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Encountering Multiculturalism in Contemporary Britain

A thesis submitted in partial fulfillment of the requirements for
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Abstract

This work examines and clarifies a current situation in multicultural Britain. After the great waves of immigration during history, this issue had taken a completely different position than the one it took at the beginning of the time. This work focuses on the approaches of immigration, brief history of immigration and what the term multiculturalism means as well. The work also examines life and status of minorities in political, economic and social sphere. It also tackles the concept of Britishness and the decline of multiculturalism. As well, islamophobia and its effects on multiculturalism and what caused similarly a new approach which is the integration, concludes with the effects of multiculturalism.

Keywords: Multiculturalism, integration, immigration, multicultural Britain, Britishness, Islamophobia.

Dedication

To my parents whom whatsoever I did, I would not be serving

the deserved thanks

to my mother whom I wish to feel better soon

to my family, my brothers and sister

to my friend

to my mates in the National Office of U.G.E.L.

I dedicate this work.

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General Introduction

In a globalized world, there is no one and only culture; multiculturalism is a norm rather than an exception. However, Britain, as any other globalized country, includes various different cultures. One of the biggest societal questions nowadays concerns how to deal with cultural diversity of different ethnic minorities and how to manage it in a society effectively. This is an ongoing question in current Britain.

Over the centuries, Britain has received many immigrants from many countries and, consequently, many different ethnic groups have established and settled there. The main result of immigration is the cultural diversity which transformed Britain notably. Over the time there were multiple(various) responses to the question how to deal with the phenomenon of multiculturalism.

In my studies, I had some interests in the lessons of British Civilization. A significant issue that urged me to conduct this research was the diversity of ethnic groups and cultures in Britain. The phenomenon of multiculturalism in Britain distinctively created the social landscape of Britain. Personal concerns in dealing with this phenomenon were the base for the present paper.

The aim of this work is to identify the extent of multiculturalism in the British society and to explore its significance in Britain. It also aims at clarifying the issue of multiculturalism in contemporary Britain and showing how British government changed attitudes towards multiculturalism. The core of the problem is ethnic minorities which resulted in an urgent need to integrate the minorities into British society.

The study raises three questions:

- 1- To what extent can we say that Britain is a multicultural country?
- 2- What is the influence of multiculturalism on the political, economic and social spheres in Britain?
- 3- does multiculturalism succeed or fail in Britain?

It is hypothesized that the Britain consists of various ethnic groups and cultures, and thus represents a multicultural society. It is also hypothesized that there are some advantages and disadvantages that multiculturalism has in several milieus (politics, economy, society and religion).

This research is divided into three main chapters. The first one is devoted to the historical background. It deals with definitions of some terms and describes the different immigrant waves. The second chapter tackles political, social, religious and economical factors affecting the life of ethnic minorities in Britain. The last chapter is concerned with the social identity theory and the concepts of Britishness, Multiculturalism and Islamophobia. Significantly, it explores the state of multiculturalism together with the shift into integration.

Chapter One:

Historical Background

Introduction

In this chapter, we shall define the following terms: Culture, Multiculturalism. Also, we are going to discuss and describe the original inhabitants of Britain, the several waves of invaders who settled in Britain. These waves one of the reasons behind multiculturalism in Britain, because each one of them brought a new cultural aspect to the British society. Due to the long periods, each wave of invaders spent in Britain, they contributed strongly to many changes in the British culture, language, and tradition. There are no exact definitions of Culture and Multiculturalism, yet many scholars, thinkers and historians attempted to define the two theories without an exact definition.

1. Definition of terms

1.1 Culture

First of all, oxford dictionary defines culture as *the customs and beliefs, arts, way of life and social organization of a particular country or group*. Merriam Webster defines culture as *the beliefs, customs, arts, etc., of a particular society, group, place, or time*.

1.2 Origin and Etymology of Culture

The word culture was derived from Middle English, cultivated land, cultivation, from Anglo-French, from Latin cultura, from cultus, past participle. Merriam Webster (1828)

1.3 Some extra definitions from different anthropologists and writers

"Culture is the framework of beliefs, expressive symbols, and values in terms of which individuals define their feelings and make their judgements" (Geertz 1957 *American Anthropologist* 59:32-54).

"An historically transmitted pattern of meaning embodied in symbols, a system of inherited conceptions expressed in symbolic form by means which men communicate" (Geertz 1973: 89).

"Cultures are traditions and customs, transmitted through learning, that form and guide the beliefs and behaviour of the people exposed to them.... Cultural traditions include customs and opinions developed over the generations about proper and improper behaviour" (Kottak 2008)

"Everything that people have, think, and do as members of a society" (Ferraro, 2008)

"Culture or civilization, taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society". (E. B. Tylor, 1871)

"The pattern of life within a community, the regularly recurring activities and material and social arrangements characteristic of a particular group". (Ward Goodenough, 1957)

There is no exact definition of culture, many scholars and Anthropologists define it as word combining between many aspects. According to Samovar and Porter (1994) Culture refers to the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, religion, notions of time, roles, spatial relations, and material objects and possessions acquired by a group of people in the course of generations through individual and

group striving. Furthermore, Culture is the systems of knowledge shared by a relatively large group of people. Culture is communication, communication is culture (Edward T. Hall). A culture is a way of life of a group of people the behaviors, beliefs, values, and symbols that they accept, generally without thinking about them, and that are passed along by communication and imitation from one generation to the next. Some of its symbols include a group's skills, knowledge, attitudes, values, and motives. The meanings of the symbols are learned and deliberately perpetuated in a society through its institutions. Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other hand, as conditioning influences upon further action (Ting-Toomey and Chung). Culture is the sum of total of the learned behavior of a group of people that are generally considered to be the tradition of that people and are transmitted from generation to generation. Finally, the Culture is a collective programming of the mind that distinguishes the members of one group or category of people from another.

