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Preserving the Culture of Immigrant Families in Britain: Challenges and Perspectives

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Dedication

In the Name of Allah, the Most Merciful, the Most Compassionate. All praise be to Allah, the Lord of the worlds; and prayers and peace be upon Mohamed His servant and messenger.

*I, Miss DOUIB Chaima, dedicate this dissertation:
to my parents DOUIB Laid and HAMMI Nedjema for their
unconditional and unlimited support and patience.
My brothers, Mahmoud & Haithem, for their motivation, and help.*

*I, Miss GUEMARI Amira, dedicate this dissertation to:
My Father GUEMARI Ahmed Said who sacrificed more than I will ever know just to achieve my
dreams, and My Mother Malika who taught
me to trust Allah and has been with me in all steps of the way through good and bad times.
My sisters, Imane Yousra & Fatima Zahra & Batoul
My brothers, Ilyas, Ibrahim, & Hicham for their motivation and help.*

*We dedicate it to All our friends & to everyone who respects us
Thank you all.*

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Nonetheless, though all of the above assistance, we assume full responsibility for all the errors and mistakes which were made in this dissertation.

Abstract

The immigration of families from different identities into Britain has raised over time. In this research, the immigrants' challenges and perspectives are the core of the investigation. This dissertation aims at exploring and analysing the status of immigrant families in Britain, as well as the various challenges that those families have experienced during their preservation. Also, it aims at examining and analysing the perspectives and attitudes of the British government and society towards immigrants. This investigation comes to shed light on the topic of cultural preservation and opens doors to discussion and further research into the challenge resulting from this issue. Employing a descriptive-analytical method to analyse and describe the immigrants' situation in Britain. Also, the qualitative approach was integrated to investigate and analyze laws and political speeches. The study reveals that the majority of the immigrant families failed in integrating with British society, and choose to preserve their culture and remain minorities. Thus, they face discrimination, racism, and identity crises. The analysis also shows that the British government has anti-immigration perspectives, whereas British society's perspectives can be divided into two categories. While some British people welcomed the immigrants, others refused their presence and asked to control immigration. Moreover, the immigrants and their origin countries collaborated to preserve the immigrants' culture.

Keywords: Britain, Challenges, Cultural preservation, Immigrant families, Perspectives.

List of Abbreviations & Acronyms

BBC	British Broadcasting Corporation
BME	Black and Minority Ethnic
CILT	Careers In Law & Teaching
CNN	Cable News Network
COVID-19	Coronavirus Disease 2019
CUKCs	Citizens of the UK and Colonies
Eliz	Elizabeth
EU	European Union
GCSE	General Certificate of Secondary Education
IAC	International Arab Charity
ICCR	Indian Council for Cultural Relations
WW II	World War II
LIS	London Islamic School
MENA	Middle East and North Africa
MPs	Members of Parliament
NHS	National Health Service
ONS	Office for National Statistics
TRT	Turkish Radio and Television
UK	United Kingdom

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General Introduction

1. Background of the Study

The phenomena of immigration have been raised over the past decades as a result of civil and international wars. It is undeniable that Europe has been always an attractive destination for immigrants due to various factors of attraction. These motives or factors can be classified as economic, political, and social factors.

Furthermore, immigration has created a disastrous situation for European countries, especially in light of the increase in their number and their different identities. Thus, the concept of multiculturalism and cultural identity are raised. The immigrants' cultural preservation and integration are debatable topics in many European countries such as; France, Germany, and Britain. Immigration in Britain is the core of the present study.

History shows that immigrant families have come and lived in Britain for decades. They come from different origins and are distributed all over Britain. After World War II Britain has seen remarkable progress in the number of immigrants population.

As a reaction to the British government's integration policy, the immigrants attempted to protect their identities and rejected abandoning their original cultures. They choose to preserve their culture and stay minorities in Britain.

2. Statement of the Problem

The situation of immigrants in Britain is crucial because of the cultural diversity. Undoubtedly, the culture of the immigrants is different from the British one. When two different cultures come into contact then many problems and challenges will arise including cultural clashes and belonging issues. Immigrants found themselves facing difficulties in expressing a sense of belonging and stuck in the middle. The belonging issue creates an ideological dilemma for immigrants; either to preserve their culture or to integrate with the British society.

Culture is the most interesting point in a region or country and it is a part of people's and community identities. Immigrants attempt to preserve their original cultures and identities.

Thus, serious problems and challenges started to be obvious. This research attempts to explore and investigate the challenges and perspectives of immigrant families in Britain.

3. Research Questions and Research Hypotheses

The current study seeks to answer the following questions:

- Did the immigrant families succeed in preserving their culture in Britain?
- What were the challenges and obstacles that faced immigrant families in Britain?
- How immigrant families' cultural preservation is viewed from different perspectives?

On the ground of the above-stated questions, our hypotheses are based on the assumption that immigrants have preserved their culture in British society (01), but with difficulties and without social acceptance (02).

4. Aims of the Study

The study aims to investigate the situation of immigrant families in Britain and their preservation policy. It also seeks to shed light on the challenges experienced during their preservation. Besides, it aims to explore the attitudes and reactions of the British government and society towards immigration.

5. Research Methodology

The methodology adopted to conduct this research is the descriptive-analytical method combined with the qualitative approach in the second chapter. The descriptive-analytical method is used to look for more descriptions and analyses of the immigrants' status in Britain. Moreover, qualitative analysis is integrated to analyse laws and political speeches. Thus, the relevant data are collected systematically from various documents including books, journal articles, media, newspapers, governmental documents, and official and non-official reports.

6. Significance of the Study

Studying the English language and civilization is the major motivation to tackle this research. Its findings contribute to the existing literature on the life of immigrants in Britain and what are the challenges facing them. The significance of this study stems from the fact that it discusses the topic of immigration from a different angle; it covers the status of immigrants in Britain from different identities.

7. Structure of the Study

The present research is composed of two chapters: the first chapter is about the status of immigrant families in Britain, and it is also composed of three sections. The first one tackles the different origins of immigrants in Britain. The second one describes the geographical distribution of immigrants in Britain. The last section involves discussing how immigrants preserved their culture. In addition, it investigates how far the immigrants are integrated with British society.

The second chapter, *Cultural Preservation in Britain: Challenges and Perspectives*, includes three sections. The first section discusses the various challenges that face immigrant families in Britain. The second section analyses the different perspectives on immigrants' cultural preservation and prospects for immigrants in Britain. This chapter ends with the impact of the preservation policy on immigrants and Great Britain.

CHAPTER ONE:

The Status of Immigrant Families in Britain

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Introduction

In this chapter, the status of immigrant families in Britain will be the centre of the discussion. Britain is a diverse society due to the large scale of immigrants from all over the world. The first section will shed light on describing the origins where these immigrants come from. The second section will describe the distribution of immigrant families all over Britain. The third section will discuss how immigrants in Britain preserve their culture based on their cultural activities. In addition to that, will look to what extent they are integrated with British society.

1.1 Origins of the Immigrants

During the war period, the world witnessed a considerable number of people immigrating to other countries. Historically, Britain has always been a nation of immigrants and has received a large scale of them cross waves, those immigrants are coming from different timing of their arrival and regions all over the world. Starting from the stone age to the present day. In this section, six groups are going to be the centre of the discussion. Bensaim (2017) stated that Britain has been regarded as a multicultural country since 2001.

1.1.1 Arabs and Muslims

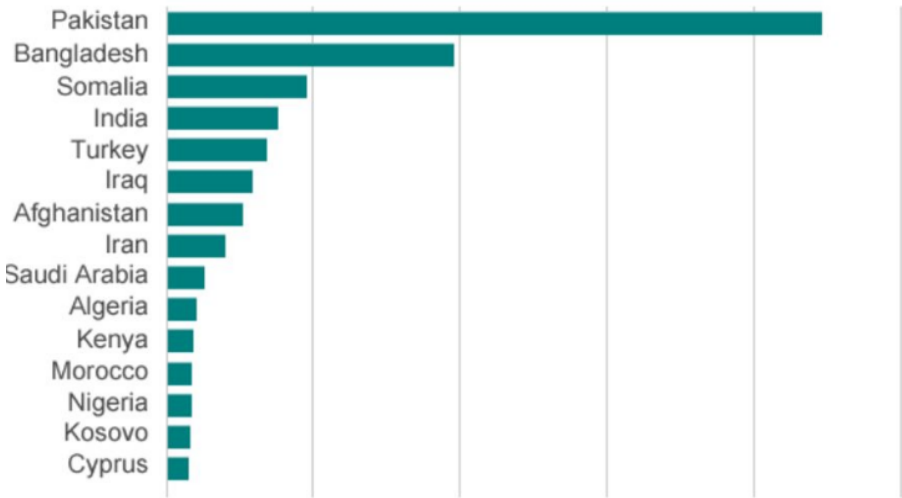


Figure1.1. Top 15 Countries of Origin for Muslims Born outside Britain (ONS, census, 2011 as cited in Iqbal, 2016).

The figure above shows the main 15 countries of origin for Muslims who are living in Britain. The highest population was from Pakistan then Bangladesh as well as a smaller number from India and Somalia. Furthermore, the Arab countries are represented the smallest number of the population such as Iraq, Saudi Arabia, and Algeria. On the other hand, according to ethnicity and religion statistics (2020), the Arabs represent 0.4 % of the population in the most recent census in 2011, including the Arab Muslims from Egypt, Morocco, Lebanon, Syria, Tunisia, and Yemen. Due to the Arab spring, they leave their nations and escape to Britain seeking better living conditions (Ben Amor, Haroun, & Mennai, 2020).

1.1.2 Africans and Asians

Since 1990, many African countries have endured wars and civil conflict which has resulted in asylum applications to Britain. Somalia was the largest source of asylum, followed by Zimbabwe, Nigeria, South Africa, and Arab countries (Algeria, Morocco, Sudan, and Tunisia) (Owen, 2009). Silva and Rienzo (2020) found that the number of foreign-born people in Britain increased from approx 5.3 million (9%) in 2004 to 9.5 million (14%) in 2009.

Studies show that the largest ethnic group was the Asian community compared to other nations. At the same time, India is considered the most common country of origin in Britain with 9% of the population in 2019, followed by Pakistan, Afghanistan, China, and Arab countries as mentioned before (Silva & Rienzo, 2020). Similarly, Iqbal and Golombok (2017) found that India was the second largest ethnic group after white with 1.4 million people. They leave home because of escaping the civil wars and seeking economic opportunities and for other reasons like family and study (Algan, Bisin, Manning, & Verdier, 2012).

1.1.3 Europeans and South Americans

After the enlargement of the EU, sizeable inflows from eastern Europe of migration were returned (Algan, Bisin, Manning, & Verdier, 2012). Hundreds of thousands of immigrants

were stationed in Britain during the second world war, after that, a significant number of Eastern EU were working as part of an overseas when they were owed settling in Britain. Most of them were from Germany, Poland, Ukraine, Russia, Italy, France, and Spain ("Historical Immigration to Great Britain, "n.d.).

Meanwhile, in the UK there are approximately a quarter-million Latin Americans ("Towards visibility," 2022). They make up a little over 4% of the population of Britain, there is a significant immigrant population from the Caribbean, mainly Jamaica (Pellegrino, 2004), and others from Mexico, Barbados, and Montserrat.

1.2 Situating Immigrants in Great Britain

Immigration has become a debatable issue in Britain. Britain's ethnic minority population has more than doubled, according to the Office for National Statistics (ONS). Since 2001-19, the number of immigrants has increased by 7.4 million (ONS, 2001-19). Immigrants are spread all over Great Britain; they live in different regions of Britain with different populations. Again, based on statistics from the ONS, the population of Britain was made up of ethnic minorities in 2020 and was just over 13 million (as cited in "Impact of Immigration in Changing the UK Population, "n.d.). This section discussed the distribution of immigrants in England, Scotland, and Wales.

