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Minorities in UK: Britishness and Muslims' Integration Dilemma

Dissertation submitted to the Department of English Language and Literature as a partial fulfillment of the requirements for the degree of *Master* in Literature and Civilization.

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Abstract

There are a lot of conditions that caused multiculturalism and the major one is the wave of immigration. Yet, this issue has obtained some critics concerning the life of ethnic minorities in the United Kingdom. It is said that cultural diversity is a crucial element that enriched Great Britain as a whole; yet, the current situation exposes the opposite, especially for Muslims who encounter great opposition and Islamophobic reactions thanks to worldwide and local terrorist attacks like 9/11 in US. and 7/7 in UK. The UK government called for a united and assimilated society and it is working hard in order to erase all kinds of discrimination and racism to realize a kind of equality between Muslims and British native citizens and yet what represent the term Britishness as well. The principle issues of Islam have a great impact on the British society which had shared a mission of reflecting the realities of Islam. Hence, this research tends mainly to focus on the way Muslims fight for their religion and against Islamophobia, where they need to be given opportunities so that to redefine the common stereotypes which harm its co-existence in the British society. It attempts to clarify that despite what media and different political discourses display about Muslims and Islam; there are facts that Muslims are part of UK and that they add great deal to 'Britishness' and to what have been considered as to be 'British'.

Dedication

***IN THE NAME OF ALLAH, THE MOST GRATEFUL, THE MOST
MERCIFUL***

***Words cannot express feeling, especially for those who mean everything for
us...***

***For my life... my soul...my safe... my love... my everything
For the woman who gave me her life... she taught me how to be strong
after each fall... how to be confident... and how to have mercy...
For the woman who sacrificed her life to raise us and protect us by all her
strength...***

***For the one who make me complete... for the only one that I can't be
without...***

***FOR MY BELOVED MOTHER MEBARKI FATIHA
For my source of love and blessing... our true belonging... my
GRANDMOTHER.***

***For My Men... my close friends... my first true LOVE
For my solders... my protection... my belonging... my wealth and all I
have in this life...***

***For my brothers: MOSSAB and TAWFIQ
To my uncles, aunties and cousins, I would like to thank them all for their
love and support throughout my life.
I express my grateful feelings to my beloved friend Shahrzad and Wassem
who***

***has been a constant source of support and encouragement during the
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To all my colleagues of the promotion:2017/2018

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*Lastly, I offer my regards and blessings to all of those who
supported me in any respect during the completion of the
project.*

List of Abbreviations

BBC: British Broadcasting Corporation.

EHRC: Equality and Human Rights Commission.

EMU: European Muslim Union.

EU: The European Union.

FGM: Female Genital Mutilation.

FRA: Fundamental Rights Agency.

IHRC: The Islamic Human Rights Commission.

MRG: Minority Rights Group.

MRGI: Minority Rights Group International.

NGOs: Non-governmental organization.

REIS: Refugee Integration and Employment Service.

SETA: Social Economic Turkish Association.

WWII: The World War Two.

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General Introduction

General introduction

To deal with cultural diversity of ethnic minorities and to know how to manage it effectively has become one of the biggest questions and issues that most societies face nowadays and it is considered as an ongoing question in the United Kingdom. The UK is always a forerunner in welcoming the newcomers and all races. Thus, many ethnic groups have settled there. As a result, the structure of the contemporary United Kingdom has been influenced by what is called “Immigration”. This wave creates a kind of cultural diversity in Great Britain. In the present time, Great Britain became a suitable destination for many nations, but there are some potential disadvantages that are caused by immigration and the major one is “Multiculturalism”.

First of all, multiculturalism is a phenomenon which refers to a place where a number of different cultures prevailed and where people from different cultural groups live together, but most of the time immigrants face some problems in a multicultural place which means that they cannot share their own cultures easily especially for the immigrants from the third world. Some leaders and politicians blamed multiculturalism because it results segregation. But actually multiculturalism in the United Kingdom favors different ethnic minorities, celebrates diversity and encourages differences. In fact, with this freedom, newcomers to the UK become equal and they are treated the same way and this is what is called “Britishness”.

Britishness is a way that Great Britain has looked for to achieve and manage a desire balanced between all citizens and at the same time maintains some respect for cultural diversity and creates a social cohesion within this country. Despite its efforts, however, groups still face segregation and racism. While traditional racism focused on facial features and skin color differences between white and non white, today a new racism

has shown up based on religious belonging. This is what Muslims are facing in Europe in general and in UK in particular.

Islam is one of the main religions practiced in Britain today. Since 9/11 there has been a rise in Islamophobia. It is based on stereotypes on Islam and Muslim commonly as it is a myth which implies misunderstandings and wrong beliefs about Islam and Muslims in common. The portrayal of Muslims has been largely negative and stereotypical informed often by a radicalized Islamophobic discourse.

To this end, the **main research question** that pushes the wheel of this research work is: To what extent do Muslims, as a minority group in UK, add or diminish sense of Britishness?

In order to find reliable answers to the problem stated above, the following peripheral questions are put forward as follow:

- How did Islam reach Britain?
- To what extent does Islamophobia impact Muslims in Britain?
- Do Muslims really effect negatively the advancement of UK into a more harmonious kingdom?

Workings on the afore-stated research questions, the following **hypotheses** are provided:

-It is hypothesized that Muslims' integration in terrorist attacks like 9/11 and 7/7 threaten the stability the UK attempts to achieve in the age of multiculturalism;

- From the other hand, Muslims' accomplishments and advancement prove that they are able to integrate and enrich the British Identity, in other words Britishness, more than harm it and that the involvements of some members in crime and terrorism is a shared phenomenon that all world countries take part in.

Regarding the structure of this work, the whole research is divided into three main chapters:

The first chapter deals with the historical background of immigration and its dimensions, it also tackles the core of this research which is Britishness and multiculturalism which came as a reaction to solve all problems and reduce discrimination. In addition to this it is highlighting the definition of the crucial concepts and the main related terms in order to be able to distinguish between them.

The second chapter focuses on identity crises as well precisely British national identity and the dilemmas of Multiculturalism, it also shades the light on Islam religion in UK, where it leads to mention how different minority groups suffered from racism and dehumanization treatment especially Muslims, which resulted in the creation of the concept of Islamophobia in Europe.

The third chapter tackles the idea of Islam as the second largest faith in UK, which leads to us to mention Islam and Muslims reputation in Great Britain. A lot of terrorist attacks changed the point of view of the Western World toward Islam that go to the extremes radical treatment. This chapter also involves the examination of the title and both 9/11 and 7/7 attacks in US and London. At last, this chapter provides also the results which have been reached in this dissertation through the outstanding examples and sample events to prove that Islamophobia is a non-excused reaction to what is happening not only in UK or Europe but all over the world and that Muslims, like any other minority groups, have their failures and success but do benefit the host country in a way or another.

Chapter One

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1.1: Introduction

It is an agreed fact that people are social and also moral beings. They are both complex and unique since they can think, imagine, debate and interpret. They have also endless capacities, skills, beliefs, principles and knowledge about how they should spend their own life as one human society. Every state in the world includes people that belong to racial, ethnic and religious minorities, where these groups actually capitalize the verity of their societies.

Minorities groups face the same different struggle all around the world, where it comes in forms of discrimination resulting in marginalization and exclusion, yet the protection of the rights of minorities and ending their exclusion claim the adoption of international human right standards.

Henceforth; this chapter provides an overview of minorities in United Kingdom, through providing necessary definitions of different terms concerning the above mentioned topic. This chapter sheds the light also on the main concepts and movements that are used to analyze these dominations in the United Kingdom.

1.2 Immigration to UK

Diversity improves all perspectives of British life. Britain's history has been one of persistent "foreign" impacts, through conquest, trade, relocation, travel, refuge and domain. Numerous of those who settled in Britain remained in the cities. London is domestic to 37 distinctive ethnic bunches each of which numbers more than 10,000 individuals, making it the most catholic city in the world.

Truly, Britain has gotten waves of migrants of assorted plunge for a huge number of reasons. However, post-World War II period, especially amid mid-1940's, 1950's and 1960's, had seen exceptional convergence into major mechanical cities for recreation

endeavors. About 7,8 Up until late 1960's, no particular laws tended to inter-ethnic viciousness and strife. Incidentally, ex-colonies subjects were respected, after all, as moment course citizens. As it were when families of 'Asian' (essentially Pakistani, Indian and Bangladeshi) works begun to 'flood' English cities and ports in what is alluded to as 'chain immigration' (i.e. inhabitants welcome near family individuals and companions and, once settled, relatives and companions welcome their possess families and companions) did nearby acts of ethnic savagery allow noticeable quality to and raise open mindfulness on a national level of 'alien' citizen status as portion of British reality.

Immigration into the UK tends to be of young adults, adding to the productive workforce. A growing child population results as most new migrants are of the age to start families. Not until many years later will those who immigrated become elderly and suffer significant numbers of deaths. Thus for many decades the population will grow due to the number of births exceeding the number of deaths, among the families with a parent or grandparent who migrated to the UK. Yet, before indulge deeply with UK and immigration it is batter to provide a short definition to what immigration tends to refer to.

1.2.1 Definition of Immigration

Immigration is a term by which means the process of individuals, where they became residents or citizens of a new country. It can be considered as movement where people move from place to another looking for a better life; economically, socially, politically...etc.

It can be both internal (when people migration within the same country or region – for example, moving from London to Plymouth -) and international (when people move from one country to another – for example, moving from Mexico to the USA).

There are several terms which can be used to express people's movements, and yet the very useful terms are: "immigration" and "migration", while migration, means people whether individuals or a family move to a new place. Migration is the act of moving from one place to another.

Migration is without a doubt one of the most critical issues in the joined Kingdom nowadays, on the off chance that not the greatest one. Compared to other European and North American nations, net movement in the UK has radically expanded over the past few decades, making Britain an exception.

Migration has gotten to be the essential engine of demographic change in most high-income countries. On current patterns European populations will ended up more ethnically assorted, with the possibility that today's larger part ethnic groups will no longer include a numerical larger part in a few nations.

