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Investigating the Impact of Multiculturalism in England

A Comparative Study between Jewish and Islamic Cultures

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for a Master Degree in Literature and Civilization**

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Dedication

I dedicate this dissertation,

To the person who taught me how to rely on myself: my father,
LALA Tahar,

To the kindest person: my mother, Naoura Massouda,

To my dearest brothers: Abdallah, Adnane and Nadir and my
beloved sister Khadidja. Not to forget her sweet children: Farah,
Taki and Nour,

To my dearest partner: Fatma,

And to all my relatives, colleagues and friends

Dedication

To the candle of my life;my parents:

My father GHERAB Mohammed Ali and my mother ZELLOUMA
Khadidja.

To all my beloved sisters and brothers, nieces and nephews.

To all my relatives, friends, and colleagues.

I would never forget to dedicate this dissertation to my friend and
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Abstract

This dissertation is concerned with the impact of multiculturalism in England. It sheds light on the actual reasons and impacts that lie behind most of the immigration waves towards England from the end of the Second World War to the present day which led to the cultural diversity of contemporary multicultural England. The study aims to explore the major ethnic minorities in the country as well as to investigate the impact of the multicultural policies on both of majority and minorities. The study is an attempt to investigate the extent to which multiculturalism has been applied in England by examining the present situation of the natives and the ethnic groups. It verifies if the English policies are responsible for the success or failure of multiculturalism in England. It also talks about the crisis of this phenomenon in England through highlighting the English distinct attitude towards two major ethnic/religious groups: Jews and Muslims. This research is conducted using two main methods: a descriptive study is used in chapter one by providing detailed definitions of basic terminologies related to the topic and presenting the historical events in terms of the causes and effects of multiculturalism in England. Chapter two is conducted using a comparative study between the Jewish and Muslim minorities. In the end, the results and the interpretations of the comparison are presented in the conclusion. In doing so, the paper reveals that the 9/11 attacks led the English to negatively perceive Islam and Muslim and commonly relate them to terrorism and extremism. In contrast, the Jewish minority groups are recognized by the state, the media and, consequently, the community as the saviors of the economy of the country. Hence, multiculturalism in England is strongly criticized for excluding Islamic culture on the expense of the Jewish one.

Key Words: Attitude, Crisis, Cultural diversity, England, Ethnic minorities, Immigration, Jews, Majority, Media, Multiculturalism, Muslims, Terrorism

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List of Abbreviations

BBC: British Broadcasting Cooperation

DES: Department of Education and Science

EU: European Union

ONS: Office for National Statistics

UK: United Kingdom

USA: United States of America

WW1: World War One

WW2: World War Two

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Introduction

One of the basic issues that face many western countries is how to treat the numerous and diverse cultures in one country and how to successfully make the ethnic minorities co-exist together along with the society .This is the most controversial topic that is currently discussed in England.

England has always been the host country for arrivals from all over the world. Over time, England was the destination of many immigration waves from different countries. Hence, many ethnic, religious and cultural minorities settled in the country, adding to the identity of England a sense of diversity. In fact, the most effective immigrants that modified much of the English way of life are the post World War Two immigrants. However, a number of questions about how to accommodate these immigration influxes within the country has been raised. The sole response that was adopted by the English state was: Call for recognition and integration of the ethnic groups within the majority and refusal of any form of assimilation. Indeed, England has swiftly become a multicultural country.

Multiculturalism has deeply altered many aspect of the English life that everyone is aware of the concept of the term. The topic of multiculturalism is very debatable and contradictory since there is no specific definition for it. Thus, numberless researches have tackled multiculturalism in Britain and precisely with different perspectives. That is the reason why this topic is more likely chosen, in addition to fact that England represents the first state that is composed of multiple religious and ethnic minorities than the other British states.

The aim of this research is to investigate how far multiculturalism is implied in England by examining the actual reasons and consequences of such policy on two of the most iconic cultures in England: Islamic culture and Jewish culture.

The problem is that multiculturalism is accused for creating many crises that threaten the stability of England. It is commonly recognized that the English state welcomed the immigrants, encouraged cultural diversity and supported cultural freedom. However, it totally ignored how to foster the ethnic minorities and the natives to cooperate and integrate together as one homogenous society. Seemingly, most of the English community suffers a lack of the sense of belonging (for the minorities) and, to some extent, a loss of identity (for the majority). This situation rises one important question that will be detected in this research that is: Did Jewish and Islamic cultures manage to integrate within the English mainstream in the light of the current multicultural policy?

To answer this question, the research has been divided into two chapters. The first chapter is a descriptive study that attempts to scope the basic terminologies in the field of multiculturalism. Then, it describes the phenomenon of multiculturalism in England by presenting the major cultures that were mostly formed as a product of the immigration waves to England by the end of the Second World War. The English culture, along with the European, Arabic (Islamic), Asian, African and the Jewish cultures have shaped the society structure in England as well as, their way of life that has been culturally hybridized. In addition, the reasons that created the contemporary multicultural England are explored through detecting the historical, religious, economic, social and political motives that prompted the immigrants to head toward England. Furthermore, this chapter is also concerned with presenting the cultural, political, religious, economic and social results of implementing the multicultural policies by the English authorities.

The second chapter is a further examination of the English multicultural model. Using a comparative method, two of the basic ethnic/religious minority groups (the Jews and the Muslims) in England are compared in terms of explaining

the qualities and the rights that each one of them has benefited or lacked in the light of religious freedom that is encouraged by the state. The reasons behind the English different attitudes towards Judaism and Islam are also reported. Besides, the role of the media in shaping the English perspectives towards the Muslims and the Jews are also discussed. Finally, a number of proofs are provided to see if multiculturalism has been successfully implemented in England and whether the multicultural policies benefited the natives and the immigrants as well.

In the end, the conclusion of the dissertation will provide a brief summary of the research as well as revealing whether multiculturalism has been successfully realized in the light of the results of such phenomenon on the lives of the majority and the minorities in England.

Chapter One:
Investigating Multiculturalism in England

Introduction

Culture is what makes an individual's or a society's identity since anyone in the world is necessarily a part of a certain culture. While some countries give high credit to maintain and preserve their native cultures, other countries incorporate others cultures with their own in the name of 'multiculturalism'. England represents one of the best models of a multicultural country. The English life has been enriched by various cultures mostly by the Asian, African, European, Arabs, and Jewish cultures. Those foreign cultures have influenced the English cuisines, literature, music, clothing and many other aspects of English life. A number of political decisions have been made to encourage ethnic minority groups to integrate within the English society. This chapter explains in details the concept of certain terminologies related to the topic, which is about multiculturalism in England. In addition, it explores the major causes that made England one of the most multicultural nations in the globe; including the historical background, religious tolerance, economic need, social freedom, and political acts. Not to mention the positive and negative effects of implying multiculturalism in England in terms of cultural, political, religious, economic, and social spheres.

1-Definition of Culture

One may find different and varied definitions of culture. However, it is difficult to find one valid and specific definition that overlaps all the aspects of culture. Here are some major definitions:

“A society's culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members.” (Duranti1997, p.27 as cited by Ennaji, 2005, p.19).

Brown (1980) also defines culture (as cited by Ennaji, 2005, p.20) as:” Culture is a way of life. It is the content within which we exist, think, feel and relate to others. It is the glue that binds a group of people together.”

According to Matsumoto, (as cited by Oatey, 2012): “...the set of attitudes, values, beliefs, and behaviors shared by a group of people, but different for each individual, communicated from one generation to the next “(p.2).

Culture is a fuzzy set of basic assumptions and values, orientations to life, beliefs, policies, procedures and behavioural conventions that are shared by a group of people, and that influence (but do not determine) each member's behaviour and his/her interpretations of the 'meaning' of other people's behavior. (Ibid).

From the definitions cited above, culture can be seen through two major areas .On one hand ,culture is what people created or achieved : architecture, art, music, literature, and history; and on the other hand, it can be seen as the way beliefs, values, attitude system,worldview, and social organizations are developed. The later area has a great impact on the former one since our achievements and creations are already shaped by our values and attitude system.

2-Definition of Culturalism

In the broad sense, Culturalism is strongly related to philosophy and sociology.This term has been created within the developement of cultural studies by Richard Hoggart and Raymond Williams during 1960s. Theoritically, culturalism defines culture in the human sense (anthropologically) as an every day practice rather than « high art » i.e. it focuses on the ordinary way of life and the common meaningful practices within a society (Baker,2004).

According to Williams, (as cited by Baker, 2004) “culturalism is a form of historically oriented cultural materialism that traces the unfolding of meaning over time

and investigate culture in the context of its material conditions of production and reception.” (Ibid).

Thus, culturalism can be defined as the ideology that individuals are determined by their culture; and that any individual can not leave his culture but rather can determine him/herself within it through his/ her everyday life practices.

3-Definition of Multiculturalism

The term multiculturalism is related to many different levels. On the sociological view, it is concerned with the coexistence of ethnic minorities and their society. On the political view, multiculturalism was highly implemented by many governments as policy including the United Kingdom in the 1950s.

Since multiculturalism is a vague term and “does not provide scientifically undisputable definition”, many definitions concerning this term can be found.

According to Petrusek, (as cited by Chudickova, 2011)

Multiculturalism has several meanings. First of all, it indicates a state-a coexistence of cultures and ethnicities. It can also be an ideal- because multiculturalism is based on harmonious coexistence of different culture, but also a political programme, a set of specific public policies or agenda. (p.12).

“Multiculturalism is a big phenomenon, sometimes called politics of identity, based on cultural differences and on equal dignity of individuals “(Ibid). As a policy, multiculturalism lets the immigrants maintain their cultures within a foreign country rather than expecting the host society to assimilate their culture. Thus, tolerating and respecting the different cultures of a certain country is the most fundamental feature of multiculturalism.

As cited by Chudickova, (2011) Modood assumes that multiculturalism is a “form of political accommodation, in which differences are not eliminated, are not washed away but to some extent recognized” (Ibid).

The differences in race, ethnicity, origin, culture or religion as well as the differences in ways of thinking should be protected and supported. In general:

Multiculturalism is a system of beliefs and behaviors that recognises and respects the presence of all diverse groups in an organization or society, acknowledges and values their socio-cultural differences and encourages and enables their continued contribution within an inclusive cultural context, which empowers all within the organization or society (Rosado, 1997, p.2).

It can be seen that multiculturalism involves how people perceive and what they believe about other groups and cultures as well as recognizing and respecting the existence of the different groups. It also must include acknowledging and valuing the contribution of the various groups and minorities that provide social and economic advantages.

Besides, the contribution of the various groups to the society must be encouraged and supported. Numerous innovations have been created by ethnic minority members: Arabs, Indians, Africans, etc, the words “enabling” and “encouraging” have a great deal in multiculturalism since they motivate people to do their maximum effort and potential. Finally, multiculturalism eliminates all the barriers and limits that prevent diversity of supporting the unity of the country, and to consider the other as a partner rather than a stranger.

