Evans, Jones, Lloyd, Morgan, Price, and Rees*. Williams put forward a Welsh origin while many of these are initiated along England. The most current surname in both England and Scotland is actually 'Smith'. First names can also be telling the region. The Scottish form of “*John*” is “*Ian*” and its Irish form is “*Sean*” yet all three names are common throughout Britain. Nicknames exist for Scottish, Irish and Welsh men. For instance, person might be referred to a Scottish friend as ‘Jock’, regardless his first name is usually Irishmen are named 'Paddy' or ‘Mick’ and Welshmen are notorious as ‘Dai’ or ‘Taffy’. If the person calls a person not being a friend of him with nickname it can be considered as ‘insulting’ or ‘disrespectful’ in reference to (*James O'Driscoll, 2003*).

Based on British dictionary of British culture definition on British surnames a better explanation can be depicted:

*“In fact, people rarely change their names except after marriage and many people are able to search their family history over many centuries. Most families were known by surnames by 1300's and many of old names are still common. Sometimes the name reflected*

*the place where the family lived such as the name of their village or a reference to a feature of the local country side. e.g. Ford, Hill or Wood. Other surnames refer to original occupation or trade of family e.g. Baker, Miller, Shepherd and Smith. The surname began as nicknames. For instance sometimes someone with dark hair or dark skin might be called Black, Blake or Brown. Some surnames were taken from personal names as in Andrews, Martin and Roberts. Other were based on French language that came to Britain during the Norman Conquest e.g. Sinclair from French saint Clair. Many surnames occur throughout Britain but other suggests a particular regional origin. Oxford Dictionary of British Culture (2005).*

Scottish names have also a well-known particularities and common famous names typically used in Scotland as mentioned in the following quote:

*Many Scottish names begin with Mc- or Mac- , meaning son of e.g. MacDonald and Macgregor, members of a clan added this prefix to their father names. Irish surnames are derived from Celtic names. Commonly, Irish names often begin with O' meaning descended from e.g. O'Brien. Common Welsh surnames includes Evans; Morgan, Price, Rees and Williams. The most common surname in England and Scotland is Smith, closely followed by Johns, a name also widely found in Wales. Other surnames were brought by families from India Pakistan, Bangladesh and China. These include Ahmed, Hussein, Khan, Patel, Singh and Tsang. Oxford dictionary of British Culture (2005).*

The use of names depends on the formality or informality of the situation:

*British introduce themselves by giving first their first name and then their surnames on documents, e.g. Michel Johnson Linda Johnson the opposite order Johnson Linda is used only in alphabetic list. In informal situations people often*

*give only their first name. When, people are addressed formally a title is done before their last name usually Mr for men and Ms. or Miss, Mrs. For women. Married women used always to be called Mrs. Johnson unmarried were known as Ms. Johnson many women prefer the title Ms. Like Mr because it does not give any information whether a person is married or not. Other titles like doctor Dr. for medical doctors or people with doctorate.” Oxford Dictionary of British Culture (2005).*

### **3.7.5. The Coldstream Guards**

Coldstream guards are among the charming elements that you may cross in London and royal palaces with a special red costume and black hat. According to *Oxford Dictionary of Cultural Studies* published in 2005:

*“The second regiment of foot guards, the personal guards of British kings or queens, it was formed in 1650 and it is one of the oldest and most respected regiments in the British army.”<sup>3</sup>*

Coldstream guards are personal guards of the royal family spotted to the past and still exist nowadays and it is a stream in army that has a huge respect over nation and embellishes the British culture with their standing without moving as status on the roads and borders of palaces that seems awesome, mainly for any foreigner eye and tourist.

### **3.7.6. Money**

Money always has been a part of any culture. For that matter it is important to deal with as one of the main important aspects of Britishness as it was stated:

*Britain currency is pound sterling. Written as £ before a figure. A pound entails of 100 pence, written as p with figures. Pound coins are round and gold coloured. They have the queen’s head on one side and one of four designs English, Scottish, Welsh and Irish on the other. The £2 coin*



*is silver coloured with a gold edge. Coins of lower value are the silver coloured £20, £10, £5 or £50 a pound is informally called a quid a £5 called a fiver, £10 a tenner Scottish banknotes has their own designs. They can be used anywhere in Britain though shops can legally refuse to accept them. Oxford Dictionary of British Cultures (2005).*

Legally, British money was in pounds, shillings and pence or pennies in shilling and 20 shillings in a pound. The old coins comprised the farthing (a quarter of pennies) and a half crown' two shillings and six pence). There were notes for ten shillings £1, £5. Before, Gold Guinea was common in the 18 century and was worth 21 shillings. Till 1971 the price were set in guinea and not in luxury items such as antiques and jewellery, for the fees of doctors layers...etc.

On January 1999 the euro was announced in 11 countries of the European Union. Britain chose not to take part of this with the first group and no date was allocated for Britain to begin with Euro. Though, many British businesses have bank Euro accounts for being capable to pay for goods and be paid in euro also many shops in UK accept payment by Euro as it was stated by the *Oxford Guide for British Culture (2005)*.

### **3.8. Cultural Habits and Behaviours**

Cultural habits and behaviours are mirrors of the uniqueness that makes the UK a beautiful country. For this matter, it is important to spot the light on them including folks, music, songs, transport, sports, foods, clothes and ethnicity.

#### **3.8.1. Folks, Music and Songs**

In *Oxford Guide for British Culture (2005)* it is mentioned that traditional British folk music has many different forms, counting songs and ballads. A lot of folks and songs narrate the lives of ordinary people in past centuries; others relate to the lives of ordinary people from the past centuries; other tell of famous love stories or celebrate the beautiful nature of British countryside. The verses may be sung by one voice single-handedly or with



the choruses sung by everyone in the current. Some folk songs are learned at school and are familiar to everyone, for example “*Green Sleeves*”, The “*Ash Gove*”, “*Green Grow the Rushes O and Auld Lang Syne*”, which is at all times sung at New Year. In Wales and Ireland a harp may from time to time be used to accompany the singing, but most songs are now accompanied by a guitar or piano. A lot of instrumental folk’s music comes from Scotland and Ireland and arranged from laments on the bagpipes to lively dance on tunes. Most dance music is traditionally played on fiddle (violin). Irish folk bands upmost have flutes, tin whistles, string instruments, pipes and a bodhran (an Irish drum).

The Music helped keep alive traditions and memories of people’s former home. Folk music is still very popular in Britain, and folks festivals are held regularly at Cropredy near Banbury and at Warwick and Cambridge. Many towns still have a folk club for amateur’s singers and musicians which meet regularly in a local pub.

### **3.8.2. Transport**

Transport facilities and transport effectiveness embellish any town all over the world and persuade lot of tourists to come again and visit the country. According to *Oxford Dictionary of British Culture, 2005*:

*“Most journeys in Britain are made by road. Some of these are made on public transport (public transportation) but most are by private car. In Britain many people relay on their car for daily local activities e.g. getting to work, doing the shopping and visiting friends. People living in the urban areas may use buses, trains or in London relay on their car for daily local activities. In London the underground to get to the city centres, mainly because traffics is always heavy and it is difficult to find it anywhere to park a car. Some places in the country may have a bus only two or three times a week so people living there have no choice but to relay on their cars. Some places in the country may have a bus only two or three times a week so people living there have no choice but to relay on their cars. Long distance travel in Britain is also mainly by road*

*through “railways link most towns and cities. Most places are linked by “motorway” or other fast roads and many people prefer to drive at their own convenience rather than use a train, even though they may get stuck in a traffic jam. Long distance coach/bus services are usually a cheaper alternative to trains but they take longer and may be less comfortable. Some long distance travels especially that undertaken for business reasons may be by air. There are regular flights between regional airports, as well as to and from London. “*

The British regime would like that more people use the public transport rather than own cars. But so far, they failed in convincing people to give up their cars or to share rides with neighbours. Nonetheless, in the ten years to 2003 travel by rail augmented by very nearly third. The majority of people feel that public transport should be improved. Notwithstanding the use of unleaded petrol gasoline exhaust emission (gases) from vehicular still leads to air pollutions which can have a severe effect on health. The low-cost and the most environmentally friendly ways to travel are to have a walk or to ride a bicycle. In Oxford and Cambridge one of facts is that bicycles are common and many other towns now have a cycle route or cycle lanes. The central roads with that cycling can be dangerous. Stands aims to upturn travel by bicycle could be by providing safe routes.

- **Transport for London:** is the leader in Britain transports, it has been said that:

*“The organisation responsible for managing the public transport services in London, including bus and underground train services. Taxi services and the roads. It is run by board whose members are appointed by Mayor of London. “Oxford Dictionary (2005).*

- **Travel Card :** we can find it all over the kingdom and are practically used in transport as it was mentioned overhead:

*“a special ticket which allows passengers to travel on underground trains, ordinary trains and buses in Greater London at a reduced cost for a period of one day or one week. Passengers with these tickets can make as many journeys as they want using this period. Oxford Dictionary (2005).*

### **3.8.3. Sport**

The British care about sports a lot. There are football clubs over England. The largest clubs are in cities: London Manchester, Liverpool, Newcastle, Sheffield and Birmingham. The big London clubs are Arsenal, Tottenham, Hotspur, Chelsea, Fulham, West Ham United and Charlton Athletic. But most cities have a football club. Games are on Saturdays and Sundays afternoons and some late afternoons from August to May.

Rugby is a fast and exhilarating game. Most towns and cities have rugby clubs. In December, you can see the big game between Oxford and Cambridge at London. The game of cricket started in England. Many people love to watch it in villages on Saturdays and Sundays afternoons we can look at cricket from April to September in one of the highest cricket clubs in Yorkshire, Lancashire or Surrey.

For runners two main races are the ‘London Marathon’ in April and the ‘Great North Run’ in June. The London marathon takes place through the roads of the city from Greenwich to Westminster. The Isle of Man off the west coast of England has a famous motorcycle races every year for two weeks at the end on May and the opening of June. Every year at the end of June you can look out the Wimbledon lawn tennis championships in Wimbledon west of London. Well-known tennis players come from all over the world. (John Escott, 2008)

#### **3.8.3.1. Football British Style**

In *Oxford Dictionary of British Culture*, it is stated that Football is the utmost widespread, most popular and spectator sport in Britain, predominantly amongst men. It is played by boys in most schools. Most

cities have an amateur football team which plays in minor league. Many people go to see their favourite team playing at home and some go away to matches while many of them watch football on television. The game became recognized properly as association football. It is from time to time also called soccer mainly in the USA. Many of today's leading clubs were established before. Most professional clubs represent large towns or parts of London. They include "Everton, Liverpool, Manchester United, Arsenal, Chelsea and Tottenham Hotspur. The most famous Scottish clubs contains Rangers and Celtic.

In 1992, football was known so that the best 20 teams in England and Wales play in the premiership despite the fact that 70 others play in three divisions run by the football leagues. There is a Scottish premier league and three divisions run by Scottish football league. At the end of each season, the top teams in each division are encouraged and the bottom teams are relegated. As well, as Premiership the central competitions are the FA Cup (Football Association Challenge Cup) and the League Cup. A few of the most successful equips have won the double, the Premiership and the FA Cup in the same year. The largest clubs are at the present run as major business and top players earn large salaries. They are often transferred between clubs for millions of pounds. Many stars also currently play for British teams. England, Wales, Scotland and Ireland, all have their own national sides. England won the World Cup in 1966 when its stars included Bobby Charlton, Bobby Moore, and Geoff Hurst.

An upturn in Football 'Hooliganism' in the 1970s and 1980s scared many people away from football and violence became recognised as the English disease. Disasters such as Hillsborough in which many people died also disheartened people from going to the matches.

Previously, football grounds had walkways where supporters stood packaged close together and stands covering rows of seats which were more expensive. These grounds have now almost all been replaced by all seated stadiums. But people complain about the increasing cost of tickets. Many

clubs have their own fanzine that is to say a magazine about the club written and published by the fans). Some supporters also buy a copy of their team's strip that means short and shirt in team colours.

This type of football is identified as Soccer to differentiate it from the American game as mentioned above. Eagerness increased after 1994 when the World Cup was played for the first time in the USA. In 1999 the USA won the Woman's World Cup. In 1996 Major Leagues Soccer (MLS) was created with teams contest for the MLS Cup. Students in colleges and universities also play soccer in three divisions. (*Oxford Guide for British Culture, 2005*).

### **3.7.3.2. Rugby**

Rugby is a fast, rough team game that is played all over the British island. The game torn apart off from British football in the middle 19<sup>th</sup> century, when the 'Football Association' prohibited players to handle the ball. There are two codes of Rugby football, Rugby Union and Rugby League which have to some extent different rules and scoring schemes. In Rugby League each team has 13 players while 15 in the Rugby Union. Players at times change from one code to the other throughout their carriers. In rugby teams attempt to win ownership of large oval shaped ball and carry or kick in towards the opposing teams' goal line; the line at each end of the terrain where the H shaped goalposts are. If the ball is put down by hand on the grass beyond the touchline a try (Worth points in Rugby Union four in Rugby Leagues) is scored. An additional two points are scored if the try is converted (kicked between the goalposts, above the horizontal crossbar).Moreover, points can also be obtained from penalty goals scored as a result of free kicks and from drop goals( kicks at the goal during play). Players seek to stop opponents by holding and passing the ball by undertaking them. When a mirror rule is broken players start over play by taking a free kick. Rugby Union also called 'Rugger' is the older of the two rugby codes. It is told to have initiated at rugby school in 1823.

Rugby Union is played primarily by men; yet there are now some women's teams. The main national competitions comprise the 'County Championship', The Pilkington Cup, and Schweppes Welsh Cup. The Rugby League separated from Rugby Union in the 1890s where rugby had become spread among adults in Northern England and many could not take time off work to play in matches without being paid. The Northern Union far along named the Rugby League that was formed in 1895 and quickly had many full time paid players. National Rugby Union teams from England, Wales, Scotland and Ireland play against each other for the Triple Crown. The team also plays with France and Italy in the annual Six Nations Championship and against Australia, New Zealand, South Africa and other countries. The major international grounds include Twickenham and Murrayfield (*Oxford Guide for British Culture, 2005*).

Both football and rugby take a big place in British society as a source of entertainment, mainly for young either live or on TV with that stunning support atmosphere of life and competition.

#### **3.8.4. English Food**

British food is epic with a stunning breakfast why not start the day with the energetic English breakfast? Eggs, bacon, sausages, tomatoes, mushrooms and black beans with lots of Tea and milk, are typically British. English breakfast can be given at any closely all hotels and many cafés. A taken English breakfast in the morning is not necessary accompanied with much eating for lunch. An English pub is an upright place for lunch where we can get a hot or cold food and it is not expensive. Other places for lunch where sandwich and coffee shops exist; there are also places with foods and drinks in shopping malls.

The English like enjoying "Afternoon Tea" with cup of tea. It is possible to have sandwiches and fish and chips for dinner, it is possible to get cakes. When asking about food around England lookout the foods in different parts of Kingdom.

In Kent there are delightful apples and cheddar in Somerset, a city famed for its cheese. Markets are good places for items like these degustation and joy eating (*Escott J, 2008*)

### **3.8.5. Clothes and Shopping**

London is the land of fashion in England. Mary Quant prepared the first miniskirt in 1960s. She was quickly famous all around the world. Later in the 1970s Vivienne Westwood released her shop dictionaries in the King's Road in Chelsea and 'Punk Fashion' was born. Currently in February and September each year there is the London Fashion Week and people from all over the world come and see clothes created by famous designers as Paul Smith, Bruce Oldfield, Katharine Hamnett and others. Many shops and in Sloane, new bond street and old bond street are well known for fashion clothes. One of the famed fashion shops is Harrods in Knightsbridge in London. It is almost everything, Marks and Spencer, Monsoon. Waterston and borders (*Escott J,2008*).

### **3.8.6. All the Year Round**

Fascinating events take place all the year all over England. In March or April Oxford and Cambridge University is *Boat Race* between Putney and Morlake in London. Thousands of people come down to the river and watch the two boats race. Also, in March or April is the *National Horse Race* a very long and exciting one at Aintree, Liverpool. Many there the horses never finish the race but the first horse gets more than a million euro.

In May there is the *Chelsea flower Show* at the royal hospital in London. Here the most beautiful flowers and gardens are seen. At the *Henley Royal Regatta* at the end of June and the start of July boat races on river Thames take place. At the *Royal Show* in Kenilworth, Warwickshire the best countryside with beautiful animals and great food are exposed. It is in July each year more than two million visitors watch the *Notting Hill Carnival* in London on the last Sunday and Monday in August.

There are two exciting parades with lots of music and noise, one on Sunday and one on Monday. Seventy or more bands can be heard and



watched in front of 7500 people in the parade. They go from side to side in the roads near Ladbroke Grove and Kensal Road. Cowes on the Isle of Wight has a festival of boat races every August. Also, More than 8000 people come to Cowes for the races in the waters around the isle. In October the best horses in the country at the *Horse of the Year Show* can be seen at the national exhibition centre Birmingham. Some towns and cities have summer festivals where people listen to writers when they talk about their books. People can watch plays or dances or listen to music or watch streets theatre or a parade. Brighton (in May), Bath in June, Aldeburgh in Suffolk in June and Cambridge in July are only four of the many places with festivals each years. England is well known for having numerous and diverse celebrations. You cannot get everything in one visit but you can come back again and again. England is at all times ready to say “hello! Nice to see you”(Escott J,2008).

### **3.8.7. Night out**

The UK is well-known for its theatres. There are over fifty of them. But tickets are generally expensive yet in the afternoon it is cheaper. Most of England big cities and a lot of other larges towns have theatres. The Minack Theatre, Porthcurno, Cornwall, is not the same as other theatres, it is outside. People see plays there in summer. England’s most famous writer is William Shakespeare he was born in Stratford-upon-Avon and his plays are there in Rivon Avon. Before leaving the city it is possible to visit Shakespeare house’s wife Anne Hathaway, with its attractive gardens. It is in the North-west of the city in the little village of Shotttery.

In the large towns there are a lot of concerts London, Birmingham, Bournemouth, Manchester and Liverpool all have world best orchestras. The church of St Martin’s in the fields in Trafalgar Square in London has concerts at lunchtime on some days of the week.

Cathedrals and churches in many other towns and cities have concerts too. But people listen to the music too in other places like streets on the air. Theatres, pubs, town centres and shopping malls, and people can



dance and listen to the music in the clubs in more cities and large towns. The Glastonbury Festival at Pilton near Glastonbury in Somerset is England's largest rock music Festival. It is common on the last week of June. There are other music festivals like in Reading, Guildford, Chelmsford, and at Leeds or the Isles of Wight (*John Escott, 2008*).

### **3.9. Different Ethnic Groups**















Great Britain is a diverse country because it is a combination of England, Scotland, and Wales. For that reason, each nation will be described for better understanding about UK including Northern Ireland.

#### **3.9.1. The Four Nations**

People often mention Britain by other names. They label it 'England'. But this is not firmly accurate and it can make some people upset. England is just one of the four nations of the British Isles (England, Scotland, Wales and Ireland). Their political union was a progressive step that took quite a lot of hundred years. It was accomplished in 1800 when the Irish Parliament was joined with the Parliament for England, Scotland and Wales in Westminster so that the entire piece of the British Isles turns out to be a single state "*the United Kingdom of Great Britain and Ireland*". However, in 1922, most of Ireland became a separate state. At one time the four nations were distinct from each other in almost every aspect of life. In the first place, they were different racially. According to (*John Escott, 2008*) and (*Michel Higgen and al., 2010*) as described in the book *Companion of Cambridge* entitled *Modern British Culture* .

The people in Ireland, Wales and upland Scotland belonged to the Celtic race; folks in England and lowland Scotland were primarily of Germanic origin. This difference was mirrored in the languages they spoke. People in the Celtic areas spoke Celtic languages: Irish Gaelic, Scottish Gaelic and Welsh. People in the Germanic areas spoke Germanic dialects as well as the one which has developed into modern English. The nations also inclined to have distinct economic, social and legal schemes. Today these differences are now blurry but they have not completely vanished. Though

there is one government for the whole of Great Britain and citizens have the same passport notwithstanding of where in Britain they come from, some aspects of government are prearranged separately and sometimes even in different manner alongside the four parts of the United Kingdom. What is more, Welsh, Scottish and Irish people feel their identity very strongly than English with that willingness of preservation of traditions and own languages. In reference to (*John Escott, 2008*) and (*Michel Higgen and al., 2010*) as described in the book Companion of Cambridge entitled Modern British Culture.

▶ Identifying symbols of the four nations				
	England	Wales	Scotland	Ireland
<b>Flag</b>				
	St George's Cross	Dragon of Cadwallader	St Andrew's Cross	St Patrick's Cross
				
			Lion rampant	Republic of Ireland
<b>Plant</b>				
	Rose	Leek/Daffodil <sup>1</sup>	Thistle	Shamrock
<b>Colour<sup>2</sup></b>				
<b>Patron saint</b>	St George	St David	St Andrew	St Patrick
<b>Saint's day</b>	23 April	1 March	30 November	17 March

<sup>1</sup> There is some disagreement among Welsh people as to which is the real national plant, but the leek is the most well-known.

<sup>2</sup> As typically worn by sports teams of the different nations.

**Figure 3.4.** Flag (*James O'Driscoll, 2003*)

*This figure shows the different flags of each nation within the UK*

### 3.9.2. Standard of Living

Broadly speaking, England is known to be an expensive country with that sense of aristocracy. In reference to *Oxford Guide for British Culture*, 2005 2<sup>nd</sup> edition, the British delight and adore the high standard of living of an industrialised western country. Most British people tend to judge and the review quality of life by money alone however they would point out welfares such as a stable political situation, freedom of speech and choice and relatively reasonably a little official interfering in their lives. Disposal income (amount of money people have to spend after paying taxes) is commonly used to measure and have an idea of the standard of living. This has risen bit by bit since the 1960 and has more than doubled over since 1978. People with low wages and salaries or who are unemployed, and people who are retired with less income has been increasing in the country, as a whole the gap between rich and poor grew wider and the differences got bigger. The forwards the end of the last century after the tax burden on the richest people was reduced and shortened in 1980 whereas poor suffered from a long time ago.

The distribution of wealth as opposed to income is even more rough in 2001 the richest 1% owned about 25% of the fortune and the poorer half of the population owned only 5% of total wealth. Standard of living varies also from region to region and depends on the wealthiest region is the South East. The Figures published in 1999 display that as it was compared with an average of 15% of populations in countries of the European Union living in low income households, the figure for Britain was 19%, by 2002 it was 17%.

In Britain there is a large and increasing growing gap between the rich and poor as many people in low paid jobs have not benefited from the general increases in income and did not get help or gain support. In 2003, 12.5% of population were living below poverty line and insufficiency of life where the highest figures are in 1998 according to *Oxford Dictionary of British Culture* (2005).

### 3.10. Values and Attitudes

British people share many characteristics, value and attitudes which make them distinct from any nation. Those aspects will be detailed briefly.

#### 3.10.1. Who are the English?

The name England” is derived from “Angle-land”. The Angles and Saxons people came to the land from the Europe in the fifth and sixth centuries, and they name it Angle-land afterward. Before, the Romans settled there for over four hundred years. They built up houses and roads; they constructed a town near the River Thames, and termed Londinium. Today it is the name of London. The Angles and Saxons came from across the North Sea from North West Germany and Southern Denmark. Later the Vikings came from Denmark and Norway. (*John Escott, 2008; Michel Higgen and al., 2010*).

#### 3.9.2. Personality

The personality is an important aspect of being British. The UK is embellished by its people who are well known by a special behaviour and attitudes typically British. Some of them will be outlined in this dissertation. To deal with Britishness at the first glance it is necessary to tackle what does being British mean.

- **Background:**

There is a significant multiplicity of culture among British people. British does not equivalent English. The British people are shaped by Scots, Welsh and English act in response a little with sensitivity to being born together as ‘English’. Northern Ireland is portion of the United Kingdom but not of Great Britain. Being a minor nation with numerous and not the same accents and expressions is unbreakable in defining the national features. Each separate Briton is different and can be to a certain extent with a strong patriotic tendency. Britain has a heavyweight history of invading many areas of the world. (*Haret Hewitt, 2009*).

British people are with special common traits of personality that are different from any one outside the land and that will be explained with more details in the following points

- ***Independent:***

The British adore individualism rather than group direction. A current affinity of thought is, *'If it feels good to me, I will do it'* devoid of any thoughtfulness for others. *Britons prefer privacy and confidentiality in life than living in public.* 'An Englishman's home is his citadel and palace. This old saying covers a fairly widespread affinity. Adapted from "United We Serve", *WEC International (2002)*.

- ***Doubtless the Climate:***

Britons talk a lot about the weather and it becomes a habit for them. Almost certainly ninety percent of visits are planned rather than just informally dropping in on friends. Certain people particularly older ones can be surely disturbed by having unexpected invitees. Yet, surrounded by close friends as it is not a habit. Some information is believed as purely private.

This information is ordinarily about personal details; e.g. older people would perhaps still not like being asked a direct question about what are their age. It is not tolerable to ask a childless couple why they do not have children. People do not like to be questioned how much money they earn. Adapted from "United We Serve" in *WEC International (2002)*.

- ***Reservation:***

Most Britons are likely to be held in reserve until they get to know sufficiently a person. They do not quickly share their profounder feelings and emotional states. Many would split themselves from loud extrovert types, particularly in public. British people every do not find it relaxed to try new cultural tastes like food (though this habit is slowly changing). This would undoubtedly be truer of people from the north of the nation than those from the south. Adapted from "United We Serve", *WEC International (2002)*. The British favor people who keep silent about their praise facts and laugh about their faults and mistakes. To attract a Briton it is better to make it heartfelt,

true, and short and this is the way to do. Adapted from “*United We Serve*”, *WEC International* (2002).

- ***Making decisions:***

A general thought is to think before making any decisions rather than acting on impulse and without thinking about the issue.

- ***Self-effacing.***

The British do not like boastfulness. Self-mockery and sarcasm are highly observed in British culture. Yet, they will still be rude and harsh to any one if he joins in with the joking about themselves or their country and considerate it as a kind insultation or offensive to some extent.

- ***Language:***

Britons are honestly easygoing people with the mismanagement of the English language. They look as if they prefer hearing someone speak English badly rather than making the effort to learn English themselves. Perhaps, the main issues with the use of English come with Americans who have to speak English, but then use not the same words. Adapted from “*United We Serve*”, *WEC International* (2002).

- ***Punctuality:***

This is a well known quality of most British people, they arrive on time or earlier for meetings. For parties, yet it is somewhat tolerable to be thirty minutes late. Britons do not like to be ordered to do something at the last minute but for a real emergency only. They like to be prearranged and plan in advance both in personal matters and in professional issues too. Adapted from “*United We Serve*”, *WEC International* (2002).

- ***The Queue:***

Is purely British, even if they use a French word to refer to. One is supposed to queue in shops and for transport. Nobody jumps a queue and it is considered as very disrespectful.

- ***Disability and Death:***

The ordinary person is unfamiliar with death at close housings. Many Britons have never seen a dead person. Experts deal with dying and dead

people. People with severe physical and mental handicaps are also often kept apart from the inhabitants. Lack of familiarity leads to a sensitivity of awkwardness, when challenged with the severely disabled. It is supposed that pain will be expressed silently. This is particularly right for men. Men do not cry, and the 'stiff upper lip' character has been impressively appreciated by the British. Among younger people though, there is more sympathy of the need for men to express pain too, and that it is acceptable for men to cry. Britons also have a preference toward quick, brief explanations of situations or requests. For instance, bad news should be told honestly quickly. If a death has to be announced no more than a minute, or two should slip away between saying 'I have bad news for you' and telling of the death. Adapted from "United We Serve", *WEC International (2002)*.

• **Finance:**

Standards of living in Britain have augmented noticeably in latest years. Many people have 'luxuries' which they believe as 'necessities'. Young people are supposed to start married life rather than progressively getting their household requirements. From time to time these pointers debts which then have to be paid off back. People are not used to 'making do' any more. Older Britons tend to live prudently and modestly and could be hypercritical of others who are seen to be more wasteful. Adapted from "United We Serve", *WEC International (2002)*.

• **Family:**

The family contains mother, father and children. Many children move away from home once they reach the age of eighteen. Recently, married couples rarely live with their in-laws. Elderly parents either live alone as long as they are capable or move to a home for the aged persons. A grown-up child will oversee such a preparation but does not feel obliged to take the parent into his own household. Because of the country's National Benefit Scheme, children are not financially responsible for their over aged parents. Recently, there has been a noticeable change in family life. The divorce



amount is very high. There are many extra-marital relationships and many decide on not to legally marry but rather live together as ‘partners’. Adapted from “*United We Serve*”, *WEC International (2002)*.

