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The present-day cultural diversity in the UK

“The British Muslim Community as a Case Study”

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Declartaion of Originality

I certify the dissertation titled « The Present Day Cultural Diversity in the UK: Insiders vs. Outsiders » is my work. I have appropriately cited all sources and materials used in its creation. No part of this work has been previously submitted for any academic award. I am aware of the university's policies on academic integrity and plagiarism, and i have followed them in producing this work.

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Dedications

To my parents, whose unwavering support and love have been my guiding light throughout this journey. Your belief in me has fueled my determination to reach this point, and I am forever grateful for everything you have done.

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Abstract

The Present-day cultural diversity in the United Kingdom refers to the existence of various cultures since the second World War in the strict sense, whereas multiculturalism encompasses the principles and practices of managing and embracing cultural diversity within the society. There are a lot of ways that caused this diversity and the major one is the influx of immigration especially the immigration of non-white Common Wealth citizens to the UK. The research addresses how the different races and ethnicities are integrating together in order to shape the British community. By exploring the dynamics of insiders and outsiders in post-colonial immigration and British citizenship. Particularly, using the contact intergroup theory of Allport, emphasizing conditions for reduced prejudice and improved intergroup relations between the British Muslim community and the rest of the British population. However, the study does not explicitly provide a specific solution to the challenges and dilemmas of multiculturalism in the UK. Instead, it offers a comprehensive examination of the concept, its historical context, policy shifts, and the complexities it presents within a liberal democratic society. In addition to the emphasis on the interconnectedness of multiculturalism with various aspects of society and highlighting the need for a nuanced understanding beyond superficial debates, and social cohesion.

Key words: cultural diversity, Insiders, Outsiders, Muslim community, British citizenship, social cohesion, non-White Common Wealth citizens.

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List of abbreviations

AMA: Altrincham Muslim Association, a community organization in Altrincham focused on promoting Islamic values, education, and community engagement.

EAQS: European Academy of Quranic Students, An institution dedicated to fostering dedicated to fostering quarnic education and scholarship among students in Europe.

FC: Forum for Change, an organization focused on promoting positive social and political transformations through dialogue, collaboration, and advocacy.

MPs: it stands for Members of parliament .

MUM: Muslims United for Mancheste, a collective effort by Muslims in Manchester to provide support, solidarity, and aid the local community.

NATO: National Atlantic Treaty Organization.

NHS: National Health Service.

Poc: People of Color.

USA: The United States of America

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General Introduction

General Introduction

United Kingdom has experienced significant waves of immigration throughout its history, resulting in a diverse population with a wide range of cultural identities. Particularly; the present-day cultural diversity in the UK encompasses the ethnic, racial, religious, and linguistic backgrounds. However, multiculturalism is an ideology and policy framework that recognizes and promotes the coexistence of multiple cultural groups within a society. In the UK, multiculturalism has been an important approach to managing cultural diversity. It acknowledges and values the contributions of different cultures, allowing individuals to maintain their distinct cultural identities while participating in the wide society. Some argue that it has led to the fragmentation of society or the creation of 'parallel societies', where different groups live separately and do not fully integrate. Critics have raised concerns about the collective sense of belonging and common values that unite individuals within a nation. On the other hand, the acceptance of diverse cultural practices and values as equally valued and worthy of respect.

Moreover, there has been a shift in the discourse around multiculturalism in the UK during the recent years. Debates have emerged regarding the balance between cultural diversity and social cohesion, particularly in the context of rising nationalism and concerns about security and integration. Also there has been a renewed focus on promoting a sense of shared British identity while recognizing and respecting cultural differences. So the present-day cultural diversity in the UK is shaped by multiculturalism, which has played a crucial role in accommodating and managing the diverse cultural identities within the country, as well as it continues to be an important topic of discussion and policy consideration as the UK struggles with the challenges and opportunities presented by its multicultural society.

Furthermore, with the increasing cultural diversity in the UK, understanding the dynamics between insiders and outsiders is crucial for fostering social cohesion and promoting inclusive practices. This research aims to provide insights into the challenges, opportunities, and complexities associated with cultural diversity, and inform policies and strategies that enhance integration and create a more inclusive society.

Therefore, the general research question that guides this work is how do insiders and outsiders shape and influence present-day cultural diversity in the UK?

To answer this question and show the research purpose, the following research questions are set to approach the purpose of this study.

General Introduction

- 1- How does diversity affect multiculturalism?
- 2- What are the implications for social cohesion and integration?
- 3- How do the presence and cultural contributions of British Muslims as newcomers and outsiders, interact with the existing cultural diversity shaped by the insider population in present-day UK society?

The objective of this study is to examine how insiders and outsiders are integrating for the purpose of shaping the cultural diversity landscape in the UK, by investigating their interaction, perceptions, and impact on social cohesion and integration.

Based on previous examination, the following hypotheses are suggested:

1. Multiculturalism has a positive impact on diversity in the UK by fostering an inclusive environment that recognizes, accepts, and celebrates different cultural backgrounds, resulting in a vibrant and diverse society
2. The implications for social cohesion and integration are influenced by the interactions and dynamics between insiders, outsiders, and multiculturalism. Positive engagement, respect for cultural differences, and inclusive activities enhance social cohesion and integration, while barriers and tensions can compromise these outcomes, highlighting the importance of multicultural policies and initiatives in promoting a cohesive society.
3. The cultural contributions of British Muslims, as newcomers and outsiders, interact with the existing cultural diversity shaped by the insider population, resulting in a dynamic interplay that influences present-day UK society.

Regarding the structure of this topic, the research is divided into three main chapters.

The first chapter provides an overview of the UK's historical evolution, cultural diversity, and global influence. It explores the country's origins, the Acts of Union, and the contributions to the global economy and arts. It also discusses significant events like Brexit and the UK's relationships with other nations. Furthermore, it delves into the UK's geography, population diversity, languages, and the evolution of the British culture, the chapter aims to highlight the UK's rich heritage and its current importance in the global community.

The second chapter examines the dynamics of insiders and outsiders in post-colonial immigration and British citizenship in the UK. It explores the historical context of colonialism and its influence on British citizenship, the impact of European integration, and the complex

relationship between immigration, national identity, and citizenship. The chapter also discusses multiculturalism, integration, and national identities, with a specific focus on the British Muslim community and their changing perceptions. Additionally, the theoretical framework of integration and multiculturalism is explored, along with the different theories of multiculturalism namely the Melting Pot and the Salad Bowl theories, the Contact Intergroup theory, and the Kymlick's Normative theory. The chapter highlights the historical and political structures that have shaped British citizenship and their relevance to contemporary debates in the UK.

In the upcoming chapter, we thoroughly explore multiculturalism theories and their practical application in British Muslim organizations. By starting with examining Allport's Contact Theory and the complexities of identity, comparing the Melting Pot and Salad Bowl concepts. This chapter also delve into Kymlicka's Normative theory and its relevance in British multiculturalism. This analysis takes place within the context of British Multiculturalism's historical evolution. Following the New Labour's responses to internal multicultural policies and the Crisis of Multiculturalism in the aftermath of Brexit. Additionally, this chapter consider Insider and Outsider perspectives on Britishness and delve into the legal, policy, and philosophical aspects of British multiculturalism. Moreover, it investigates the emergence of anti-racism in response to multiculturalism's challenges. Furthermore, integration in schools for insiders and outsiders is another focus, including strategies like translation material, parent involvement, and creative workshops. We explore two-way integration dynamics, how insiders and outsiders influence each other's integration, and the goal of creating inclusive societies for sustainable resettlement. In this chapter, the intricate connections between multiculturalism, identity, and integration within British Muslim organizations is highlighted, providing a comprehensive understanding of these complex themes.

Chapter one

Literature Review

The Evolution and Influence of the United Kingdom

1.1.Introduction

On account of its rich history and diverse cultural heritage from its primary origins - 10th century- to present-day status as a sovereign state,the UK has played a significant role in shaping global politics,economy and culture.Yet, those impacts have not molded worldwide countries only,but they have shaped even its identity since it still undergoing different changes and experiences.This Chapter then tends to explore the evolution of the UK and its influence starting fromthe reign ofKing Athelstan who marked an important period in its history where the main focus will be on its control over Celtic regions and the 16th and the 18th centuries acts of union that brought together England, Wales,Scotland,and Ireland which has greatly promoted the political landscape of the UK.

The country's relationships with other nations, including its historical ties with the United States and its membership in organizations like theNATO and the EU are also explored making reference to 2016 Brexit and its impact on migration and its relationship with the European countries.

Thus, The chapter aims also at examining the historical patterns of migration and the ethnic diversity, shedding light on the communities that have contributed to its rich cultural fabric where the main focus will be on language and the early foundation of its cultural diversity starting from the influence of Roman occupation, the impact of Anglo-Saxon and Viking invasions, and the cultural integration that occurred during the Tudor Age.The formation of Protestantismwhich can lead to the understanding of the 21st century UK's diverse cultural landscape.UK's past then leads to get insights into its present-day significance and its role in the global community.

1.2. Historical Origins of the United Kingdom

The United Kingdom's origins can be traced back to the reign of King Athelstan during the early 10th century CE where it has historically been approved that its powerful leadership enabled English control over faraway territories.He was able to balance with neighbouring Celtic regions and to reinforce the previous power held by several lords.

As far as UK's history is concerned, it could be important to shed some light on its early beginning. Accordingly, in 1536 and 1542, England joined to Wales through the Act of Union (Joyce,P.et al.2023).Later, in 1707, London, which had been governed by Scotland since 1603, united with England and Wales to form the United Kingdom of Great Britain(Joyce, p.et al.2023).According to the second significant Act of Union (Chapter 38,

40 Geo3,1800) united Ireland, which was previously governed by England with Great Britain. Even though the republic of Ireland gained its independence in 1922, six counties in Ulster, including Northern Ireland, became part of the UK despite the fact that the relationship between England and these countries was previously ruined because of the of the rebellions' conflicts. However, those tensions had been calmed which resulted an agreement between Northern Ireland's unionists, who favored staying under British sovereignty, and nationalists, who looked for unification with the Republic of Ireland in the 21st century. What is more, The United Kingdom has maintained relations with countries across the Commonwealth, including its former empire (Joyce, p. et al. 2023).

Also, the kingdom benefits from strong historical and cultural ties with the United States as it became a member of both the NATO and EU in 1973. However, some British individuals felt that the EU's bureaucratic nature can lead to the loss of control over important matters such as trade, immigration and so on. That is why they have been reticent regarding the EU. Another important point is that the former Prime Minister Winston Churchill, expressed the idea of a developed and unified Europe, simultaneously asserting the UK's special identity and responsibilities. He stated that "although the UK is connected to Europe, it maintains its own goals and is not fully integrated into the European project" (Joyce, p. et al. 2023).

Therefore, the latter situation did not last long since in 2016 and due to the changes in society and its economy, the British people chose to leave the EU with a referendum of 51.9% (Hayes, D. 2021). After many meetings and negotiations, the parliament agreed on Brexit and the UK has become the first Country to officially leave the EU on January 31st, 2020.

The fact that the economy plays an intrinsic role in the evolution of any country, it remains important to get insight into the UK's one. In view of that, it is worth noting that UK has greatly influenced the global economy, especially at the level of technology and industry. Amongst its most important export different forms of art can be cited, including literature, theatre, TV, and popular music, which have had a widespread influence across the country since the Second World War. Moreover, one of Britain's biggest achievements is the English language, which stands as a leading international medium for artistic and commercial exchange (Joyce, p. et al. 2023).

1.3. Understanding the United Kingdom: Geography, Diversity, and Connection

Confusing the United Kingdom with Great Britain or the British Isles is a common issue that meets many people as it puts them into confusion as it remains a cardinal mistake in the eyes of geographers. In view of that, unlike England, Scotland, Wales and Northern Ireland, Great Britain is a geographical rather than a political term which is the UK. On the one hand, it is the largest island among the British Isles as well as it is a sovereign state, however the nations that make it up are also countries in their own right. On the other hand, All of Ireland was no more part of the UK since 1922, alongside the Channel Islands and the Isle of Man, they are simply crown dependencies (Ordnance Survey, 2011). Great Britain comprised England, Wales, and Scotland, the larger of the two principal islands, while Northern Ireland and the Republic of Ireland are the second largest islands known as 'Ireland'.

In the meantime, England dominates southern Britain through the islands of Sicily on the Southwestern coast and the island of Wight on the Southern coast. Scotland encompasses northern Britain through the Orkney and Shetland islands along the northern Seacoast and the Hebrides along the north-western coast. Wales is situated in the West of England and contains the Isle of Anglesey in the north-west. Furthermore, the UK is surrounded by Atlantic Ocean where the English Channel is located between the UK and France to the south of England. The North Sea is positioned in the east to the west of Wales, northern England and to the southeast of Northern Ireland. The Irish Sea splits Great Britain from Ireland, while southwestern England, northwestern seacoast of Northern Ireland, and Western Scotland front on to the Atlantic Ocean. At longest of the UK is 300 longhairs (500 km) across. From the northern part of Scotland of the Southern seacoast of England, it is about 600 long hairs (1,000 km). No part is further than 75 longhairs (120 km) from the Ocean. The Capital, London is laid on the tidal River Thames in southeastern England (Joyce, p. et al. 2023).

However, this diversity is due to the nature and disposition of the underlying rocks which are westward extensions of European structures, with the shallow waters of the Strait of Dover and the North Sea concealing former land links. Moreover, on a global scale, this natural talent covers a small area approaching that of the United States of Oregon on the African Country of Guinea and its internal diversity, accompanied by rapid-fire changes of frequently beautiful décor that may convey to callers from larger Countries a striking sense of connection (Joyce, p. et al. 2023).

Figure1.1

United KingdomMap



Adapted from: *United Kingdom Map [Image]. (s.d.)*

<https://www.conceptdraw.com.https://www.conceptdraw.com/How-To-Guide/united-kingdom-map>

1.4.Population in the UK

From numerous corridors of the world, people have moved to the British islands. The main reason for some of them,has been to get rid of political or religious persecution. In this

vein, there are over 21 million refugees in the world where the majority's drive is to look for asylum in Britain. Moreover, Because of the massacres threats, detention and torture. The number of those people has fluctuated over recent years in the UK (Burnett, A., & Peel, M. 2001). For other people, the main reason behind their immigration was to search for better living conditions. In major times during the Roman Empire and irruptions of the Angles, Saxons, Jutes, Danes, and Normans, settlers from the European landmass joined the indigenous population of Britain. The Irish have already made their homes long time ago in Great Britain while numerous Jews reached Britain at the end of the 19th c and in the 1930s (Joyce, p. et al. 2023).