Many people are worried that multiculturalism will call for foreign concepts and practices, which will cause the deviation of the nation from its original cultural and historical basis. We need to understand that what really enriches the whole society is the ethnic minorities with their different kinds of traditions, cuisines and lifestyles, which enables the whole society to learn new things and to experience life in different ways.

4-Multicultrulism between Multitude and Diversity

On one hand, among all the different geographical ethnic and religious groupings, there has arisen a multitude of cultures in one country. Multitude is, as defined by Hardt and Negri in 2000 (as cited by Oswell, 2006): “... a common cultural life” (p.98) i.e. it is

seen as an active social production shared by singularities (individuals) in terms of culture, for instance: different kinds of music, languages, dialects, cuisines, clothings ... etc. In this sense, they suggested that:

The multitude is a multiplicity, a plane of singularities, an open set of relations, which is not homogenous or identical with itself and bears an indistinct, inconclusive relation to those outside of it... The people provide a single way and action that is independent of and often in conflict with the various wills and actions of the multitude. Every nation must make the multitude into a people. (Ibid, p.97).

If people are expressed by their superior identity, the multitude, in contrast, is expressed through the collaboration and cooperation of singularities (majority and minority groups). Thus, multitude is a population in terms of pluralism.

On the other hand, “Diversity is about understanding and maximizing differences- the variety of perspectives, opinions and contribution that we each bring to the business “(Ross, 2014, p.12). In this sense, cultural diversity is considered a source of enrichment to the society in terms of lifestyles, festivals and ceremonies, cuisines, music, literature...etc.

However, the opponents of cultural diversity deny the idea that it brings benefits to the society and assume that it is rather core of many social problems related to ethnic minority differences. Kenan Malik, an Indian-British writer, in his book “Can multiculturalism work?” (as cited in Chudickova’s thesis, 2011) inquired, “Why we should value diversity?”. He stresses that diversity forces us to make judgements and compare different lifestyles rather than to unify us. Whether it is true or not, it is only a matter of opinion (p.13).

Acceptance of cultural diversity and promotion of pluralism do not necessarily lead to fragmentation and withdrawal inside the boundaries of identity and that the survival of the world’s multitude of cultures depends on their creative ability to maintain peaceful coexistence based on mutual respect, tolerance and dialogue (Cultural Diversity, 2002, p.87).

As mentioned above, since multiculturalism is a combination and a coexistence of cultures and identities, it merges between cultural multitude and diversity. Thus, the diverse multi-cultures in a certain country need to ignore the boundries among them and cope with each other to survive and prosper.

5-Multiculturalism in England

As cited by Bassnett (2005), Thomas (1985) states: “Britishness is a mask. Beneath it there is only one nation, England” (p.103). Before deepening into any details, it is important to highlight some identical information about England since it is the most country that consists the highest number of population, immigrants, and; thus, cultures in the United Kingdom.



Figure1: England's Map. (Harford & Keller, n.d.)

As shown in figure1, England covers 50,357 square miles (130,423 square kilometres). It is located in the northwestern coast of Europe, separated from the other European countries by the English Chanel. The climate is mild and rainy due to the Gulf Stream, especially in the lowland region which includes the largest cities (London) and the majority of the population (Ember, C.R & Ember, M, n.d, p.701). By the end of 2016, the population in England has been estimated as 55,268,000 inhabitants (Hawkins, 2011).

However, not all of the inhabitants are natives. A remarkable proportion is of foreign origins, which are unevenly distributed throughout England. As a result, a large and well-organized community has been formed representing the best example of a multicultural country. Interestingly; various ethnic groups have been increasing in the last few decades. London inhabites about 50 different ethnic groups with about 10000 people and 300 languages; making England as the mother country for multicultural communities.

This ethnic minority population includes Asians, Indians, Europeans, Africans, Middle Easterns (Arabs/Muslims), and Jews which will be discussed in details later on. England 's ethnic minorities resulted from immigration after the Second World War (WW2) which, in turn, shaped the multi-cultural nature of England (Bloomfield, Landry & Wood, 2006, p.1). In the begining, those immigrants originated from former colonies (India, Jamaica...). Recently, immigration overlapped other countries (Europe) for other reasons including tourism, education, business, refugees... (Eriksen, 2011, p.3). Accommodating immigrants by the government, escpecially the New Commonwealth and the Post-war countries formed what is known now multiculturalism; and made it a correlative part of English life (Chudickova, 2011, p.11).

The transition of society to multiculturalism and multi-ethnicity, which has happened more visibly in England than elsewhere in the British Isles, has also contributed to anxiety about the ideological implications of the terminology and to the debates about national identity (Bassnett, 2005, p.26).

Bassnett (2005) claims that multiculturalism in England has not only positively contributed in the development and prosperity of England; it has also created a number of issues including a constant debate about the national identity in the lights of the huge wave of numerous and diverse cultures resulted from immigrants; with what is and what is not a part of the national heritage; with what is about “us” and what is about “them” (natives and immigrants). Consequently, two poles have been constructed based on the idea either you are an insider with an image of home or you are an outsider with the image of savagery and wildness (p.26).

6-Types of Cultures in England

England has become a major destination of migration and immigration. Indeed, it is hard to separate the native culture from the foreign ones which has been deeply integrated and mixed in the English culture. Life is molded in the form of multicultures i.e. an English person can have lunch in an Indian restaurant, has Sushi at dinner, listen to a Mexican music, and read an African novel by the evening.

Bassnett (2005) claims: “...this changing pattern of cultures also carries a history and necessarily involves a consideration of the legacy of years of imperial expansion and colonization” (p.xxvi). This variety of cultures in England; as we see today, is a product of the historical implications involving England’s imperial heritage and post-colonial immigration towards England.

After WW2 England has clearly become a salad bowl, in which various and numerous cultures coexist together and cooperate to the welfare of the nation. The most remarkable cultures existing in England are: The natives (English), European culture, Arab culture (Muslim), Asian culture, African culture, and Jewish culture. The following diagram (figure2) reveals the precise percentage of the major ethnic minorities in England either as UK born or as non-UK born population.

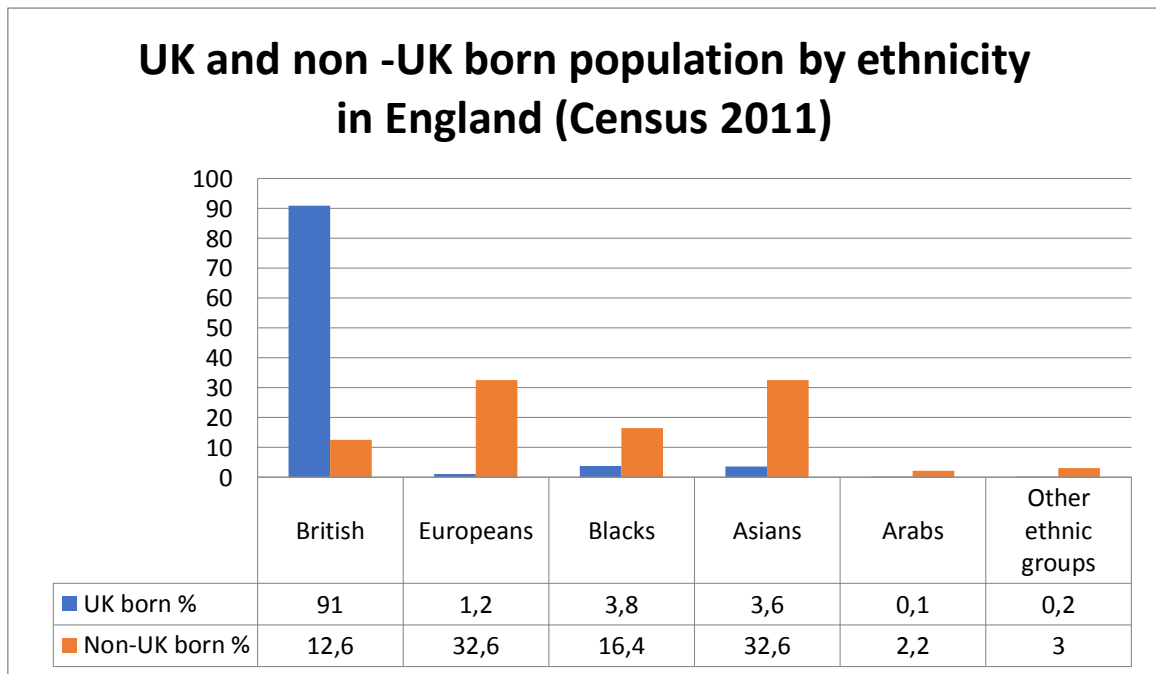


Figure2: The Percentage of the UK and non-UK Born Population by Ethnicity in England (2011 Census analysis: Ethnicity and religion of the non-UK born population in England and Wales: 2011, 2011)

6-1- The English Culture (the Natives)

The English culture merged of a combination of Anglo-Saxon and Norman French culture in the Late Middle Ages. A royal conflict between English and French Monarchs led to the formulation of what is commonly known as the English/native culture. Although England is admittedly a multicultural country that welcomes all the cultures from all over the world, the native culture is still the most dominant one. The minor ethnic and cultural groups are affected by the the culture of the host country. Without mentioning the minor cultures, the English culture is basically rich of various traditions and lifestyles in terms of: food and cuisines, ceremonies and occasions, social classe, etc.

England is famous of its bland cuisines. The traditional English plate consists mainly of meat or fish, which are usually consumed at midday; heavy sauces, soups, stews or puddings, vegetables and fruits. Tea is a sacred and necessary drink that is consumed by all the English every single day. In addition, beer is largely drunk by the working classes;

whereas the middle and upper classes prefer consuming more sophisticated alcoholic drinks such as: wine and shampaign (Ember, C.R & Ember, M, n.d, p.713).

Concerning ceromonies and occasions, since Christianity is basically the official religion of the English society, they celebrate a number of religousrituals in certain days. English people go regularly to church whether they are Catholics or Protestants. The Church of England is the representative place of worship for Christiansin, which, on one hand, people practice their religious rituals and celebrate religious and social occasional ceremonies, such as Christmas, marriag, etc.

On the other hand, it has a valuable constitutional status with the English governmental decisions and Christianity is somehow integrated in every field of the English life: eduation, arts, government, and other domains (Childs & Storry, 2003, p.241). Christians celebrate religious rituals like Christmas at the end of each year in which families gather under the colored lights of the Christmas tree exchanging gifts and presents. In addition, Easter is celebrated in springs (Easter rubbit, Easter eggs). On Sundays; people attend chuches for practicing prayers and hymns.

On the social side, some occasions have been established in order to strengthen the social relationships and bonds people together such as marriage ceremonies, Halloween, and birthdays in which special foods are prepared (cakes, sweets) and alchohol drinks are drunk and toasted (Ember, C.R & Ember, M, n.d, p.706).