• **Children:**

General affinities are for insufficient parental discipline and family attachment. Television has played a large part in the decline of family control and most children watch many hours per week TV. The once shared phrase, ‘*Children are to be seen and not heard*’ no longer put on. Children in some homes can take over all stuff and place. Parents would not typically take kindly to disciplining matters of others. Some would not accept that others discipline their children even if they are not present. Physical punishment is much less used. Adapted from “*United We Serve*”, *WEC International (2002)*.

• **Relationships:**

The experience of people can have a significant effect on their capabilities in relationships. There are obvious differences in attitudes between the North and the South of Britain. The region of upbringing influences not only accent, and social heritage, but also attitudes toward money, humour, patriotic affinities, and expectations toward people. Northern people are more open and direct but also welcoming to strangers. Southerners are more reserved in saying their opinions and usually less ready to open up conversations with strangers, but they are helpful as in cases of heavy snow Jalls. Adapted from “*United We Serve*”, *WEC International (2002)*.

• **Religion:**

Britain was once defined as ‘Christian country’. Actually; religion mostly has little place. Church going is not fashionable and Christian teaching once accepted so willingly in schools, is not anymore wanted. Britain has become multicultural and other religious practices have more effect on the politics. Adapted from “*United We Serve*”, *WEC International (2002)*.



**•Miscellaneous:**

Handshaking is not anymore purely British. Particularly with aged persons this is still done when being presented to strangers. With friends it is not ok to shake hands; ordinarily a smile and a question as how they are is enough. With a close friend salutation with a hug is normal. A Briton would begin to feel disturbed when standing face to face with a person at less than about a meter distant. But, in a crowded situation closeness is unavoidable. When taking public transport a Briton would usually sit next to a stranger when no other seat is empty. Adapted from “*United We Serve*”, *WEC International (2002)*.

**•Conservatism:**

The British have few living people’s traditions and are too individualistic to have the same habits with others daily. Though, this does not mean that they like change and prefer elements of tradition and stability. For instance, there are certain very untraditional outlooks and habits regarding the family in contemporary Britain. All the same, politicians often quote their passion for traditional family values, mainly both parents married and parents are the main source of authority for children and a source support. In the whole, they have an overall emotional attachment to older. Their Christmas cards generally portray scenes from past centuries; they like their pubs look old, and they are unwilling to change these aspects. Furthermore, In 1992 the most popular children writers were noticeably not modern they were both dead as Roald Dahl, whose fantasy stories are old fashioned or Enid Blyton whose stories about white middle-class world before the 1960s. (*James O’Driscoll, 2003*).

**•Being Different:**

The British can be mostly conservative about anything which is apparent as being Britishness. For this matter, their conservatism can be related to their individualism; they are so proud of being different from other nations. It is, very hard to believe that they will never agree to change from driving on the left-hand side of the road to the right side that suits left handed people

all over the world. It does not matter what others think of any advantage in driving on the left. Without a doubt, as far as not being like the whole world is a good reason for not changing.

Involvement in European Union might lead to a change in certain aspect of daily British life that are typically reacted to with doubt and hostility. The case of double-decker buses could be an example. On every occasion an EU committee makes a recommendation about standardizing the size and shape of these formerly. (*James O'Driscoll, 2003*)

•**Imperial Units:**

Distances on road signs in Britain are given away in miles, not kilometres, and people talk about yards, not metres. Measures are in inches tall and weighed in stones. Americans also use that non-metric manner of weights and measures. Systems of measurement are another example. The British government has been attempting for years to uphold the metric system and to get British people use the same scales used as in all parts of the world. But it has had only restricted success. British manufacturers are obliged to give the weight of their tins and packets in kilos and grams based on the British system of pounding. But everyone in Britain still shops in pounds and ounces. The weather predictors on the television use the Celsius scale of temperature. But almost everybody still thinks in Fahrenheit. British people carry on measuring distances, amounts of liquid including themselves using scales of dimension that are not used anywhere else in Europe. British governments occasionally seem to promote this pride in being different. You might believe that the authorities would have been delighted at this voluntary effort to adopt European habits. British governments have so far fight back pressure from business people to adopt Central European Time, enduring wilfully one hour behind, and they remain start their financial year not, as other countries do, at the opening of the calendar year but at the commencement of April (*James O'Driscoll,2003*).

- ***The Love of Nature:***

Most of the British live in towns and cities. But they have a perfect vision of the countryside. To the British, the countryside has foremost none of the any negative suggestions which it may be in some countries such as poor facilities, lack of educational opportunities, unemployment and poverty. To them, the countryside defines peace and calm, soft, beauty, good health breathing and security. Most of them like to live in a country village if they supposed that they could find a way of earning a living; in those places full of nature and beauty. This village would entail thatched cottages built around an area of grass known as a 'village green'. Near, there would be a pond with ducks beneath. At the present modern time such a village is not in reality very common, but it is a stereotypical picture that is known being British. Some history linked with the building of the Channel tunnel makes available an informative example of British attitudes. (*James O'Driscoll, 2003*).

- ***The Love of Animals:***

Rossendale Pet Cemetery in Lancashire is just one among the largest of an animal graveyard in Britain. It was on track by a local farmer who takes part over his dog with a tractor. He was so disappointed that he put up a memorial in memory of his dog. Currently, Rossendale has thousands of tombs and plots for caskets of ashes, with facilities for every kind of animal, from a budgie to a practice. Many people are ready to pay fairly large sums of money to give their pets a decent burial. As this example demonstrates, the British have a sentimental attitude toward animals. British like pets a lot, in every house there is a sort of pet. Most of them do not bother with such activities when their pets die, but there are millions of casual graves in people's back gardens. Besides, it is, illegal to run over a dog in your car and then keep on driving. You have to stop and tell the owner. But the love of animals is simply further than emotional affection to domestic pets. Natural world programmes are the most popular kind of television documentary. Millions of families made 'bird tables' in their

gardens. These are upraised platforms on which birds can feed safe from local cats, during the winter seasons. There is also a special hospital (St.Tiggywinkles) which treats injured animals. Maybe this general concern for animals is critical of the British love for nature. Thousands of people are passionate with bird-watchers. This British activity frequently contains outgoings hours lying in raining and cold undergrowth, trying to get a hint of some rare species. (*James O'Driscoll, 2003*).

- ***Formality and Informality:***

The tourist outlook of Britain includes lots of formal observances. Some people have concluded from their stay that the British are quite formal in their behaviour. But, there is a difference between noting formalities and being formal in every day aspects of life. Attitudes toward clothes are a good indication of such a difference. It all depends on whether a person is in a public or private context. When people are 'on responsibilities', they have to follow some quite firm rules. A male bank employee, for instance, is supposed to wear a suit with a tie even if he cannot afford a very formal dressing, also are politicians. There was once a serious scandal during the 1980s because the leader of the opposition clothes on a public occasion were well-thought-out too informal. On the contrary, when people are not in a public situation they seem to be far from any rules. The British are undoubtedly more open-minded of 'strange' clothing than people in any other countries. (*James O'Driscoll, 2003*).

- ***Self-Help:***

Examples of a charity take place in the UK like '*The National Trust*' and became very important without any government participation. Another one is the '*Family Planning Association*'. This organization deals with clinics from place to place along Britain, giving advice and helping notably birth control to anyone who wanted it. With the founding of the *National Health Service* the British government contributed itself in such matters. Another example of self-help is the '*Consumers' Association*'. In 1957, a minor group of people working from an abandoned garage started a magazine

exposing abuses in the marketplace, examining fraud by manufacturers and matching different companies' products of the same product. Thirty years later, 900,000 people often bought this magazine and the '*Consumer's Association*' was making a million left-over. Therefore, it had fruitfully campaigned for many new decrees defensive consumers and which became the British consumer's first magazine to consult.

- ***Supporting the Underdog:***

Some customs of road use illustrate the British predisposition to be on the side of the underdog which is the ordinary. The law condition is that if a person has just one foot on a zebra over passing the road, then vehicles must stop and they always do. Inversely, British walkers interpret the colour of the human figure at traffic lights as advice and not as an instruction. If the figure is red but no cars are coming, they feel without a glitch permitted to cross the road instantly. In Britain, traversing that is to say crossing the road by dodging in between cars has never been considered as illegal for them. (*James O'Driscoll, 2003*).

- ***Lovely Weather:***

The British are always talking about the weather. Unlike many others; this stereotype is actually true to life. But constant remarks about the weather at chance meetings are not the result of polite conventions. They are not obligatory. Rather, they are the result of the fact that to ask personal questions would be rude while, at the same time, silence would also be rude. The weather is a very convenient topic with which to 'fill the gap'. (*James O'Driscoll, 2003*).

- ***Carry-on Laughing:*** In the history of Bush comedy, there is an exceptional place for the Carry on series of films. Beginning in the late 1950s and enduring into the mid-1970s. There were twenty-nine *Carry On films*. All of them used the same recipe and at all times with more or less the same set of actors: a famous place either a hospital, the army or the British Empire in India populated with ridiculous characters whose dialogues are made up for the sake of making people laugh. They became

over the ends, an indispensable part of British culture. Somebody who went to see a film knew precisely what kind of things to expect. This expectedness in fact was part of the amusement. (*James O'Driscoll, 2003*).

### **3.11. Language**

English language mainly British English has its differences from the American English. The language embodies a cultural heritage which is conserved from one generation to another.

#### **3.11.1. Pronunciation**

In the work of *Michel Higgen and al (2010)* which is entitled *Companion of Cambridge* entitled *Modern British Culture*, all the features of language pronunciations are referred. Individual words and grammatical productions are special in nature, whereas articulation is universal. We can say nothing without pronouncing sounds. By means, we are for the most part attentive to changes that influence the way people articulate their vowels, consonants and syllables; as well as, the way we/they use stress, intonation, rhythm and tone of voice. In an expression, yes we are thoughtful to changes in *accent*.

An accent is a way to identify where someone is coming from, geographically or socially. It is a symbol of belonging and its strong point lies in the point that it can be used by the same group of people. Accents rise above such limitations. There is also a spontaneity about them that aids their function. People display their flags of identity and origins thanks to their accents, they only have to disperse sounds. Feeling about accents is wide, in all languages and in all places but the situation in Britain has always attracted exceptional attention. This is primarily because there is a lot of regional accents in Britain, comparing to the size and population of the kingdom, than in any other place in the world and such accents are the natural product of more than 1,500 years of accent diversification, variation and evolution in a setting which was both extremely socially shaped through the Celtic languages.

Two main changes have influenced English accents in Britain over the past few eras. The attitude of people toward accents has changed in manners that were unexpected thirty years ago and some accents have changed their phonetic character very meaningfully over the same period. The main change in attitude has influenced the prestigious accent in England, known as ‘Received Pronunciation’ (RP) English. This is an accent that arose at the beginning of the nineteenth century linked with the way upper-class and well-educated people speak, particularly in the ‘golden triangle’ of London, Oxford and Cambridge. It came to be the norm in the English public schools and they took the accent with them during the British Empire expansion. Thus, making RP the ‘official’ vocal sound of Britain around the world. When the BBC was formed in the 1920s, Lord Reith chose this accent as the one most to be expected to be locally understood and during the twentieth century RP became the prestigious accent of Britain. For many it was the public audio appearance of the country still respected today for its connotations with the Second World War years, with the Royal Family and with most important classical actors such as Laurence Olivier. In 1980, when the BBC made its first try to use a locally accented presenter on Radio 4, the decision aroused such powerful antagonism that it was fast upturned. Susan Rae, the Scots presenter in question, was withdrawn.

Twenty-five years on, and Susan Rae’s voice was once again being heard on Radio 4 and in August 2005. The BBC allocated a whole week to a celebration of the accents and dialects of the British Islands. (Accent refers to pronunciation only; *dialect* to both grammar and vocabulary.)

The ‘Voices’ project as it was named was an effort to take an auditory portrait of the way Britain was sounding at the commencement of the new millennium. Every BBC regional radio station was requested to take part and local presenters organized recordings of the diversity within their region as well as programmes that deal with the history and nature of national accents and dialects. The project was worth (through the website at

www.bbc.co.uk/voices). As it was mentioned by (*Michel Higgen and al., 2010*) in his book *Companion of Cambridge entitled modern British Culture*.

It was a sort of recognition of a change in attitudes into local speeches which had taken a place in Britain. There is much better readiness linguistic diversity than there was a generation ago.

As broadcasting was alarmed, it was the fast development of local radio during the 1980s that nurtured the new linguistic weather. Regional radio gained audience by meeting the wellbeing of local populations and these new spectators liked their broadcasters to speak the same way they did, wiser their local accents.

Listening and viewing records remained strong for such series as BBC Radio 4's *The Archers* and ITV's *Coronation Street* where local accents were advantaged. The trend grew in the 1990s and developed an international dimension: alongside the London accents of the BBC soap opera *East Enders* were the Australian accents of *Neighbours*. Soon, non-RP accents activated to be used as part of the 'official' voice of national radio and television, most markedly at first in more popular contexts such as on Radio 1 and in commercial television advertisements.

Regional voices began to be heard on TV channels and it became now a routine, illustrated for example by the Scottish accents of several weather forecasters on BBC television or the South Welsh accent of *Huw Edwards* reading the BBC News. Accents particularly from the West Indies and India started to be heard. Old attitudes ended of course though RP continues to have a strong attendance in public broadcasting. But its phonetic character has witnessed many transformations. Accents, never stand still and indeed radio is the chief medium where accent changes can be outlined.

Anyone listening to radio programmes made in the 1920s and 1930s came into contact with by the stunning sound of the RP accent of the 1960s and the 1970s. Afterward RP started to change through time. It is difficult to exemplify them without the help of phonetic transcription. But the researcher can compare the voice of the Queen as typically heard in a speech for the



opening of Parliament or a Christmas message with the voices of Prince Harry or Prince William two generations on. There are huge differences. The Queen would never for example replace the final consonant in such words as 'hot' with a glottal stop; the teenagers often do. Nor would she use the central vowel quality heard in 'the' in such words as 'cup'; her kind is articulated much more forward in the mouth, more in the direction of 'cap'.

The BBC, or any other national broadcaster reflects any language change. People occasionally express that 'accents are dying out'. What they have observed is the disappearance of old rural ways of speech as the people who used them in the past passed away. But people who now live in these regions still have accents. People who come in London with local accents, soon found themselves accepting the accents of the city. It was the Midlands and West Country travellers who adopted some of the London manner of speaking and when these travellers returned home they brought those London way of speaking to their home town thus the accent spread more as Leeds, Manchester and Bristol.

When an RP speaker is accepted by any regional accent, or vice versa, the production has been referred to as 'modified RP'. Throughout the 1990s, there was an obvious upturn in the usage of local accents at national level. Not all regional speech was favoured: in particular, some urban English accents, such as Birmingham's, seem to generate negative reactions.

The global trend is toward the internationalisation of English which has been in progress since the mid twentieth century. English has become a 'global language'. But a less observed importance of this spread has been the development of 'new Englishness' around the world in countries which have adopted English as a local lingua franca and have adapted it to express their identity. (*Michel Higgs and al., 2010*) in his book *Companion of Cambridge* entitled *Modern British Culture*.

### 3.11.2. Vocabulary

The second central manifestation of language change is vocabulary by the getting off of old words and meanings and the onset of new ones. It is hard to reach any accurate explanation. Studies done in English during the 1970s propose that as many as 75 % of words stopped to be used after quite a small period of time. The existence of use of words depends probably on publishers and dictionaries or printed papers that hundreds of new expressions appear every year (*Higgen M and al., 2010*) in his book *Companion of Cambridge* entitled *Modern British Culture*.

### 3.12. Achievements

The country witnessed many achievements in different sectors namely social, political and the creation of many constitutions detailed in this part.

#### 3.12.1. The Style of Politics

Broadly speaking, it is believed that the House of Commons was *the most high-class club in London*. Completely, there are many qualities of Parliament which cause its members to feel superior and to feel a distinctive sense of belonging with each other, even among those who have radically opposite ideologies. Additionally, we may mention the recent changes that occurred in the political sphere such as the televising of Parliament and political life which make these representatives publically known by British people.

First, legitimate theory says that Parliament has total control over its own affairs and is, in fact, the uppermost power in the terrestrial. Second, there are the olden traditions of procedure. Many of these help to tell again MPs of a time when the central division in politics was not between this party, and that party but slightly between Parliament itself and the monarch. Even the construction of the Palace of Westminster contributes to this sentiment.

Throughout years of political stability, changes occurred led to a habit of collaboration among politicians of different parties. When politicians

are in dispute in the House of Commons or in a television studio even if they react verbally they are good friends. By agreement on television each speaker is given a limited amount of time, with the two largest parties receiving precisely equal amounts. (*Higgen M and al., 2010*).

### **3.12.2. British Constitutions**

British Constitution has always been under microscope by the whole world. Britain is a constitutional monarchy and ruled by kings or queens who accept the advice of the Parliament as it was mentioned by *Oxford Guide for British Culture (2005)*. It is also a parliamentary democracy a country whose government is well-ordered by a parliament that has been elected by people. The highest upper positions in government are taken by elected Members of Parliament also called MPs. The king or queen now has a little real power in the political scene and procedures by which British state has settled over many centuries, we can say that the monarch “reigns, does not rule”. The British Constitution is made up and based on status laws and conventions.

The Constitution can be changed by Acts of Parliament or by general agreement. In the same way, there is no single document that lists people right. Some rights have been legally lawfully considered by Parliament through laws, e.g. the right of a person regardless his age or gender. The Human Right act 1998 prepared all the rights done in the European Convention on Human Rights part of the British law. It is by and large and in the main agreed that these rights are part of the British constitution. A Government Department for Constitutional Affairs was created in 2003 with responsibility for the area government where there are Constitutional modifications: for example reforms and changes in the House of Lords, and dealings with the Scottish Parliament or the Welsh Assembly.

### A guide to British political parties

#### Conservative party



**CONSERVATIVE**

- **History:** developed from the group of MPs known as the Tories in the early nineteenth century (see chapter 2) and still often known informally by that name (especially in newspapers, because it takes up less space!).
- **Traditional outlook:** right of centre; stands for hierarchical authority and minimal government interference in the economy; likes to reduce income tax; gives high priority to national defence and internal law and order.
- **Since 1979:** aggressive reform of education, welfare, housing and many public services designed to increase consumer-choice and/or to introduce 'market economics' into their operation.
- **Organization:** leader has relatively great degree of freedom to direct policy.
- **Leader (May 2002):** Iain Duncan Smith.
- **Voters:** the richer sections of society, plus a large minority of the working classes.
- **Money:** mostly donations from business people.

#### Labour party



**Labour**

- **History:** formed at the beginning of the twentieth century from an alliance of trade unionists and intellectuals. First government in 1923.
- **Traditional outlook:** left of centre; stands for equality, for the weaker people in society and for more government involvement in the economy; more concerned to provide full social services than to keep income tax low.
- **Since 1979:** opposition to Conservative reforms, although has accepted many of these by now; recently, emphasis on community ethics and looser links with trade unions (see chapter 15).
- **Organization:** in theory, policies have to be approved by annual conference; in practice, leader has more power than this implies.
- **Leader (May 2002):** Tony Blair.
- **Voters:** working class, plus a small middle-class intelligentsia.
- **Money:** more than half from trade unions.

#### Liberal Democratic party



**Liberal Democrats**

- **History:** formed in the late 1980s from a union of the Liberals (who developed from the Whigs of the early nineteenth century) and the Social Democrats (a breakaway group of Labour politicians).
- **Policies:** regarded as in the centre or slightly left of centre; has always been strongly in favour of the EU; places more emphasis on the environment than other parties; believes in giving greater powers to local government and in reform of the electoral system (see chapter 10).
- **Leader (May 2002):** Charles Kennedy.
- **Voters:** from all classes, but more from the middle class.
- **Money:** private donations (much poorer than the big two).

---

#### Nationalist parties

Both Plaid Cymru ('party of Wales' in the Welsh language) and the SNP (Scottish National Party) fight for devolution of governmental powers. Many of their members, especially in the SNP, are willing to consider total independence from the UK. Both parties have usually had a few MPs at Westminster in the last fifty years, but well under half of the total numbers of MPs from their respective countries.

#### Parties in Northern Ireland

Parties here normally represent either the Protestant or the Catholic communities (see chapter 4): There is one large comparatively moderate party on each side (the Protestant Ulster Unionists and the Catholic Social Democratic and Labour Party) and one or more other parties of more extreme views on each side (for example, the Protestant Democratic Unionists and the Catholic Sinn Féin). There is one party which asks for support from both communities – the Alliance party. It had not, by 2002, won any seats.

#### Other parties

There are numerous very small parties, such as the Green Party, which is supported by environmentalists. There is a small party which was formerly the Communist party, and a number of other left-wing parties, and also an extreme right-wing party which is fairly openly racist (by most definitions of that word). It was previously called the National Front but since the 1980s has been called the British National Party (BNP). At the time of writing, none of these parties had won a single seat in Parliament in the second half of the twentieth century. In 1993, however, the BNP briefly won a seat on a local council.

**Figure 3.4.** The Parliament (*James O'Driscoll, 2003*)



**3.12.3. BBC**

The BBC is the mirror of the British culture representing the British accent of English and its people also one among the most famous channels in the world of news

*” BBC in full the British Broadcasting Corporation one of the main television and radio broadcasting organisations in Britain, paid for by the government since 1927 but free to choose the contents of its programmes.” Oxford Dictionary of British Cultures (2005).*

A lot of radio stations and its main television channels are available as *BBC One* and *BBC Two*. The BBC also broadcasts on new digital channels; *BBC Three* with new drama and comedy and *BBC Four* are devoted mainly for culture, art and science, *Children’s channels CBeebies* and *CBBC*.

*“ National should speak peace into nation ”* is the head motto of *BBC*.

There are lot of BBC channels presented as the following namely:

- 1. BBC English:** is a form of English pronunciation that was traditionally associated with that usage by BBC new readers. BBC English is a good voice to learn English sounds.
- 2. BBC One:** the main television channel of the BBC where its programmes are commonly dealing with general interest: Light entertainment, news, sports, films and children’s programmes are included.
- 3. BBC Philharmonic Orchestra:** the BBC main orchestra in the North of England. It has been regarded as a strong reputation for its presentations in 20<sup>th</sup> century through British music, which can over and over again be heard on Radio 3.
- 4. BBC Symphony Orchestra** is BBC main orchestra whose majors are broadcast on radio 3. It is well recognised as the orchestra that shows at the last night of the proms.

5. **BBC Two:** the second television channel of the BBC where some of its programs are more thoughtful and serious than those of BBC one and includes plays, concert, and Open University programmes.
6. **BBC World** and international new schedule broadcast by the BBC on television is presented 24 hours a day.
7. **BBC World Service** is the service of English and foreign language radio programmes, broadcasting 24 hours a day, devoted to countries around the world. From 1932, it is highly regarded for its honesty and accuracy, especially in countries where news are controlled and ordered by the state.

#### 3.12.4. Newspapers

Newspapers headings, the outline of the kingdom and the news between lines, and the traditional habit of Britishness should be pointed out as an aspect of British people that have the custom of reading newspapers while drinking coffee or tea and milk either in the morning or in the evening.

Many British families read a national or local newspaper every day. Some have it delivered to their homes by a paper boy or a paper girl other buy it from newsagent or a bookstall as it was described by *Oxford Guide for British culture (2005)*. National dailies are daily printed each morning with the exception of Sunday. That industry is called often 'Fleet Street', the name of *centre London*. The main newspapers are *Times* and *Daily Telegram* which support and upkeep the political right. But, *The Guardian* is for political left, *The independent* and *The Financial Times* are papers that reveal their own political opinions. *Sunday Papers* are called *Sunday Times* and *Saturday Papers* have supplement extra pages including human stories. The most popular and famous frequent dealings by British are *The Sun*, *The Mirror*, *The Express*, *The Daily Mail*. *The News of the World* is a Sunday tabloid sold over Great Britain. (see appendix three)

### **3.13. Conclusion**

In this section, the British image was portrayed by the beauty of its countryside, buildings, towns and purely British behaviours beside attitude and language British accents. The British culture is rich with its politics and cultural manifestations without forgetting its customs. All these are products of cultural diversity inside the monarchy, where the royal family members are seen as the image of the country and its respect over nations by that RP standard English used in comparison to other world Englishes. British customs or sports and foods are exceptional and such an enthusiasm from Britons includes enjoyment being different from left handed car driving, being reserved with stranger, loving pets, enjoying British folks and music on streets and going out to theatres, national parks or festivals. Many exciting places for shopping and fashion make the UK a lovely country to live in or to visit without getting bored. Besides, those four season climates in the same day and predicted weather sound really awesome, mainly for many foreigners. Behind Britishness there are a full range of cultural and social manifestations of Briton that paint this British charming image admired by most foreigners and dreamers. The researcher attempts to describe the puzzles of Britishness and how it is shaped and formed politically, humanistic, socially and culturally speaking and dealing with some details briefly for building the basis of our study.

Great Britain is very culturally and socially rich and diverse but also unique as most countries. The British state is seeking for preserving alive theses cultural heritages as long as possible by successful reasonable strategies of conservatism, open-mindedness and modernity which might be not understood totally.

It is worth to mention that there are various Britishness aspects which could not be cited in this section. The researcher mentions the most fascinating because of time factors , beside the richness of Britishness which could be developed during many years and through one hundred pages. No doubt, the listing of facets of Britishness remains incomplete. Yet, some features are ultimately linked to the culture, the politics, the life and society of Britishers and their Britishness.



**CHAPTER FOUR**  
**RESULTS AND INTERPRETATIONS**  
**ABOUT BRITISHNESS**

---

<b>4.1.</b>	<b>Introduction .....</b>	<b>173</b>
<b>4.2.</b>	<b>Ethnicity in the UK.....</b>	<b>173</b>
<b>4.3.</b>	<b>The Conception of National Identity within a Multicultural Britain .....</b>	<b>179</b>
<b>4.4.</b>	<b>Integration and Assimilation in a Multicultural Britain.....</b>	<b>181</b>
<b>4.5.</b>	<b>Data Analysis.....</b>	<b>183</b>
	<b>4.5.1. Online Survey .....</b>	<b>183</b>
	<b>4.5.2. Online Survey for Natives .....</b>	<b>183</b>
	<b>4.5.3. Online Survey for Foreigners and Immigrants in the UK.....</b>	<b>185</b>
<b>4.6.</b>	<b>Results of the Online Survey for Natives about the UK.....</b>	<b>186</b>
<b>4.7.</b>	<b>Results of the Online Survey for Foreigners and Immigrants Living in the UK .....</b>	<b>199</b>
<b>4.8.</b>	<b>Interpretations .....</b>	<b>214</b>
	<b>4.8.1. Interpretation of Natives' Survey .....</b>	<b>214</b>
	<b>4.8.2. Interpretation of Immigrants' Survey.....</b>	<b>216</b>
<b>4.9.</b>	<b>Conclusion .....</b>	<b>220</b>

#### **4.1. Introduction**

It is fundamental to observe the British culture with a flashback of moments, to analyse with deep eyes how Britishness comes to the image that is posted nowadays and how this progress was made up from the first second with the changing events of the nation and how it comes now in contemporary era. Moreover, this matter would be assisted through British politics to maintain the prestigious place in Europe, and at local level how the country dealt with the national issue from multiculturalism, immigration and colonialism circumstances at the long term. British people grasp the attention of many anthropologists and sociologists because of their distinctive British traits and their pride of the British race. For that, it is important to examine all these British aspects, British history and civilization from the past to contemporary UK.

Since people are highly believed to be the main instrument in changing the meaning of Britishness through their attitudes and perceptions, it results into the appearance of new values within the British society. For instance, how British people used to behave during the post-war era and for how they behave now that are the main issues that really push the researcher to investigate. That is to say, people always have been a mirror of their own culture through behaving by speaking and maintaining that own culture from one generation to another, and by keeping up the same contexts. A culture could not survive without people for that reason people always have been the centre of any Cultural Studies either analytical or critical researches.

#### **4.2. Ethnicity in the UK**

Culture is also represented by four main parameters: Geography, National symbols, People, values and attitudes. These four parameters reflect the first associative ideas; that a person may consciously or unconsciously have when hearing the word 'British' or 'Great Britain'. In the first instant each time the word Britishness is sound the first thought that comes into our mind is the British people and their distinction among the nations.