2. Multiculturalism

The Oxford English Dictionary offers a broad definition of multiculturalism as the "characteristics of a multicultural society" or "the practice of giving importance to all cultures in a society", and "the policy or process whereby the distinctive identities of the cultural groups within such a society are maintained or supported". Academics' definitions of multiculturalism refer to anything from people of different communities living alongside each other to ethnic or religious groups leading completely separate lives. Professor Tariq Modood is director of the Centre for Study of Ethnicity and Citizenship at the University of Bristol,

wrote that multiculturalism has many meanings, but the minimum is the need to politically identify groups, typically by ethnicity, and to work to remove stigmatization, exclusion and domination in relation to such groups. Mr. Cameron, in his speech defines the doctrine of state multiculturalism as a strategy which has encouraged different cultures to live separate lives, apart from each other and apart from the mainstream.

In 2004 Trevor Phillips, chairman of the Equality and Human Rights Commission told the Times that multiculturalism was out of date because it suggests separateness and should be replaced with policies which promote integration and assert a core of Britishness. There is unlimited number of researchers who talked about that topic, and each one gives his opinion from his vision to this subject.¹

3. The Mingling of the Races

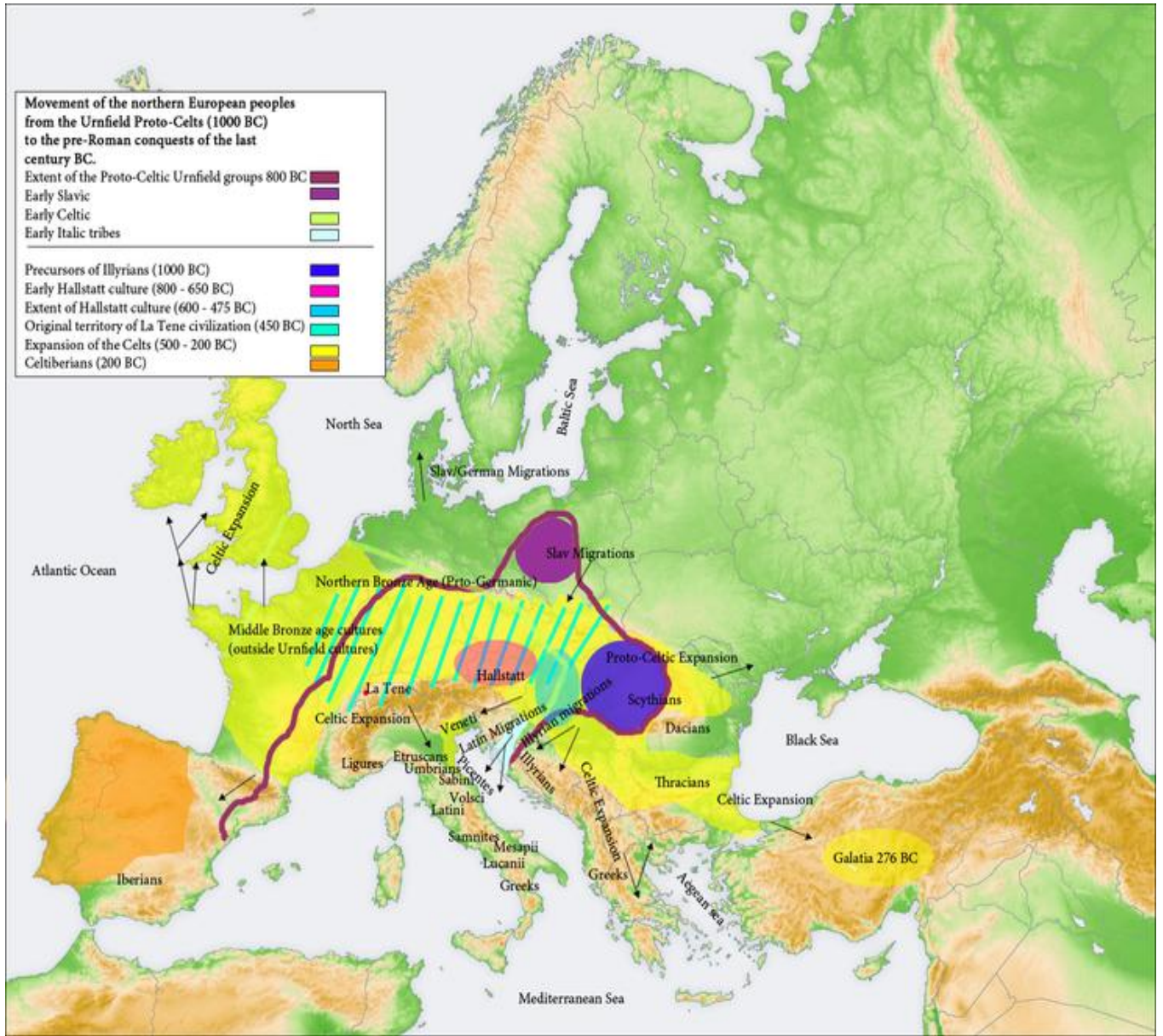
3.1 The Iberians and the Celts (25000 BC - 55 B.C.)