It has become a general fact with which countries around the world are doing a great deal. This is an issue that has had an impact on the turnout of some of the major political events of 2016, including Brexit and the US election. While the issue of immigration remains controversial, it is important to mention that the recognition of the collective rights of immigrants is an essential component of a modern liberal democracy.

After WWII, the nature of international migration gradually changed. Migration volume increased drastically, due to armed conflicts and large-scale natural disasters, growing global inequalities pushing people to search for a better life, or new international agreements liberalizing person movements (Castles & Miller). In spite of the fact that liberal popular governments claim to be multicultural and to ensure the person rights of all citizens, it is similarly vital for a vote based system to recognize the collective gather rights of marginalized communities. In this globalized world, where

social orders are getting to be progressively different, lawful and political acknowledgment of minorities will make nation-states genuine generous and multicultural popular governments. As issues such as radical shapes of religion and requests for self-government and autonomy ended up articulated in created vote based systems, disappointment to coordinated minorities will as it were debilitating the prospect of majority rule government. Foreigners are one sort of minority found in all cutting edge created majority rule governments.

1.2.2: Immigration Acts

The first Migration Act in 1905, which set up controls against undesirable outsiders, was expecting to decrease Jewish movement. In the 1930s Jews, escaping from Nazi mistreatment in Germany, had to have a British support. The rights of non-European British subjects to live in the UK were confined by migration laws in 1962, 1968 and 1971. The 1971 Movement Act set up the right of 'patrials' (those with a grandparent born in the UK) to settle in Britain. Patrials are generally white. All others must have work licenses or set up family individuals in the UK, but in the last mentioned case they must demonstrate honest to goodness family reunification. The 1988 Migration Act presented the 'primary purpose' condition, beneath which a couple must demonstrate that none of their essential purposes of wedding was to pick up get to the UK. Overseen movement arrangement permits the government to channel work grants for employments where there is a deficiency of initiates.

The 1999 Migration and Refuge Act set up the National Refuge Bolster Benefit (NASS) to handle applications and help for refuge searchers. In 2002 the law was changed to permit programmed refusal to candidates from a list of 'safe countries' and to avoid refuge searchers from working until their outcast status was affirmed. Detainment centers were built.

The controversial measure of “earned citizenship” proposed in the Way to Citizenship Green Paper got to be law in July 2009 with the Borders, Citizenship and Migration Act. This proposition that sets out a modern focuses based test that needs to be passed in arrange to pick up citizenship in the UK has been scrutinized by Transients Rights Organize and other vagrant associations for the subjective nature of the criteria utilized to grant and deduct focuses for citizenship, for the suggestions it has for the balance of citizenship, and for the suggestions it will have for transient specialists, counting the encounter of tall levels of abuse and separation and the issue of de-skilling.

The imprisonment and serious physical and mental health problems of children in detention centers is a practice widely condemned by MRG and other human rights NGOs. The Conservative -Liberal- Democrat coalition government elected in 2010 had pledged to end child detention.

Discrimination and human rights mishandle endured by vagrants are on the increment each year. A 2010 Uniformity and Human Rights Commission (EHRC) request in the meat and poultry preparing division revealed far reaching abuse and misuse of transient laborers, counting physical and verbal mishandle and a need of legitimate wellbeing and security. The treatment of pregnant laborers was highlighted as a specific concern. The report notes that numerous vagrant specialists had small information of their rights.

1.2.3 Immigrant Integration Policy

A formal immigrant integration policy has been applied in the United Kingdom to only one subcategory of migrants: recognized refugees. A coherent vision was first set out in 2000 (and expanded in 2005), with an aim to raise refugees’ awareness of and adjustment to British societal norms and values. In its third term, from 2005 to 2010, the Labour government briefly flirted with a broader strategy of immigrant integration. This

involved a mapping of strategies and projects and some funding for local projects in places with significant numbers of new arrivals (called the Migration Impacts Fund, this was short-lived).

Overall, the approach can be called a stock-taking rather than goal-driven approach. Whitehall politics, where responsibility for integration (except, illogically, refugee integration) moved in 2007 to the Department of Communities and Local Government from the Home Office, could have proved decisive but ultimately led to stasis.

Any decision on the nascent national immigrant integration strategy was delayed by the Commission on Integration and Cohesion. The commission's remit was not the integration of newcomers, but a response to the 7/7 London attacks. It sought to balance the interests of immigrant identities on the one hand with wider concerns about the long-term failure to integrate some, but not all, settled immigrant communities.

Ultimately, however, "no clear rationale for developing an integration agency" was found, or for committing extensive funding and capacity to an integration strategy. The coalition government has been supportive of refugees and has made efforts to improve the asylum system (e.g., with reforms to reduce the number of families in the detention estate).

However, there have also been significant cuts to advice services, core support, and training programs directly benefiting refugees (e.g., funding for the Refugee Integration and Employment Service [REIS] has ended). More predictably, the Migration Impacts Fund has been terminated. This must be seen in the context of a major decrease in voluntary-sector funding generally but is likely to have disproportionately affected refugees.

1.3: Britishness

Discourse around the authenticity and realness of Britishness is naturally tied with control relations and politics; in terms of nationhood and having a place, communicating or perceiving one's Britishness incites a run of reactions and demeanors, such as backing, lack of interest, or dismissal.

1.3.1: Definition of Britishness

According to Oxford dictionary (2018), britishness is the quality of being British, or having characteristics regarded as typically British. Britishness is the grade or condition of being British which include characteristics that shape and correct British people, and frame the basis of their unity and identity. There was a common representation of “Britishness”, sorted out around the following measurements: geography, people, national, symbols, citizenship, values and attitudes, cultural habits and behavior, language and historical achievements.

1.3.2 Britishness as a Common Idea

Britishness refers to the relationship between individuals and places; other individuals will make authentic associations such as that of the Government or see the political impacts that shape the nation.

Many individuals believe the term specifically relates to a shared culture, shared values, thoughts or ways of life. Individuals within the joined together Kingdom share a national identity, though this for numerous is not something they are overwhelmingly at ease with. An individual may wish not to be related with a stereotypical view like English individual's bad behavior may be; in spite of the fact that have no issues with the view that British individuals are respectful.

Yet being British, recommends that individuals share a place of home, in spite of the fact that it is additionally some of the time treated as a racial category, meaning being

portion of the 'British race' or being Caucasian. At other times it has been treated as an ethnic identity and such ideas of race.

Britishness in the terms of values and practices, discussed in a statement by David Blunkett as contribution towards a debate about a 'diverse society', explains that Britishness is not defined on exclusive backgrounds. Instead he claims it can be defined "through our shared values" (Clarke 221).

1.4: Ethnic Groups in UK

Individuals from different ethnicities dwell within the United Kingdom. Irregular relocation from Northern Europe has been happening for centuries, with other groups such as British Jews too well set up. Since World War II, considerable movement from the New Commonwealth, Europe, and the rest of the world has changed the demography of numerous cities within the United Kingdom.

1.4.1: An Over View of Various Groups

Britain has had a steady stream of migrants since the beginning of history. The Celt invaded and settled in Britain and Ireland for several centuries from 1500 BC. The Romans settled in England in 54 BC. AD and left in 44 AD, whereas: Angles, Saxons and Jutes were also present, and the Celts retreated to the peripheries, Wales, Scotland, Ireland, Cornwall and the United States. The Danes shared England with the Anglo Saxon from the eighth to the ninth century. Norman Vikings conquered England in 1066.

The United Kingdom is considered as one of the most ethnically diverse countries in Europe, due to many statistics, this is obviously because of the huge number of immigrants from the commonwealth countries which arrived to the UK. Yet however the huge current arrivals, population is still predominantly white.

Ethnic minority groups that are nowadays living in UK made of Black British who are originally Caribbean or West Indies. We find also British Asians who are primarily from: Pakistan, India and Bangladesh. Also British Chinese, originally from China, the moment waves of foreigners from Hong Kong, more over there has continuously been a noteworthy number of Chinese understudies coming to the colleges of England.

The 18C had seen a remarkable number of migration toward the United Kingdom, a mixture of European from Eastern Europe, mainly they were Irish people settled in main land England, and other immigrants from Italy, Greek Cypriots for the sake of working and creating a better life. The same happened with a large number of Polish immigrants who came after Poland joined EU in 2004.

The biggest non-British minority is the Irish community, who has free get to the UK. Since the UK and Ireland joined the European Financial Community (presently renamed European Union – EU), other EU nationals too have the right to live and work in the UK. They constitute over half of the outside population. There is a noteworthy US community. The fundamental unused ethnic minorities live generally in expansive cities and towns and work in all sorts of business. They incorporate numerous well off commerce proprietors. The South Asian and Chinese communities are generally self-contained and have coordinates less than other modern minorities. Undocumented foreigners account for a critical portion of the low-paid workforce. A few do not look for refuge, but those who do so and fall flat regularly stay in the nation.

1.4.2: Documentary Card about the Ethnic Groups in UK

Minority bunches incorporate: Scots 5.1 million (8.7%), Welsh 2.9 million (4.9%), Northern Irish 1.7 million (counting Roman Catholics 737,412), Indians 1.05 million (1.8%), Pakistanis 747,285 (1.3%), Afro-Caribbeans 565,876 (1.0%), Dark Africans

485,277, Bangladeshis 283,063, Chinese 247,403 and Roma/Gypsies 90,000-320,000. (2001 Census, but Roma which reflects a run of estimates).

The Primary Dialects in the UK: English, Welsh, Scottish Gaelic, Bengali, Chinese, Gujarati, Urdu, Punjabi. Whereas **Indigenous linguistic minorities incorporate:** speakers of Scottish and Irish Gaelic, Welsh, Cornish, Manx, Scots and Ulster-Scots, and of Norman French in the Channel Islands. Welsh, Scottish and Manx Gaelic are presently official dialects for Wales, Scotland and the Isle of Man along with English.

Main religions in UK: Christianity (Church of Britain, Roman Catholicism, Presbyterianism, Methodism, Baptism), Islam, Hinduism, Sikhism, Judaism, Buddhism whereas **the fundamental minority religions are about:** Muslims 1.6 million (2.7%), Hindus 588,342 (1.0%), Sikhs 336,179, Jews 267,373, and Buddhists 149,157. (World Directory of Minorities and Indigenous People, *MIRG* 2018)

1.4.3: Muslims as Minority Group in UK.