The first issue to mention is that defining Britishness is not an easy task. As mentioned previously, it comprises all the values and attitudes which characterise the fact of being British. The definition of Britishness includes both the internal and external sides of related aspects and how it is reflected at local level, beside how it is spread through nations.

Moreover, it is also understood as how people feel themselves being British especially when they originate from non-white ethnic minorities. That is to say, that feeling British with coloured skin and how they look at themselves inside the British society through this variety of nature and ethnicity, but also how they are regarded by others inside the British society and how to maintain the social health of the UK: this is the main concern. Actually, many researches were done about the socio cultural context of the UK; that seems an interesting topic. Our position in the society is what determines our feeling about nationality: are we comfortable and feel that this is our native country or not. This is what is meant to be; as the feeling or the belonging whether we feel, we are part of a nation or not with all its, consequent aspects.

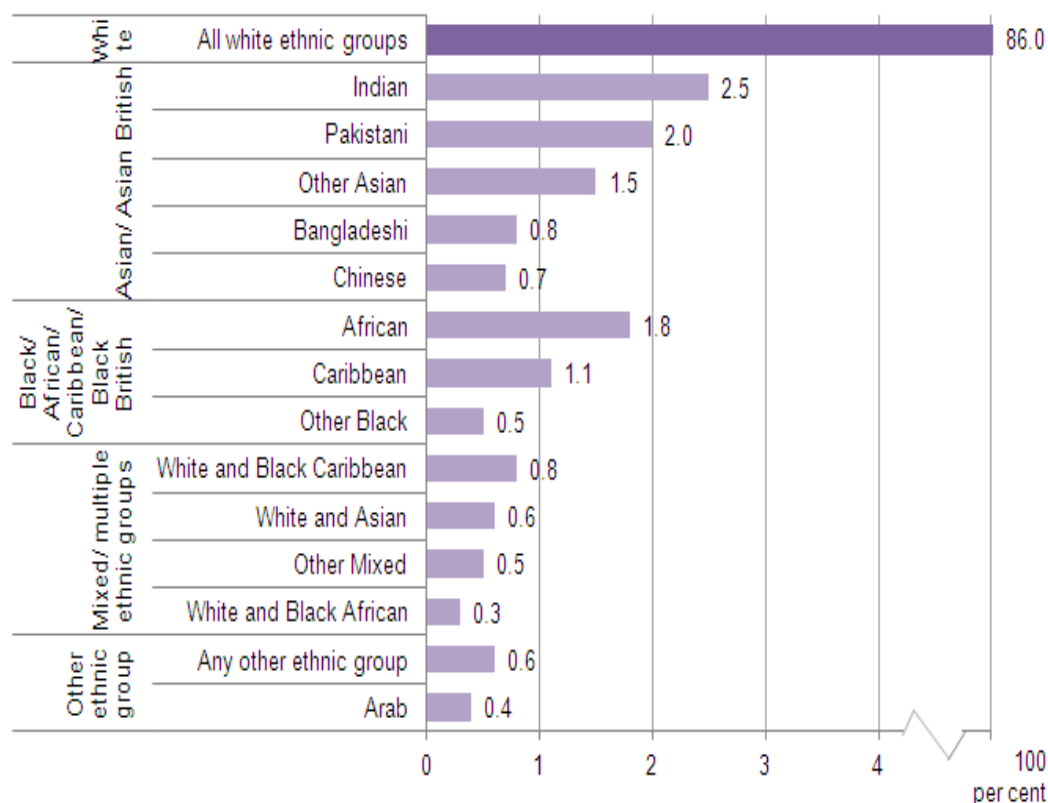
A recent research conducted by the CRE (Commission for Racial Equality) commissioned by ETHNOS in 2005 has tried to understand how people feel, almost British, by investigating the perception of Britishness among different British citizens coming from a variety of multicultural communities. These reports the first ones are: *“Citizenship and Belonging: What is Britishness?”* and the second one *“The Decline of Britishness”*, undertook a study on how British people of different ethnic backgrounds living in England, Scotland and Wales perceive ‘Britishness’, ‘success’ nowadays, and to explain what it means to be British. This research examines to what extent these different communities feel to belong to the UK and to define the concept British through this investigation that sounds interesting and to compare these common elements between different communities inside the UK.

Different ethnicities in a white rather conservative reserved community seem interesting to be investigated and evaluated at the short or the long term. Most of the research was attracted by this diversity inside the UK where many articles rose deeply on the topic about how to deal with that charming side of the British culture. The United Kingdom is a montage and a mixture of nations with different races and many religions among people on that land. For that reason, tackling deeply with ethnicity is a first matter while dealing with Britishness is a second one. The term covers different hidden items such: immigration, colonialism, origins, education, culture, religions, and countries inside the UK. In fact, nowadays British ethnicity did not come in one second, but it was the fruit of many historical, social and cultural evolutions. Ethnicity can be a boost or a burden, with all that full of ranges of events that can rise at any moment also at any place of the British territories. In fact, it is that diversity which makes the United Kingdom special with that splendid details of the British society that is to say the full particular customs and traditions of each nation making it.

The obtained results demonstrate that all different communities shared the same values about what is being Britishness at geographical level by recognizing the same boundaries of the country and express that nationalism is represented by the flag and the royal system of the UK. Indeed, Britishers claim that they share almost the same cultural behaviours by following same sports with those foods purely British mentioned overhead also they recognise the different linguistic varieties and share the same personality qualities and political perspective of advancement, freedom and fairness of opportunities inside the country.

It is worth to mention the results of the social census of 2011 which are summarized in the following graph concerning the percentage of ethnic groups within England and Wales. These two areas are taken into consideration because most of the minority groups are centred in this part of the United Kingdom, for historical, economical and traditional reasons to say it briefly. Such a demonstration seems worth because it portrays the diversity inside the

nations and determines also the minorities related to statistic estimations done on the ground.



**Fig4-1** Ethnic group of usually resident population. *Source: Census - Office for National Statistics (2011).*

This figure reveals that the UK is full of ethnic diversity from Asian, African to European because of the British expansion and strategies such as globalization, colonies and the attraction of skilled immigrants to the United Kingdom.

Based on the graph and the overhead and the present statistics from Census - Office for National Statistic; it has been revealed that the majority of the British is represented by the white ethnic groups with a total percentage of 86%. After that, Indian communities come in the second place because of the influence of colonialism with 2.5 percentages. The Pakistani communities represent 2 percentage of the total population.

Furthermore, Asian communities are part of the society in the UK with approximately 2 percentages. Moreover, the Bangladeshi one embodies 0.8 from portion while Chinese takes approximately 0.7 ratios from the community. Also, there is existence of few Africans with 1.8% quota; The Caribbean portion is about 1.1 fractions. Indeed, Arabs, the smallest part of the society, exist in the UK with the lowest number with is around 0.4 percentage.

In fact, the UK goes through many ups and downs as any nation because of many internal and external factors that will be dealt in the following sections and the events the consequent collapse will accentuate too.

The CRE study has revealed that Britishness was in decline and that its consequences can be summarized in the following facts:

- Victimisation among white Britons,
- Victimisation among British Muslims,
- Greater tolerance towards non-Muslim ethnic minorities,
- The threat of social unrest.

In addition, both white and Muslim respondents felt victimised; the former predicted civil unrest as a reaction to the growing tension between the different ethnic groups no matter if they are native or non-native and this was mainly noticed among the Muslim population. Many of them expressed that they do not feel not at ease inside these differences that put a lot of pressure on them, but also on the British government. Mainly the Muslim community is more frustrated and under stress in a purely Christian countries and Islamophobia created in Europe by Islamo-radicalism. They are almost anxious about the difficulty of the indicated situation. However, even the white community expresses the same feeling of fear and bother.

In an article with a very deep meaning entitled '*Define Britishness? It's like painting wind*' (Mark Easton) as cited in the website (*Source:*<https://www.bbc.com/news/uk-17218635>), the author shares the idea that Britishness is ultimately joint point values of tolerance, respect and fair play, a belief in freedom and democracy. This is the national British slang regarding cultural diversity and seeking for living in peace for the benefit of the country

and their overall citizens. But this is a utopia since the mentioned research has revealed that both white native participants and participants from ethnic groups especially the Muslim community, feel themselves victimized and frustrated; there is a feeling of shared misunderstanding which touches all the ethnic groups without distinction. In the same line of thought, most of white participants explain that they did not know any longer what does it mean to be British? That is to say, that concept of Britishness deviated through time with that change of population and perspectives that not seem anymore the same in the previous centuries with that rotation of society and British politics afterward.

They deeply believe that many of the attributes which they thought of as typically British were no longer observable in their everyday life. In other word, the United Kingdom is not any more British as it was in the past through the changing of their purely native population and inhabitants.

In each group with white people (in England, Scotland and Wales), a large proportion of the discussion focused on the decline of some idealized notion of Britishness that had existed in the past rather than its contemporary reality. They further believe that that purely British race has disappeared and is not present any longer and that the ideal image of the natives has just crashed by the rise of many stranger races which seems frustrating or the while ethnics. The participants attributed the decline to main causes:

- The arrival of a large number of migrants due to the political, economic and social instability in some countries as India, Africa.
- The ‘unfair’ claims made by people from ethnic minorities on the welfare state. The rise in moral pluralism<sup>1</sup>.

---

<sup>1</sup> Moral pluralism known as ethical pluralism or value [pluralism](#) is the idea that there are several coexisting [values](#) which may be equally correct and fundamental, and yet in conflict with each other. It is the assumption that morality can no longer be defined in terms of a single, coherent body of knowledge (such as religion, science, philosophy), and the concomitant assumption that there are many moral ‘truths’, some of which may conflict with one another. The challenge for diverse and complex societies like Britain is finding the common ground, acknowledging the legitimacy of conflicting views, and establishing a minimal area of agreement so that diverse groups with different moral codes can live together peacefully. Clearly, moral pluralism is *not* an exclusive outcome of multiculturalism (as different moral systems can coexist within any one ethnic or cultural group); however, multiculturalism does bring it into sharper relief,



- The failure to manage ethnic minority groups properly, due to what participants called 'political correctness'<sup>2</sup> applied at all levels (local, regional and national) which contributes to enhance the feeling of victimization, a feeling that breaks the process of integration.
- The product of colonialism years ago.
- The British politics toward this hidden danger that can burst at any moment on the face of British citizen.
- The blame for the negligence of the benefit of the state and favoring the benefit of the minorities.

These answers seem to be shared by most people and reveal the evident impact of British colonialism on both previous colonised people and actual English society.

### **4.3. The Conception of National Identity within a Multicultural Britain**

We may use the words of George Orwell who describes the consciousness of a national identity as follows "*It is only when you meet someone of a different culture from yourself that you begin to realize what your own beliefs really are.*" *Quote of George Orwell.* Based on that expression it is the cultural contact that makes a person aware of who he is and about its own views and distinguishes the difference with otherness. Without cultural communications we cannot know who they are and who we are basically only by crossing that bridge which relates us to the other side of any cultural manifestations.

The concept of national identity can be categorized under three focal points which are:

First, to see national identity in a multicultural society as a single common concept since some political leaders in the West declare 'the death of

---

making it easier for people to believe, as happened in the white focus groups, that multiculturalism itself causes moral pluralism, and that moral pluralism necessarily undermines 'Britishness'. (the Decline of Britishness).

<sup>2</sup> Political correctness is actually defined as the avoidance of forms of expression or action that are perceived to exclude, marginalize, or insult groups of people who are socially disadvantaged or discriminated against.

multiculturalism' and encourage the population to focus on "our" culture. Yet, it still has an ambiguous meaning, although, it is considered that any political liberalism governs a culture which needs to be shared in the given country. That insistence on the superiority of the original Britishness comes from natives and the importance to take it at the first place in the UK.

Second, some national identity debates conclude with a new concept called "high culture", (Rembrandt, Molière, Nietzsche, or Shakespeare). As a large percentage of the public is not well-versed in this information, this looks like an attempt to romanticize a collective identity. It may be more what we think we are (*ideal self*), or want other people to think we are (*ought-to-be self*), than who we are (*actual self*).' From Oxford University Press blog entitled '*Us and Them*': *Can we define national identity?* White British have always that feeling of cultural superiority and that they reflect only the national British identity without any other communities and that their identity is only British.

Third, national identities within a globalized world (Britain) are assumed to be old fashioned which might be called trans-cultural diffusion that is clearly spread than any other idea through the following parameters: free markets, international media, and the Internet. That trans-cultural diffusion is among British politics to increase tourism, planned immigration of skilled persons and this is noticed in the huge number of British films that are based on British culture besides the spread of historical series such as Tudors, Game of Thrones, Queen Victoria and through the focus on British songs that are competing the American music industry.

In the same line of thought, the notion of 'cultural exceptionalism' encounters many issues. We cannot deny the spiritual presence of the "other" separately from the physical one since national boundaries surrender to such a duality between "US" and the "Other". Cultures changes due the fact that they are influenced by external factors, more than that they will carry on to change speedily to a point we cannot imagine. At this level of the investigation, it seems too early to pretend the type of a national identity British people belong to, nowadays, because *'even if states can control the flow of people, they can*

*hardly control the flow of cultures. (ibid).* That is to say the rise of culture is something beyond the state because of the quick spread and because it is something abstract not easy to remove in one day or another.

#### **4.4. Integration and Assimilation in a Multicultural Britain**

‘Integration’ comes first in the process of immigrating to another country and it is typically defined as incorporating individuals from different groups into a society as equals. ‘Assimilation’ is the second step since it is identified as the process of adopting the ways of another culture and fully becoming part of a different society. There is a slight difference but definitely significant, between the integration, the assimilation the person find himself stuck in the middle of his home culture and the host culture. Also, the lose between communities take in general a moment of time to balance and stabilise their cultural identities through time and with the willingness to keep alive their own origins at least inside or also outside in behaving in any daily life contextual matters.

If we take into consideration the results of the data used above we may arrive to the idea that if ‘integration’ is fully achieved by the majority of immigrants, i.e. they can integrate the British social system by following its educational system, paying taxes, working hard...etc. The same pattern cannot be said about ‘assimilation’ since most of immigrants especially the Muslim community refuses to ‘fully’ assimilate the British way of life, culture, some customs and habits which generally go against their religious principles. The integration is welcomed almost by any immigrant whereas assimilation is always rejected by some of them because it is not compatible with them, revives a sort of confusion and opposition with who they are also there cultural belonging.

It is important to emphasis that the recent terrorist attacks in England had reinforced the feeling of Islamophobia<sup>3</sup> which has led to the stigmatization of this ethnic community. For this reason, the British government tries to

---

<sup>3</sup> Islamophobia is a neologism referring to a fear or prejudice towards Muslims and the religion of Islam. (Commission for Racial Equality,2005)

reverse the process of assimilation; for example, a campaign encourages white non-Muslim British people to assimilate the Muslim culture and religion by attending special seminars, workshop organized in different Muslim institutions. This challenged the politics perspective and created a sort of obligation to accept the Muslim communities as they are, instead of imposing on them to follow the British identity pattern.

When immigrants assimilate a foreign culture, they accept the ways and manners of the host country and become a full part of its community. Assimilation implies that immigrants, through education and experience can earn their way into the host culture and be seamlessly accepted as full members of their new community. By contrast, integration suggests boundaries. It is defined in terms of equality. But, in this context equality indicates that a guest is obliged to embrace foreign cultures as equal even when they conflict with the values and traditions of the host.

Nevertheless, the mentioned studies had revealed that there was a deep confusion and misunderstanding about the meaning of ‘integration’ and ‘assimilation’, since these two terms were used interchangeably by most of the participants mainly the white ones. That a complete assimilation was not totally achieved which leads to the idea that ethnic minority groups had rejected integration which means a failure of the multicultural policy. For ethnic minority respondents and some white participants, integration means to participate fully in the British society trying to keep at the same time their cultures alive. These participants were satisfied with the current state of the British society. These reports showed that this policy which aims at encouraging the concept of a multiracial Britain seems to be widely diffused by white and predominantly English people rather than a diverse, flexible and changing population.

Both of integration and assimilation are closely related because they are faced by immigrants while dealing with a different culture from different perspectives where the first is a sort of adaptation inside the British society and the latter is its replacement through it; not very frequent to be the case, mainly

among the Muslim communities and rarely done to the pure sense of the word itself.

#### 4.5. Data Analysis

At this level it is important to state that this research follows mainly a descriptive analytical methodology, additionally, the research tools used in this work are both quantitative and qualitative ones. Melodiously, the present piece is devoted to the procedures of data analysis and the understanding of the gathered information from each instrument. It, further, spots light on the main estimated results. To reach conclusions and attain the purposes of this work, a process of data analysis is to be taking on.

##### 4.5.1. Online Survey

The interview is done through the creation of Address URL linked with an automatic system via email through Google form. The interview compromises various questions which emphasize their views and the acceptance or possibility of Britishness.

##### 4.5.2. Online Survey for Natives

The survey was spread on 43 pages on Facebook and around “21’ groups related to British also 60 private messages and chat through Facebook, LinkedIn and Academia to gain the possible feedback from them. Natives were asked about their traditions, customs, and the authenticity of the UK through time whether it changed, multiculturalism and the uniqueness of their culture. The following picture captures the online survey spread in the internet for the sake of collecting data about Britishness outlooks.

Part One	Part Two	Part Three	Part Four
<b>Customs, traditions, behaviours, foods....</b>	Britishness meaning and the change of the British empire	The multiculturalism in the UK	The authenticity of the British culture

**Table 4.1** Overview about the Survey

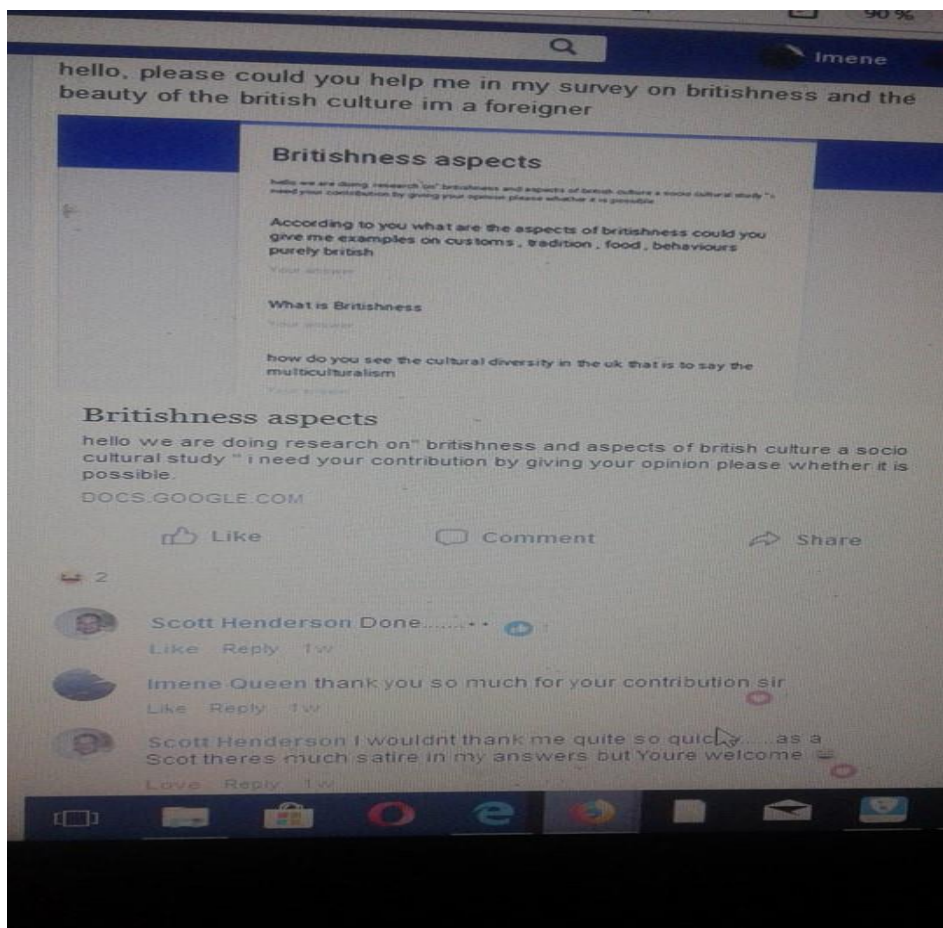


Figure 4.1.1. Online survey for natives

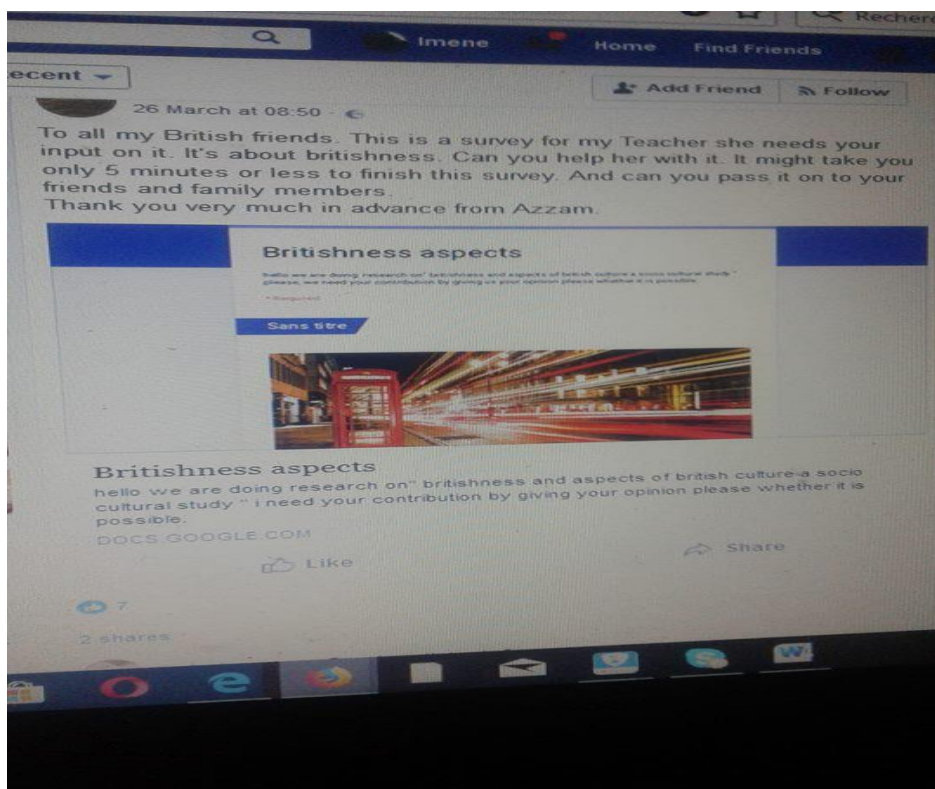


Figure 4.1.2. Online survey for natives

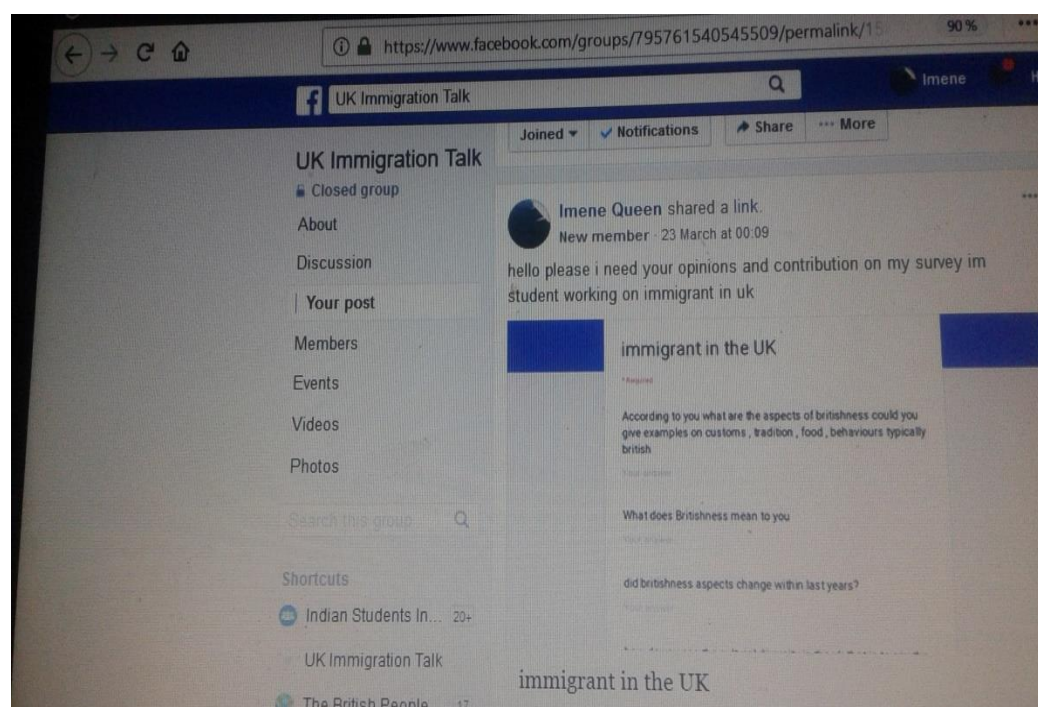


### 4.5.3. Online Survey for Foreigners and Immigrants in the UK

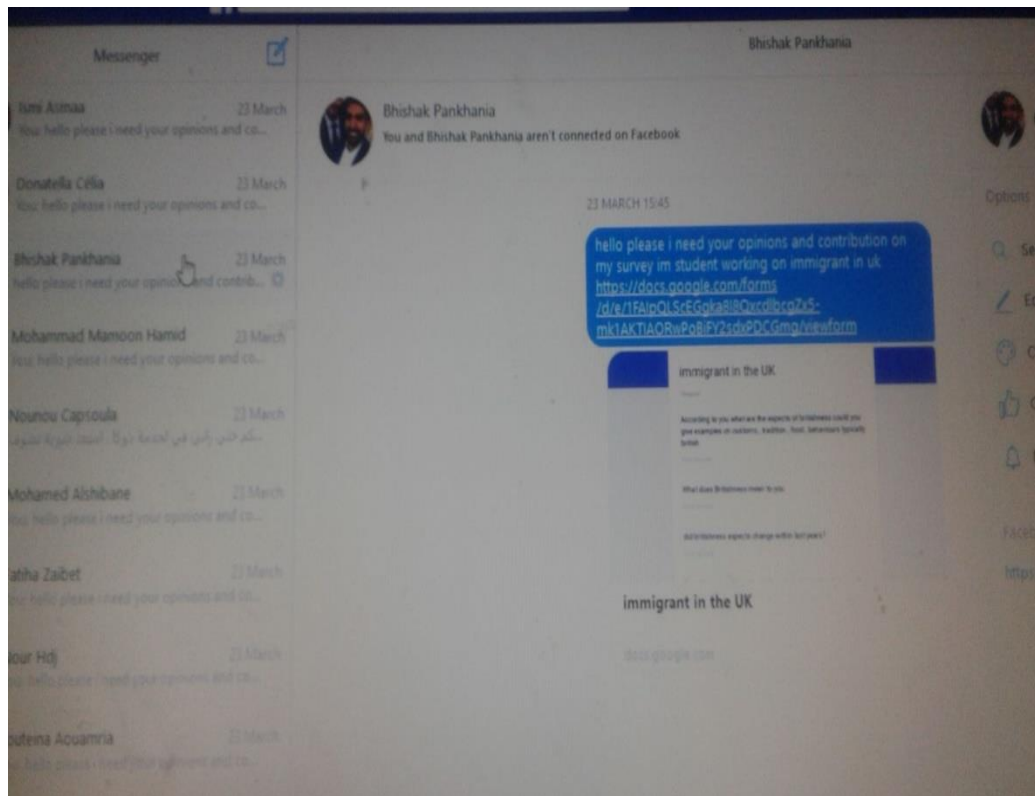
The survey was spread on Facebook pages, groups related to immigrant also 80 private messages and chat through Facebook to get an important number. Even the process took a huge time from the researcher to do. Foreigners were asked about how they found Britishness, multiculturalism, whether they are integrated or not in that culture and how they are treated there.

**Table 4.2** Overview about the survey

Part one	Part two	Part three	Part four
<b>Attitude and beliefs about Britishness</b>	Britishness meaning and the change of the British empire	The multiculturalism in the UK	Integration in that culture and how they are treated



**Figure A:** Through Facebook poll in groups



**Figure B:** Through Chats

**Figure 4.4.** Online Survey for Immigrants and Foreigner

#### 4.6. Results of the Online Survey for Natives about the UK

The obtained results will be pointed out with deep insight and objectivity for the credibility of the research. The natives that represent the white community in the UK expressed honestly their view where some from nations as Scottish and Irish found the word Britishness inappropriate and neglect their existence in the UK where it represents only Englishness and do not include Scottishness and Irishness. Some answered in a satirical manner others just neglected the survey and refused to participate and claimed the issue. Indeed, British are too reserved and do not deal much with strangers that is why whatever the effort was done only 14 natives replied to the survey and it is related to their British personality.