The oldest human inhabitants probably came to Britain about 25000 years ago over the landbridge that connected today's British Isles and the Continent of Europe at that time. The so-called Iberians reached Britain between 3,500 and 3,000 B.C., probably coming from the Iberian Peninsula. Both the Iberians and the so-called Beaker people; named after the beaker-shaped pots they made, settled in Britain. The Iberians used stone and bone tools and their settlements were based on "henges", great circles of earth banks and huge standing stones (e.g. Stonehenge). The Beaker people conveyed the knowledge of bronze to Britain, soon after 700 B.C, Celtic tribes began to invade Britain. Between cca.700 and 100 B.C, they settled the whole of Britain, they formed tribal kingdoms that were frequently at war with

¹ www.bbc.co.uk/news/magazine-12381027

each other. The Celtic language still uses till now in some areas in Britain². In addition, the distinctive floods of Celtic attack got new procedures metal-working and agriculture.³

The migrations of the Celtic groups around 1000 BC



² McDowall, David. *An Illustrated History of Britain*. Harlow: Pearson Education Limited, 2013. Print p 6/7/8

³ Thackwell, Helen. *Britain: A Chronology*. Paris: Ellipses, 2002. Print p 8

⁴ <http://thehistoryofwales.typepad.com/.a/6a0177449d1b30970d017ee3e077be970d-popup> (accessed May.10.2017)

The map shows the migrations of the Celtic groups around 1000 BC, and their expansion in particular between 500 and 200 BC into the British Isles.

3.2 Roman Britain (55 B.C. – 5th century A.D.)

Britain turned into a circle of Roman interest in the 1st century B.C. Julius Ceasar attempted to conquer Britain twice, in 55 and 54 B.C. his main aim being to prevent the Britons from providing their kinsmen in today's France with military aid. But the actual Roman conquest of Britain by Emperor Claudius took place in 43 A.D. By 80 A.D, the Romans had conquered today's England, Wales and southern Scotland, but problems in other parts of their empire made them withdraw behind the so-called Hadrian's Wall in the first half of the 2nd century. After crushing the Britons' resistance, the Romans romanized the southern areas (i.e. they imposed their civilization and way of life on native people); northern Britain and Wales were placed under military control and the natives were allowed to carry on with their own way of life, the system of roads was constructed throughout Britain⁵. The Roman brought their civilization to the conquered areas in Britain but much of the roman legacy in Britain disappeared with their departure. They build a long road system from the east to west, and north to south. They were built to facilitate the movement the troops and transport goods for trade. The roman created a number of new towns with proper drainage systems and buildings that had glass windows and central heating. The remains of Roman villas have been discovered in several places in England and one of the most famous is that at Fishbourne, near Chichester. The roman alphabet is still used today and many words in the English language have Latin roots. One ironic legacy of the roman period was that Christianity arrived in Britain during this period.⁶ The Roman rule in Britain declined

⁵ McDowall, David. *An Illustrated History of Britain*. Harlow: Pearson Education Limited, 2013. Print p 8/9/10.

⁶ Thackwell, Helen. *Britain: A Chronology*. Paris: Ellipses, 2002. Printp11/12.

towards the end of the 4th century as the whole Roman Empire was falling apart. The last Roman legions were withdrawn from Britain in the 5th century.⁷

3.3 The Anglo-Saxon period (5th -11th cc.)

Anglo-Saxons (Angles, Saxons and Jutes) were Germanic tribes living in today's northern Germany and Denmark. They had already started attacking the south coast of Britain in the 3rd century, but in the 5th century they conquered and settled the whole of today's England. They destroyed the Romano-British civilization and established their own, agricultural one. In the course of the 6th century, a number of rather unstable kingdoms arose in England. Four of them successively held supremacy over the others; Kent, Northumbria, Mercia and finally Wessex. Christianity reached England from Ireland and from Rome at the end of the 6th century. It played very important role in establishing medieval society and in developing the statehood in England, the Church served as the model for feudal kingdoms and gave kingship a sacred character. England was finally united under the kings of Wessex in the 10th century. The intensity of Anglo-Saxon culture is obvious even today. Days of the week were named after Germanic gods: Tig (Tuesday), Wod in (Wednesday), Thor (Thursday), Frei (Friday). New place-names appeared on the map. The first of these demonstrate that the most punctual Saxon towns, like the Celtic ones, were family villages. The ending -ing meant folk or family, thus "Reading" is the place of the family of Rada, "Hastings" of the family of Hasta. Ham means farm, Ton means settlement. Birmingham, Nottingham or Southampton, for instance, are Saxon place-names. Since the Somewhat English Saxon lords regularly established settlements, Kingston is a successive place-name. The Somewhat English Saxons built up various kingdoms, some of which still exist in district

⁷Dawn Denmar, "Immigration to UK - A Brief History of Migrants: Migration to Britain of Romans, Irish, Italians, Jews to Eu Visitors," Suite 101, <http://www.suite101.com/content/immigration-to-uk-a-brief-historyof-migrants-a158397> (accessed May2, 2017).

or provincial names right up 'til the present time: Essex (East Saxons), Sussex (South Saxons), Wessex (West Saxons), Middlesex (presumably a kingdom of Center Saxons), East Anglia (East Edges). By the center of the seventh century the three biggest kingdoms, those of Northumbria, Mercia and Wessex, were the most powerful.⁸

3.4 Viking raids and invasion

Towards the end of the eighth century new raiders were enticed by Britain's riches. These were the Vikings, a word which most likely means either "pirates" or "the people of the sea inlets", and they originated from Norway and Denmark. Like the Anglo-Saxons they just assaulted at first. They consumed places of worship and religious communities along the east, north and west shorelines of Britain and Ireland. London was itself struck in 842.

In 865 the Vikings attacked England once unmistakably the quarreling Old English Saxon kingdoms couldn't keep them out. This time they came to overcome and to settle. The Vikings immediately acknowledged Christianity and did not bother the neighborhood populace. By 875 just Ruler Alfred in the west of Wessex held out against the Vikings, who had effectively taken the vast majority of Britain. After some serious defeats, Alfred won the battle in 878, and after eight years he captured London. He was sufficiently solid to make a bargain with the Vikings.