After 1945, a significant influx of European deportees arrived in the country. The largest communities from the West Indies and South Asia can trace their origins back to the 1950s and 1960s. Alongside sizable groups of Americans, Australians, and Chinese, Britain also welcomed diverse European communities, including Greeks, Russians, Poles, Serbs, Estonians, Latvians, Americans, Turkish Cypriots, Italians, and Spaniards. Beginning in the early 1970s, British society also saw a flowing of Ugandan Asians and immigrants from Latin America, Southeast Asia, and Sri Lanka seeking refuge. Nonetheless, More than half of the total ethnic minority population in Britain consists of people from India, Pakistan, and Bangladesh. Additionally, an important proportion of the foreign-born population resides in inner-city areas, and more than half of them live in Greater London (Joyce, p. et al. 2023).

The American author Stephen Covey said «Strength lies in differences, not in similarities» (Teambuilding.com, 2022).

1.5. Languages in UK

Even if English language is the first spoken language, it is not the only language articulated by all the population. The traditional languages of the UK are descended from an Indo-European Origin; this ancient lingo has been resolved into many other languages in terms of Sounds, alphabet and vocabulary. When languages from the European mainland developed separately in the British Isles, the ancestor languages referred to are the continental languages from which the British languages originated. Particularly, these ancestor languages include the Celtic languages such as 'Brythonic', 'Goidelic' and Latin (Joyce, p. et al. 2023).

Furthermore, the ancient Germanic languages are a subgroup of the Indo-European language family, consisting of two branches: North Germanic and West Germanic. These languages played a significant role in shaping the English language. Ultramodern English, in particular, evolved from the Germanic dialects spoken by the Angles, Saxons, and Jutes in

the 5th C. Additionally, the invasion of the British Islands by the Danes or Vikings around 793 AD had a profound impact. The Vikings settled in northern and eastern England, influencing the language further (Joyce, P, et al. 2023).

Despite the fact of the French-speaking Normans were of Viking stock, they were much more regarded as aliens. Compared to the Danes, England formed part of an international Conglomerate. Besides, the connection with France kept by its new autocrats and landlords impacted the English language. A combination of Anglo-Saxon and Norman French rudiments developed and stood the Sanctioned language, occasionally replacing Latin in public documents, until the mid-14th c. Moreover, numerous additions to the English language have been made however the Normans were the last crucial verbal group to enter Britain (Joyce, P, et al. 2023).

1.6. Evolution of British Culture: From Ancient Times to the Present

The term culture holds a multiplicity of meanings as it is not an easy concept to define. When some people link it with literature, art, music and food, biologists consider it a growing bacteria in a laboratory dish. However, anthropologists have brought to the world more information. Thus, Along with the human behavior, cultures evolvement to new challenges, innovative ways, and its transformation throughout generations is approved.

According to the British Anthropologist Edward Burnett Tylor “ Culture is that complex whole which includes knowledge, beliefs, art, morals, law, customs and any other capabilities and habits acquired (by human) as member of society”(Palomar College, n.d.). Besides, Culture can also be defined as a mixture of what people do, make and believe focusing on their behaviors in their lives, starting from daily activities, to what they believe about abstract concepts. In addition, culture can also be considered peoples’ heritage from a generation to another, as it can be presented in people's food, clothes and their homes. Even their movement from one place to another and their choices can contribute to the formation of culture as it contributes to the creation of multiculturalism (Vargas, D.2016).

In the light of this, Great Britain was first settled by Stone Age hunters around 2400 BC who arrived from Europe. The Celts settled in the north of England, Scotland, and Ireland, but they did not coexist with the Stone Age hunters. In 54 BC, the Romans arrived and lived peacefully in England for about 300 years. Moreover, they introduced a sophisticated system to the country. After the Romans, the Anglo-Saxons, an agricultural people, attacked the remaining Celtic Britons. Vikings also arrived from Scandinavia and shared similarities

with the previous tribes. Later, the Normans conquered England and brought feudalism to the land. In the 13th century, English and French cultures integrated, resulting in Middle English. At that time, Oxford and Cambridge Universities were established, and Parliament had been developed. In the Tudor Age or Renaissance, people began to challenge the power of the King and the Catholic Church, leading to the formation of Protestantism as an alternative. Over time then, different cultures and backgrounds have shaped the English nation which has contributed to the diversity of the British culture (Steven, L.2017).

Culture encompasses the traditions, customs, social norms, and legal principles that people adhere to. In the UK, individuals identify as British and follow the country's unique and diverse customs. British culture boasts a rich history and various influences. Over time, cultural traditions in Britain have evolved, sometimes perceived as weird by others. British culture embodies politeness, demonstrated through practices like queueing and refusal of requests. The British are known for their distinctive sense of humor, characterized by high brow sarcasm and subtle jokes, frequently observed in television and daily life (Iddon.C,& Ricker.J,2022).

Furthermore, British culture features traditional English foods like fish and chips, typically consumed on Fridays, a practice rooted in Christianity but widely adopted by people of all faiths. The Sunday roast is a well-known English tradition, consisting of roast meat, roasted potatoes, vegetables, and gravy, typically enjoyed during lunchtime. In addition to food traditions, sports hold significant importance in Britain, particularly football, which is deeply ingrained in British culture. Cricket is another traditional British game that enjoys broad support across the country. Fans often wave English or British flags during sports events to express their allegiance (Iddon.C, & Ricker.J, 2022).

Moreover, The UK comprises England, Scotland, and Wales, each represented by their respective flags. The Union Jack, the most recognizable flag, combines elements of the other three flags within it. Lastly, British culture diverges from other English-speaking countries in various aspects, including the standard units of measure. While the official system of measurement in England is metric, with meters and kilograms, the imperial measurement system is still utilized in certain contexts, such as measuring distances in miles and liquids like milk or beer in pints (Iddon.C, & Ricker.J, 2022).

Nevertheless, anthropologists investigate past and present cultures in terms of social and political inequality, the effect of language on culture, and the remains of cultures. Moreover, when working on a certain culture, researchers take months or years while

interviewing and collecting practical points besides the history and framework of language and the physical remains of past cultures.

In the field of Ethnology, the term culture refers to the origins and cultures through investigating various races and peoples. Ethnologists then are interested with ideas like marriage customs, Kingship patterns, political and economic systems, religion, art, music, and technology. For them, studying culture is through participants 'observation, sometimes adapting with a group and get involved in their Culture. Thus, these notes are used to write an account of the culture, or ethnography.

1.7. Britain's Post-War Journey: Reforms, Milestones, and Cultural Revival

In 1945, after enduring six years of Fascism Britain was eager for change. Under the leadership of Clement Attlee, the Labor Government introduced modern plans for the post-war world, including the creation of the Welfare state, national key industries, and an open society. Consequently, the independence of India also played a significant role in the disintegration of the British Empire. However, this period was not without challenges. Despite the improvements, austerity measures, deaths, and rationing had spread (Christopher, D. 1999).

Fast forward to 1948, a significant milestone was reached with the passing of the National Health Service Act (Christopher, D. 1999). As a result, healthcare became free to all citizens based on need, rather than being required to pay fees or insurance premiums. In the light of this, Aneurin Bevan the founder of NHS said "The NHS will last as long as there are folk left with faith to fight for it" (Defend the NHS Sussex, n.d.).

Moving to 1951, a new political landscape emerged with the victory of the Conservatives Party, led by Harold Macmillan. Coinciding with this change, the Great Exhibition of 1851 took place, serving as a celebration of British greatness and economic growth. By the mid-1950s to 1960s, the average income experienced a notable increase of 34 per cent, leading to improve accessibility to transportation, fashion, and foreign vacations. Consequently, there was a rush in demand for low-paid jobs at the level of catering, healthcare, and transportation.

Shifting forward to the mid-1990s, the Conservative government faced internal divisions and weak leadership. These factors, combined with the desire for change among the population, paved the way for the victory of the New Labour Party in May 1997. This new era brought forth a renewed sense of self-confidence, moral rectitude, social integration, and increased support for the arts, breathing new life into the nation and its culture (Christopher, D. 1999).

1.7.1. Exploring cultural perspectives on gender equality in the UK

The first wave of feminism in Britain, spanning the late 19th to early 20th centuries, was characterized by the achievement of women's suffrage, the right to vote. Women's involvement in the abolition movement provided a foundation for advocating for equal rights. They actively campaigned against slavery through initiatives like sugar boycotts, where women tended to not buy sugar and the other goods produced by the use of slave labour, in order to form societies for abolition, and influencing men to join the cause. After slavery's official end in 1838, women continued to campaign and pushed for immediate, not gradual change to abolition. However, during the meeting of the British and Foreign Anti Slavery Society to discuss worldwide abolition, women were excluded from speaking, inspiring the women's suffrage movement in America. Drawing on the skills acquired during abolition campaigns, women in Britain soon began their own efforts to campaign for women's suffrage (Vaia, 2023).

After the First and Second World Wars, the United Nations emphasized global efforts to establish fundamental societal principles, including gender equality. Despite these endeavors, British laws and cultural norms still marginalized women. The 1960s saw the emergence of second-wave feminism, a continuation of the fight for equality. Just as the link between abolitionism and first-wave feminism was significant, second-wave feminism drew inspiration from the civil rights and anti Vietnamwar movements. This era of feminism became known as Women's Liberation. Among the examples that took place in the past is the formation of the United Nations in 1945 for the purpose of advocating equality for both men and women, and the creation of the Universal Declaration of Human Rights in 1948 for the purpose of declaring the basic rights that all men and women should receive. Moreover, in May 1979, Margaret Thatcher made history as the first female Prime Minister of the United Kingdom. While her achievement was an important milestone for women in politics, her legacy remains a subject of controversy. In a notorious 1982 lecture, Thatcher asserted that "the fight for women's rights has largely been won" (Vaia, 2023), disregarding the persistent presence of sexism in society.

In Britain today, the feminist movement has continued to expand and tackle societal inequalities since the 1980s. Cultural historians have mentioned subsequent third, fourth, and fifth waves of feminism, but the precise definitions of these waves remain unclear as different regions and factions of the movement have emphasized various aspects of society. During the 1990s, second wave feminism faced criticism from minority communities, as it ap-

peared to primarily focus on the challenges faced by white, heterosexual women. This prompted a shift towards intersectional feminism aiming to address the issues experienced by women from diverse backgrounds and life experiences (Vaia, 2023).

After having achieved gender equality and get rid of many challenges in the existing social, political, and economic structures that eternize gender-based discrimination and inequality, feminist movements have sought to break up patriarchal norms and practices that limit women's rights and opportunities (Joss, J. 2017).

Despite the fact that UK social and cultural statuses had experienced favourable changes, the rate of crimes evolved because of unemployment. Television, literature and music were generally devoted to portray those social phenomena. Yet, they were often criticized because of some contents such as, rock'n roll music and Commercial shows. Moreover, radical new writers also depicted the life of the working class in a factual way in their works such as literature, film and theatre. TV programmes, popular music and films were forms of arts motivated by the cultural material for broadcast audiences. These selling of novels, women's magazines, sensational journals and Comics to make greater call for amusement (Christopher. D, 1999).

However, some social spectators as well as academics considered the mass consumerism of flicks and music a means to get gains, and that the norms and quality of arts would disappear. Among people who supported this idea are Mathew Arnold for instance, T.S. Eliot and F. R. Particulary, Richard Hoggart works were devoted to analyze the outcomes for the existent 'The individual'. He thought that the non- attendance of the moral content in literature and art made it more delicate for any ordinary person in order to come educated, wise and cultured (Christopher. D, 1999).

In conclusion, feminism in the UK has made significant strides towards gender equality, breaking down patriarchal norms and advocating for women's rights. The achievements in property ownership and voting rights have reshaped societal perceptions and challenged gender-based discrimination. While positive cultural changes occurred, challenges persisted, and debates arose concerning the impact of mass consumerism on art and society's moral values.

1.7.2 .Youth Culture and Society

Contrary to the common belief that British youth culture emerged only in the 1950s, there were indeed early indications of youth oriented trends as far back as the Victorian era.

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However, it was during the 1920s that British youth culture truly took root and started to form as it is recognized today. Various factors, including cultural shifts, social transformations, political developments, and economic influences, played pivotal roles in shaping this burgeoning youth culture during that time. In the 1920s and 1930s, young people started earning more money because employers wanted to hire them since they were cheaper to employ. This allowed young people to have their own income and spend more than they could before. Among the changes of the 1920s and 1930s, the flappers during the 1st world war, women, especially single women, worked in factories, gaining independence and earning their own wages. This newfound confidence and independence were reflected in their old fashion style known as the flapper, characterized by short haircuts and skirts, which shocked society (Study Smarter, 2023).

Both boys and girls placed more emphasis on their appearance, physique, and hygiene during this period. British cinemas showcased films from early Hollywood, influencing the language and behavior of young people and even leading them to adopt smoking. Additionally, dance halls became popular venues for meeting the opposite sex and dancing in a lively, uninhibited manner inspired by the US. Moreover, There has been a shift after the first and second world wars, there have been even more changes at the level of economy for instance, the decline in heavy industry and the rise of assembly-line technologies, led to a higher demand for young workers who were well-suited for these jobs and more affordable to employ. As a result, youth employment rates increased, giving young people greater purchasing power and higher consumer spending. However, at the level of education, the 1944 Education Act that expanded secondary education and raised the school-leaving age to 15 in 1947. This, coupled with the growing youth employment opportunities, laid the foundation for the emergence of youth tribes in postwar Britain (Study Smarter, 2023).

Another important aspect was The arrival of Windrush migrants from the British Empire and the Caribbean after the second world war introduced new cultures, music, and fashion that significantly influenced the developing youth cultures in Britain (Study Smarter, 2023). In this vein, The beginning of migration into UK was marked by Enoch Powell and other conservative members of parliament who went to the Caribbean territories in order to enlist locals that was marked by the ship Empire Windrush which docked at the east of London, bringing 492 Commonwealth Citizens to Britain on 21 June 1948 which brought about half a million West Indians through the UK. The fact that they placed them in a form of community groups living in the same cities, around Britain, the latter considered it an alien

country (Christopher.D,1999).

However, as immigration started to rise, different races were seen as source of social conflict where a lot of people were obliged to live in over crowded and dangerous habitation, hostile attitudes for black communities who were attacked during lawlessness in Nottingham and London's noting hill in 1958 because the majority of migrants were partly among a working-class and people from the middle class worried (Christopher.D,1999).

Figure 1.2

Nottingham Riots 1958



Adapted from: *Nottingham Riots (1958).*[Image]. (s. d.). *Welcome to Blackpast*

. <https://www.blackpast.org/global-african-history/nottingham-riots-1958/>

Reffered to as ‘the wild ones’, the youth of this era rebelled and showed disobedience, often challenging parental authority. As well as, the mass media also played a significant role in shaping a distinct teenage culture, as young people focused more on their friends and peer groups than their families (Study Smarter,2023).