**Q1. According to you what are the aspects of Britishness could you give examples on customs, tradition, food, behaviours typically British?**

The following answer resumes very well the general state of mind of most participants:

*“It’s a bit of a paradox really, up here in Scotlandshire we loathe the tories, but down south in England they love them....they even considering the prospect of an ultra tory that looks like a reject from Harry Potter”*

One of the participants expressed that traditions and customs are regional and changed from a region to another where some customs are completely the opposite in the west of England. Moreover, some like Harry Potter others hate it. So it is not similar all over the UK.

*“There are tea parties and fish and chips also popular sports like rugby cricket and music’s inside streets, street performance*

*“Loud mouth, rude, kind and posh”*

*“Custom: Queuing, tradition: Father Christmas, Food: Toad in the Hole, behavior: talking about the weather”*

*“Fish and chips and a good roast dinner for food a very British thing is the stuff upper lip”*

Some relate Britishness to the famous tea parties, popular sports as crickets’ rugby and street performances singing on streets. It is really purely British. Among things purely British are Father Christmas, toad in the hole or talking almost about the weather. One of them pointed out the fact of being rude, polish with loud mouth. British almost used to do roast dinner for food and the upper the lip. Other participants stated that:

*“Things that are very British; Tea, fish and chips, St. George’s Day,*

*“Supporting the underdog; keeping a stiff upper lip; tolerance of differences; conversing about the weather; fish and chips, fruit cake, warm beer, cheddar cheese, stilton,*

*wensleydale etc; parliamentary democracy; standing in queues; the art of understatement..."*

British are tolerant for differences, keep underdog, stiff upper lips, talk a lot about the weather, adore fish and chips, fruit cake, cheddar cheese, stilton and wensleydale is purely British without forgetting parliamentary democracy , standing in queues with organised manner and the art of understatement.

*"This is a really complex question as different parts of Britain have very different traditions, customs and foods. In general I always think of things like manners and a sense of reservation, we like to queue in an orderly fuss, don't make a fuss, don't express our emotions very much. Obviously a lot of our traditions are linked to the Christian calendar but many have their roots a lot further back - unfortunately though many of these traditions are in decline. I think what sums us up best is the idiosyncratic events like cheese rolling, bog snorkeling and egg and spoon races. Food wise I hate the fact people say we have no food culture, I think of beef and ale pie, toad in the hole, Lancashire Hot Pot, Cornish Pasties, and of course a English Breakfast Tea."*

This participant mentioned that it is a very tough question since it is not standard and British customs change from one nation to another, from one region to another. But, most common issues as sense of being reserved, adoring queue in order to do not making a fuss, do not express emotions at all, Christmas traditions, cheese rolling; bog snorkelling, egg and spoon races, regarding food, beef and ale pie, toad in the hole, Lancashire, hot pot, Cornish pasties and mainly the English British tea are cultural expressions or features. Among the statements the following one:

*"Tea, queues, scones, Christmas cards, fudge, the Royal Family"*

*"Fair Play Stiff upper lip Innovative Sport loving Royal family Fish & Chips Roast Beef British Pubs Good"*

*organisation prepared to stand against the flow Binge Drinking”*

*“Queuing, moderation, dry sense of humour, self-deprecating, balance of traditional attitudes & modern approaches, tolerance, humble but proud, eclectic - happy to takes aspects of other cultures, food etc and add to our own Britishness. We're love the NHS and would defend it to the end but totally within our rights to complain about it ourselves.”*

It seems true that British people admire sports, value the place of the Royal Family, organised, prepare to stand against the flow, bringing drinking, charmed by chips and roast beef. Moreover, they have a sense of humour, proud of being British, diverse, happy to experience other cultures also complain for their rights.

Among natives one stated that:

*“I'm not sure there is a single sense of "Britishness". The British don't seem to exist now as a single entity. If you speak about the Welsh, the Scots, the Irish or the English, then many people still feel that they can tell the difference - though that is probably due mainly to differences in accents & culture, including their varying historical background, foods, separate languages, economic developments and (often) separate educational systems. Many young people tend to think of themselves as European, while older people still think of themselves as being part of their original country.”*

It has been mentioned that Britishness is not a single entity and aspect. Welsh, the Scots, the Irish or the English, each one feels the difference inside the UK due to the accent, culture, food and distinctive historical heritage, different food, economy and separate educational system. Even now many young British see themselves more European than British while older people see themselves purely British.

*“Some very British things are: talking about the weather, faith in God and Jesus, being polite, queuing, expecting everyone in the world to speak English, respect for the Queen and Royal Family, driving on the left, three pin electric plugs, fish and chips, feeling a bit different from people in Europe, being generous towards charities, loving dogs and cats, working hard, loving football and other sports, supporting Britain at sporting events, love of picturesque villages and countryside, holidays by the seaside, British pubs, the last night of the Proms.”*

*Among the answers is that, British talk a lot about the weather, have faith in god, are very polite, organised respect the queen, driving on the left, three pi electric plugs, feeling different in Europe, generous like charities and humanities, love dogs, cats, hard workers, admire football and sports, love taking pictures of countryside and villages, holidays seaside, known by British pubs and the last night of proms.*

**Q2: What does Britishness means to you?**

Among Scottish people one pictured Britishness through that sense of satire:

*“Erm hold on I need to access my oversees hedge fund, my tablet has broken.....it couldn't cope with that horrific image of a union jack”*

*“Being British with that quality of superiority and being reserved do not trust easily stranger”*

*“Annoying people”*

*“Being polite, tolerant, fair-minded and having a 'can-do' attitude. The British tend to play by the rules.”*

*“British people can be very patriotic”*

*“Multicultural, powerful,”*

*“Freedom of speech and religion; fairness for all; standing firm under pressure; generosity towards the poor and needy; respect for life”*

*“Imperialism and authority. I think Britishness is an artificial construct designed to unite together all the different cultural identities of the British Isles. It was an attempt to keep the English, Irish, Scottish and Welsh focused on a common goal. Now it is about creating an all-encompassing national identity that lots of different ethnic groups can associate with.”*

Yes

*“I like it because/although I'm German”*

*“Proud Independent from other nations (e.g. Europe)  
Island mentality Compassionate to other less fortunate nations World leading inventions and attitudes “*

*“We root for the under-dog, value hard work, dislike inconsiderate behaviour in others.”*

*“I think I've probably answered that in the 1st question. I actually don't believe that here in the UK today, there is such a concept.”*

*“Respecting the Queen, having faith in God and Jesus, being polite to people, being generous to charities, gratitude for a history in which Britain ruled half the world but guilt for the bad things occasionally done, pride in British inventions, being a good neighbour and kind to people, loving animals.”*

Based on the statements overhead natives see Britishness as it could not cope with that horrific image of a Union Jack. Also, Being British with that quality of superiority and being reserved do not trust easily stranger, Britishness may be viewed as the annoying people, being polite, tolerant, fair-minded and having a 'can-do' attitude. The British tend to respect the rules. British people can be very patriotic. Britishness is to be Multicultural, powerful with that sense of freedom of speech and religion; fairness for all; standing firm under pressure; generosity towards the poor and needy or the respect for life. Also, it is reflected in the imperialism and authority. Furthermore, Britishness is that artificial construct designed to unite together all the different cultural identities

of the British Isles. It was an attempt to keep the English, Irish, Scottish and Welsh focused on a common goal. Britishness now it is about creating an all-encompassing national identity that lots of different ethnic groups can associate with and unite, some natives express that it is simply being proud, independent from other nations (e.g. Europe), island mentality, compassionate to other less fortunate nations, world leading inventions and attitudes, value hard work, dislike inconsiderate behaviour in others. Britishness is respecting the Queen, having faith in God and Jesus, being polite to people, being generous to charities, gratitude for a history in which Britain ruled half the world but guilty for the bad things occasionally done, pride in British inventions, being a good neighbour and kind to people besides loving animals.

Otherwise, some claims that they actually do not believe that in the UK today, there is such a concept.

### **Q3: Did Britishness aspects change within last years?**

Some of British stated that the UK never wavered since the past still kept the same viewed traditions, old building, that British nature, while others see that there is a derivation that has been noticed among following statements. British too were attached to that cultural heritage kept for centuries

*“No, the Tories and Labour's view of all things British have never wavered since humans inhabited the earth. Have they been around that long I hear you say....of course....Mrs May is really Mr Burns in disguise and he is really old.”*

*“Not really always keeping the same tradition with the little derivation*

*We have gone to the dogs now because of Brexit”*

*“Increasing intolerance, even hostility, of religious beliefs and practices in the public domain, especially in educational institutions, by aggressive secularism; more open expression of emotion, especially by men; increasing selfishness and indiscipline despite general generosity in charitable giving...”*

Also, it has been stated that tolerance, religious beliefs, educational systems, freedom of expression and emotion, selfishness, indiscipline just

changed despite charities and humanities activities lately shifted from the past few years ago.

*“Yes, in that it has transformed from a jingoistic Imperialist identity focused on spreading British interest across the globe, to an umbrella term to try to make immigrant groups feel like part of the national community (ie. British-Asian, British-Muslim etc).”*

One of natives stated that the kingdom was transformed to an imperialist identity and focused more on the spread of Britishness on the planet by attracting immigrants, making them feel that belonging part to the UK and welcoming them in the society. Further, some of the participants stated that they did not notice any change over these years. Others stated that:

*“It has been diluted as we got closer to Europe and large numbers of single male (mainly east Europeans) have migrated here No. I think Brexit surprised a lot of people, and made people reevaluate our values.”*

That is to say the UK was influenced by Europe gradually and by immigration which makes them rethink again about their values. According to the following statements many hidden facts are depicted right here.

*“When I was growing up, the UK was just emerging from the 2nd World War - which is when the "separateness" idea became well-known in the UK. The country (the UK) had become isolated from the rest of Europe & had fought successfully to maintain it's self-governing status & isolation from the continent of Europe. Therefore, at that time, people could not afford to take 'holidays', for example - and if they did, then they were no more than for one week. - and they were always spent at a local seaside resort - in the height of the Summer. Now things are very different - with many British people taking longer holidays in all parts of the world. The UK, as compared with other parts of the world has also become very 'cosmopolitan' - with a wide*

*variety of ethnic backgrounds now living side-by-side in the UK.”*

Here, it is noted that the perspectives of the UK changed just after WWII the first matter is the separation of the UK nation and distinctive state that rose right here with that isolation of spirit by maintaining self-governance from the European continent. People were not permitted that time to take holidays but to build the state only one week at the seaside in the hot summer. Now things changed a lot of British take holidays the UK becomes very cosmopolitan with a range of ethnicity and diverse minorities living side by side in the land.

Among the responses, it was pointed out that the UK changed to become a multicultural society also food tastes changed with less fish and chips and more curries, Baltie. As it was stated:

*“Yes Britain is much more multicultural. Tastes in food have changes, such as less fish and Chips and more curries, Balti.”*

**Q4: How do you see the cultural diversity in the UK that is to say the multiculturalism?**

British nations like Scottish and Irish view the UK under fire and war because of these differences and rejections, while other immigrants are very welcomed with tolerance and respect of religious and ethnic differences.

*“Scotlandshire and England love nothing better than to play tug of war with them.....England wants them out, we want them in”*

Here in this extract, the dominance of England over Scottish and that war and sake for equality among the nations is expressed as being an important parameter. In the struggle for equality, the white ethnic viewed themselves as superior and that English are more dominant with more power.

Under that hidden reality of unity , white ethnics always consider themselves superior as they got the privilege of any benefit in the British land also they believe that English are more dominant, and get more power than



“Everyone supports” this expression of a native expresses that sense of welcoming and tolerance toward foreigners and people from other cultures.

*“It is good to learn and adopt the positive traits from other cultures into the British way of life.”*

Here, a native expressed the love of British to get in touch with other cultures and to deal with different natures and treat for discovery and curiosity. One of the participants pointed out that a charming society peacefully living by side whatever the ethnic and cultural differences just develops on the beautiful British land with the sake of respect and humanity.

*“I think it’s a good thing. Everyone of different faiths and cultures should all be able to live in harmony together”.*

The United Kingdom is a multicultural land and place to live in which earns that pride and love of such a culture and make it distinctive as it was claimed right here.

*“The UK is a very multicultural place which we should be proud of and endeavour to celebrate more.”*

It has been referred that the real fact of multiculturalism by a native is a wonderful thing. But, also some parts of the country failed to be integrated within upon time. The rise of intolerance among certain persons with the lack of language fluency and traditional British life style were standing against the variety of cultural foods and foreign tradition, which are largely welcome by them as it was stated:

*“Multiculturalism is a nice ideal but has failed in certain aspects, especially in some parts of our cities, where certain ethnic groups have failed to integrate (lack of English language, intolerance of other groups, promotion of practices alien to traditional British way of life ...); on the other hand the variety of ethnic foods and traditions are a welcome change”*

*“I think it is a bit of a myth. We have a sort of homogenous culture in the middle where everyone is happy to eat curry and generally be tolerant of other people’s cultures and*

*ethnicities. Then we have on the one side immigrant groups effectively living in enclaves maintaining their own cultures, engaging with British culture as little as possible. On the other side you have indigenous British people who feel that their own culture is constantly being undermined and marginalized in the name of making other social engineering and political correctness. This isn't sustainable as it means that we have a collection of disparate and disengaged cultures with very little understanding or tolerance of each other."*

In this statement it is hugely expressed that the British reality within the UK society welcoming some customs as food, being tolerant while with other cultures well emigrants try to keep their own identity and to engage with Britishness a little as possible with that partial cope. Furthermore, same indigenous British people always feel and see that their own culture is pushed away for political issues. Here it is clear that this disparity of cultures with a little understanding for each other causes this culturally uncomfortable way of living inside the UK. Almost, the British indicated that they like this diversity as it is mentioned in the following statements:

*"I like the diversity "*

*"Our nation is multi-cultural and in the main, people of all ethnicity have equal opportunities"*

*"I think our multiculturalism makes us stronger and more diverse as a people - but I understand why it scares some people"*

*"Very wide-ranging, as I have said in the previous question. Nevertheless, the monarchy (The Queen) still acts as a clear focal point for the whole of the UK to all external countries. The fact that we still retain a central, freely elected Parliament, to pass all major legislation affecting the whole of the UK is also a major unifying factor - as is the application of the Rule of Law throughout the UK. It is also interesting to note, that the UK can no longer be*

*regarded as a 'Christian' country, since today throughout the UK, less than 3% of the total population are Bible-believing (and -applying) Christians.”*

*“I think all cultures should be respected and people from all cultures given a chance. I personally am cautious about the increasing power of the Islamic religion in Britain.”*

The regimes matter was centrally stated within this multiculturalism: each one has an equal opportunity of life inside the British land. That fact makes the British strong and diverse yet it scares people. Here the UK is not considered as Christian country because of a range of religious diversity. In fact, all cultures should be respected and all people whatever their cultural belonging should have an equal chance of life. Some British are vigilant about the Islamic growth inside the UK and the rise of its danger according to them.

**Q5: What makes the British culture unique?**

Some of the natives see the British culture unique while some of them see it not and just tend to play by the rules.

*“Flag. Queen royal family advancement and equality of opportunities British culture isn't unique »*

All these mentioned patterns make Britishness unique: the flag, the royal family, advancement, equality, being innovative. Also, that society is based upon Protestant Christian interpretations. Even the abundance of religions and because of globalisation, societies lost their own identity and culture. That is to say their own roots and countries are not the same, that cultural frame and authentic image of the land is changing.

*“Is it unique? The British tend to play by the rules.”*

*“We're innovative “*

*“Society is still based upon Protestant Christian interpretation of life despite the general abandonment of religious practice by a majority of Brits and aggressive promotion of secularism and gender issues”*

*“These days, very little. Up until the last century we had a sense of independence created from our isolation as an*

*island nation. Even when we were part of the Catholic Church we always had a distinct sense of self. Thanks to globalization this has been constantly undermined - communities have lost any sense of their roots - our culture is led by the nose by the Americans, and our politics dictated by the EU. We are effectively a shell of the country we used to be."*

Some British indicated that it is "Yes, The British People" that make British culture authentic with that distinctive trait of personality, saying thank you for the silly things, excuse me and talking about weather without forgetting that reserved character and do not dealing with strangers, also hiding their emotions or never showing being angry at all and the sense of humour hugely noticed. The long history of the kingdom both local and international, good or bad and how the British empire go through all these events and stand strong this is what makes the nation authentic. Others stated that it is not a unique culture over the world while travelling many cities in developing countries is similar. The difference is the high level of living standard due to British economy.

*"The long history, both home and abroad - good and bad - and how we as a nation have stood tall despite adversity and blame"*

*"Our sense of humour "*

*"I'm not sure that we can claim that we have a unique culture here in the UK. Having travelled widely throughout the world with my work - especially in Africa & Asia - I have found that many cities in the 'Developing' World have similar cultures to those of the so-called 'Developed' world. I suppose the key difference between the UK and other countries would be its higher standard of living, though the UK Economy is (in many respects) is quite similar to many other countries in the Developed world."*

The authenticity of the British culture is revealed also in the Church of England, the Queen, the place of the Royal Family, the English language spread

all over the world, the Commonwealth, stores and British fashion and shopping.

As it was stated:

*“Issues unique to British culture The Church of England, the Queen and Royal Family, English spoken around the world, the Commonwealth, fish and chops, British pubs”*

#### **4.7. Results of the Online Survey for Foreigners and Immigrants Living in the UK**

This survey comprises 42 foreigners and immigrants living in the UK from other cultures. They expressed their opinions, challenges, matters and frustrations over the British society in the following statement that is worth to underline in our research about Britishness.

##### **Q1: According to you what are the aspects of Britishness could you give examples on customs, tradition, food, behaviours typically British?**

Foreigners stated that through their experiences they noticed that the most famous dish in the UK is mainly ‘*Fish and Chips*’. Regarding behaviours they are recognised by respect, organization. The royal family, the expression "cheers, tea drinking, some sports,...etc are purely British. Indeed, saying sorry and thank you for the silliest of reasons is absolutely not Stereotypical.

Overall, the British tea, politeness for example saying “thank you”, “please”, “sorry” in any occasion are called by them as *"the magic words"*. The British had totally different cultures from other countries mainly Algeria. There are many pubs there (they drink a lot). They love pets, cats and dogs, they eat outside often there, respect the queue. When you enter the bus you say “Hi” or “hello” and when you come out you say “thank you” to the driver. They pay by cards most of the time. They have dinner at 6 p.m. They drink coffee without sugar. British are almost quiet, conservative, kind and there are a common characteristic. From the perspective of foreigners and immigrants British people are very accurate and well organized: also eating fish and chips without forgetting the high regard for respect reflected in their emphasis on being polite with everyone, holding the door open for the person behind. British people are very welcoming and nice. Concerning food and traditions, some of the

participants do not really have the chance to eat their food and participate in their traditions. The criteria defining Britishness would be simplicity, organization and accuracy.

Being very polite, very conservative are qualities even when they are trying to accept liberal views. Their food revolves around tea and biscuits most of the day. When you ask for a meeting, they are busy, when food is mentioned, they become no more busy.

What they think typically British is Fish and Chips, Shefferd Pie, accent, Good Friday, Boxing Day, Castles, Museums are completely British and Sunday roast chicken or a high tea which is dinner before dinner and only tea and some scones. Gardening is also very British. Some foods are typically British as jacket potatoes. About the behaviours some of the participants believe that British people still have the social classes as when they walk in the street, they can differentiate between the high class and the poor class. That qualities differ from a region to another, for instance to wear a Kilt for the Scots, eat fish and chips, adore the queen and royal family, not showing your real feelings to others, and preserving traditions. Afternoon tea, not very active on Sundays, they do not gather in one table in almost dinner time, without forgetting everyone eats by his/her own.

Others mentioned that there is nothing called Britishness, even people living in UK do not believe in it. What we would say about the aspects of Britishness is the presence of respect and politeness. One immigrant indicates that he does not like the 'British Cuisine', even the British do not like their cuisine. For behaviour, it depends on the kind of people they live with or coexist with. They determine to have some good friends, they tolerate cultural and religious differences. Some friends are noisy, which the kind of people they do not like.

Foreigners described Britishness by the fact of being nicely to others, by a food which is bland and lacks flavour with that cold, being with emotionless behaviour, being white, drinking tea and talking about the weather or their Conservative beliefs. Also, it is reflected in the distinctive accent,

British English, tea with milk and cookies, British films and songs such as Beatles, that BBC channel that flag and Royal Family are purely British indeed.

To sum up all of these elements: namely Fish and chips, diversity, accent, Tea and politeness, Christmas, Indian curry, discourse and drinks, kind and polite people, respectful, politeness, individualism and maintaining distance, heavy breakfast, non-organic food, very critical and dig into deep minds, sophisticated, enclosed, introverted, indirect and generous when it comes to knowledge and information. All these elements show that social classes really exist as well as a strong sense of superiority namely: the English food, they only have English breakfast and fish and chips. Fish and chips meal is not even English. It is historically Jewish. It was the Sephardic Jews who brought fried fish to London. That was a very long time ago.

Easter vacation, boxing days, fast food, following the queue, punctuality, smiling to people, pub life, fish and chips, shouting loudly in public, gym clothes fashion but does not go to gym, complaining about the weather. British culture includes Remembrance Day, Union Jack flag and the British national anthem known as 'God Save the Queen'.

Based on their stay in the UK, they think that the eating habits of British people are based mainly on junk food. Participants, noticed that British generally have their lunch around 12.00am outside and sometimes without even sitting on a tale; that is; they generally have their lunch while walking to or back from school, work or the university. In fact, Fish and ships is a meal that British people used to have every Friday. It is a kind of their traditional dish.

**Q2: What does Britishness mean to you?**

A proportion of foreigners said that the term means nothing to them as they follow a totally different paradigm with regards to what is called "culture" following the British values, norms. Others view it as to be royal, diversity of cultures. To them, this concept, along with a many more similar labels, are neorealist terms that fall into a paradigm that helps the persistence of several asymmetrical notions, such as "native-speakerism" (it was dealt with, in reference to Professor Adrian Holliday's works *"Intercultural communication"*



(2005) or “*Native-speaker*” (2018). Besides, it is clearly being classy; being a British citizen means embodying British attitudes and adopting their behaviours sharing their values of respect and freedom.

The term itself is relative to people living on the British lands, with their distinct culture and language more specifically the variety of accents being a citizen of the United Kingdom it is not just being English, but being Welsh, Scottish or Irish and this means being simply British.

A culture that is devoted to British people means access to some social practices and the cultural envelope of people who have been raised in the UK. Britishness means having tea with milk. It means for the researcher that they are born in Britain from British family also to be native or behave exactly like them. A way of life, a culture and a burden. It is not only a citizenship it is a rooted aspect in every British man/woman. To quote Derrida differently: “*we do not become British, we are born British*” (Source:<https://www.goodreads.com>)

Some views are political constructions. Britishness is a culture related to the United Kingdom among other cultures and it is about characteristics that the British hold. The researcher does not think that 'Britishness' does not exist because there is no British Blood. Some participants were not sure what is meant exactly by this Britishness. However, it is seen as being as one culture and as an identity, this is not happening in the British society: different cultures and multiple identities. Simply, it is being British and posing British aspects with someone serious, polite, intellectual, punctual and hard working.

The notion means Nationalism, having British qualities, a sophisticated accent, very tolerant and diverse culture. Also, being white, pale, punctuality, and beers. Foreigners referred the term to the accent that it means being part of the British culture including, history with that openness and derived British culture. Being a citizen of Great Britain and behaving according to the British law, nor necessarily white man. Clearly, it is British-oriented ways of living, thinking, and speaking. Britishness means unpredictable weather and not knowing what to wear, sophisticated and systematic.



Concerning the survey, immigrants do not really like the term 'Britishness'. The term 'British' is most of the time used to refer to 'English'. They do not use it to refer to 'Scottish', 'Welsh' or 'Northern Irish'. A huge number of English people regard themselves as only English especially, the working class community, the nationalists and some of the people who support the English Defence League, Britain First. The British fact of adopting the British culture, identity and the British way of life in general. The term 'Britishness' refers to 'Englishness', 'Welshness', 'Scottishness' and 'Northern Irishness' since Britain is a country of four countries including: England, Wales, Scotland and Northern Ireland. The problem is that numerous people use the term 'Britishness' to mean 'Englishness'.

They think it is related to all the British behaviours and their ways of dealing with the different problems and circumstances of the daily life as well as their lifestyles and food habits. Simply it is being into the British culture.

**Q3: Did Britishness aspects change within last years?**

Some of the participants see that the UK has changed through time, some do not really know and others view that it did not and is still the same. In fact, everything changes through time on the planet whatever its nature is. Of course, thanks to globalization the UK was influenced too and for sure modified some views and ways of living. Others see that it did not change that too much. Some of the immigrants and foreigners were not sure of that, but they can see that they preserve their characteristics, like their buildings are the same and their attitudes also.

Many of them have no idea. A proportion of population stated that “Yes”, it has been mostly associated with Englishness and that is due to the influence of England because of the UK's centralized power in England (Queen, Parliament in London,...etc). Many British people also do not know what being British exactly means especially after the rise of globalization and the increased number of immigrants gaining the British citizenship made a shift on the British land. They do not really know about it in the past of Great Britain, but they think that “Yes”, with many immigrants and tourists it is becoming

metropolitan and everyone believes it has changed. As before we have been taught that British people are very punctual but now they do have delays and say that it is fashion to be late.

Some of the respondents said that even with the existence of cultural diversity in the UK, they do not think that Britishness aspects would change in the last years. They think so; everything is subject to change. Families are shrinking to nucleus families. Not significantly but maybe British people became more nationalists. Among their opinions is that “Yes” the diversity of the nation and ethnicity changed lately and transformed that land from being completely British to be an international ground. Yet, maybe the secular nature of the society now has shifted. Yes when it comes to ethnicity and multiculturalism and tolerance, the UK has been influenced by foreigners, especially after BREXIT were the immigration will be more limited.

Globalisation has affected Britishness in many ways too but it must have changed just like the other states of being, may be because of internationalization. Moreover, it did change, everything changes, that is how life is. The English culture has been influenced by many cultures. Since many foreigners are living in England. For instance, there is a dialect spoken in London by the new generation known as Jafaican. Some aspects change like the total freedom given to young people by their parents the lack of control over them. According to what they have noticed earlier during their first year about the British people characteristics and their culture, they think the Britishness aspects have changed within the last years. To explain, they have been taught that the British people are generally formal people who never initiate a conversation with foreigners which is totally wrong. Thus, this is maybe due to the possibility that Britishness aspects and British people's characteristics have changed lately. Actually, they have no clear fact about this but as foreigners and immigrants have seen, there is a tiny change in the UK society.

**Q4: How do you see the cultural diversity in the UK that is to say the multiculturalism?**

Personally, they believe there are different people living in the UK, each with their own identity. One of the participants stated: *“I don't believe in the existence of cultures”* which is quite interesting because one will not feel discriminated because of his culture or religion as it is an open minded society. Everyone can practice his religion, tradition freely as long as everyone else is respected, well managed compared to other countries like France or the USA.

Exactly like anywhere else, nuclearised UK is really multicultural especially London the city where you can find almost all cultures living together in hegemony. The British culture is an interesting culture to discover. People are generally friendly and so helpful especially at the workplace. They treat each other with respect and tolerance. They said that multiculturalism is equal Britain, the great European country which accepts such a diversity there are various cultures in the UK ranging from Asians to Middle Easterners like ourselves. That is to say it is very interesting because this eliminates the threat of racial and cultural discrimination. The UK is very supportive of multiculturalism. They promote it and it is tolerated to a large extent as source of power, knowledge and education. Multiculturalism is very clear in UK as you walk in the street and you can see people from many different backgrounds as the Indians with Muslims with Asians and some Europeans could walk all together. The UK is full of immigrants nowadays, especially in London where you see less British people. There is a good exchange of different cultures. However, it is believed that British people do not really like it as it is changing their way of life. People are tolerant in areas where there is large diverse population. For instance: people are friendly in Birmingham because it gathers the largest Muslim community in the UK. Another example might be mentioned here, taken from the famous British movie ‘East is East’ (adapted from a play) when the nickname of ‘Bradford’- an English town becomes BradISTAN, because of the huge Pakistani community who lives there.