1.2.1 Immigrants in England

Immigrants are more likely to live in some parts of Britain than others. Since 2001, nearly 90% of the approximately 11 million immigrants have come to England, according to the ONS (2001-19). Unlike other cities in England, London is the most popular destination for immigrants. Immigrants remained intensely focused in metropolitan areas. 45 % are in Greater London alone, compared to 10 % of the white population. Other main settlement areas were the

Midlands and the industrial/urban parts of Lancashire and Yorkshire. The preservation of diverse cultures was both a cause and a result of the geographic concentration (Benfodda, 2020).

1.2.2 Immigrants in Scotland

As a result of immigration, the non-Scotland-born population has increased since 2000. According to ONS Annual Population Survey data, over half of them live in Glasgow, Edinburgh, Aberdeen, and Dune ("Scotland and Immigration, "n.d.)

1.2.3 Immigrants in Wales

According to the 2011 census, there were 167,871 immigrants in Wales. The majority of them were from Poland, also there were significant numbers from India, Germany, and the Philippines. This represents an 82% increase in Wales' foreign-born population since 2001 (Crawley, 2013).

1.3 Immigrant Families between Preservation and Integration

Immigrants in Britain want to stay immigrants by preserving their culture and trying to be integrated with British society. As Nawaf and Alzayed (2015) said that immigrants are proud of their origins; they do not want to be viewed as the same, they want to be different, which might result in a melting pot of different ideas, customs, and practices resulting in new traditions while keeping the old ones alive.

1.3.1 Preservation

Cambridge dictionary defines the term "Preservation" as "The act of keeping something the same or of preventing it from being damaged". Preserving the culture of immigrants in the host societies is a debatable topic. As families and people settle in other nations to start new lives, the challenge of retaining or preserving ties and connections with the source nations emerges, allowing children of immigrants to form cultural identities (Duff, 2008, as cited in Nawaf & Alzayed, 2015). Immigrants in Britain attempt to maintain their cultural background which appears not only through the daily performance of the practices related to their origins such as language, religious practices, cultural festivals, and celebrations, food preparation but also through arts and literature.

Cultural preservation is the effort made by parents, children, and educators from many cultures to prevent their heritage practices from becoming extinct due to a lack of use, curriculum exclusion, or societal devaluation (Smith & Iyengar, 2021). This sub-section seeks to answer how immigrant families in Britain preserve their culture and to what extent they are doing so. Four dimensions will be considered; first mother language, religion, lifestyle, and literature.

1.3.1.1 First Mother Language

Individual behaviours, such as the use of language, are one way in which culture is manifested. The UK's dramatically changing population invariably raises problems about both host and minority populations' adaptations. Maintaining and shifting one's language is difficult (Edwards, 2011). Although English is the dominant language in Britain, there are a great variety of other languages spoken there and this is great evidence that immigrants still use their first mother languages.

Devlin (2018) reported that there are 4.2 million people who speak immigrant languages in the UK. In his survey, he found that Polish is the most often spoken immigrant language there with over 546,000 speakers. The next four most commonly spoken immigrant

languages come from India, Pakistan, and Bangladesh. They are Punjabi (273,231), Urdu (268,680), Bengali (221,403) and Gujarati (213,094). Arabic (159,290), French (147,099), Chinese languages (141,052), Portuguese (133,453), and Spanish (120,222) are the next most widely spoken languages. Salverda (2006) stated that "It is almost commonplace to say that London today is the multilingual capital of the world" (p.1).

In this context, according to Cooke (2012) :

In London, there is an army of linguists on hand to translate 999 calls into any one of 150 different languages because nearly a third of all the people who live in London, over three million out of 8 million, don't speak English as their first language (p.23).

There are several indicators of the ethnolinguistic vitality of minority languages in Britain. Immigrants continue to use the languages of their home country, not only at home and in family interactions but also in other domains such as religion, media, and the economy. In the domain of religion, institutions of religion such as the mosque, church, temple, or gurdwara (Sikh temple) serve spiritual needs and play a significant role in providing a variety of possibilities for speaking minority languages (Edwards, 2011). In this context, over 25 languages besides English are commonly utilized for religious reasons in the capital city of London (Salverda, 2006).

Next, the minority press is another indication of the vitality of ethnolinguistics. Edwards (2004, as cited in Edwards, 2011) stated that in the United Kingdom, some 40 newspapers and publications serve a variety of language communities. " London is particularly well served with daily newspapers in Chinese (*Sing Tao*), Polish (*Dziennik Polski*) and Italian (*London Sera and La Voce sera*); it is also a major centre for Arabic publishing"(Edwards, 2011, p.29). Similarly, Salverda (2006) found that The BBC World Service broadcasts in 33 languages. The economy is another domain that offers opportunities for immigrants to use their mother languages. In Britain, it is possible to find shops, restaurants, and bars run by and for immigrants not only provide employment opportunities for them but also create an atmosphere where it is more natural to

connect with customers and employers from the same society, using minority languages (Edwards, 2011).

According to Meilyawati (2018) "The family who successfully resides and integrates into the destination country will consciously or subconsciously pass their culture to their offspring"(p.7). Indeed, it is not only important for the first generation to maintain their native language skills, but it is also important for subsequent generations to know their first mother language (Nawaf & Alzayed, 2015). British immigrants succeeded in preserving their first mother language.

Consequently, the new generation of immigrants is maintaining and speaking their first mother languages. Different school surveys provide evidence for that. Baker and Eversley (2000) in their survey found that 850,000 schoolchildren speak further than 300 different native languages across the 32 London cities (as cited in Edwards, 2011). Information is also accessible on the spoken languages by immigrants children outside London. "The CILT (2005) survey of every local authority in England, Wales, and Scotland reported that at least 300 languages were spoken by 702,000 children in England; the corresponding statistics for Wales were 98 languages spoken by 8,000 children, and 104 languages spoken by 11,000 children in Scotland " (Edwards, 2011, p.27).

1.3.1.2 Religion

"Religion is the most vital key factor in any culture"(Nawaf & Alzayed, 2015). Immigrants have brought a diversity of religious practices to British society. Therefore, Britain becomes a multireligious society. In this context, Motor (2000, cited in Salverda, 2006) found that while Christianity is still prevalent, Britain now is a multi-religious country with more than 170 different religions. According to the 2011 census, the main minority religions in Britain are" Muslims 2.8 million (4.4 %), Hindus 835.400 (1.3 %), Sikhs 432.400 (0.7 %), Jews 269.600 (0.4 %), and Buddhists 261.600 (0.4 %)" (Minority Rights Group, 2020, para. 3).

Religious preservation can be seen in the influence profounded by immigrants in Britain. The architectural impact of all these religions is considerable. In addition to its Synagogues and Churches, London today has the largest mosques in Europe, for example, the Regent's Park Mosque, and the largest temples, such as Southall the biggest Sikh temple Neasden the largest Hindu temple, and Camden the largest Greek Orthodox cathedral (Salverda, 2006).

Those religious centres play a significant role in the process of cultural preservation (Salverda, 2006). Indeed, going to mosques, temples, synagogues or churches is a great way to maintain the cultural soul alive. Besides, their pride and preservation of their religion appear in their religious practices and celebrations such as fasting Ramadan and celebrating Eid for Muslims, Diwali festival for Hindus, and Chanuka festival for Jewish. Clothes are another religious symbol. Many immigrants in Britain choose to wear their religious clothes every day, such as hijabs, yarmulkes, and turbans ("Religion | British Council, "2022).

1.3.1.3 Lifestyle

Every Immigrant abroad is possibly a cultural representative of his country's culture through his lifestyle and cultural consumption. In addition to the use of first mother language and religion, a third behaviour that can be considered a sign of immigrants' cultural preservation is their consumption and use of cultural products and goods linked to their countries of origin; for example, food, clothes, dishes, personal body care products, also artistic products such as music, books, and films (Gsir & Mescoli, 2015).

Immigrant families in Britain still cook and eat traditional dishes as a way of safeguarding and preserving their culture. They open their restaurants and food shops. Their core function is to provide places where immigrants can find a taste of origin and belonging and places to express and present their culture in Britain. In this context, Salverda (2006) reported that immigrant restaurants can be found all over London; from Algeria, Morocco, the Punjab, Sweden, Japan, India, and China.

Immigrants in Britain celebrate their national and religious festivals which makes them part of their countries of origin. In Britain, there are several celebrations and festivals made by immigrants such as the Dragon Boat festivals (Chinese culture), African Street Style, Chinese New Year festival, Eid (Muslim culture), Carnaval del Pueblo (Latin American culture), and Notting Hill Carnival (Caribbean culture) ("Annual events in Britain in 2022," 2022).

1.3.1.4 Literature

Usually, literature is a reflection of the culture, language, and customs of a specific society and its people. Salverda (2006) believed that immigrant communities in Britain continue to recreate and refresh their cultures of origin and this is due to the efforts of so many writers and poets who continue to write and chant in their first mother languages. Indeed, writing about their culture is a way of safeguarding and preserving it. Their novels are written in the realistic genre which presents and describe their life and experiences in Britain and offers a representation of their culture and traditions, for instance, Timothy Mo's novel *"Sour Sweet"* 1982 which deals with the subject of Chinese immigrants' life, Monica Ali's novel *Brick Lane* 2003, and the most famous writers in the world Salman Rushdie.

Immigrants' literature made a great contribution to English literature and this contribution has been marked by the award of literary prizes. In 1981, the Noble Prize of Literature was for the German writer Elias Canetti, the Cervantes Prize in 1997 for Guillermo Cabrera, and Djati Nagra who was awarded the poetry prize for his *Look We Have Coming to Dover* a poem in which he describes the immigration experience of his Punjabi parents who came to Britain in the 1960s (Salverda, 2006).

In addition, the new Noble Prize for literature was given to the Tanzanian-born British writer and novelist Abdulrazak Gurnah. He was awarded the Noble Prize for literature in 2021, the prize committee cited "his uncompromising and compassionate penetration of the effects of colonialism and the fate of the refugee in the gulf between cultures and continents" (McKenna,

2022). His novels and short stories are about belonging, displacement, colonialism, immigrants' experiences and the state's failed promises are all recurring themes in his writing. Most of his novels are about people living in poor countries who have been affected by conflict or catastrophe and are unable to narrate their own stories (McKenna, 2022).

1.3.2 Integration

According to Gsir and Mescoli (2015), immigrants' integration is the process that involves the immigrants and the receiving society, working together to create a cohesive society and allow them to participate in the host country equally as natives. Cambridge dictionary defines the term "integration" as "The action or process of successfully joining or mixing with a different group of people". To indicate to which extent immigrants are integrated into British society, four dimensions of integration are discussed; social, cultural, political, and economic.

1.3.2.1 Social Integration

Social dimensions are significant for immigrants' integration. At its most basic level, social integration entails creating a city in which individuals have more possibilities to connect positively and meaningfully with one another ("Social integration in London", 2020). In the field of social integration education and marriage will be tackled in this part.

In the context of immigrants' integration in the field of education, as in most large cities in Britain, some schools have received a great number of children of immigrants since the massive migration. As a result of children's preservation of their culture, some of those schools update their curriculum to fit them and reflect their culture. In addition, the level of education achieved by immigrants is considered another example of educational integration; for instance, an Indian student in United Kingdom schools has achieved an above-average (Entzinger & Biezeveld, 2003).

Moreover, celebrating cultural festivals and ceremonies at British schools is considered another example of integration in the field of education. British International schools held festivals and celebrations to celebrate diversity. Those cultural festivals keep the children of immigrants related to their origins. Mir (2022) reported that immigrant pupils said that they feel very at home because the UK schools keep children in touch with their global roots. The annual

International Day on 7th September is the biggest celebration in British International schools. This event is held every year to celebrate and appreciate diversity.

In this context families representing over 50 different nationalities and cultures are brought together and celebrated. Pupils bring traditional food and wear traditional clothes representing their various cultures. Pupils have the opportunity to move from one classroom to another to learn about the different cultures presented at the school. Garth Thompson, the school's principal, stated that it is both entertaining and enlightening to assist people in learning about each other's cultures (Import, 2018). The Chinese New Year festival is a festival held by the Chinese department to celebrate the Chinese culture and traditions and to encourage families to integrate into the educational field. Pupils and their parents decorate the school with an array of gold and red decoration created by them. Various Chinese activities were performed including cooking Dumplings and Chinese traditional food, wearing traditional clothes, and performing the Dragon Dances (Rock, 2021).

