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**Multiculturalism in the UK
The Afro- Caribbean Community**

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DEDICATION

To ALLAH

To my dear parents MUM and DAD

To my Beloved Daugther AMANI NOUR ELHOUDA

To my Brothers and Sisters

To my Teachers

To my friends and every one knows me.

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Abstract

This research topic about The Multiculturalism in the UK, the case study The Afro-Caribbean Community, when it analyze and investigate this community as African Identity in new society with different cultures. So, This dissertation consists of three chapters. The objective of the research is to understand the Caribbean Community and their life in the Uk as a model of « a Multicultural society ». It aims at investigating the black community in so called multiculturalism in Britain and investigates the extent to which they live in harmony with the main stream « the British ». Besides, it explores the racism in Britain. The first chapter contains two sections; the historical background examines the origins of the Caribbean's, and their displacement from Africa to Caribbean Islands to England. The second section focuses on the definitions of Multiculturalism .The second chapter depicts the life of Caribbean in England during the 20th century via the waves of immigration and their benefits and issues facing them on the British multiculturalism. The last chapter explains, discusses and provides the findings about all the aspects of racism, ethnic minority or groups who do not belong to Uk. My study concentrates on the black Caribbean's community and how they practiced their life, traditions, culture, and customs and so on. It depicted how they adapted and integrated in British multicultural society with white British and the issues concerning their future in the UK.

KEY WORDS:

Caribbean Islands - Britain - Caribbean Community- Diversity - Racism - Multiculturalism .

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General Introduction

Nowadays, Britain became *a mixture of diverse Ethnic minorities* over 03 million people from different identities in the world. So, my research topic is about The Afro-Caribbean Community as Ethnic Identity in the UK which is a model of Multicultural Society. I chose my topic from video of The Notting Hill Carnival which was a positive response of Notting Hill Riots. And also to find answers about this community and how lives and integrates in new Society

The main objective of my research is to know more about this community as an Afro-Community in Britain by investigating their origins, their displacement as slaves and as immigrants, their settlement as Black Britons, the reactions of the white British towards them, although their benefits on British society undeniable. Beside, the parliament acts to curb racism and led this ethnic minority as community to live in harmony in Multicultural British Society.

My dissertation based mostly from lectures during my studies , books, articles, and some historical documents about the history of Afro-Caribbean people as African descents and their displacement from their original continent to Americas and to UK through centuries, and their life as black community in UK as multicultural society .

My research is quantitative based on MLA methodology, it is divided into 03 chapters: the first one entitled the historical background which contains 02 sections the first one aim to know the origins of Afro-Caribbean People and how they displaced from mother continent Africa to Americas as Caribbean Islands to UK in Europe in the 17th and 18th century, the second one aims to interoperate the term of multiculturalism from dictionaries and some theories.

Whereas the second chapter entitled : the Life of Caribbean in UK as Multicultural Society in 20th which contains 02 sections, the first one analyze The Waves of Caribbeans immigration in UK in 20th, their settlement in post-immigration era in Britain, their integration and adaptation in the British society, the racial discrimination and prejudice which they were faced from the White British in all domains such as : educational, employment, housing, criminals and their benefits as community on British Multicultural society .

And, the 3rd and last chapter which entitled the discuss and finding, so this chapter contains two sections , the first is political issues which explains the reactions of British Parliament on this interesting issue in UK through passing different Laws and Act to improve the standard of living for the Afro-Caribbean community in the society, and to curb racism and discrimination which they faced by the White British. In addition it states the Minority law of 1962 when was subjected as a solution to control and restrict the number of Caribbean Migrants, who was coming by British Nationality Act of 1948, the 2nd section about cultural issue, where the Afro-Caribbean people expressed their *Caribbean* identity as Black Britons in British Society, and lived their right of living as native people. The Notting Hill Carnival is the biggest street festival in Europe, when attracts million people from the world where they *lived their Caribbean's identity and cultures as Africans descends through music, arts, foods, customs*

Chapter One

CHAPTER ONE: Historical Background

We shall speak in this chapter about the historical background of the Afro-Caribbeans and their origins as Africans' descendants, their displacement from their mother land to Caribbean then to England, the way of their displacement through three continents across the Atlantic Ocean; who was responsible of that transportation and displacement. We shall explain also the reasons that led them to be displaced, how the coloniser cultures affected the Afro-Caribbeans' identity and culture in the first section, and in the second one we shall give some interpretations of Multiculturalism from dictionaries and some theories.

1. The origins of Afro-Caribbeans and their displacement to UK.

We shall talk about the history of the population in Caribbean Islands; they are a chain of islands named for the surrounding sea, its geographical location between the two Americas. It is surrounded by the sea and bordered in the north by the Gulf of Mexico, the Straits of Florida and northern the Atlantic Ocean and lies from the east to northeast, and the south bordered by the coastline of continent of South America. **See the Map-01-P10.** The word Caribbean has multi-uses; its principal one are geographical and political. The Caribbean can also be expanded to include territories with strong cultural and historical connection to slavery, European colonisation and the plantation system. According to Matthew Kachur:

« Europeans noticed that the New World possessed vast natural resources and land perfect for farming. The potential for wealth was enormous, if only workers could be found to labor in newly planted sugar fields and on tobacco and coffee plantations. The era of the transatlantic slave trade was about to begin »¹

In this passage, Matthew Kachur talks about the European countries, when they became more interested by this New World Americas, as a wealthy land of natural resources, and great for plantations and farming, and that needed enough workers and hand labors, so that time was the beginning of the era of transatlantic slave trade from Africa to this new world by the European Traders.

¹ *SLAVERY IN AMERICAS, The Slave Trade. Matthew Kachur. Library of Congress Cataloging, 1960, P26*

1.1 From Africa to Caribbean Islands

After the discovery of the Caribbean Islands Americas as a new world by Christoph Colombus; who was welcomed by the native Indian Caribbeans in 15th century, when he was searching for a short route to East India for spices trade. There was competition between the European Countries to find more territories and raw materials from different areas in the world and started to explore the new area « Americas » looking for more colonies and economic domination. Although, they colonized many regions in Africa, where they looked for raw materials and precious metals (gold, silver, ivory...etc) and cheap hand labor (slaves) for their economic interests of their nations in Europe, according to Eric Williams :

« The reasons for slavery, wrote Gibbon Wakefield, "are not moral, but economical circumstances; they relate not to vice and virtue, but to production." With the limited population of Europe in the sixteenth century, the free laborers necessary to cultivate the staple crops of sugar, tobacco and cotton in the New World could not have been supplied in quantities adequate to permit large-scale production. Slavery was necessary for this, and to get slaves the Europeans turned first to the aborigines and then to Africa »²

Eric Williams depicts here the real reason of slavery in new world by the Europeans, it was immoral but economically beneficial that means, the European countries used slaves as free laborers, who were necessary in their Caribbean colonies as new area for the plantation of cotton, Tobacco and Sugar as manufactured goods to export to their countries in Europe. He argues that the European economic interest was based on slavery, because they used the white slaves before the Africans ; it means Slavery was more important for the European nations.