However, people tend to be less tolerant in areas where there are only white people such as York, Canterbury...etc. There is a famous stereotype that says: *“the far north you go the friendliest are the people and the far south you go they tend to be less friendly”*. Cultural diversity in the UK is growing year after year and this make the country a melting point of cultures.

The participants think that they see the UK as the most diverse country in the world. The kingdom is so diverse, but there are some places which actually are multicultural but without a specific culture. The country is pretty diverse as a lot of features of diversity are existing especially in the big cities eg: London and Manchester. People from various ethnic and religious backgrounds living together in harmony to some extent. Coming from an Islamic background, they found the UK to be a safe place in comparison to the experience of people in other European countries as France.

The UK is a fertile ground for diversity in which it welcomes different beliefs. As a Muslim they did not face serious issues to deal with British people. The UK is highly multicultural but each culture exists separately from others and they rarely interact. A boost but a Burden: it is a danger that can explode in any moment and opens the door to the civil internal racial wars between nations and other problems of immigration the government must fear. The land is such a beautiful diversity, with different races, religious groups and every aspect of culture. The kingdom is good in comparison to other European countries such as France, we cannot deny that there are racist people everywhere but the UK government is fair. In fact, it is only in London and not elsewhere, i.e. there is multiculturalism. Britain is multi-cultural because the British are a mixture of different races, super diverse and amazing as they respect diversity. The degree varies by taking London as an example, it is the example of multiculturalism, Cambridge and Birmingham as well crowded with Muslims blacks and Asians. Regions like Canterbury and Dover are overpopulated by Europeans who do not make a remarkable diversity to the British society due the cultural, racial and religious similarities. The country is very diverse by international students, multicultural shops ...etc.

There are different cultures in the UK and it is a very good aspect where everyone can live within his culture in peace, by respecting the others. That state is really good for foreigners and for spreading awareness of diversity among British people. On the one hand, it provides a high level of getting exposed to a variety of world realities and changing perspectives about difference as for the English society, it is not really racist. But, numerous English people do not want their country to be fully invaded by foreigners. They love their country with passion and that is what we call nationalism. The researcher noticed that people from different ethnic groups can live together, except for Muslims as some are too suspicious about them especially what the western media is broadcasting about Islam. Yet, still Muslims can live here. Each one respects the other's ethnicity and culture. The UK is a multicultural country. It is something positive since it shows that British people are open to other cultures and nationalities where there are different racial groups interacting together. These groups are generally supportive of each other despite some initial stereotyping.

In the other hand, multiculturalism will not be successful in Britain. They trust that the UK is a multicultural country where people coming from different countries with various cultures are all living together as a homogeneous group where no culture seems to be more dominant, so expandable and helpful for all those who are not used to have a lot around them.

**Q5: What makes the British culture unique?**

For the participants, there is no such a thing called unique culture; it is openness to multiculturalism but they do not really think it is unique. Their way of thinking and their efforts to preserve their history, their attitudes make them distinctive from others. Still the same old buildings, the same architecture, the same values shared by everyone. The flexibility of acceptance of other's culture and the interest of its people as it takes different representations that cannot be found anywhere else. British culture difference includes racial and cultural diversity and the British people's unique mannerisms and habits also their acceptance and politeness. The fact of being under organisation, its diversity

and acceptance to differences within a historical and social spectrum make it special. They believe that they give their culture a great importance because they keep their history and that is what makes them unique. They keep themselves apart from the world. They have their own system which makes them really successful.

In addition, the history of the great British Empire and that fact of being different from other cultures in terms of living and thinking standard are related to their politeness and their culture. Otherwise some of the immigrants and foreigners are not sure of this; for them it is not unique, and such a thing is not happening nowadays. Simply, it is the culture of a past colonizing empire because it is diverse, open and very accepting. Though they do not seem that cool, but when having some chat with them, they show lots of welcome and respect, architecture, its colonial history, flag, beautiful buildings, climate “four seasons in one day”, mainly British accent the diversity of nations beauty of countryside, the royal kingdom, the polite behaviour of acting, the equality and freedom, the tolerance and mutual respect among each other that render it no specific and different from other culture with that charming side of the land and the image of a culture of great history and present influence.

They believe every other culture is unique but they think tea is noticeable in Britain, at the same time they think its customs, beliefs, history and Plurilingual mindset. Every country has its own culture actually through their experience in UK every state has its own culture. That authenticity is related to its history and probably its literary canon.

Every culture is unique but we would say the language and the accent, the way of dressing, living, eating, thinking, and the way they treat each other with that indirectness and tolerance. These people are xenophobic. They are not talking about all the English people of course. Also participants do not really believe in nations. Such answers reveal that Britishness is confined to meaning rather Englishness with such characteristics as pride, honesty, punctuality...

**Q6: Do you feel yourself as a part of Britishness?**

Some of the participants said yes, others indicated that it is not really a part and others stated that not at all they do not feel themselves a part of the UK.

Among their attitudes is No, because they were here temporarily, but they still embrace it and learn from it. They feel alienated because they are different though the foreigners were opened to adapting positive aspects. No, simply because they are immigrants who recently moved into the UK and do not really think so. Others, they can say yes after living there for one year. They adopt most of their attitudes except for religious practices.

There are some days they feel that they are very British even they are not born in Britain because they lived with a British family some time. But there is always a great part of them which is foreign and could be seen in their actions.

Others they do not know. It depends on what Britishness means. They try to adapt and be flexible but at the same time they preserve their own culture. So they do not think that they want to become like them. Britishness does not exist. They do not really feel that they are part of Britishness because being a part is an on-going process through which a given body has to go through. Moreover, it is quite different because they came from another culture and religion. They adapted themselves so as to coexist.

Some of them do not have yet had that feeling. May be because of the short time they have been in the UK and that took them a lot of time just to cope with weather, cultural differences. Somehow but not fully British a partial belonging they hope so, but nor or not yet, or not at all. If we take Britishness as citizenship, they do not. If we take it as behaving according to the common sense, yes they do. In fact, it is hard to say. But they try to adapt. This is a hard question but they do sometimes feel as a part because they like the way they respect people and the way they think «logically" and “rationally”. Moreover, they have adopted some good aspects of it, may be their language associated with it and becoming an individualistic person. Some of them, they do not

really feel that they are a part of Britishness. The truth is that they are not British. They are human and are from a planet earth. That is enough for them.

Not at all, from a religious point of view there is nothing in the British culture that can be adopted sometimes.

**Q7: Are you fully integrated to British life or sometimes you don't reject your origins?**

Immigrants stated that they are living their life in a normal way. They are neither fully integrated nor rejecting their origins. Their origins will be always their roots. They are somewhat well integrated in this lifestyle, but they always hold on to their origins. Among them some disagree with the use of the notion "British life". No, they prefer to preserve their traditions which are part of their identity. Not really. As they said, except for religion (eating pork, drinking alcohol and so on these are items they reject but they accept all their practices), and they feel completely integrated.

The majority of them do not reject their origins and they are proud of being Muslims as they aforementioned are opened to what helps them to develop their personality without forgetting their origins. To be honest, they never felt so. They are still feeling attached to their mother country.

Otherwise, some do not fully integrate themselves. They are keeping their identity the way it was yet with some adjustments to fit the host culture and are just trying to use their language to make themselves understood and they shall remain forever but they feel that Britain is not a land only for British people but for everyone. They never reject their origins and yet they feel that they are contributing to the uniqueness of the British culture too. The truth is that they never felt themselves integrated in the British life as they tried to keep some of their nature but they try to see the British life from their eyes and from the British eyes.

A full integration does not occur, they are just trying to be tolerant, flexible and as much discrete as possible. They do not reject their origins at all, as one of the participants said: *"I am very proud of my origins and I still have my own principles"*.



The totality, do not like defecting their origins but they need to adjust to other cultures as well not to feel and look odd. Of course they welcome their roots and practice their culture privately.

Meanwhile, they can adapt to different modes of life and they feel being in the UK. They did develop a certain fondness and connection to the British way of life, but would have never rejected their origins. They think that they are fully understood through the experience of coping with the British culture and they tolerate differences and they are even ready to tolerate rejection from others in a wise way. They just accept and appreciate their origins. In this line, they are interested in the deep respect of own origins and beliefs that are a first priority to them and warm every single aspect of British life, however, they do not feel obliged to adapt, it is who they are and they are so proud of their belonging. That is to say, they cannot say whether they are or not fully integrated in the British culture and society, they also do not ignore or hide their origin or the country they came from. Instead they are fully devoted and faithful to their home culture.

Otherwise some feel part of it where integration does not need rejection of the culture of the origin. However, whenever they experience something good which belongs to the British life, they try to behave the same, due to the benefits they can find.

Coming for a collectivist society, and there are lots of things in their home culture that make them see the British life style as a poor and unhealthy lifestyle when it comes to a sense of society and family. They are not really integrated; there are features things that they find much interesting and healthy in their culture and home than in the UK. They hugely prefer to maintain their own life style but there are aspects that once they adopted from the British life style, life became easier.

They just have that town culture, ideas and principles. Their culture is not British, English, Algerian, Arab, Berber or Islamic. It is just their own proper culture also it is based on something called logic. For example, they believe that it is insane to greet somebody whom they do not really know. This

is not popular in Northern African countries and the countries of the Middle East as well. Wherever they are, they are just trying to adapt. And they always mind their business.

**Q8: Do you find some aspects of your home culture integrated in those of Britishness?**

No they do not really find some of common aspects only few of them to a certain extent.

Some of them answered yes, a lot. But, this is their own culture not their home culture because even within "home", we have different cultures, maybe mutual help sometimes. But here, we can ask anybody for help in some countries we ask the help of people we know. Here, they do not frustrate to ask anybody. There is a mosque in Canterbury for example; there are also restaurants like the one called "The Moors" which is related to Mediterranean cuisine. Honestly, they love the mannerisms which in the foreign country strongly lacks nowadays. Foreigners and immigrants expressed that they have things in common Britishness is the care of respect and a lot of usage of thanking and apologizes words. They do find some similarities between their country and British culture. Being surrounded with friendly people may stand as the main aspect that is shared with their culture. Yes sure, there are some aspects of home culture that are very similar to the British ones and whenever they realise that they feel more comfortable. In Scotland, where they live, people are more like Algerian when it comes to dignity and anger. Sure, many Arabic and Islamic traditions became part of the British culture historically and present by.

On the one hand, 'Yes' in UK there are mosques, food like couscous.... To some extent yes. But not everything. Yes, nagging, politeness somehow, giving high importance to strangers, and being warm with someone who seeks help.

In the other hand, other part of the population stated that it is completely different of what they think. At all, it is an organised nation with clean towns and British are polite, tolerant and respect other cultures. Arabs

stated that there are no common aspects with their original culture while middle-eastern, Indians and Pakistanis do believe in their existence.

As Charles Darwin says: *"It is not the strongest of the species that survives, nor the most intelligent that survives. It is the one that is most adaptable to change."*

(Source:<https://quoteinvestigator.com/2014/05/04/adapt/>)

**Q9: Are you treated differently inside the society?**

The majority feel that they are not treated differently; some believe that not really while others feel that they are.

Among the ones that do not at all feel themselves treated differently inside the society, moreover, they do not feel marginalised because of their religion. But, they want to mention that it depends on some regions in the UK. You might find places where people may feel marginalised but here where they live (York) they are treated well (they do not feel that they are outside this society). In addition, they added that they never feel any sort of discrimination, not really.

So far, they have not been treated unfairly. Although they could not integrate themselves into the society as in making friends and all, still, they are treated with respect.

To some extent not really, a part from getting some attention with the "Hijabs" for instance everything is perfectly normal. They could say they have not got any shocking experience till now. They feel that they are welcomed because the society they live in is multicultural. Again, this depends on awareness and their engagement and behaviour towards others.

Sometimes they feel they are different but most of the time they are welcomed as they have a group of British called "Fish" which means friendship and hosts. They do share with them the British culture every Monday and they take them in trips around the city and the countryside to show them more about their culture. May be it occurs but so far people have been nice to them and feel they are at home and they integrated easily within the British society. Some they have been never treated differently.

They have not felt so far because they tend to respect people and their experience within the British society which is so nice. They are not sure what you mean by different, if it is positive; yes they were treated in a nice manner. But they may face some exceptions, especially by elderly white men, where they show their intolerance of the “Arab man” they feel such discrimination. However, they believe that they offer them more protection as the regular citizens. But generally, they do not face a situation where they are treated differently that is why they do not really see that they are treated differently. Yet, they are almost treated with full respect but differently. They got the message that they are foreigner not with the British pride of our nation except some gaze, they feel so welcomed here in UK. Also the regard of others to them says it all.

May be once they are aware that they are Muslims, they change their ways of treating them. But, it takes other forms too, they treat them differently because they are international and they are women (they do not shake hands with, they do not talk about sex in front of a Muslim woman). They do not dig into deep discussions of their culture and language. They do not care about their skin colour or religious beliefs. For them, foreigners are not welcome. Overall outside, they can notice that, but it is alright. They did not feel any kind of racism or being treated differently.

#### **4.8. Interpretations**

This section will debate findings data in order to answer to the questions guiding this study and to assess the validity of the hypotheses by the analysis of the questionnaire. The succeeding figures summarize the detailed findings. In this part holding a computer or any device is one of the factors that can make great differences. Indeed, the attitudes and beliefs differ generally from a person to another according to the learning style and preference.

##### **4.8.1. Interpretation of Natives’ Survey**

The obtained data from the survey addressed to natives were fruitful and mirror in a great manner Britishness, even though the priority of aspects and order or the importance of items varies from a participant to another.

Besides, put on the ground many facts among them is how that Britishness itself is understood from one nation to another.

As mentioned previously *Derrida* said: “*we do not become British, we are born British*”(Source:<https://www.goodreads.com>). British describe themselves by having the British purely race firstly than any other aspects.

What is more, certain natives voiced that traditions and customs are typically regional and differ from one area to another where some customs are totally the reverse in the West of England. British people describe themselves closely with the same feeling of uniqueness and pride of being British. Most of them, link Britishness to the well-known tea parties, popular sports as crickets rugby and street performances singing on streets it is certainly chastely British. Among stuffs indecently British are Christmas, toad in the hole, talking almost about the weather. One referred to the fact of being rude polite with loud mouth. British people all the time do roast dinner for food. British act with tolerance for differences, keep underdog, adore fish and chips, fruit cakes, cheddar cheese, stilton, standing in queues with organised manner and the art of irony and self-mockery.

Natives cited that Britishness is not a single entity and aspect. The Welsh, the Scots, the Irish or the English each one feels the difference and grouping is also a distinctive sense of belonging, even inside the UK for many reasons such as the accent, culture, food and unique historical heritage , different food, economy and separate educational system. Meanwhile, many young British believe themselves more European than British while older people see themselves purely British. Some participants felt the change inside the UK from the years earlier, while other did not get it and think that Great Britain is the same with the old spirit and historical building. Certain British specified that the UK never shifted since the past and is still with the same outlook of traditions, and British nature. Others grasp that there is a modification that has been noted as the kingdom is still attached to that cultural heritage preserved for centuries. In fact, that change is revealed by the attracted immigrants making them feel belonging to part to the UK and welcoming them

in the state. Also, Great Britain was influenced by Europe progressively and by immigration which makes them rethink again about their values.

That change was seen just after WWII. Among the answers is that the UK has become now wonderfully a multicultural society beside food tastes changed with less fish and chips and more curries, Baltie. Regarding cultural diversity inside the UK British citizens split in opinion some of them welcomed and see it a charming part of the UK; other refused and see it an intrusion to the British nation and they are more with keeping the pure nature and pure British race. British nations like Scottish and Irish view the UK under fire and war due to this danger of differences and rejections. Others see immigrants as very greeted with tolerance and respectful for religions and ethnic differences. They also expressed the importance of equality among these differences mainly inside the dominance of English over Scottish and hopes are still for equality among the nations. White British always ponder themselves superior to get the privilege of any benefit in the British land. Intolerance among certain people exists because of their lack of language fluency and knowledge about traditional British life style. But foreign traditions as food are mostly adored by natives. British consider their culture unique by their historical package, full of pride and achievement by their love toward their origins and by keeping their traditions alive, beside also their English language spread all over the world and takes the first international place, with the queen, the place of the Royal Family. The love of British toward being in touch with other cultures and for the charm of discovery and curiosity constitutes the uniqueness aspects of Britishness.

#### **4.8.2. Interpretation of Immigrants' Survey**

The main idea concluded from that survey can be summarized in Charles Darwin's words when he says: "*It is not the strongest of the species that survives, or the most intelligent that survives. It is the one that is most adaptable to change.*" (Source: <https://www.goodreads.com>). Based on this quotation how immigrant species survive in the UK will be dealt with full interpretation and cover.

The British had a totally different culture from other countries mainly Algeria. Immigrants described Britishness with that full small details of eating fish and chips, regarding behaviours namely politeness, respect and organization. Besides, the Royal Family, the expression "cheers, tea drinking, some sports...etc are purely British. Indeed, saying "sorry" and "thank you" for the silliest reasons and not meaning seems rather surprising. Being a British citizen means representing British attitudes and adopting their behaviours, sharing their values of respect and freedom.

Immigrants feel a sort of being different than the British in the UK; each with their own individuality but not categorized by their culture or religion in such an open minded society. Too they can with no trouble practice religion, tradition easily as long they respect otherness. There are numerous cultures in the UK going from Asians to Middle Easterners. The UK is very compassionate of multiculturalism. Multiculturalism is very flawless in UK by just walking in the streets and it is very noticeable since people from many diverse backgrounds as Indians or Muslims with as well as some Europeans could walk altogether. The UK is full of immigrants today particularly in London where less British people can be seen. The attitude toward immigrants differs from one place to another in zones where there is a great diverse population like London or villages with elder population which hate immigrants. For example: people are welcoming in Birmingham because it pools the largest Muslim community in the UK. Yet, people tend to be less tolerant in zones where there are nearby white people such as York, Canterbury...etc.

Birmingham is well crowded with Muslims, Blacks and Asians. Regions like Canterbury and Dover are overpopulated by Europeans who do not make an important diversity to the British society due to their cultural, racial and religious similarities.

There are diverse cultures in the UK and it is a very good aspect where there everyone can live within his culture in peace, but respecting the others. That state is really good for foreigners and for spreading "diversity awareness" among British people, it delivers a high degree of exposition to a variety of

world facts and changing perspectives about difference. But numerous English people just do not want their country full of foreigners. They love their country with passion. That is what we call nationalism. For Muslims some are too doubtful about them specifically what the western media is broadcasting about Islam. Yet still Muslims can live here.

Immigrants think that Britishness is a unique culture; it is openness to multiculturalism. Their manner of thinking and their efforts to preserve their history, their attitudes make them distinct from others. Still the same old buildings, the same architecture and the same values are shared by everyone. The flexibility of acceptance of other's culture and the interest of its people are cultural representations that cannot be found anywhere else. Immigrants somehow feel part of the UK but this image is not fully completed; others point out that they are not really a part and others ponder feel themselves a part of the UK.

Among their outlooks is that foreigners feel alienated because they are different though the foreigners were opened to adopting positive attitudes. They adopt most of their attitudes, except for religious practices.

There are some days they feel that they are very British even they are not born in Britain because they shared the life of a British family for a period of time. But there is always a great part of them which is foreign and could be reflected in their actions. They attempt to get a feeling for and be flexible at the same time they keep their own culture. So they do not opt to become like them, they are taking fully British as a partial belonging.

Immigrants identified that they are living their life in a normal manner. They are neither fully integrated nor rejecting their roots. They are to some extent, well integrated in this lifestyle, but they always hold to their cultural patterns i.e. the degree of assimilation changes from one individual to another. Some reject the notion "British life". They prefer to keep their traditions which are part of their true identity, mainly the religions aspect (eating pork, drinking alcohol are habits they reject but they respect and accept all their practices). They are still attached to their mother country and stick to their religion.



Meanwhile, they can adapt to different styles of life and they feel being in the UK. They did grow toward a certain liking and connection to the British way of life but would have never rejected their roots and there are lots of issues in their home culture that make them see the British life style as a poor as unhealthy lifestyle when it comes to a sense of society, family and moral. They are not really integrated; there are many aspects that they find much interesting and healthy in their culture and home than in UK. They immensely prefer to maintain their own life style but there are aspects that once they accepted from the British life style, life becomes easier.

Immigrants do not really find similarities between the two cultures. British love the mannerisms which in the foreign country intensely lacks at the present time or being surrounded with friendly people may stand as the main aspect that is shared with their culture. In Scotland, people are more like Algerians when it comes to dignity and anger. Sure, many Arabic and Islamic traditions became part of the British culture historically and to the present.

Few immigrants see that they are treated in a different manner while some believe the opposite. In fact, they do not feel marginalised because of their religion, but they want to remark that it can be determined thanks to the regional belonging. In some places, people may felt themselves marginalized but have not been treated unfairly.

Some attention with the “Hidjab” for instance exists but seems perfectly normal. Immigrants in the UK do not have any shocking experience till now. They feel themselves welcomed because the society they live in is multicultural and open-minded. Over again, this depends on awareness and engagement or even on peoples’ behaviour towards each other.

#### **4.8. Conclusion**

Through this simple study which required time, the researcher has attempted to analyse several data concepts in relation with Britishness. She had explored the different perceptions of the problematic according to various factors, such as national identity and its three main types, the role of integration and assimilation for immigrants. The understanding of Britishness sometimes may differ from one ethnic minority to another, especially native white British inhabitants and non-white British. This may lead to a mosaic of different interpretations that make the wealth of nowadays Britain. The British state was challenged in the past and now too by how to keep the social and the cultural health of the United Kingdom through these diverse rising communities and to open the window of freedom, fairness, civility and progress for the sake of the British nation and its citizens. For that, many efforts took place with much wisdom of action and deep relieve of the protection of human rights inside the UK, but also by preserving the British “wonderful” national identity. This is not an easy step to be done without the awareness of the dangers that may rise and took the necessary actions to live peacefully inside this cultural diversity.

The overall conclusion is that the notion of Britishness is having multiple understandings and interpretations depending on who is speaking and from which cultural background he/she is coming from as well as his/her perspectives.

# GENERAL CONCLUSION

---

To conclude with, we can point out through this Doctoral study on Britishness and its different horizons that people are the key element in defining the concept of Britishness. We tried to provide a comprehensive overview. In fact, Britishness is not a static term and process through time since people's perception is subject to many changes due to several factors. Among the most important ones the change of the image of the British society moving basically from a white population to a melting-pot society holding people from different nations and cultures has led to a Cultural Revolution.

Consequently, what can be summarized is that natives view Britishness differently from foreigners and see that the term changed from being European instead of being purely British with that European mind. Britishness is the fruit of history, British policy, immigration, colonialism and multiculturalism that inverse the old concept to a new meaning of the culture into tolerance, fairness, equality, respect of other races and many new patterns including cultural diversity.

Great Britain has overcome new corners through the track of historical facts and social mosaics, i.e. British people themselves seem to give birth to a new definition of Britishness. This reality is noticed in their clothes and traditions. British people are welcoming otherness with curiosity toward cultures. Each nation inside the UK perceives differently Britishness by *Common share of Britishness* and different share of *the word itself from* and even with the accounting of *Ethnic Britishness*. In fact, perceptions are hugely affected by region, origins, and dialects.

White natives described Great Britain by all the habits, traditions, ways of life, value...etc. On the contrary, foreigners and immigrants see the term as a sort of stereotype and exaggeration of different aspects of daily life. For instance British people are reserved and cold but it is not a law as people have different personalities too.

Both groups, i.e. natives and non-natives, have the feeling of frustration and victimization, but, white native British can talk about the heterogeneity of the UK and keep the white prestigious race while non-native British can talk about frustration and victimization caused by their race and integration issues. Many foreigners and immigrants describe themselves as being British citizens, regardless

of their ethnic origins. They took some of British habits and traditions through the processes of integration and assimilation. So, this may put forward that the notion of Britishness seems to be acquired rather than instinctive.

This thesis tried to explore the full range of terminology and concepts related to the study. A further analysis also ponders the challenges of distinguishing between any close terms and the veiled full array of meanings. A number of essential factors are covered relying on the literature review and the theoretical framework. In order to compare these viewpoints and to ascertain the secret of welcoming any foreign cultural dimensions in the UK; the researcher tried to analytically review the theoretical framework related to the issue as well as proceeding related studies. This review facilitated the design of the research and helped to compare other studies with the present analysis.

Britishness could be defined by the religious beliefs, traditions, habits, attitudes, values, social status, geographical position, without any stereotypical vision. The word itself does not take any much attention as years before with the influence of globalization, the European Union (in the recent past) and the insertion of many foreign cultures through immigration. Many foreigners are hugely influenced by Britishness too and that charming side of lifestyle, the beauty of the countryside and tea parties. The old UK and the new one share the same cultural and historical heritage with the difference of structure and mosaic of population to become the international nation that defines its “beauty” among the worldwide nations. Multiculturalism is both a boost and a burden for the country without the political strategy toward that hidden danger of ethnic struggles.

Many ethnic groups arrived to the United Kingdom from different destinations, largely from Asia as Indians, Pakistanis, Bangladeshis or Chinese, Black Africans from side to side; Black Caribbeans immigrants as well and even from the Arab world. Then the number is still mounting with that openhearted and welcoming spirit of the British land-living. That fascinating side of the United Kingdom has invited many people to travel via the culture of equality, politeness, freedom of expression and the admiration of any cultural diversity inside the British nation. Immigration witnessed many steps from the past to be a well-ordered and

selected one of actuality, and then restricted to choose only the skilled persons looked-for by the state. Such a policy can bring benefits to the UK to attenuate social conflicts.

Between ethnic groups in the past inside Great Britain, and the dilemmas shadowed by all the violence and segregation, the British government enacted laws to protect those minorities to provide a serene life for them on the British territories with the equality of opportunity and encouraging fully integration rights as well as anti-discrimination and citizenship laws were issued. Immigration influenced hugely not only the British nation but also Britishness where in fact some facets of the British culture and state of mind affected several socio-cultural aspects of nowadays Britain as a fruit of the immigration mechanism. Thus, immigration could be also considered as the product of British past actions of colonialism where many colonies were just attracted by moving toward living in Great Britain.

What is more, globalization has not only transformed Britishness but fascinated many new comers to live there by closing distances and keeping that piecing together with the home culture and land but also by getting all the world; that is to say many let newcomers find out and consult the British mindset and know more about Britishness. In addition, globalization takes along British tourists to the top level by bestowing and working on the famous British bases of attractions and exposing dishes, traditions and customs beside knowing British people more.

The British spitting image was depicted by the prettiness of its landscape, construction towns and typical British attitudes and accent. The British culture is amusing with its politics and cultural display without failing to recall its customs. All these are artefacts of cultural mixture inside the monarchy where the royal family is seen as the image of the country and its respect over nations, by that RP Standard English used in contrast with Englishness in worldwide spread. British customs from sports and foods are spectacular and colourful transporting that enthusiasm to people and Britishers, a delight in being different from left handed car driving, being reserved with strangers, loving pets, having that typical British sense of humour, enjoying British folks and music on streets, going out to theatres, national parks or festivals, as well many wonderful places for shopping and fashion.

All that makes Great Britain a lively kingdom in or a social call, without getting bored to death, but with that four season climates in the same day and anticipated weather which sounds really amazing, mainly for many foreigners.

Besides, there is a full range of cultural and social indexes of Britons that shade wholly this British gorgeous delightful image appreciated by foreigners and dreamers and which make them fall in love with this British kingdom and got the aspiration to cross beyond the sea. The researcher tries to refer to the puzzles of Britishness and how it is formed and made politically, humanistic, socially and culturally speaking. Great Britain is very culturally and socially gorgeous and diverse, but also mysteriously and attractively unique and a great attraction. The British state is seeking for conserving and keeping animated these cultural heritages as long as possible by its fruitful reasonable strategies but also seeks for thinning out the British ray on the whole planet .

The researcher has endeavoured to examine several data concepts in relation to Britishness which have explored the different insights of the problematic according to many factors, such as national identity and its three main types, the role of integration and assimilation for immigrants and their vision about Britishness which from time to time may differ from one ethnic minority to another; particularly native white British populations and non-white British. This may lead to a range of diverse interpretations that makes the prosperity of today Britain. The British state was throwing down the gauntlet in the past and at the present too by how to retain the social and the cultural welfare of the United Kingdom through these varied growing ethnic communities. Many state and private hard works took place for the defence of human rights inside the UK but also by conserving the British traditional and national identity.