Furthermore, American music and Hollywood played a significant role in shaping British youth culture. Initially, their impact was relatively modest, but as time passed, their influence on British youth, specifically those between the ages of 14 and 25, grew significantly. Movies, movie stars, and music from America continued to exert a lasting effect on the cultural tastes and preferences of the young generation in Britain. During this period, the UK adopted the term 'teenager' from the United States as the youth culture gained prominence. Young people were experiencing increased affluence, while mass media and consumerism were on the rise, with American music exerting a strong influence on British trends. However, these changes also brought concerns among adults about juvenile delinquency, and a perceived 'generation gap' began to emerge between the older and younger generations. Because of the influences from the US Teenagers shaped their self-confidence and individual identity that permitted subcultures to grow in the next decades. Among the cultures of the 1950s is Teddy Boys, their youth style of 1950s distinguished them from other styles. They wore long, draped jackets, generally in dark tones, occasionally with pocket flaps and velvet trim, and the pants were narrow and worn high on the waist (Study Smarter, 2023).

Figure 2.3

Two Teddy Boys



Adapted from: *Getty Images [Image]. (s. d.). Getty Images. <https://www.gettyimages.fr/detail/photo-d'actualité/two-rockabilly-fans-wearing-retro-teddy-boy-fashions-photo-d'actualité/521173285?adppopup=true>*

However, the people in power were stuck in old-fashioned ways of speaking, behaving, and dressing, which they had acquired during their youth. Proof to this, politicians expressed skepticism or concern about British youth culture during the 1950s such as Harold

Macmillan who represented a more conservative approach to cultural changes and youth behaviors which in its turn resulted in a brief war, and the government failed in handling the Suez Canal crisis in 1956.(Christopher,D.1999).“This is the end of the British Empire.” (Hemming,1996 from Springer Link, n.d),The British prime minister Harold Macmillan made this comment in reference to the Suez Crisis, suggesting that the events of the crisis marked a decline in British power and influence.

Later, on June 6, 1963, a big news story emerged in British newspapers that shocked the public and caused a major scandal in the British government.The Secretary of State for War, John Profumo, confessed to having a romantic relationship outside of his marriage (Wikipedia the Free Encyclopedia,n.d).At this point, public began to disrespect the government, as well as its institution.Far along, in 1964 a Labour Government led by the Prime Minister Harold Wilson won the election with the fast advances at the level of science and manufacturing.He delivered a speech at the Labour Party Conference, telling his audience that if the nation wanted to prosper, it had been mandatory to create a “new Britain” through the transformative power of a scientific revolution, metaphorically referred to as the “white heat”(Ghosh,P.2016).Additionally, a television became commonplace in households where everyone could see the new revolution.At that time, there was an increasing aspirations and a consumer smash such as the demand for secretarial and administrative skills, making posts generally occupied by women. The Commercial of massmedia, supermarkets, new apartment blocks, all of these elements shaped everyday life.

Consequently, the material advancements in the quality of life caused many problems that pushed many groups to claim for freedom for political, economic and even personal areas of life. That was responded by the retreat of the government from strict social controls and punishments, numerous of which had been previously stated in the Victorian era. In 1965, Capital punishment law was eliminated and criminal law was rectify in areas impacting private morality such as obscenity,homosexuality, abortion and gambling.

1.8. Societal Transformations in 1960s UK

In the 1960s, significant societal transformations took place in the UK. One notable development was the emergence of regional autonomy movements, with Scottish, Irish, and Welsh nationalities advocating for greater freedom from British governance. Meanwhile, the year 1968 witnessed riots in Northern Ireland, where the civil rights Association aimed to secure equality for Catholics and Protestants .The British government responded by developing troops to restore order, although these measures faced opposition from some segments of

society. Traditional churches, including the Church of England and the Roman Catholic Church, opposed the calls for autonomy and civil rights, as they adhered to more traditional values. Additionally, immigration became a debated issue due to economic slowdown and opposition from the political right, who resisted liberal reforms. Conservative MP Enoch Powell's views on the consequences of uncontrolled immigration, particularly, regarding violence, garnered criticism from the left but found support among racist groups. Despite being rejected by the Shadow Cabinet by Edward Heath, Powell's speech highlighted the pluralization of society, which would come to characterize Britain in the 1970s (Christopher, D. 1999).

1.9. Anger and Division

The year of 1970 witnessed strikes, divisions, high inflations, political violence and unemployment at the level of society. Simultaneously, the Conservative party won the election. Four years after, Stagflation occurred which was an economic condition caused by a combination of slow economic growth, high unemployment, and prices, the Stagflation was a result of monetary policies and an oil crisis (Folger, 2022), as well as the mine workers' strikes.

On the political far-right, the National Front- ranked as the third party in the British politics for its winning more votes in the local elections resulted in the formation of another far-right group, the National Association for Freedom in 1975. However, oppositions increased from Irish, Scottish, and Welsh nationalisms which led to the bombing of several British cities. The continual economic failure was discussed by Economists. This decline was seen at the level of mining, shipbuilding, the production of steel and motor vehicle which led to their non-continuity in the global markets. Moreover, there was incrimination on the opposition of the trade Unions to industrial Change, and on temporary plans of management as well as on inflation and oil crisis of the mid-1970s. Additionally, Governments then lacked effectiveness in law and despair increased. But the emergence of the free market solutions provided by the first female Prime Minister Margaret Thatcher was regarded as an unconventional alternative. In 1970, women sought for equality in the field of employment introduced in the Equal Day Act of 1970. Simultaneously, gender discrimination was illegal within the same field as well as law and politics (Christopher, D. 1999).

1.10. The changes of 1979-97 at the level of Economy and Politics

After the failure of the conservatives in the election of 1974, Margaret Hilda Thatcher was elected to be the new leader when a new optimistic period. She started with the

evolvment of new economic ideas and modern monetarism in addition to supply and demand laws. But with the increase in the economic crisis that led to the closure of factories and high unemployment, the government lost its popularity in addition to riots that broke out in London, Bristol, Liverpool and Nottingham in 1981 against the police and the local environment. However with the implementation of Thatcherism, which refers to Margaret Thatcher's economic and political policies, led to a decrease in general agreement and public support (Christopher, D. 1999).

Despite the fact that there was gradational deterioration in the life of many people, the government did not care. Generally Britons experience the American Dream for many years and a few people accepted that, some authors expressed their sickness with the alteration of liberal values by those of the marketplace.

The idea of an integrated Europe has been always supported by many politicians, one of the famous figures who wanted to achieve this idea is the French politician Jean Monnet. He clarified: «Continue, continue, there is no future for the people of Europe other than in union» (Jean Monnet: The unifying force, n.d).

was rejected by the political parties and the choice of Tony Blair as the leader of the labor party abandoned the traditional socialist ideas of stronger unions and state ownership of key industries. The demand for regional autonomy rose as well as the emergence of problems in society as people began to question science, where it was said that food, drink, sex, smoking, sunlight and other problems such as global Warming carry great health risks, which led to adherence to religion, but not traditional Christianity. That resulted in a complete loss of confidence in traditional government, science and Churches for their failure to provide solution for the people (Christopher, D. 1999).

1.11. Conclusion

The United Kingdom has a rich and complex history that has shaped its evolution and influence over time. It originated in the 10th century under the reign of King Athelstan, who expanded English control and formed alliances with neighboring Celtic regions. The UK was formed through Acts of Union with Wales in the 16th c, Scotland in the 18th c, and Ireland in the 19th c. Although Ireland gained independence in 1922, Northern Ireland remained part of the UK. The UK has made important contributions to the global economy, particularly in technology and industry; and has a strong impact in art, literature, theatre, and music. It has historical and cultural ties with the USA and is a member of NATO and the EU, although it chose to leave the EU in 2020 after a referendum in 2016. The UK's geography includes

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Great Britain, which comprises England, Scotland, and Wales and the separate entity of Northern Ireland. People from different parts of the world have migrated to the British isles throughout history, seeking asylum, better living conditions, or as settlers. The UK is home to diverse ethnic communities, with significant populations from India, Pakistan, Bangladesh, and other countries. The English language is the most widely used, but the UK has a rich linguistic heritage influenced by Celtic languages, Latin, and Germanic languages. British culture has developed through centuries of influence from different civilizations, including the Romans, Anglo-Saxons, Vikings, Normans, and various immigrant groups. The impact of Feminism and immigration has also shaped the country, with significant milestones such as the establishments of the NHS and social changes in the post-war era.

Chapter Two

Dynamics of Cultural Diversity: Insiders and Outsiders

2.1Introduction

This chapter highlights the complex historical and political structures that have contributed to shape British citizenship, including colonialism, post-colonial immigration, and European integration. It emphasizes the ongoing legacies of this history and its impact on contemporary debates surrounding immigration, national identity, and multiculturalism in the UK. It aims also at investigating the dynamics of insiders and outsiders in post-colonial immigration and British Citizenship where the main focus will be on colonialism and its impact on British citizenship, which, in itself is initially rooted from a colonial framework making reference to The 1948 British Nationality Act of Citizenship of the United Kingdom and Colonies (CUKC) granting colonial citizens the right to migrate freely to Britain. However, as immigration increased, political opposition and concerns about a multi-racial society led to the introduction of restrictive measures, such as the Commonwealth Immigrants Act of 1962. These measures' main aim was to limit non-white Commonwealth citizens the right to abode so as to control immigration flow.

Therefore, this chapter explores the influence of European integration on British citizenship, particularly with Britain's entrance into the European Economic Community in 1973; a concept that added a transnational dimension to British citizenship. However, rising opposition to immigration and the subsequent Brexit vote in 2016 has demonstrated the complex relationship between immigration, national identity, and citizenship. That is why, this chapter will also examine the relationship between integration, multiculturalism and national identities.

This chapter initiates its exploration by delving into Allport's theory of intergroup contact, a foundational framework that underscores the significance of positive interactions between different groups. As this chapter unfolds, it brings to the forefront the contrasting perspectives embodied in the "Melting Pot" and "Salad Bowl" models of cultural integration. The former envisions cultures merging into a unified identity, while the latter emphasizes the co-existence of distinct cultural elements within a broader societal context. Transitioning further, this chapter turns its focus to Kymlicka's normative theory of multiculturalism, which serves as a guiding principle for accommodating cultural diversity. It acknowledges minority rights and fosters policies that uphold cultural expression and integration. As the chapter continues to unfold, these theories come together to illuminate the intricate dynamics of multicultural so-

cieties, offering profound insights into the dynamics of cultural interactions and their impact on societal cohesion.

2.2. Exploring contemporary British Multiculturalism in Context

The concept of modern British multiculturalism has its roots in the post-second World War era, specifically with the increased migration of non-white individual to Britain. However, its historical foundation can be traced back to the formation of the multinational British state in 1707. The idea of Britishness emerged during the struggle against France and the subsequent era of colonization, which tied Britain's identity to imperial role. The process of decolonization posed a direct challenge to Britain's self-perception and global position, leading to the creation of modern multicultural Britain as a political response.

In the years leading up to decolonization, the Attlee Government's actions shaped the post-colonial era, as well as it is important to know how this historical context laid the foundation for the complexities of multiculturalism in contemporary Britain.

Multiculturalism in contemporary Britain encompasses a wide range of issues and is a topic of ongoing debates. It is interconnected with various aspects such as dress, language policy, race relations, religious freedom, education policy, court procedure, and immigration. The complex nature of these issues makes it challenging to provide a concise definition of multiculturalism. The literature on multiculturalism spans across popular and academic writing and draws from disciplines like politics, law, social sciences, and political theory. Given the multifaceted and dynamic nature of multiculturalism, it is difficult to analyze it systematically in both theory and practice. Theoretical discussions emphasize that culture should not be reduced to essential properties but rather understood as a complex concept. Similarly, in political practice, the meaning and application of multiculturalism are fluid and subject to contestation by different public actors (Ashcroft&Bevir, 2018).

Identifying common themes within the debates allows us to recognize the family resemblance between different multicultural issues. Often, the presence of minority groups challenges the understandings and practices of the previously dominant group. Multicultural issues often involve requests for tolerance toward behaviors that deviate from the norms widely accepted by the majority, particularly if those norms disproportionately affect minority group members. Multiculturalism is also associated with the notion that minority communities should have distinctive rights, such as the protection of minority languages or special forms of

political representation. Moreover, government policies and programs, especially those concerning education and immigration, are involved in disagreements regarding the costs and benefits of a multicultural society. Some proponents of multiculturalism seek direct state support for minority cultural activities through funding community initiatives and promoting intercultural dialogue (Meer& Mood, in press, as cited in Ashcroft & Bevir,2018).

A common element in multiculturalism debates is the challenge posed by minority groups to the norms or practices of the majority. Typically, this challenge questions that supposed neutrality of the state on a particular issue and asserts that minority cultures are harmed by the existence of majority norms. It often involves a request for exemption from or reform of laws enforcing the norm to accommodate the needs of the minority group. In some cases; there may be demands to ban majority norms or practices perceived as bad, such as hate speech. Central to these instances is the desire for societal recognition of the existence and value of minority cultures through adjustments made by the majority. This recognition can manifest in requests to reform public symbols, holidays, and education to be more inclusive of minority histories and concerns. In rare cases, there may be demands for parallel practices or institutions like religious courts or local political autonomy. Multiculturalism intersects with debates on the fundamental structure and functioning of a polity, even in the absence of a clear majority. However, the classification of a specific issue as multicultural or the usefulness of such classification is subject to interpretation (Ashcroft&Bevir, 2018).

For polities like the UK, which embrace liberal democracy, multiculturalism presents dilemmas. Liberal democracy upholds political equality and protects the rights of individuals and minority groups, but it also entails some form of majority rule and the enforcement of common moral standards through the law. Therefore, multiculturalism raises questions about the potential tension between these commitments. Furthermore, core liberal doctrines like state neutrality and religious freedom may presume a backdrop of broad cultural similarity in which a limited number of salient differences, such as religion, race, and gender, can be managed. As British liberal democracy developed within a context of cultural homogeneity, the extent of modern cultural diversity directly challenges its dominant narratives and practices (Ashcroft&Bevir, 2018).

Understanding contemporary British multiculturalism requires an analysis beyond an abstract definition of multiculturalism alone. It needs an examination of its historical background, specifically the second post-World War political landscape in Britain and the broader

discourses on multiculturalism within the UK and internationally. The emergence and development of multiculturalism in the UK were influenced by these contexts. The UK's policy discourses on multiculturalism are often narrowly focused, obscuring their connections to broader philosophical and political issues. Therefore, it is important to explore the historical and discursive dimensions to grasp the distinct nature of contemporary British multiculturalism (Ashcroft & Bevir, 2018).

Additionally, to understand contemporary British Multiculturalism, it is prominent to tackle the attitudes of both insiders and outsiders in the context of cultural diversity.