In contrast to the stereotypical and popular perceptions of Muslims as a homogeneous group, one of the most salient features of Muslims living in Britain today is their diversity. This is clearly repeated in a wide range of ethnic origins and is directly related to the fact that Islamic immigration to Britain from different parts of the world has been an important feature over the past 150 years.

The primary generally lasting Muslim populations were set up in Cardiff, Liverpool, Manchester, South Shields and London's East End within the mid-nineteenth century. Since the World War I, Muslims have moved to Britain in moderately much bigger numbers, with the larger part coming from South Asia (fundamentally Pakistan and Bangladesh). In addition, littler Muslim communities from an assortment of locales, counting parts of Africa, Cyprus, Malaysia, the Center East and, more as of late, Eastern Europe (essentially Bosnia), have also settled in Britain. Movement of Muslim nations

remained reasonably low all through the 1950s, more or less corresponding to the request for work at that time. It rose significantly in 1961 as news spread of the approaching Commonwealth Immigrants Act (1962), which reduced programmed passage to the joined together Kingdom (UK) for Commonwealth citizens. It at that point proceeded until the early 1970s.

When it decreased off as a result of encourage legislation. In spite of the virtual stopping of essential migration, and indeed a few movements back to nations of origin, the rejoining of families and the movement of refugees and asylum-seekers meant that migration, counting that of Muslims, expanded within the 1980s and 1990s.

The Muslim community is ethnically diverse with significant numbers of Muslims from every ethnicity category recorded in the census. The largest ethnic category is 'Asian'. One in twelve Muslims are from white ethnic groups and 10% are from black ethnic groups.

The ethnic diversity is increasing as the proportion of Pakistani and Bangladeshi Muslims is falling and the proportion of Muslims in the 'Black African, Black other' and 'Asian other' is rising.

Muslims are part of the social fabric of Britain's plural society and are to be found from Land's End to Stornoway. Muslim communities play a significant part in the increasing diversity of Britain, yet according to anecdotal evidence the relatively moderate increase in the Muslim population in Tower Hamlets suggests a degree of social mobility, perhaps with young Muslim professionals moving out to the suburbs, though further investigation is needed.

1.4.4: Institutionalization of Islam in Britain

Muslims in Britain represent a microcosm of Islam's worldwide assortment. Behind the appearance of religious homogeneity, Muslims in Britain are disseminated into ethnically particular communities maintaining a wide range of sectarian devotions. Sunni Muslims are numerically prevalent in Britain, but organizations representing minority Muslim conventions such as Shi'a of the Ithna Ashari and Ismaili assortment, and an extended of contemplative, 'mystical' Sufi orders are also to be found. To this list must be included bunches such as the Ahmadis and, more recently, the Country of Islam, who accept themselves to be Muslim but are considered by numerous Muslim communities as exterior.

The last mentioned movement, imported from the USA, lectures self-reliance for black individuals inside an 'Islamic' system and likely comprises of a couple of thousand 'members'. It has been especially influential among urban, black working-class men, giving numerous who have converted expanded self-esteem and a sense of positive belonging. Within the early 1960s, Islam played a cohesive role among numerous Muslim laborers since it rises above ethnic, linguistic and political wildernesses, and fortified a sense of identity that overlooked doctrinal and other contrasts.

After the creation of temporary mosques, organizations emerged to meet the care needs over time, where Muslims considered themselves settlers and less like a couple. In the late 1970s, a mix of companies has emerged, each with organizations that were their national, ethnic, linguistic and ideological. These bodies were mainly concerned with promoting religious life, providing moral assistance and support, and improving social, cultural and educational conditions through access to grants at the local, national and international levels.

The growing number of Muslims has produced a network of mosques that attract the largest and most engaged gatherings. Life cycle rituals, which require religious ceremonies, have strengthened the role of mosques as centers of religious, social and political activity. Since the mid-1980s, British Muslims have become more organized in their dealings with local government and other areas of public life. As they gained confidence, they broadened their agenda to address issues ranging from recognition of Muslim family law to political representation. Many regulators have inherited communities of origin from Muslim immigrants, but new organizations have emerged quickly.

By the mid-1990s, there were at least 839 mosques and a further 950 Muslim organizations, ten extending from neighborhood self-help bunches to across the nation 'umbrella' organizations. The last mentioned, grasping disparate ideological strands and interests have looked for to operate as national symbols of Britain's Muslim communities, with changing degrees of success.

1.5: Multiculturalism

Multiculturalism is a term which has been utilized and debated for four decades in different majority rule governments in Europe, North America and Australasia. It alludes basically to political frameworks based on magnanimous law based standards. There have been numerous other frameworks in numerous parts of the world which recognize ethnic assortment: The Russian League, India and previous Yugoslavia being cases. In any case these have more often than not managed with ethnic assortment by league, where each ethnic community has its claim political teach and geological boundaries. Multiculturalism as polished in Australia, Canada or Sweden, is basically planning for blended populaces made by universal movement. These are ordinarily

found in major cities living together but having diverse roots, religions, dialects and other viewpoints of particular societies.

Multiculturalism has continuously been seen as a work of the Commonwealth and has not concerned itself with innate issues. It has regularly been seen as a concern of the Migration Office and has been less interested in second and subsequent generations of immigrant origin, who presently shape a substantial part of the population. Alongside with the born abroad, they constitute 40 percent of the population, in spite of the fact that a considerable number are of English-speaking descent.

Multiculturalism social order had been created because of the migration of a bunch different Ethnic groups, where there is at least one of this groups which could live peacefully with the other groups, because there is no doubt that multiracial nations that there will be a certain sum of prejudice and segregation driving to pressures and struggle. There is in this manner an emotive and delicate issue, especially when social contrasts are translated as racial difference.

The history of multiculturalism can be told from different point of views, but for progressed Britain possibly the most curiously center is to see at to what degree a pluralistic society could be a danger to the character of Britishness and how it impacts demography. In development, at the starting of the 21st century, the multicultural discussion nearly took a progressed turn, from race relations to religion, religion clearly seen in a social setting. Interface, this was advance seen in relationship with the two fear traps on America and Britain in 2001 and 2005. 9/11 and 7/7, the London bombings, changed various' acknowledgments of individuals from the ethnic minorities and made a feeling of xenophobia. Center changed from discernible contrasts just like the color of skin to contrasts not so effectively recognizable like social and committed hones.

1.6: Conclusion

Many people look for security and peace especially people of the minorities and the ethnic groups. Throughout many years ago, however, minorities were suffering from a lot of both discrimination and dehumanization, physically and mentally. Those people incurred exploitation and domination from those who do not accept difference and treat them more like 'Other'.

Hence, this chapter includes the definition of the very important concepts concerning the topic, also it includes the historical development of both immigration and multiculturalism as phenomena in order to give a comprehensive meaning to the issues that will be discussed in the second chapter as well.

Chapter Two

CHAPTER TWO

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2.1 Introduction

There are many features that distinguish people from objects and animals. To be a human being means to have different and special categories that combine both a unique physical and a moral nature the most important feature of human being, that clarifies and illustrates the difference between people and animals, is human intelligence and reason, although these features are limited for some people in some cases, but they are only restricted for them because they are human beings.

In fact, they use this ability in order to formulate their actions, plans, thoughts and purpose without the help of other individuals. All these characteristics provide the fact that all the people have the natural right to be responsible of their behavior, and in the same time, they have the capacity and the opportunity to behave freely and without any practicing power towards them or making them less human which means dehumanizing them.

The history of human community and the international relations are illustrated by the violent actions, the practicing power, the domination, and the subjugate attempt of one community or country towards other. Thus far, this chapter intends to shed the light on identity crises as a sensitive subject which has gathered over many years a wide attractiveness, popularity and a great quantity of multicultural ethnic or religious communities all over the world. These deferent features refer to new concepts that can change the division of the world and its view of Islam in particular.

2.2 The Crisis of Identity in a Multicultural Society

Individuals are brought to this life without a previous concept of community and within any interaction. Immediately, they find themselves living in a social environment where they are considered as an essential part as Lane (1976) demonstrates in these lines; “The mind of a man deprived of the commerce of others is so little exercised, so

little cultivated, that he thinks only in the measures that he is obliged to by exterior objects-the greatest source of ideas among men is in their human interaction” (38).

This emphasizes the idea that the capacities of human being have a strong relation with both individual and society, because human capacities are valued by the individual but in the same time the individual himself is valued by the other members of his human community. This means that the person’s life is characterized by his social experiences as Penman (1988) highlights that, “our notions of ourselves do not reside in our minds, they reside in our interactions with other” (404).

Identity legislative issues are another marvel exhibition among ethnic minorities. It is not exceptional for minorities in present day; ordinary social orders to shape them possess political goals separated from conventional broad-based party legislative issues. Radical Islamism is accepted to be “an appearance of present day personality legislative issues, a byproduct of the modernization prepare itself.”

Political researcher Francis Fukuyama composed that the nearness of devout radicals in Europe is a result of imperfections in the fundamental political hypothesis of British vote based system, contending that “Europe’s disappointment to superior coordinated its Muslims is a ticking time bomb that has as of now come about in fear based oppression and viciousness.

2.2.1 Identity Issues

The question of identity is the most controversial issue; it can be regarded the most important because of its crisis exist in all communities. Due to the circumstances of post-colonial era and the problematic conditions that faced newly freed nations and countries in their search and formation of self-identity the crisis floated on the surface.

The issue of identity is not a clear and fixed concept as it may have imagined, that led to the crisis and became a phenomenon as Mercer argues; “identity only becomes an

issue when it is in crisis, when something assumed to be fixed, coherent and stable is displaced by the experience of doubt and uncertainty"(P43)

In the following of World War II, the act of decolonization and liberation of nations under colonial rule provoked a noteworthy move in the direction of recreating social and individual identities.

According to Oxford English dictionary; identity is defined as "The fact of being who or what a person or thing is", identity is a complex concept that would be difficult to define. The identification of an individual or a group or a multiculturalism nation terms as one notice easily is linked to the "other", that means they recognize themselves "us" with the existence of the "other". Otherness is a feature to recognize identity in postcolonial era in which also means it is twofold, "both identity and difference, so that every other, every different than and excluded by is dialectically created and includes the values and meaning of the colonizing culture even as it rejects its power to define" (Sinha 4).