Great Britain is a mixture of nations and a marriage of culture as well an attraction for dreamers and a destination for equality and advancement. The United Kingdom is mysterious in composition and ride of strategic politics. The UK first priority is how to keep the historical British spirit alive; that is why the decision of withdrawing from the European Union might, right now, be seen as a way to show that they are British, and want to stay different and unique. Great Britain is a

welcoming country for the respect of humanity and the quality of education. British uniqueness still exists now without any competition and favoured by lot of people all over the world for the respect of human and religions practices. Great Britain has undergone the future through a lot of socio-cultural events that are modifying gradually some mentalities due to globalisation, immigration and politics.

Certainly, the researcher has used values judgements as she was particularly sensitive on the one hand to the beauty of the country and on the other hand to the golden past of British Empire which has colonised people who were exploited, undermined and struggled to acquire more human rights. But, it seems that this country is more open to its newcomers with great tolerance to religions diversity as the present research showed it. The different British legislation, as the 1948 and 1968 Acts gave British citizenship to immigrants though the 1971 introduced the notion of “Partials”, which defined the limits of national belonging. Citizens of ethnicity and the Race Relations Acts of 1971/1976 protected them from widespread discrimination. The decline and destruction of the British Empire started in 1947 with the independence of India which opened the independent wars of colonies as Uganda or Kenya, respectively in 1961 and 1963.

The Scott, the Welsh, the Irish and the English have a theoretical basis for their own language while the previous immigrants or new comers acquired British citizenship through certain criteria under the legislation. Indeed, the concept of Britishness is loaded with fluidity and flexibility by some respondents and researchers. There is not “a particular” Britishness, but different expressions of Britishness or identities. Probably the goal of a multi-cultural education is to consider its component (syllabus) to help students to become self-confident and believe in their citizenship. A “pure” Britishness or British citizenship is thus a utopia or myth. The national citizenship is challenged by its historical and imperial roots creating the diversity of cultures, and must be revisited, re-considered and re-negotiated so as to construct a “common” Britishness.



The complexity of this political withdrawal of the UK from the European Union is increased as it affects closely the perception of Britishness. The controversy about the meaning of being British is not yet resolved and will last as a fundamental characteristic in British politics, but also as long as the pros and cons are searching for an identity which is unique, exceptional and shared.

Nowadays, it seems to be more linked to issues of national belonging and not global citizenship. Though not being a policy maker or an educationist, the researcher who is an EFL teacher involved in cultural issues, is pointing the facet that Brexit is challenging the notion of Britishness, which may contribute to shape a new shade of that concept.

This doctoral thesis could not investigate all the issues connected to the thematic developed. Certainly, questions remain unanswered and much is to be done. Britishness is not an evolving concept, inevitably subject to change across time with people changing perception, i.e. due to the Cultural Revolution and the change of diversity inside the nation, the historical events and chronological order. Yet, “Natives” view Britishness differently from foreigners.

Such a study builds up the foundations for any further research about Britishness in the future and by enlarging the perspectives about how Algerians, mainly EFL teachers of English and EFL students perceive the phenomenon of Britishness and how that understanding is reflected on them.

# **BIBLIOGRAPHY**

---

## Bibliography

### Books

#### A

Ahmad, Aijaz. (1995). *The Politics of Literary Postcoloniality*. UK: *Race and Class* 36, pp 1-20.

Alan, S and Cook, C. (1993). *Post-War Britain. A Political History. New edition 1945-1992*. Harmondsworth: Penguin; 4Rev Ed edition, pp.640. Ashcroft, Bill, Gareth Griffiths, and Helen Tiffin. (2002). *the Empire Writes Back: Theory and Practice in Post-Colonial Literatures*. London: Routledge.pp 296.

Bakhtin, Mikhail. (1988).*The Dialogic Imagination: Four Essays*. Transl. Emerson Caryl and Holquist Michael. Austin: University of Texas Press (Book 1) Reprint edition (January 1, 1983), pp 480.

#### B

Bhabha, Homi.(1994). *The Location of Culture*. 2 editions London: Routledge.Series: Routledge Classics. pp 440.

Biel, Down with the Old Canoe, part 1; Barczewski, Stephanie L. (2004).*Titanic: A Night Remembered*. Londonchaps, pp2–3 Google Scholar.

Brah, A. (1996). *Cartographies of Diaspora-Contesting Identities*, London & New York: Routledge, Series: Gender, Racism, Ethnicity Series, pp292.

#### C

Childs, D. (1992). *Britain since 1945. A Political History*. 3rd ed. London: Routledge, xiii + 398 pp.

Cohen, H.P. (2000). *Colonialism and Cultural Identity: Crisis of Tradition in the Anglophone Literature of India, Africa and the Caribbean*. Albany: State University of New York Press., xix, pp 353.

Commonwealth Immigrants Act. (1962). *Control of Immigration Statistics*. UK: reprinted by Cambridge [eng.]: Proquest LLC (2007), Vol. LXVII, pp 238.

Crowther, J. (2005). *Oxford guide for British Culture*. UK: Oxford University Press, USA, 2nd edition Oxford, UK. pp 576.

Dale, L. Dale Nfa, L. (2012). *Conservative Party General Election Manifestos 1900-1997*. UK: Routledge, 2 oct. Volume One, pp.496.

## D

Davis, S.C. (1996). *Religion and Justice in the War over Bosnia*. London: Routledge, pp208.

## E

Erik, Erikson. (1968). *Identity: Youth and Crisis*. New York: Norton.336 pp.

## F

Faist, Thomas. (2000). *The Volume and Dynamics of International Migration and Transnational Social Spaces*. Oxford: Oxford University Press. *Social Forces*, Volume 79, Issue 2, 1 December 2000, Pages 793–795,<https://doi.org/10.1093/sf/79.2.793>.

## G

Guryeva.Yu.F.(2006). Deep are the roots as a concise of British History, 2nd edition published by "титул". Russia. pp80. Гурьева.Ю.Ф "Глубоки корни...": Очерки по краткой Истории Британии. Изд.2-е, исправ. И допол.- Обнинск: Титул, 2006. 80 с.

## H

Hall, Stuart. (1990). *Cultural Identity and Diaspora. Identity, Community, Culture Difference*. Ed. Jonathan Rutherford. London: Lawrence and Wishart. Pp 222–37.

Hampshire, J. (2005). *Citizenship and Belonging: Immigration and the Politics of Demographic Governance in Postwar Britain*. UK: Hampshire: Palgrave Macmilla, pp266.

Hewitt, H. (2009). *Understanding Britain today*. UK: published by perspective editions Ltd, p307.

Higgen, M. Clarissa, S. Storey, J. (2010). *Companion of Cambridge entitled modern British culture*, Cambridge university press. pp 340.

Hofstede, G. (1980). *Culture's Consequences: International Differences in Work-Related Values*, Beverly Hills, CA: Sage.

Horowitz, Donald. (1985). *Ethnic Groups in Conflict*. Berkeley: University of California Press. 697.

Hutchinson John & Smith Anthony D. (1996). *Ethnicity*. Oxford University Press 1<sup>st</sup> ed, Oxford Readers. pp472.

## I

Isajiw, W. (1981). *Ethnic Identity Retention*. Department of Sociology: Research Paper N° 125, 90 pages. Centre for Urban and Community Studies, University of Toronto, 1981.

## J

John Escott. (2008). *London*. Book of England Oxford press, España, UK. pp 56.

## K

Kumar, K. (2003). *The Making of English National Identity*. Cambridge, Cambridge University Press, xiv + 367 pages. Sylvie Lacombe. p. 555-557.

Kuortti, J., and J. Nyman. (2007). *Reconstructing Hybridity: Post-Colonial Studies In Transition*. Netherlands Amsterdam: Rodopi. (pp. 59-79).

Kuortti, J., and J. Nyman. (2007). *Reconstructing Hybridity: Post-Colonial Studies in Transition*. Amsterdam: Rodopi. Series: Textxet Studies in Comparative Literature (Book 51).p344.

## M

Mills, Pictures, 10–11, 18–19; New York Times, 9 June 1912, 14. Spencer, Ian R. G. (1939). *British Immigration Policy Since: The Making of Multi-Racial Britain*. UK: Routledge, pp 207.

Montserrat, G. (2001). *Globalization and the Nation-State*. In Montserrat, G. and Hutchinson, J. *Understanding Nationalism*. Cambridge: Polity1 edition.pp 304 .

Myers, Norman. *Reconstructing the Black Past: Blacks in Britain*, UK London: 1 edition Routledge C. 1780-1830. Routledge, 1996.pp. 176.

## O

O'Driscoll, J. (2003). *Britain the country and its people*. UK: Oxford Univ Press, UK, pp 225.

## P

Pismennaya O.A. "*Windows on the English- speaking world*. Russia,edition ep Logos,2006.pp544.М. Письменная О.А.: Окна в англоязычный мир (история, география, социальные аспекты, языковая ситуация). 544 с.

## S

Smith, M.P. and Guarnizo, L.F. (1998). *Transnationalism From Below*. New Brunswick, NJ: Transaction Publishers1 edition, series: comparative urban and community reseach (Book 6), pp 316.

Solomos, J. (1989). *Race and Racism in Contemporary Britain*. Hampshire: Macmillan,. pp 240.

Spencer, Ian R. G. (1997) *British Immigration Policy since 1939: The Making of Multi-Racial Britain*. London: Routledge, 28 Oct. 2007.Act amended by Immigration Act 1988 (c.14), s. 7(3) UK ST 1971 c 77 (Refs & Annos) , pp224.

Stuart, H. (1990). *Cultural Identity and Diaspora: Identity, Community, Culture Difference*. Ed. Jonathan Rutherford. London: Lawrence and Wishart. pp1990 - 239.

## W

Waldinger, Roger. (2008). *Foreword*. In *Diaspora*. Stephane Dufoix. Berkeley: Univ. of California Press 1<sup>st</sup> ed, pp160.

William Burns. (2010). *A Brief History of Great Britain, Facts on File, Inc. An imprint of InfoBase*. USA: Publishing edition New York, pp.941.

**Y**

Young, Robert. (1994). *Colonial Desire: Hybridity in Theory, Culture and Race*. London: Routledge. pp 256.

**Articles and Journals****National British Newspapers**

*Daily Sketch*, 3 July 1958; *Manchester Guardian*, 5 July 1958; *Sunday Times*.

*Macleod Clash with Sandys*. *The Times* 23 Feb. 1968: 2.

*The Defects of the Bill* in *The Times*, February 1971.

*Racial Discrimination*. *The Times* 27 Feb. 1971: 11.

*Calling a Spade, a Spade*. *The Times* 9 Mar. 1971: 14.

*3,000 March in Protest at Immigration Bill*. *The Times* 5 Apr. 1971: 2.

*The Times*, 13 October 1971.

*Warning to Australians on Travelling to London*. *The Times* 2 May 1971: 10.

*Immigration: Time for All-in Figure*. *The Daily Telegraph* 11 May 1971: 14.

*Immigration: Time for All-in Figure*. *The Daily Telegraph* 11 May 1971: 14.

**Articles and Research Papers****B**

Bedjaoui, Fewzia:” From interaction to interculturality: When the dialectical relationship is between culture and identity " in *Le Texte Théâtral Algérien*, Proceedings Acts of the 3rd Sidi Bel Abbes International Conference on EFL/TEFL and Intercultural Understanding, Algeria, **2015**.

Bedjaoui, Fewzia: “Language Education for Intercommunication and Integration" in *Multiculturalism: Dynamics and Challenges* by Sanjay Palwekar, Hatice Setki, Quingxin Jiang, Authors Press, India, 2014.

Bedjaoui, Fewzia: 'The British and Immigrant Organisations' background Involvement into Social Cohesion', in *the Journal of The Odisha Association for English Studies*, edited by Santwana Haldar, Baleswar, Vol. 3, Issue 1, India, 2013.

Bhabha, Homi. (1995). "in an interview by W.J.T. Mitchell International Magazine", Inc. v.33, n.7 (March). Address URL: <https://prelectur.stanford.edu/lecturers/bhabha/interview.html>.

## C

Cokley, Kevin O. (2005). Racial (ized) "Identity, Ethnic Identity, and Afrocentric Values: Conceptual and Methodological Challenges in Understanding African American Identity. *Journal of Counseling Psychology*", 52 (4), pp. 517–26.

## H

Hui, C H and Triandis, H C. (1986). "Individualism-Collectivism: A study of cross-cultural research". *Journal of Cross-Cultural Psychology*, 17(2), pp.225–248.

## I

Ichheiser, G. (1949). "Misunderstandings in Human Relations: A study in false social perception". *American Journal of Sociology*, LV (Supplement), pp.1-72.

## J

J. M. Evans.(1972). "Immigration Act 1971". *The Modern Law Review*. 35 (5): 508. doi:10.1111/j.1468-2230.1972.tb02363.x. JSTOR 1094478.

## G

Gureva.Yu.F "*Deep in Roots, a concise in British History*,2006, Russia,pp80.

Гурьева.Ю.Ф "Глубоки корни...": Очерки по краткой Истории Британии. Изд.2-е, исправ. И допол.- Обнинск: Титул,2006. 80 с.

## K

Kymlicka, W. (1998). "Introduction: An emerging consensus?" In *Ethical Theory and Moral Practice*, 1 (2), pp143-157.



**M**

McKinstry, Leo. (2003). "*The Multicultural Thought Police.*" *The Spectator* 1 Nov. 24 Nov, pp.16-17.

Modood, T. (1994). "*Establishment, multiculturalism and British citizenship,* *Political Quarterly*", 65 (1), pp. 53-7.

**O**

Ott, S. *The Organizational Culture Perspective.* Parham, T. "*Cycles of Psychological Nigrescence.*" *The Counselling Psychologist*, 1989, 17 (2), pp.187–226.

**P**

Park, Robert E. (1928). "*Human Migration and the Marginal Man*". *American Journal of Sociology* 33, pp. 881—93.

Peggy Levitt. (2001). "*Transnational Migration: Taking Stock and Future Directions*", *Global Networks* 1, 3, pp195–216.

Phinney, J. S. (1989). "*Stages of ethnic identity development in minority group adolescents*". *Journal of Early Adolescence*, 9, pp. 34–49.

Portes, A. (1997). "*Globalization from Below: the Rise of Transnational Communities.* *ESRC Transnational*" Programme Working Paper No. UK: Volume 98, number 8 of CMD working paper working paper series. UK: Oxford University. *Transnational Communities: an ESRC Research Programme*), pp52.

**S**

Schiller, Nina Glick. (1995). "*From Immigrant to Transmigrant: Theorizing Transnational Migration*". *Anthropological Quarterly*.

**Z**

Zimmermann. (2007). *Laura, Liliya Gataullina, Amelie Constant, and Klaus F.*

Zimmermann. (2006). "*Human Capital and Ethnic Self-identification of Migrants*". *IZA Discussion Paper No.2300.Economics Letters*, 2007, 15 (1), pp.57-76.

## Congress

*Legislative history, Immigration and Nationality Act (McCarran-Walter Act):* H.R. 5678, PL 414, 82nd Congress, 2nd session (1952), 66 Stat. 163, c.477, 8 U.S.C. 110.

## Reports

### C

Census 2001. London: Office for National Statistics.

ETHNOS Research and Consultancy by the Commission for Racial Equality (CRE) Citizenship and Belonging: *What is Britishness?* In 2005. [file:///C:/Users/ASUS/Downloads/Documents/9\\_what\\_is\\_britishness\\_CRE.pdf](file:///C:/Users/ASUS/Downloads/Documents/9_what_is_britishness_CRE.pdf)\*

### F

Family Resource Survey. (2000). London: *Department for Work and Pensions*.

Great Britain (1954). *Parliament. House of Commons*. UK: Home Office.

Greenslade, R. 2005. *Seeking Scapegoats: The coverage of asylum in the UK press*. London: Institute for Public Policy Research (IPPR). [https://www.ippr.org/files/images/media/files/publication/2011/05/wp5\\_scapegoats\\_1359.pdf](https://www.ippr.org/files/images/media/files/publication/2011/05/wp5_scapegoats_1359.pdf)

In, Ulf Brunnbauer. (2010). *Labour Migration and Transnationalism in the Balkans. A Historical Perspective*. pectives at the Südost-Institut, Regensburg, 10–11 December.

### L

Labour Force Survey. (2005). London: Office for National Statistics.

Lewis, M. (2005). *Asylum: Understanding public attitudes*. London: IPPR.

Office for National Statistics, 2011 Census: Key Statistics for England and Wales, March 2011.

**R**

Runnymede Trust (1997). *Islamophobia: A challenge for all of us. Report of the Commission on British Muslims and Islamophobia*. London.

Social Exclusion Unit (SEU). 2000. *Minority ethnic issues in social exclusion and neighborhood renewal*. London: Cabinet Office (SEU).

*Survey of English Housing*. 2002. London: HMSO.

**Webliography**

Allen C and Nielsen J.S. (2002). [Online] Summary Report on Islamophobia *Summary Report on Islamophobia in the EU after 11 September 2001*. Available at: <http://referencesbibliographiques.insa-lyon.fr/sites/refbibli.insa-lyon.fr/files/RefBibli.pdf>. [Accessed 31 Mar. 2016].

Allen, C and Nielsen, J S. (2002). [Online] *Summary report on Islamophobia in the EU after 11 September 2001*. Vienna: European Union Monitoring Centre on Racism and Xenophobia. Available at: [fra.europa.eu/sites/default/files/fra.../199-Synthesis-report\\_en.pdf](http://fra.europa.eu/sites/default/files/fra.../199-Synthesis-report_en.pdf) [Accessed in 24 Mar. 2015].

United Kingdom: *Immigration and Asylum Act*.(1999). [Online] United Kingdom of Great Britain and Northern Ireland], 1999 Chapter 33, 11 November 1999, available at: <http://www.refworld.org/docid/3bce94c44.html> [accessed 22 June 2018]

Verkaik, Robert. (2006). [online] “*UK Faces ‘Major Issues’ Over EU Immigration.*” The Independent 31 Aug. Consulted in 24 Nov. 2007. Available at: <http://news.independent.co.uk/uk/legal/article1222827.ece>.

*Immigration Act*.(2004). [Ireland], 13 February 2004, [online] available at: <http://www.refworld.org/docid/45e6f47a2.html> [accessed 22 June 2018].

United Kingdom: Immigration and Asylum Act 1999 [online] [United Kingdom of Great Britain and Northern Ireland], 1999 Chapter 33, 11 November 1999, available at: <http://www.refworld.org/docid/3bce94c44.html> [accessed 22 June 2018].

(2007).[online]: available at: [http://www.spectator.co.uk/search/page\\_2/11750/the-multicultural-thought-police.html](http://www.spectator.co.uk/search/page_2/11750/the-multicultural-thought-police.html). [Accessed 12 Mar. 2016].

Dr Norma Myers , Norma Myers.(1996). 17 Nov. 2007[online] available at: <http://books.google.com>. Path: Search; Reconstructing the Black Past. [Accessed 10 January. 2016].

Seigel, Carol. (2007). [online] “Refugees from Nazism.” Moving Here. The National Archives. 16 Nov. available at: <http://www.movinghere.org.uk/galleries/histories/jewish/settling/settling.htm>. [Accessed 10 September. 2016].

Cultural Assimilation. (2007). [online] Wikipedia, The Free Encyclopedia. 17 Nov. 2007. Wikimedia Foundation, Inc. 17 Nov. 2007 available at: [http://en.wikipedia.org/wiki/Cultural\\_assimilation](http://en.wikipedia.org/wiki/Cultural_assimilation)[Accessed 31 Mar. 2016].

British Nationality Act 1981. (1981). [online] 1981 Chapter 61, 30 October 1981, available at: <http://www.refworld.org/docid/3ae6b5b08.html> [accessed 22 June 2018].

Commonwealth Immigrants Act 1962. (1992). [online] available at: <http://www.britishcitizen.info/CIA1962.pdf> .Available online [Accessed 31 Mar. 2016].

Commonwealth Immigrants Act 1968.(1968). [Online]. Available at: <http://www.britishcitizen.info/CIA1968.pdf>.[Accessed 31 Mar. 2016].

Immigration Act 1971. (1971). [Online] available at: <http://www.britishcitizen.info/IA1971.pdf>, [Accessed 31 May. 2016].

Rivers of Blood' Speech. [Online] at available:  
<http://www.enochpowell.com/Rivers-of-Blood-Speech-Enoch-Powell.html>

[Accessed 31 May. 2016].

Enoch Powell.(2007). [Online] Wikipedia, the Free Encyclopedia. 20 Nov. 2007. Wikimedia Foundation, Inc. 22 Nov 2007. Available at: [http://en.wikipedia.org/wiki/Enoch\\_Powell](http://en.wikipedia.org/wiki/Enoch_Powell). [Accessed 31 May. 2016].

Hansen, Randall. (2007) [online] "Migration and Nationality in Post-war Britain." Citizenship and Immigration in Post-War Britain. 14. 24 Nov 2007. Available at: <http://fds.oup.com/www.oup.co.uk/pdf/0-19-829709-2.pdf>. Available online, [Accessed 31 May. 2016].

Matt O'brien. (2016). [online] available at:

<http://immigrationreform.com/2016/09/29/the-important-difference-between-assimilation-and-integration/>[Accessed 31 May. 2016].

Cardiff University, centre of study of Islam. (2016). [online] available at: <http://sites.cardiff.ac.uk/islamukcentre/rera/online-teaching-resources/muslims-in-britain-online-course/module-4-contemporary-debates/assimilation-vs-integration/>[Accessed 31 May. 2016].

(2013). [online] available at: <http://www.bbc.com/news/uk-17218635/> Define Britishness? It's like painting wind/ Mark Easton/26 December 2013/ 10:56 p.m. [Accessed 31 May. 2016].

Liav Orgad. (2015). [online] available at: <https://blog.oup.com/2015/09/how-define-national-identity/> 'Us' and 'Them': Can we define national identity? [Accessed 31 May. 2016].

Conservative Party. (2007). Political Stuff. Available at: <http://www.conservative-party.net/manifestos/1970/1970-conservative-manifesto.shtml>. [Accessed 31 May. 2016].

BBC.(1972). "Asians Given 90 Days to Leave Uganda." [Online]. BBC Worldwide Limited. Available at: 24 Nov.2007.:<http://news.bbc.co.uk/onthisday/>. Path: 7 August. [Accessed 31 May. 2016].

Political Stuff.(1987).[online]“1987 Conservative Party General Election Manifesto.” An Unofficial Site on the UK’s Conservative Party. Available online on 24 Nov. 2007. Available at:

<http://www.conservative-party.net/manifestos/1987/1987-conservative-manifesto.shtml>. [Accessed 31 May. 2016].

(2006). [online] Available at:

<http://news.independent.co.uk/uk/legal/article1222827.ece>. [Accessed 31 May. 2016].

[Online] “TV Interview for Granada World in Action.” Margaret Thatcher Foundation 27 Jan. 1978. Margaret Thatcher Foundation. 24 Nov. 2007 <http://www.margaretthatcher.org/speeches/displaydocument.asp?docid=103485>.

[Accessed 31 May. 2016].

Morris, Nigel. [Online] “Government Red-faced Over Immigration Figures.” The Independent 24 Nov. 2007: Address URL:

<http://news.independent.co.uk/uk/politics/article3109873.ece>. [Accessed 31 May. 2016].

Conservative Party [Online]. “1987 Conservative Party General Election Manifesto.” An Unofficial Site on the UK’s Conservative Party. Political Stuff. 24 Nov. 2007 Available: <http://www.conservative-party.net/manifestos/1987/1987-conservative-manifesto.shtml>>.[Accessed 31 May. 2016].

# **APPENDICES**

---

## Appendix One

**Table1.** Timeline of British History

Timeline of British History	
<b>Before 6500 B.C.</b>	Until the English channel was formed, Britain was linked by land to Europe. Many different peoples lived in Britain as hunters
<b>4000-1500 B.C.</b>	By 4000 BC, the land was being farmed and we have evidence of settlements. From about 2500 onwards, the Ancient Britons began constructing huge stone monuments( see Avebury, Sakara Brae, Stonehenge)
<b>500B.C.</b>	The Celts arrived in Britain
<b>55BC-410 A.D.</b>	The Romans invaded Britain. (see Antonin Wall, Bath, Boudicca, Foss Way, Hadrian’s Wall)
<b>From 400A.D.</b>	Anglo Saxon invaders settled in Britain and ruled over much of England. The languages of these invaders from the basis of what developed into modern English.( See Anglo-Saxon, Anglo Saxon chronicle, Bede, Beowulf, Caedmon, Maiden Castle)
<b>From 800 A.D.</b>	Raids by Vikings from Denmark and Norway were followed in 865 by an invasion of Danes who by 877 controlled the Eastern half of England (key terms: Alfred the great, Dane law, Viking, York).
<b>1066 A.D.</b>	The Norman duke who came to be known as William the Conqueror invaded England and defeated the English king, Harold. For the next few centuries England was ruled by Normans and French became the language of the court.(Bayeux Tapestry, conquest, Harold II, Hastings, William the Conqueror)
<b>1088</b>	The Domesday Book was completed
<b>1215</b>	King John signed the Magna Carta. (see Edward I, Magna carta, Runnymede)
<b>1283</b>	Wales was conquered by Edward I of England( see Edward I, king of England)
<b>1314</b>	The Scots defeated an invading English army at the Battle Bannockburn, Edward II, Robert the Bruce)
<b>1534</b>	King Henry VII became the head of the church in England (see Anne Boleyn, Catherine of Aragon, churches of England, dissolution of Monasteries, Henry VII, Reformation)
<b>1564</b>	The birth of William Shakespeare
<b>1588</b>	The Spanish Armada, a fleet of ships sent to invade England was defeated( Armanda, Drake)
<b>1603</b>	King James VI of Scotland became king James I if England , Scotland and Wales
<b>1605</b>	James I was hated by many Catholics and group of them attempted to



	kill him when he was in Parliament.( Bonfire night, Gunpowder Plot, Guy Fawkes, James I)
<b>1642</b>	The English Civil War began( cavalier, Charles I, Commonwealth, Cromwell, English civil war, Long parliament)
<b>1653-1658</b>	Cromwell dismissed parliament and ruled as Lord Protector of England, Scotland and Ireland( Protectorate, Puritan)
<b>1660</b>	The restoration of the monarchy took place with the return of Charles II as king ( Charles II) Puritan, Restoration)
<b>1689</b>	The Catholic James II was removed from the throne and protestant William of orange and his wife Mary, James's daughter, were crowned
<b>1707</b>	The act of union joined England, Wales and Scotland as one kingdom called Great Britain
<b>1721</b>	Sir Robert Walpole became the first Prime Minister in the modern sense.
<b>1783</b>	With the end of American War of Independence Britain lost her American colonies(American Revolution)
<b>1800</b>	The second Act of Union added Ireland to great Britain to form the United kingdom of Great Britain and Ireland (Act of union).
<b>1824</b>	The first railways was built , part of the technological development that changed the fact of Britain (Industrial Revolution, Stephentown, Watt)
<b>1832</b>	The first Reform Act created more seats in Parliament and gave more men to vote ( Rotten Borough)
<b>1880</b>	It became compulsory for children between the ages of five and thirteen to go to school
<b>1911</b>	The national insurance act introduced sickness and unemployment insurance for workers (Welfare State)
<b>1914-18</b>	World war I (Armistice Day, Flanders fields, treaty of Versailles)
<b>1918</b>	Woman over 30 were allowed to vote(Pankhurst suffragettes)
<b>1921</b>	Ireland was divided into their Irish Free State and the Protestant countries in the north. (Home Rule, Parnell).
<b>1926</b>	The general strike
<b>1928</b>	Woman were allowed to vote from the age of 21 the same age as men
<b>1938-1945</b>	World war II battles of Britain , Blitz, Dunkirk , Winston Church