Despite the fact that England is assumed a Christian country, most people consider themselves Christians in the light of the basic principles of Christianity and they are not active wihin its religious practices especially the new generations. The collapse of the values of Christianity and the rise of religions of the postwar immigrants such as Hindu, Islam led the young people to lose their religious identity (Childs & Storry, 2003, p.241).

The English society gives a huge credit to the social classes. It is basically divided into classes: the upper class and the middle class. The upper class includes the landed gentry, the titled nobility, and the royal family in which the queen mother is well known and respected among the social classes. However, the royal family has lost its political power and credibility in the 20th century. In contrast, the middle classes started to compete with the upper class for influence. Recently they managed to increase their power, wealth, and ownership thanks to England's social structure dramatic shift towards service industries which is considered as the economic cornerstone of England (Ember, C.R & Ember, M, n.d, p.707).

6-2-The European Culture

The European immigrants have been an integral part of the English culture since the middle ages. The main reason of the European immigration towards England is the opening of a Common Market in Western Europe that, consequently, led to cancelling the restrictions of the eastern European immigration towards England.

Untill 1945(WW2), the majority of the immigrants to England were from Europe exactly, Irland, Germany, Italy, France, and Poland. Nonwithstandig, the European movement towards England has continued not only due to Britain's membership in the European Union (EU), but also because of the geographical closeness to Europe and the availability of the labour force in Irland, Italy, and Poland that might be helpful to the economy of the country (Panayi, 2011, p.4).

The European culture successfully affected the English culture in many ways. In the 19th century, the first British orchestra was established by German musicians. In addition, a group of European waiters from the Edwardian and Victorian eras contributed in the developepment of restaurants in England; and greatly changed the eating habits by

modifying the traditional foods to more western-like. For instance, the menu has been adjusted to include the Italian cuisine like Pizza and Pasta (Ibid, p.5).

Regarding the English modern writings, the Irish poetry is widely respected for its contribution in enriching the English literature. One of the most popular publishing houses in England is the Penguin Book of Contemporary British Poetry by Blake Morrison and Andrew Motion who are actually Irish (as cited by Haggins, Smith, and Storey, 2010) the success of many Irish writers in England such as: Paul Muldoon, Eavan Boland and Ciaran Carson reflects the immense force of the Irish poetry on the English writings (Ibid, p.138).

6-3-The Arab (Islamic) Culture

Islamic culture is also considered as a noticeable sub-culture in England. One of the shared misconceptions among the westerns, including England, that all Arabs are Muslims and every Muslim is undoubtedly an Arab. However, this is not true. A considerable proportion of Arabs are actually Christians distributed in Lebanon, Egypt, Iraq, Jordan, Syria, and Palestine.

Whereas, only 15-18% of the Muslim world's constitutes of Arabs (Arab cultural awareness: 58 factsheets, 2006, p.4). The majority of Muslims are coming from Pakistan, India, Bangladesh, Turkey, and Arabic countries (Middle East and North Africa) (Lucinda & Nandy, 2013, p.18). Since it is commonly recognised that the majority of Arabs are Muslims, the Asian Muslims will not be tackled in the title because they will be discussed in the Asian culture below. Instead, since the Arab culture is strongly associated with Islam, it will be presented in terms of the Islamic culture.

Unlike the other ethnic groups, the Arab immigrants prefer to live in urban areas. They are more likely to center in the east of England (89% of Arabs, 85% of other ethnicities) and in the South West (92% of Arabs and 85% of other ethnic groups) (Harford & Keller, n.d.).

Islam religion derives its influence from a certain religious text (Quran) to be practiced in everyday life. Muslims have regular celebrations like the month of Ramadan, Eid El-Fitr and Eid El-Adha; in addition to the weekly prayer of the Muslims behind the Imam in mosques (the place of worship of Islam) on Fridays (Ember, C.R & Ember, M, n.d, p.713-714).

Regarding Muslim women, the headscarf is what characterizes them from the non-muslim ones. However, not all Muslim women wear veils (hijab) (Arab cultural awareness: 58 factsheets, 2006, p.4). Arabic is the language that is commonly used among Arabs, though their dialects differ from one region to another throughout the Arab countries. The Arabic language was firstly introduced in the 1990s when the Muslim immigrants in England called for establishing faith schools for them like the Christians have.

Such schools add to the official curriculum certain religious frameworks among them teaching Arabic and the study of the Holly Quran. Most of these school students, for example Haslemere Primery School, have originally come from Arabic or Islamic speaking-countries. Not to mention non-Muslim schools that are in small numbers (Tensli, 2015, p.4-7). Muslim faith schools are one of many other faith schools that have been established in England as a response to the demands of the faith community:

Faith schools have a significant history as part of the state education system, and play an important role in its diversity. Over the last four years, we have increased the range and faith schools in the maintained sector, including the first Muslim ... There are also many independent faith schools and we know that some faith groups are interested in extending their contribution to state education. We wish to welcome faith schools . . . Decisions to establish faith schools should take account to the interests of all sections of the community . . . We want faith schools ...to add to the inclusiveness and diversity of the school system (Race, 2011, p.67-68).

Despite all what is mentioned before, Islam is regarded as the source of terrorism and extremism that is embodied in the several attacks that hit England through the last two

decades. This negative perspective towards Islam has been portrayed through racial discrimination against Muslims. These points will be investigated in details in the next chapter.

6-4- The Asian Culture

The Asian ethnic group is the largest ethnic group in England consisting mainly of Indians with 2,5 per cent of the whole population (1,4 million people), Pakistani with 2 percent in 2011(White, 2011, p.4-5). Some of them come from former British colonies in South Asia such as India, Pakistan and Bangladeshi; some are not like China. At the beginning, they were used with black people as slaves; however, by the 1970s, attention was drawn towards them and any one from south Asia was categorized as Pakistani.

Recently South Asians proved to have the best educational achievements and joined the elites in terms of literature like: Malika Ali, Salman Rushdie and Hanif Kureishi and many other magnificent authors who successfully managed to draw attention to the existence of their ethnic groups as an integral part in the society (Panayi, 2011, p.5). England has become a multicultural country as well as a multi-lingual one because of the Asian immigrants' bilinguality (English and the immigrant's native language).

As cited by Mainder (2007), Hall (2002) claimed that India is a multicultural country in itself with different religions. That is why Indian Muslims, Hindus, and Sikhs do not view themselves belonging to the same ethnic group although they share the same country. Apparently, the Indian culture has effectively influenced many aspects of the English life. Indeed, much British Asian music incorporates a wide range of languages and idioms mainly Punjabi (Indian language) and English. Another form of intercultural hybridity is the varied styles of music involving bhangra and Bollywood (p.292).

Again, Hall states: "... the use of Punjabi within inter-ethnic peer groups" (Ibid); that even the natives use some Punjabi phrases and swear words in their everyday life

speeches to communicate with Indians. For example, ‘‘ have yuthehlahn-ed the kupreh?’ which means ‘have you folded the clothes?’. Furthermore, the Indian cuisine has its presence in England. The ‘curry’ is a famous Indian dish that is widely consumed by English people (Ibid).

One of the major aspects of the Asian impact on the English culture is medicine-complementary medicine, which has been greatly influenced by the Chinese traditional medicine. Practitioners of such medicine rely on certain techniques and natural elements for healing patients like herbs, massage therapy, healing touch, and Chinese needles. The complementary medicine is quite common among the English society for its credible effects (Ember, C.R & Ember, M, n.d, p.714). Moreover, the English cuisine has been affected by the Chinese one. Many Chinese restaurants are widespread throughout the English cities with unusual menus including: nuddles, dog meat, horse meat, and insects (Ibid, p.706).

6-5-The African Culture

The Africans are one of the major ethnic groups settling in England from the old times. It is important to consider that the blacks are actually either Africans or Afro-Caribbeans who immigrated to England after their independence from the British colonization. (Ember. C.R & Ember. M, n.d, p.701). However, they suffered from discrimination and racism; and they could barely have good working conditions as the whites have. Despite the fact that all immigrants suffered from racism, the Black Africans were the most people who experienced racial stereotyping because of their black skin (Chudickova, 2011).

Additionally, West African slaves developed a different language to communicate with each other that is called ‘Pidgin’. Pidgin was created from the language spoken between the white masters and their slaves: i.e: English; and some West African languages.

Jamaican Creole has, now, the same linguistic forms of Pidgin (Childs & Storry, 2002, p.229). It is important to mention that not every African is necessarily black-skinned. Most White Africans; mainly Arabs, are centered in North Africa. After the independence of most British colonies, England witnessed the arrival of many northwestern and eastern Africans (Ember, C.R & Ember, M. nd. p.701).

The African immigration wave that headed to England between the 1950s and 1960s centered exclusively in industrial cities like: London, Birmingham, Glasgow, and other northern parts of England (Childs & Storry, 2002, p.251). According to the Department of Education and Science (DES) (as cited by Modood and May, 2001), despite of the long-lasting existence of the blacks in England, they were universally rejected in terms of culture and identity. The blacks were the most who suffered segregation in many fields especially education. Afro-Caribbeans students, for example, achieve lower school scores than the whites as a response to the frequent racial practices and bias against them by their either classmates or teachers who, in turn, do not receive an adequate training of how to manage classes with different ethnic minorities (p.307). Talking about the black Africans, Somali, Ghanaian, and Nigerian minorities are increasingly centered in Milton Keynes city; and the black Africans represent the highest proportion of ethnic minority in the educational institutions throughout England (Allan, Bennett, Mohan, & Neal, 2013, p.313) Bassnett (2003) argues:

...Little attention is paid to the myriad ways in which Africans altered British manners and thinking, even in the era of slavery. The creative impact of African languages, philosophies, and cultural practices on the day-to-day lives of white masters and overseers is hardly understood. No-one denies the massive erasure of African cultures in the era of slavery, but few investigate and document the ways in which the British became 'africanized' in the process. (p.152).

The English culture has been blended with the African culture in many domains. Indeed, English now appear in different varieties as a result of the crush with other

languages. This is shown through the literary works of poet and writers who used terms of their original dialects in their English writings like: Chinua Achebe (west Africa) and Benjamin Zephaniah (Caribbean) (Higgin, Smith & Storey, 2010, p.39).

6-6-The Jewish Culture:

In the late of the 19th century, huge influxes of Jewish immigrants came to England from all over the world, escaping from persecution. However, the Jews were not welcomed for their unsanitary life habits and they were seen as a threat for the host country values. In addition, they threatened the British job opportunities and, consequently, they were suspected of working for a foreign country since they do not share the same ideology (Panayi, 2011, p.4). Later on, the Jews could manage to integrate with the community as clothing traders in the East End of London before the uprising of the First World War. By the end of the Second World War, the Jews settled in London's neighborhood where they changed their occupation to have a higher social and economic position with a label of 'Anglo-Jewry' (Ibid, p.5).