Next, in the field of marriage; intermarriage in Britain is split into two groups; some of them are exogamy and others are endogamy relationships. The previous studies show that the immigrants from the Caribbean, Sub-Saharan African, and Chinese origin were married to white British partners also the rates were higher among the descendant; whereas, the Indians, Pakistani, and Bangladeshi were endogamous (Berrington, 1994, 1996 as cited in Kulu & Hannemann, 2018). Muttarak and Heath (2010) supported the previous finding and reported that Asians from the south in comparison to other ethnic groups, men and women were more prone to enter endogamous partnerships. Those groups have strong norms and a cohesive community, rather than assimilation they take a pluralistic path.

1.3.2.2 Cultural Integration

Undeniably, British culture differs from the culture of immigrants, and this difference leads to the possibility of conformity or struggle between the two cultures (Ben Amor, Haroun, &

Mennai, 2020). Immigrants in Britain made a great cultural impact which was through; art, language, sport, and food.

First of all, musical fusion is an example of cultural harmony between immigrants and British society. For example, Bhangra has its origins in traditional Punjabi music and it is performed at festivals. The same percussion instruments that create the rhythms for traditional Bhangra have been adopted by Indians in the UK as the foundation for strong musical fusions with Western influences. It has grown in popularity among both mainstream and British Indian audiences since the early 1990s (Edwards, 2011).

Then, various ethnic groups in Britain have different levels of English language ability. Some studies show that the Afro-Asian immigrants are advanced from other groups, with Caribbean and Indian following closely behind. Surprisingly, there is a significant percentage of Pakistani, Bangladeshi, Chinese, Indian, and other groups, can not speak English at all (Haque, 2008). Consequently, there are several translations and interpretation services such as Business Language Information Service (Salverda, 2006).

In addition, sport plays a great role in cultural integration, it provides immigrants with the opportunity to connect and join social networks, as well as assists in developing relationships with society (Grisanti, 2012). For example, In Britain, London's big football clubs like Chelsea and Arsenal could not survive without foreign athletes, coaches, and owners (Salverda, 2006).

Unlike other countries, the integration of origin food in Britain seems unique. The British have adopted some food such as; tea and chicken tikka masala as their own. London's high streets are famous for immigrants' restaurants from more than 70 different countries, in which immigrants express their culture through food. Those restaurants are not only visited by immigrants but also by British people who are very interested and enthusiastic to experience foreign food (Benedictus, 2017). Different flavours, goods, and food such as; halal meat, paella, kebab, pizza, noodles, and sour sauce (Salverda, 2006).

1.3.2.3 Political Integration

The true political involvement of immigrants in Britain is lacking as a result of historical reasons. Immigrants are less likely to engage in political activities such as voting and running for office at the local or national level (Haque, 2008). Immigrants' participation in politics is limited to primarily being confined to raising finance for the party, attending strategy meetings, and holding public or part office (Goulbourne, 1995 as cited in Haque, 2008).

While in general, immigrants in Britain have an automatic right to vote, which is a powerful resource for political participation. It is estimated that immigrants make up 5% of the total UK electorate and their vote is crucial in many urban boroughs. The voter registration rate of immigrants is lower than that of Whites, but Asians have almost the same rate as British citizens (Boustta, 2001, as cited in Haque, 2008).

In addition to that, immigrants' participation in the British parliament is political integration, but with a small percentage. Throughout the nineteenth, twentieth, and twenty-first centuries, both houses of the UK parliament have featured the immigrants and descendants of immigrants among their members. Historically, Dadabhai Naoroji was the first Indian who became a member of the British parliament, elected for the liberal party in 1892 (Saalfeld, Sanhueza, & Wüst, 2011). David Pitt a physician born in Grenada was the first Black UK parliamentary candidate. Since the end of the second world war and labour candidates in the 1959 general election (Saalfeld, Sanhueza, & Wüst, 2011).

Furthermore, the immigrant Members of Parliament (MPs) represented 11 % of the British parliament. Where the second generation is more presented than the first generation, over 3% of UK immigrants origin MPs in parliaments elected in 2005 and 2010 were foreign-born (Sonwalkar, 2016). In the 2005 general election, 15 members of the black and minority ethnic (BME) grouping were elected to the house of commons with nine additional members being first-generation white immigrants or white sons or daughters of immigrants to the UK. The 2010 general

election began a generational shift, bringing to 27, including 11 on the conservative benches (Saalfeid, Sanhueza, & Wüst, 2011).

1.3.2.4 Economic Integration

Immigrants in Britain participated in the labour market. Unlike the idea that economic integration will be successful if the immigrants have paid employment, the growing number of immigrant entrepreneurs signing up for their businesses can also consider a path to successful integration (Entzinger & Biezeveld, 2003). 14 % of all UK companies are started by migrant entrepreneurs (Johnson & Kimmelman, 2014). For instance; in London, it is possible to find food, clothes shops, and centres of traditional treatment such as Ying Yang Chinese traditional medicine centre (Salverda, 2006). Such businesses not only provide employment opportunities for them but also create an environment where they practice their culture (Edwards, 2011).

Dr Gerry Ford is one of the famous migrant entrepreneurs in the UK. He is from California and emigrated to the UK. He made a great contribution to the UK's economy. Ford invested series of food businesses by Paladin Associates. Caffé Nero is one of them which employs more than 4000 people and operates in more than 230 cities and towns. In 1983, Atul Pathak come to the UK. He found it the right society to work in due to the equality of opportunities. He has turned into one of the most popular restaurant franchise entrepreneurs. In 2003, Pathak opened his first restaurant and more than 1600 employees are working there (Johnson & Kimmelman, 2014).

Conclusion

Immigrant families' status in Britain was discussed in the whole chapter from different perspectives. The beginning was about the immigrants' origins. Those immigrants were from different regions of the world and with different populations number. Then, the distribution of those immigrant families was clarified. Most of them are concentrated in London and the Urban areas and this is due to their cultural preservation. The last section was about discussing how those immigrants preserve their culture and to what extent they are integrated into British society. Although the integration of immigrants has been achieved in some fields and with some groups, some ethnic groups failed in integrating with British society and choose to preserve their culture and remain minorities in a large society. Thus, serious problems and challenges started to be obvious.

The next chapter will focus on the main challenges and obstacles which the immigrants faced during their preservation. Moreover, investigating the different perspectives toward their preservation. Laws and politicians' speeches will be analyzed to investigate the imposed challenges and obstacles that the immigrants are facing. Also, to focus on how the politicians and the British administration invoke anti-immigration positions.

CHAPTER TWO:

Challenges and Perspectives of Immigrants' Cultural Preservation in Britain

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Introduction

After discussing how immigrant families preserved their culture and integrated into British society. This chapter aims to analyse and describe the various challenges which resulted from immigrants' preservation, including discriminative laws, racism, and identity crisis. Also, the different perspectives towards their preservation. The chapter is composed of three sections. The first section shed light on the difficulties and obstacles facing those immigrants in Britain. Immigrants' culture has been viewed from different perspectives and points of view, which will be discussed and analysed in the second section. Preservation policy has a great impact on immigrants and Britain and this will be explained in the last section.

To analyse and explore the relevant data, the qualitative approach was adopted. In this chapter laws and speeches were analysed to investigate the anti-immigration policies and perspectives which create challenges and obstacles for immigrants. Also, the descriptive-analytical method was adopted to describe and explore the different reactions and policies that the immigrants and their home countries adopted.

2.1. Challenges

2.1.1. Discriminative Laws

As white violence took place in the British streets in the late 1950s beyond, racism against "the coloured immigrants" was conceptualized politically in terms of "belonging" among authorities and politicians. However, it was not until the 1960s and early 1970s that this antagonism manifested itself in legislation when Britain passed exclusivity and racially discriminatory immigration laws and important post-war immigration policy (Patel, 2021).

2.1.1.1. The Commonwealth Immigrants Act 1962

The commonwealth immigrants act 1962 was an act of the UK. It passed from being a bill on 18th April 1962 to be an act on 1st July 1962. The relevant text is cited 10 & 11 Eliz. 2 c.

21. This research is concerned with section 1 subsections 1 and 2 of the 1962 act. Section 1 from part 1 is titled "Control of Immigration". Before the act was passed, commonwealth nationals used to have complete freedom to live, work and settle in the UK. This act controlled the free movements of commonwealth immigrants, which is considered racism against black and Asian immigrants.

The active principle was applied to all commonwealth citizens, except for those defined in Section 1(2) of the act. These are:

(a) a person born in the United Kingdom:

(b) a person who holds a United Kingdom passport and is a citizen of the United Kingdom and Colonies, or who holds such a passport issued in the United Kingdom or the Republic of Ireland; or

(c) a person includes in the passport of another person who is excepted under paragraph (a) or paragraph (b) of this subsection (The Commonwealth Immigrants Act 1962, n.d.).

This act was described by the Labour leader Hugh Gaitskill as "cruel and brutal anti-colour legislation". In the same regard, the activist and journalist Claudia Jones reported that the 1962 Commonwealth Act is a "Colour-Bar Bill" and it created second-class nationality for black and Asian immigrants ("Key moments Race Equality," 2021).

2.1.1.2. Commonwealth Immigrants Act 1968

It was an act of the parliament of the UK. It passed from being a bill on 29th February 1968 to being an act on 1st March 1968. An act to amend sections 1 and 2 of the commonwealth immigration acts 1962. To reduce and control immigration specifically targeting South Asian British citizens in East Africa. Fearing prejudice from their governments, Asians from Kenya and Uganda began arriving in Britain in 1967. They retained their British citizenship after independence. Therefore, they became "UK passport holders " and were not subject to the commonwealth immigrants act 1962. With the great influx of those immigrants into the UK, the

commonwealth immigrants act 1968 was enacted as a result of this. This act amended the definition of "CUKCs holding UK passports" to citizens who were born adopted, registered, or naturalised in the UK, or at least one of their parents or grandparents do so (The Commonwealth Immigrants Act 1968, n.d.).

That is to say, this act is an example of indirect racial racism and discrimination since it aims to keep Britain white and stop coloured immigration.

2.1.1.3. Immigration Act 1971

It was an act of the United Kingdom parliament concerning immigration. Royal Assessment 28th October 1971 rejects 1st January 1971. The act amended the commonwealth acts 1962 and 1968. It introduced the concept of partiality or the abode right which discriminated between one type of citizen over another based-on race (Patel, 2021). Partiality means a person who has a connection with the United Kingdom; born or raised in the United Kingdom for five years or longer. Partials have the right to abode in the United Kingdom while non-participants did not and are not free to live in the UK. They have to enter the UK only by permission. This act applies indirectly racial racism and discrimination because it favours whites over black. There are no racial racist words in it, however; the citizens of the UK and Colonies (CUKC) who have a connection with the UK are mostly whites, so they have the right to abode while CUKC who do not have to connect with the UK are blacks and Asian which have on the right of abode. That is to say, it creates a second class of UK citizenship based on race (Thomas & Neale, n.d.).

2.1.1.4. The British Nationality Act 1981

It is an act of the UK parliament that received royal assessment on 30th October 1981 and come into force on 1st January 1983. The act passed to amend the right of an abode which introduce in the immigration act 1971. This act replaced the 1948 Nationality act and created three types of British citizenship:

1-British citizen for partial CUKCs for people who has a connection with the UK.

2- British Dependents Territories citizens, for non-partial CUKCs but have connections with the dependencies.

3- British Overseas citizens for people who have no connection either with the UK or with the dependents Territories ("Historical background, " 2017).