<b>1948</b>	The national health service was set up by the labour government (Beveridge, Welfare State)
<b>1971</b>	British money changed to a decimal system (decimalisation of money)
<b>1973</b>	British became a member of European economic community (European union)
<b>1998</b>	The first attempt to set up a Northern Ireland assembly (devolution)
<b>1999</b>	The Welsh Assembly and Scottish parliament were set up devolution Scottish parliament, Welsh assembly
<b>2000</b>	UK forces intervene in the civil war in Sierra Leone. Parliament passes the Freedom of Information Act, granting public right of access to information held by public authorities, with certain limitations.
<b>2001</b>	Foot and mouth crisis hits farmers. The Eden Project opens in Cornwall. Libyan intelligence agent, Abdelbaset al-Megrahi is found guilty of the 1988 bombing of Pan Am Flight 103. 9/11. On 11 <sup>th</sup> September, Islamic al-Qaeda terrorists hijacked four aircraft and flew them at targets in the USA. Prime Minister Tony Blair offers US President Bush British support for a campaign against international terrorism. The RAF joins in strikes against targets in Afghanistan. British troops are deployed as part of a NATO force.
<b>2002</b>	Queen Elizabeth II celebrates her Golden Jubilee. The last coal mine in Scotland closes.
<b>2003</b>	The UK joins a US-led military invasion of Iraq, ostensibly to end the country's support for terrorism and because it is alleged to have 'weapons of mass destruction'. England wins the Rugby World Cup, narrowly defeating Australia 20-17 in the final.
<b>2004</b>	The Hutton Report, the result of an investigation into the suicide of government scientist David Kelly, clears the government of any wrongdoing. Ten new states join the European Union - Cyprus, the Czech Republic, Estonia, Hungary, Latvia, Lithuania, Malta, Poland, Slovakia, and Slovenia. Facebook is launched in the USA. The Indian Ocean tsunami kills in excess of 200,000 people.
<b>2005</b>	London bombings of 7/7 - 52 people are killed and about 700 injured

	in four Islamist suicide bomb attacks on London's transport network.
<b>2006</b>	Russian defector Alexander Litvinenko is murdered in London having ingested radioactive polonium. Suspicion later falls on ex-KGB agent Andrei Lugovoi, sparking a diplomatic row with Russia. Daniel Craig stars as the latest James Bond in <i>Casino Royale</i> .
<b>2007</b>	Gordon Brown replaces Tony Blair as Prime Minister and leader of the Labour Party. Bulgaria and Romania join the European Union. <i>Harry Potter and the Deathly Hallows</i> , the 7 <sup>th</sup> and final book in the series, is published. The surviving members of Led Zeppelin perform their first full-length concert in 27 years at London's O2 Arena. <i>Meanwhile</i> – Apple launch the iPhone.
<b>2008</b>	Global financial crisis plunges the UK into recession. <i>Meanwhile</i> - Barack Obama becomes the first black, and the 44 <sup>th</sup> , President of the United States.
<b>2009</b>	Britain withdraws most of its troops from southern Iraq.
<b>2010</b>	The general election in May leaves the Conservative Party as winners but without an overall majority in the House of Commons. Conservative leader David Cameron forms the first coalition since the Second World War, with the Liberal Democrats led by Nick Clegg. The coalition government announces large-scale public spending cuts aimed at reducing UK's budget deficit.
<b>2011</b>	<i>In a wider context</i> – the Arab Spring - revolutions and protests in Tunisia, Egypt, Libya and several other Arab countries. The Syrian civil war begins. Britain plays a prominent part in the international intervention in the conflict in Libya. Prince William marries Kate Middleton. The government announces a public inquiry, the Leveson Inquiry, into phone hacking and police bribery by now defunct the <i>News of the World</i> newspaper, and the culture and ethics of the British newspaper industry in general. The killing of 29-year old Mark Duggan by police is a catalyst for widespread rioting and looting in many poorer areas of London, and in several other English cities. <i>In a wider context</i> - Osama bin Laden is killed during a US raid.
<b>2012</b>	HM the Queen's Diamond Jubilee. Britain hosts the hugely successful Summer Olympics and Paralympics.
<b>2013</b>	British Army Drummer Lee Rigby is hacked to death in south London

	<p>by two Islamic extremists.  The Duchess of Cambridge gives birth to a son George – heir to the throne after his grandfather, Charles, and father, William.  The House of Commons votes against UK military involvement in Syria.</p>
<b>2014</b>	<p>Support surges for the UK Independence Party (UKIP) in local and European elections.  Thousands of yellow bikes appear in Yorkshire to celebrate the start of the 101<sup>st</sup> Tour de France.  In September, a referendum in Scotland rejects independence (cessation from the UK), with 55% opting to remain within the United Kingdom and 45% favouring departure.  Same-sex marriage becomes legal in England, Wales and Scotland.  The UK ends combat operations in Afghanistan.</p>
<b>2015</b>	<p>At the general election in May, the Conservative Party win a majority – against the predictions of pollsters. Its coalition partners, the Liberal Democrats, lose all except 8 seats. UKIP wins nearly 4 million votes, but just 1 seat; and the Scottish National Party wins all but 3 seats in Scotland, becoming third largest party in parliament.  Queen Elizabeth II became the longest-reigning UK monarch ever.</p>
<b>2016</b>	<p>Outsiders Leicester City Football Club win the Premier League.  In a national referendum in June, the UK narrowly voted to leave the European Union. Prime Minister David Cameron resigns, and is succeeded by former home secretary, Theresa May.</p>
<b>2017</b>	<p>Queen Elizabeth II celebrated her Sapphire Jubilee – 65 years.  On 29 March, the Prime Minister invoked Article 50 of the Treaty on European Union, beginning the UK’s withdrawal (nicknamed ‘Brexit’), from the European Union (EU).  Islamist Khalid Masood kills five people, including a police officer, and injured 45, driving a car along the pavement on Westminster Bridge and attempting to break into Parliament.  In May, a homemade bomb packed with shrapnel killed 23 people and injured more than 500 at Manchester Arena after a concert by the American singer Ariana Grande.  In June, three Islamic terrorists drove a van at people on London Bridge and subsequently rampaged through the area with knives. 8 were killed and 48 injured. The terrorists were shot dead by police.  A disastrous fire at Grenfell Tower, a block of flats in North Kensington, London, in which 71 people died, highlights inadequate safety measures in tower blocks.  The June general election called by Prime Minister Theresa May, in the hope of increasing her majority, resulted in a narrow Conservative victory and a minority government supported by the Northern Irish Democratic Unionists.</p>
<b>2018</b>	<p>.  In February, the UK is battered by some of the worst weather in decades, nicknamed ‘the Beast from the East’. 17 people died.</p>

Ex-Russian spy Sergei Skripal and his daughter Yulia are poisoned with a nerve agent, novichok, in the historic city of Salisbury. Britain blames Russia for the attack, sparking a diplomatic crisis. 153 Russian diplomats are expelled from 29 countries.

On 19 May, Prince Henry Charles Albert David of Wales married US actress Rachel Meghan Markle in St George's Chapel,

Windsor. They take the titles the Duke and Duchess of Sussex.

Two Amesbury residents, Charlie Rowley and Dawn Sturgess, fell ill having been contaminated with the same nerve agent as the Skripals in March, from a discarded fake perfume bottle. Dawn Sturgess died on 8 July.

England somehow reached the semi-finals of the World Football Cup in Russia, but was defeated 2-1 by Croatia. France beat Croatia 4-2 in the final.

Several cabinet ministers resign in protest at the Prime Minister's Brexit negotiations. Further resignations follow in November.

In December, Primer Minister Theresa May survived a vote of no confidence in her leadership, but her Brexit plan had still not been agreed by Parliament.

**Source:**

- Oxford Dictionary of British Cultures, 2005
- <https://bitaboutbritain.com/21st-century-britain-timeline/>

## Appendix Two

**Table 2.** Kings and queens of England and Great Britain (*Oxford Dictionary of British Cultures, 2005*)

Kings and Queen of England and Great Britain			
<b>871-99</b>	Alfred (The great)	1470-71	Henry VI
<b>899-924</b>	Edward (the elder)	1471-83	Edward IV
<b>924-39</b>	Athelstan( the glorious)	1483	Edward V
<b>939-46</b>	Edmund I	1483-85	Richard III ( crookback)
<b>946-55</b>	Eadred	1485- 1509	Henry VII
<b>955-59</b>	Eadwig ( the fair)	1509-47	Henry VIII
<b>959-75</b>	Edgar (The peaceable)	1547-53	Edward VI
<b>975-78</b>	Edward (The Martyr	1553	Jane
<b>978-1016</b>	Ethelred ( The Unready)	1553-58	Mary I
<b>1016</b>	Edmund (Ironsides)	1558- 1603	Elizabeth I
<b>1016-1035</b>	Canute	1603-25	James I (James VI of Scotland)
<b>1035-40</b>	Harold I ( Hare foot)	1625-49	Charles I
<b>1040-42</b>	Harthacnut	1653-58	Olivier Cromwell (lord protector)
<b>1042-66</b>	(Edward the Confessor)	1658-59	Richard Cromwell ( Lord Protector)
<b>1066</b>	Harold II	1660-85	Charles II
<b>1066-87</b>	(William I the conqueror)	1685-88	James II
<b>1087-1100</b>	William II ( Rufus)	1689- 1702	William III
<b>1100-35</b>	Henry II	1689-94	Mary II
<b>1135-54</b>	Stephen	1702-14	Anne

<b>1154-89</b>	Henry II	1714-27	George I
<b>1189-99</b>	Richard I (the Lionhearted)	1727-60	George II
<b>1199-1216</b>	John (Lakeland)	1760-1820	George III
<b>1216-72</b>	Henry III	1820-1830	George IV
<b>1272-1307</b>	Edward I (longshanks)	1830-37	William IV
<b>1307-27</b>	Edward II	1837-1901	Victoria
<b>1327-77</b>	Edward III	1901-10	Edward VII
<b>1377-99</b>	Richard II	1910-36	George V
<b>1399-1413</b>	Henry IV	1936	Edward VIII
<b>1413-22</b>	Henry V	1936-52	George VI
<b>1422-61</b>	Henry VI	1952	Elizabeth II
<b>1461-70</b>	Edward IV		

## Appendix Three

**Table 3. British Newspapers**

British Journal	Description	Official website
<b>The Sun</b>	A tabloid newspaper founded in 1964 and published in the United Kingdom and Ireland	<a href="http://www.thesun.co.uk">www.thesun.co.uk</a>
<b>Daily mail</b>	A daily middle market tabloid newspaper published in London	<a href="http://www.dailymail.co.uk">www.dailymail.co.uk</a>
<b>The Sun on Sunday</b>	The sun on Sunday was launched to replace the defunct News of the world	<a href="http://www.thesun.co.uk">www.thesun.co.uk</a>
<b>Mail on Sunday</b>	Launched in 1982 as a sister paper to the daily mail, it's a conservative newspaper published in a tabloid format.	<a href="http://www.dailymail.co.uk/mailonsunday">www.dailymail.co.uk/mailonsunday</a>
<b>The Sunday Times</b>	The largest-selling British national newspaper in the quality press" market category	<a href="http://www.thetimes.co.uk">www.thetimes.co.uk</a>
<b>Daily Mirror</b>	A national daily tabloid newspaper founded in 1903. Unlike other major British tabloid, it has no separate Scottish edition	<a href="http://www.mirror.co.uk">www.mirror.co.uk</a>
<b>The times</b>	Launched in 1788(renamed in 1788 when it became the first paper in the world to bear the name "times"	<a href="http://www.the.times.co.uk">www.the.times.co.uk</a>
<b>Sunday Mirror</b>	The Sunday sister paper of the daily Mirror. It aims to strike a balance between "socially responsible reporting of	<a href="http://www.mirror.co.uk">www.mirror.co.uk</a>



	great issues of the day and sheer entertainment	
<b>Daily Telegraph</b>	Daily Newspaper published in London and generally accounted as one of Britain's big three quality newspapers	<a href="http://www.telegraph.co.uk">www.telegraph.co.uk</a>
<b>Daily Star</b>	Daily tabloid newspaper published from Monday to Saturday since 1978	<a href="http://www.dailystar.co.uk">www.dailystar.co.uk</a>
<b>Gardian</b>	Left of centre top quality daily	<a href="http://www.gardian.co.uk">www.gardian.co.uk</a>
<b>Independent</b>	Daily liberal broadsheet with a wide international coverage	<a href="http://www.independent.co.uk">www.independent.co.uk</a>
<b>observer</b>	UK oldest Sunday Newspaper now linked with gardian	
<b>Economist</b>	In depth coverage of political and economical events throughout the world	<a href="http://www.economist.com">www.economist.com</a>

**Source:** [www.agilitypr.com](http://www.agilitypr.com)

# Britishness Aspects

Hello we are doing a research on "Britishness and aspects of British culture a socio cultural study" please; we need your contribution by giving us your opinion.



1. According to you what are the characteristics of Britishness? Could you give examples on customs, traditions, food, behaviours typically British?

---

---

---

---

---

---

---

---

---

---

1. What does Britishness mean to you?

---

---

---

---

---



2. Did Britishness aspects change within last years?

---

---

---

---

---

3. How do you see the cultural diversity in the UK; that is to say multiculturalism?



---

---

---

---

---



4. What makes the British culture unique?

---

---

---

---

---

---





---

Ce contenu n'est ni rédigé, ni cautionné par Google.

Google Forms

# Immigrants in the UK

1. According to you, what are the aspects of Britishness could you give examples on customs, tradition, food, behaviours typically British?

---

---

---

---

---

2. What does Britishness mean to you?

---

---

---

---

---

3. Did Britishness aspects change within last years?

---

---

---

---

---

4. How do you see the cultural diversity in the UK that is to say multiculturalism?

---

---

---

---

---

5. What makes British culture unique?

---

---

---

---

---

6. Do you feel yourself part of Britishness?

---

---

---

---

---

7. Are you fully integrated into British life, did you reject your origins?

---

---

---

---

8. Do you find some aspects of your home culture integrated in those of Britishness?

---

---

---

---

9. Are you treated differently inside the society?

---

---

---

---

Ce contenu n'est ni rédigé, ni cautionné par Google.

Google Forms

**Britishness Aspects**

14 reponses

**According to you what are the aspects of Britishness?  
Could you give examples?**

It's a bit of a paradox really, up here in Scotland shire we loathe the Tories, but down south in England they love them they even considering the prospect of an ultra Tory that looks like a reject from Harry Potter

There are tea parties and fish and chips also popular sports like rugby cricket and music's inside streets, street performance

Loud mouth, rude, kind and posh

Custom: Queuing, tradition: Father Christmas, Food: Toad in the Hole,

behaviour: talking about the weather Fish and chips and a good roast dinner

for food a very British thing is the stiff upper lip

Things that are very British; Tea, fish and chips, St. George's Day,

Supporting the underdog; keeping a stiff upper lip; tolerance of differences; conversing about the weather; fish and chips, fruit cake, warm beer, cheddar cheese, stilton, wensleydale etc; parliamentary democracy; standing in queues; the art of understatement .....

This is a really complex question as different parts of Britain have very different traditions, customs and foods. In general I always think of things like manners and a sense of reservation, we like to queue in an orderly fuss, don't make a fuss, don't express our emotions very much. Obviously a lot of our traditions are linked to the Christian calendar but many have their roots a lot further back - unfortunately though many of these traditions are in decline. I think what sums us up best is the idiosyncratic events like cheese rolling, bog snorkelling and egg and spoon races. Food wise I hate the fact people say we have no food culture, I think of beef and ale pie, toad in the hole, Lancashire Hot Pot, Cornish Pasties, and of course a English Breakfast Tea.



## Appendix Six

Yes

Tea, queues, scones, Christmas cards, fudge, the Royal Family

Fair Play

Stiff upper lip Innovative Sport loving Royal  
family Fish & Chips Roast Beef British Pubs

Good organisation

Prepared to stand  
against the flow

Binge Drinking

## Appendix Six

Queuing, moderation, dry sense of humour, self deprecating, balance of traditional attitudes

& modern approaches, tolerance, humble but proud, eclectic - happy to take aspects of other cultures, food etc and add to our own Britishness. We love the NHS and would defend it to the end but totally within our rights to complain about it ourselves.

I'm not sure there is a single sense of "Britishness". The British don't seem to exist now as a single entity. If you speak about the Welsh, the Scots, the Irish or the English, then many people still feel that they can tell the difference - though that is probably due mainly to differences in accents & culture, including their varying historical background, foods, separate languages, economic developments and (often) separate educational systems. Many young people tend to think of themselves as European, while older people still think of themselves as being part of their original country.

Some very British things are: talking about the weather, faith in God and Jesus, being polite, queuing, expecting everyone in the world to speak English, respect for the Queen and Royal Family, driving on the left, three pin electric plugs, fish and chips, feeling a bit different from people in Europe, being generous towards charities, loving dogs and cats, working hard, loving football and other sports, supporting Britain at sporting events, love of picturesque villages and countryside, holidays by the seaside, British pubs, the last night of the Proms.

### What does Britishness mean to you?

14 responses

Erm hold on I need to access my overseas hedge fund, my tablet has broken it couldn't cope with that horrific image of a union jack

Being British with that quality of superiority and being reserved do not trust easily strangers Annoying people

Being polite, tolerant, fair-minded and having a 'can-do' attitude. The British tend to play by the rules. British people can be very patriotic

Multicultural, powerful, freedom of speech and religion; fairness for all; standing firm under pressure; generosity towards the poor and needy; respect for life

Imperialism and authority. I think Britishness is an artificial construct designed to unite together all the different cultural identities of the British Isles. It was an attempt to keep the English, Irish, Scottish and Welsh focused on a common goal. Now it is about creating an all encompassing national identity that lots of different ethnic groups can associate with.

## Appendix Six

Yes

I like it because/although I'm German

Proud

Independent from other nations (e.g. Europe) Island mentality

Compassionate to other less fortunate nations World leading inventions and attitudes

We root for the under-dog, value hard work, and dislike inconsiderate behaviour in others.

I think I've probably answered that in the 1st question. I actually don't believe that here in the UK today, there is such a concept.

Respecting the Queen, having faith in God and Jesus, being polite to people, being generous to charities, gratitude for a history in which Britain ruled half the world but guilt for the bad things occasionally done, pride in British inventions, being a good neighbour and kind to people, loving animals.

**Appendix Six**

Did Britishness aspects change within last years?

13 reponses

Yes

No, the Tories and labours view of all things British hays never wavered since humans inhabited the earth. Have they been around that long i hear you say ..... of course Mrs. may is really Mr. Burns in disguise and hes reeeaaaly old.

Not really always keeping the same tradition with the little derivation We have gone to the dogs now because of Brexit

N/A

Increasing intolerance, even hostility, of religious beliefs and practices in the public domain, especially in educational institutions, by aggressive secularism; more open expression of emotion, especially by men; increasing selfishness and indiscipline despite general generosity in charitable giving...

Yes, in that it has transformed from a jingoistic Imperialist identity focused on spreading British interest across the globe, to an umbrella term to try to make immigrant groups feel like part of the national community (i.e. British-Asian, British-Muslim etc).

I did not notice

It has been diluted as we got closer to Europe and large numbers of single male (mainly east Europeans) have migrated here

No. I think Brexit surprised a lot of people, and made people reevaluate our values.

When I was growing up, the UK was just emerging from the 2nd World War - which is when the "separateness" idea became well-known in the UK. The country (the UK) had become isolated from the rest of Europe & had fought successfully to maintain its self-governing status & isolation from the continent of Europe. Therefore, at that time, people could not afford to take 'holidays', for example - and if they did, then they were no more than for one week. - and they were always spent at a local seaside resort - in the height of the Summer. Now things are very different - with many British people taking longer holidays in all parts of the world. The UK, as compared with other parts of the world has also become very 'cosmopolitan' - with a wide variety of ethic backgrounds now living side-by-side in the UK.

Yes Britain is much more multicultural. Tastes in food have changes, such as less fish and Chios and more curries, Balti.

**Appendix Six**

**How do you see the cultural diversity in the UK; that is to say multiculturalism?**

14 reponses

Scotlandshire and England love nothing better than to play tug of war with them  
England wants them out, we want them in

Struggle of equality the white ethnic viewed as superior comparing also English are more dominant get with more power

Everyone supports

It is good to learn and adopt the positive traits from other cultures into the British way of life.

I think it's a good thing, everyone of different faiths and cultures should all be able to live in harmony together

The UK is a very multicultural place which we should be proud of and endeavour to celebrate more.

Multiculturalism is a nice ideal but has failed in certain aspects, especially in some parts of our cities,  
Where certain ethnic groups have failed to integrate (lack of English language, intolerance of other groups, promotion of practices alien to traditional British way of life ...); on the other hand the variety of ethnic foods and traditions are a welcome change

I think it is a bit of a myth. We have a sort of homogenous culture in the middle where everyone is happy to eat curry and generally be tolerant of other peoples culture's and ethnicities. Then we have on the one side immigrant groups effectively living in enclaves maintaining their own cultures, engaging with British culture as little as possible. On the other side you have indigenous British people who feel that their own culture is constantly being undermined and marginalized in the name of making other social engineering and political correctness. This isn't sustainable as it means that we have a collection of disparate and disengaged cultures with very little understanding or tolerance of each other.

Yes

I like the diversity

Our nation is multi-cultural and in the main, people of all ethnicity have equal opportunities

I think our multiculturalism makes us stronger and more diverse as a people - but I understand why it scares some people.

## Appendix Six

Very wide-ranging, as I have said in the previous question. Nevertheless, the monarchy (The Queen) still acts as a clear focal point for the whole of the UK to all external countries. The fact that we still retain a central, freely elected Parliament, to pass all major legislation affecting the whole of the UK is also a major unifying factor - as is the application of the Rule of Law throughout the UK. It is also interesting to note, that the UK can no longer be regarded as a 'Christian' country, since today throughout the UK, less than 3% of the total population are Bible-believing (and -applying) Christians.

I think all cultures should be respected and people from all cultures given a chance. I personally am cautious about the increasing power of the Islamic religion in Britain.

## Appendix Six

### What makes the British culture unique?

13 reponses

Please see all previous answers

Flag. Queen royal family advancement and equality of opportunities British culture isn't unique

Is it unique? The British tend to play by the rules. Were innovative

Society is still based upon Protestant Christian interpretation of life despite the general abandonment of religious practice by a majority of Brits and aggressive promotion of secularism and gender issues

These days very little. Up until the last century we had a sense of independence created from our isolation as an island nation. Even when we were part of the Catholic Church we always had a distinct sense of self. Thanks to globalization this has been constantly undermined - communities have lost any sense of their roots - our culture is led by the nose by the Americans, and our politics dictated by the EU. We are effectively a shell of the country we used to be.

Yes

The British People

The long history, both home and abroad - good and bad - and how we as a nation have stood tall despite adversity and blame

our sense of humour

I'm not sure that we can claim that we have a unique culture here in the UK. Having travelled widely throughout the world with my work - especially in Africa & Asia - I have found that many cities in the 'Developing' World have similar cultures to those of the so-called 'Developed' world. I suppose the key difference between the UK and other countries would be its higher standard of living, though the UK Economy is (in many respects) is quite similar to many other countries in the Developed world.

Issues unique to British culture The Church of England, the Queen and Royal Family, English spoken around the world, the Commonwealth, fish and chops, British pubs

Ce contenu n'est ni rédigé, ni cautionné par Google. Signaler un cas d'utilisation abusive - Conditions d'utilisation

Google Forms

[https://docs.google.com/forms/d/1PD68sfgAUlwjPYZvY32AUkvU290H9vytnN92C\)f7jDI/viewa\\_n\\_a\\_lytics](https://docs.google.com/forms/d/1PD68sfgAUlwjPYZvY32AUkvU290H9vytnN92C)f7jDI/viewa_n_a_lytics)

## Appendix Seven

**Immigrants in the UK**

45 reponses

Food: fish and ships, behaviours: respect, organization

The royal family, the expression "cheers, tea drinking, some sports,...etc

Fish and Chips, saying sorry and thank you for the silliest of reasons and not meaning it, TEA !!! (Stereotypical, don't you think?)

British tea, politeness fir example saying thank you, please, sorry in any occasion or as they call them the magic words"

The British had totally different culture from Algeria. there are many pubs here (they drink a lot). they pet cats and dogs. they eat outside often. there respect the queue. when you enter the bus you say hi or hello and when you come out you say thank you to the driver. British say sorry, excuse me and thank you a lot. they pay by cards most of the time. they have dinner at 6. they drunk coffee without sugar.

Quiet, Conservative, fish and chips, kind

from my perspective British people are very accurate and well organized. They are very

welcoming and nice. Concerning food and traditions, I didn t really have the chance to eat

their food and participate in their traditions. The criteria defining Britishness would be simplicity, organization and accuracy.

eating fish and chips, high regard for respect reflected in their emphasis on being polite with everyone (saying please, thank you, sorry, almost all the times), holding the door open for the person behind you.

Very polite. Very conservative though they are trying to accept liberal views. Their food revolves around tea and biscuits most of the day.

When you ask for a meeting, they are busy, when food is mentioned, they become no more busy. Fish n Chips, Shefferd Pie, accent, Good Friday, Boxing Day..Castles,

Museums

Well. What I think typically British is Sunday roast chicken. Or high tea which is dinner before dinner and only tea and some scones. Gardening is also very British. Some food are typically British as jacket potatoes. About the behaviours, I believe that British people still have the social classes as when you walk in the street, you can differeciate between the high class and the poor class.



## Appendix Seven

Wear a quilt for Scots, eat fish and chips, adore the queen and royal family, not show your real feeling to others, and preserve tradition

Afternoon tea, not very active on Sundays, they don't gather in one table in dinner time, everyone eats by his/her own

There is nothing called Britishness, even people living in UK do not believe in it.

What i would say about the aspects of Britishness is the presence of respect and politeness. Behaviours

I don' t like the British cuisine, even the British do not like their cuisine. For behaviour, it depends on the kind of people we live with or coexist with. I have some good friends, they tolerate cultural and religious differences. My friends are nosy, which the kind of people I don't like.

(According to you, what are the aspects of Britishness? Could you give examples on customs , tradition , food , behaviours typically British.) Their accents, the fact that they act nicely to others, their food is bland and lacks flavour

The cold emotionless behaviour, being white, drinking tea and talking about the weather. Conservative beliefs.

That distinctive accent and British English and tea with milk cookies British films and songs such Beatles hueet styles that BBC channel that flag and royal family

Fish and chips,diversity,accent

Tea and politeness

Christmas

Politeness

politeness. Indian curry. Discourse and drinks

Kind and polite people, respectful

politeness, individualism and maintaining distance , heavy breakfast, non-organic food, very critical and dig into deep minds, sophisticated, enclosed, introverted, indirect, generous when it comes to knowledge and information. social classes really exist, superiority.

As for the English food, they only have English breakfast and fish and chips.Fish and chips meal is not even English.

It is Jewish.lt was the Sephardic Jews who brought fried fish to London. That was a very long time ago.

## Appendix Seven

Easter vacation, boxing days, fast food, following the queue, punctuality, smiling to people

pub life, fish and chips, shouting loudly in public, gym clothes fashion but doesn't go to gym, complaining about the weather

British culture includes Remembrance Day, Union Jack flag and the British national anthem known as 'God Save the Queen'.

Based on my short stay in the UK, I think that the eating habits of British people is based mainly on junk food. Personally, I always notice that British generally have their lunch around 12.00ann outside and sometimes without even sitting on a tale; that is, they generally have their lunch while walking to or back from school, work or the university.

Fish and ships is a meal that British people used to have every Friday. It is a kind of their traditional. i think food comes first and then traditions maybe. I cannot think of behavior as British distinction. being posh

Fish and chips, pies and mash, but equally British is after a few pints of beer to go for a curry or have a kebab

## Appendix Seven

**What does Britishness mean to you?**

41 reponses

**According to you what are the aspects of Britishness?  
Could you give examples**

It means nothing to me as I follow a totally different paradigm with regards to what is called "culture" Following the British values, norms

Royal, diversity of cultures

To me, this concept, along with a many more similar labels, are neoracist terms that fall into a paradigm that helps the persistence of several asymmetrical notions, such as "native-speakerism"

(If you need to know more about it, refer to Professor Adrian Holliday's work "Intercultural communication" (2005) or Native-speakerism (2018).

Being classy,

Being a British citizen means embodying British attitudes and adopting their behaviors sharing their values of respect and freedom.

Opportunity to finish my studies and to learn more about others

It is relative to people living on the British lands, with their distinct culture and language more specifically the variety of accents

being a citizen of the United Kingdom and it's not just being English, but being Scottish or Irish and these mean one's British

A culture that is deviated to British people Access to some social practices

It means the cultural envelope of people who have been raised in the UK

Britishness means having tea with milk. It means for me as it is the fact that you are born in Britain from British family

To be native or behave exactly like them

A way of life, a culture and a burden. It is not only a citizenship it is a rooted aspect in every British man/woman. To quote Derrida differently: we do not become British, we are born British.

## Appendix Seven

A false political construction.

Britishness is one culture among other cultures. It is about characteristics that the British hold

I don't think there is such a thing 'Britishness' because there is no British Blood. I am not sure what you mean by this Britishness, however, If understand it as being as one culture and as an identity, this is not happening in the British society: different cultures and multiple identities.

being British and possessing British aspects

someone serious, polite, intellectual, punctual and hard working.