In 2000, Halev claimed that (as cited by Phillips, 2007) since the Jewish religion (Judaism) is based on the person's commitment to certain religious texts in his every day practice, it insists on including the study of those religious texts as an integral part of education in Jewish schools (p.143). On the social side, Jewish communities prefer to live in big families and give a much credit to such institution. Therefore, arranged marriage is commonly used to strengthen familial bonds (Ember, C.R & Ember, Mn. d, p.711). However, a major concern has arisen that 50 per cent of Jewish men tend to marry non-Jewish women and which, in turn, would threaten the existence of the religion through time (Childs & Storry, 2002, p.254).

The Jewish culture is the most effective and dominant in England. The Museum of the Jewish East End is the best evidence of how deep the Jewish culture has integrated with the English one that it is officially admitted by the English authorities (Ibid, p.56).

7-The Causes of Multiculturalism

Since England is the place of the coexistence of different cultures and ethnicities, it is essential to think about the actual reasons that lie behind it. Immigration is certainly the chief factor of multiculturalism in England as well as any other multicultural country. So, to trace back what created multiculturalism, the different causes of immigration towards England are going to be tackled (Chudickova, 2011, p.20). Indeed, multiculturalism is the direct result of immigration and they share the same historical, religious, economic, social, and political causes.

7-1-Historical Causes

From the old times, England received enormous numbers of immigrants from different ethnicities. Historically, Celts, Anglo-Saxons, and Romans were the first settlers in England throughout the history bringing with them their cultural legacy which, in turn, contributed to enrich the English culture (Ember, C.R & Ember, M, n.d, p.705).

The 19th century has witnessed a considerable number of immigrants. The mass of immigration, firstly, started with the Irish who fled to England because of the potato famine in 1847. The history of Asian existence in the England goes back to the late of the eighteenth century when Indian sailors settled in London. The nineteenth century was characterized by the emergence of the first Indian society in England in 1839 followed by other ones in Liverpool, Southampton, and London (Childs & Storry, 2002, p.252).

After the Second World War, Britain lost most of its colonies in Asia and Africa. As a result, Indians, Pakistani, and Africans moved to what was previously the colonizing country (Ember, C.R & Ember, M, n.d, p.701).

7-2-Religious Causes

Regarding religious purposes that led some immigrants to choose England as their permanent home, The Jewish case could form the best multicultural religious example. Great surges of Jewish newcomers settled in London, England, to make it the biggest city inhabited by Jews in the UK. This is due to the English tolerance of practicing the different Jewish rituals and beliefs. Jews enjoyed the the freedom in England that they could not find anywhere else. Hundreds of Jewish groups can gather regularly in ‘synagogues’ which are the temples of Jews; and have their children educate in Jewish schools (Childs & Storry, 2002, p.254). In addition, the Jews were escaping from persecution between 1875 and 1914 (Chudickova, 2002, p.20).

Not only the Jews who were free to practice their religion, but also many other religious groups. 1995 marked the establishment of the biggest temple for Hindus outside India, in London. This is an important event for the Hindu immigrants who came from India and Sri Lanka and settled mostly in Birmingham, Midlands, and London. This temple is one of many Hindu temples across the main cities of the UK.

Another example of the religious freedom in England is the presence of another different community that is the ‘Sikh’. The Sikh immigrants came to England by the 1950s, composed mostly of men. They settled in Gravesend and Southall in London. Soon they could constitute their own temple ‘Gurdwaras’ in which they meet for religious practices (Diwan). The feeling of conformity of the Sikhs to manipulate and manifest their religion without restriction encouraged them to call for their families from Punjab in 1960 and strengthen their religious bonds among each other (Story & Childs, 2002, p.253-254).

7-3-Economic Causes

The outbreak of the industrial revolution in the mid of the 18th century in Britain demanded an enormous work force. Many unemployed immigrants came from all over the

world looking for job opportunities in England (Liverpool, Manchester, and Glasgow). The post-war period recorded the arrival of 'New Commonwealth' immigrants to England that was economically prosperous. Numerous Pakistani, Indians, Africans, and Caribbeans were laboured in factories and in the army.

The reasons behind the immigration wave from the Asia, Africa, and even from the European Union countries vary according to education, religion, and politics, but the major one is the economic reason: to have a better life conditions (Chudickova, 2002, p.20-21-22). Another event that gave a great boost to the immigration movement to the UK is the expansion of the EU. Wilson states:

May 1, 2004, the day of the biggest European Union enlargement, marked a significant breakthrough in the modelling of intra-European migration. The countries of the so-called EU-15 were joined by ten new states, mostly the post-communist countries of Central and Eastern Europe. Some of the EU-15 countries, led by the UK and Ireland, instantly opened their borders to immigrants from the new member states. Before long, not only major agglomerations but also rural areas of the Isles were flooded with newcomers looking for jobs. (Wilson, 2010, p.34).

The European Union is defined in terms of an economic and political unity of the European countries. It was first established in 1992 with only twelve European member states but it was expanding through years to include about twenty-seven member state by 2007 (Grant & Portera, 2011, p.41).

7-4-Social Causes

According to Barsa (as cited in Cadickova, 2011), on the social level, many Race Relation Acts have been introduced between 1960s and 1970s which also change the society's perspective towards immigrants. By the 1960s, the Labour Party called for eliminating boundries among ethnicities (p.21).

Chudickova (2011) cited from Joppke's work that the Race Relations Act that was firstly proposed in 1965 to prevent racism, especially in public places such as: shops,

markets, and institutions. The second Race Relations Act in 1968 emphasised on eliminating all the types of discrimination at work places and houses. The last one was issued in 1976 which founded what is called 'the Commission for Racial Equality'. Thanks to the Race Relations Amendment Act in 2000 that called for racial equality in institutions (Ibid, p.22). Thus, England has been identified as one community with different and varied cultures (Ibid).

7-5-Political Causes

As it has been mentioned above, the post-war period marked the biggest influxes to England especially from the New Commonwealth countries as a reaction to the Nationality Act in 1948 that gives the immigrants the full right to legally live and work in the UK (Ibid, p.11).

According to Wasson (2010) (as cited by Chudickova, 2011), although this act seems to have a political coverage, it is actually prompted by economic purposes which is the need for the work force to rebuild the country after the WW2 (p.21). The immigrants were constantly moving in and settling in communities practicing their own cultures and traditions and giving Britain more varied dimensions of culture. (Ibid, p.21). Not to mention the increasing number of the asylum seekers and refugees coming from Asia and Africa (Grant & Portera, 2011, p73).

8- The Effects of Multiculturalism

England is undoubtedly becoming more multicultural and multi-ethnic through time. According to the Census 2001, ethnic groups formed 45 per cent of the inhabitants in London and the number is certainly raising (The settlement of the immigrants in the country after the WW2 shaped the current form of the English society) (Chudickova, 2011, p.25).

Wilson (2010) states: “The immigrants brought with them their collective and individual languages, traditions, troubles, and stories of cultural difference. Those who settled in the UK rapidly appeared on its economic, demographic, and cultural maps” (p.34). On one hand, the diverse cultural and ethnic minorities are now an integral part of the English society; enjoying several rights and opportunities in life as the natives.

On the other hand, although the government provides valuable representation to the ethnic minorities, still discrimination is noticeably present in institutions and public places (Chudickova, 2011, p.27). In addition to that, a number of crisis events are constantly occurring in terms of violence, riots, and public panic of sub-cultures that came as a negative product of multiculturalism (Bennett, Cochrane, Mohan & Neal, 2013, p.1).

8-1-Cultural Effects

Concerning the cultural sphere, multiculturalism has deeply affected the English lifestyle. These changes, however, go back to the period of immigration. Immigrants took with them their languages, customs, different ways of life, as well as their problems (Wilson, 2010, p.34). Based on the idea “difference is the spice of life“, as cited by Chudickova (2011), the British Embassy Bratislava claimed that England’s culture has been reformulated with a collection of non-English cultures.

In this sense, the English cuisine has been hybridized with various cuisines of the ethnic minorities. As an example, the spicy Indian dishes that are presented in the widespread Indian restaurants have become a popular dish consumed by the English in everyday life. Besides, many strange substances and elements from the English society are now brought from Muslims’ markets, Indian shops, or even the usual supermarkets. Clothing is another form that reflects one’s culture. Different types of clothes are usually dressed by people from different ethnic minorities such as the Hijab that is commonly dressed by Muslim women (p.31). According to Ware (2009) (as cited by Black, 2016),

festivals and ceremonies of the ethnic minorities are also celebrated and respected in schools including Ramadan, Diwali, and the Chinese New Year. On the other part,

We are repeatedly told that young white Britons – particularly in England – are at a loss to explain what is distinctive about their national culture, or more worrying, that they hold negative perception of what it means to be white, English or British – a condition sometimes referred to as ‘identity fragility’. (Black, 2016, p.11).

Ware (2009) observes that multiculturalism has left the new generations of the white Britons without their pure original identity. Obviously the white English who are supposed to have the dominant culture in England are actually having their culture faded. They have a sense of their original identity being fragile after it was exposed to ‘strange’ ideas and values (Ibid).

8-2-Political Effects

Concerning the political domain, Anwar (1986) as cited by Chudickova 2011, the British government has granted a number of political rights to ethnic minorities living in the UK. Similarly to the native citizens, ethnic minority members have the full right to express their political view by voting as actual citizens belonging either to the UK or the Commonwealth. Voting is one of many political steps taken by the authorities to enhance the equal rights of the minorities and promote their conditions.

Engaging ethnic minority members into the political decisions is actually a serious step attempting to have them integrated within the host country (p.28). Besides, the British political parties privilege the ethnic minorities by involving them in their policies and devoting special conferences, budget, and sections dealing with their issues (Ibid). Unfortunately, the number of ethnic minority representatives is still small. The issue is that those minorities do not have a sense of belonging. Although they legally have the right to vote, a very limited number actually practice that right. For instance, in 1999 there were no Asian or Black people electors in London Assembly. In addition, “ In House of Commons

there are only 9 people of ethnic minority background; concerning the House of Lords there are only 20 of them” (Ibid).

8-3-Religious Effects

As long as England is the host country for the majority ethnic groups, according to the census of Office for National Statistics (ONS) (as cited by Chudickova, 2011) several religions and beliefs are practiced as well. This is due to the implications of the religious freedom granted by the host nation. The most widely practiced religion is Christianity. In fact, various religions can be found in England since it is a multi-ethnic (p.26). For example: Islam, Hinduism, Sikhism, Judaism, and Buddhism, not to mention those ones with no religion (Ember, C.R & Ember, M, n.d, p.713).