The idea that the capacities of human being have a strong relation with both individual and society, because human capacities are valued by the individual but in the same time the individual himself is valued by the other members of his human community. This means that the person's life is characterized by his social experiences as Penman (1988) highlights that, "Our notions of ourselves do not reside in our minds, they reside in our interactions with other" (404).

David Buckingham describes identity as an 'ambiguous' term that can be used for many different purposes. Everyone has their own specific identity that differs from others. Although identity is something complex and not a thing one can choose, two persons may have the same prerequisites and cultural backgrounds, but each of them has his/her own identity. Buckingham argues that identity lets people know themselves,

who they are and who others are. At the same time, it lets others understand their operating environment differently. Jenkins (2006) argues that identity is a process; one cannot consider it as a 'thing' that individuals can possess or can do. As support for Jenkins's argument, Charles Correa (2006) argues that identity is a process and it is not a 'found' object. This process can be produced through history and a period of time.

2.2.2 British National Identity and the Dilemmas of Multiculturalism

Nationalism and multiculturalism are frequently seen as polar contrary energies with the previous seen as the illness and the last mentioned the remedy. Opposite to this studies confirm that a solid national character, though of a specific kind, is prerequisite to a steady and working multicultural society. This last looks for to recognize both the causes and the suggestions of the non-appearance of an overarching, civic national character in Britain, encourage to the objective of looking for a significant arrangement. It is a dispute that the issue lies in the trouble included in accommodating current weights on British character with a coherent story of British history, particularly its royal past.

In 2006 May, the British Serve of Instruction declared plans to survey whether the instructing of "core British values" ought to be made obligatory in the educational programs between the ages of 11 and 16. Concurring to the BBC, this survey, which endured for six months, "asked how all children can create a solid sense of British personality by learning approximately Britain's culture and traditions." (Julie Henry).

View all notes according to Sir Keith Ajebo, a previous superintendent and Domestic Office consultant, the examination found that British character is barely touched upon in the educational programs and that much more needs to be done to supply the "essential stick that ties individuals together." (Keith Ajebo 78) This activity highlights one of the major issues confronted by British society nowadays: the

disappointment to create a talk that coordinating different ethnic bunches beneath the umbrella of a common British identity.

Patriotism and multiculturalism are frequently seen in magnanimous, antiracist circles as polar contrary energies, with the previous seen as the illness and the last mentioned the remedy. In any case, on the opposite, a solid national personality, but of a specific kind, is prerequisite to a steady and working multicultural society. By national character one refers to what Anthony Smith characterizes as, “the support and nonstop generation of the design of values, images, recollections, myths and conventions that compose the particular legacy of countries and the distinguishing proof of people with that legacy and those values, images, recollections, myths and traditions.” (2011, 65)

In order to explain this contention, two points must be understood. First of all, “multiculturalism,” as an ideal, is not absolute. Given that race and culture are themselves social constructs, there can be no truly objective standard for racial or cultural homogeneity, and therefore no national society that does not, at least potentially, contain subgroups distinguishable by nuances that would fall under the rubric of “culture.” In effect, then, all nations are “multicultural” to some degree. Multiculturalism as a policy therefore amounts to the means taken to broaden the definition of national identity so as to incorporate as diverse an assortment of cultural differences as possible.

That being said, in case without a doubt all social orders are to a few degrees multicultural at that point the switch is moreover genuine: that all countries require a characterizing and binding together rule regarded unmistakable and widespread to the country in address, similarity to which stands as the degree of consideration or avoidance. This binding together guideline must be a few signifier or set of signifiers

that characterize and recognize the country and that all individuals of the country must claim in common as a portion of their character.

This can be a social characteristic, such as a common dialect or devout convention; a sense of shared history such as common collapse, a “golden age» or a developmental traumatic occasion; or a political mission, such a particular shape of government or conception of “freedom.” Whatever else the country is, - it is a frame of social order- an instrument by which a mass of something else independent people concur to acknowledge the rules and specialist of the collective.

2.3 Religion in UK

With over 170 particular religions checked, the devout make-up of the UK is diverse, complex and multicultural. The 2011 Census appears that minority and elective religions are consistently developing, as is Islam. Less than half of the British individuals believe in a God and from 2009 the yearly British Social States of mind comes about has uncovered that over 50% of us say we're not religious, and a 2014 YouGov survey saw 77% of the British public say they're not exceptionally, or not at all, religious. Comprehensive proficient inquire about in 2006 by Tear Fund Found that two thirds (66% - 32.2 million individuals) within the UK have no association with any religion or church.

The diverse shapes and designs of settlement within the United Kingdom reflect not as it were the physical assortment of the landscape, but moreover the progressive developments of people groups arriving as settlers, displaced people, or conquerors from mainland Europe, alongside the changing financial settings in which settlement has happened. Social and financial preferences driven a few individuals to cluster, though others had a similarly solid crave for separateness. Both tendencies check

settlement shapes in Britain from exceptionally early times, and territorial contrasts within the degree of scattering and nucleation are visit.

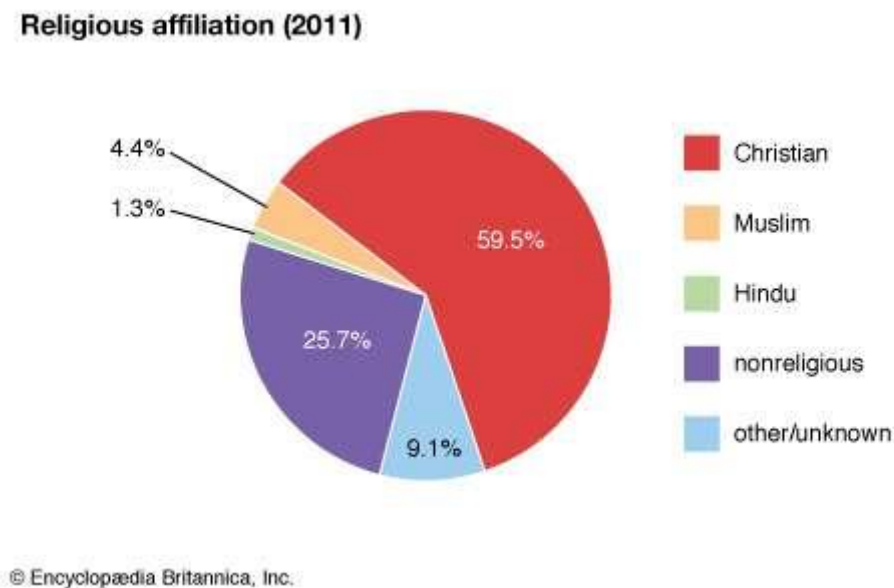


Figure 1: United Kingdom Religious Affiliation

2.4 Muslims' Status in UK

The circumstance of Muslims is one of the foremost squeezing issues confronting British society today. A gigantic rise within the number of assaults on Muslims in Britain, expanding dangers to respectful freedoms within the title of security measures, a resurgence within the exercises of the far-right in Britain and somewhere else in Europe, and a crackdown on displaced people fleeing mistreatment, all put genuine questions over Britain's commitment to minority rights.

Muslims have long experienced separation, whether as a result of bigotry, sexism, or of devout narrow mindedness. However, Muslims proceed to form a solid commitment to British, social, financial, political and respectful life. Their commitment ought to be recognized and advanced. Numerous non-Muslims in Britain are insensible of Islam and its lessons. Segments of the media have distorted the religion and its devotees, utilizing unforgiving generalizations, fueling prejudice, narrow mindedness and violence.

In spite of long-standing marginalization and a stressing rise in open threatening vibe against Muslims, Britain's current anti-discrimination laws take off them with small specific security. The disappointment of existing race relations enactment to cover religion as well as race has cleared out numerous Muslims uncovered to partiality and segregation. Closing this escape clause is the primary of a set of concluding suggestions, pointed basically at the British government. It is trusted that these proposals can offer assistance to bring almost helpful alter, leading to an advancement within the lives of Muslims and the advancement of quiet coexistence and understanding between Muslims and non-Muslims in Britain.

The illustration of the "foiled fear plot" of ten Eminent 2006 gives an investigation of the crossing point of the current intrigued in radicalization and its effect on multiculturalism in a climate of extreme Islamophobia. In addition, it is contended that the numerous distinctive parameters of Islamophobia are progressively meeting; advance problematizing as of now impeded and irritated devout minority bunches. Arrangements to issues stay in building inter-faith and inter-ethnic relations, guaranteeing balance of opportunity and result, but too perceiving the imperative adjust between integration and differing qualities.

British attitudes towards Islam and Muslims are inspected on the premise of 104 open conclusion surveys conducted between 1988 and 2006, 90 of them since 2001. Numerous of these overviews were embraced at national emergency focuses of one sort or another for which Islam and Muslims could not maintain a strategic distance from being seen as causal variables. Nine high-level conclusions are drawn from this prove. There has been expanding Islamophobia, not slightest since 2001. A cliché picture of British Muslims in the eyes of the lion's share populace has risen, Muslims being seen as moderate to coordinated into standard society, feeling as it were a qualified sense of

patriotism, and inclined to embrace anti-Western values that lead numerous to mitigate so-called Islamic fear based oppression. To a degree, these generalizations reflect the reality of Muslim sees, as shown in 29 surveys conducted among the British Muslim community, primarily since 2001.

Whereas there are distinctive ways of being Muslim in Britain, all have required to lock in with the substances of living as a minority in a non-Muslim state, to work out techniques to guarantee the survival of their personality and its transmission to their children. This has included forms of arrangement with more extensive society.

The tremendous larger part of Muslims, with their families coming from exterior Britain, have not been seen – until as of late – by the lion's share populace and the educate of more extensive society, essentially as individuals of a devout minority, but basically in terms of their culture and ethnic foundation. They have been respected basically as ‘outsiders’ instead of as really British, and, as they or their forerunners were transcendentally colonial subjects, they and their religion have habitually been seen as ‘inferior’.