2.3. Understanding Insiders and Outsiders in Cultural Diversity

The history of colonialism and post-colonial Immigration has shaped the British citizenship in a political community with legal status and attached rights. However, citizenship, in this case, does not refer to colonial and post-colonial conceptions of identity and belonging. This term had been mentioned in UK law before it was inherently colonial depending on the British Nationality (Act of 1948) that created a legal status called citizenship of the United Kingdom and colonies (CUKC). The main goal was to keep ties with the colonies and the emerging Commonwealth. Consequently, this act gave all CUKCs the same status and rights, including the right of abode in the UK, regardless of whether those citizens were born in the country or on one of its colonies. As a result, colonial citizens were allowed to migrate to Britain freely (Connected sociologies, 2021).

“Every person who under this Act is a citizen of the United Kingdom and colonies or who under any enactment for the time being in any country mentioned in subsection(3) of this section is a citizen of that country shall be virtue of that citizenship have the status of British subject”(UK Parliament, 2011).

During the 1950s and early 1960s, the migration from the Caribbean and South Asia to the UK was not immigration in its strict sense, but colonial citizens instead were exercising their right to abode within a colonial polity (Connected sociologies, 2021). Particularly between 1948 and 1973. The 'Windrush' generation refers to the people who came to the UK from Caribbean countries. Many of them, got jobs in the National Health Service and other sectors impacted by Britain's post-war labour shortage. As the Caribbean countries were part of the British Commonwealth at that time, those who arrived were considered British subjects

and free to permanently stay in the UK (The Joint Council for the Welfare of Immigrants, 2020).

Further, while some migrants were recruited for particular jobs, the majority arrived in the UK independently, looking for work and a new life in the motherland they had heard about through imperial propaganda. However, these migrants were not always welcomed by political elites in Britain. That is why politicians had always debated about Britain as a multi-racial society and opposition to coloured immigration, particularly during the 1950s. Consequently, the Conservatives government in the same year tried to restrict entrance through administrative measures. When those proved ineffective, they introduced the commonwealth immigrants (Act of 1962), which concealed the right of abode for CUKCs born outside the UK, subjecting them to immigration control (Connected sociologies. 2021).

Following legislation in 1968 further limited the right to immigrate, making it even more challenging for non-white Commonwealth citizens to enter the UK. These measures were driven by a political agenda of immigration control and a desire to prevent the arrival of citizens who do not belong.

Unusually, the narrowing of citizenship rights for CUKC's born outside the UK was part of a planned strategy to limit the immigration of non-white Commonwealth citizenship rights while permitting immigration from the so-called old Commonwealth, which was generally white. The same year, Enoch Powell launched his famous speech on multi-racial Britain and colored immigration, commonly known as the 'Rivers of Blood speech' designated to a local Conservative Party. He stated: "in this country, in 15 or 20 years, the black man will have the whip hand over the white man" (Earle, S.2018). Powell's main concern was about the consequences of mass immigration and its threat to social cohesion in Britain.

Furthermore, the establishment of different British citizenship, independent from colonial citizenship, earned acceleration with Britain's access to the European Economic Community (EEC) attained in 1973. That had represented a new realignment of the British state. As well as the concept of being a European citizen, with rights to live and work through the EU, added a transnational extent to British citizenship. But, with the enlargement of the EU in 2004 and the rise of migration from Central and Eastern Europe, opposition to immigration brought the Brexit public vote in 2016 (Connected sociologies. 2021).

Later, the Windrush scandal, which appeared in 2017, demonstrated the clash between contemporary immigration policies and the historical legacy of UK's post-colonial citizenship control. A noteworthy is that the hostile environment policies applied by the UK government, which wanted to create an obstacle for illegal immigrants, had had harsh consequences for the Windrush generation. Therefore, many of them, who had migrated to the UK as British subjects and had the right to be in the country, were unfairly imprisoned, exiled, or denied (Connected sociologies. 2021).

Accordingly, the development of British citizenship has always been linked to broader historical and political structures, incorporating colonialism, post-colonialism, and European integration. Hence, the legacies of this complex history are still evident today, as illustrated in the Windrush scandal and the surrounding debates on immigration and national identity. That is why it is impossible to understand citizenship without considering the historical context of colonialism, post-colonial immigration and the evolving relationship between Britain and its former colonies (Connected sociologies. 2021). In light of this, Martin Luther King Jr, an influential figure in the civil rights movement, stated: "Our lives begin to end the day we become silent about things that matter" (Jesuitresource.org.n.d).

2.4. Inegration, Multiculturalism and National Identities

The relationship between multiculturalism, integration and national identity has always been given great importance at the level of different countries such as Canada, Australia, the US, and Western Europe including Britain precisely. These countries have witnessed migration from previous colonies and the global south after the Second World War; however those migrants and their children have become citizens, which evoke queries about equal citizenship in the context of the post-colonial ethnoracial and ethno-religious context.

Moreover, The concept of integration assumes extensive differences among individuals i.e.; some citizens are determined as being different in multiple ways, such as ethnicity, race, or religion. Moreover, the relations among citizens within a country or state are the main concern of integration or multiculturalism where the emphasis is on the individual and the harmony of several identities in the context of citizenship. Notably, there are two aspects to evaluate: from the outside in and from the inside out. Demonstratively, minorities are often stereotyped by the majority of the population, who unfairly impose their own culture on them. This can be based on characteristics such as colour or a deformed religious identity. And each

minority is aware of this enforced identity, which becomes part of their location and identity in society (Connected sociologies. 2021).

In contrast, from the inside out, all groups have an understanding of their own identity and who they are really. Their identity is presented in their relationships with others seeking to find their position in society. To reflect their own identity, they may attempt to change the common public space instead of accepting the enforced identity, which can be humiliating and distorted. In this context, multiculturalism intervenes and plays a significant role, because it demands recognition, incorporation, and settlement of the inner identity while at the same time refusing the imposed identity of the majority population. Essentially, the main purpose of multiculturalism is to realize and adopt a new identity and the group as they are, rather than being influenced by external powers, and to blend that identity into the shared public space (Connected sociologies. 2021).

2.5. The Dynamics of Integration

In multicultural communities, integration is predominant in facilitating harmonious coexistence. Comprehending the three levels of integration, everyday cultural encounters, legal status, and macro-symbolic influences- sheds light on the complex dynamics (Connected sociologies. 2021).

2.5.1. Everyday Cultural Encounters

At this level, the basis of Integration can be formed by everyday cultural encounters. These meetings happen in public spaces such as workplaces, parks, and theaters, where individuals from different backgrounds interact, exchange ideas and build relationships. They provide chances for understanding, appreciating, collaborating with people of distinct cultures (Connected sociologies. 2021).

2.5.2 Central or Legal Status

At this level, it is crucial to understand the legal status of individuals or groups since it forms a chief element for integration. It emphasizes on the rights and the position they hold in the labour market. In addition to the legal frameworks that gives equal opportunities for individuals, protection against discrimination and admission to resources is required. By creating inclusive systematic ways, the integration process can be improved by societies (Connected sociologies. 2021).

2.5.3. Macrosymbolic Influences

At this level, integration covers broader concepts such as identity, religion, perception of the other, collective memory, and historical narratives. These elements contribute to shaping how individuals and groups perceive themselves and others and how this affects their experiences of integration. Knowing and dealing with these macrosymbolic influences remains predominant for fostering a sense of belonging and promoting harmonious coexistence. According to the findings of the Bouchard-Taylor Commission, as stated in their report ‘Building the Future: A Time for Reconciliation’(2008), the symbolic framework of integration, identity, religion, perception of the other, and collective memory is no less important than its functional systematic ways (Connected sociologies.2021).

As societies become increasingly diverse, the dynamics of integration play a pivotal role in shaping the interactions between different cultural groups within a given community. This process involves not only the mere coexistence of diverse identities but also the active engagement and mutual understanding that transcend superficial cohabitation. Understanding the factors that drive this integration requires delving into the intricate interplay of push and pull factors.

2.6. Push and Pull factors of migration

Bankiki-Moon’s words encapsulate the global impact, as he emphasized that 232 million individuals, including himself, live beyond their birthplace (United Nations.2014). We all contribute to a thriving global economy. This phenomenon has been influenced by economic upheavals, a primary driver compelling individuals worldwide to migrate. This phenomenon is guided by push-pull factors, compelling or attracting individuals to relocate, leaving their prior residences for a myriad of reasons encompassing economic, political, cultural, and environmental considerations (Bensaim, D.2017).

2.6.1. Push Factors:

Push factors encompass circumstances that compel individuals to seek alternative locations or regions in pursuit of improved conditions, these factors encompass a range of elements, such as conflicts, limited employment opportunities, inadequate healthcare services, natural calamities, persecution, and underdeveloped living conditions (Bensaim, D.2017).

2.6.2. Pull Factors

Pull factors stand in stark contrast to push factors, as they exert a magnetic force that draws individuals toward specific destinations where enhanced living conditions, educational opportunities, religious freedom, and other favorable circumstances await. These locales are often referred to as ‘places of utility’, as they offer newcomers the allure and desirability that prompt their migration to those areas (Bensaim, D.2017).

In order to understand the Integration of immigrants in a host country, it is prominent to explore the intricate relationship between push and pull factors and multiculturalism, as it reveals a complex interplay of forces that shape the movement of individuals across cultures and nations. As people are driven by various motives to leave their homelands (push factors) and seek new opportunities elsewhere (pull factors), the multicultural context of their destination plays a crucial role in their reception, adaptation, and integration. Overall, Push and pull-factors of migration intersect with multiculturalism, shaping the diverse fabric of societies.

2.7. Multiculturalism and its branches

The term of multiculturalism is a concept that encompasses various dimensions, and from a sociological perspective, it refers to the harmonious existence of diverse ethnic communities within a single society (Bensaim, D.2017). The concept of multiculturalism can have various branches or aspects, including:

2.7.1. Cultural Pluralism

It is a term employed to depict situations where smaller groups within a bigger society uphold their distinct cultural characteristics. In this context, the dominant culture acknowledges and embraces their values and traditions, as long as they align with the broader societal laws and principles. Over time, the sociological interpretation of cultural pluralism has transformed, now being considered not just a reality but an aspiration for society (Hazard, William.R; Stent, Madelon, 1973, p.13).

2.7.2. Integration

Integration in terms of culture, it is characterized by individuals from one culture incorporating elements of another culture into their own while still preserving their original cultural identity. Instead of forsaking their own heritage or entirely dismissing the new culture, they blend the two together (Kessler.L&Arnold.G, 2022).

2.7.3. Assimilation

Cultural assimilation denotes the progression by which a minority culture or group adopts the characteristics of the predominant culture within a society.This involves absorbing the values, behaviors, and beliefs of the majority group, whether in whole or in part (Spielberger, Charles, 2004).

2.7.4. Cultural Exchange

Cultural exchange, broadly speaking, refers to the interaction between individuals from diverse backgrounds, sharing concepts, emotions, narratives, and traditions.The term is utilized as a means to foster discourse and enhance comprehension of diversity, cultural exchange plays a role in fostering community connections and unity (Freud.A, 2023).

2.7.5. Identity Politics

Identity politics is intricately linked to multiculturalism, encompassing the notion that cultural minority groups merit respectful recognition of their unique belief systems, values, and lifestyles (Duignan, B.2023).

2.7.6. Education and Awareness

Within a multicultural educational framework, educators strive to cultivate an inclusive and equitable learning environment that appreciate and validates the unique diversity of each student.This approach underscores the importance of actively engaging insights from different perspectives and life encounters, transcending passive acceptance of diversity (Ezyschooling, 2023).

2.7.7. Social Cohesion

Social inclusion pertains to the degree of engagement an individual has within society, particularly focusing on the upliftment of those who are marginalized and require increased visibility.Additionally, it encompasses the procedure of integrating them into initiatives aimed at addressing specific issues within the community (Mandi, J.2023).

According to some politicians and decision-makers, multiculturalism in the UK has, to a certain extent, failed, where one of the main reasons settles in Prime Minister David Cameron's 1 February 2011's speech at Munich Security Conference, which was devoted to the impact of multiculturalism. In his speech, Cameron connected terrorism that has affected all nations, including European countries, to multiculturalism, where he stated that; “multicultural-

ism has encouraged segregation communities” (John F.B, 2011). He also condemned what he called ‘hands-off tolerance’ in Great Britain and even in the European countries that have encouraged Muslims and all other immigrant nations to “live separate lives, apart from each other and the main streams”.Additionally, he clarified that his country has strong military power and his government is still dealing with all kinds of terrorism particularly in Afghanistan; “We will continue to support NATO in Afghanistan” (Bensaim,D.2017).

In an emphatic call to action, Cameron urged Europe to confront the pressing realities within their nations, emphasizing the necessity of addressing the core issues at hands, he urged Europe to wake up; “to what is happening in our countries [...] we have got to get the root of the problem.” at that point he was calling his governments and European countries to look for new ways for the purpose of reducing terrorism. The prime Minister defined Islam in a brilliant way where he stated“Islam is a religious observed peacefully and devoutly by over billion people. Yet, he blamed the “Islamist extremism” which for him was just; “an ideology that is supported by a minority” as he considered it as the main reason of the weakening of multiculturalism. What is more, he said that; “ we need to argue that terrorism is wrong in all circumstances” which displays that Cameron still believes in the idea of turning the page on the failed policies of the past and emphasizes on working to ignore all terrorism’s aspects. Ultimately, the UK is still interested in finding ways to depict a Muslim’s safe life being part of the British society (Bensaim, D.2017).

Furthermore, Multiculturalism provides a distinctive contribution to understand macrosymbolic influences. Particularly, through recognizing and valuing different cultural backgrounds, multiculturalism will be able to create an inclusive environment that regards diverse identities and historical narratives.Therefore, the harmonization of various cultures fosters a sense of unity in the presence of diversity (Connected Sociologies.2021).

Moreover, according to The House of Commons Library published migration statistics in 2020, about 6.2 million people living in the UK have different nationalities, Whereas 9.5 million are British citizens who were born outside the United Kingdom. During 2019, 667.000 people migrated to the United Kingdom. Meanwhile, 407.000 emigrated from the United Kingdom and since 1998, the number of emigrated people in the UK has increased more than the number of people leaving in by at least 100,000(DeBara, D.2022).

All that has been mentioned above considered, Muslim society in the UK is diverse and varies in terms of ethnic and cultural backgrounds. In this vein, some of the most ethnic

groups within the Muslim population include British Pakistanis, British Bangladeshis, British Arabs, and British Turks. Besides the Muslims who come from other countries such as those from Asia and the Middle East.

Furthermore, as culture surrounds beliefs, values and customs, it can vary from one group or community to another. The British Muslim society for instance forms a particular case study evolving dynamics and interaction within the broader British society involving cultural aspects such as shifts at the level of cultural attitudes, self-identity, and the way that the community shares societal norms and values. Yet, all these concepts concern the British Muslims because of the changing perceptions and the increased confidence.