Islam is the most practiced religion among the ethnic minorities. Indeed, multi faith has been realized as a result of the integration policy taken by the local government as an attempt to promote equality among ethnicities. Such decision tolerates opening religious schools and worship places. Furthermore, a number of websites, radio stations, and TV channels have been established to expand certain religions and beliefs (Chudickova, 2011). Unfortunately, multiculturalism has also led to many negative effects.

As cited by Chudickova (2011), Singh, G and Rex (2003), Cultural diversity is primarily blamed for the emergence of the chaotic state of the society. Terrorism and extremist groups are basically seen as the product of permitting the different religions to be publically practiced (p.33). Recently, there has been a common panic of terrorism especially Islam that has been associated with negative perspectives (Islamophobia). This point will be discussed in details in chapter 02 (Ibid).

8-4-Economic Effects

As far as the economic level is concerned, Mein V (as cited by Chudickova, 2011) declares that ethnic minorities are still facing different forms of racial discrimination. In

fact there is a gap between what the governments, officially, declares and what is actually happening in the real life. Ethnic minority members barely find appropriate job opportunities as whites do; and even if they do; they usually work with poor salary. “Generally, we can say that it is harder for a member of ethnic minority to find a job or be employed than it is for a non-minority member and if so, it is usually with lower income” (p.28)

According to Parekh (as cited by Chudickova, 2011), another economic effect is the increasing number of unemployment in the country especially by those minority groups coming from Pakistan and Bangladesh. Such crises with other factors like low educational level and low incomes caused poverty by a considerable number of Asian minor groups. However, the Asians are not the only ethnic minority suffering from unemployment. As it is mentioned before, (causes of multiculturalism) immigrants from Africa, Ireland, and the Caribbean were brought to reconstruct the economy of the country after the WW2 by working in transportation and textile factories. The next generations, in turn, inherited their ancestors’ occupations and low incomes as well.

Despite the government’s efforts to decrease unemployment and any form of racial discrimination in work places, “it can be generally claimed that there is still substantial discrimination of a kind and racist stereotyping concerning the labour market “. The case of Africans, Chinese, and Indians is an actual example. It is very hard for them to be employed in appropriate jobs that go with their professional abilities as the whites can (Ibid). Since racial distinction is the chief reason of high rates of unemployment, ethnic minorities were obliged to find other alternatives to survive. Asians, precisely Chinese and Pakistani, prefer to work by their own in restaurants, stores, and markets that reflect their cultures (Ibid).

8-5-Social Effects

Regarding the social domain, education seems to be the most debated matter. According to Modood (as cited by Chudickova, 2011), as long as England has one of the most multicultural communities in the world, setting a suitable multicultural educational system for all the different ethnic minorities is definitely a complicated process (p.29). Indeed, the national curriculum has been changed several times because it did not consider the equal rights and opportunities of the ethnic students as the basis of schooling (Ibid). In the end the National Curriculum Council recommended that the boundaries among the diverse ethnicities must be eliminated without neglecting the different cultures that enrich the society. Thus, equality must be reinforced and practiced in schools no matter what the pupil's race or religion is (Ibid).

Consequently, as cited by Chudickova in 2011, Barsa claimed that the curriculum has been enlarged to include teaching the ethnic minorities' history and languages. In addition, having prayer sessions of the different religions is suggested by the liberal approach (p.30). Furthermore, "As multicultural education should be for all, also non-minority children have to learn the history of minorities, such as history of blacks or Indians; some were also taught to speak Creol or Urdu" (Ibid). Such step is certainly beneficial for both the minorities and the non-minorities as well.

However, the majority of those ethnic minorities are low achievers than the whites concerning the educational performance. Actually, it is regarded as an achievement for an ethnic minority student to reach higher education and study in a sophisticated university. That is why most universities are purely non-ethnic ones (Ibid). They tend to be manual labourers or not working at all because of the drawbacks of the working class system that disabled their parents from affording their children's college fees.

Another social issue is the health problems especially of those who were previously immigrants. In fact, several health problems and diseases are related to poverty, for

instance the Irish immigrants suffered many diseases especially after their migration to England. Indeed, immigrants who experienced violence, discrimination or stress of living as stranger are the most exposed ones health problems (Ibid).

Regardless the negative effects of multiculturalism in England, ethnic minorities also proved to have a great contribution in the development of the nation. It is impossible to separate the minorities from the whole community. Many successful English athletes, football players, and cricket players originally come from ethnic minorities. In addition, the English culture is literally a mosaic of multiple ethnicities' fashion, literature, art, and music. Not to mention the other creative ideas produced by the non-whites that made England a gallery of cultures (Ibid).

Conclusion

The objective of this chapter is to demonstrate a number of concepts in the field of multiculturalism by giving precise definitions in order to comprehend the subject questioned. In addition, it highlighted the topic of multiculturalism in contemporary England by describing the country geographically and demographically and showing how it is culturally diverse. This diversity is, then, illustrated through exploring the most apparent cultures and ethnicities that have their own prints in the host country though some of them were discriminated. As a correlative part of this chapter, it was important to explain the major causes of multiculturalism in England by tracing back the various reasons that led many immigration influxes to flow to England especially after WW2 and formed the modern multi-ethnic England. Furthermore, the ethnic minorities have noticeably affected England today's culture, politics, economy, and society. However, multiculturalism was criticized for not being literally implemented in England. The next chapter is an attempt to clarify whether this claim is true or not.

Chapter 02:

**The Implications of Multiculturalism on the Jews and the
Muslims in England**

Introduction

England is commonly known as one of the major multicultural countries in the world. As discussed earlier, it has always been the host country for several ethnic groups who came from many countries either as immigrants or refugees. Thus, as previously mentioned in chapter one, England's cultural diversity has been enriched by those immigrants' cultures, traditions, and religion. Nowadays, those minorities became an integral part of the English society and they had considerable contributions and achievements in many fields, as they also helped in constructing the post-war England. However, a number of questions have been risen concerning the existence of those immigrants in the country, or in other words, concerning multiculturalism itself.

The latter has been accused by many critics for promoting extremism and racism that is defined by May (1999): "as the ideology of ascribing inferior characteristics to physically different people" (p.153). In addition, some ethnicities easily integrated within the English society on the expense of others. On one part, The Jews, as has been discussed above, represent the most accepted and influential ethnic minority in England though they are not in big numbers as other minorities are. On the other part, the Muslims and Islam are generally associated with extremism and terrorism.

That is why they are perceived as the less accepted minority by some people and totally refused by others. This chapter compares between two major but distinctive cultures: the Jews and the Muslims in England, as it highlights the main reasons that made the Jews have more respectful status than the Muslims have. It also explores the way the English society perceives them and if there is

any bias towards one of them. In the end, it examines whether multiculturalism has been realized or failed in this country.

The following figure shows the percentage of three religion believers (Christians, Muslims and Jews) in terms of UK and non-UK born population.

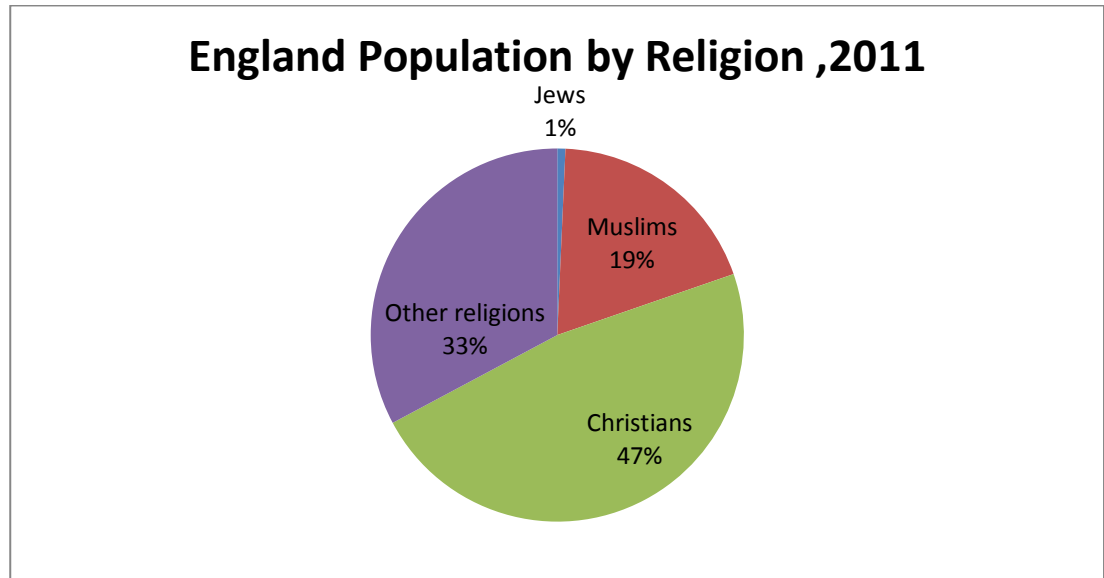


Figure 3: England's Population by Religion, Census2011. (2011 Census analysis:

Ethnicity and religion of the non-UK born population in England and Wales: 2011, 2011).

1-The Jews

As discussed in the previous chapter, the Jewish culture represents the best example of an integrating ethnic minority in the English society. Historically, the existence of the Jews goes back to the 19th century when large numbers of immigrants came to England from the Eastern Europe escaping from persecution.

In the beginning, the Jews faced rejection from the English society due to their unhealthy habits that would strike the English values. In addition, their big numbers formed a threat upon the native people's opportunities of having jobs; and they were suspected to be spies for another country. Although they faced many difficulties due to their distinctive ideology, they successfully managed to

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integrate within the society and became a cornerstone of the country's economic development. The Jews settled in the East End of London where they mainly worked in clothing trade (Panayi, 2011, p.4-5).

The Jews are originally assumed to come from Romania, Russia, and Poland in three successive waves. The proportion of the Jewish immigrants in England was so high that any Russian or Pole is axiomatically a Jew. The Jews did not only take the eastern European nationality but also their carriers (Gartner, n.d, p.99). The following table provides the number of the Jewish immigrants that flew to the East End of London from the late of the 19th century until the outbreak of the WW1. The table shows the gradual increase of the Jewish influxes to England through the decades:

	Russians	Russian Poles	Romanians	All aliens
1871	2513	7056	Not listed	100638
1881	3789	10679	91	118031
1891	23626	21448	734	198113
1901	61789	21055	3296	247758
1911	62862	32679	3722	284830

Table 1: The Jewish Immigrants to England Census (Ibid, p.98).

The 1900s witnessed the climax of anti-Semitic movement in some European countries mainly in Germany when the Jews were complaining of being blamed for any crisis. Seen as 'race within a race', the Jews were hated and rejected in many European cities (Lentin & Titley, 2011, p.53). During the WW2, the Jews had suffered from extermination by the Nazis who were persuading the world that the Jews are the real enemies threatening Germany's economy (Kivisto, 2002, p.160). In Germany, the Jews were a separated and neglected

race; they were invisible and radicalized for their strange culture from the countries they lived in (Lentin & Titley, 2011, p.53).