Viking rule was perceived in the east and north of Britain. It was known as the Danc law, the land where the law of the Danes ruled. In rest of the nation Alfred was perceived as king. during his battle against the Danes, he had assembled Walled settlements to keep them out. These were called Burghs. They wound up plainly prosperous market towns, and the

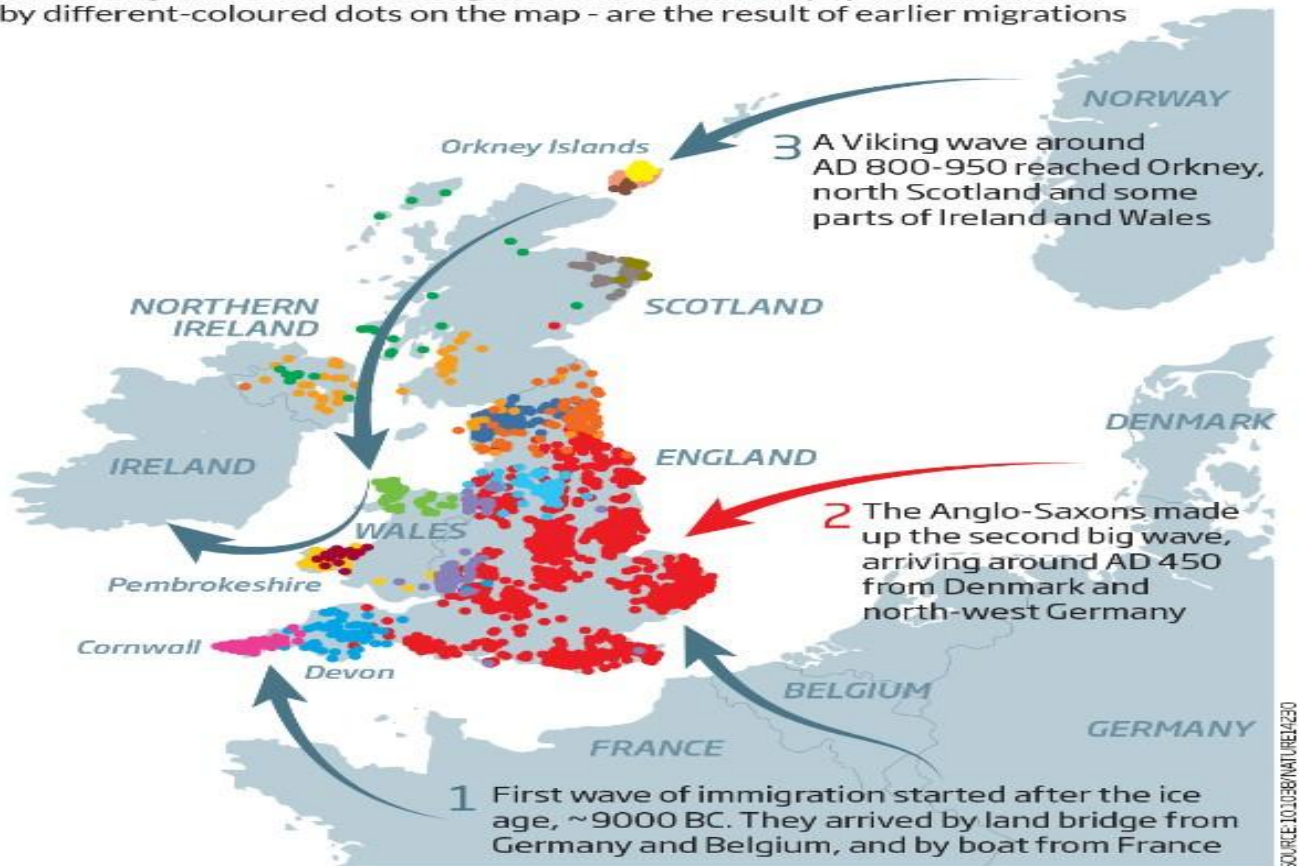
⁸ McDowall, David. *An Illustrated History of Britain*. Harlow: Pearson Education Limited, 2013. Print. p 11/12/13/14.

word, now more often than not spelt district. is one of the commonest endings to place names, and also the name of the unit of city or possess organization today.⁹

Britain's Ancient Roots

Britain's ancient roots

The Romans, Vikings and Normans all invaded Britain, but left surprisingly little genetic trace. The influence of the **Anglo-Saxons**, however, shows up across England. Other distinct genetic clusters in the population - shown by different-coloured dots on the map - are the result of earlier migrations



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3.5 The Norman Conquest

The Norman Conquest had been finished by 1069, and it had extensive results for the development of Britain. Britain's relations with Scandinavia were cut off and the nation went

⁹ McDowall, David. *An Illustrated History of Britain*. Harlow: Pearson Education Limited, 2013. Print P15/16/17

¹⁰ <https://www.newscientist.com/article/mg22530134-300-ancient-invaders-transformed-britain-but-not-its-dna/> (accessed May.10.2017)

under French cultural influence; three languages were utilized as a part of Britain: Norman-French, the language of the ruling aristocracy and law courts; Latin, the language of educated people; and English, talked by common Englishmen. Britain was given another, Norman-French king and managing class the nation was reorganized into a solid medieval state ensured by the English Channel; subsequently, no further conquest have since happened.¹¹

Conclusion

Finally, the purpose of this chapter is to demonstrate some basic definitions of terms which need to be clarified in order to understand the matter of question. Also, showing some waves of inhabitants who settled and established in Britain during the history, consequently affected on the British culture and create multicultural society.

¹¹McDowall, David. *An Illustrated History of Britain*. Harlow: Pearson Education Limited, 2013. Print.23-28.