The only ones who have the right of abode are British citizens but the other categories did not (Thomas & Neale, n.d). That is to say, this act also connects the citizenship and right of abode. British citizens have an automatic right of abode while the other categories would not have this right based on nationality. Also, abolish the citizenship provided by birth which was introduced in the Commonwealth Immigrants Act 1962. Being born in the UK no longer made you a British citizen.

Eventually, it can be said that all those acts are examples of indirect racial discrimination that aims to control the immigrants especially the coloured and Asians entering the UK while giving the British nationality automatically to whites which created a second class of British citizenship.

2.1.2. Racism

Racism is one of the most challenges that immigrants who live in Britain face due to varied reasons such as ethnicity, skin colour, religion, and some reasons related to whom preserving their culture. This behaviour appears everywhere; at schools, on public transport, at work, and also on the streets. Experiencing racism has a great impact on immigrants' lives.

In recent years, religion and racism are hot topics in Britain while a significant number of Arabs and Muslims have been classified as one of the most racist and discriminated communities because of the racism that the British people doing. Storm (2015) clarifies that most ethnic minorities and religions are more likely accepted than Muslims in Britain. After the attacks in the USA on September 9th, 2001, and in Britain on July 7th, 2005, the politicians' considered Islam is the cause of terrorism (Bensaim, 2017). As a result, the first major allegation levelled

against a strong Muslim identity in Britain was political antagonism against Muslims, they were seen as aliens who could not be accepted as members of British society, this makes the new expression called "Islamophobia" (Alia & Houas, 2019).

In an interview conducted on July 17th, 2020 with Mohammed Hijab to clarify that there is a race between the Muslims and other religions in the United Kingdom, the report entailed *Jewish police in discussion with Jewish citizens*. Hijab said: "I am talking about right-wing media, it has told us to integrate and do what they are doing, but they have forgotten about the Jews" (8:16). In other words, Hijab here means that everything that Islamophobic people are angry about is found in Judaism. Whilst the British let them practice their faith and fruition with all rights, Muslims are controlled and they did not have the right or freedom to do that because Islam is considered terrorism (SCDawah Arabic, 2020).

One of the most widespread forms of racism in the world is discrimination between blacks and whites. Black people are at least twice as likely as white people to believe that discrimination exists in British policing and the media, and three times as likely to believe that the country has done too little to remedy historical racial injustice (CNN), as Reid (2020) the foundation of CNN show that Black has long aware of racism and its perceptions when a black person said:

We are coming from completely different starting points -- we as Black people. We have had racism brought to our doorstep. Children didn't want to play with us because they thought we look like faeces. It has been part of the lingo and the dialogue in our families (as cited in Greene, 2020, "BAME have less opportunity to succeed", para. 2).

From this saying it can be said that the majority of slaves in Britain, were blacks and the British society see them as barbaric and savages. Also, they consider themselves superior and the blacks are inferior. White EU was at the pinnacle of the hierarchy, while Africans and Asians

were at the bottom as a result of that racism ingrained in the nation's power, education, employment, and criminal justice system.

Starting with education, racism in Britain is a lifestyle raised year after year by going back in time. Also, one of the biggest obstacles to students' academic progress is racial disparity because the schools and universities are the sites where racism is more likely to occur (Sian, 2017). In interviews with BAME students, Studies show that they whiten their faces to avoid racism on the bus and at school, and they were abused by their teachers as a black student said: " I know why our grades are worse, universities do not listen to us" (Adebisi, 2019). Also, a Syrian boy was attacked by a white classmate in November 2018 (TRT world, 2019).

According to an interview in Teach First Channel with teachers from a different ethnic minority, in the video titled *We Need To Talk About Racism in Education* where the Pakistani teacher Safrina Ahmed said:

GCSE English literature did not contain a single book from a black author and only had two books from an ethnic minority offered, so we can see that the curriculum does not reflect the society in which we live in (Teach First Channel, 2022, 1:26).

This means that there is inequality in the education system while the diversity of the curriculum has an important role in students' teaching to know more about their origins in addition to learning the culture of other ethnic minorities. On other hand, the teacher's workfare there is no diversity in the teaching profession the Spanish teacher occurs that: " only 3% of headteachers came from an ethnic minority background "(2:19). So, with all this diversity in the United Kingdom and the significant number of black and minority ethnic, there are just a fewest of them in the profession of education (Teach First Channel, 2022).

Furthermore, according to BBC Arabic News; unemployment is widespread among ethnic minorities, and the recent data shows black graduates earn 23.1 % less than white graduates ("Ethnic minorities in Britain, "2018). Black and Asian people are more likely than white people to work in precarious and marginal jobs, are less likely to be senior managers or decision-making

positions, and are paid less (Bhopal, 2018). Minorities from Muslim majority nations (Pakistan, Bangladesh, and the MENA region) confront great challenges meaning; those employers are wary of inviting anyone from a Muslim –majority country even if they did. It, the minority groups will be forced to abandon their cultures and did not let them practice their religion. Also, approximately one of four accepted, despite having cover letters and identical resumes to the majority and it is not limited only to the first-generation migrations; the British-born minorities also still struggling when they are an attempt to get jobs though they achieved significant success in learning English and getting educational credentials (Di Stasio, 2019).

Additionally, if you are black, you are almost twice likely to die compared to whites (Kretchmer, 2020). Studies show that most doctors who died within the first month of lockdown due to COVID-19 were black or brown (Jain, 2021). Here a clear inequality can be seen in health care standards across ethnic minorities and doctors spend less time with black patients and involve them less in decision-making. Moreover, black women are four times more likely to die from pregnancy than white people (Amanda, 2020), as a result of the implicit biases which convince us that black women are stronger than whites and their skin is thicker and able to bear the pain more. Otherwise, NHS employs overseas-born doctors and nurses in lower status and lower prestige hospitals and specialities (Kushnick, 1988), and Xenophobia (fear and hatred of foreigners) is a reason for the visible racism against migrants.

2.1.3. Identity Crisis

Cultural identity refers to a person's sense of belonging to a particular group based on cultural factors such as religion, race, nationality, and language (Chen, 2014). When immigrants settle in Britain, they face many challenges one of them is the cultural differences. The different generations have diverse perspectives toward the dominant culture. The second generations are likely to experience a lack of belonging and identity crisis. They are frequently conflicted between their parent's culture and the British culture (Vedder, 2005). As mentioned in the first chapter

immigrants in Britain attempt to preserve their culture. One of the negative aspects and challenges is an identity crisis. Vedder (2005) investigated how the preservation and existence of the immigrants' identity create a dual sense of belonging for the second generations by adapting the origin culture and living in the host country. When two different cultures come into contact, then many changes and problems will occur such as assimilation, acculturation, and deculturation.

In this section, we will measure the level to what extent culture preservation is creating an identity crisis for the second generation who experienced different formative experiences, some of which from the British way of living and the others from their parents who attempt to preserve the culture at home whether through food, language, religion, and values to protect their roots and identity from external influences. This creates social and cultural ties with the home country. The diversity of culture can sometimes lead to culture clash and difficulties in expressing a sense of belonging as they are stuck in the middle (Samanani, 2018).

The immigrants' identity appeared and was expressed in different ways and perspectives. While one group constructs a sense of belonging to one country, others said that they choose to be in the middle. A study carried out by Schroeder, Hernes, Li, and Vasieharan (n.d.) seeks to answer whether using the mother language increase or hinders belonging to Britain. Focusing on second-generation Chinese immigrants in London. Participants expressed identity in different ways. All of them speak both Chinese and English, but their Chinese language proficiency varies. The first participant is more comfortable with using English. Although his parents spoke to him in Chinese, he answered them in English. Living and growing up in Britain will logically lead to an imitation of British society. The second participant who spoke both languages similarly expressed a sense of dual belonging. Others said that they feel disconnected from the two countries. This feeling raises the question of who I am? and where do I belong?

Those immigrants felt like a foreigner in Britain and foreigners in their home origin. Also, they face a culture clash; at school, they are obliged to behave in a certain way and follow rules which are opposite to what they learn at home. Immigrants find themselves somewhere in

the middle because the British people blame them for the lack of integration if they are still attached to their original countries. While their relatives may accuse them of inauthenticity and disloyalty to the original culture (Anjum, Mckinlay, & Mcvittie, 2019).

The issue of belonging creates identity dilemmas for the immigrants. They experience it daily because of the cultural clashes and conflicts. They are facing an ideological dilemma; whether to reveal the original identity or to disconnect it and assimilate with the British society. This ideological dilemma, cultural isolation, alienation, and marginalization have a great psychological impact and harm the immigrants (Hack-Polay, Mahmoud, Kordowicz, Madziva, & Kivunja, 2021). Living in two different cultures led to the appearance of schizophrenia (an illness that is characterized by disturbances in thought) and psychological disorders among immigrants.

According to Bhugra (2000, as cited in Bhugra, 2004), schizophrenia is highly recorded among immigrants and it results from immigration and it i.e., highly recorded among the second generation; has no relation to the sending countries. Also, he argued that the person's social factors such as; cultural identification and the impact of discrimination and racism are playing a significant role in the development of schizophrenia. Bhugra (2004) claimed that several studies in the United Kingdom have recorded a significant prevalence of schizophrenia among immigrant groups particularly African–Caribbeans. Unlike the African–Caribbeans, South Asians in the UK are more likely to live in high-density locations with other Asians, who may have more social contact and traditional values. This could explain the low prevalence of schizophrenia in this population (Bhugra,2000, as cited in Bhugra, 2004). The non-white immigrants who come from collectivist societies and migrate to individualistic ones may have feelings of alienation and a desire to fit in with a specific group could function as long-term psychological problems (Boydell et al., 2001).

Immigrants' literary works such as novels focus on and describe the immigrants' culture, society, and identity crisis themes in multicultural societies. *White Teeth* novel was written by the Anglo-Jamaican writer Zadie Smith and published in 2000. This novel portrays London as

a multicultural society constructed by a variety of cultures, ethnicities, religious beliefs, and languages (Rizgar, 2016). The crisis of culture is the main focus of this novel. The novel was about three families from different ethnic groups living in North London. The novel's characters were struggling between the British identity and the historical background of their families. The generations show different perspectives. While the first-generation attempt to hold themselves to their rituals, religious beliefs, and cultural values to preserve and protect their culture and roots from external influence, the second-generation escapes from their roots and assimilates into the British society (Khaleel, 2018).

Overall, from the information above it can be said that the identity crisis is one of the immigration negative aspects. In Britain, the identity crisis became a phenomenon for immigrant families. It commonly happens to the second generation. They are likely to experience a sense of dual belonging and feel discriminated against in the middle of British society. As they are born and raised in Britain and adopted their parent's culture.

In addition, the study findings show that the positions and reactions of immigrants towards British culture are divided into two; deculturation and assimilation. A significant number of immigrants second generation just follows their interests and assimilated with British society and abandoned their roots. In contrast, the first generation who become parents showed a complete rejection of the British culture. They attempt to preserve their culture and they want their children to experience the original culture.

As a result of this contradiction between the two generations, many challenges are raised. For instance, the increasing cultural gap between the generations and the serious psychological problems; schizophrenia is highly recorded among second generations as they face a difficult situation. Thus, identity crisis is considered one of the main challenges facing immigrant families in Britain.

2.2. Perspectives

2.2.1. British Administrative Perspectives

The huge waves of immigrants and their different cultural backgrounds created crisis challenges, pressures, and security issues in Britain. Thus, Britain adopted several anti-immigration policies. In this subsection, we will analyse politicians' speeches and focus on how they invoke anti-immigration positions.

At a speech in Great Yarmouth on December 15th, 2014, UK's labour party leader Ed Miliband explained how his party would address the British people's concern about immigration. Their pledges were on immigration (Boroda et al., 2014). This analysis will explain and clarify how this speech indicates an explicit and indirect anti-immigration perspective on the party's immigration policy. We presented the speech as anti-immigration because he describes it as about controlling immigration. Yet the speech started by listing and mentioning the positive contribution of immigrants in British history. Also, he declared that he is proud of the immigrant's contribution from all origins and he clarified his connection with it by saying that he is an immigrant descent.