In this sense, in 1937 Joseph Roth (as cited by Lentin and Titley, 2011) stated:

German Jews regarded themselves, despite an abundance of clearly threatening evidence of Anti-Semitism, as perfectly good Germans; on High Holy Days, at most, they thought of themselves as Jewish Germans. They took great pains to take no account of latent anti-Semitism or to overlook it altogether. (Ibid, p.53).

Later on, as previously claimed in the causes of multiculturalism, the opening of 'Ridley Road' market in the East of London offered an opportunity to many Jewish immigrants to have jobs. Indeed, the Jewish traders were the predominant ethnicity in the market and, consequently, the structure of the whole area's population also changed. The Jews centered in Tower Hamlets and Hackney throughout the 19th century; but in the 20th century, they moved to the suburbs of London such as Golders Green, Finchley, and Barnet. The market was the center of the Jews' meetings in which they were buying and purchasing goods such as: bagel (which is a kind of cookies), different kind of fish, and cheese cream. In addition, many big Jewish families gathered in the market which shows the strongest familial connections in the society (Selvaraj & Wise, 2009, p.135). The Jews prefer to live in form of groups and they appreciate the familial relationships, that's why they consider marriage as a sacred ritual which, in turn reinforce social unity (Ember, C.R & Ember, M. n.d. p.711).

In this sense, Selvaraj and Wise interviewed 'Larry', one of the chief traders in Ridley Road market. He declared:

Going back, it was all family-run markets, so there was loads of family and friends that ran the markets. There was about 70 families here ... you had the Caines, the Moseleys, the Greys, the Lamberts... it had a nice social side to it... It was very, very Jewish... Then, Jewish people could not work on a Saturday. So, some of the Jewish traders would give up their pitch to someone else on a Saturday. Then, times change, and the Jewish people started to move away...and we got loads and loads of Greeks, Cypriots, Turkish people. That was another good era we had. (Selvaraj & Wise, 2009, p.135).

Beckford states that (as cited by Herbert, 2013):

Long history of co-operation between the British state and mainstream Christian and Jewish organizations in respect of education, social welfare and chaplaincies in healthcare, prisons and the military. It makes sense to talk of a mixed economy in the provision of these services in so far as religious organizations have long been able to work alongside non-religious organizations and agencies of the state. (p.21).

Going back to the late 19th century, when the Jewish refugees settled in London. According to Jacobs and Joseph (1849) (as cited by Gartner, n.d.), the non-governmental statistics of the Jews in England have demonstrated that they were categorized into four main communities. Firstly, the Jewish Board of Guardians settled in most urban of the English cities especially in London; this category stayed for very long time that they were considered as being natives and they published an Annual Report in which they highlighted their valuable findings.

In addition, the second category was the Poor Jews. The majority of this category who settled in temporal shelters in England, was men coming alone and mainly with no intended destination. The third category was the Russo-Jewish Committee who was financially supported by the English Mansion House Fund that was established to help the Russian refugees escaping from persecution. Lastly, The United Synagogues that constituted of Jewish priests named

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Ashkenazi Synagogues who came from middle Europe to center in London. In fact, they were not directly related to the coming immigrant; they were engaged in the Jewish burial and funeral ceremonies.

The large number of the Jewish burials confirms the proportion of the Jewish incoming immigrants on one hand; and the high rate of birth of the young Jews that formed the majority of the immigrants on the other hand. In this sense “The Jewish population was larger than such an analogy would suggest. The great preponderance of young people among the immigrants who also had a high birth rate...” (Gartner, n.d, p.100).

It is important to mention that the Jews were unwelcomed wherever they either go in their homelands or immigrated lands. However, it did not stop them from immigrating and proving themselves as beneficial citizens in every host country; or to sweep away the difficulties they face by the hateful nations to Semitism. Indeed, the Jews started to awaken to their miserable position and started attempting to improve their status by searching for a land to be colonized.

After they failed to control over Argentina, the Zionist movement appeared. It aimed to take the ‘chosen people’ back to what is claimed the ‘promised land’. Hence, the Jews directed their attention toward the Orient. Alongside with the English government’s fostering to immigrate to Syria and Palestine, the Jews accepted to make Palestine their homeland though they were hesitated of living in a small country for their large numbers (Davis, n.d, p.4). Indeed, England was the only European country that could answer the Jewish question “where is the promised land?” and bring them to their current glory (Davis, n.d, p.6).The diasporic Jewish culture could finally gather in Palestine

where they established the state of what they call "Israel". (Joppke & Lukes, 1999, p.62).

There is no question about the strong relationship between the Jews and the English government. Over time, England proved to provide the complete support to the Jews in their crises. Wherever they were rejected and persecuted, they could find protection and security from the English authorities. In this sense:

Wherever the Jews will be persecuted ... their eyes will turn to the fair island in the Mediterranean, where there are no enemies to fair, where a wise government will protect their lives and where they can peacefully enjoy the fruits of their labor. (Davis, n.d, p.7).

This is the reason why the Jewish culture in England, in comparison to many other cultures that have more numbers, is one of the most influential cultures though it has few members.

In turn, the Jews are still and will always be loyal to England since they are still connected to it even after they left it. The mutual loyalty is due to the reciprocal benefits between them. England has many colonies throughout the world. It needs citizens to settle in the colonies in order to maintain its power. However, only few English natives were available; instead, since the Jewish settlers in England were looking for a land for their own, it was a chance for the English government to send them to the Orient colonies in order to ensure that those colonies are possessed by England (Ibid, p.8).

Speaking of the religion itself, Judaism is based on one divine text 'Torah' to be practiced and applied in everyday life. The Jewish 'Rabbis' who is the religious man usually wears a head covering called 'yarmulke'. The Jews consider studying religious text so important in their children's education that they must know a lot about their religious text in comparison to other things

(Phillips, 2007, p.107). The Jewish women are actually tied to a number of Jewish traditions that they must respect under the name of “the Jewish family law policy” (Joppke & Lukes, 1999, p.107). The Jewish woman can have divorce only if her husband gives her a ‘get’ which is an approval of divorce. Some practices are forbidden among Jews such as: consuming pork (Haddock & Sutch, 2005, p.125).

In addition, it is forbidden on them to stun animals; instead, they slaughter them as Muslims do (Joppke & Lukes, 1999, p.13). The Jews grant themselves the privilege of bringing the idea of the most popular traditional English dish: fish and chips (Bloomfield, Landry, & Wood, 2006, p.10). When a child is born among Jewish group members, the surname is derived from the mother’s name (Bloomfield, Landry, & Wood, 2006, p.97). When the child is born, he becomes automatically a member of the Jewish group unless he decides, later on, to convert to another religion (Joppke & Lukes, 1999, p.106).

Indeed, the Jewish minority group represents the best example of an integrating ethnicity (Panayi, 2011, p.5). Although they are not considered as the largest religious groups in number as it is shown in figure3 above (less than 1%), their ability to integrate within a religiously different country can be referred to a number of reasons (Ibid). Halev Spinner wrote (as cited by Joppke, 1999) that Judaism is one of the pre-existing religious beliefs that has been recently adjusted to fit the policies of the western modern countries.

Many of the primitive Jews showed animosity towards liberal thinking. But once most of the western governments adopted the liberal policies, they adapted their beliefs to gain the satisfaction of the authorities and the society as well (Ibid). Consequently, discrimination is no longer directed towards Jews and,

unlike the other ethnicities, the Jews are not considered as a minority anymore (Ibid).

Moreover, the Jews took advantage of being physically undistinguished from the natives like the blacks, Chinese and the Indians are. Thus, they were classified with the Whites that were considered as the superior race (Garner & Kavak, 2012, p207). It is true that they are a minority in number. Yet they believe that the shared history, the anti- Semitic action against them and their contributions for the welfare of the nation make them as an essential part of the majority (Joppke & Lukes, 1999, p.189). Furthermore, the Jews managed to reach the high political status in England by anticipating to the Labor party in the 1940s and the 1950s which grant many advantages to the Jewish minority being represented. (Garner & Kavak, 2012, p.214).

2- The Islamic Culture and Racism

The majority of English people in England have an idea about Islam and Muslims. This confirms that Islam has become an integral part of the English public view that cannot be easily ignored. However, the English perspectives towards Islam vary between a supporter and an opponent; and the debate about such subject is endless. The question about the concept of multiculturalism in England, in turn, has been recently brought to the table of the controversial topics.

As it has been discussed earlier in the first chapter, the Muslim group in England consists of people from different races: Arabs, Pakistani, Indian, Bangladeshi, and Black Africans (Somali, Nigerians...). Figure 3 above demonstrates that the Muslims represent the largest ethnic minority in England in terms of number (19%). Unlike the other religions, Muslims can be easily distinguished by the veil that is worn among most Muslim women and the

bearded men. Muslims have their every day practices derived from the religious text of Islam “Qur’an” in addition to a number of daily and occasionally prayers “Salat” in mosques “Masjid” that is the place of worship among the Muslims. Besides, Muslims celebrate certain occasions such as the month of fasting “Ramadan”, “Eidel-Fitr” that comes by the end of Ramadan, “Eid el-Adha” in which Muslims who are financially capable to buy a sheep, slaughter it as a sacrifice to the God ‘Allah’ (Herbert, 2013, p.172).

Since the old time, Muslims, like the other minorities, suffered from racism in many fields of life. Islam seems to be the strangest religion as it is viewed as a ‘non- European’ religion. This might be the reason behind directing all forms of racism toward it. Muslims, on one part, tried to survive by proving their efficiency as any other citizen. For example, a number of south Asian Muslims could join the elites of England in many fields. Monica Ali, Salman Rushdie, and Hanif Qureshi, in addition to many others, are certainly the main figures of the British literature that managed to integrate within the British life (Panayi, 2011, p.5).

On the other part, the achievements of many Muslim scientists were attributed to the westerns; whereas the Muslim contribution to the prosperity of Europe, as well as England, is still illegally stolen by the whites and declared to be of European origins. The Muslims have never been supported to flourish; and if there is any success belonging to Muslim immigrants, it would be plagiarized and presented under a native’s name: “many of the discoveries of Islamic scientists are ignored, or presented as solely European in origin...the western world systematically plagiarized the work of Muslim scientists”. For instance, the

ancient Egyptian civilization is often depicted by westerns as Semitic, rather than of African, Arabic, or Islamic origin. (May, 2005, p.253).

The 9/11/2001 attacks of the World Trade Center in New York is a turning point of the history of the world and the Muslims precisely as well. Since then, the Muslims in the western countries were accused of belonging to extremist and terrorist movements. The terrorist attacks, however, did not stop and they moved swiftly from the western to the eastern side of the Atlantic. Europe witnessed a number of attacks like Madrid train bombing on March 11th 2004; followed by the London bombings on July 7th 2005 that hit public transportation. Although these two attacks cannot be compared to the 9/11 attack, they attracted the European public attention towards Islam and Muslim ethnicities in Europe. Since England is deeply affected by the London bombing, the English view toward Muslims has changed as the job opportunities for them has been apparently reduced (Braakmann, 2010, p.432).