Muslims in Britain constantly face the challenge of proving that they do indeed belong to British society. After 11 September 2001, Muslims were singled out and repeatedly pressed to condemn the attacks louder than other citizens as anything less was perceived as hidden support for the murder of innocent civilians. Margaret Thatcher went so far as to accuse ‘Muslim priests’ of not condemning enough! The former Conservative home affairs spokesperson, Ann Widdecombe, called for British Muslims fighting for the Taliban to be tried for treason.

This contrasts with the treatment of UK citizens who went to fight British forces for the creation of the state of Israel in the 1940s, or members of the Irish Republican Army (IRA) or loyalist ‘terrorists’, who are simply charged with specific illegal acts. Geoff

Hoon, the current Defense Secretary warned that any Briton who fought with the Taliban against British and US forces could face prosecution on return to Britain.

Suspensions linger in the mind of the majority population that Muslims do not, and perhaps cannot, fully understand British society and its institutions. Since the power to decide policy and to distribute resources does not rest in their hands, Muslims have suffered rejection, disadvantage and exclusion, which, in turn, helps develop and shape their perceptions about their identity.

Muslims or ethnic minorities and the government should not be the only parties responsible in tackling Islamophobia. Employers, neighbors, teachers and fellow citizens should also raise awareness in cracking down on racism "wherever and however it appears", the report says.

2.4 Racism and Dehumanization

The fact of treating people unequally because of their skin color or their race, forgetting completely about humanity, has been tackled differently in different situations. This fact raised a number of concepts referring to these situations. Inequalities, however, saw harder situations and were much more open than they are today. As Steve Biko reflects,

The logic behind white domination is to prepare the black man for the subservient role in this country. Not so long ago this used to be freely said in parliament, even about the educational system of the black people. It is still said even today, although in a much more sophisticated language. To a large extent the evil-doers have succeeded in producing at the output end of their machine a kind of black man who is man only in form. This is the extent to

which the process of dehumanization has advanced. (Wiki

Quote: We Blacks)

2.4.1 Defining Dehumanization

Dehumanization becomes an important phenomenon. It combines cruelty, pain, and suffering; however, the systematic research into dehumanization is restricted to some works by a number of social psychologists. There has been very little attention paid to dehumanization by some philosophers including Monchels1985, Rorty 1998, and Mills 2005. As it is mentioned in Haslam's "Dehumanization: An Integrative Review" (2006) "The concept of dehumanization lacks a systematic theoretical basis and research that addresses. It has yet to be integrated, manifestation and theories of dehumanization are reviewed and a new model is developed" (253). The Webster's Third International Dictionary defines dehumanization as (1971) "the act or process or an instance of dehumanizing" and "to diverse of human qualities or personality, make machine like, make impersonal or unconcerned with human values" (595). Similarly, Freire (1970) in Pedagogy of the Oppressed defines dehumanization as following:

Dehumanization, which marks not only those whose humanity has been stolen, but also (though in a different way) those who have stolen it, is a distortion of the vocation of becoming more fully human struggle [for humanization] is possible only because dehumanization, although a concrete historical fact, is not a given destiny but the result of an unjust order that engenders violence in the oppressors, which in turn dehumanizes the oppressed (27).

As a matter of fact, dehumanization describes the denial of humanness to others as it is theorized and formed by Haslam, animalistic and mechanistic dehumanization. The latter refers to the conceiving of others as sub-human creatures or degrading a human being to an object or makes him machine like.

2.4.2 Defining Racism

One of the most powerful emotions is hatred which leads to the distinction and separation between people. This division is based on the idea of inferiority which is linked completely to the point of another's own superiority. During a long time, there has been no stronger source of separation than that of racism which emerges during the 19th century to support divided people into separated races and emphasizes the idea of the superiority of the white men and the inferiority of the non-white. It is the results of the discrimination, the prejudice of race and through the use of power towards a racial group known as inferior. According to The New Encyclopedia Britannica (2016) the concept of racism or racialism denotes any action, practice or belief that reflects a racial world view or an ideology that divides humans into separate and exclusive biological entities called "races" assuming that there is a causal link between inherited physical traits and traits of personality, intellect, morality and other cultural behavioral features, and holding that some races are innately superior to others". In this vein, Reardan (1977) describes racism as "the belief that racial difference carry with them superior and inferior capacities, it leads to discriminatory social customs and cultural separation of groups according to race, physical characteristics and ethnic identity social benefits are then denied to the separation people" (11).

2.4.3 Racial Division and Ethnic Group

There is a strong relation between ethnicity and the idea of racial division. People who suffer from racism are the ethnic groups who share similar and special

characteristics either physical or cultural or both of them. From a scientific point view, there is no clear evidence to prove that racial difference carries with those ethnic people superior and inferior human capacities.

With the rise of biological theory of race and the practice of imperialism, racism took a new direction. It started spreading through different ways during the 18th and 19th centuries. This theory is based on the claims that the ethnic and racial groups can be distinguished by the biological nature and inherent superiority or capability.

It is considered that white people are better than all other ethnic groups because of an innate biological or intellectual superiority. This idea originates from the work of the 19th century race theorists, for instance Count Joseph Arthur Gobineau and Houston Stewart Chamberlain. For instance, De Gobineau believes that there is an order and classification of races with white people who are considered as the most important and superior race, followed by yellow and black people. He totally believes in racial purity and unique of white race. He fears of racial badness and inferiority of other races.

2.5 Islamophobia: A Dehumanizing and Racist Phenomenon

Islamophobia refers to a set of talks, practices and structures which express sentiments of uneasiness, fear, threatening vibe and rejection towards Islam and Muslims within Europe. Islamophobia can manifest itself through separation within the workforce, negative scope within the media, and violence against Muslims.

Islamophobia is defined as ‘dread or scorn of Islam’ and, thus, fear or disdain of all or most Muslims’ was communicated in a number of ways promptly after September 2001. Muslims around the world were focused on, and Muslims in Britain were by no implies absolved.

The term first used by Runnymede Trust «Commission on British Muslims and Islamophobia” in the report distributed in 1997 Islamophobia: “A Challenge for Us All

broadly” characterized Islamophobia as ‘unfounded antagonistic vibe towards Islam’ coming about in oppressive states of mind and practices towards Muslims.

The term ‘Islamophobia’ started to enter media and political talk in Britain within the late 1980s and early 1990s as a way of flagging a rejection of the developing Muslim population. In any case, the report distributed in 1997 by the Runnymede Trust – a body set up in 1968 to prompt government on matters of race relations – was significant in raising modern social and political awareness of partiality against Islam and Muslims in Britain.

2.6 The Rise of Islamophobia

The rise of Islamophobia, as a survey conducted by the Chatham House Europe Programmed shows, refers to the public opposition to any further migration from predominantly Muslim states is by no means confined to Trump’s administration (implementation of the “Muslim-Ban”). Respondents in Austria, Belgium, France, Germany, Greece, Hungary, Italy, Poland, Spain and the UK were presented with the statement ‘All further migration from mainly Muslim countries should be stopped’. As the report reveals, the majorities in all but two of the ten states agreed to this statement, ranging from 71% in Poland, 65% in Austria, 53% in Germany and 51% in Italy to 47% in the United Kingdom and 41% in Spain. In no country did the percentage that disagreed surpass 32%.

The findings of the above report go hand in hand with similar surveys on this topic. The Ipsos Perils of Perception Survey (2016) found that the current and the future Muslim population in Europe are enormously overestimated in most countries.

'All further migration from mainly Muslim countries should be stopped'

Source: Chatham House, <https://www.chathamhouse.org/expert/comment/what-do-europeans-think-about-muslim-immigration>

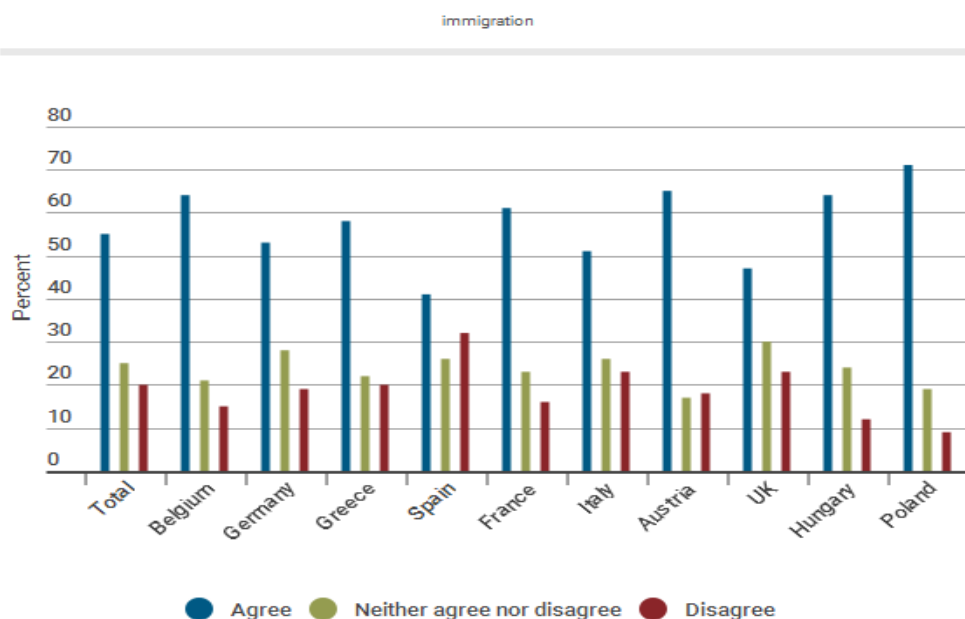


Figure 2: Public Opposition to Any Further Migration from Predominantly Muslim States in Europe

These numbers are not shocking in case we see at the occurrences of Islamophobia and its inescapability in control structure across Europe. Muslims are seen as the enemy 'within'. There's wide assent in Western social orders to Muslims not being seen as break even with citizens. Othering and differential treatment may also cover with the dehumanization of Muslims.