As previously indicated, multiculturalism has faced scrutiny from scholars and researchers. However, these criticisms have, in turn, contributed to a clearer understanding of the essence and goals of multiculturalism, revealing its constructive attributes (Bensaim, D.2017). Also, the chapter identifies common themes within multiculturalism debates, including challenges to majority norms, requests for tolerance, demands for distinctive rights, and disagreements over government policies. It addresses the dilemmas multiculturalism poses for liberal democracies, such as tensions between political equality, individual rights, majority rule, and common moral standards. As the discourse delves deeper into these complexities, it naturally paves the way for an exploration of various multiculturalism theories, the subject of the upcoming discussion.

2.8. Multiculturalism theories and perspectives

2.8.1. The Melting Pot vs. the Salad Bowl

Jimmy Carter stated, "We became not a melting pot, but a beautiful mosaic. Different people, different beliefs, different yearnings, different hopes, different dreams." (Jimmy Carter Quotes. (n.d)). The term "melting pot", coined by Israel Zangwill, described early American society, depicting how individuals from various nations fused together to emerge as Americans. This term suggested that over time, immigrants blended together, potentially leading them to abandon their cultures and assimilate fully into American society. Additionally, every newcomer to the USA was expected to relinquish their national identity, including their cultures and languages, rather than losing it (Bensaim, D.2017).

In the 19th century, the concept was first coined by the American writer Ralph Waldo Emerson. By 1908, it gained popularity through Israel Zangwill's play titled "the Melting

Pot.”However, the perspective contrasts in the UK, where cultural diversity is viewed as an asset. Here, the government has consistently supported immigrant’s arrival to preserve their individual values, native languages, and cultural practices. This dynamic has given rise to what is referred to as the “Salad Bowl” metaphor, signifying different cultures coexisting harmoniously, much like lettuce, tomatoes, and carrots in a salad. Despite these models of multiculturalism, both carry inherent contradictions:

- There is no cultural diversity in a melting pot and occasionally differences are not respected.
- Cultures do not mix at all in a salad bowl.

Here a question might be asked, which model is better? Since the focus is on the equality and quality of relationships in the society, differences can survive and live for a long time if there is the communication, and learning how to acculturate within a multiracial society (Bensaim, D.2017).

2.8.2. Kymlicka’s Normative Theory of Multiculturalism

In the examination of present day cultural diversity in the UK, an exploration of the dynamics between insiders and outsiders is essential. This chapter delves into key theories that shape the understanding of multiculturalism within the context of the UK. One influential figure in the realm of political theory, Will Kymlicka, has significantly contributed to the discourse of multiculturalism, challenging the notion of state neutrality in cultural matters and advocating for special cultural rights (Kymlicka,1989,1995,as cited in Ashcroft & Bevir,2018).

Kymlicka’s framework categorizes multiculturalism as an issue concerning both immigrants and national minorities, including indigenous peoples and Quebecois (Ashcroft&Bevir, 2018).His perspective, however, leans toward advocating self-rule for national minorities, aligning closely with the challenges faced by settler colonies such as Canada, Australia, and New Zeland. This theoretical approach has dominated the discourse on multiculturalism, eliciting various philosophical responses.

Kymlicka’s emphasis on culture as a facilitator or meaningful individual choice and self-respect challenges the traditional notion of assimilation and asserts the importance of preserving cultural identities (Kymlicka, 1995,as cited in Ashcroft & Bevir,2018).His theory

addresses the complexities of multiculturalism, exploring the relationship between cultural rights and individual autonomy.

The influence of Kymlicka's theories extends beyond the realms of political theory. Postmodern and neo Hegelian approaches highlight the politics of difference, finding common ground with Kymlicka's emphasis on cultural rights. However, critical perspectives emerge, particularly from liberal-feminist standpoints, and varying receptions from Conservative thinkers showcase the multidimensional nature of Kymlicka's contributions.

In the context of Kymlicka's normative theory of multiculturalism, liberal-feminist perspectives become relevant in discussions about the tensions between cultural rights and gender equality. For instance, within multicultural societies, there might be clashes between cultural practices and feminist values, particularly when those practices perpetuate gender-based discrimination or limit women's rights. Liberal feminists argue that a nuanced approach to multiculturalism should consider the intersectionality of identities, including gender, and ensure that cultural rights do not undermine the principles of gender equality. This highlights the complex nature of accommodating diverse cultural practices while upholding fundamental human rights, including women's rights, within multicultural societies. This dynamic interaction between cultural preservation and gender equality underscores the broader challenges and considerations within the realm of multiculturalism.

A very common example is some liberal-feminist perspectives in the UK argue that while individuals have the right to practice their religion and express their cultural identity, there are concerns about the potential impact of the niqab on women's autonomy and agency. Critics argue that the niqab can be a symbol of patriarchal control and those women might be pressured or forced to wear it against their will. They highlight the importance of safeguarding women's rights to make autonomous choices about their appearance and expression.

In further exploration of the multifaceted landscape of contemporary British multiculturalism, an essential subsection is dedicated to understanding the implications and practical implications arising from the diverse theories and perspectives on multiculturalism. This subsection provides a platform to delve into the responses of prominent researchers and theorists, including Parekh, Barry, Phillips, and Kymlicka, whose contributions have significantly shaped the discourse. Through an in-depth analysis of their viewpoints, this subsection unveils the intricate connections between theoretical stances and their real-world reverberations. The practical influence of these theories extends across societal domains, ranging from education

to employment, cultural representation, community programs, and beyond. By clarifying the ways in which these perspectives guide policy formulation, legal frameworks, and public discourse, a comprehensive understanding emerges of how multiculturalism is enacted and experienced in the contemporary British context. This dynamic interplay between theoretical insights and their pragmatic applications underscores the significance of theoretical underpinnings in shaping the lived reality of multiculturalism within the UK (Ashcroft & Bevir, 2018).

2.8.3. The contact intergroup theory

More particularly, the realm of social psychology and the study of culture have paved the way for the development of different theories such as the contact intergroup theory founded by the Harvard psychologist Gordon Allport and published in his 1954 book “The Nature of Prejudice”. Allport theory on the other hand checks out research on intergroup contact and prejudice where it has been discovered that contact reduces prejudices in some cases. However this cannot be always effective since there are other examples where intergroup contact has made prejudice and conflict worse (Hopper, E. 2019). According to Allport, in order to achieve reduced prejudice, four conditions should be found at the level of two particular groups:

- 1- Both groups should have equal status. Allport theory states that if members of one group are treated as subordinate, contact will fail in reducing prejudice.
- 2- The members of two groups share goals.
- 3- Working cooperatively is needed for members of the two groups. According to Hopper; “only the type of contact that leads people to do things together is likely to result in changed attitudes”(2019).
- 4- Institutional support is needed for the contact, for instance, the leaders of the group or other organization motivate the contact between groups (Hopper, 2019).

Prominent avenue of exploration within the context of the British Muslim community is the application of Allport’s Intergroup Theory as a framework. British Muslims have faced scrutiny and accusations of disloyalty and extremism, especially following events like the 9/11 attacks and the London bombings in 2005. However, there are signs of change, with British Muslim organizations becoming more assertive and responsive. Their direct reactions and

assistance after incidents like the Manchester bombing in 2017 demonstrate their unity and commitment to supporting those affected.

The theory emphasizes the conditions required for reduced prejudice and improved intergroup relations. The conditions include equal status between groups, shared goals, cooperative work, and institutional support for contact. Consequently, the community has become more assertive and responsive, particularly in the aftermath of events like the 9/11 attacks and the Manchester bombing. Initiatives like “Campaign demonstrates the community’s direct reactions, assistance, and support for victims and their families.

2.9. Controversies about Integration

It is generally admitted that politicians do not share the same view points when it comes to decision making about civil rights. The purpose of these controversies and debates is how to improve integration in diverse communities as stated in Connected Sociologies (2021). Integration of the other for instance has been always among their main concerns. Political discussions related to integration often revolve around different interpretations and intentions.

Although Allport offers four positive elements that contribute to create better intergroup relations, modern research proposes that these elements can ease but are not necessary for reducing prejudice of intergroup. Despite the fact that the theory has been originally used in the context of race and ethnic relations, it has also tackled religion, age, sexuality, disease status, economic circumstances between in group-out group relations, and so on.

William Graham Sumner (1906) considers that intergroup contact would inevitably result in conflict and that due to the belief of superiority among most groups, hostility and conflict between groups leads to natural and unavoidable consequences of such contact. Yet, other theorists think that contact between inter-groups from different races can bring “suspicion, fear, resentment, disturbance, and at times open conflict (Baker, 1934, cited in Mcleod. S, 2023.). Nonetheless, others think that interracial contact can lead to “mutual understanding and regard” (Lett, 1945, cited in McLeod, S.2023). Additionally, the early investigations in this area are based on speculation rather than empirical evidence (Pettigrew&Tropp, 2005 as cited in Mcleod,S.2023). In this vein, the field of Social Psychology, which was emerging at that time, focused on developing theories related to intergroup contact. In light of their at-

tempts to find solution and to decision, the concept of multiculturalism has been brought to light, and Allport's theory is relevant to the study of multiculturalism.

2.10. Multiculturalism and Community Cohesion: Navigating Diversity

In the context of understanding diversity dynamics on a global scale, the concept of community cohesion, established in the UK in 2001, it plays a pivotal role. This concept emerged as a response to various forms of multicultural practice that sought to mediate relationships among distinct communities, often based on racial differences, but with limited success in fostering genuine acceptance and integration (Cantle, T.n.d). Community cohesion initiatives aim to bridge gaps and foster shared understanding among diverse groups by addressing stereotypes and misconceptions, leading to positive behavioral changes within both program participants and the larger local community. City-wide campaigns featuring individuals from diverse ethnic backgrounds exemplify this approach by portraying the shared economic and cultural contributions of various groups, thereby presenting multiculturalism in a less defensive and more progressive form (Cantle, T.n.d).

In this context, the relationship between multiculturalism and community cohesion becomes evident. Multiculturalism centers around the acceptance of various cultures within a community, regardless of values, beliefs, practices, and cultural backgrounds. On the other hand, community cohesion emphasizes the quality of relationships between individuals across cultural boundaries (Cantle, T.n.d). Despite their distinct focuses, both concepts converge in their goal of promoting inclusivity, understanding, and unity within societies. As Prime Minister David Cameron stated, "the doctrine of multiculturalism has undermined our nation's sense of cohesiveness because it emphasizes what divides us rather than what brings us together" (Richards, B. 2014). Ultimately, exploring these interconnected concepts provides valuable insights into the evolving strategies for managing diversity and integration, offering a comprehensive perspective on the complexities of multiculturalism and community cohesion.

2.11. Conclusion

The dynamics of insiders and outsiders in post-colonial immigration and British citizenship have been influenced by historical, political, and social factors. The concept of British citizenship evolved from its colonial origins, with the British Nationality Act of 1948 granting the same status and rights to all citizens of the United Kingdom and colonies, regardless of

their place of birth.This allowed colonial citizens, such as the Windrush generation from the Caribbean, to freely migrate to the UK.

However, there was opposition to immigration from political elites, where measures were introduced in the 1960s to restrict the right of abode for CUKC's born outside the UK, particularly targeting non-white Commonwealth citizens.This narrowing of citizenship rights was part of deliberate strategy to limit immigration from non-white Commonwealth countries while allowing immigration from the so-called old Commonwealth, which was mostly white where integration and multiculturalism have played a great role.

On the one hand, integration plays a crucial role in the relationship between multiculturalism, national identity, and equal citizenship. Integration involves both external recognition and acceptance of minority identities by the majority population and the internal recognition and expression of identity by minority groups themselves.On the other hand, multiculturalism all along with its valuing and recognizing different cultural backgrounds, contributes to creating an inclusive environment that fosters unity in the presence of diversity.

As far as Muslim community is highly concerned in this work, it has been stated that Muslims in the UK arrive from different countries as they are diverse, with various ethnic and cultural backgrounds, attitudes and self-identity.The changing perceptions on British Muslims contribute to the evolving dynamics and interactions within British society.The contact inter-group theory highlights the importance of equal status, shared goals, cooperation, and institutional support in reducing prejudice and promoting positive attitudes between different groups.

In recent years, there has been a growing confidence and changing perceptions within the British Muslim community.After events like the 9/11 attacks and the London bombings, British Muslim organizations have become assertive and responsive, actively participating in campaigns and providing assistance after incidents such as the Manchester bombing .These efforts reflect a shift towards unity and compassion, as inspired by their faith.

It can come to the conclusion then that understanding the dynamics of insiders and outsiders in post-colonial immigration and British citizenship, as well as the interactions between multiculturalism, integration, and national identity, helps understand the complexities and challenges faced by diverse communities in the UK.It highlights the need for inclusive

policies and societal attitudes that recognize and value the contributions and identifies of all individuals, regardless of their backgrounds.

Chapter Three
Integration Efforts and Social Cohesion

3.1. Introduction

This chapter deals with Community cohesion established in the UK in 2001 and emerged as a response to the evolving dynamics of diversity. It sought to replace earlier multicultural practices that supported separation rather than integration. Thus, this chapter's main aim is to discuss the concept of multiculturalism in relation to identity in contemporary Britain. It explores the ongoing debates, policy shifts, and challenges faced by multiculturalism in the United Kingdom. It aims also to provide a theoretical lens to examine practical and theoretical questions, shedding light on the complex nature of multiculturalism beyond superficial debates, engaging with fundamental philosophical and practical inquiries about the structure and purpose of the nation as a liberal-democratic polity, as it highlights its interconnectedness with various aspects such as dress, race relations, religious freedom, education policy, court procedures, and immigration.

Moreover, the present chapter attempts to make a relationship between theory and practice dealing with political sciences, and political theory to provide insights into the complex concept of multiculturalism and its changeable nature. The chapter also explores the influence of cultural diversity on British liberal democracy and the importance of examining historical backgrounds and broader discourses to understand contemporary British multiculturalism.

As far as schools provide information and support about the education system in the host country in order to facilitate things for migrant parents and children, this chapter also tackles integration efforts in schools and its role in promoting integration and creating a welcoming environment for migrants including Initiatives such as buddy schemes, young interpreter programs, and extracurricular activities like art workshop and storytelling workshops.

3.2. Theory Applications in British Muslim Communities

In the context of applying multiculturalism theories to British organizations, this section embarks on a comprehensive exploration of theoretical frameworks. We begin with Allport's Contact Theory in action, delving into the dynamics of intergroup interactions. Subsequently, we navigate the nuances between the Melting Pot and the Salad Bowl concepts, elucidating their relevance within the context. Further, we delve into Kymlick's Normative theory, unveiling its significance in shaping the dynamics of multicultural coexistence. This

comprehensive investigation serves to unravel the intricate interplay between these theories and their practical manifestations within British Muslim organizations and communities.