So, in 16th century the Europeans started to colonize more territories in different areas in Americas, when they were interested in gold, raw material and cheap hand labor for cotton, tobacco and sugar plantations in the Americas for their economic benefit as colonial powers and their plantocracy of sugarcane which demanded a huge slaves. So they started importing the Africans who were kidnapped from their mother land through the Atlantic Middle Passage to Americas by the European slave traders to their colonies in the Caribbean as British, French, Dutch, Danish, Spanish, and Portuguese, Millions of African

²Eric Williams, *CAPITALISM AND SLAVERY*, THE UNIVERSITY OF NORTH CAROLINA PRESS 1944 , P06

Slaves were taken to Caribbean in harsh conditions, as a result most of them died before their arrival to Caribbean and thrown in Atlantic Ocean by slave trader because of diseases, starvation and brutal treating as they were not human beings along the middle passage. See **The Figure -02- P34**, as Eric Williams wrote about this state:

« The space allotted to each slave on the Atlantic crossing measured five and a half feet in length by sixteen inches in breadth. Packed like "rows of books on shelves," as Clarkson said, chained two by two, right leg and left leg, right hand and left hand, each slave had less room than a man in a coffin. It was like the transportation of black cattle, and where sufficient Negroes were not available cattle were taken on. The slave trader's aim was profit and not the comfort of his victims, and a modest measure in 1788 to regulate the transportation of the slaves in accordance with the capacity of the vessel evoked a loud howl from the slave traders. "If the alteration takes place," wrote one to his agent, "it will hurt them »³

Eric Williams stated in this quote the way of transporting the African Slaves from Africa to Americas across The Atlantic Middle Passage through the triangular trade, when the slave traders did not care about the slaves as human beings along the voyage, where each slave had less space in the ship, Eric mentioned the speech of Clarkson when he described the slaves in the ship as rows of books on shelves, because the slave traders were interested by their interest and profit, not by life of slaves and their comfort as human beings.

1.2 From Caribbean Islands to England

British as European countries colonised and controlled many Islands in Caribbean as Jamaica, Barbados, the Bahamas, Trinidad and Tobago. Britain was interested in the slave trade in their Caribbean colonies, buying and selling the African slaves as properties to work on plantation. Most of them were brought over by planters, military and naval officers and ended up working as household and domestic servants for wealthy and aristocratic families. African communities were growing in the major ports in Britain which imported millions of slaves from Africa to Caribbeans and exported back the goods and raw materials to Britain to be manufactured across the Atlantic Ocean through the Triangular Trade.. It was a route between England, Americas and Africa, where they

³ Op Cit. P35.

exchanged the manufactured goods with slaves and gold, in 1627, the enslaved were put to work in the intense cultivation of sugar cane, working in chain gangs in shifts that covered a 24-hour production cycle. See **The Map -02-p11**. In one of the greatest experiments in human terror the world has ever known, this system of plantation slavery expanded over the following centuries across the Caribbean, South America, so it could be shipped to Britain as part of a lucrative “triangle of trade” between the west coast of Africa, the Americas and Britain, and this Trans Atlantic Slave Trade continued from 1700 to 1807 to Britain and that leading to created the first lords of modern capitalism⁴. Matthew Kachur depicts this subject :

« The transatlantic slave trade was a very complicated business. Over five centuries, it involved hundreds of ships and millions of people on five continents. Merchants had to gather trade goods in Europe or Asia and ship them to Africa. The goods would be exchanged with African traders for slaves. The slaves had to be transported across thousands of miles of ocean to North America, South America, or the Caribbean. The ships then returned to Europe filled with export products to be sold there. This complex slave trade had an enormous effect on the history of Africa, the United States, South America, Europe, and the Caribbean. »⁵

Matthew talks in this quote about the impacts and effects of the transatlantic slave trade on the history of Africa and Africans memories. It was more complicated business in the world, that had lasted for centuries, because hundreds of ships transported millions of African Slaves across miles of Ocean to Caribbean and North America, and they were exchanged by goods with Africans traders, and returned to Europe filled with export products. So for that Mathew said that The Transatlantic slave trade had enormous effects on the African and American histories and unforgettable thought generations.

So, during this period of 17s and 18s centuries, when the slavery was legal in British colonies, there were many Afro-Caribbeans displaced to Britain, they were often brought by planters, government officials, and military and naval officers returning to the United Kingdom. The Slaves were seen as reassuring companions, who might staunch some of the loneliness felt by the white expatriates on their long voyages between island and England and there were some black people were offered as gifts to the commanders of

⁴ <https://www.theguardian.com/news/2018/mar/29/slavery-abolition-compensation-when-will-britain-face-up-to-its-crimes-against-humanity>

⁵ SLAVERY IN AMERICAS, *The Slave Trade*. Matthew Kachur. *Library of Congress Cataloging*, 1960, P15

slaving vessels. Beside they were later sold into domestic service at quayside auctions or at coffee-houses in London, where they were given names.⁶ When, the free black slaves could not be enslaved, unless who were brought as slaves were considered as property of their owners. In this same period many slave soldiers fought inside British against Americans, were coming and living in Britain. The majority of them lived as servants to wealthy whites. They became labeled as the "Black Poor" defined as former low wage soldiers, seafarers and plantation workers⁷. Moreover, the Industrial Revolution and new inventors in that time, help many slaves displacing to united kingdom as manufacture workers and as builders houses, cities and ports in Britain. The black people of Afro-Caribbeans, who were displaced from Caribbean to England faced many challenges in England, till the slave trade was abolished completely in the British Empire in 1834, where it was widespread of British abolition movement against the slave trade and several individuals distinguished themselves as true anti-slavery champions such as: Thomas Clarkson, William Wilberforce...ect. In 1833 the British House of Commons formed a committee to pursue the abolition of slavery in all British colonies, and the following year the Emancipation Act was passed, stipulating that slavery would end on August 1, 1834⁸, that encouraged the black slaves rebel and revolt against thier masters and landowners, because of the harsh life conditions that lived it, and demanding their freedom, because Britain made the buying and selling slave illegal officially slave trade ended in 1807, but it continued till 1834, when it ended in all British Colonies following legislation passed the previous year. This was followed by a period of apprenticeship.⁹ As Richardso says in this passage

« Although the nineteenth-century Caribbean was marked by dramatic economic change, it is most important as the region's century of personal freedom from slavery. The British Emancipation Act of 1833 called for a transition from slavery to apprenticeship in 1834 followed by full emancipation on August 1, 1838 »¹⁰

He says that although the end of slavery during the 19th century helped Caribbean Colonies to change economically and socially, when the slavery were imancipated in the caribbean region and beacamea region of personnel freedom by the British Emancipation

⁶ http://www.bbc.co.uk/history/british/empire_seapower/black_britons_01.shtml

⁷ https://en.wikipedia.org/wiki/History_of_African_immigrants_in_London?action=edit&oldid=830528045&wtreswitched=1

⁸ <http://jis.gov.jm/stalwarts/>

⁹ <http://www.nationalarchives.gov.uk/caribbeanhistory/slavery-negotiating-freedom.htm>

¹⁰ *The Caribbean in the wider world, 1492-1992 A regional geography* Bonham C. Richardson , Virginia Polytechnic Institute and State University⁷⁰

Act of 1833. It was called for transition from slavery to apprenticeship in 1834 that did not ended completely intill 1838.