In this way, physical attacks and political limitations can frequently be carried out and indeed protected in an environment of wide doubt and enmity. Islamophobia is by no implies limited to the working poor or the middle class, who have been misinformed almost Islam and Muslims. It is particularly genuine for the so-called educated first class. Separating arrangements just like the ban of the hijab for certain professions, the ban of the niqab in public, bans of minarets and other laws limiting Muslim's opportunity of religion talk volumes.

Muslim grown-ups and children were assaulted, physically and verbally. They were punched, spat at, hit with umbrellas at transport stops, freely soaked with liquor and pelted with natural products and vegetables. Pooch excrement and fireworks were pushed through their letterboxes and bricks were tossed through their windows. They were called killers and prohibited from social occasions.

One lady in Swindon was hospitalized after being beaten with a metal baseball bat; two Cambridge College understudies had their headscarves tore off, in wide sunshine exterior a police station; Saba Zaman, who, in July 2001, had her scarf pulled off and two of her ribs broken in Tooting, London, was ceased and looked by the police three times in two weeks taking after the psychological militant assaults within the United States of America (USA).

In west London, an Afghan taxi driver, Hamidullah Gharwal, was assaulted without further ado after 11 September, and cleared out deadened from the neck down. Sikh men, whose facial hair and turbans made the impression that they were Muslims, were moreover mishandled. Vandals assaulted mosques and Asian-run businesses around the nation. Nine pigs' heads were dumped exterior a mosque in Exeter. Numerous mosques were said not to have detailed assaults since of fear of reprisals.

There were passing dangers against Muslims. 'Race-hate' wrongdoing within the London Borough of Tower Villas was detailed to have risen by 72 per cent in September 2001 compared with September 2000, and of the 100 detailed violations, 17 were expressly related to 11 September. Add up to of 206 occurrences were detailed to the Islamic Human Rights Commission (IHRC) amid the month after the assaults within the USA, extending from genuine violations of viciousness (43 per cent), verbal and composed mishandle (36 per cent), to mental weight and badgering (8 per cent), separation (4 per cent) and random episodes (9 per cent). Find source

Before long after the attack of 11 September, the British Prime Minister, Tony Blair, expressed that they had nothing against Islam or Muslims per se, as he focused that Muslims ought to not be focused on in any way. With anti-Muslim hatred getting to be more socially acceptable, having “passed the dinner table test”. There's a genuine threat that such partiality will encourage feed up anti-Muslim hatred and give the grain for an already developing number of acts of violence against the Muslim community.

Police powers over Britain condemned the assaults on Muslims, and organizations’ speaking to a run of devout bunches implored together for the casualties of the 11 September assaults. By the by, the standard media proceeded to replicate generalizations of Muslims as ‘fanatics’. Areas of the British press called for the establishing out and bombarding of Islamic ‘fundamentalists’ (they disregarded the truth that ‘fundamentalists’, or Islamists, grasp a wide range of points of view, which extend from direct to radical), and fizzled to recognize between radicals and the tremendous lion's share of serene and law-abiding Muslims. As it were a modest bunch of British Muslims were awakened by a combination of thwarted expectation and outrage towards Western

The situation is complicated by the fact that influential politicians in the two mainstream parties continue to convey a mixed message about British Muslims. The ‘tough and tender’ white paper on immigrants ‘Secure Borders, Safe Havens’ (2002) includes plans for compulsory citizenship classes and tests, a new loyalty oath and strictures on transcontinental arranged marriages, promoting an essentially assimilationist perspective.

The use of terms such as ‘swamping’ in relation to asylum-seekers and condemnation of ‘intolerance in the guise of cultural difference’ by the Home Secretary,

David Blunkett, or recent criticism of Muslims as ‘isolationist’ by Peter Hain, a Foreign Office minister, continue to create negative perceptions.

2.6 Conclusion

This chapter is devoted entirely for minorities us multicultural identity holders, especially Muslim community in order to recapitulate the terms among all sides, taking into account many concepts that are scattered in the world such as islamophobia and racism that will be continue explained in the last chapter which contains the main attacks that change deferent meaning the world take about Islam and Muslims.

Chapter Three

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3.1 Introduction

Islam and Muslims have been the subject of strongly scrutiny and open to inescapable regulation developments since the events of 11 September 2001, both on a residential and worldwide level. Such developments involve the identities of British-Muslims, “the ummah” and Muslim nations. The all-encompassing nature of this organization development, most notably inside the media, standard political talks and State security measures has left small space for British-Muslims to publically express their convictions, feelings and perceptions in a field untainted by overwhelming talk.

Hence this final chapter will attempt to focus on Islam in the United Kingdom as the second largest faith, it tackles the main Muslims’ accomplishments which are in fact considered as an add to the United Kingdom in specific, and the Europe in general, despite the negative image some political and religious parties try to popularize about Islam and Muslims. It argues that while great efforts behind the scene manipulate discourses about Muslims, these latter affirm, throughout their accomplishments, that Muslims are British and enrich greatly the British identity and what Britishness in its broad sense means.

3.2 Islam as the Second Largest Faith in UK

Muslims have been present in Britain for at least 300 years a long time. Indeed, in spite of the fact that the Muslim population in Britain has developed very noteworthy since the 1970s, researches classify Muslims as an ethnic or a devout minority. This classification, be that as it may, cannot be caught on in terms of a single gather, but maybe in “a much more plural and nuanced way” (ARSHUL 104).

A large number of Muslims immigrated in England in the first quarter of the twentieth century; among them Muslims from Bangladesh, Pakistan and India. Most of

them immigrated with one main goal, searching for a better material life. Although they found many obstacles, they continued their adventure like the rest of other immigrants.

In recent world history it would be difficult to identify a group that has been more misrepresented, maligned and victimized than Muslims (Kundnani, 2009; Abbas, 2005). Since the 1950s the approaching streams of immigrants have profoundly changed the social composition of British society which has gotten to be progressively multicultural. Among other minority groups the position of Muslims, who are the moment largest religious group within the UK, is especially troublesome.

It is known that Muslims flexibility to express themselves both religiously and socially while holding a meaningful sense of British identity that empowers them to completely lock-in and advantage from all aspects of respectful and political society is of political and social importance. Building on and extending the center subjects of the past inquire about concerning political underestimation and social avoidance, this commitment centers basically on the development and maintenance of British-Muslim identities.

British Muslims make up the second biggest, and quickest developing, non-Christian religious community in Britain. Despite of this fact, their integration into society has ended up a focus of interest. Islam is the second largest religion within the United Kingdom, with comes about from the United Kingdom Census 2011 giving the UK Muslim population in 2011 as 2,786,635, 4.4% of the entire population. The vast larger part of Muslims within the United Kingdom lives in Britain: 2,660,116 (5.02% of the populace). 76,737 Muslims live in Scotland (1.45%), 45,950 in Wales (1.50%), and 3,832 in Northern Ireland (0.21%). London has the most noteworthy populace of Muslims within the nation.

There were 2.7m Muslims within the UK, or 4.8% of the populace. This has risen very quickly from as it were 105,000 in 1960. The past census in 2001 appeared a Muslim population of 1.6m. Islam was subsequently the fastest developing religion within the UK over the ten-year period, appearing development of about 70%. Seat Inquire about appraise that by 2030, Muslims will have come to 8% of the population. As of now, 8.1% of all school age children are Muslim. The name Muhammad, when allowing for spelling variations, has been the top boys' title for babies in Britain for five years running.

The Arrangement Exchange report: "Unsettled Having a place: A overview of Britain's Muslim communities", distributed in 2016, claimed to be the foremost broad inquire about of British Muslims ever conducted. The report found that 53% of Muslims were born exterior the UK, whereas 93% had guardians born exterior the UK. This illustrates that much of the development is happening through immigration. According to the report, 43% of Muslims encourage the presentation of sharia law broadly characterized. 53% incline toward to send their children to a school with solid 'Muslim values'. 44% said that schools ought to be able to demand on 'a hijab or niqab' in uniform, whereas 32% oppose this idea with this.

3.3. Islam and Britishness

It is really hard to truly define Britishness; because there is no single definition about it. People define it as the way they experience it; because this concept includes: accepting; lot of traditions; cosmopolitan; wet weather; diversity... etc. Even politicians cannot agree on what Britishness is. On this way; Minister of state for schools and learners; Jim Knight claimed: «Be proud of your country; but define Britishness for yourself».

British Muslims began confronting this established notion of identity through the celebration of difference and construction of new so-called hybrid identities. Their ways of imagining identity involved challenging the reductionist explanations of community belonging apparent in discourses on “Britishness” and in equally homogenous imaginings of the Muslim community (Ansari13).

The United Kingdom records about 16 million immigrants from different countries: India, Pakistan, Turkey, Spain, and even from the Third World. Yet, immigration’s motives are different and various, they can be religious, political, but still always the major one is the economic reason because most people immigrate to look for: freedom; life of prosperity and better future. This number of immigrants still increased until 2000. From all these aspects; it is noticeable that this large number of asylum still increased year after year in the United Kingdom that is why it is possible to encounter within this country: Black British; British India; and also Muslims. This is called “Multiple Identities”.

Some immigrants are proud to be British because within this society; they get their freedom to practice their religion and this is an important thing to all of them, also they find the respect of diversity; the welfare state...etc; as it is said: “To be born British is to be lucky; to be born English is to be born blessed, to be born Sussex is to have the winning ticket in the lottery life” John Barry. Paris -John, an English composer and conductor of film music-, from Paris claimed that Great Britain is trend of blessing and that who is born in this country is a winner because all kinds of good life are founded here. “To feel British is something you experience when you are away from Britain, its green countryside and safety when walking the streets, the fact that we band together against adversity” (Mark Newdic U.S.A). Mark is really satisfied of being in Britain, according to him it is a suitable place to live and it is representing a land of safety.

3.4 Muslims Reputation in Europe

According to the Pew Research Center 2011, Muslims are projected to make up 8% of Europe's population. The average age of Muslims in Europe is 32 compared to the average of 40 for all Europeans. Muslims are viewed favorably by 72% of the British, 76% of the French and 69% of the Germans while they are viewed unfavorably by 61% of Italians and 56% of the Polish.