3.2.1. Allport's Contact Theory in Action

It has historically been admitted that the 9/11 attacks have marked a turning point for Muslims, not only in the US, but in the UK and other Western countries. That made them subject to serious scrutiny and analysis. For a long time, British Muslims had found themselves in a defensive position, repeatedly breaking claims of disloyalty and extremism. Luckily, signs of change had been noticed in that dynamic due to British Muslim organisations. When some Muslims failed in achieving extremism, Following the 2005 London bombings, British Muslim organizations made important steps forward by becoming more assertive and responsive, as illustrated in their direct reactions and assistance after incidents like the Manchester bombing in 2017 (Doyle, C.2023).

In view of that, among the immediate reactions, “Muslims United for Manchester” (MUM) a Muslim British campaign, Launch Good, a crowdfunding site similar to Kickstarter and GOFundMe and others, these platforms have allowed people to raise money for projects and charitable causes that benefit Muslims in need. They have also enabled the Muslim community to support and promote their fundraising efforts for greater goods (Paynter, B.2023).

Further, the (MUM) campaign, led by the British Muslim Heritage Center, along with several national Muslim rights and culture organizations such as Forum For Change (FC), the Federation of Student Islamic Societies (FSIS), the European Academy of Quranic Students (EAQS), and the Altrincham Muslim Association (AMA)'s main aim has been to collect at least \$65,000 initially to provide immediate assistance to the victims and families affected by the arena bombing. However, they have, actually, adjusted their goal to around \$13,000. The campaigns and organizations seek to unite the Muslim community in supporting those affected by the tragedy (Paynter, B.2023).

According to Paynter, The fundraising description for the (MUM) includes a positive faith-based message, stating: “we wish to respond to evil with good, as our faith instructs us, and send a powerful message of compassion through action” (Fast Company, 2023) quoting prophet Muhammed, peace be upon him “Have mercy to those on earth, and the One in the Heavens (God) will have mercy on you.” And Quran informs to “Repel evil by that which is better” (Surah Fussilat41:34). As Fast Company has mentioned, distributing funds in situa-

tions like that is incredibly tricky. But the group would likely consult within country crisis experts to best distribute those funds on timeline (Paynter, B.2023).

Remarkably, these achievements coincide with a demographic shift among British Muslims who currently constitute the second religious grouping in the UK, which is considered the largest one. Since the 2011 census which asserts that "the Muslim population has extraordinarily grown reaching four million in England and Wales" (Doyle, C.2023). This young and diverse population plays an important role in making the social fabric of Britain.

The British Muslim civil society is a situation in which the Allport theory can be applied. Therefore, British Muslim organizations and individuals are highly presented as they are involved in several aspects of society which has provided opportunities for contact between Muslims and non-Muslims, promoting greater understanding and diminishing prejudice. This can be depicted in their engagement in civil society initiatives, for instance, community contact programs, humanitarian efforts, and political representation. Their interaction with individuals from different backgrounds reinforces positive intergroup communication. This contact has contributed to breaking down stereotypes, dispelling misconceptions, and encouraging empathy and mutual respect. (Doyle, C.2023).

To sum up, the role models and success stories of British Muslim community remain crucial as their achievements have become more visible. Thus that offer positive experiences of contact as it can end the negative perceptions believed by the majority population. One of the famous examples, the election of 18 Muslim members of parliament can be cited including an important number of women on the one hand and the leadership of Zara Mohammed as a prominent Muslim secretary General of the Muslim Council of Britain (MCB) on the other hand. The latter represents powerful samples of society that can improve intergroup contact and contribute to changing attitudes (Doyle, C.2023).

However, unfortunately, difficulties and challenges are still existent, especially about Muslims' negative portrayal in the eyes of others, which has led to Islamophobia. Consequently, factors like these prevent effective contact and eternize prejudice. To overcome this, efforts have been made at the level of society to enhance more precise and varied representations of British Muslims, showcasing their contributions, charity, and involvement. By doing so, misconceptions can be eliminated and positive intergroup contact will be achieved as well. Ultimately this leads to better understanding and solidarity among different communities (Doyle, C.2023).

It can be noticed that the institutional support is achieved where British Muslim organizations emerged to respond on the extremist Muslims, as it is showed in their immediate reactions and helps after the Manchester bombing in 2017. At this level, the institutional support is achieved when the MUM and Lunch Good offered platforms to raise money for charitable causes that benefit Muslims in need, and unite Muslim community despite of the different nationalities. This provided contact between Muslims and non-Muslims as well as it promotes understanding.

Moreover, Muslims are not only engaged with the British Muslim organization but also humanitarian efforts, and political representation throughout their interaction with individuals from different backgrounds reinforces positive intergroup communication. At this point, another condition of Allport theory is achieved which is working cooperatively in society to enhance the quality of relationships. Next, another important condition is achieved which is the act of having equal status for both groups. Among the famous examples is the election of 18 Muslim members of parliament including an important member of women, in addition to the leadership of MCB by Zara Mohammed. In this stage, equality is achieved in terms of treating people as individuals who belong similarly to any other British individual. Therefore, ethnically speaking, they are treated equally despite of their differences in terms of race, religion, language, gender...etc. Overall, all of what has mentioned before helps to achieve and maintain social cohesion, and the latter is the most common and shared goal of all groups in Britain.

3.2.2. Navigating Identity: The Melting Pot vs. the Salad Bowl Revisited

In the context of the British Muslim community. These theories provide different perspectives on how cultural diversity and integration occur within a society. In the case of the British Muslim community, Muslims in Britain tend to assimilate and adopt British culture (melting pot), or they maintain their distinct cultural and religious identities while living alongside British society (salad bowl). By looking at various aspects such as language, dress, religious practices, values, and social interactions within the British Muslim community.

3.2.2.1. Melting Pot theory and the British Muslim community

The challenges of integrating ethnic groups into mainstream British society was evident, prompting a consideration of assimilation, immigrants to Britain were keen to become part of the broader British community, and a number of them succeeded in achieving this ob-

jective. Thus, the Melting Pot Theory found its place within British society. According to a report by Communities and Local Government (2009), established communities like the Pakistani, Bangladeshi, and Turkish communities felt a sense of integration, along with long-standing exiles from countries such as Iraq and the Islamic Republic of Iran, who arrived decades ago. In contrast to France and Germany, British Muslims inherited a complex relationship between church and state based on constitutional principles, historical context, legal norms, and foundational ideas about the interplay between religion and the state. These factors facilitated a better understanding of Muslims' needs in matter of religion within public schools. Consequently, the state extended support to private Islamic schools and mosque construction (Fetzer & Soper, 2000). The historical legacy of a nuanced church-state relationship among British Muslims has fostered positive interactions between religious institutions and the state. This recognition has been pivotal in addressing religious matters within public schools. The inclination of British Muslims to assimilate into British society has been realized, particularly among long-standing communities, as they found their concerns about religion and public education being met by the state. (Yasmina, A & Fatiha, H, 2018)

However, The Melting pot theory is characterized by several vulnerabilities, which encompasses the following aspects:

- Individuals belonging to people of color (Poc) anticipate assimilation into the prevailing white culture.
- Poc are anticipated to relinquish their cultural norms and values.
- Health professionals play a role in advocating for the embrace of the dominant white culture.
- The burden falls on clients to adopt the cultural framework endorsed by health professionals (SNEB Journal Club Webinar, 2018 as cited in Yasmina, A & Fatiha, H, 2018).

The integration of ethnic groups, particularly Muslims, into British society and the context of the Melting Pot Theory are central themes. This theory, suggesting cultural blending, presents distinct vulnerabilities (POC), with British Muslims exemplifying these dynamics. The expectation of assimilation prompts a delicate balance between upholding cultural identity and fitting into societal norms, a challenge vividly portrayed within the British Muslim experience. It also underscores the unique church-state relationship of British Muslims, enhancing understanding of their religious requirements within public schools and promoting inclusivity. Yet, integration is multifaceted, not synonymous with complete assimilation, as diverse factors shape the process. Ultimately, the narrative highlights the intricate journey of

British Muslims within the Melting Pot Theory, advocating for an inclusive approach that values diversity while fostering intercultural understanding.

3.2.2.2. Salad Bowl Theory and the British Muslim Community

This model found substantial presence within British society, as not all ethnic groups managed to assimilate into the new cultural milieu. Certain groups opted to retain their minority status rather than conforming to the larger mainstream. Recent arrivals confront similar integration challenges as their predecessors, including language barriers, inadequate housing, restricted health care access, and often compounded by legal status complications. To illustrate, the Somali community, despite being one of the oldest Muslim communities in Britain, continues experience exclusion. Moreover, a few groups have minimal involvement with the public authorities due to factors such as autonomy, historic distrust of the state, or perceiving no necessity, as observed among Algerians, Moroccans, Saudis, and Egyptians (Communities and Local Government, 2009 as cited in, Yasmina, A& Fatiha, H, 2018). Despite endeavors by Muslim communities to assimilate into British mainstream society, their efforts have frequently faltered, leaving them as minorities within the broader societal context.

However, the Salad Bowl theory exhibits several limitations, which can be summarized through the following concise points:

The Salad Bowl perspective places an emphasis on gaining a deeper understanding of the cultures within minority groups. It regards white culture as a standard against which other cultures are assessed.

The Salad Bowl notion is occasionally perceived as being lesser, exotic, or even divergent in some manner (SNEB Journal Club Webinar, 2018, as cited in, Yasmina, A& Fatiha, H, 2018).

Overall, the British Muslim community is a perfect example to apply both theories. First, for the Melting Pot, British Muslims tend to live as British individuals excluding their identity regarding their heritage, language, religion, cultural practices. Additionally, they do not acculturate but rather assimilate which in itself leads to disrespect the differences. Despite the coexistence of several cultures, cultural diversity in this case is unachieved; therefore, there is no social cohesion.

It is worth noting that the relationship between state neutrality and the melting pot theory is complex. While the Melting Pot theory emphasizes assimilation and the blending of cultures, state neutrality aims to maintain impartiality and respect for cultural diversity. In some cases, the Melting Pot approach could conflict with the principle of state neutrality, as it might involve prompting one culture as the dominant one to which others should assimilate.

Second, for the Salad Bowl, it is common to find British Muslims who do acculturate because of the institutional support that maintain immigrants's values, native language and practices as well as traditions. Although there is cultural diversity which represents an asset at this level, cultures do not merge at all, similarly to vegetables in a salad.

3.2.3. Kymlicka's Normative theory

Will Kymlicka's theory of multiculturalism can be applied to the British Muslim community by analyzing how it aligns with the experiences and challenges faced by this community in the context of cultural diversity and integration in the UK.

Kymlicka's emphasis on the importance of cultural rights and recognition can be seen in the British Muslim community's efforts to maintain their cultural and religious identities while also participating in the broader British society. For example, many British Muslims seek accommodations for participating their religion in public spaces, such as requests for halal food options, in schools and workplaces or the establishment of prayer rooms in public institutions. These requests reflect the community's desire for the state to recognize and accommodate their distinct cultural and religious needs.

Additionally, Kymlicka's framework that addresses both immigrants and national minorities can be applied to the British Muslim community's diversity. This community includes both British-born Muslims and immigrants from various cultural backgrounds. Kymlicka's approach underscores the importance of acknowledging the different historical and cultural contexts from which these individuals come and finding ways to ensure their cultural and religious practices are respected within larger societal framework.

Furthermore, Kymlicka's theory prompts discussions about the balance between cultural preservation and societal integration. British Muslims engage with Kymlicka's ideas as they navigate issues of assimilation, seeking to preserve their cultural practices while integrating into the British society. This could involve initiatives to maintain their language, traditions, and religious practices while participating in wider civic life.

Overall, the application of Kymlicka's theory of multiculturalism to the British Muslim community allows for a nuanced understanding of how cultural rights and recognition play a role in the community's efforts to navigate their identities within the context of a diverse and pluralistic British society.

Concluding the exploration of practical multiculturalism applications, the focus now shifts to the context of British multiculturalism, encompassing historical origins, policy changes, and current tensions. This transition connects theory application to British Multiculturalism's evolution, unveiling how these theories impact diversity in the UK and bridging theory and reality.

3.4. British Multiculturalism: Historical Foundations, Policy Shifts, and Contemporary Tensions

As it has been stated in the second chapter, Modern British multiculturalism is originated from the second post-world war era with increased migration of non-white individuals. However, its historical roots can be traced back to the formation of the multinational British state in 1707 (Colley, 1992 as cited in Ashcroft & Bevir, 2018). The notion of Britishness took shape during the struggle against France and the subsequent period of colonization, which tied Britain's identity to its imperial role. The process of decolonization posed a direct challenge to Britain's self-perception and global position, leading to the creation of modern multicultural Britain as a political response.

In anticipation of decolonization, the Attlee Government enacted legislation to maintain British Identity and influence, aiming to secure Britain's position within a renewed Commonwealth sphere of influence (Ashcroft & Bevir, in press and Hansen, 2000). The British Nationality Act of 1948 granted immigration rights to individuals from the Empire and Commonwealth, while introducing a new form of British citizenship for those not citizens of independent countries (Hansen, 2000, pp. 45-49 as cited in Ashcroft & Bevir, 2018). These reforms were primarily symbolic, intending to reaffirm Britain as the 'mother-country'. However, they resulted in an unanticipated influx of non-white immigration, leading to public and political resistance, including race riots in 1958. (Ashcroft & Bevir, 2018).

Despite the resistance, both major political parties maintained communities to the Commonwealth vision, anti-racism, and a citizenship enriched by the welfare state, resulting in significant immigration restrictions being implemented only in 1962 (Ashcroft & Bevir, in

press). It was impractical to entirely revoke the British Nationality Act of 1948, so the existing system had to be amended (Hansen, 2000, Ch.5). The new immigration restrictions were based on proxies of birth and ancestry rather than citizenship, effectively using race as a criterion (Joppke, 1999, Ch.4). The cumulative effect of subsequent legislation in 1962, 1968, and 1971 was to limit non-white immigration from the New Commonwealth while maintaining openness to white 'British' immigrants from the Old Commonwealth (Hansen, 2000 and Karatani, 2003, Ch.5 as cited in Ashcroft & Bevir, 2018).

Furthermore, the Labor party and the more liberal faction of the Conservatives imposed stricter controls on external immigration, and in return, an internal race relations regime was established through Acts passed by Labour in 1965, 1968, and 1976. This period also saw a shift in discourse from cultural assimilation to integration, which was seen as equal opportunity, cultural diversity, and mutual tolerance. The welfare state played a significant role in promoting integration, with substantial funding and activism focused on the needs of minority communities. Additionally, exemptions from general laws were granted to ethnic, racial, and religious minorities. British multiculturalism is often described as having two faces, with strict restrictions on external immigration based on race, but extensive protections for internal cultural pluralism (Meer & Moddod, in press). The pursuit of a post-imperial Commonwealth vision after the Second World War created a political and legal legacy that intertwined race, citizenship, immigration, and the search for British identity after decolonization. This resulted in a distinctive and bipartisan regime of British multiculturalism (Ashcroft & Bevir, 2018). Building upon the historical foundations of British multiculturalism, the subsequent New Labour reforms brought forth a continued emphasis on diversity and inclusion, solidifying the nation's commitment to a distinctive and evolving approach to multicultural policy.