1.3 The Abolition of the Slave Trade Act

It was passed on 25 March 1807, declaring that from the 1 May 1807 'all manner of dealing and reading in the purchase, sale, barter, or transfer of slaves or of persons intending to be sold, transferred, used, or dealt with as slaves, practiced or carried in, at, or from any part of the coast or countries of Africa shall be abolished, prohibited and declared to be unlawful'. The main provisions of this Act were that, any ships found to be involved in the slave trade were liable to be seized and condemned. The master and owner were liable to be fined £100 per slave and the ships and goods forfeited to the Crown. Bounty or head money was paid to the captors of illegal vessels. The bounty was £30 for every man and woman and £10 for children under 14 delivered to the appropriate authorities. Africans 'freed' from the illegal slavers were not free to do as they wished. Instead, men were enlisted into the Army, Navy or Royal Marines.¹¹**see the Fegure -02- p 33**

« The Act of Emancipation legislated the formal end of Slavery in the British Empire on 1 august 1834. A transitional -apprenticeship- was imposed on the ex-slave, but this was ended in 1838,marking the final end of of African Slavery in the british caribbean »¹²

The emancipation of theslave trade in British colonies was in1834 ,and the final end of African slaves in Caribbeans as British colonies was in 1838 after the apprenticeship which was imposed on ex-slaves that what Briget Brereton and Kevin A.Yelvington said in this passage.

¹¹<https://i.pinimg.com/originals/16/d7/66/16d7669b7f8b38e8a991eb80205d0850.jpg>

¹² *THE COLONIAL CARIBBEAN IN TRANSITION* ,Briget Brereton and Kevin A.Yelvington , University Press of Florida,1999 P05



The Caribbean Islands¹³ . Map -01-

¹³ <https://www.tripsavvy.com/maps-of-the-caribbean-sea-and-islands-1487724>



Triangular, TransAtlantic Trade Route – Map -02-14

¹⁴ https://www.google.dz/search?biw=1357&bih=635&tbn=isch&sa=1&ei=x_TUWuyOEJK1kwWkiKvgDg&q=triangular+trade&oq=triangular+trade&gs_l=psy-ab.3...87387.100765.0.101682.

02 .Multiculturalism Difinition

we should give some interpretations about the term of multiculturalism from different dictionary and also some theories .

2.1 Dictionaries

these two difinition from dictionaries

Multiculturalism /ˌmʌltɪˈkʌltʃ(ə)r(ə)lɪz(ə)

2.2.1 Oxford dictionary

The presence of, or support for the presence of several distinct cultural or ethnic groups within a society.

2.2.2 Collins dictionary

Multiculturalism is a situation in which all the different cultural or racial groups in a society have equal rights and opportunities, and none is ignored or regarded as unimportant.

2.2 Theories

In sociology multiculturalism is the view that cultural differences should be respected or even encouraged ,whenthe Sociologists use the concept of multiculturalism to describe one way of approaching cultural diversity within a society, It s a term rifers to different identities, cultures, costums origins as acomunities in one society , and it refers to a goverment policy as a formal recognition of diferent cultures of a particular group or community to help them to adapt and integrate into another society as citizens with equality and same right, so many theorist talked about that such as :

2.2.1 Theory One

Multiculturalism is a system of beliefs and behaviors thatrecognizes and respects the presence of all diverse groups in an organization or society, acknowledges and values their socio-cultural differences, and encourages and enables their continued contribution within an inclusive cultural context which empowers all within the organization or society.¹⁵

2.2.2 Theory Two

Multiculturalism is ultimately not a matter of theory,even critical theory, but of real politics ; there are as many multiculturalisms as thereare political arenas for collectiveaction...Multiculturalism is always a specificnegotiated order and no amount of abstract philosophical or legal reasoning can prescibe a single*just* model¹⁶

¹⁵ *Toward a Definition of Multiculturalism* ,**Caleb Rosado** 1996, p05

¹⁶*Afterword in The Politics of Multiculturalism*,**Pnina Werbner** 1977, p263

So , in this Chapter we had talked about two sections : the first was about the historical background of Afro-Caribbeans as a new population in Americas , when they were captured and shipped from their home land to Caribbean areas as slaves by the European Countries across the Atlantic Ocean through the Triangular SlaveTrade, when Britain as European Country alone shipped 3.1 million Africans Between 1662 and 1807 across the Atlantic Ocean in the Transatlantic Slave Trade, where Africans were forcibly brought to British colonies in the Caribbean and sold as slaves to work on plantations and this trade were driven by the huge financial profit both in the Caribbean and at home in Britain., where the Enslaved people rebelled and revolted against slavery until emancipation in 1834¹⁷, The second one , we spoke about the interpretations of the term Multiculturalism from dictionaries and some theories each of Caleb Rosado, Nina Werbner

¹⁷ <http://www.nationalarchives.gov.uk/caribbeanhistory/slavery-negotiating-freedom.htm>

Chapter Two

In this chapter we shall speak about two sections the first the Waves of Afro-Caribbeans Immigration to Britain in 20th century through two periods of Inter-World Wars and Post World War II, in second section we shall talk about the Caribbeans settlement in post-immigration era and their adaptation with white British in a multicultural society through different domains such as : educational, employment, housing and criminals and the last explaining the benefits and issues of Caribbean Community on British Multicultural Society .

After the end of Slave Trade in the British Empire and the Industrial Revolution era, many African slaves would be free and changed their life and thoughts as human being in all domains as education, working, travelling, religion etc . They started going out and moving from the Caribbean islands where they practised their African heritage by singing and dancing in the farms as slave plantations through decades, that help the Afro-Caribbean population to increase and make communities where they lived and practiced their own life, cultures, customs, traditions, language and religion as Africans descendants. They didn't forget their origins and African identity, in spite of their integration and adaptation with white people and colonial society with different cultures that led them to benefit as Community on British Multicultural society .

01. Waves of Immigration to UK in 20th

During the 20th century, after the end of WW1 and WW2, Britain had to reconstruct and rebuild itself from what it had lost at the time of wars, so the British government decided to bring workers and hand labors from their Caribbean colonies for their economy and manufactures, and the emergence of the new Commonwealth Act that facilitated and encouraged the people to migrate as citizens of the British Empire. Many Caribbeans immigrated to the coloniser country UK where they were looking for better economic and social conditions of life. Sharon J. Daye states

« When migrant labour from the Caribbean began arriving in Britain in the post-World War II period there was a great demand for labour (particularly unskilled manual labour) to fill those gaps in the labour market created not only by the effects of war which resulted in the loss of many of Britain's active working population (either killed or incapacitated during the war years), but also by the upward movement of a significant proportion of the indigenous workforce, as a result of the period of economic growth following the war (Castles and Kosack, 1973;

Green, 1979). The large-scale movement of semi-skilled and unskilled labour from the Caribbean during the 1950s to the early 1960s was never matched or followed by a similar inflow of middle-class migrants » 18

So, in this passage Sharon J. Daye says the Caribbean immigration to Britain started in the period of post-World War II, when Britain needed a huge number of skilled and unskilled manual laborers to fill gaps of shortage in British factories and industry, and the reconstruction after the Wars, when it lost many white population during the wars, in addition to that the economic growth in Britain. He talked about the waves of Caribbean migrants semi-skilled and unskilled labour to Britain between the 1950s to the early 1960s, and was not followed by similar inflow of middle-class migrants after.