What may clarify contrast between Eastern European and Western European positions on Muslims and movement? One impact is the distinction in populace development. Nations with maturing populaces and liberal welfare benefits, like Germany, may be exceedingly inviting to be displaced people since they require unused laborers. Another impact is history. Not at all like Western Europe, the Eastern coalition persevered a long time of Muslim occupation. There is more over the changing concern over reputation. A way to extend the favorable see of Muslims is through education.

An overview appeared that more than 75 percent of Muslims feel closely connected to their European domestic nations. However, 31 percent have experienced segregation at work over the past five a long time. But as it were 12 percent have detailed their encounters to official specialists. Agreeing to specialists this demonstrates that the genuine degree of anti-Muslim discrimination and the basic despise wrongdoings is higher than current official numbers appear. FRA chief Michael O'Flaherty emphasized that the report of his organization negates the account approximately Muslims not being a portion of European social orders. On the opposite, their ties to equitable education are higher than the European normal.

Despite this Muslims bear the curse of belonging to the religion and the countries suspected to be the source of crime and violence that Europe witnessed the last two decades, such as the 9/11 attacks in US. and the 7/7 attacks of London. As Burhanettin

Duran, the SETA General Coordinator argues, although Islamophobia is a threat on European democracies, many European intellectuals and politicians deny existence and validity of this concept. Their concerns about terrorism and immigration prevent them from recognizing the racism Muslims are facing on a daily basis across Europe. Hence what truths are behind 9/11 and 7/7 terrorist attacks?

3.5 Terrorist Attacks

According to Oxford dictionary, terrorist attack is «an act of a person who uses unlawful violence and intimidation.” It is a surprise attack involving the deliberate use of violence against civilians in the hope of attaining political or religious aims.

3.5.1 September 11 Attacks

September 11 attacks are also called 9/11 attack. On September 11, 2001, terrorists attacked the United States. They hijacked four airplanes in mid-flight. The terrorists flew two of the planes into two high rises at the World Trade Center in New York City. The affect caused the buildings to capture fire and collapse. Another plane crashed portion of the Pentagon (the U.S. military central station) in Arlington, Virginia. The fourth plane slammed in Shanksville, Pennsylvania. Authorities accept that the terrorists on that plane aiming to destroy either the White House or the U.S. Capitol. Travelers on the plane battled the terrorists and anticipated them from coming to their objective. In all, about 3,000 individuals were killed within the 9/11 attacks.

Many sources and news confirmed that the attack was from a total of 19 terrorists hijacked the four planes on 9/11. All of the men were from countries within the Center East. They belonged to a terrorist group called Al Qaeda (ahl KAY-dah), driven by Osama bin Laden. Al Qaeda hones an extraordinary adaptation of the religion of Islam. The bunch is escalation contradicted to the United States and other Western, law based countries. They are particularly against the military nearness of these nations in Middle

Eastern countries. Since the group's creation by bin Laden within the late 1980s, Al Qaeda has made a difference arrange and finance various bombings worldwide.

Following 9/11, the U.S. government took numerous steps to undertake to make the nation more secure. It fixed security at air terminals and in public buildings. A new cabinet-level department—the Division of Country Security—was made. It works to ensure the United States from terrorism.

3.5.2 Muslims after 9/11 over the Western World

Muslims were targeted, discriminated against or excluded in any way, due to their Muslim identity. It also includes prejudice that promotes fear against Muslims in particular. It was expressed in a number of ways after September 2001. Muslims around the world were targeted and Muslims in Britain were by no means exempted. All Muslims adults or children were attacked physically and verbally. They were called murdered and were excluded from society.

After the attack many Muslims living in the United States suffered fear of being oppressed by the people because the first days of the attack there was a surge of anger in the people against the Muslims. Over the past 10 years, American Muslims have fought not just the hate and stereotypes and the profiling from those outside the community, they have also had major fights within the Muslim community. As Mona Eltahawy described it in “The challenge of being a Muslim in post-9/11 America”, 9/11 pushed many Muslims to "come out" as liberals or progressives. For too long, huge, conservative national organizations claimed to speak for all of us but there is a much greater diversity of American Muslim voices now and that benefits everyone. Conservative does not equal authentic”.

Islam and Muslims proceed to be dehumanized. Online and offline, "the level of anti-Muslim talk is developing in quantum leaps since 9/11," said CAIR's Ibrahim Hooper

during a session at the Islamic Society of North America's yearly convention final week. The later utilizes the term "Islamofacism" by President Bush, as well as his portrayal of the War on Terror as a Campaign as it was including to the hatred. Illinois Congressman Mark Kirk noted in November 2005, "[I'm] okay with discrimination against young Arab guys from terrorist-producing states."

Each time an act of terror or shooting happens, Muslims closely observe the news with extraordinary fear praying that the suspect is not Muslim. This is often not because these terrorists are likely to be Muslim but rather because within the occasions where they happen to be, we see increased mass media scope and extraordinary unjustified contempt towards Muslims.

Before 9/11, a few Muslims lived calm, uneventful rural lives; the dentists and the bookkeepers and the lawyers. 9/11 victimized them of that boring presence. But in struggling to ended up boring once more, American Muslims have over the past 10 years made our community here the foremost dynamic of any Muslim community within the world, Tea Party and Bush bequest be condemned. The 9/11 attacks – carried out by 19 Islamic radicals – have no doubt changed how Muslim-Americans are perceived in this country, and those sentiments have stewed for 15 years now.

Just like the leaders of other Western nations focused on by Islamist terrorists, French President François Holland has demanded that the later assaults in Paris are not an item of Islam. In a press conference immediately taking after the abomination within the workplaces of Charlie Hebdo, Hollande focused that “Islam has nothing to do with the terrorist attacks”. A week after the 9/11 attacks within the United States, President George W. Bush made the same argument, telling an audience of American Muslims that “Islam is peace”. So as well did British Prime Minister Tony Blair, who declared that in spite of the fact that his claim capital city’s transport framework was

systematically attacked in 2005 by Islamist terrorists, “there is no question approximately its [Islam’s] genuine and tranquil nature.”

Only Muslims themselves will determine the quality or weakness of the putative connect between Islam and terrorism. But Western political leaders can impact that wrangle about. Whatever the tricky “truth” almost a connect between Islam and terrorism may be, the open dissent of its existence is the right reaction for Western leaders.

Let's draw the curtain on 9/11 anniversaries after this 10th one. Every year on 11 September you can taste the grief in NYC. The wound will never heal if every year we scratch the scar off and open the way to hate and prejudice. Some of the earliest Muslims came to the US across the Atlantic on slave ships from West Africa. Not far from where I live in Harlem, there's a West African community complete with a mosque, restaurants and French-speaking people. 9/11 changed everything and 9/11 changed nothing at all. America – I'm not going anywhere (Mona Eltahawy*The challenge of being a Muslim in post-9/11 America*, Sep 2011).

3.5.3 The 7/7 London Bombings

London bombings of 2005, also called 7 July attacks or 7/7 attacks, which was considered as suicide bomb attacks on the London travel framework on the morning of July 7, 2005. A group of three suicide bombers set off from Leeds, West Yorkshire, at approximately 4am in a contracted Nissan Micra and drove to Luton, Bedfordshire, to meet their fourth assistant. The group at that point travelled into central London

carrying rucksacks stuffed full of explosives and arrived at London King's Cross station at 8.23am. Three of the men, Mohammad Siddique Khan, Shehzad Tanweer and Germaine Lindsay, entered the Underground and boarded isolated trains.

Ringleader Khan got into the moment carriage of a westward Circle line prepare heading towards Paddington and exploded his gadget near to the moment set of twofold doors at Edgware Road fair some time recently 8.50am. Tanweer boarded an eastward Circle line prepare and set off his gadget at the raise of the moment carriage between Liverpool Road and Aldgate at the same time. Lindsay caused the foremost destruction when he exploded his suicide bomb on a southbound Piccadilly Line between King's Cross and Russell Square at 8.49am. The stuffed prepare had just pulled out of King's Cross station when the gadget detonated next to the raise set of twofold entryways within the front carriage.

The fourth attack happened on a double-decker bus in Tavistock Square, close to King's Cross station, at 9.47am - about an hour after the other explosions. Hasib Hussain was seen on CCTV moving about the station following the first three blasts and mobile phone records showed he had tried to contact his friends. He boarded the number 30 bus and detonated his device at the rear of the upper deck, tearing the vehicle apart as it passed the British Medical Association, where a conference was being held.

The reaction to the assaults was quick. The whole Underground framework in central London was closed, and investigators cleared the region for legal prove. Furthermore, a few 6,000 hours of closed-circuit TV film were inspected in an exertion to develop a timeline of the morning's events. The day after the bombings, Prime Minister Tony Blair announced, "There is no trust in terrorism nor any future in it worth living. And it is trust that's the elective to this hatred." By July 16 police had publicly released the

names of the four bombers, all of whom were murdered within the assaults, and the examination moved to revealing possible assistants and thought processes.

After excluding the theories of the "foreign mastermind," the British public opinion showed that four young people are entering an average social situation predicated on the "local threat". But in September 2005, it was said that al Qaeda leader Ayman al-Dhaheri was responsible for the bombings, despite the ambiguity of al Qaeda's role in the attack. But in April 2007, three British youths were confirmed guilty of helping in the attack, but were soon released after two years of detention.

3.5.4 Muslims After 7/7 Attacks in Great Britain

Muslims categorically dismiss terror as a means of accomplishing political objectives. Each Muslim gather of any standing has energetically condemned 7 July bombings. Unfortunately, the media has failed to provide adequate prominence to this overpowering condemnation, and has regularly even "counteracted" them with articulations from entirely unrepresentative periphery groups which support terrorism or radicalism. Without a question, this has cleared out the British public confused as to what Muslims really accept. As a result, numerous Muslims feel they ought to satisfy other people's prejudice and ignorance. Within the face of the torrential slide of negative symbolism emitted nearly every day, this assignment appears nearly impossible.

Government policies born out of 7/7, maybe informed by political practicality, have trashed Muslims in a masse. This has driven to encourage stereotyping and humiliation. The pressure made by approaches such as Anticipate has put an awful burden upon Muslims to distinguish, battle and root out terrorists from inside their communities. These requests forced on Muslims have been displaced from a government that concedes it possess incapacity to actualize them, in spite of its regulation and financial control.