3.5. New Labour Reforms: A Response to Insider Policies in British Multiculturalism

Despite expectations of significant changes to British multiculturalism during the Thatcherism era in the 1980s and 1990s, the existing regime was largely maintained in policy terms, although bipartisan support was declined. Labour increasingly championed anti-racism and embraced difference through local control of education and housing provision, which helped counter opposition from the central government. After the election of New Labour in 1997, the bifurcated approach to multiculturalism was reinforced, combining devolved governance, pluralism, and a renewed sense of citizenship and community. The culmination of this support was the publication of the Commission on the Future Multi-Ethnic Britain report in

2000, considered a high point in postwar British multiculturalism. However, the report faced overwhelmingly negative reactions from the public and the media. Additionally, events such as 9/11 and race riots in northern England in 2001 prompted a reassessment of multicultural policies (Meer & Modood, in press, as cited in Ashcroft & Bevir, 2018).

3.6. The Crisis of Multiculturalism

Changes in tone and policy by New Labour and Subsequent Conservative governments have led to a perception that British multiculturalism is a crisis. These changes involved moving away from multiculturalism, adopting a more assimilationist approach, and enacting security measures with the aim of countering terrorism and promoting British values. While there is some truth to this assessment, it overlooks important continuities with traditional British multiculturalism and obscures the deviations from it. The post-2001 rhetoric from both party leaderships has been infused with Whiggish British exceptionalism reminiscent of the immediate post war years. (Meer & Modood, in press, as cited in Ashcroft & Bevir, 2018)

New Labour initiated reforms that aimed to promote British values and traditions while introducing measures like the nationality test and stricter immigration laws. This marked a departure from the previously more inclusive and diverse approach of multiculturalism.

Subsequent Conservative governments, including Cameron's, continued this trend by further emphasizing assimilation and security. They associated anti-terrorism efforts with community relations and took a critical stance on multiculturalism. Cameron's famous assertion that "state of multiculturalism had failed" exemplified this shift in tone. This change in rhetoric was accompanied by anti extremism legislation and stricter immigration restrictions. These policies were influenced by the view that multiculturalism had contributed to a domestic terrorism, leading to a push for a more unified and assimilated society to prevent radicalization. However, the specific appeal to unique British values and traditions suggests a shift away from the integration aspect of the postwar vision toward assimilation. But, this rhetoric and accompanying debates on immigration often emphasize anti-racism and the diverse nature of modern Britain, indicating a continued commitment to multiculturalism (Meer & Modood, in press, as cited in Ashcroft & Bevir, 2018).

Nonetheless, it has become evident then that public discourse on multiculturalism has taken a more nativist turn, although rhetoric has outpaced practice thus far. Furthermore, substantive policy changes in recent years have eroded certain aspects of the distinct British multi-

culturalism regime. It is likely that the overall trends in public discourse, policy, and law related to multiculturalism will be reinforced by the Brexit vote. (Ashcroft & Bevir, 2016 as cited in Ashcroft & Bevir, 2018)

3.6.1 Brexit

Brexit can indeed be seen as manifestation of certain challenges and complexities related to multiculturalism. While Brexit itself was primarily driven by factors such as sovereignty, immigration concerns, and economic considerations, it intersected with multiculturalism in several ways. Additionally, among the key points regarding Brexit and its relationship to multiculturalism are:

First, at the level of immigration and identity: Brexit's immigration debate spotlighted concerns about the impact of immigration on cultural cohesion and prompted discussions about how immigrant communities integrate into the broader multicultural landscape of the UK.

Second, at the level of cultural identity: The campaign raised questions about British identity and values, intertwining discussions about national identity with the multicultural fabric of the country.

Next, at the level of divisions and xenophobia: Brexit exposed deep societal divisions and saw instances of xenophobia, underlining challenges in maintaining social cohesion in a multicultural context.

Moreover, the referendum results revealed regional and demographic variations, emphasizing the complexities of building and keeping national unity within a diverse society. Furthermore, uncertainty surrounding the status of EU citizens in the UK highlighted the challenges faced by immigrant communities and prompted them to consider their place within the evolving political landscape.

3.7. Insider's and Outsider's Views to Britishness

The government's promotion of social cohesion is based on traditions, institutions, and imagery rooted in prewar Britain, which implies that the current appeal to British values is monoculture in nature, even if it is applied to people of different races. Expanding the concept of Britishness to include non-white individuals through a historically conditioned form of civic nationalism seems to achieve racial inclusiveness at the expense of cultural assimilation.

In essence, British national identity may be reduced to a superficial combination of generic liberal-democratic values.

Furthermore, even these abstract values can clash with certain cultural beliefs and practices of minority group. In this vein, some individuals argue that personal matters such as marriage, divorce, and inheritance could be governed by Sharia law for Muslims who voluntarily choose to follow it. They believe that allowing alternative dispute resolution mechanisms aligned with religious beliefs can enhance social integration and offer a degree of autonomy to religious communities. On the other hand, critics express concerns about potential conflicts between Sharia law and fundamental principles of equality and human rights enshrined in British law.

Ultimately, contemporary British multiculturalism is not simply Janus-faced but rather torn between two perspectives. Concerns about immigration's perceived threat to British national identity have strengthened public resistance to the idea of multiculturalism, even though many aspects of multicultural policy remain popular among political and intellectual elites. Political actors simultaneously reject and endorse multiculturalism as a policy objective and set of practices, employing inclusive rhetoric of British multiculturalism alongside a muscular liberalism as a political approach that combines liberal values in response to challenges and threats that implicitly excludes certain members of minority cultures. These tensions have rarely been acknowledged, let alone resolved. (Ashcroft & Bevir, 2016 and Uberoi & Modood, 2003, as cited in Ashcroft & Bevir, 2018)

3.8. Dimensions of British Multiculturalism: Law, Policy, and Philosophical discourses

In the context of multiculturalism in Britain, theory, policy and law, are interconnected and shape the discourse (Ashcroft & Bevir, in press). Public debates often focus narrowly on race, immigration, national identity, security, and Islam (Ashcroft & Bevir, in press). Multicultural policies aim to integrate minority ethnic immigrants through measures like education, language, welfare, and citizenship rights (Ashcroft & Bevir, in press). However, this policy discourse often overlooks the deeper legal and philosophical aspects of multiculturalism, which are connected to decolonization and fundamental questions in law and political theory (Ashcroft & Bevir, in press).

Multiculturalism raises a range of legal issues, impacting nationality, relieves for minority groups from general laws, court procedures, and the very boundaries of the polis (Joppke, 1999 and Seglow, in this volume). As a result, British Doctrine has been influenced in terms of procedure, substance, and the admissibility of evidence (Joppke, 1999 and Seglow, in this volume). Understanding these broader dimensions of multiculturalism is important for understanding its implications on citizenship, identity, and the structure of British society (Ashcroft & Bevir, In press and Joppke, 1999 and Seglow, in this volume). The previous historical overview of postwar British multiculturalism provides a backdrop for understanding current debates. However, these debates encompass various interconnected aspects, including policy, law, and theory.

In the UK and other countries like Canada, Australia, and New Zealand, discussions on multiculturalism in the public sphere often revolve around issues of race, immigration, national identity, and, more recently, security and Islam. The term multiculturalism is commonly used to refer to both the existence of cultural diversity and specific policies aimed at accommodating and integrating long-term minority ethnic immigrants, such as those related to education, language, welfare, and citizenship rights. In Britain, the dominant understanding of multicultural policy in terms of immigrant integration taps into concerns about the UK's role in a globalized world and anxieties surrounding the preservation of Britishness, even though the underlying role of the Empire in shaping British identity is rarely acknowledged (Ashcroft & Bevir, 2018).

Apparently, this narrow conceptualization of British multiculturalism, focused on immigrant integration, obscures important connections between multiculturalism and broader issues in law and political theory. To support this claim, the legal and philosophical discourses surrounding multiculturalism are explored all along with examining the wider legal context which reinforces the significance of decolonization in understanding British Multiculturalism. Consequently, it highlights that the political theory literature, which may appear to have limited relevance to the British case, can indeed help us address essential normative questions. By doing so, the need to reassess the traditional policy boundaries of British multiculturalism and prevalent ways of framing multiculturalism as a Philosophical matter is crucial (Ashcroft & Bevir, 2018).

3.9. Anti-Racism as an Aftermath of Multiculturalism's Crisis

Anti-racism and anti-colonialism emerged as core principles within the new international legal framework, with a focus on decolonization and the rights of indigenous peoples (Fagan, 2017, as cited in Ashcroft & Bevir, 2018). This shift towards inclusivity and equality was reflected in the introduction of anti-racism legislation and liberalization of immigration policies in various liberal-democratic countries after 1945. During the 1970s and 1980s, countries like Canada, Australia, and New Zealand expanded their domestic multicultural laws by officially endorsing state multiculturalism or biculturalism, leading to constitutional changes. The legal provisions concerning multiculturalism in these countries raise questions of political autonomy and democratic legitimacy, with indigenous peoples and the Quebecois distinguishing their claims from those of immigrants (Eisenberg as cited in Ashcroft & Bevir, 2018). Therefore, multiculturalism, beyond its connection to immigration, citizenship, and nationality law, is explicitly linked to constitutional reconfigurations and international treaties (Ashcroft & Bevir, 2018).

In this volume, Andrew Fagan delves into the international legal background that situates the regime of multiculturalism in the UK within the broader postwar restructuring of the global system. Decolonization not only challenged key aspects of British national identity and gave rise to multiculturalism as a social reality and policy framework, but it also contributed to a wider crisis in liberal-democratic governance. This suggests a theoretical connection between contemporary British policy debates on immigrant integration and fundamental questions about the functioning of the liberal-democratic state.

Immigration has a significant impact on schools, and their role in promoting integration is crucial. New research funded by the Paul Hamlyn Foundation has focused on the integration of new migrant students and their families in schools across England. This research has gathered evidence on the efforts schools are making to foster a welcoming and inclusive environment and enhance the academic performance of students. The study aims to understand the measures taken by schools to facilitate integration and ensure that all students feel valued and supported (Manzoni, C.2019).

3.10. Integration at School for both Insiders and Outsiders

While immigration debate often focuses on arguments for and against freedom of movement, it is essential to understand the impact of immigration on schools and how schools are working towards promoting integration. A recent study funded by the Paul Hamlyn Foundation examined the integration of new migrant students and their families in schools across

England. The research collected evidence on the initiatives schools have implemented to create an inclusive and welcoming environment, as well as improve the academic performance of all students (Manzoni, C.2019).

Contrary to prevalent anti-immigration sentiments, schools showcased a positive perspective. Teachers and school leaders have always expressed appreciation for the valuable contributions made by new migrant pupils and their families to school life. The exposure to different languages and cultures that come with a diverse student body was seen as highly beneficial for both pupils and staff. The research identified several ways in which the presence of migrant students positively impacted non-migrant British pupils. For instance, primary schools often utilized buddy schemes, young interpreter programs, or young ambassador initiatives, where pupils were trained to support and translate for their peers where extracurricular activities, such as art, drama, film-making, and storytelling workshops, were used to engage migrant pupils and improve their language skills and confidence. These activities also increased awareness among all pupils about the experience of new migrants settling in the UK (Manzoni, C.2019).

Furthermore, schools have also played a vital role in familiarizing migrant parents with the UK's education system, as there can be differences compared to their home countries. The efforts made by schools to provide information and support to parents regarding attendance, homework, exams, and academic progression were highlighted in the research. These interactions have also provided unique opportunities for meaningful contact between parents and pupils from both migrant and non-migrant backgrounds. Strategies employed by schools varies depending on the specific challenges they faced, as they often served as a primary sources for newly arrived migrant families, offering guidance not only on education but also on broader aspects such as healthcare and welfare (Manzoni, C.2019).

3.10.1 Translation Informative Material

One approach is the translation of informative materials, making them accessible to non-English-speaking parents. Additionally, schools utilize teachers or teaching assistants from migrant backgrounds who can serve as intermediaries, understanding the needs and requests of families and building trust and confidence. In particular, some case study schools reported the success of recruiting teaching assistants who were fluent in Romani, facilitating communication and strengthening home-school relations, especially with Romani families (Manzoni, C.2019).

Overall, the research underscores the positive impact of immigration on schools and highlights the diverse strategies employed to promote integration and support both migrant students and their families. By embracing cultural diversity and implementing inclusive practices, schools create enriched learning environments for all students while fostering understanding and empathy among the school community (Manzoni, C.2019).

3.10.2 Bring Your Parent to School Strategy

It is crucial to ensure effective communication with parents with limited English proficiency; therefore schools employ various strategies to bridge language and cultural barriers. Further, to enhance parental engagement and familiarize them with the UK education system, schools implement initiatives such as ‘stay and play’ or ‘bring your parent to school’ sessions. These activities encourage parents with limited English proficiency to participate, fostering their involvement in their child’s education. Language classes tailored to specific topics of interest, such as career advice or health, are also provided to parents. Notably, the research highlighted the importance of schools supporting families, such as helping them register with healthcare providers like GPs and dentists or translating important letters (Manzoni, C.2019).

3.10.3. British Muslims' Engagement in Coffee Mornings and Creative Workshops

The research incorporated perspectives from teachers, pupils, and some parents who expressed positivity regarding the opportunities schools provided to celebrate cultural and language differences such as Harris Academy Bermondsey, London where it holds a Cultural Day event where students showcase their heritage through performances, food, and presentations. According to the Academy, facts were written by its pupils and their parents such as “we have 430 lively young minds across the academy with ambitious aspirations” (Lane, P, n.d). Additionally, other schools welcomed initiatives such as coffee mornings, and creative workshops designed for both pupils and parents feel less isolated and more engaged in the broader school community. The ongoing program to integrate new migrants includes a roundtable event funded by NIESR’s ESRC Impact Award. During this event, schools have the opportunity to share their experiences and exchange successful practices in promoting integration. It is strongly believed that the research will play an important role in endorsing the consistent message from schools that everyone benefited when efforts are made to welcome and integrate new migrant pupils, supporting schools in creating inclusive and supportive environments for all students through the insights gained from the research (Manzoni, C.2019).

In line with the example from Harris Academy, schools could encourage students, including British Muslims, to contribute facts about their heritage, traditions, and aspirations. This could be incorporated into school projects, presentations, or even bulletin boards to foster a sense of belonging and awareness among all students. However, for the workshops, schools can organize workshops that engage both Muslim and non-Muslim students in creative and inclusive activities. For example, an art workshop might focus on creating Islamic geometric patterns, providing an opportunity for cultural exchange and appreciation. These activities help break down barriers and build relationships among students from different backgrounds.