1-1 Inter-War Wars

The first wave of immigration to Britain began in the First World War (1914-1918), when Afro-Caribbeans arrived to join the armed forces and to work in the war industries and merchant navy. A significant number around 15000 of Afro-Caribbean people arrived in Britain to fight inside Britain as their mother country. After the war most of them who survived, returned to their jobs in the merchant navy. While established communities in the seaports and major cities. The next wave of Afro-Caribbean immigration in Britain was in the Second World War (1939-1945), when many Afro-Caribbean migrants came to work in the army and hospitals as wartime workers, merchants, seamen and servicemen to fight in the Royal Air Force and the armed forces.¹⁹ So, the Fleet Air Arm, which had included many Caribbean volunteer people from British West Indian Colonies to serve in the Battle of Britain in 1940²⁰. During the war, which caused mobilization of people in the army, therefore there were many job opportunities for Caribbean immigrants that led them to stay in Britain and become familiar with British society.

1-2 Post-World War II

¹⁸ Sharon J. Daye, *Middle-Class Blacks in Britain*. 1994, P10

¹⁹ <http://www.itzcaribbean.com/caribbean-history/caribbean-settlement-in-britain/> 21/04/2018

²⁰ https://en.wikipedia.org/wiki/Non-British_personnel_in_the_RAF_during_the_Battle_of_Britain 16/05/2012

The coming of the Afro-Caribbean Immigrants to UK in the period of Post-War was by the Arrival Of the Windrush Ship Empire, where docked at the port of Tilbury, on 22 June 1948 in Britain. It was carrying 492 Afro-Caribbean passengers with British passport as citizens²¹ it marked the start of postwar immigration boom which was change the British society. Most of them were invited by British government, when recruited the employees for their opportunities by The British Nationality Act 1948, which giving the status of citizenship of United Kingdom's Colonies and allowed as British citizens by giving them the right of entry and settling by British passport.²² So the number of Caribbeans had grown in UK through the waves of immigration where they escaping from poor life conditions in their mother country. According to Ceri Peach in his Research Paper :

« the post war movement in earnest from the former British West Indies to Britain is often dated to the arrival of 417 Jamaicans on the 'Empire Windrush' in 1948 or to the arrival of 100 Jamaicans on the 'Ormonde' a year earlier. By the time of the 1951 census there were about 17,000 persons born in the Caribbean living in Britain. During the 1950s and early 1960s net West Indian immigration tracked the demand for labour in Britain, with perhaps a three month lag. The threat of legislation to curb immigration by British passport holders, who often had no citizenship other than e restricted the movement to Britain without drying up the supply of migrants. After 1962, net immigration to Britain decreased considerably. »²³

As he says in this passage, the first movement of Afro-Caribbean migration from the British West Indies colonies to Britain, by the arrival of the Windrush Empire ship in 1948. The Caribbeans increased to 17,000 persons living in Britain and during the 1950s and early 1960s, there were some British legislations to curb and control the Caribbean immigration of British passport holders by the Commonwealth Act in 1962 that led Britain to decreased the census of Caribbeans immigration.

Because the shortages of white British labour force in the mid-1950's, British government invited the Afro-Caribbeans, when quarter of million arrived permanently in

²¹ <https://www.theguardian.com/commentisfree/2018/apr/22/windrush-story-not-a-rosy-one-even-before-ship-arrived> 16/05/2018

²² <http://www.bl.uk/learning/timeline/item107829.html> 24/05/2018

²³ *THE CARIBBEAN IN EUROPE: CONTRASTING PATTERNS OF MIGRATION AND SETTLEMENT IN BRITAIN, FRANCE AND THE NETHERLANDS* by Ceri Peach Research Paper in Ethnic Relations No.15 p 08 Centre for Research in Ethnic Relations October 1991 University of Warwick Coventry CV4 7AL

Britain between 1955 and 1962. The children of the first wave immigrants in post-war from Caribbean became British citizens and they were represented a part of the British society. The problems started by the Black Racist housing policies and underemployment of highly skilled Caribbean immigrants, which had led to exacerbate racial tensions, that pushed British government to pass the Commonwealth Immigration Act 1962 .

2.Caribbeans Settlement in Post-Immigration

The movement of Caribbean immigrants to the United Kingdom had decreased in this decade by the removal of open entry regulations for Caribbean Commonwealth citizens in 1962 by the Commonwealth Act. The specific categories of migrant had been permitted to enter. The most lived in the large cities of British society as Afro-Caribbean communities which consisted mainly of immigrants who were UK-born. In 1984 and in 1972 immigrants had obtain work permits unless their parents or grandparents were born in the UK , because they faced a racist discrimination from white British this led the Race Relations Act to be revised again in 1976 to ban direct and indirect discrimination in a wide range of public and private services, but it did not include the police. By the 1970's a whole generation of young Black British with African Caribbean heritage emerged, developed and renewed the sense of 'black culture' which became an important landmark in the history of modern multicultural Britain. ²⁴

2.1 Education :

So, the second generation of Caribbean migrants growing up in Britain faced a number of prejudices within the education system where there were no factors to counterbalance the problems they faced. For instance, they couldn't speak their mother tongue and English was their native language, and teachers assumed that ignorance and poor performance. They spoke their dialects and their mother tongues. Between 1950s and 1960s there was a difference between the Caribbean migrant children and white British children, where they classified as 'educationally subnormal' and studied in special schools and units. It was easy for the official statistics in the early 1970s that young migrants were disadvantaged within the education system. They proved in the end of the 1980s the chances of white school leavers finding employment more than the Black. The migrants children who were growing up in Britain found themselves living a hostile and abusive community that let them feel pressured and discriminated where they lived and faced into schools with white British these are some examples about that by Feyisa Demie Christabel McLean:

²⁴<http://www.itzcaribbean.com/caribbean-history/caribbean-settlement-in-britain/> 21/04/2018

« Some examples of overt racism in the 1970s and 1980s which was the experience of pupils of Caribbean heritage in London schools are given below: ‘I went to a primary school in LA10 in the 1970s. It was blatantly racist! There were few Black children and you were definitely made to feel different. When it came to school dinners they would say ‘you don’t eat that kind of thing at home do you’? When it rained our hair would go curly and teachers kept touching my hair....racist teacher who said ‘Black people are guttersnipes’ and ‘you come from the pits of the earth. Other teachers in the school were nice. run their heads under the taps»²⁵

« I thought things had got a bit more equal until I moved to London in the 1990s and encountered the education system. I had never seen anything like it in my life. People of Black Caribbean background who are the same age as me and went to school in London in the 1960s and 1970s, the standards of spelling and grammar are so poor. Also there’s a sense that people do not really care. I was thinking what went on in London schools at that time that raised a generation of pupils with such low standards of education »²⁶

So in those passages he states examples about discrimination from the white British teacher against the Afro-Caribbean pupils background in British schools in 70s and 80s. When a racist teacher described the Black people as guttersnipes who came from the pits of the earth, the school dinner as they didn’t eat that kind of food at home. Other teachers were nice run their heads under the taps. The second passage he talked about the equality of education system in 90s in British schools between the blacks and white, when he encountered the Black pupils Caribbean background in London between 60s and 70s with standards of spelling and grammar, it was so poor and that led to raise a generation of pupils with such low standards of education.