Miliband stated that immigration is becoming the British people's concern and problem which need to be controlled by fair rules:

When people worry about the real impact immigration has, this Labour Party will always respond to those concerns, not dismiss them. It isn't prejudiced to worry about immigration, it is understandable. So let me say how we will act to address peoples' concerns. People want there to control over immigration (Boroda et al., 2014, para. 18).

In this quotation, he claimed that the British people are worried about immigration and cast it in the frame of problems and fear that need to be solved. In addition, he stated that he agrees with this opinion.

Moreover, he introduced their plan and policy that they will control immigration by fair rules. The word control and his agreement with the British people's point of view indicates his

anti-immigration perspectives and framing of immigration as a threat that has to be controlled. He proposed a policy that immigrants will not be able to claim benefits for at least two years, he said: " You should contribute before you claim. So, when people come here, they won't be able to claim benefits for at least two years" (Boroda et al., 2014, para. 28). Miliband introduced the idea that immigration is an economic threat. Because immigrants from EU countries can claim benefits from the UK as they are full citizens. Those immigrants have exploited the UK's benefits system generosity. So, his argument was those benefits should be earned. That is to say, immigrants should integrate into the British society and learn English which he called fair rules (Boroda et al., 2014). In addition, he mentioned the immigrants' impact on jobs and wages which resulted from a lack of fair rules. He stated that:

There are truly shocking stories of people in Britain today having their wages stolen and having to live in the most appalling conditions: exploited because they come here from abroad. When people can be exploited for low wages or endangered at work, it drags the whole system down, undercutting the pay and conditions of local workers. We must end the epidemic of exploitation. We must stop people's living standards from being undermined by scandalous undercutting (Boroda et al., 2014, para. 34).

So, he first stated that immigration can be a challenge for immigrants as well; he addressed their problems at the workplace. However, even when he addressed their concern, he turned it how this created problems for the whole country's economic system by affecting negatively the wages and reducing job opportunities for British people. Thus, immigration should be controlled by fair rules.

There are no kinds of direct anti-immigration arguments in this speech. But a host of other biased arguments can be found that frame immigration as a threat and should be viewed negatively and controlled such as; immigration is people's concern, and it creates an economic threat.

Enoch Powell's speech so-called "Rivers of Blood " on 20 April 1968 was presented at a meeting of the Conservative Association in Birmingham. The metaphor Rivers of Blood refers to the big problem that will occur as a result of the huge immigration influx (Reporters et al., 2007). He was the first leader who introduced the re-emigration policy as a solution to reduce the immigrants' number. He stated that this influx created challenges and pressures in Britain which will result in rivers of blood; violence and conflicts in the future.

Powell claims that immigration is a diversity threat and their integration into British society is impossible due to two reasons.

First, physical and cultural differences between people are obstacles to integration. For Powell integration means "To be integrated into a population means to become for all practical purposes indistinguishable from its other members"(Reporters et al., 2007, para. 36). He means assimilation rather than integration. Also, he insists that diversity is a threat that makes integration impossible when he continued:

Now we are seeing the growth of positive forces acting against integration, of vested interests in the preservation and sharpening of racial and religious differences, with a view to the exercise of actual domination, first over fellow immigrants and then over the rest of the population (Reporters et al., 2007, para. 40).

Immigrants choose to preserve their culture. Consequently, integration "assimilation" is impossible. In addition, he supported his argument with John Stonehouse's quote "The Sikh communities' campaign to maintain customs inappropriate in Britain is much to be regretted...."(Reporters et al., 2007, para. 41). That is to say, he blames the immigrants for the disintegration and assumed failure to integrate is a threat to the British identity.

Second, the huge number of immigrants in Britain is another obstacle to integration. He stated, "... that their numbers and physical concentration meant the pressures towards integration which normally bear upon any small minority did not operate"(Reporters et al., 2007,

para. 39). That is to say, not only are the cultural differences opposed to integration but also their huge number. He argued that small numbers of people are a condition for integration success.

Enoch Powell stated that British people are the real victims of immigration. He addressed their concern by saying " they found themselves made strangers in their own country"(Reporters et al., 2007, para. 29). The British people were suffering shortages in their country. " They found their wives unable to obtain hospital beds in childbirth, their children unable to obtain school places, their homes and neighbourhoods changed beyond recognition..."(Reporters et al., 2007, para. 30). This is due to the commonwealth immigrants who came to Britain as full citizens and have equal rights. The lack of integration and the benefits that make the immigrants privileged will result in a great change in Britain. This is what Powell addressed at the beginning of his speech " In this country, in 15 or 20 years the black man will have the whip hand over the white man"(Reporters et al., 2007, para. 7). That is to say, if immigration is still increasing, the immigrants' culture will be dominant.

Enoch Powell proposed a solution and policy to reduce the immigrants' number by promoting and encouraging the repatriation policy. He is the first leader who spoke about sending immigrants back. Even though his idea did not implement, it is revived in the contemporary policies; The Hostile Environment policy and Brexit. Thus, anti-immigrant policies are rooted in history. Sloan (2018) claims that Powell's speech still finds acceptance in contemporary Britain. Referring to Theresa May's policy " the hostile environment". Which revived the re-emigration policy by Enoch Powell.

When Prime Minister Theresa May was Home Secretary in 2012, she introduced the hostile environment policy. This policy aims to create a hostile and difficult environment for illegal immigrants in Britain (Global Justice Now, 2021). She aims to make their lives in Britain difficult which would force them to leave as is called "voluntarily leave" (Dearden, 2018).

The hostile environment idea was subsequently converted into official policy in the 2014 and 2016 immigration acts which deny immigrants to access their rights and basic needs such

as; employment, education, driving insurance, housing, and health care. Consequently, this policy was one of the reasons which led to the Windrush Scandal (Sloan, 2018). This scandal was not surprising because it is rooted in the history as on the British right, there is still a worry and openness of Powell's revivalism. The Rivers of Blood speech still has an impact on contemporary immigration policies (Sloan, 2018).

Overall, those speeches invoke anti-immigration positions. Indeed, they advocate positions against the free labour movements and the indirect mobilization and support of Brexit. Enoch Powell's prediction "Rivers of Blood" never come true, however, Brexit proved prophetic in another way; as a person who embodied worries that still animate Britain today and will help shape its future (Earle, 2018). The British people are concerned about how the huge number of immigrants and the future growth of their descended population will affect the British cultural identity. In the same vein, Nigle Farag (2014) stated that mass immigration was making the towns of Britain unrecognizable (as cited in Sparrow, 2019). The immigration influx created pressure and safety issues in Britain. Thus, it implemented a restrictive immigration policy and closed its borders and leave the EU.

There are various causes of Brexit one of them is culture. Cultural differences are undoubtedly part of what fueled this event. At least for the UK, preserving the British culture and individuality was more essential than the ease and economic benefits of membership in Europe (Schell, 2020). The problem was linked to broader issues of national and cultural identity, which suited leave's message, especially among lower-income voters (Matmati, 2017).

In the same regard, Ashcroft and Bevir (2016) affirmed that the vote for Brexit was mostly about nationalism, cultural plurality, and citizenship. Brexit was caused by cultural pluralism. Moreover, Ashcroft and Bevir continued that modern multiculturalism was created by post-war black immigration which is viewed as a threat to security and social cohesion because most government multicultural policies from the mid-1960s to the early 2000s focused on integration. As a result, a high level of cultural variety and pluralism occurs in British society

which creates problems in Britain. Consequently, the resistance and opposition to multiculturalism and its issues contributed to Brexit (2016).

Eventually, based on the information above and the in-depth analysis, it can be said that the British administration had not presented its real attitudes toward immigration to preserve their culture by adopting indirect policies against immigration. British administration pretended to make integration but in reality, it means assimilation. The anti-immigration policies adopted by the British government created a hostile environment for immigrants and led to a high rate of racism. Thus, their situation in Britain become harder. The immigration population had reduced and restricted and they were obliged to integrate and abandon any original cultural picture at work, in schools, and streets.

2.2.2. Immigrants' Perspectives

Due to the new environment; which the immigrants found after arriving in Britain. They were compelled to convert to British culture to be socially acceptable. This change might affect their own culture. Thus, as mentioned in the first chapter that there are some of them are integrated with the society; whereas, the others preserved their culture. The children of the first generation those who were born in Britain, or have at least one of his /her parents' immigrants, face real challenges ("The Restaurant Culture in the UK, "n.d.). Consequently, the immigrants who are preserving their culture decided to establish their centres, privet schools, restaurants, and so on, to stay related to their origins and for the new generations. Staufenbery (2017) stated that Britain has just 5% of Arabic schools, but it has remained elusive, and teacher employment is one of the biggest challenges.

A child born in an English-speaking neighbourhood would not be able to speak his original language unless his parents wanted him to do that, they allow their children to remain and maintain their Arabic language, even if some of them do not speak Arabic fluently but understand it and are attempting to do so (Alawfi, 2019). At the same time, they are trying to reduce the

obstacles faced by Muslim minorities' children in England (Al Rifai, 2017). Some schools are mentioned here, The International Arab Charity (IAC) was founded by Dr Esmet Al-Said in 1967, it aims to teach the communities' children the Arabic language and revivify the Arab cultural heritage ("Dr Esmet Al-Said," 2018). Also, London Islamic School (LIS) was instituted in 1996 as a private school for Arabic and Muslim children, it is owned by London Muslim Mosque in London ("London Islamic School," 2017).

In addition, Food has played a significant role in each community because it is considered a visible reminder of who are, as said "Wherever there are migrants, there is migrants' food" (Tandoh, 2018, para. 1). There are a significant number of immigrant restaurants in Britain, for instance; Indian curries are now widely recognized as British national food (Buettner, 2008). Nipa Thai is a traditional Thailand restaurant located in Royal Lancaster London, the lady chefs, and the staff are dressed in traditional Thai and they are from Thailand even the traditional Thai artefacts and furnishings offer a realistic ("Nipa Thai," 2022). As a result of their preservation of the culture, the British people became customers of those restaurants. Their perspectives are not only limited to food, there are also other centres such as; Moroccan Hammam is a crucial part of Moroccan life and culture ("Arabvisiter. EU," n.d.).

On the other side, one of the immigrants' perspectives is that a British citizen of Moroccan origin Hamza Taouzzale achieved a historic achievement by obtaining the position of mayor in London, intending to show the cultural diversity in the region representing the society to which he belongs. Taouzzale still preserving his culture and this preservation appeared during his meeting with Al Jazeera Net when stated that he is Muslim and speaks the Moroccan dialect fluently (Al-Rimi, 2022).

2.2.3. The British Society Perspectives

Since the immigrants' influx to Britain after the second world war, life in Britain changed and it is an effect on the political, economic, and social side of the country, especially

among British citizens. So, immigration became a contentious topic. In this regard, two groups of British people have been tackled. Unlike those who believe immigrants enrich society, others believe they are the cause of friction and mistrust.

Many British people say that immigrants are bad for Britain, as cited in Channel 4 News (2013) one of the citizens said: "there are more of them than us..." (2:29). In other words, the British are against the increasing number of immigrants and returning them to their country of origin. Immigrants demand their rights like the British because they are born in Britain. There are more than 30 languages spoken, a diversity of cultures, the schools are not ready to receive children whose English is not their first language, the overcrowded hospitals with foreign patients, and growing up of the social housing lists (Slack, 2014), all of those events lead to the anger of the British people due to the most of immigrants, especially African and East Asian migrants are coming with various diseases and they want to separate their children from them in school. Since they are afraid that their work will be stolen, many immigrants end up working in dangerous occupations where the infection rate is high (Wallis, 2020).

On the other hand, a small percentage of British people say that is good for Britain. Unlike the British people who see the immigrants did not want to integrate and follow the British customs subsequently the culture will disappear. Unlike the British people who see the immigrants did not want to integrate and follow the British customs so the culture will disappear, Bilimoria in BBC Three (2014) argue that we should be thankful for immigration because it has contributed to the development of this country. The British people accepted and respected the immigrants because immigrants have made Britain's country culturally rich in culture from over the world ("Migration," n.d.), for example; the diversity of food, festivals, and so on. They said like our people leaving Britain for other countries, immigrants are also welcomed in Britain, otherwise; the immigrants are hard-working which the British economic benefits from ("Migration," n.d.).