Chapter Two:

Review of Literature

Introduction

It is important to form a society where the citizens, as well as communities feel valued and enjoy equal opportunities. Multi-ethnic Britain offers equal rights to all ethnic minorities.¹² In the UK, many services including housing, medicinal services, policing voluntary support or public broadcasting have been changed over to accommodate the needs of all ethnic minorities¹³. It is substantial to fully involve all ethnic minorities in British public life without racial discrimination. However, the representation of ethnic groups in many parts of public space is still very low. Racial separation is still remarkable, and even though ethnic minorities have to struggle with racial threats, they are playing a significant role in British life. This chapter encounters political, social, and economical factors affecting the life of ethnic minorities in Britain.

1. The Main Representation of Ethnic Minorities

According to the statistics of 2001, Britain is seen as multi-ethnic and multicultural country, which means that there are groups and communities who exist together. Britain is a place where there is a wide range of ethnic groups and these ethnic minorities are an integral part of British society. Britain shares the biggest representation of ethnic minorities in Europe, the number of international migrants increased highly – from 75 million to 120 million (between the years 1965-1990), and this expanded the movement extent to 2.8 per cent.¹⁴ The ethnic minorities forms around 7.9 per cent of the total population of the UK. in

¹² Parekh, *The Future of Multi-Ethnic Britain*, ix 2 “Living Apart Together: British Muslims and the Paradox of Multiculturalism,” Policy Exchange (2007)

¹³ “Living Apart Together: British Muslims and the Paradox of Multiculturalism,” Policy Exchange (2007): 24

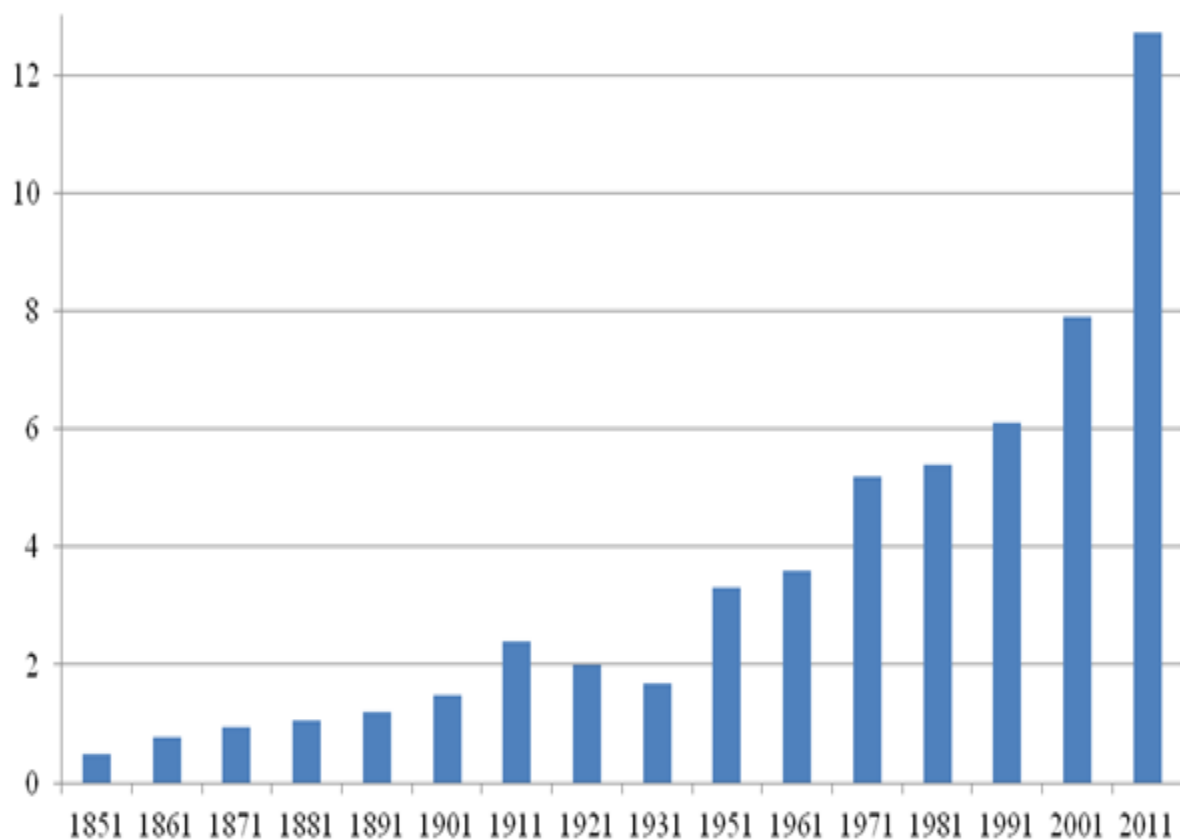
¹⁴ Home Office, “Secure Borders, Safe Haven. Integration with Diversity in Modern Britain,” under “The challenge of globalisation,”

<http://dera.ioe.ac.uk/4561/1/cm5387.pdf>

2011, there was nearly 7 million non-white Britons, which is about 12 per cent of the total population.¹⁵

Percentage of the Foreigners (1851-2011)

Percentage the population of England and Wales that was foreign born, 1851-2011



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Approximately 45 per cent of ethnic minorities live in London. these days the current number is without any doubt increased. Ethnic minorities mostly live in areas like Wembley, Hyde Park, East Ham or Kensington. There are also many immigrants living outside London -

¹⁵ Ben Smith, "Ethnic Minorities in Politics, Government and Public Life," House of Commons Library (2008):
16

<https://www.google.dz/url?sa=i&rct=j&q=&esrc=s&source=images&cd=&cad=rja&uact=8&ved=0ahUKEwiHy8qk5PnTAhWIAJoKHc54DPkQjhwIBQ&url=https%3A%2F%2Fwww.migrationwatchuk.org%2Fbriefing-paper%2F48&psig=AFOjCNHVGSkSDI2FFyl98J5sSWQKFt7DvQ&ust=1495207646709746> (accessed May.10.2017)