2.2 Employment

²⁵ *Black Caribbean Underachievement in Schools in England. Feyisa Demie Christabel McLean. 2018, p 85*

²⁶ *The same book p.87*

By 1960, there were 150,000 West Indians in Britain who were settlers as citizens of the UK thanks to the 1948 Nationality Act which conferred British passports to residents of the Commonwealth²⁷. There were plenty of works in post-war and industrial eras (British Rail, the National Health Service, public transport...ect), that what attracted to find work. They were overqualified worker in public services such as the metal goods, engineering, vehicles industries, transport and communications for men, while the women were concentrated in such occupations as nursing, but that led them facing racism and discrimination from white British people, who unwanted them as black immigrants in their British society. In 1984 over 24% Afro-Caribbeans worked compared to 10% of the white population who worked in transport and communication, for that the immigrants kept their jobs. However, their salary was low than the white. The second generation of immigrants managed to close the earnings gap with the white majority because employment rates of the Afro-Caribbeans was lower than the whites. The Afro-Caribbeans were the most successful of all minor ethnic groups in Britain in this aspect and that proved the second and the third generation of the Afro-Caribbean population reached almost the same position as the white majority in Britain when it comes to income and distribution in qualification categories²⁸. Afro-Caribbeans were unemployed at twice the rate of the white population in the mid to late 1980s because of economic and demographic forces and levels of segregation²⁹. They met difficulties to find a good jobs with high pay as the white workers.

2.3 Housing

The housing was a real problem for the Afro-Caribbeans. They faced in British society from their arrival through the Windrush Empire Ship in 1948 till the next two decades after post-immigration era. When the growing of the census of Afro-Caribbean population by the second generations, who met difficulties because their low pay to buy houses, racism and discrimination in hostile white British society. Most of them were living in poor housing conditions and some families lived in only one room without any hot water, no central heating and only one toilet in a house with three floors full of blacks. The British policies achieved the stock of social housing to the private sector³⁰ Caribbean immigrants

²⁷ <https://www.independent.co.uk/arts-entertainment/they-used-to-tell-us-go-back-home-1165125.html> 04/05/2018

²⁸ https://is.muni.cz/th/210318/ff_b/BA_thesis_Klanicova.pdf 07/05/2018

²⁹ https://is.muni.cz/th/210318/ff_b/BA_thesis_Klanicova.pdf 07/05/2018

³⁰ *BLACK BRITISH CULTURE AND SOCIETY*.p52.2000 by Routledge.Kwesi Owusu,1999

<file:///C:/Users/Public/Pictures/Sample%20Pictures/statistic.pdf> 06/05/2018

and their descendants in Britain were not distributed throughout the country but in cities where employment was available and to neighborhoods, and where the affordable housing could be found in Britain. David M. Engstrom discusses this issue in his paper.

« On the housing front, the experience of Afro-Caribbeans in post-war Britain has been characterised by the inferior quality of the housing available to them and by specific patterns of housing tenure. In similar fashion to other New Commonwealth groups, Afro-Caribbeans have suffered from markedly inferior housing achievements compared to the general population..... Because of the allocative procedures within popular local authorities detailed in the first chapter, a mere 1 per cent of blacks and a smaller proportion of West Indians gained access to council housing until the mid-1960s. With the advent of civil rights legislation in 1965, Afro-Caribbeans began a slow transition into council housing estates »³¹

The Afro-Caribbeans faced a big problem in housing in post-war Britain where they lived in inferior quality of houses, whereas a good one for the white British. The same for other New Commonwealth groups, Afro-Caribbeans had suffered from inferior and bad housing achievements in Britain than the general housing, and by the 1960s the Caribbean immigrants and their families started looking for a permanent housing for them and own occupation as private rental by 1966. Because of the allocative procedures within local authorities of blacks and a smaller proportion of West Indians obtained the access to council housing till the mid-1960s. With the advent of civil rights legislation in 1965, Afro-Caribbeans began a slow transition into council housing.

The number of Caribbean migrants in the United Kingdom as ethnic minority population. Caribbeans who were born in their nations and their children as UK birth, so as the Commonwealth Caribbeans were numbered approximately 548,000 in 1971; 519,000 in 1981 and 495,000 between 1984 and 1988. In 1991, the Caribbean-born population constituted approximately 8% of the total United Kingdom population. See **The Figure -03- p 35 .**

31 THE ECONOMIC DETERMINANTS OF ETHNIC SEGREGATION IN POST-WAR BRITAIN I DAVID M. ENGSTROM, p25 YALE UNIVERSITY FORMERLY OF QUEEN'S COLLEGE, OXFORD 06/05/2018

2.4 Criminal

Relations between the police and the Afro-Caribbean community were tense on account of extensive police use of the so-called 'Sus Law' which its provisions of 1824 Vagrancy Act³², which allowed the police to stop, search and arrest people they deemed likely to commit a crime and that led to three days of rioting in Brixton followed by riots in other cities leading to many injured civilians. The Scarman report into the Brixton riots urged the government to improve community policing and address deprivation when the young of Afro-Caribbean men in Brixton were unemployed. However, rioting broke out again in Brixton in 1985 after an Afro-Caribbean woman was shot and badly injured by police during a raid on a house. Rioting spread to deprived areas of other cities, resulting in three deaths, many injured.³³ Caribbean immigrants who came to UK decades ago criminalised due to hostile government policy. Ministers urged to act as Commonwealth to healthcare, losing jobs and even threatened with deportation, along a succession of other Laws 1968, 1971 and 1981 to restrict and control the entry of Caribbean immigrants, who suffered police harassment and public hostility that led them to express their own identity as black groups. The Race Relations Act 1965 was the most important step to reduce the prejudice of ethnic minorities, which were unimaginable.

03. Benefits and issues of Caribbean Community on British Multicultural society

By the growing of the second generation of Caribbean immigrants in UK society, who were integrated as British citizens easily than their parents, and made communities as black ethnic minority where they lived their own life by expressing their diverse cultures and customs in white Multicultural British society. Their coming had benefits and positive impacts on British society through enslavement era till nowadays in all domains. The Economic Issue was an important one, the Caribbean Migrants were invited for and welcomed during post wartimes of economic growth, the government studies shown that migrant workers participated a greater contribution to GDP. when the Home Office research study found in 1999/2000 that first generation migrants in the UK contributed £31.2 billion in taxes and consumed £28.8 billion in benefits and public services a net fiscal contribution of £2.5 billion³⁴. So, Afro-Caribbean community as ethnic

³² <http://minorityrights.org/minorities/afro-caribbeans/12/05/2018>

³³ <http://www.itzcaribbean.com/caribbean-history/caribbean-settlement-in-britain/21/04/2018>

³⁴ <https://garsidej.wordpress.com/a2-geography/contemporary-conflict-and-challenges/the-challenge-of-multiculturalism-societies-in-the-uk/> 10/05/2018

minority created a new mixture of culture in British society when it easily integrated with native one in a multicultural society with the other different races.

Notting Hill Carnival was an Afro-Caribbean festival in Britain as a reaction of the Notting Hill Riots of 1958, when they had been celebrating till nowadays and that helped the Caribbeans living in harmony with the white British after a long time of suffering from racism and discrimination. As a result they build long term relationships of trust for the UK by recognising the role of the commitment to diversity which played in achieving stability, security and fulfilment for all global citizens in Britain. In Increased interconnection, intercultural interaction and cultural proximity provide both benefits and challenges and Afro-Caribbeans were represented in all walks of life in the UK society and had made major contributions to the arts and sport. There were highly placed politicians from this community, news presenters and journalists³⁵.