The government's arrangements have not only trashed Muslim communities but moreover made such doubt and friction that Muslim communities have really been disheartened from talking approximately and reflecting upon radicalism and terrorism.

It is only British Muslims who have had to spend the past two decades censuring, repudiating and denying. However, a decade-long condemnation has fallen on deaf ears. Depending on which survey it believes, a majority of Brits believe "Muslims make issues within the UK", connect "Islam with an extremism" and would be "bothered" by the building of a huge mosque in their neighborhood. Since 7/7, anti-Muslim hate crimes have taken off. Mosques have been firebombed whereas headscarf-clad women have been physically assaulted. According to the charity ChildLine, Islamophobic bullying is presently overflowing in our schools. However, it's all "quietly condoned" by individuals of our political and media classes.

The foremost challenging and disturbing aspect of Muslim life that can fuel radicalization is a progressively hate-filled and divisive discourse that casts Muslims as diverse and as the "other". This statement, frequently exchanged by "experts" in anti-Muslim think tanks, is also naively acknowledged by a few politicians and progressed by an area of media. It gives the feeling to numerous British Muslims that they require continuously to prove their "pledge of fidelity", their love and loyalty to the nation. In spite of their repeated expression of devotion, they feel they are going to be scapegoated besides.

Arab Muslims have changed the view of the West, especially Great Britain about Islam and Muslims over years, and after the attack that took place after the events of 7/7, with the achievements and successes achieved by a large group of Muslims in all sides, we cannot say that the view of the whole world changed towards accusing Muslims of terrorism, but after the statistics that proved the spread of Islam in Britain to

become a major religion in Britain, this itself considered as a change. Fraser Nelson argued in, that:

Those who believe in a clash of civilizations, in which British values are pitted against those of the Muslim world, have not been short of examples in the past few days. The BBC reports on an “Islamic takeover plot” by hardliners to seize control of several Birmingham state schools. Two Morrison workers are suing the supermarket for not being able to take holiday during Ramadan, after being told that they submitted their applications too late. Such stories do make the blood boil, and may lead the less charitable to ask if such people should move to a country that better reflects their prejudices...The integration of Muslims can now be seen as one of the great success stories of modern Britain. While the Dutch and the French have huge troubles with integration, and are caught in agonized struggles about their national identities, Britain is marked out by the trouble that we are not having. Dig a little deeper, and the real story is the striking amount of harmony (The Telegraph, *British daily news*, 2016).

3.6 Muslims Counter Image

Winners of the first national British Muslim Awards 2013, which were held at the Sheridan Suite, included Olympic hero Mo Farah, former Dragons' Den star James Caan and in Nazir Afzal, the north-west head of the Crown Prosecution Service. The event honoured the success and achievements of Britain's Muslim individuals, groups and

business people and highlighted the significant role Muslims play in contributing to a better Great Britain. Irfan Younis, business development manager for the event organisers, Oceanic Consulting, said;

We have some truly inspirational individuals who are proud to be Muslim and British and this is the first time their efforts and achievements are being recognised in such a public way...We would like to thank the public for the fantastic response we received. We have some truly inspiring winners and finalists and they should all be incredibly proud of themselves. (Manchester Evening News 2016)

As well as recognizing the achievements of Muslim men and women at the forefront of their communities and industries, the event also raised money for Mosaic, a charity founded by the Prince of Wales in 2007 to inspire young people from deprived communities to realise their talents and potential.

Muslims are playing a progressively noticeable part in political life. Fifteen Muslim MPs were chosen within the June 2017 common decision, and there are twelve Muslim peers within the House of Rulers, starting with Master Stanley, a peer that lived within the 19th century. The endless larger part of British Muslims votes for the Work Party, in any case there are a few high-profile Traditionalist Muslims, counting previous Serve for Confidence and Communities and previous Co-Chairman and the Conservative Party Sayeeda Warsi, portrayed by The Gatekeeper as a 'rising star' within the Tory party. The Gatekeeper expressed that "The treasury serve is exceedingly respected on the correct and would be the Tories' to begin with Muslim pioneer."

Salma Yaquis is the previous pioneer of the left-wing Regard Party Sayeeda Warsi, who was the primary Muslim to serve in a British cabinet, was designated by David Cameron in 2010 as a serve without portfolio. She was made a senior minister of state in 2012. In August 2014 she resigned over the government's approach to the 2014 Israel-Gaza conflict.

Muslim political parties in Britain have included the People's Justice Party (UK), a Pakistani and Kashmiri party that won city council seats in Manchester in the 2000s, and the unsuccessful Islamic Party of Britain, an Islamist party in Bradford in the 1990s.

Islam contains an unbalanced impact on culture, given that it speaks to as it were 5% of the populace. Numerous standard general stores and eatery chains sell halal meat, frequently without naming it. London hosts an Islamic design appears Debenhams recently got to be the primary major division store to offer Islamic clothing. Blurbs broadcasting "Subhan Allah" meaning "Glory to Allah" showed up on hundreds of busses this year.

Muslim Council of Britain is the UK's largest Muslim umbrella body with over 500 national regional and local organizations, mosques and schools. In 7th march 2014, Muslim Council celebrated British Muslim women on International Women's Day. It celebrated the unprecedented number of British Muslim women involved in public life. Muslim women are also distinguishing themselves academically in top universities and taking leadership positions in Islamic societies, such as: Sarah Mohamed at Imperial, Samia Aziz at Cambridge, and AayanHussein who was the president of the Oxford University. In the world of finance Farmida Bi is the head of Islamic Finance at Norton Rose Fulbright, she is an expert in Islamic capital markets and has advised the arrangers on a number of the leading transactions.

The Muslim women's Association recently celebrated 51 years as a UK organization. Their president; Ms. Naiza Malik says,

“The Muslim Council have adopted a new constitution this year which ensures that at least one third of voting delegates are women. The International Women's Day is an occasion for us to acknowledge the contribution made by each and every one of the women in elevating the role of women in our society”.

The Muslim Council also applauds the inspirational campaign led by Fahma Mohamed, a 17 years old student, who met with the education secretary to ask him to write to every school in the country about the horrors of FGM, which they agreed to. Also many congratulations to Warsan Shire, who is a Somali–British writer, poet, editor and teacher. She has received the Brunel University's African Poetry Prize, and now is part of new wave of British Somali writers and activist.

During another ceremony at Manchester's Lowry Hotel, a power list was established to celebrate the achievements of Muslim women from across the business, arts, media, voluntary and public sectors. This list of female Muslim high achievers challenges many stereotypes. Trevor Phillips said, “This list is just the start of a more ambitious project to create a network of women defined by their professional capabilities and interests, where faith and their backgrounds may just be one part of who they are.

Shadow Minister for community cohesion and social action, Baroness Sayeeda Warsi was named as the most influential in this power list. She notably helped rescue a Briton jailed in Sudan and have always be proud of her faith and its power. She said,

I grew up on stories of strong women within Islam,
whether it was Khadija, the wife of the prophet, an

extremely successful business woman, who employed the prophet to work for her before they married, Ayesha who led many men into battle, and Fatima; the prophet's daughter, who was an intrinsic part of the social and political discussions...One of the most specific forms of prejudice is journalists who ask "are you a Muslim first or British first?...I think Islam is hugely liberating religion for women. When Islam is interpreted properly, it is a religion that supports and reveres women.", Baroness replied.

3.7 Conclusion

For some time now Muslims in Britain, and across the Western world, have also expressed their concerns about the way Islam is portrayed in the media which continues to reinforce Islamophobia attitudes in the majority of communities. Through their achievements and successful stories, Muslims are creating a counter discourse better displaying their religion and individual selves.

General Conclusion

General Conclusion

In general, the present research work focuses on investigating the effectiveness of the wave of “Immigration” on the structure of the contemporary Great Britain that has illustrated its dimensions on different spheres. Needless to recall, the issue of immigration has become more debatable over the world and in particular in the United Kingdom especially in recent time. This extended work has shown that immigration has created a kind of cultural diversity or in other words a multicultural society. In the essence, many scholars had insisted that immigration is the primary reason that has resulted diversity and divisiveness between nations in the United Kingdom.

Yet, others argued that immigration does well for the British government in particular and for the society as a whole. Hence, they claimed that different races and nations must be a part of Britain in the present time and of course in the future.

Recently, Great Britain adopted a new strategy called “Britishness” and it has considered it as a solution in order to make a kind of equivalent between British and immigrants and work hard in order to foster the social cohesion of the society.

This thesis has sought to explore the issue of multiculturalism and its impacts on the structure of Britain society. But most of the time it has obtained some negative critics from writers, politicians and even from media. Some affirmed that this policy has failed in the UK because it has encouraged segregation and terrorism via Islamist extremism that has resulted what is called “Islamophobia”.

The data collected in this work has approved the second hypothesis, rejecting the first that suggests that Muslims are a threat to UK’s security and welfare. The best witness to counter the negative image Muslims gained after the terrorist attacks was to collect some successful stories about British Muslims who made up UK more successful than it is. This shows that Muslims are not terrorists and they had a good

image in the world. Islam is one of the main religions practiced in Britain today. Since 9/11 there has been a rise in Islamophobia. It is based on stereotypes on Islam and Muslim commonly it is a myth implies on the misunderstandings and wrong beliefs about Islam and Muslims are common. The portrayal of Muslims has been largely negative and stereotypical informed often by a radicalized Islamophobic discourse.

In my journey of realizing this work, the lack of books that tackle the same subject; “Minorities in UK” was the eminent problem I actually had. This subject was based on articles and statistics which needed exact information about the topic and which may have been better documented. Another issue was lack of time since one had the opportunity to deal with the work and look for documentations in two months’ period, which one considers insufficient for a Master thesis research.

It has been a matter of lack of time and documentation that I was not able to pursue other facts and factors in this humble research. For that reason I would like to suggest some ideas for further researchers to work with. For example, to what extent is political power involved in the perpetuation of Muslims’ negative image? What is the importance of media in the portrayal of facts and false facts? What is the role the Arab and Muslim leaders should play to reverse the falsified truth and give back Islam its real image? And finally, to what extent does the ignorance of the majority of Europeans of Islam guide their judgments and sentiments towards Muslims?

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