2.2.4. Foreign World Perspectives

Countries of origin attempt to preserve and maintain ties with their immigrants in Britain and defend their rights. Culture is one tool that the origin countries use to operate. Admittedly, immigrants have special cultural characteristics which are different from the British ones. These characteristics assist immigrants in becoming cultural representatives and who once abroad, can contribute to the nurturing of their origin culture through numerous actions parenting with other actors living in their home countries (Gsir & Mescoli, 2015).

Countries of origin help the immigrants in Britain to maintain their culture by adopting various policies including external cultural policy and cultural diaspora policy (Diaspora policy, according to Gamlen (2006), are a process of acknowledgement by sending countries of the diaspora that has been put in place in conjunction with the cultivation of the diaspora's identity). To build their diaspora, countries of origin award their immigrants, hold national festivals abroad and provide history education and national language in the receiving countries (Gamlen, 2008 as cited in Gsir & Mescoli, 2015). In the UK, immigrants' home countries established schools, cultural centres, and associations. For example, in London, there is a collaboration between the Thai embassy and Thai associations that aims to organize major events such as the National day celebration and King's birthday and other Buddhist holy days ceremonies are held at Buddhist centres or Thai pagodas (Boonyopakorn, 2014).

Likewise, the Indian Council for Cultural Relations (ICCR) has built up 38 Indian Cultural Centers around the world, to create and strengthen cultural contact between India and other nations, one of which is in the UK. The Nehru Centre is the arm of the Indian High Commission in the United Kingdom. It was founded in 1992 and it is ICCR's flagship cultural centre outside of India. It has grown into a premier institution engaged in India's cultural contact with the UK over years ("Nehru Centre, "2020).

In addition, the Islamic centres are also located around the UK and they are often financially funded by the sending countries. Those centres allow and defend the Muslims' right to practice their religion which promotes a cultural and national identity (Gsir & Mescoli, 2015). For instance, the London Central Mosque in Regen's Park (Salverda, 2006).

Furthermore, the sending countries distributed national television channels and newspapers in the receiving countries as a policy to maintain ties with the emigrants. Aksoy and Robins (2000) claimed that Turkish who watch Turkish satellite channels do so because they wish to be absorbed in their homeland culture. From different perspectives, satellite television appears to fulfil various goals. Aksoy and Robins (2000) described two different cases. A middle-aged Black Sea woman, who has lived in London for a decade, is content to watch even the Islamic-oriented Kanal 7, and abandon what she considered to be her secularist views only to hear Turkish folk music. While another Turkish woman, who has lived in London for ten years, watches Turkish television for the news, but British channels for enjoyment.

Eventually, through television and media, immigrants have access to a variety of information about their home countries and thus experience the feeling of being part of their history (Gsir & Mescoli, 2015).

2.3. The Impact of Preserving Policy

2.3.1. Immigrants

Immigrants' cultural preservation has a positive and negative impact. On one hand, as a result of the preservation policy, they faced many challenges including; high rates of racism, identity crises especially among immigrants' second generation, and anti-immigration policies. Immigrants faced racism everywhere, especially who stayed connected to their origins by preserving their culture, for instance; when Indians wear a turban or Muslim girls with Hijab, they faced discrimination from British people. This leads to identity crises especially among immigrants' second generation because they found themselves between two different cultures,

which obliged them to choose one culture over the other. Either to assimilate with the British society or to preserve their culture. Their situation was difficult because their relatives may accuse them of inauthenticity and disloyalty to the original culture. While the British people blame them for the lack of integration if they are still attached to their original countries .

Also, the anti-immigration policy led to reducing the number of immigrants and the emergence of new visa routes that restricted only students and skilled workers the so-called "smart immigration". On the other hand, immigrants' cultural preservation has a positive impact. Due to the preservation of culture, immigrants created minority communities where they practice their religion, speak the same language, and celebrate national and religious festivals together. These communities made them stronger and their voices heard.

2.3.2. Great Britain

The influx of immigrants and their desire to preserve their culture had a profound impact on Great Britain. The presence of immigrants with different cultures has positive and negative effects on several fields including; politics, culture, and the economy.

First, the massive number of immigrants from all over the world to Britain have a great political impact on Britain. This influx caused obstacles, tensions and disagreements about how to migrate its effects. According to Kurcewiz (2014), Britain reached a point of "super-diversity" in the second decade of the twentieth century. The multiculturalism strategy no longer applies due to the immigrants' preservation of culture which creates a complex mosaic of races, faiths, and nations this led to the emergence of anti-immigration policies. Since the immigrants 'first wave, one of the main topics of public discussion about the situation has been security. The flow of immigrants was seen as a concern by the British government. As a result, it embraced hostile policies like calling for border walls and investing in this situation to leave the EU. Britain was the first country to vote for leaving the EU. Moreover; there is no evidence that the Arab

immigrants' waves would stop, and immigration safety issues have risen to the top of the Brexit agenda (Bari Salameh, 2019, as cited in Ben Amor, Haroun, & Mennai, 2020).

Second, due to the great differences between the two cultures, immigrant families attempt to maintain their social and spiritual roots and decline the British civilization. As a result, the cultural effects of immigration on British civilization are numerous including; architecture, customs, and literature. The British towns especially London were characterized by features of immigrants. Besides, the immigrants had a profound influence on shifting several British customs such as; sport, food, and music. John Updike (2004) stated that "the British novel has been saved by the ethnic minorities" (as cited in Salverda, 2006).

Third, immigration had positive and negative contributions to Britain's economy. The flow of immigrants has affected Britain negatively. It creates pressure on economic sources; public services (NHS and housing), wages, and jobs. The NHS is under a severe financial strain, as a result of EU immigration which is expected to be lost for foreseeable future. One indicator is the massive £ 2.45 billion loss suffered by NHS trusts in England in 2015. Its impact is on the number of people who require medical treatment. As a result, the rising expense of treating new patients each year has resulted in a trust deficit and increased pressure on the NHS (Dayan, 2016).

However, they are paying taxes, but the question of whether their taxes cover their cost or not is difficult to answer. Besides, another strain on housing Barrett (2014 as cited in Matmati, 2017) reported that there is a boom in immigration, which is putting a strain on the housing market of London and displacing long-term residents. He predicted that one million rises in foreigners in London over the next years would have to be offset by one million Londoners departing. He also continued that the mayor of the capital city, Boris Johnson Updike is not explicit regarding the true cause of London's population growth (Barrett, 2014 as cited in Matmati, 2017).

The British people have a great concern about losing their jobs and undercutting their wages. Due to the increase in competition for jobs, British citizens are concerned that immigration affects their salary and job opportunities. This is because EU immigrants are higher educated,

younger, more likely to work and claim fewer benefits than UK people (Wadsworth, Dhingra, Ottaviano, & Reenen, 2016).

However, immigration has a positive side. They have had a positive contribution to the British economy. Since there are skilled immigrant workers who achieved great success and contributed to the economy such as; doctors, teachers, scientists, and entrepreneurs.

Conclusion

This chapter discussed the challenges that immigrants face in Britain. As well as the various perspectives towards immigrants' preservation. The first section discussed how the British resistance and opposition to immigrants' culture contributed to various obstacles and challenges for immigrants including; discriminative laws and racism which led to the emergence of an identity crisis among immigrants.

The study reveals that the rate of discrimination and racism are varied among immigrants. The British government-based discriminative and racial laws aimed to stop the black-immigration while the whites are more likely to enter Britain. Also, it creates a new type of citizenship based on race and colour. In addition, this chapter outlines the two types of racism; religious and racial. After a deep investigation, it can be said that Muslims, South Asians, and blacks are the most discriminated minority groups in Britain. Moreover, identity crisis is highly recorded among the second generation, due to the high rate of racism and British discrimination.

The second section, analysed the attitudes toward culture preservation from different perspectives, from an administration point of view, immigrants are viewed as a danger and threat which need to be controlled by anti-immigration policies. The British society's perspectives were divided into two categories; while some British people welcomed them and respected their culture, others refused their presence and asked to control immigration. Moreover, the origin countries and immigrants collaborated to preserve immigrants' culture and defend their rights in Britain, by establishing cultural associations and centres and adopting diaspora policies .

The last section discussed the impact of the preservation policy on immigrants and Great Britain. The study reveals that immigrants are in a crucial situation because the British government adopted hostile and anti-immigration policies and planned to reduce their number. Also, high rates of racism and discrimination were recorded as a result of the British resistance and opposition to immigrants' cultural preservation policy. However, the preservation policy has a positive impact on immigrants in terms of creating communities in Britain where it is more natural to practise their religion and speak the mother language.

Besides, the preservation policy has a positive and negative impact on Britain. The study has shown that immigrants have a positive contribution to the British economy in terms of skilled workers and entrepreneurs. However, it has affected the economy negatively in terms of wages, and the great pressure on public services. In addition, it was one of the major reasons behind Brexit.

General Conclusion

This dissertation, entitled "Preserving the Culture of Immigrant Families in Britain: Challenges and Perspectives", sought to analyse and describe various challenges and different perspectives toward immigrant families in Britain. After World War II Britain received a large scale of immigrant waves from different origins and distributed all over Britain; they live in different regions of Britain with different populations. Thus, Britain become a multicultural society due to the immigrant's cultural preservation. Immigrating to a new country is not without its challenges. Culture is one of the main challenges "fundamental tension between British and Non-British identities" that immigrants experienced daily the present study were divided into two chapters: the first chapter focused attention on the status of immigrant families in Britain. It has revealed that the immigrant families were from different regions of the world and with different populations number. Besides, it has shown that immigrants are more likely to live in some parts of Britain than others. The study has also demonstrated that Immigrants in Britain have preserved their cultural backgrounds and this preservation appeared through their daily performance of the practices related to their original cultures such as religious practices, language, etc.

The second chapter has put forward an investigation of the various obstacles and challenges that the immigrants faced as a result of their cultural preservation. After an in-depth study, this chapter reached that immigrants faced various challenges and problems from the British government through passing racial and racist laws, racism, and ignorance by the British society.

Furthermore, the qualitative analysis of this research has proven that the British administration had an anti-immigration position. It framed immigrants as a threat and danger which need to be controlled by anti-immigration policies. This chapter revealed that the preservation policy has negative and positive impacts on immigrants and Great Britain.

The results of the study ensured the set hypothesis that immigrants have preserved their culture in British society, but with difficulties and without social acceptance.

The confronted obstacles in this research are the shortage of reliable sources related to the research, as well as the complicated and indirect British system which added to the complexity of conducting this study.

Finally, researchers recommend further research on the theme of preserving the culture in Britain and its challenges by adopting the interview method to cover the gaps of the present study.

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Appendices

Appendix A The Commonwealth Immigrants Act, 1962

10 & 11 ELIZ. 2 *Commonwealth Immigrants Act, 1962*

CH. 21



CHAPTER 21

An Act to make temporary provision for controlling the immigration into the United Kingdom of Commonwealth citizens; to authorise the deportation from the United Kingdom of certain Commonwealth citizens convicted of offences and recommended by the court for deportation; to amend the qualifications required of Commonwealth citizens applying for citizenship under the British Nationality Act, 1948; to make corresponding provisions in respect of British protected persons and citizens of the Republic of Ireland; and for purposes connected with the matters aforesaid.

[18th April, 1962]

BE it enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:—

PART I

CONTROL OF IMMIGRATION

1.—(1) The provisions of this Part of this Act shall have Application effect for controlling the immigration into the United Kingdom of Part I. of Commonwealth citizens to whom this section applies.