So in this chapter we had state how the white Britons who did not welcome the Afro-Caribbean immigrants as Black Britons in their white society along their coming from their mother nations because of their colour skin, which led the British people provoked unfriendly reactions and did not accept them as British citizens in all domains. They were living in own communities and groups no relation with the rest. Although West Indians had been invited by UK as British citizens by the Nationality Act 1948 they faced discrimination from the white British, and that led Some of them returning to their mother countries and the rest remained in spite of the difficulties they faced. So between 1948 and 1970 nearly half a million Caribbeans left their homes such as Jamaica, Barbados and Trinidad to live in Britain, they had worked hard and made a contribution to British life and changed the face of modern Britain.

³⁵<http://minorityrights.org/minorities/afro-caribbeans/13/05/2018>

Chapter Three

Chapter Three : Finding and Discussion

Multicultural society is a society where people in different races, cultures and traditions live side by side with a mutual respect. Multiculturalism is beneficial to a society, because it consists of people from different ethnic backgrounds, cultures and religions living and working together. So, in this chapter we shall discuss a cultural diversity of Afro-Caribbean in UK, which made as government all best to succeed as multicultural society by attempting to curb racism.

01. Political

In Britain there were racism and discrimination against the black Caribbeans in British society because their skin color and their history. Some white people think that their religion and culture was superior and right than other beliefs and cultures because it was inferior and wrong (racists), where they blamed this ethnic minority for social and economic problems even if it was not true. Racism was an impediment to multicultural society, whereas British government passed different laws to limit this problem in society by different laws:

1.1 Laws to improve the standard of living

1.1.1 The British Nationality Act 1948

It was passed to establish a new status of British subject of citizenship from the United Kingdom and Colonies. This Act allowed all citizens of Commonwealth countries to enter into Britain where many Afro-Caribbeans took advantage of this and was given full nationality rights, such as the right to settle and work in Britain with their families. Under this law there was no distinction between native British and immigrants, which encouraged many people from the West Indies to come and work in Britain.

1.1.2 The Immigration Act 1971

Anti-immigration protestors march to the Home Office in August 1972 because of the Legislation which was introduced to limit the numbers of people moving to Britain from the Commonwealth, even if they have British passports. The new immigration restrictions mean that British passport holders born overseas couldn't only settle in Britain, unless they had a work permit, and a parent or grandparent born in the UK. This effectively made immigration more difficult for black Britons born overseas, and this represented the government efforts to pull out commonwealth citizens from their right of entry to their mother country. It had done within the 1971 Immigration Act which aimed to change the citizenship law and help immigrants' wishes to return to their homes. So, the aim of British

Immigration Policy in 70s was to limit and control the number of immigrants, which did not stop even after The Immigration Act of 1971.

1.1.3 The British Nationality Act 1981

It was predicted to give new ideas and ideologies about the nationality of Britain. This Act was the solution for the problematic of citizenship of the UK and its colonies, It was replaced by three different citizenships : the first, it was British Citizenship, the second, it was British Dependent Territories Citizenship, and last and not least one, the third, it was British Overseas Citizenship.

1.2 Laws to curb Racism

1.2.1 The Race Relations Act In 1965

It was introduced to present racial discrimination and encourage rather than the racial harmony. This racial discrimination based on skin colour, race, ethnic or national origins. However, in the 60s this category prevented from every public places, when Labour government focused on restriction as well as integration. Roy Hattersley made their approach clear by saying that : integration without control is impossible, but control without integration is indefensible It meant that just a few members of immigrants could be successfully integrated into British society.³⁶ The 1965 Race Relations Act made discrimination on ethnic and racial grounds illegal in public places, and called for discrimination in housing, employment and financial services to be made illegal.³⁷

1.2.2 The Race Relations Act 1976

After the anti-discrimination laws of 1965 and 1968 which were considered ineffective by the new 1976 law that replaced them and established the CRE against a background of high unemployment and racial tension, the commission's duties worked towards the elimination of racial discrimination and promote equal opportunities and good relations between racial groups and the existing law to protect groups who defined by race, colour, nationality or ethnicity, also the religious belief.³⁸ So The Race Relations Act 1976 to protect individuals from being discriminated against in employment on the grounds of colour, race, nationality, religious beliefs or ethnicity where as did not distinguish between racist practices which were done on purpose or not, because that racial discrimination was the result of direct discrimination, indirect discrimination, harassment and victimisation.

³⁶ *Immigration Policy in Britain Since 1962 Master's Diploma Thesis Masaryk University Faculty of Arts Department of English and American Studies English Language and Literature Natálie Abrahámová p03.*

³⁷ <http://minorityrights.org/minorities/afro-caribbeans/26/05/2018>

³⁸ *ibid* 13/05/2018

If this Act had been breached by the white British against the minorities had going to court was the way of reporting ³⁹

1.3 Minority law 1962

Due to the shortages in the UK labour force, Afro-Caribbean migration increased and it was estimated about a quarter of a million Afro Caribbean people arrived to settle permanently in Britain between 1955 and 1962. Both the Labour as well as Conservative Governments were trying to find solution for controlling, reducing or even stopping the coming of the black Caribbeans to Britain, that led the government passed the '1962 Commonwealth Immigration Act to restrict the entry of immigrants'⁴⁰ The Politicians realized that the legislation had been rather embarrassing for Britain as a head of the Commonwealth, because this immigration controls based on race did not conform to international laws. So, this Commonwealth Immigration Act 1962 subjected Commonwealth citizens to immigration controls, when the aim of Labour party claimed that their strategy was to tighten immigration controls in order to improve conditions for the citizens of United Kingdom. The Act of 1968 modified sections of the first act of commonwealth 1962, by making some extra provisions to commonwealth citizens who belonging to the UK and lasted until 1981.

A British journalist, Auberon Waugh wrote in the spectation that the Commonwealth Immigrants Act 1968 was one of the most immoral pieces of legislation to have emerged from any British Parliament deprive, the act outlaws racial discrimination in public places. It forbids discrimination on the "grounds of colour, race, or ethnic or national origins" and includes hotels and restaurants. However, it excludes not only private boarding houses, but shops as well. Conservative opponents to the law insist on making discrimination a civil offence, not a criminal one, causing Labour backbenchers and anti-racism campaigners to say the law is not tough enough.⁴¹

02.Cultural

By the start of the seventies the Afr-Caribbeans were a familiar and established part of the British population, They had achieved more than mere survival. One indication of their effect on British life was the Notting Hill Carnival. The culture was the way of living that had been build by a particular group which based on gender, religion, ethnicity, geography. The children of the first wave of post-war Caribbean migrants began to develop a 'black

³⁹ <http://www.aboutequalopportunities.co.uk/confronting-racism.html>31/04/2018

⁴⁰ <http://www.itzcaribbean.com/caribbean-history/caribbean-settlement-in-britain/>25/04/2018

⁴¹ <http://www.bbc.co.uk/timelines/zxm6pv414/>05/2018

culture' which had been part of black British style shared by all ethnic groups and white British, so the Afro-Caribbeans as British citizens succeeded to integrate and adapted in multicultural Britain society by expressing thier native and mother cultures.