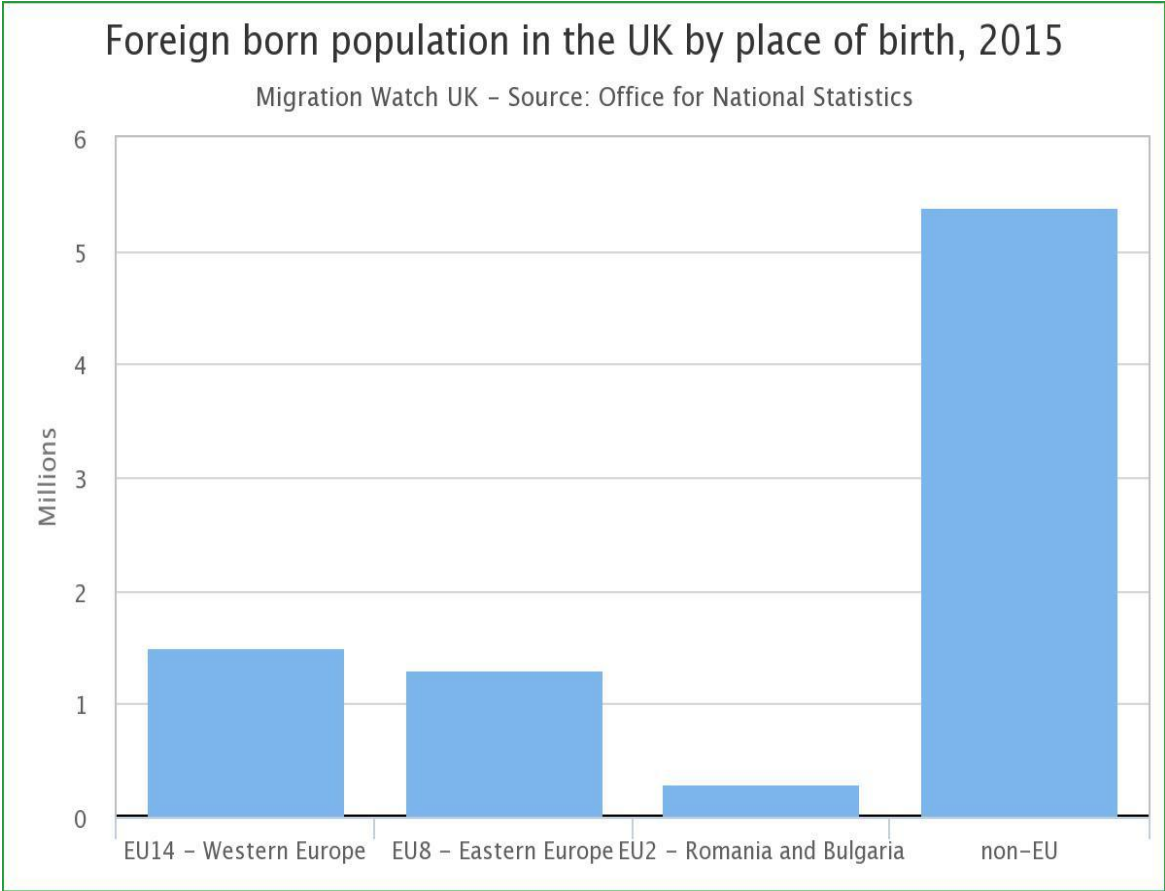
Birmingham or Leicester (almost 30 per cent). Pakistani and Bangladeshi live in deprived areas of Oldham and Bradford. Many of these ethnic minority members are descendants from the Commonwealth immigrants who arrived from the Second World War. Leicester is known as real multicultural city, where ethnic minorities (36 per cent) living peacefully. In Scotland and Wales ethnic minorities form about 2.3 per cent of their population and in Northern Ireland the figure is 0.75 per cent.¹⁷

About half is of Asian descent – Indians (1.0 million), Pakistani – the second largest ethnic group (747 285), Bangladeshi (283 063), other Asians (247 664), blacks form about 1.1 million (a quarter), mixed background (677 117) – they form about 15 per cent, 247 403 - 5 percent is of Chinese origin, and people of other ethnic groups form 5 per cent (230 615).¹⁸

¹⁷ Von, Meien J. *The Multiculturalism Vs. Integration Debate in Great Britain: Grin Verlag.* , 2010. Print

¹⁸ Census, April 1991 and 2001, "Ethnicity," Office for National Statistics

The Foreign-born Population in the UK by Place of Birth 2015



2. Ethnic Minorities and their Positions in Political, Economic, Religious and Social Milieus

2.1 Political Milieu

According to the political field, the government had to acknowledge the rights and the needs of ethnic minorities, living in contemporary Britain. Ethnic minorities in Britain have the right to vote as citizens of Britain or they can choose to vote as citizens of the Commonwealth. It is very important to ensure equality and provide them full opportunities,

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<https://www.google.dz/search?tbm=isch&q=foreign+population+in+the+UK+by+place+of+birth,+2015&spell=1&sa=X&ved=0ahUKewjWspji4PnTAhUFLZoKHxEdAvcQBQgcKAA&biw=1366&bih=640&dpr=1#imgrc=>
(accessed(May.10.2017)

this allows ethnic minorities to express their views of various policies of political parties and they feel free to express their needs. To include ethnic minority members into the political sphere may be a great opportunity for integration into the mainstream of political life of a country. Each British political party has ethnic minority sections; the extent of ethnic minority electors is very small. The question is how to get many Asian and black people more interested in politics, and how to incite them to vote²⁰. No Asian or black people were elected to the Welsh Assembly or Scottish Parliament or were directly elected to London Assembly in 1999. National institution such as House of Lords or local committees should be aware of the importance of blacks and Asians and should take them seriously.²¹ In House of Commons there are only nine representatives of ethnic minorities. Concerning the House of Lords, there are only 20 representatives.²²