The reactions of British Muslims to integration strategies in British schools vary. While some individuals and families embraced these strategies as opportunities to engage with their children's education and connect with the broader community, others may have expressed concerns about the effectiveness or cultural sensitivity of these approaches. It is important to note that reactions likely depended on factors such as individual beliefs, cultural backgrounds, and personal experiences.

3.11. Exploring Two-Way Integration: Outsiders' and Insiders' Perspectives on Applied Procedures

According to Klarenbeek, in the field of integration research, the concept of integration as a two-way process has gained prominence, emphasizing the shared responsibilities of both immigrants and the host country (Migration studies, 2021). This perspective underscores that successful integration is contingent not only upon the efforts of newcomers and their descendants but also on the inclusivity and openness of the receiving community. However, despite this recognition, the theoretical framework of two-way integration has faced challenges in its practical application, leading to unintended contradictions and an inadvertent reinforcement of a one-sided integration narrative (Klarenbeek, 2021). This chapter delves into the dynamic interplay between outsiders and insiders viewpoints regarding the implementation of integration procedures. By examining these perspectives, the goal is to gain a comprehensive understanding of the complexities involved in achieving a cohesive and inclusive society.

Moreover, in the light of these contradictions, The MCB has released a unique report that highlights a variety of perspectives on integration within the UK. The report presents a range of expectations regarding the government's approach to integration and features a compilation of more than 30 distinct viewpoints on the topic. These viewpoints are contributed by

scholars, activists, experts, and leaders, each offering their own distinct insights, knowledge, and personal encounters related to the matter of integration in Britain.

In its March 2018 press release, MCB emphasized the necessity of an equal integration strategy encompassing all Britons, stating, “We need an Equal Integration Strategy for All Britons.”. Particularly, Harun Khan the Secretary General of the MCB stated that “Our report brings together some important perspectives we hope will help inform government thinking on integration. We believe a positive collaborative approach is what is needed to create a vision for a united nation that will shape the future for us and the generations to come.”(MCB Muslim Council of Britain, 2023)

Furthermore, in delving deeper into the concept of two-way integration, it becomes apparent that its definition remains elusive, often necessitating interpretation from authors’ implications. However, extensive literature analysis results in the categorization of such concepts into three types: insiders influenced by outsiders’ integration, insiders influencing outsiders’ integration, and mutual integration between insiders and outsiders. The latter alone departs from one-way integration discourse. Strikingly, these categories bring together scholars from various integration approaches, underscoring that classifications stem from roles attributed to insiders in integration processes, rather than intentions. (Klarenbeek, 2021)

3.11.1 The integration of Outsiders impacts Insiders: British Muslims in Host Communities

The first perspective of two-way integration centers on the impact of integration. Migration induces societal changes, thus affecting both immigrants and host communities. The focus lies on changes within the receiving society due to immigrant integration. However; this view tends to position integration responsibilities and outcomes exclusively on outsiders (Klarenbeek, 2021).

At the level of economic contribution and social change, the integration of Muslim immigrants in Britain has brought about crucial economic and social changes, demonstrating the mutual influence between outsiders and insiders. For instance, the growth of Muslim-owned businesses and enterprises has not only contributed to the local economy but also led to the diversification of the economic landscape in certain neighborhoods. This economic integration has impacted the host communities in various ways. The presence of Muslim-owned businesses has created new job opportunities, thereby positively affecting the employment

rates within these communities. Additionally, the availability of diverse goods and services offered by Muslim entrepreneurs has enriched the local consumer experience.

However, it is crucial to note that this perspective can sometimes unintentionally perpetuate the idea that integration is solely the responsibility of immigrants. While Muslim immigrants have undoubtedly made substantial contributions, portraying them as the sole agents of change can overlook the reciprocal nature of integration. Insiders, in this case, the host communities, also play a role in fostering an inclusive environment that supports the integration process. Recognizing that both outsiders and insiders influence the integration process fosters a more comprehensive understanding of how social dynamics unfold in the context of Muslims in Britain.

3.11.2. Insiders can affect how outsiders integrate: Insights from Non-Indians, Non-Muslims, and British Muslims

The widely adopted concept of two-way integration highlights how insiders can influence the integration process of outsiders (Klarenbeek, n.d). This viewpoint is pervasive in scholarly discussions, with varying degrees of attention to addressing concerns about one-way integration. Examining distinct frameworks further illustrates how different approaches retain elements of one-sided integration despite their nuances. These frameworks collectively acknowledge integration as a reciprocal interaction between migrants and their new surroundings, considering both institutional dynamics and the behavior of the majority population. However, they typically position insiders as contextual factors or potential independent variables, not active participants in integration. Consequently, these perspectives tend to differentiate between "outsiders as active agents" and "insiders as passive entities," perpetuating the idea that integration is primarily migrants adapting to host societies, with less emphasis on the reverse. Even though a few frameworks integrate aspects of a more interdependent understanding of integration, they still predominantly view newcomers as the driving force behind the process. Thus, these perspectives do not entirely resolve the challenges associated with one-way integration, upholding the division between those needing integration and those considered exempt, while overlooking the inherent relational nature of integration (Klarenbeek, 2021).

At the level of community engagement and cultural understanding, there are instances in the UK where local host communities have taken proactive steps to influence the integration process of Muslim immigrants. Community organizations, local leaders, and individuals have

initiated programs and initiatives aimed at fostering cultural understanding and social cohesion. For instance, community centers and religious institutions often organize interfaith dialogues and cultural exchange events. These activities encourage mutual understanding between Muslims and non-Muslims, breaking down stereotypes and promoting positive interactions. By taking part in these initiatives, host community members play an active role in facilitating the integration process for Muslim newcomers. In the context of understanding the integration and cultural understanding of British Muslims, it can be insightful to include examples that shed light on the experiences of both Muslims and non-Muslims within the multicultural fabric of the UK. For instance, comparing how non-Indians celebrate their culture and traditions, perhaps with festivals, holidays, or cultural events, can provide valuable insights into the dynamics of cultural integration. Similarly, examining the experiences of non-Muslims who may continue working during significant Muslim holidays like Eid al-Fitr offers a contrasting perspective.

Moreover, instances of local residents offering language assistance, job referrals, and guidance on navigating local services demonstrate how insiders can actively contribute to the integration of Muslim immigrants. These interactions not only help newcomers adapt to their new environment but also show that integration is a shared responsibility.

However, while such efforts exist, it is important to know that the approach of insiders influencing outsiders' integration is not yet fully widespread or uniform. In some cases, there might still be challenges among host communities to engage proactively with newcomers, which can hinder the reciprocal nature of integration. This example highlights how host communities can actively influence the integration process of Muslim immigrants in Britain, but it also underscores the need for more widespread and systematic approaches to achieve a balanced and mutually beneficial integration process.

3.11.3. The integration of Insiders and Outsiders: British Muslims and Wider Society

The relational approach to integration offers a fresh perspective that views the process as a mutual interaction between insiders and outsiders. Unlike other conceptualizations, this approach recognizes that integration involves both parties integrating with each other where insiders are not merely influencers but integral participants. Discrimination and social closure are not seen as tools for integration, but integration itself. This two-way understanding avoids the pitfalls of one-sidedness and refrains from depicting insiders as the norm and outsiders as inferior. This approach is particularly valuable when examining complex aspects like politi-

cal integration, as it accounts for how the receiving society responds to immigrant participation. It highlights the importance of not solely focusing on immigrant participation but also considering their social standing and acceptance within the host society (Klarenbeek, 2021).

At the level of Political Engagement and representation, the relational approach to integration emphasizes that both insiders (the host community) and outsiders (Muslim immigrants) are active participants in the integration process, with each influencing and shaping the other's experience. This perspective is particularly evident when examining political integration, where the interactions between the British Muslim community and the wider society play an important role. In recent years, the British Muslim community has become increasingly engaged in the political process, seeking representation and a voice in decision-making. This engagement is not solely about Muslim immigrants adapting to the British political system; it is a two-way process where the British political landscape is also evolving in response to this participation. For instance, the election of Muslim members of parliament (MPs) demonstrates the relational nature of integration. These MPs not only represent the interests of their Muslim constituents but also contribute to shaping broader political discussions and policies. As they engage with the wider British society, they prompt conversations about multiculturalism, religious freedom and social inclusion.

Conversely, the British political landscape's response to Muslim political engagement showcases how insiders' attitudes and institutions adapt. The presence of Muslim MPs and their advocacy has led to increased awareness of issues faced by the Muslim community, including Islamophobia and discrimination. This has prompted discussions within the host society about creating a more inclusive political environment.

Furthermore, the relational approach recognizes that integration is not solely about participation but also about social standing and acceptance. As Muslim MPs and community leaders interact with the wider society, their social standing and acceptance contribute to the overall cohesiveness of the society. This approach challenges the notion of a one-sided integration process and underscores that integration is a reciprocal, dynamic interaction. In summary, the example of political engagement and representation within the British Muslim community demonstrates the relational approach to integration. Both insiders and outsiders actively shape political dynamics, contributing to a more inclusive society where diversity is valued, and social cohesion is fostered.

3.12. Fostering Welcoming and Inclusive Societies for Sustainable Resettlement

The section emphasizes the importance of creating an environment that promotes solidarity, diversity, and openness for sustainable resettlement of refugees. Upon arrival, refugees can contribute to positive societal changes, local institution transformations, and social cohesion when local communities actively participate in the welcoming process. The focus is on fostering social cohesion and inclusivity in resettlement countries, achieved through community and government efforts, as well as media involvement. Governments play a key role in establishing legislative frameworks and strategies, while communities must facilitate access to resources and engagement within the receiving society to prevent marginalization. Mutual understanding and respect between refugees and the community are vital. A welcoming society ensures resources for integration, opportunities for engagement, and acceptance of refugee backgrounds. Safety, security, and relationships for refugees are influenced by factors like human rights organizations and diverse community capacity. Government support, legislative frameworks, and inclusive policies contribute to a welcoming and inclusive society overall (The UN Refugee Agency.n.d).

More forward, the creation of welcoming and inclusive societies include the level of understanding, both within the community and the governmental level, regarding the reasons why refugees have fled their home countries. It also involves examining the attitudes towards migration and resettlement within community and government officials. The approach taken by the media in the receiving society when it comes to reporting on refugee issues is another important factor to consider.

3.13. Conclusion

This chapter has examined achieving cohesion and inclusivity in contemporary Britain. Legislative frameworks, funding, and human rights organizations play key roles in supporting integration in receiving communities. British multiculturalism has evolved from assimilation to integration, emphasizing diversity and tolerance. The welfare state supported minority communities, but duality persisted with internal pluralism and external immigration restrictions. Policy shifts occurred under New Labour and citizenship integration efforts in schools, including busddy schemes and extracurricular activities, engage migrant students, improve language skills, and promote diversity appreciation.

General Conclusion

General Conclusion

In conclusion, the present-day cultural diversity in the United Kingdom is shaped by the ideology and policy framework of multiculturalism, which recognizes and promotes the coexistence of multiple cultural groups within society. Multiculturalism has played a crucial role in accommodating and managing the diverse cultural identities within the country, allowing individuals to maintain their distinct cultural identities while participating in the wider society. It acknowledges and values the contributions of different cultures, fostering an inclusive environment that recognizes, accepts, and celebrates diverse cultural backgrounds.

However, debates have emerged regarding the balance between cultural diversity and social cohesion, particularly in the context of rising nationalism, concerns about security, and integration challenges. Critics argue that multiculturalism has led to the fragmentation of society or the creation of ‘parallel lives’ where different groups live separately and do not fully integrate. There has been a renewed focus on promoting a sense of shared British identity while recognizing and respecting cultural differences.

Insiders and outsiders play a significant role in shaping and influencing present-day cultural diversity in the UK. Insiders, who represent established cultural traditions, contribute to preserving and transmitting cultural heritage, while outsiders bring new perspectives and practices from diverse backgrounds. The presence of both insiders and outsiders enriches the cultural landscape of the UK and contributes to its vibrant and diverse society.

In summary, multiculturalism in the UK positively impacts diversity by fostering inclusivity and celebrating cultural differences. It recognizes diverse practices and values, promoting social cohesion and integration. Understanding the dynamics between insiders and outsiders is crucial for creating an inclusive society. Embracing multiculturalism and promoting positive engagement and respect for cultural differences can lead to a cohesive society that values and celebrates its diverse cultural identities. Policymakers should focus on strategies that enhance integration and manage the challenges presented by multiculturalism.

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Glossary

Bipartisan regime: It refers to a political system or governing arrangement in which two major political parties or factions share power and work together to govern the country.

Catholic: pertaining to Christian denomination led by the Pope and adhering to the doctrines of the Roman Catholic Church.

Collective memory: the shared understanding, recollection, and interpretation of past events, experiences, and cultural heritage within a community

Cultural assimilation: the process by which individuals or groups adopt the cultural norms, values, and behaviors of the dominant or majority culture identity.

Decolonization: the process through which colonies or territories gain independence from colonial rule.

Ethnoracial: Relating to the combination of ethnic and racial identities within a specific group or context.

Feudalism: A medieval social, economic, and political system characterized by land ownership and hierarchical relationships.

Heterosexual women: Individuals who are attracted to people of the opposite gender and identify as female.

Intersectional feminism: A feminist approach that recognizes and addresses the overlapping and interconnected nature of various social identities and systems of oppression.

Liberal Democracy: a form of government that combines the principles of liberal values and democratic governance.

Muscular liberalism: a political ideology that combines liberal principles with a strong emphasis on defending and promoting those principles assertively.

Old Commonwealth: It describes the original core members of the organization, including the UK and the former British colonies gaining independence before around 1931's Statute of Westminster.

Sexism: Discrimination, prejudice, or bias based on a person's gender, typically favoring one gender over another.

Stakeholders: they are individuals, groups, or organizations that have a concern in a particular issue.

State neutrality: In a political context, it refers to the idea that the state or government should maintain a position of neutrality concerning various religious, ideological, or cultural beliefs and practices.

Suez Canal: An artificial waterway in Egypt connecting the Mediterranean Sea to the Red Sea, facilitating international maritime trade and transportation.

Thatcherism: It refers to the political and economic policies associated with British Prime Minister Margaret Thatcher, characterized by free-market principles, privatization, and a reduction in the role of the state.

The Holocaust: a systematic genocide during the second world war where around six million Jews and other targeted people were killed by Nazi Germany.

The political agenda of immigration: it refers to the set of goals, policies, and actions pursued by political actors or parties in relation to the issue of immigration.

Welfare state: a system of government policies and programs aimed at promoting the well-being and social protection of its citizens.

Whiggish British exceptionalism: it refers to a historical and ideological perspective that highlights the unique characteristics and achievements of Britain as a nation.