(2) This section applies to any Commonwealth citizen not being—

- (a) a person born in the United Kingdom ;
- (b) a person who holds a United Kingdom passport and is a citizen of the United Kingdom and Colonies, or who holds such a passport issued in the United Kingdom or the Republic of Ireland ; or

1

Appendix B The Commonwealth Immigrants Act, 1968

Commonwealth Immigrants Act 1968

CH. 9

1

ELIZABETH II**1968 CHAPTER 9**

An Act to amend sections 1 and 2 of the Commonwealth Immigrants Act 1962, and Schedule 1 to that Act, and to make further provision as to Commonwealth citizens landing in the United Kingdom, the Channel Islands or the Isle of Man; and for purposes connected with the matters aforesaid. [1st March 1968.]

BE IT ENACTED by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:—

1. In section 1 of the principal Act (application of Part I), in subsection (2)(b) after the words "citizen of the United Kingdom and Colonies" there shall be inserted the words "and fulfils the condition specified in subsection (2A) of this section", and after subsection (2) there shall be inserted the following subsection:—

Amendment
of section 1
of principal
Act.

"(2A) The condition referred to in subsection (2)(b) of this section, in relation to a person, is that he, or at least one of his parents or grandparents,—

- (a) was born in the United Kingdom, or
- (b) is or was a person naturalised in the United Kingdom,
or
- (c) became a citizen of the United Kingdom and Colonies by virtue of being adopted in the United Kingdom,
or

Appendix C Immigration Act, 1971

Immigration Act 1971

c. 77

ELIZABETH II



1971 CHAPTER 77

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.
[28th October 1971]

BE IT ENACTED by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:—

PART I

REGULATION OF ENTRY INTO AND STAY IN
UNITED KINGDOM

1.—(1) All those who are in this Act expressed to have the **General** right of abode in the United Kingdom shall be free to live in, **principles.** and to come and go into and from, the United Kingdom without let or hindrance except such as may be required under and in accordance with this Act to enable their right to be established or as may be otherwise lawfully imposed on any person.

(2) Those not having that right may live, work and settle in the United Kingdom by permission and subject to such regulation and control of their entry into, stay in and departure from the United Kingdom as is imposed by this Act; and indefinite leave to enter or remain in the United Kingdom shall, by virtue of this provision, be treated as having been given under this Act to those in the United Kingdom at its coming into force, if they are then settled there (and not exempt under this Act from the provisions relating to leave to enter or remain).

(3) Arrival in and departure from the United Kingdom on a local journey from or to any of the Islands (that is to say, the Channel Islands and Isle of Man) or the Republic of Ireland

A 2

2

c. 77

Immigration Act 1971

PART I shall not be subject to control under this Act, nor shall a person require leave to enter the United Kingdom on so arriving, except in so far as any of those places is for any purpose excluded from this subsection under the powers conferred by this Act; and in this Act the United Kingdom and those places, or such of them as are not so excluded, are collectively referred to as "the common travel area".

Appendix D British Nationality Act 1981

c. 61

1

ELIZABETH II



British Nationality Act 1981

1981 CHAPTER 61

An Act to make fresh provision about citizenship and nationality, and to amend the Immigration Act 1971 as regards the right of abode in the United Kingdom.
[30th October 1981]

BE IT ENACTED by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:—

PART I

BRITISH CITIZENSHIP

Acquisition after commencement

1.—(1) A person born in the United Kingdom after commencement shall be a British citizen if at the time of the birth his father or mother is— Acquisition by birth or adoption.

- (a) a British citizen ; or
- (b) settled in the United Kingdom.

(2) A new-born infant who, after commencement, is found abandoned in the United Kingdom shall, unless the contrary is shown, be deemed for the purposes of subsection (1)—

- (a) to have been born in the United Kingdom after commencement ; and
- (b) to have been born to a parent who at the time of the birth was a British citizen or settled in the United Kingdom.

PART I

(3) A person born in the United Kingdom after commencement who is not a British citizen by virtue of subsection (1) or (2) shall be entitled to be registered as a British citizen if, while he is a minor—

(a) his father or mother becomes a British citizen or becomes settled in the United Kingdom ; and

(b) an application is made for his registration as a British citizen.

(4) A person born in the United Kingdom after commencement who is not a British citizen by virtue of subsection (1) or (2) shall be entitled, on an application for his registration as a British citizen made at any time after he has attained the age of ten years, to be registered as such a citizen if, as regards each of the first ten years of that person's life, the number of days on which he was absent from the United Kingdom in that year does not exceed 90.

(5) Where after commencement an order authorising the adoption of a minor who is not a British citizen is made by any court in the United Kingdom, he shall be a British citizen as from the date on which the order is made if the adopter or, in the case of a joint adoption, one of the adopters is a British citizen on that date.

(6) Where an order in consequence of which any person became a British citizen by virtue of subsection (5) ceases to have effect, whether on annulment or otherwise, the cesser shall not affect the status of that person as a British citizen.

(7) If in the special circumstances of any particular case the Secretary of State thinks fit, he may for the purposes of subsection (4) treat the person to whom the application relates as fulfilling the requirement specified in that subsection although, as regards any one or more of the first ten years of that person's life, the number of days on which he was absent from the United Kingdom in that year or each of the years in question exceeds 90.

(8) In this section and elsewhere in this Act "settled" has the meaning given by section 50.

Acquisition
by descent.

2.—(1) A person born outside the United Kingdom after commencement shall be a British citizen if at the time of the birth his father or mother—

(a) is a British citizen otherwise than by descent ; or

(b) is a British citizen and is serving outside the United Kingdom in service to which this paragraph applies, his or her recruitment for that service having taken place in the United Kingdom ; or

(c) is a British citizen and is serving outside the United Kingdom in service under a Community institution, his or her recruitment for that service having taken place in a country which at the time of the recruitment was a member of the Communities.

PART I

Appendix E Ed Miliband's speech

■ ■
"We will control immigration with fair rules" – Miliband announces Labour's second election pledge"

The full text of the speech is here:

It is great to be here in Great Yarmouth.

And it is great to be here with Lara Norris, our brilliant parliamentary candidate.

She calls herself a "Mum on a mission".

And Lara, I am proud to support you.

Now we have people here today from different backgrounds, different parties, including people who aren't Labour.

That's because we're trying to do politics differently and this is mainly your chance to ask me questions.

But I want to say a few words at the start about how I want to change the country.

Above all, how we make Britain a country that works for everyday people again, and not just a privileged few, the richest in our country.

And today, I want to talk about how our approach to immigration fits into this.

I know how big an issue this is in Great Yarmouth.

So on this issue, let me say something about me, something about Labour and something about the changes I will bring.

I am the son of immigrants, and parents who came here as refugees fleeing from the Nazis.

I am incredibly grateful and proud that Britain enabled my parents to build a home here and have a family.

They worked hard and made their contribution to this country.

And I am proud of the contribution that immigrants of all origins, races, and faiths have made to Britain over the years.

But for that contribution to benefit all our citizens and not just some, immigration has got to be properly managed and there have to be the right rules in place.

That's why I have been determined to change Labour's approach to immigration since we lost the General Election in 2010.

When people worry about the real impact immigration has, this Labour Party will always respond to those concerns, not dismiss them.

It isn't prejudiced to worry about immigration, it is understandable.

So let me say how we will act to address peoples' concerns.

People want there to control over immigration.

And I agree.

That means strengthening our borders, with proper entry and exit checks.

And we will introduce those checks.

It means longer controls when new countries enter the European Union: we got it wrong in the past and we've learned from it.

And my point today is also that control doesn't stop at the borders.

It is also about fair rules when people get here.

Fair rules mean people integrating into communities and learning English.

It's what my parents did.

Fair rules mean that entitlement to benefits needs to be earned.

You should contribute before you claim.

So when people come here they won't be able to claim benefits for at least two years.

But it isn't just the benefits system that needs to be fair.

I think for too long, we've ignored what's been happening at work: people's jobs and wages.

We know that so many workplaces are so far from being fair today.

And that is especially true in some workplaces with a large number of workers who have come from overseas.

There are truly shocking stories of people in Britain today having their wages stolen and having to live in the most appalling conditions: exploited because they come here from abroad.

When people can be exploited for low wages or endangered at work, it drags the whole system down, undercutting the pay and conditions of local workers.

We must end the epidemic of exploitation.

We must stop people's living standards from being undermined by scandalous undercutting.

And we have a plan to do it.

We will increase the fines for firms who avoid the National Minimum Wage.

We will stop agency contracts from being used to undercut permanent staff.

We will ban recruitment agencies from hiring only from abroad.

And today, I am announcing that the next Labour government will go further still:

We are serving notice on employers who bring workers here under duress or on false terms and pay them significantly lower wages, with worse terms and conditions.

We will make it a criminal offence to undercut pay or conditions by exploiting migrant workers.

Only Labour has a plan to deal with all this.

Today we are announcing our pledge on immigration for what a Labour government will do:

We will control immigration with fair rules.

People who come here won't be able to claim benefits for at least two years.

And we will make it illegal for employers to undercut wages by exploiting workers.

This is what I promise to do.

What I won't do is make false promises to you.

David Cameron promised that immigration would be cut to the "tens of thousands".

People may have heard on the news recently that he's broken that promise.

Net migration is now in fact higher than it was in 2010.

We won't make false promises and we won't offer you false solutions either.

Like leaving the European Union.

I just don't think that's the right thing to do.

Great Yarmouth has always relied on trade.

I've got to tell you, I believe leaving the EU would be a disaster for jobs, businesses, and families here.

Instead of false promises or false solutions, we will seek to offer clear, credible, and concrete

Appendix F Enoch Powell's 'Rivers of Blood' speech

This is the full text of Enoch Powell's so-called 'Rivers of Blood' speech, which was delivered to a Conservative Association meeting in Birmingham on April 20 1968.

The supreme function of statesmanship is to provide against preventable evils. In seeking to do so, it encounters obstacles which are deeply rooted in human nature.

One is that by the very order of things such evils are not demonstrable until they have occurred: at each stage in their onset, there is room for doubt and for dispute whether they be real or imaginary. By the same token, they attract little attention in comparison with current troubles, which are both indisputable and pressing: whence the besetting temptation of all politics to concern itself with the immediate present at the expense of the future.

Above all, people are disposed to mistake predicting troubles for causing troubles and even for desiring troubles: "If only," they love to think, "if only people wouldn't talk about it, it probably wouldn't happen."

Perhaps this habit goes back to the primitive belief that the word and the thing, the name and the object, are identical.

At all events, the discussion of future grave but, with effort now, avoidable evils is the most unpopular and at the same time the most necessary occupation for the politician. Those who knowingly shirk it deserve, and not infrequently receive, the curses of those who come after.

A week or two ago I fell into conversation with a constituent, a middle-aged, quite ordinary working man employed in one of our nationalised industries.

After a sentence or two about the weather, he suddenly said: "If I had the money to go, I wouldn't stay in this country." I made some deprecatory reply to the effect that even this government wouldn't last forever; but he took no notice, and continued: "I have three children, all of them been through grammar school and two of them married now, with family. I shan't be satisfied till I have seen them all settled overseas. In this country, in 15 or 20 years' time the black man will have the whip hand over the white man."

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. Here is a decent, ordinary fellow Englishman, who in broad daylight in my own town says to me, his Member of Parliament, that his country will not be worth living in for his children.

I simply do not have the right to shrug my shoulders and think about something else. What he is saying, thousands and hundreds of thousands are saying and thinking - not throughout Great Britain, perhaps, but in the areas that are already undergoing the total transformation to which there is no parallel in a thousand years of English history.

In 15 or 20 years, on present trends, there will be in this country three and a half million Commonwealth immigrants and their descendants. That is not my figure. That is the official figure given to parliament by the spokesman of the Registrar General's Office.

There is no comparable official figure for the year 2000, but it must be in the region of five to seven million, approximately one-tenth of the whole population, and approaching that of Greater London. Of course, it will not be evenly distributed from Margate to Aberystwyth and from Penzance to Aberdeen. Whole areas, towns and parts of towns across England will be occupied by sections of the immigrant and immigrant-descended population.