2.2 Economic Milieu

The situation always differs from what politics and the governments, claims about ethnic minorities in economic sphere. Regardless of the possibility that a multicultural society gives equal rights for all, there is still an obvious distinction. Generally, we can state that it is very hard for a member of ethnic minority to find a job or be employed than a non-minority member, and if so, it is usually with lower wage.²³ Some black and Asian communities (Bangladeshi and Pakistani) live in denied regions (over 60 per cent of Pakistani and Bangladeshi households live in poverty). These communities are victims of crimes, illiteracy, and unemployment, or with low salary. The post-war was movement of migration which demanded labourers in particular economic sectors. People from the Caribbean, Ireland and

²⁰ Anwar, Muhammad. *Race and Politics: Ethnic Minorities and the British Political System*. London: Routledge, 2014. Internet resource

²¹ Parekh, Bhikhu C. *The Future of Multi-Ethnic Britain: Report*. London: Profile, 2010. Print 223-233

²² Rheinische Friedrich Wilhelms, "Multiculturalism and Ethnic Minorities," Center for European Integration Studies (2001): 59

²³ Von, Meien J. *The Multiculturalism Vs. Integration Debate in Great Britain: Grin Verlag.* , 2010. Print.

Africa, worked in textile mills in the North or transport industries. They have low salaries that is sometimes lower than the national minimum wage. African, Indian or Chinese people have much more difficulties to get job than white people, regardless of the possibility that they have better capabilities. Generally, one may claim that there is still large discrimination in the labour market due to racist stereotyping. The role of the government is to reduce unemployment and underemployment, and they should eliminate differences in current rates.²⁴ Unemployment rate among different ethnic minorities also tends to be higher. The highest unemployment rate is among Bangladeshi; Pakistani and Chinese groups are more likely to be self-employed.²⁵ Even though the racial discrimination is outlawed in practice, it can be very difficult to avoid.

2.3 Religious Representation

Religious freedom and equality is a multicultural perspective that implies an existence of different faiths and beliefs. This may prevent religious discrimination. Religious diversity should be tolerated and recognised in order to create a rich public space. The main religion is Christianity – 76.1 per cent (that is about 40 million people). In Britain, we can find a religious diverse, because it is a multi-faith society. For instance, Islam – 2.7 per cent (1,6 million), Hinduism (1.5 per cent, 0,5 million), Sikhism (0.6 per cent, 336 179), Judaism (0.5 per cent, 267 373), Buddhism (0.3 per cent, 149 157). People with no religion form about 8 million – approximately 15 percent of the population. Islam which the biggest ethnic faith group in Britain has extremely negative connotations everywhere throughout the United Kingdom. Many schools, TV and radio stations and numerous websites are controlled by

²⁴Parekh, Bhikhu C. *The Future of Multi-Ethnic Britain: Report*. London: Profile, 2010. Print 194

²⁵National Statistics, "Minority Ethnic Groups in the UK," National Statistics (2002): 2

religious groups. The fundamental purpose is to make people aware of such variety of religious groups and, therefore, develop a better understanding and superior comprehension.²⁶

2.4 Social Sphere (Education, Health and Cultural Life)

Educational systems may support multiculturalism. In fact, the term multiculturalism primarily is concerned with schooling.²⁷ Consequently, institutions change educational modules to cope with cross-cultural issues.²⁸ In 1988, the National Curriculum Council issued that the curriculum should “*take account of the ethnic and cultural diversity of British society and the importance of the curriculum in promoting equal opportunity for all pupils, regardless of ethnic origin or gender.*” As a result, the curriculum expanded – they started to teach minority languages (mother-tongue teaching), their history and cultures. The most remarkable was the liberal approach. They supported common prayer sessions of different convictions (for instance in many schools the education started with a prayer every day). The Liberals also supported keeping up the non-British festivals showing respect to minority particularities in clothing and food. In fact, there was a punishment for racist insults. As a result, multicultural educations should be for all. However, nonminority children have to learn the history of minorities, for example, history of blacks or Indians; some were also educated to speak Creol or Urdu.²⁹ It surely helps to enrich all children at schools.

Unfortunately, considering the education, the reality of the situation is that ethnic minorities in Britain are mostly associated with poor performance and educational underachievement, rather than with success. In fact, higher education of non-white ethnic minority members can be considered as a major success of theirs. Similarly, ethnic minorities

²⁶ Census, April 2001, “Religion,” Office for National Statistics Southworth, Joanna R. “‘religion’ in the 2001 Census for England and Wales.” *Population, Space and Place*. 11.2 (2005): 75-88. Print.

²⁷ Modood, Tariq. *Still Not Easy Being British: Struggles for a Multicultural Citizenship*. Stoke on Trent: Trentham Books, 2010. Print.

²⁸ Centre for Citizenship and Human Rights Education (2006):

²⁹ Parekh, Bhikhu C. *The Future of Multi-Ethnic Britain: Report*. London: Profile, 2010. Print. 142.

are less likely to enter prestigious colleges and less likely to get a high degree. In fact, only a few colleges can really claim to be multi-ethnic.³⁰ Generally, it is due to disadvantages such in cases where the parents are manual workers or unemployed.