Indeed, this event is the most horrible terrorist attack to Europe in the Post-World War two eras. It marked the growth of religious segregation against Arabs and Muslims (Ibid, p.441). A serious long-term debate rose concerning Muslim women headscarf in Britain after -L'affaire foulard- ban campaign in France. This controversial issue provoked the Muslim minorities in England and raised the tension between the English authorities and Muslims (Pitcher, 2009, p.128). The Muslims claimed that such decision is unfair for them because "Muslims argued that wearing the headscarf was no different than Jews wearing yarmulkes and Roman Catholics wearing crucifix necklaces, their secular critics contended that the scarves were an open attempt to proselytize" (Kivisto, 2002, p.183).

A further implication of the 9/11 and, later, the London bombings in 2001 is the rise of a new severe form of racism against Muslims commonly named as “Islamophobia”. For Lambert and Githens-Mazer (2010), Islamophobia is defined as “... a widespread suspicion of mainstream Muslims and discriminations towards Muslims based on their religion or race, but has led to hate, crimes and other acts of violence” (p.27). A number of anti- Muslim activists and parties called for prohibiting the Qur’an, the mosques and the immigration of the Muslim to England. Many Christian and Jewish leaders of the right –wing, media and religious representatives created a sense of panic and hatred between the English towards Islam by addressing hate speeches that unfairly relates Islam to terrorism and accuses all Muslim to be backwards, violent and extremists. As a result, the Muslims in England, as well as in other western countries, are suffering everyday from different shapes of stereotyping, discrimination and aggression (Ibid).

3- The English Attitudes towards Jews and Muslims

Although England has always supported the idea of integrating different cultures and ethnicities in one society under the name of multiculturalism, the recent decades witnessed contradictive views among the English government and community. The different ethnicities do not receive an equal treatment by the natives. The Jewish and Muslim ethnic groups represent the best example of two major ethnic minorities in England that seem to receive different responses from the white majority. In 2010, Gherribi (as cited by David Herbert, 2013) stated: “Christians and Jews had support from the state in constructing churches and synagogues, but the Muslims, in the most crucial moment of their lives, at the beginning of their immigration, never had any help . . .” (p.99).

The schools of the country are not related to any particular religious denomination. However, some religious affiliations give all types of back up to some schools so that they are called 'faith schools'. These schools are mostly funded by the government while the religious sects to whom the school affiliates supervise the different activities that are done in those faith schools. The problem is that all the Jewish faith schools in England were funded by the state while the Muslim faith schools are not. Such issue raised the tension between the state and the Muslim minority and led, to some extent, to the June 21st, 2001 riots (Childs & Storry, 2003, p.77).

As cited by Richardson (2004), Jenkins (1995) stated that the Education Act that was made by the English government in 1944 encouraged the educational curriculum that overlaps the different ethnicities living in England. It also allowed the construction of the faith schools or religious private schools in the country as long as they are appropriately well equipped.

However, a number of questions arose about the equality when it comes to reality. In 1993, none of the 25 Muslim independent private schools in England were similarly recognized and supported by the government like the 21 Jewish educational institutions are. In this sense, Trow and Hewitt wrote two articles in the Independent reporting:

To deny parents in a pluralistic society an input into their children's religious and moral education, and to argue for the imposition by the state of one ideology over others, is the exact same approach which Polly Toynbee finds unacceptable in certain Islamic states. (Ibid, p.142).

In the same newspaper, Hewitt 1997 reported the following: "Legislation in this and other countries allows educational pluralism which caters for all; it is

popular with parents and academically successful. Denying Muslim parents, the choice enjoyed by others is unacceptable discrimination” (Ibid).

As cited by Higging, Smith, and Storey, 2010, Modood analyzed equality in terms of religion in England. He stated that Christianity of the Anglo-Church was the dominant religion in England until the migration wave rose by the 1900’s which added more various religions to England like Islam, Judaism, Sikhism and Hinduism. These varied religious beliefs added a sense of plurality as well as prosperity to the country. Yet he discusses “the elasticity of those discourses of prejudices” that prejudice has the ability to be re-headed towards any religious belief. Through the last two decades, all forms of racial discrimination have been directed towards only the Muslims either by the authorities or the community (p.10).

Another example of the English bias towards the Jews is embodied in 2005. During the elections campaign, a number of advertisements attacking the head principle of the conservative party Michael Howard, who is Jewish, by mocking him by saying ‘pigs might fly’. The ads were accused of being anti-Semitic and racist to the Jews. Soon, the advertisements were banned on TV by the British Advertisement Standards Authority. Such quick reaction from the government to defend the Jewish side asserts the old strong relationship between them through time (Ibid, p.75).

Furthermore, Muslims, unlike the Jews, rarely received any support. Numerous faith representatives demanded the government to equally support the religious minorities in England. This campaign was led by the Muslims as a response to the uneven governmental funding to the thousands Christian and

Jewish schools. After a long dispute, the English authorities agreed to fund a very limited number of Muslim schools (Ibid).

The Muslims have become now more aware of their rights; and they called for providing the schools of their children with Islamic curriculum like the Jews. As a response to the government's neglect for their demands, the only solution was to establish independent Islamic schools that include teaching students the Islamic culture and religion in addition to the national curriculum such as: The Zakaria Girl's school in Batley and Islamia school of London. However, these schools were not funded by the state, a right that was enjoyed by the Jewish schools (Mesic, 2004, p.120).

Another situation that embodies the English bias towards the Jews is the right of the synagogues to enjoy better luxuries rather than the mosques, e.g. not paying taxes (Kelly, 2002, p.50). Furthermore, whether the Jews worked in trade on Sundays or not, they enjoy the right of taking Saturdays (sacred Holidays for the Jews) a day off. However, Muslims are allowed not to work on Friday afternoons providing that they make up those hours in other times (Ibid).

The secret behind favoring Jews over the other ethnicities can be referred to the economic impact that the Jews have on the economy of England. Indeed, the Jews are assumed to be the most advantageous minority among the others that deserves to be biased by the English authorities (Ibid). The Jewish control over the banking system along with the political positions and media ensured their strong everlasting presence in England (Burkitt, 2011).

Recently, "the July 7, 2005, bombings in London, the government was keen to engage in discussion with British Muslims, and started talking of Britain's Muslim communities" (Phillips, 2007, p.162). This event was the turning point of

the Muslim life in England. In spite the fact that the Muslim ethnicity was the subject of discrimination and neglect, the London's bombing revealed the true English attitude towards Muslims with a sense of aggression by the English authorities and community as well (Ibid). The English attitude towards Islam is also revealed through its media.

One of the most influential powers that can easily direct the public opinion concerning a particular case is the media. Apparently, media has the force to affect the English view in the case of multiculturalism. Such power has been used to form people's view towards the existence of the different ethnic minorities in England as well as the Muslims and the Jews.

On one hand, Islam and Muslim affairs attracted the attention of the British media by a number of events such as the 2001 riots, the 9/11 attacks, the war on terror and the London bombing in 2005. Indeed, the Muslims have become the center of many public problems and condemnations. They have been negatively and discriminately portrayed as terrorists and murderers by the subjective and racist press. Soon, they managed to shift the opinion of many English, as the whole world, against Muslims.

However, a number of Islam advocates, associations, activists and representatives moved against the attack of media on Islam; claiming that the image represented about Islam by the English media is completely negative, unjust and racist and that they are responsible for creating an atmosphere of public panic (Islamophobia) among the English community which, in turn, would threaten the Muslim immigrants lives in England (Richardson & Van Dijk, as cited by Law, Sayyid, & Sian, 2012, p.230)

No one can deny that the Muslims were as much spotlighted by the media as they are after the 9/11 although they suffered a number of issues in England before that date. After the 9/11 attacks in USA, all types of the English media devoted themselves to direct the public attentions towards the “strange principles” of Islam and the difference of Muslims ethnic minority from the in English in a way that exclude them from the majority. The negative representation of the Muslim minority in England would create a sense of threat among the English people and, consequently, formulating Islamophobic perspectives and actions. (Crinnirella & Jaspal, n.d). In this sense: “the mass media circulate images of religion to ‘structural’ factors creating inequalities and political and social exclusion – actually underlie such apparently cultural or religious disruptions (Herbert, 2013, p.7).

Regarding the print media, a study has been conducted in order to discover how Islam is represented by the English print media between 2000 and 2008. The study revealed that about 34% of articles and reports related Islam to terrorism; 26% of them described Islam as uncivilized and dangerous; whereas only 17% portrayed Islam as a component of the contemporary multicultural England. 14 % focused on the conflict between Islam and the ideology of the western world; and 9% depicted Islam a menace to the English culture and values. Apparently, Islam and Muslims grabbed the whole attention of the English print media and it represented to the public view in a negative way more than it is positive one (Law, Sayyid, & Sian, 2012, p.232).

In the sense of audio-visual media, one can notice while watching the famous British BBC broadcast that it is obviously biased against Muslims:

The BBC broadcast clearly illustrates the level of distortion and negativity in the press surrounding Muslims. This supports our findings, which similarly demonstrate the negative framing of Muslims in the British press. With the majority of stories analyzed being hostile, discriminatory and derogatory, we examine the way in which the press can be seen as both contributing to, and reinforcing an Islamophobic discourse. (Ibid, p.232).

The quote supports the idea mentioned above that Muslims are the subject of any negative, unfair and discriminatory attacks from all types of the English media. Indeed, the media is taking a part in creating and promoting Islamophobia as well as the common discrimination and hatred wave against Muslim immigrants.

No wonder that the Muslim ethnic minorities face difficulties to integrate within the English community as long as the press negatively pictures them as backwards, extremists, and aggressive... (Ibid). In addition, Hesmondhalgh and Toynbee (as cited by Lentin and Titley, 2011) stated: "the world is considered to be a product of representation, with the media then being the central means of that representation, or else the media is treated as obscurers of the real world" (p.124). In other words, what is represented through media: TV channels, radio stations, newspapers, social media... is not necessarily accurate; but rather it is about how media portray the event in order to gain certain benefits. This can be seen through the negative image that media shape about the whole Muslim minorities in England as being terrorists, extremists, and criminals.

In addition, the principles of the Islamic belief assure that Muslims must respect the other religions especially Christianity and Judaism since they are considered to be the successive 'religions of Abraham'. Unlike the dark image of Islam that is shown through media, Islam proves to be the religion of peace and brotherhood through its Holy Quran and the prophetic traditions of Muhammad-

peace be upon him-. December, 24, 1997 Financial Times Journal (as cited by Richardson, 2004) published:

While abhorring the suggestion that Jesus or any other man could be God, their [Muslim's] own faith teaches them to respect both Jesus and Moses as divinely inspired precursors to their own Prophet. So, Jews and Christians are "people of the book" sharing with Moslems the common root of the "religion of Abraham", and thus assured, in principle, of respect within Moslem society. (p.148).