Nationalism

Having British qualities

sophisticated accent, very tolerant and diverse culture white, pale, punctuality, and beers

Accent maybe

It means being part of the British culture including history. Openness

British culture

being a citizen of GB and behaving according to the British law, nor necessarily white man. British-oriented ways of living, thinking, and speaking

Means unpredictable weather and not knowing what to wear sophisticated and systematic.

## Appendix Seven

Concerning your survey, I do not really like the term 'Britishness'.  
 The term 'British' is most of the time used to refer to 'English'.  
 They do not use it to refer to 'Scottish', 'Welsh' or 'Northern Irish'.  
 A huge number of English people regard themselves as only English.  
 Especially the working class community. And the nationalists. And some of the  
 people who support the English Defence League, Britain First and UKIP.

Adopting the british culture and identity and the british way of life in general

The term 'Britishness' refer to 'Englishness', 'Welshness', 'Scottishness' and  
 'Northern Irishness' since Britain is a country of four countries including:  
 England, Wales, Scotland and Northern Ireland. The problem is that numerous  
 people use the term 'Britishness' to mean 'Englishness'.

I think it is related to all the British behaviors and their ways of dealing with the  
 different problems and circumstances of the daily life as well as their lifestyles  
 and food habits.

Being into the British culture

well, accent maybe. some times means of transportation in London, maybe  
 because I live in London. these are so special and perhaps not found elsewhere in  
 the world.

being introvert

The English, Northern Irish, Welsh, Scottish and those that remain from Queen  
 Victorias Empire staying politically tied even though they arent sure they want to.

### **Did Britishness aspects change within last years?**

43 reponses

Yes

I don't know

Everything changes through time. Neutral

Of course, thanks to globalization not too much

I am not sure of that. But I can see they preserve their characteristics. their  
 buildings are the same, their attitudes also.

Can't answer this question as I have lived here for only 2 years and half so I could  
 not manage answering this

i have no idea

## Appendix Seven

Yes, it's been mostly associated with Englishness and that's due to the influence England has because of the UK's centralized power in England (Queen, parliament in London, etc). Many British people also don't know what being British exactly means especially after the rise of globalization and the increased number of immigrants gaining the British nationality.

I believe yes.

I don't know about it in the past, I have only 4 years in Britain

Yes, with many immigrants and tourists it's becoming metropolitan and everyone can feel home within this

I think it has changed. As before we have been taught that British people are very punctual but now they do have delays and say that it's fashion to be late.

No

Even with the existence of cultural diversity in the UK, I don't think that britishness aspects would change in the last years.

I don't think so

I think so; everything is subject to change. Families are shrinking to nucleus families... I have no idea

## Appendix Seven

I'm a new settler

Not significantly but maybe british people became more nationalists.

Yes but not shifted a lot still keeping the same buildings and traditions the diversity of the nation and ethnicity changed lately and trasform that land from being completely

British to be an international ground

I have no idea about that, but maybe the secular nature of the society now, I have no idea to be honest. yes when it comes to ethnicity and multiculturalism and tolerance Maybe because of influence from other countries.

Yes, it did especially after Brexit. Globalization has effected the Britishness in many ways too Nope

no idea. but it must have changed just like the other states of being. Erm I am not sure

I do not know, i recently came to live here may be because of internationalization

It did change.

Everything changes. That is how life is.

The English culture has been influenced by many cultures. The English culture has been influenced by many cultures.

Since many foreigners are living in England. For instance, there a dialect spoken in London by the new generation known as Jafaican.

## Appendix Seven

some aspects change like the total freedom given to young people by their parents  
the lack of control no

Yes, it did.

According to what we have studied earlier during our first year at the university in Algeria about the British people characteristics and their culture, I think the britishness aspects have changed within the last years. To explain, we have been taught that the British people are generally formal people who never initiate a conversation with foreigners which is totally wrong. Thus, this is maybe due to the possibilty that britishness aspects and British people's characteristics have changed lately.

Actually, I have no clear fact about this but as I have seen I think there a tiny change.

ah yes, definitely! I think this is due to the open access to the world's cultures, again I see this a lot in London. I barely can imagine that Britishness changes elsewhere in the UK except London.

I do not know

No. It changed after Queen Victoria died and it changed more when the British Empire started to give people back their countries (e.g.. India)

### **How do you see the cultural diversity in the UK; that is to say multiculturalism?**

43 reponses

Personally, I believe there are different people living in the UK, each with their own identity. (I don't believe in the existence of cultures)

Quite interesting. One will not feel descrimanted because of his culture or religion as it is an open minded society Where everyone can practice his religion, tradition freely as long as everyone elss is respected

Well managdd compared to other countries like France or USA

Exactly like anywhere else, nuclearized



## Appendix Seven

UK is really multicultural especially London the city where you can find almost all cultures living together in harmony

The British culture is an interesting culture to discover. People are generally friendly, nice and so helpful especially at the workplace. They treat each other with respect and tolerance.

If I were to say I will put multiculturalism = Britain, the great European country which accepts such diversity there are various cultures in the UK ranging from Asians to Middle Easterners like ourselves it's very interesting because this eliminates the threat of racial and cultural discrimination.

Very supportive of multiculturalism. They promote it.

It's tolerated to a large extent

A source of power, knowledge and education

Multiculturalism is very clear in UK as you walk in the street and you can see people from many different backgrounds as the Indians with Muslims with Asians and some Europeans could walk all together.

UK is full of immigrants nowadays, especially in London where you see less British people. There is a good exchange of different cultures. However, I think that British people do not really like it as it is changing their way of life.

People are tolerant in areas where there is large diverse population. For instance: people are friendly in Birmingham because it groups the largest Muslim community in the UK. However, people tend to be less tolerant in areas where there is only white people such as York, Canterbury etc. There is a famous stereotype that says: the further north you go the friendliest are the people, and the further south you go, they tend to be less friendly.

Cultural diversity in the UK is growing year after year and this makes the country a melting point of cultures. I think UK is the most diverse country in the world

So diverse, but there are some places which actually they are multicultural but without a culture; boring it is pretty diverse

## Appendix Seven

you see a lot of features of diversity, especially in the big cities eg: London and Manchester.

people from

various ethnic and religious backgrounds living together in harmony. coming from an Islamic background, i found the UK to be a safe place in comparison to the experience of people in other European countries.

The UK is a fertile ground for diversity in which it welcomes different beliefs. As a Muslim, I didn't face serious issues to deal with British people

UK is highly multicultural but each culture exists separately from others and they rarely interact

A boost but a Borden a danger that can explode in any moment and opens the door the civil internal racial wars between nations and other problems of immigration that carry out on the shoulder of the state

It is a beautiful diversity, from different races, religious groups and every aspect of culture.

good in comparison to other European countries such as France , we cannot deny that there are racist people everywhere but the UK government is fair

It is only in London and not elsewhere. I.e. there is no multiculturalism.

Britain is multi-cultural because the British are a mixture of different races Super diverse

## Appendix Seven

Amazing they respect diversity

the degree varies. take London as an example, it is the a example of multiculturalism, Cambridge and

Birmingham as well crowded with Muslims blacks and Asians. regions like Canterbury and Dover are

Overpopulated by Europeans who do not make a remarkable diversity to the British society due the culture, racial and religious similarities.

Very diverse- international students, multicultural shops, etc

There are different cultures in the UK and it is a very good thing where they every one can live within his culture in peace, but respecting the others.

it is really good for foreigners and for spreading awareness of diversity among british people in one hand, it provides a high level of getting exposed to a variety of world realties and changing perspectives about difference

As for the English society, it is not really racist.

But numerous English people just do not want their country full of foreigners. They love their country with passion.

And that is what we call Nationalism.

I have noticed that people from different ethnic groups can live together, except for Muslims some are too suspicious about us especially what the western media is broadcasting about Islam. Yet still Muslims can live here. Each one respects the other's ethnicity and culture.

The UK is a multicultural country.) think its sth positive since it shows that British people are open to the other cultures and nationalities

There are different racial groups interacting together. These groups are generally supportive of each other despite some initial stereotyping

Multiculturalism will not be successful in Britain.

I trust that the UK is a multicultural country where people coming from different countries with various cultures are all living together as a homogeneous group where no culture seems to be more dominant.

So expandable and helpful for all those that are not used to have a lot around them it is developing fast in London mainly.

Interesting. it gives extra nuances to Britain

I see about 12% non-British born people living here and the diversity and multiculturalism is great. We are highly integrated multiculturally with many generations of British people of all backgrounds, creeds, colours, all British.

## Appendix Seven

### What makes the british culture unique?

43 reponses

For me, there is no such thing called culture. It's openness to multiculturalism

I don't think it is unique.

Their way of thinking and their efforts to preserve their history

their attitudes and their preservation of their history. Still the same old buildings, the same architecture, the same values shared by everyone.

The acceptance of other's culture

the interest of its people as it take different representations that cannot be found anywhere else its racial and cultural diversity and the British people's unique mannerisms and habits

Their acceptance and politeness

Organisation

Its diversity and acceptance to differences within a historical and social spectrum

As far I believe they give their culture a great importance because they keep their history and that's what makes them unique.

They keep themselves apart from the world. They have their own system which makes them really successful.

History of empire

Is there one British Culture? Are you sure?

The fact of being different from other cultures in terms of living and thinking standards. It is their politeness and their culture

I am not sure of this; for me it is not unique, and such a thing is not ahpenning nowadays. ( makes\*) a culture of a past colonizing empire

because it is diverse, open and very accepting.

Though they don't seem that cool, but when having some chat with them they show lots of welcome and respect

## Appendix Seven

Flag beautiful building the climate 4 seasons in one day mainly British accent the diversity of nations beauty of countryside the royal kingdom the polite behaviour of acting and the equality and freedom

the tolerance and mutual respect among each other

is a culture of great history and present influence

I believe every other culture is unique but I think tea is noticeable in Britain. I think its customs, beliefs and history

Plurilingual mindset

Every country has its own culture actually through my experience in UK every state has its own culture Its History and probably its literary canon!

Every culture is unique but I would say the language and the accent

The way of dressing, living, eating, thinking, and the way they treat each other. indirectness and tolerance

These people are xenophobic.

I am not talking about all the English people of course. And I do not really believe in nations.

I am still discovering it, because what you read about it is totally different from being a member within the society.

their way of life is different their beliefs their manners and behaviors even their way of thinking and of approaching things is unique

the shops closes early on Sundays, just boiled vegetables is a thing, leniency in education

There is no such a thing as a unique culture. Each culture has its own traditions, norms, beliefs and so on.

Eventhough the British people do not know much about the other cultures, but they are always open to accept the others and they never judge people depending on their background.

British people and their unique believes

their ideology that reflects everything in their life. from clothing to the most complex things in society like education

nothing

The fact we've appropriated so many other cultures and now view those things as British (like drinking Tea, eating curries, kebabs, or having carnivals)

**Do you feel yourself part of Britishness?**

44 reponses

No

no yes

Not really Neutral

No, because I'm here temporarily, but I still embrace it and learn from it while I'm here again, stereotypical

I can say yes after living here for one year. I adopt most of their attitudes except for religious things. No, I feel alienated because am different though am opened to adapting positive things

no, simply because I am an immigrant who recently moved into the UK.

## Appendix Seven

I don't think so

There are some days I feel I am very British even I am not born in Britain because I lived with a British family some time. But there's is always a big part of me which is Algerian and could be seen in my actions

I don't know. It depends on what Britishness means. I try to adapt and be flexible but at the same time I preserve my own culture. So I don't think I want to become like them.

Britishness does not exist.

I don't feel that I am part of Britishness because being a part is an ongoing process through which a given body have to go through.

Well, it is quite different because I came from another culture and religion. Kind of, I adapted myself so as to coexist

no. I do not.

I haven't yet had that feeling. May be because of the short time I have been here and that took me a lot of time just to cope with weather, cultural differences

Somehow but not fully British a partial belonging I hope so, but no or not yet

Not at all.

if we take Britishness as citizenship, i am not. if we take it as behaving according to the common sense, yes i am.

Ermm hard to say. But I adapt myself

This is a hard question but i do sometimes feel am a part because i like the way they respect people and the way they think " logically"

I have adopted some good aspects of it, may be my language associate with it and becoming an individualistic person.

I do not really feel that I am part of Britishness.  
I am not British.) am a human and I am from planet earth. That is enough for me.

What do you mean by that?

Not at all. From a religious point of view there is nothing in the British culture that can be adopted sometimes

## Appendix Seven

No, I don't.

No, I do not. This is because I spent a short period of time in the UK and most of my interactions were with Algerians.

Sometimes, I do no, not at all.

I'm English before British

### **Are you fully integrated into British life did you reject your origins?**

43 reponses

I am living my life in a normal way. I am neither fully integrated nor rejecting my origins. My origins will be always my roots.

I'm somewhat well integrated in this lifestyle, but I always hold on to my origins I disagree with the use of the notion "British life"

No, I prefer to preserve my traditions which are part of my identity

Not really. As I said, except for religion (eating pork, drinking and so on these are things i reject but I respect all their practices), I feel completely integrated.

I am still rigid to not reject my origins

I don t reject my origins and am proud of being a Muslim and an Algerian, as I aforementioned am opened to what helps me to develop my personality without forgetting my origins

To be honest, I never felt so. I am still feeling attached to my mother country.

I don't fully integrate myself. I am keeping my identity the way it was yet with some adjustments to fit the host culture

I am just trying to use their language to make them understand me



I'm Algerian and I shall remain forever but I feel Britain is not a land only for British people but for everyone. I never reject my origins and yet I feel I am contributing to the uniqueness of the British culture too

I never felt myself as integrated in the British life as I tried to keep some of me as Algerian but I try to see the British life from my eyes and from their eyes.

I am not fully integrated; I just try to be tolerant, flexible and as much discrete as possible. I don't reject my origins at all, I am very proud of my origins.

This is a funny question. We never reject who we are. Please rephrase the question and make it sound more idiomatic it looks a bit harsh as it is now.

You need to do a lot of reading in order to understand what you are talking about. I am not fully integrated to the British life and I still have my own principles.

I don't like defecting my origins but you need to adjust to other cultures as well to not feel and look odd. Of course I don't reject my origin; I practice my culture privately.

I'm Algerian but i can adapt to different modes of life

i feel that being in the UK. I did develop a certain fondness and connection to the British way of life. But I would have never reject my origins

I think I fully understood myself through the experience of coping with British culture. and I tolerated differences and Im even ready to tolerate rejection from others in a wise way.

I am not integrated to British life. I accept and appreciate my origins

## Appendix Seven

No I'm interested with that deep respect of my origins and beliefs that are a few line and a first priority of mine

I respect every single aspect of British life, however, I do not feel obliged to adapt, it is who I am and so proud of my origin

I cannot say I am fully integrated in the British culture , I also don t ignore or hide my origin or the country i came from

Fully emerged to my own culture. Yes

I feel part of it

No not fully integrated

yes I am. Integration does not need rejection of the culture of the origin. I am integrated without neglecting my roots

I cannot reject my origins anytime and anywhere, however whenever i experience something good which belongs to British life, I try to behave the same due to the benefits i find in it.

Coming for a collectivist society, and there are lots of things in my home culture that makes me see the British life style as a poor, unhealthy lifestyle when it comes to a sense of society and family. I am not really integrated , there are many things I find them much interesting and healthy in my culture and home than here. I prefer to maintain my own life style but there are aspects that once I adopted from the British life style, life became easier

I just have my own culture, ideas and principles. My culture is not British, English, Algerian, Arab, Berber or Islamic.

It is just my own proper culture is based on something called logic. For example, I believe that it is insane to greet somebody whom I do not really know. This is not popular in Northern African countries and the countries of the Middle East as well. Wherever I am, I just try to adapt. And I always mind my business.

As far as I have understood your question, yes I can keep up with the British life. Yet I never reject my origin, I may do some sorts of comparison and see what and how can we change some negative behaviours.

## Appendix Seven

I'm not bcz it means rejection of my culture and religion

I am fully integrated

Yes, I am.

Not fully integrated

fully in a rejection status yes

This question doesn't make sense. You can be both fully integrated into British life and also don't reject your origins. There is no "or" - it's an "and"

**Do you find some aspects of your home culture integrated in those of Britishness?**

42 reponses

No

No

Yes, in a way.

Yes, to a certain extent Not really

Yes, a lot. But that is my own culture, not my home culture, because even within "home" we have different cultures, don't you think?

Maybe mutual help sometimes. But here you can ask anybody for help in my country we ask the help of people we know. here, I do not frustrated to ask anybody.

Not really

Yes, there is a mosque in Canterbury for example; there are also restaurants like the one called The Moors which is related to Mediterranean cuisine

Honestly, I love the mannerisms which my country strongly lacks nowadays. Yes.

We have things in common

I think respect and a lot of usage of thanking and apologizes words I don't understand this question

I do find some similarities between my country and British culture. It is completely different I think

Not very often

Being surrounded with friendly people may stand as the main aspect that is shared with my culture. No

Let's say 20 percent, yes yes I do

Yes sure there are some aspects of my culture that are very similar to the British ones and whenever I realize that I feel more comfortable

At all we are not organised nation and that clean out towns are dirty and people are vulgar unlike British Tolerance and respect to different cultures

In Scotland, where I live, people are more like Algerian when it comes to dignity and anger Not at all.

Sure, many Arabic and Islamic traditions became part of the British culture historically and present.

Yes in UK there are mosques, food like couscous

Algerian? no. middle-eastern, Indian and Pakistani yes.

Saying words like habibi or habibti or even walah to my foreign friends but I explain to them the meaning to some extent yes. But not everything.

yes, nagging, politeness somehow, giving high importance to strangers, and being warm with someone who seeks help

Wherever I am, I just try to adapt.

And I always mind my business. As Charles Darwin says" It is not the strongest of the species that survives, nor the most intelligent that survives. It is the one that is most adaptable to change."

To a certain degree yes.

Being respectful and polite with people food wise, a bit.

No, I don't.

sometimes, yeah. but not all the times.

My husband's Indian native and yes things like Indian curries are integrated into Britishness

**Are you treated differently inside the society?**

43 reponses

No

Not really no

No, not really.

No not at all. I do not feel marginalized because of my religion. But I want to mention that it depends on

Some regions in the UK. you might find places where people felt marginalized but here where I live (York) I am treated well (I do not feel I am outside this society)

No, never feel any sort of discrimination

No, not really

No I am not, for 5 months so far, I haven't been treated unfairly. Although I couldn't integrate myself into the society as in making friends and all, still, I am treated with respect.

Not really. Apart from getting some attention with my hidjab everything is perfectly normal I could say I have not got any shocking experience till now

## Appendix Seven

Sometimes I feel I am different but most of the time they are welcoming as we have at university a group of British called Fish which means friendship for international students and hosts. They do share with us the British culture every Monday and they take us in trips around the city and the countryside to show us more about their culture.

I have not felt so far because they tend to respect people. No

My experience within the British society was so nice.

I am not sure what you mean by different, if it is positive; yes I was treated in a nice manner. yes, especially by elderly white men, where they show their intolerance of the ' Arab man "

I am a student therefore, i believe that that offers me more protection that the regular citizens . but generally, i didn't face a situation where i am treated differently

I don't really see that Inn treated differently

Treated with respect but differently got that message you are foreigner not with the British pride of our nation

Noap, except some gaze, I feel so welcomed here in UK. Not at all

Yes. The look of others to me says it all.

No, I feel I am welcomed because the society I live in is multicultural. Again, this depends on awareness and my engagement and behaviour towards others

Yes

Nope

not that i have noticed.

Erm maybe but so far people have been nice to me

No, I feel am home and i integrated easily within the British society. I have been never treated differently.

May be because they are aware I am a Muslim, they change their ways of treating me, but it takes other forms too, because I am a PhD student, they treat me differently, because I am international, because I am a women ( they do not shake hands with me, they do not talk about sex in front of me) , but they do not dig into deep discussions per my culture and language

They do not care about your skin colour or religious beliefs. For them, foreigners are not welcome.

If you mean outside the university, yes. You can notice that, but it's ok. Not really.)

Didn't feel any kind of racism or being treated differently No, I am not.

Ah I still can see those looks and stares but no one has done anything wrong to me so far. I feel that I am treated differently. Yes.

Women are treated differently no matter what their heritage is.

**Ce contenu n'est ni rédigé, ni cautionné par Google. [Signaler un cas d'utilisation abusive](#) - [Conditions d'utilisation](#)**

Google Form

<https://docs.google.com/forms/d/1U81T-PnmI41bEobc5EFK2VhRhu8q9eSHhNPV3OBGu5A/viewanalytics>

# **GLOSSARY**

---



## Glossary

**Assimilation:** The process of becoming a part, or making someone become a part, of a group, country, society, etc.

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

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

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

**Briton:** a member of inhabiting Britain prior to Anglo-Saxon invasions.

**Celts:** members of a European people who once occupied Britain and Spain and Gaul prior to Roman times.

**Citizens:** a person who has the legal right to belong to a particular country.

**Citizenship:** Citizenship is the exacting legal bond between an individual and his original State, acquired by birth or naturalisation, either by declaration, choice, marriage or other means under national legislature.

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

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

**Culture :**The general customs and beliefs, of a particular group of people transmitted upon time.

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

**Diaspora :** People who come from a particular nation, or whose ancestors came from it, but who now live in many different parts of the world are sometimes referred to as the diaspora.

**English:** of, relating to, or characteristic of England or its inhabitants, institutions, etc.

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

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

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

**Immigration:** The process by which people come in to a foreign country to live there, or the number of people coming in.

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

**Integration:** successfully joining and mixing with a different group of people.

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

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

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

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

**Magna Carta:** A charter of liberties to which the English barons forced King John to give his assent in June 1215 at Runnymede. A charter of liberties to which the English barons forced King John to give his assent in June 1215 at Runnymede.

**Multiculturalism:** The coexistence of people with many cultural identities in a common state, society, or community.

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

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

**Otherness:** is the quality that someone or something has which is different from yourself or from the things that you have experienced.

**Perception:** The way you notice things, especially with the senses.

**Race Relation Act:** Three British acts of parliaments 1965 1968 and 1976 together with the race relations act amendment designed to protect the right of ethnic minorities living in Britain, and making it illegal to treat people differently because of their race. The act of 1976 established the commission for racial equality to investigate complaints and improve relations between races.

**Royal:** is used to indicate that something is connected with a king, queen, or emperor, or their family. A royal person is a king, queen, or emperor, or a member of their family.

**Scot:** members of Celtic people from Northern Ireland who moved and controlled the west coast of Scotland in the 6<sup>th</sup> century their enemies were Picts. Also, persons who came from Scotland.

**Scottish:** Relating to Scotland or its people or their language.

**Stereotype:** A fixed idea or image that many people have of a particular type of person or thing, but which is often not true in reality.

**UK:** is a country that includes England, Scotland, Wales and Northern Ireland. Its official name is United Kingdom of Great Britain and Northern Ireland.

**Welsh:** Belonging to or relating to Wales, its people, or its language.

### **Sources:**

*Online Oxford Dictionary.* <https://www.oxfordlearnersdictionaries.com/>

*Online Cambridge Dictionary.* <https://dictionary.cambridge.org/fr/>

*Oxford Guide to British and American Culture.* Crowther, J. (2005). *Oxford guide for British Culture.* UK: Oxford University Press, USA, 2nd edition Oxford, UK. pp 576.

## Summary

Great Britain is regarded as one of the most multicultural countries and societies in the world because of the mosaic diversity of its people and the welcoming spirit typically that is British. Such a great flora and fauna of earthbound grasp the attention of many experts as Kumar, Kramsch, and Crowther. For this matter, the purpose of this analytical descriptive work is to capture the “real” image of the UK either inside or outside the nation and to discover the secret of that “charming” culture and figure out the British perception of beauty through native and immigrant eyes. For that, 14 natives and 45 immigrants were included through the spread of two different surveys in 2018 via online Google forms. The findings of natives were fruitful and voiced these traditions and customs. They confirmed the cultural specificities as being basically regional and showed the deep difference from one area to another. British people describe themselves with the same manner of uniqueness and pride. They tie Britishness to the tea parties, popular sports like cricket, rugby and singing in the streets. Immigrants feel being different in the UK, with their individuality but not categorized by their culture or religion in an “open-minded” society where they can freely practice their religions, and keep their traditions as long as they respect otherness. There are numerous cultures in the UK going from Asians to Middle Easterners. The UK was, is and always will be a “very compassionate” nation for multiculturalism and a “welcoming” destination for many people, as there are laws protecting them from discrimination toward tolerance, linguistic and cultural integration once accepted legally to settle in U.K or following legal entries and settlement.

### ملخص

تعتبر بريطانيا واحدة من أهم الدول و المجتمعات المتعددة الثقافات في العالم بسبب الفسيفساء المتنوعة لسكانها و الترحاب الإنجليزي المحض. مثل هذه الطبيعة الساحرة تجلب انتباه العديد من الخبراء أمثال كومار ، كرامش ، و كراوتر. من أجل هذا ، يهدف هذا العمل الوصفي التحليلي إلى أخذ الصورة الحقيقية للمملكة المتحدة إما داخل الأمة أو خارجها و الكشف عن هذه الثقافة الرائعة و تجلية هذا الاستيعاب البريطاني للجمال من خلال أعين السكان الأصليين و أعين المهاجرين للقيام بذلك، أدرجنا 14 مواطنا أصليا و 45 مهاجرا للمشاركة في استطلاعي رأي مختلفين سنة 2018 عبر استبيان جوجل. المعلومات الصادرة عن الأصليين كانت مثمرة و أبرزت هذه العادات و التقاليد بحيث أكدت الخصوصيات الثقافية على كونها أساسا جهوية و أظهرت الفارق الكبير بين منطقة و أخرى. الشعب البريطاني يصف بعضه البعض بنفس التفرد و الفخر. يحافظون على طابعهم البريطاني من خلال حفلات الشاي، وممارسة رياضات الكريكت و الريجي، و من خلال الغناء في الشوارع. أما المهاجرون ، فيشعرون باختلافهم داخل المملكة المتحدة بتفردهم لكن من غير تصنيفهم اعتبارا لديانتهم أو ثقافتهم في مجتمع متفتح أين بإمكانهم و بكل حرية ممارسة شعائرهم و المحافظة على تقاليدهم طالما احترمو غيرهم. تتعدد الثقافات داخل المملكة المتحدة من الآسيويين إلى الشرق أوسطيين. كانت المملكة المتحدة و لا زالت و ستظل أمة جد حاضنة لتعدد الثقافات و وجهة مريحة للعديد من الناس ، هذا فضلا عن وجود قوانين تحميهم من التمييز العنصري للعيش في التسامح و تسهل اندماجهم الثقافي و اللغوي في حال تم قبوله قانونيا للإقامة في المملكة المتحدة أو بحسب عدد مرات الدخول و الإقامة

### RÉSUMÉ

La Grande-Bretagne est considérée comme l'un des pays et l'une des sociétés les plus multiculturels du monde en raison de la diversité de sa mosaïque et de son esprit accueillant typiquement britanniques. Une si grande flore et faune attirent l'attention de plusieurs experts. À cet égard, l'objet de ce travail analytique et descriptif est de capter l'image réelle du Royaume-Uni, à l'intérieur ou à l'extérieur de la nation, de découvrir le secret de cette culture charmante, et de comprendre cette perception britannique de la beauté du point de vue des autochtones et des immigrants. Pour cela, 14 autochtones et 45 immigrants ont été inclus dans la diffusion de deux enquêtes différentes en 2018 via des formulaires Google en ligne. Les résultats émanant des autochtones ont été fructueux et ont exprimé ces traditions et coutumes. Ils ont confirmé que les spécificités culturelles étaient essentiellement régionales et ont montré l'énorme différence entre régions. Les Britanniques se décrivent avec la même manière d'unicité et de fierté. Ils associent leur aspect britannique aux thés, aux sports populaires comme le cricket, le rugby et le chant dans les rues. Les immigrants se sentent différents au Royaume-Uni, avec leur individualité mais non par leur culture ou religion dans une société «ouverte d'esprit» où ils peuvent pratiquer librement leurs religions et garder leurs traditions tant qu'ils respectent l'altérité. Il existe de nombreuses cultures au Royaume-Uni, allant des Asiatiques au Moyen-Orientalistes. Le Royaume-Uni était, est et sera toujours un pays très compatissant pour le multiculturalisme et une destination accueillante pour de nombreuses personnes, tant qu'il y a des lois qui les protègent de la discrimination à l'égard de la tolérance, et de l'intégration linguistique et culturelle, au cas où le droit à l'installation dans le Royaume Uni leur est accordé, ou selon les entrées et installation légales.