As time goes on, the proportion of this total who are immigrant descendants, those born in England, who arrived here by exactly the same route as the rest of us, will rapidly increase. Already by 1985 the native-born would constitute the majority. It is this fact which creates the extreme urgency of action now, of just that kind of action which is hardest for politicians to take, action where the difficulties lie in the present but the evils to be prevented or minimised lie several parliaments ahead.

The natural and rational first question with a nation confronted by such a prospect is to ask: "How can its dimensions be reduced?" Granted it be not wholly preventable, can it be limited, bearing in mind that numbers are of the essence: the significance and consequences of an alien element introduced into a country or population are profoundly different according to whether that element is 1 % or 10 %.

The answers to the simple and rational question are equally simple and rational: by stopping, or virtually stopping, further inflow, and by promoting the maximum outflow. Both answers are part of the official policy of the Conservative Party.

It almost passes belief that at this moment 20 or 30 additional immigrant children are arriving from overseas in Wolverhampton alone every week - and that means 15 or 20 additional families a decade or two hence. Those whom the gods wish to destroy, they first make mad. We must be mad, literally mad, as a nation to be permitting the annual inflow of some 50,000 dependants, who are for the most part the material of the future growth of the immigrant-descended population. It is like watching a nation busily engaged in heaping up its own funeral pyre. So insane are we that we actually permit unmarried persons to immigrate for the purpose of founding a family with spouses and fiancés whom they have never seen.

Let no one suppose that the flow of dependants will automatically tail off. On the contrary, even at the present admission rate of only 5,000 a year by voucher, there is sufficient for a further 25,000 dependants per annum *ad infinitum*, without taking into account the huge reservoir of existing relations in this country - and I am making no allowance at all for fraudulent entry. In these circumstances nothing will suffice but that the total inflow for settlement should be reduced at once to negligible proportions, and that the necessary legislative and administrative measures be taken without delay.

I stress the words "for settlement." This has nothing to do with the entry of Commonwealth citizens, any more than of aliens, into this country, for the purposes of study or of improving their qualifications, like (for instance) the Commonwealth doctors who, to the advantage of their own countries, have enabled our hospital service to be expanded faster than would otherwise have been possible. They are not, and never have been, immigrants.

I turn to re-emigration. If all immigration ended tomorrow, the rate of growth of the immigrant and immigrant-descended population would be substantially reduced, but the prospective size of this element in the population would still leave the basic character of the national danger unaffected. This can only be tackled while a considerable proportion of the total still comprises persons who entered this country during the last ten years or so.

Hence the urgency of implementing now the second element of the Conservative Party's policy: the encouragement of re-emigration.

Nobody can make an estimate of the numbers which, with generous assistance, would choose either to return to their countries of origin or to go to other countries anxious to receive the manpower and the skills they represent.

Nobody knows, because no such policy has yet been attempted. I can only say that, even at present, immigrants in my own constituency from time to time come to me, asking if I can find them assistance to return home. If such a policy were adopted and pursued with the determination which the gravity of the alternative justifies, the resultant outflow could appreciably alter the prospects.

The third element of the Conservative Party's policy is that all who are in this country as citizens should be equal before the law and that there shall be no discrimination or difference made between them by public authority. As Mr Heath has put it we will have no "first-class citizens" and "second-class citizens." This does not mean that the immigrant and his descendent should be elevated into a privileged or special class or that the citizen should be denied his right to discriminate in the management of his own affairs between one fellow-citizen and another or that he should be subjected to imposition as to his reasons and motive for behaving in one lawful manner rather than another.

There could be no grosser misconception of the realities than is entertained by those who vociferously demand legislation as they call it "against discrimination", whether they be leader-writers of the same kidney and sometimes on the same newspapers which year after year in the 1930s tried to blind this country to the rising peril which confronted it, or archbishops who live in palaces, faring delicately with the bedclothes pulled right up over their heads. They have got it exactly and diametrically wrong.

The discrimination and the deprivation, the sense of alarm and of resentment, lies not with the immigrant population but with those among whom they have come and are still coming.

This is why to enact legislation of the kind before parliament at this moment is to risk throwing a match on to gunpowder. The kindest thing that can be said about those who propose and support it is that they know not what they do.

Nothing is more misleading than comparison between the Commonwealth immigrant in Britain and the American Negro. The Negro population of the United States, which was already in existence before the United States became a nation, started literally as slaves and were later given the franchise and other rights of citizenship, to the exercise of which they have only gradually and still incompletely come. The Commonwealth immigrant came to Britain as a full citizen, to a country which knew no discrimination between one citizen and another, and he entered instantly into the possession of the rights of every citizen, from the vote to free treatment under the National Health Service.

Whatever drawbacks attended the immigrants arose not from the law or from public policy or from administration, but from those personal circumstances and accidents which cause, and always will cause, the fortunes and experience of one man to be different from another's.

But while, to the immigrant, entry to this country was admission to privileges and opportunities eagerly sought, the impact upon the existing population was very different. For reasons which they could not comprehend, and in pursuance of a decision by default, on which they were never consulted, they found themselves made strangers in their own country.

They found their wives unable to obtain hospital beds in childbirth, their children unable to obtain school places, their homes and neighbourhoods changed beyond recognition, their plans and prospects for the future defeated; at work they found that employers hesitated to apply to the immigrant worker the standards of discipline and competence required of the native-born worker; they began to hear, as time went by, more and more voices which told them that they were now the unwanted. They now learn that a one-way privilege is to be established by act of parliament; a law which cannot, and is not intended to, operate to protect them or redress their grievances is to be enacted to give the stranger, the disgruntled and the agent-provocateur the power to pillory them for their private actions.

In the hundreds upon hundreds of letters I received when I last spoke on this subject two or three months ago, there was one striking feature which was largely new and which I find ominous. All Members of Parliament are used to the typical anonymous correspondent; but what surprised and alarmed me was the high proportion of ordinary, decent, sensible people, writing a rational and often well-educated letter, who believed that they had to omit their address because it was dangerous to have committed themselves to paper to a Member of Parliament agreeing with the views I had expressed, and that they would risk penalties or reprisals if they were known to have done so. The sense of being a persecuted minority which is growing among ordinary English people in the areas of the country which are affected is something that those without direct experience can hardly imagine.

I am going to allow just one of those hundreds of people to speak for me:

"Eight years ago in a respectable street in Wolverhampton a house was sold to a Negro. Now only one white (a woman old-age pensioner) lives there. This is her story. She lost her husband and both her sons in the war. So she turned her seven-roomed house, her only asset, into a boarding house. She worked hard and did well, paid off her mortgage and began to put something by for her old age. Then the immigrants moved in. With growing fear, she saw one house after

another taken over. The quiet street became a place of noise and confusion. Regretfully, her white tenants moved out.

“The day after the last one left, she was awakened at 7am by two Negroes who wanted to use her 'phone to contact their employer. When she refused, as she would have refused any stranger at such an hour, she was abused and feared she would have been attacked but for the chain on her door. Immigrant families have tried to rent rooms in her house, but she always refused. Her little store of money went, and after paying rates, she has less than £2 per week. “She went to apply for a rate reduction and was seen by a young girl, who on hearing she had a seven-roomed house, suggested she should let part of it. When she said the only people she could get were Negroes, the girl said, "Racial prejudice won't get you anywhere in this country." So she went home.

“The telephone is her lifeline. Her family pay the bill, and help her out as best they can. Immigrants have offered to buy her house - at a price which the prospective landlord would be able to recover from his tenants in weeks, or at most a few months. She is becoming afraid to go out. Windows are broken. She finds excreta pushed through her letter box. When she goes to the shops, she is followed by children, charming, wide-grinning piccaninnies. They cannot speak English, but one word they know. "Racist," they chant. 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.”

The other dangerous delusion from which those who are wilfully or otherwise blind to realities suffer, is summed up in the word "integration." To be integrated into a population means to become for all practical purposes indistinguishable from its other members.

Now, at all times, where there are marked physical differences, especially of colour, integration is difficult though, over a period, not impossible. There are among the Commonwealth immigrants who have come to live here in the last fifteen years or so, many thousands whose wish and purpose is to be integrated and whose every thought and endeavour is bent in that direction.

But to imagine that such a thing enters the heads of a great and growing majority of immigrants and their descendants is a ludicrous misconception, and a dangerous one.

We are on the verge here of a change. Hitherto it has been force of circumstance and of background which has rendered the very idea of integration inaccessible to the greater part of the immigrant population - that they never conceived or intended such a thing, and that their numbers and physical concentration meant the pressures towards integration which normally bear upon any small minority did not operate.

Now we are seeing the growth of positive forces acting against integration, of vested interests in the preservation and sharpening of racial and religious differences, with a view to the exercise of

actual domination, first over fellow-immigrants and then over the rest of the population. The cloud no bigger than a man's hand, that can so rapidly overcast the sky, has been visible recently in Wolverhampton and has shown signs of spreading quickly. The words I am about to use, verbatim as they appeared in the local press on 17 February, are not mine, but those of a Labour Member of Parliament who is a minister in the present government:

'The Sikh communities' campaign to maintain customs inappropriate in Britain is much to be regretted. Working in Britain, particularly in the public services, they should be prepared to accept the terms and conditions of their employment. To claim special communal rights (or should one say rites?) leads to a dangerous fragmentation within society. This communalism is a canker; whether practised by one colour or another it is to be strongly condemned.'

All credit to John Stonehouse for having had the insight to perceive that, and the courage to say it.

For these dangerous and divisive elements the legislation proposed in the Race Relations Bill is the very pabulum they need to flourish. Here is the means of showing that the immigrant communities can organise to consolidate their members, to agitate and campaign against their fellow citizens, and to overawe and dominate the rest with the legal weapons which

the ignorant and the ill-informed have provided. As I look ahead, I am filled with foreboding; like the Roman, I seem to see "the River Tiber foaming with much blood."

That tragic and intractable phenomenon which we watch with horror on the other side of the Atlantic but which there is interwoven with the history and existence of the States itself, is coming upon us here by our own volition and our own neglect. Indeed, it has all but come. In numerical terms, it will be of American proportions long before the end of the century.

Only resolute and urgent action will avert it even now. Whether there will be the public will to demand and obtain that action, I do not know. All I know is that to see, and not to speak, would be the great betrayal.

الملخص:

شهدت بريطانيا بمرور الوقت تزايداً كبيراً في عدد هجرات العائلات من هويات مختلفة. تهدف هذه الدراسة إلى استكشاف وتحليل وضع العائلات المهاجرة في بريطانيا، فضلاً عن التحديات المختلفة التي يواجهونها خاصة عند المحافظة على هويتهم. كما تهدف إلى فحص وتحليل وجهات نظر ومواقف الحكومة البريطانية والمجتمع البريطاني تجاه المهاجرين. كما تسلط هذه الدراسة الضوء على موضوع الحفاظ على الثقافة، وتفتح الباب للمناقشة، والمزيد من البحث في التحديات الناجمة عن هذه القضية. ولذلك اعتمدت المنهج الوصفي التحليلي لتحليل ووصف وضع المهاجرين في بريطانيا. كما تم دمج المقاربة النوعية لتحليل عدد من القوانين والخطابات السياسية في هذا الشأن. توصلت الدراسة إلى أن غالبية العائلات المهاجرة فشلت في الاندماج مع المجتمع البريطاني، واختارت الحفاظ على ثقافتها والبقاء أقليات. وبالتالي، فإنهم يواجهون لأن التمييز والعنصرية وأزمات الهوية. ويظهر التحليل أيضاً أن للحكومة البريطانية وجهات نظر مناهضة للهجرة. في حين يمكن تقسيم وجهات نظر المجتمع البريطاني إلى فئتين: حيث رحب بعض البريطانيين بالمهاجرين، رفض آخرون وجودهم وطلبوا من حكومتكم السيطرة على الهجرة. كما لجأ المهاجرون إلى التعاون مع بلدانهم الأصلية للحفاظ على ثقافتهم وهويتهم.

الكلمات المفتاحية: بريطانيا، التحديات، الحفاظ على الثقافة، عائلات المهاجرين، وجهات النظر.