On the other hand, the English media attitudes differ when it comes to the Jewish ethnic minority. Apparently, there is a bias in favor of the Jews on the expense of Muslims. This is due to the Jewish control over the three main powers in the country: Economy (banking), politics, and the press which is the most influential one. Speaking about the media, the 'Sassons' (a Jewish family) are the owners of the Sunday Times newspaper from the beginning of the 21st century. Also, Harry Oppenheim is one of the main Jewish sponsors of the Daily News newspaper. Besides, the Daily Telegraph, one of the popular newspapers in England, was owned by the Jewish Levy-Lawson family; not to mention the Jewish journalists such as Frank Harris and Marie Corelli who worked for the Daily Mail. Furthermore, the Jews have a high rank in the international Press Agency that is situated in England.

Those clues justify why the media do not represent the Jews in the same way as the Muslims. In fact, when the media investigates the case of immigration as an issue, it usually refers to the Muslims, Asians, Africans...but disregarding the Jews ethnic minorities. The English media views the Jews as the cornerstones of the economy since about 25% of the millionaires are Jewish; and settlement of

the Jewish ancestors in most of the industrial cities effectively contributed to the development of those cities (Burkitt, 2011).

4- The Crisis of Multiculturalism

As long as England is globally perceived as a multicultural nation, it is required from the state to help immigrants integrate in society institutions and gives a sense of conformity to them. In fact, this will work for the good of the country and the immigrants as well. It is necessary to respect the society diversity when designing school curriculum and recognize the contribution of those ethnicities in the development of the country. Thus, if England wants to be a melting pot of cultures, it is essential to take religious practices of each religious belief and equally respect the dress codes of each ethnic group like: headscarf for Muslims, yarmulke for Jews, and turbans of Sikhs. The government is required to take a serious step of preventing any discriminatory acts against ethnic minorities like: abolishing any racial speeches, imposing severe restrictions on media that promote racial stereotyping, and present a comfortable environment for them in public institutions (Kymlica, 2001, p.196).

Immigration rate has increased after the WW2. Some of these immigrants easily integrated with the English community and adopted some English values; while others did not. Unfortunately, a number of issues have risen along with the settlement of the ethnic minorities in the country from both the natives and the immigrants. “More recently, there has been much talk of the death of multiculturalism or the bigotries of multiculturalism ...In addition, the Commission for Racial Equality chairman or multiculturalism turning into “a dangerous form of benign neglect and exclusion” (Phillips, 2007, p.5).

Yet reducing culture to race is also problematic. This has been especially pertinent in England, where it became normal practice for a period to refer to all minorities ethnic groups as black, thus dividing the population into two racial categories-black or white-with no further differentiation between African, Caribbean, Indian, Pakistani, Bangladeshi, Chinese, and so on. When the chair of the Commission for Racial Equality... (Ibid). "A great number of publications have illustrated that media is and has been culpable for the creation and maintenance of racist sentiment and social practice" (Braham et al, as cited by Richardson, 2004, p.xv).

Anyone identifies England as a 'cosmopolitan' of multiple ethnicities, religions, languages and, of course, cultures that co-exist together and work for the prosperity of the country. However, what they do not know is the real consequences of the clash among very different cultures with the native one which, in turn, may destroy England. To begin with, many people assume that the mass immigration after the WW2 provided England with the working force that would enhance the economic status. Unfortunately, the predominant immigrants: the Irish, for example, worked in many fields in order to make money to invest it in their homelands (Ireland) rather than England. So, large amounts of money were taken away from England and caused numerous economic issues. Moreover, Weston, (2013) describes multiculturalism as being the real reason for the failure of a country by saying: "... multiculturalism causes friction, destabilization, division, hatred and violence ... multiculturalism is a divisive tool which rather than allowing peaceful integration actually goes out of its way in enforcing a tribal apartheid" (p.4-5).

Multiculturalism did not actually benefit England as much as it harmed both the immigrants and the natives. On one hand, according to Modood and Uberoi (n.d), the government is supposed to encourage the different cultures to integrate within the majority under the umbrella of multiculturalism. However, it seems to impose the norms of the majority on the expense of the numerous ethnic groups i.e. teaching the history and the culture of the white majority, and making political decisions aiming to exclude the minorities or impose on them restrictions that enforce them to abandon their original cultures.

On the other hand, many experts refer to multiculturalism as the major reason for upcoming collapse of the English identity. Ware (as cited by Black, 2016) argues that the real crisis in England is the loss of identity of the new generation because of the multicultural policies. The flow of the immigrants of various ethnicities, religions and cultures after the WW2 made the English culture hybrid on the expense of the original English traditions. Unfortunately, a major concern has raised about the next generation who may not recognize their authentic culture in the light of the influence of other ‘foreign ‘cultures, or even may have negative attitudes toward their native culture. England is in danger of the loss of identity and the sense of belonging or the so called “identity fragility” (p.11).

Conclusion

All in all, this Chapter has highlighted the implications of multiculturalism in England by providing a comparative study of a detailed description of two major religions and cultures (Islam and Judaism) that deeply affect the country in terms of politics, economy and culture. Next, the attitude of the English state and community toward each of the two identities is examined without neglecting

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factual examples that reveal the current, or eventual, situation of the both minorities in England as a response to the English attitude to them. In addition to that, the role of media in England as power that shaped the public view about the Jews and the Muslims has been explored as well. In the end, in the light of what has been previously discussed, the idea of multiculturalism in England is discussed. An investigation of how far multicultural policies have been realized as well as exposing the actual consequences of such policies on the majority (natives) and the minorities.

General Conclusion

The aim of this dissertation was to highlight the case of multiculturalism in England and to discuss the major cultures that contributed in shaping what is now recognized as the modern multicultural England. In doing so, the study provides a number of terminologies related to the topic in order to clarify the subject in matter. Besides, it describes in details the main cultures that are considered as cornerstones of the multicultural identity of England. Then, the research discusses the causes and the effects of accommodating multiple and various cultures in one nation in terms of the impulses that urged the immigration influxes to head towards England.

By using a comparative study, the extents to which England implemented the multicultural policies are investigated. The Islamic and the Jewish identities seem to be the most influential cultures in England. Unfortunately, they are not evenly perceived in the English atmosphere. The study shows that the English embody their attitude towards Judaism through their compassion and acceptance to the Jewish community though they are in small numbers, while the Muslims, which are the largest minority group in England, are commonly rejected and negatively perceived by the media and, consequently, by the public view.

Multiculturalism principles are based on equal rights for all the minorities as an inseparable part of the English community. As discussed in this dissertation, there is a bias towards the Jewish culture on the expense of the Muslim one. The attitude towards the Jews is obvious through funding the Jewish faith schools and the powerful presence of the Jews in the state, banking system and all types of media.

In contrast, the Muslims seem to be negatively perceived by the English state. This is apparent through the very limited funding of the Muslim faith schools that obliged them to establish independent self-funded schools. Not to mention, the miss-representation and overshadowing of Islam that are mostly constructed by the English media, which created a common mistaken belief that relates Islam to terrorism and extremism. As a result, the term and the concept of Islamophobia, which is basically fabricated by media, created a public stereotyping against the Muslim ethnic minorities in England.

In the light of the comparison between the Jews and the Muslim status in England, it is obvious that multiculturalism principles are not really implemented though the government claimed to devote itself to encourage the coexistence and integration of the different ethnicities in the society. Hence, many scholars agreed that multiculturalism in England has failed or is in retreat. In fact, the English multicultural policies are leading the different ethnic minorities to become more and more separate and distinct; and making the sense of belonging, unity and solidarity of the English community fade.

In the light of what is discussed in the dissertation, it seems that England adopted multiculturalism to bring more advantages to the English society but, instead, it encouraged different ethnic groups to live separate lives apart from each other rather than to integrate together. As a result, the English Identity and the sense of belonging seem to be lost along with the discriminatory practices, which exclude the ethnic minorities and raise hatred and violence. Recently, multiculturalism has been the subject of many controversies for being the basis of creating Muslim extremism and terrorism. Hence, the media and the state

negatively perceived the Muslims; and the gap between them is widening making England drawn in the swamp of the crisis of Multiculturalism.

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المخلص

يتناول هذا البحث تأثير تعدد الثقافات في إنجلترا، بما في ذلك الأسباب والنتائج الحقيقية وراء موجات الهجرة التي عرفت هذه الأخيرة في الفترة الممتدة ما بين الحرب العالمية الثانية إلى غاية اليوم، والتي أدت بدورها إلى اختلاف الثقافات في إنجلترا المعاصرة. ويهدف البحث أيضا إلى معرفة أبرز الأقليات الموجودة في إنجلترا وتقصي مدى تأثير السياسة المتعلقة بتعدد الثقافات سواء على الأغلبية أم الأقلية بها. وتسعى هذه الدراسة إلى استقصاء مدى تطبيق مفهوم تعدد الثقافات في إنجلترا عن طريق دراسة الوضعية الحالية التي يعيشها كل من السكان الأصليين والقوميات على حد سواء. كما يتطرق البحث إلى معرفة الأزمة التي آلت إليها هذه الظاهرة، من خلال إبراز أهم المواقف التي تتبناها إنجلترا بخصوص أهم أقليتين دينيتين ألا وهما: اليهود والمسلمين. ولذلك استخدمنا منهجين مهمين: المنهج الوصفي، والذي تم استخدامه في الفصل الأول بغية تقديم تعريفات مفصلة لبعض المصطلحات المتعلقة بالموضوع، إضافة إلى ذكر أهم الأحداث التاريخية على شكل أسباب ونتائج تعدد الثقافات في إنجلترا. أما الفصل الثاني فهو دراسة مقارنة بين أقليتي اليهود والمسلمين. ثم أنهينا البحث بتقديم أهم النتائج التي استخلصناها من هذه المقارنة. وقد تبين لنا من هذا البحث، أن لأحداث 9/11 تأثير سلبي من حيث نظرة الإنجليز للإسلام والمسلمين والتي غالبا ما ترتبط بالإرهاب والتطرف. وفي المقابل، الطريقة التي بات ينظر بها إلى الأقلية اليهودية من قبل الدولة والإعلام وتلقاها المجتمع الذي أصبح ينظر إليهم كمنقذ اقتصاد البلاد. ونتيجة لذلك تحديدا، صار تعدد الثقافات في إنجلترا مركز نقد، على اعتباره يؤدي إلى إقصاء الأقليات بدل احتوائهم في المجتمع.

الكلمات المفتاحية: الإرهاب، الأزمة، الأقليات القومية، الإعلام، إنجلترا، تعدد الثقافات، التنوع الثقافي، المسلمون، الموقف، الهجرة، اليهود.