2.1 Notting Hill Carnaval

The biggest Street Carnival in Europe took place at Notting Hill in London when attracted more than 2 million visitors each year, it was celebration of the culture and heritage of the British West Indian community, and it started in 1959 as response to racial problems and the murder of Jamaican man, Kelso Cochrane in a racially motivated attack in Notting Hill. So, the creation of the annual Notting Hill Carnival which became a part of the British life after the Notting Hill Riots as integrating of Afro-Caribbean immigrants as harmonious community in the British Society, when they came to Britain looking for a better life and job opportunities, and they brought thier own cultures⁴². The Carnival became a place to showcase Caribbean culture and grown, proudly steel bands culture of immigrants from traditional celebrations to exotic and starnge foods. The outdoor parade proved such a success and became a yearly event, as an Afro-Caribbean festival which was a multicultural with a range of such music, arts, dance, foods, parties and customs⁴³

2.2 Carribbean Food

Notting Hill Carnival gave the opportunity to discover the Afro-Caribbean cultures such as foods. The Caribbean Cuisine was a mixture between African, Amerindian, European, East Indian, Arab and Chinese influences, and each island had its particularities, most Caribbean restaurateurs from Jamaica and its heavy emphasis on jerks and marinades seems to be reflected in most recent UK openings. Like Cajun and West African cooking, Jamaican cuisine has its own Holy Trinity of ingredients, Scotch bonnet peppers, spring onions and fresh thyme. There were several street food stalls proposing Jerk Chicken, roti, curry goat, fresh fruits, rum punch and so many other things which would give you a taste of local experience and tradition⁴⁴. The Cooking of Caribbean food was often in high demand as people departed some of the emerging nightclubs and shebeen-style bars of the time. While opening a bricks-and-mortar cafe or shop was difficult, due to financial restrictions from prejudiced loaners and uncooperative landlords, many saw this concentration of Afro-

⁴² <https://theculturetrip.com/europe/united-kingdom/england/london/articles/a-history-of-notting-hill-carnival-in-1-minute/25/04/2018>

⁴³ <https://www.standard.co.uk/go/london/attractions/notting-hill-carnival-through-the-years-a3330766.html#gallery14/05/2018>

⁴⁴ <https://www.independent.co.uk/life-style/food-and-drink/features/caribbean-cuisine-is-becoming-increasingly-popular-in-the-uk-and-theres-more-to-it-than-jerk-chicken-9698009.html13/05/2018>

Caribbean people late at night as a business opportunity and served home-cooked food out of the back of cars, or formed deals with the clubs to cook on the premises.⁴⁵

2.3 Caribbean Authors

The black British writers developed after the Second World War by arrival of the Windrush Empire which brought immigrants to UK from Caribbean Islands, the starting point of the black Caribbean presence in Britain that there had been a sizeable body of texts pre-dating the work of pioneer figures like Samuel Selvon, George Lamming who started publishing after their arrival to London in 1950, and had a major impact on the subsequent generations of writers as they coming from the British Caribbean former Empire. An exclusive focus on this post-war period obliterates black contributions to British literature from earlier generations such as Olaudah Equiano, Mary Seacole, C.L.R. James from Trinidad, Una Marson from Jamaica, who both spent a part of their lives in England and participated as intellectual, Black British literature' viewed as a time-limited phenomenon attached to post-war migration in England and became irrelevant to a younger generation of writers, who were born in England, or mixed parentage, like Anglo-Jamaican Zadie Smith or Anglo-Nigerian Diana Evans, and whose allegiance might for these reasons be more domestic than was the case for their predecessors⁴⁶. It will become difficult to view 'black British' literature as marked only by displacement and migration, as its representatives are increasingly born and bred Britons, more interested in the here and now than in their ancestral culture.⁴⁷ The emergence of the new Caribbean writers and the black-British writers were not shared by their arrival as immigrants to Britain after World War II, which opened a new space for the flowering of Caribbean rooted literary creativity. Caryl Phillips as a second-generation Black British writer expressed the anger he felt about the prejudices against blacks in Britain during the 70s and early 80s and described how this literary impact was replaced by his discovery of the first generation Caribbean black writer and the experiences of growing up as a black Caribbean in an urban British environment because they felt foreigners and outsiders inside this society⁴⁸

⁴⁵ https://munchies.vice.com/en_uk/article/nevgyq/the-proud-legacy-of-afro-caribbean-food-in-britain26/05/2018

⁴⁶ https://en.wikipedia.org/wiki/British_African-Caribbean_people12/05/2018

⁴⁷ https://orbi.uliege.be/bitstream/2268/25931/1/Ledent_Black-British_OUP.pdf 14/05/2018

⁴⁸ Caryl Phillips as a Black British Writer: the Experience of Caribbean Immigrants After World War II Tsunehiko KATO. *The International Studies Association of Ritsumeikan University: Ritsumeikan Annual Review of International Studies*, 2002 p01

After the arrival and settlement of the Afro-Caribbeans in 20s century in Britain as ethnic minority in the British society, led them learn different ways of life and broke down barriers of different government legislations, which helped them to adapt and integrate as black British citizens, although the racism of the whites British, the hostility and their feeling 'uncomfortable' towards Caribbean immigrants. The Afro-Caribbean practiced their live as Britishs in their language, education and religion , but the British tried to differentiate them by skin color, as blacks never be acceptable in their society ,because they were inferior and couldn't do any thing, they want to Keep Britain White, a black man could never be a British man.The message Enoch Powel « the paterfamilias of modern British racism », wanted to deliver in 1968 when he made a series of lectures , when he asserted that blacks 'could never be admitted as full members to that closed, fixed, club called Britain,' And what he said captured the mind of ordinary people and gained support among them⁴⁹

⁴⁹ Ibid p.03

GENERAL CONCLUSION

In 17th century, the UK was in competition with the other European countries for more power, territories and raw materials from different areas in the world, including the Caribbeans, when Britain based its economically interest and profits on slaves trade, sugar plantation and raw materials in this area. Britain continued to exchange manufactured goods by African slaves in West Africa to transport them to the Caribbean region by the Triangular Slave Trade operation through the Middle Passage. In 1833 the Slave Trade was abolished in all British colonies, and many blacks who brought to Britain kept as servants and became prosperous traders and journalists. After this era, in industrial revolution and the World Wars decades many Caribbeans came from their mother nations to fight inside her.

In Post-Wars World, Britain invited and recruited a large number of workers from their Caribbean colonies to rebuild economic, by the Arrival of The Windrush Ship Empire to Britain in 1948 ; as the first wave of Caribbean Migrants to work in different public sectors as: British Rail, National Health Service, London Transport. Whereas the British Government passed the British Nationality Act 1948 and allowed all people of Commonwealth colonies as British citizens with fully right to entry and settlement in Britain.

In the 50s and the 60s, were racial tension era and racist attacks on the Caribbean community. The racial problems against the Windrush generation and their children continued in UK, because the growing of this Caribbean population which increased rapidly. As solution Britain passed the Immigration Act of 1962 to control and restrict the number of Caribbean Migrants by the removal of open entry for Caribbean Commonwealth citizens, unless specific categories had gained entry.

The Afro-Caribbeans as community were faced prejudice and racial discriminations by the white British, where they lived the poor life conditions, that led them as Black Britons to integrate and adapt by expressing their Caribbean identity and cultures through music, art, foods, costumes, clothes...ect, as Notting Hill Carnival which was the positive response of different riots, that led the British parliament passed different acts and policies to curb racism against Afro-Caribbean Community to living in harmony in multicultural British society.

England was a melting pot, where the Caribbeans did not realised their dream of being participants in Britain as a mother country, where the rights were exercised in unequal manner.

The people of the Caribbean, as an ethnic minority faced the transition and integration into society and parliament as blacks Britons in the United Kingdom, by creating their own community and expressing their culture and identity by Breaking the prejudices and racial discrimination barriers.

my research examines how institutionalized racism impacted on African Caribbean migrants and their offspring in the areas of housing, education, mental health, and the criminal justice system. The United Kingdom welcomed newcomers for centuries and became a mixture of diverse ethnic groups with their own distinct culture, language and religion, that brings a better understanding of other cultures, enrich lives and helps to encourage tolerance, that may led to a combination of races, religions and cultures which would later on cause the multiculturalism process. But in other arounded way, it may damage the country rights. But the descendants of the Afro- Caribbean immigrants are now teachers, soccer players, television broadcasters, and Musicians and politicians who make up the British society, and many ethnic newspapers, Magazines, television programs, radio stations and websites.

In my research, I anderstand that there was a positive connection between the cultural caribbean's diversity, innovation and thriving communities, because diversity had been employed as a catalyst to revitalise British towns and cities. It has tried to gauge the impact of this diversity on Britain, looking at different forms of urban innovation and entrepreneurship, and has sought to explore the extent to which these can be said to arise from intercultural dialogue, exchange and activity



ANNO QUADRAGESIMO SEPTIMO

GEORGII III. REGIS.

C A P. XXXVI.

An Act for the Abolition of the Slave Trade.

[25th March 1807.]

WHEREAS the Two Houses of Parliament did, by their Resolutions of the Tenth and Twenty-fourth Days of June One thousand eight hundred and six, severally resolve, upon certain Grounds therein mentioned, that they would, with all practicable Expedition, take effectual Measures for the Abolition of the *African* Slave Trade, in such Manner, and at such Period as might be deemed adviseable: And whereas it is fit upon all and each of the Grounds mentioned in the said Resolutions, that the same should be forthwith abolished and prohibited, and declared to be unlawful; be it therefore enacted by the King's most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the Authority of the same, That from and after the First Day of May One thousand eight hundred and seven, the *African* Slave Trade, and all and all manner of dealing and trading in the Purchase, Sale, Barter, or Transfer of Slaves, or of Persons intended to be sold, transferred, used, or dealt with as Slaves, practised or carried on, in, at, to or from any Part of the

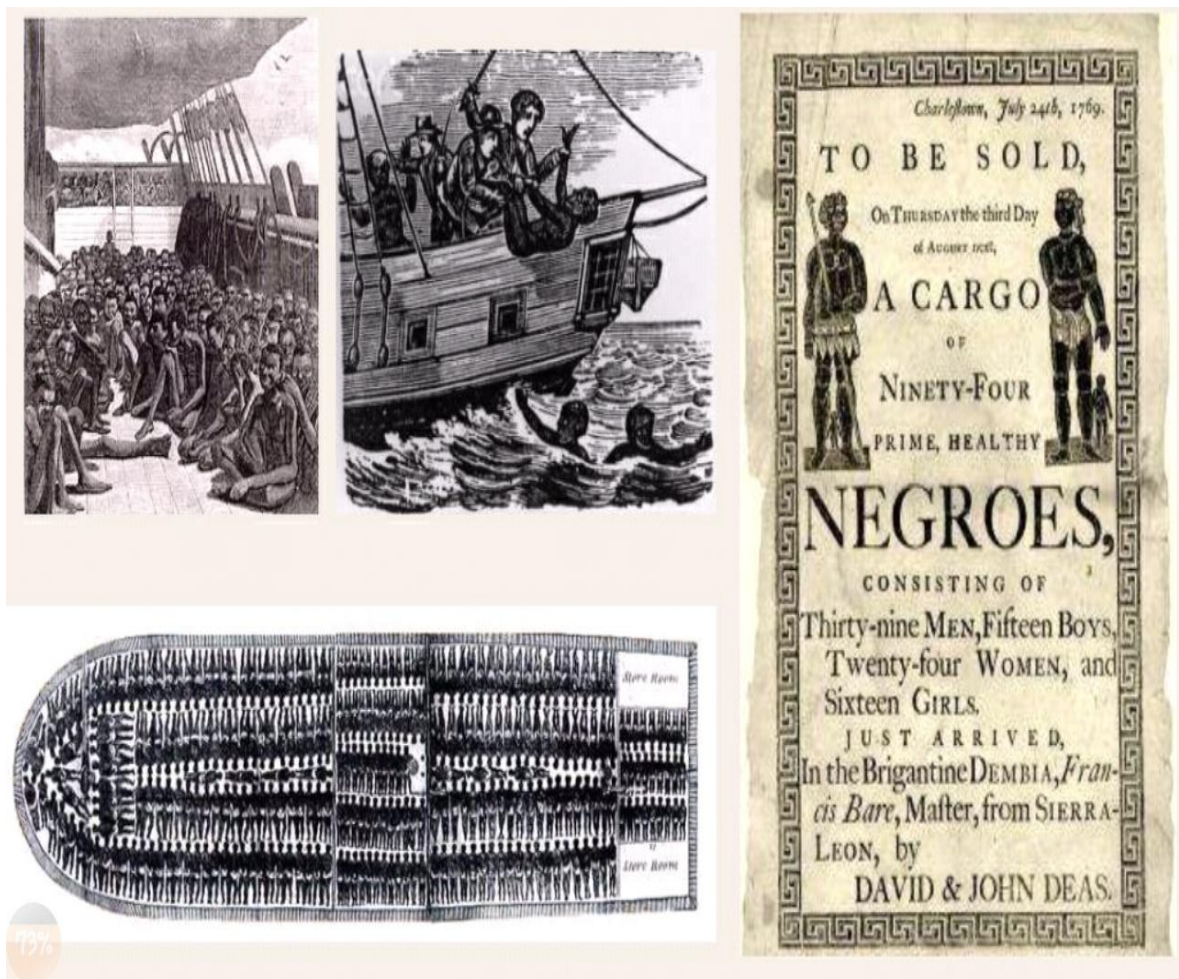
From May 1,
1807, the
Slave Trade
shall be
abolished.

4 L.

Coast

The Emancipation Act 1807⁵⁰ The figure -01-

⁵⁰ <https://i.pinimg.com/originals/16/d7/66/16d7669b7f8b38e8a991eb80205d0850.jpg>



The Atlantic slave trade Figure - 02

Table 1: West Indian Population of Great Britain 1951-1988

Year	Caribbean Birthplace	UK Born children of of WI born (est)	Best estimate Caribbean ethnic pop. person
1951	17,218		18,000
1961	173,659	26,000	200,000
1966	330,780	50,000	380,000
1971	304,070	244,000	548,000
1981a	295,179	250,565	545,744
1981b	268,000	244,000	519,000
1984	242,000	281,000	529,000
1986-1988	233,000	262,000	495,000

Sources:

1951	Census
1961	Census
1966	Census (10 per cent count)
1971	Census
1981a	Census
1981b	Labour Force Survey 1982
1984	Labour Force Survey 1988
1986-88	Population Trends, 1990 60, 35-8

West Indians Population in Uk 1951-1988-⁵¹ figure -03-

⁵¹ THE CARIBBEAN IN EUROPE: CONTRASTING PATTERNS OF MIGRATION AND SETTLEMENT IN BRITAIN, FRANCE AND THE NETHERLANDS by Ceri Peach Research Paper in Ethnic Relations No.15 Centre for Research in Ethnic Relations October 1991 University of Warwick 08/05/2018

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