Another important factor of social well-being is health care. As a rule, health in general is associated with poverty. It has also been proved that racism, harassment and violence are connected to poor health. Nevertheless, immigrants may suffer stress of living in a hostile society, increased blood pressure, and mental health disorders were also detected as direct and negative impacts on their health.³¹

Notwithstanding, concerning cultural milieu, ethnic minority groups contribute highly to sports, fashion, literature and arts as well as music. British culture is a hybrid entity in which we can find creativity originated out of many different groups (White, Black, Asian and other minorities). What additionally makes Britain very multicultural is the scope of different cooking styles brought by ethnic minorities. British culture is also variegated with different dishes and exotic spices which became a part of a British cultural life and many of them are available in supermarkets or restaurants. Unique lifestyles can also be found all over the Britain including various kinds of clothes appearing especially among young people of ethnic minority backgrounds.³²

³⁰ Tariq, Modood. *Still Not Easy Being British: Struggles for a Multicultural Citizenship*. Trentham Books Limited, 2010. Print

³¹ Parekh, Bhikhu C. *The Future of Multi-Ethnic Britain: Report*. London: Profile, 2010. Print.

³² Rheinische Friedrich Wilhelms, "Multiculturalism and Ethnic Minorities," Center for European Integration Studies (2001)

Conclusion

This chapter described the significance of political, social, and economic features in the making up of multi-ethnic groups in Britain. As It is mentioned before, all citizens and communities should perceive equity and enjoy equal opportunities. However, racial segregation is remarkable pushing ethnic minorities to struggle racist treats. This latter ensued in ill-being of ethnic minorities amid British societies.

Chapter Three:

Findings

Introduction

Multiculturalism in Britain fostered many discussions and became a very controversial topic of the twenty-first century. Many politicians and academic authors made their own speeches concerning this issue. They performed many opinions and critics of this approach. The current state of multiculturalism has not overwhelmed many politicians and researchers. However, it became a focus of many social debates. Many peculiar statements can be found on this issue, each of them providing either positive or negative attitude towards the crisis of multiculturalism and its decline. In this chapter, the social identity theory is explained. Then, some concepts such as Britishness, Multiculturalism and Islamophobia are clarified. Significantly, the decline of multiculturalism together with the shift into integration are at the core of this chapter. At the end of this chapter, Conclusions concerning positive and negative points of multiculturalism are provided.

1. The Social Identity Theory

The psychologist Tajfel (1979) said that the greatest contribution to psychology was social identity theory.³³ Social identity is a person's sense of who they are based on their group membership(s). Tajfel (1979) proposed that the groups (e.g. social class, family, football team etc.) which people belonged to were an important source of self-importance and self-esteem. Groups give us a sense of social identity, a sense of belonging to the social world. Therefore, according to Tajfel the world is divided into "them" and "us" based through a process of social categorization (i.e. we put people into social groups). This is known as in-group (us) and out-group (them). Social identity theory states that the in-group

³³McLeod, S. A. (2008). Social Identity Theory. Retrieved from www.simplypsychology.org/social-identity-theory.html

will treat the out-group differently to improve their self-image. In order to increase our self-image, we improve the status of the group to which we belong.³⁴

However, that's what happened in Britain with the British people and the ethnic minorities. The immigrants (the out-group) stay living in small minorities with each other without any interaction with the British society (the in-group). They preserve their own identity on the other hand they refuse the others values and identities. Consequently, they increase their self-image by discriminating and holding prejudice views against the out-group (the group they don't belong to the British identity).

Furthermore, Social identity theory proposes that, when acting in groups, we define ourselves in terms of our group membership and seek to have our group valued positively relative to other groups. So, if we define ourselves in terms of our nationality (e.g., as Algerian, American or British), we want our country or groups to look good compared to the others. In social identity theory, the group membership is not something foreign or artificial which is attached onto the person, it is a real, true and vital part of the person.³⁵

2. Multiculturalism Vs. Britishness

The debate among thinkers is over the formation of the British people and who they are becoming. "Who is British and who is not?" is the omnipresent question. This debate is in relation to nationality and ethnicity starting with religion. Many thinkers tackled Britishness and multiculturalism. For example, professor Bernard Crick (leader in the "life in the UK")³⁶ claimed " *I see no incompatibility between multiculturalism and Britishness. Britishness must*

³⁴ Ibid

³⁵ Ibid

³⁶ The Life in the UK test is presented as a test about living in the United Kingdom and the general practical knowledge required enabling successful integration. Lifeintheuktestweb has been created as a free source to help migrants prepare for the British Citizenship test. The Life in the United Kingdom test is a computer-based test constituting one of the requirements for anyone seeking Indefinite Leave to Remain in the UK or naturalization as a British citizen.

be part of multiculturalism". Here, communal British customs and practices are fairly emphasised in this statement. He further explains his statement claiming that being

"British means that we respect the laws, the parliamentary and democratic political structures, traditional values of mutual tolerance, respect for equal rights...".

Notwithstanding, Britishness does not involve a single culture only, but co-existence of ethnicities and unconstrained contacts between them is also involved.

Involving people with the conception of Britishness is not that much easy. It is always complex for people to talk about Britishness since they do not think of it most of the time. Actually, it is synonymous to multiculturalism amid many people. To emphasise, David Cameron in his speech about multiculturalism in February 2011, at the Munich Security Conference, criticized "state multiculturalism". claiming it had failed and arguing that the UK needed a stronger national identity. In his speech, he supported common values and traditions such as Freedom of speech and worship, democracy, the rule of law, equal rights regardless of race, sex or sexuality. He stated that to belong here, you have to believe in these things.³⁷

Equally important, many British policies emphasised encouraging meaningful and active participation amid members of society through involving people in the balance of power. In the same way, Cameron states *"common purpose can be formed as people come together and work together in their neighbourhoods"*. According to David Cameron, this involvement would help building strong attached resident identity. He adds: *"...people feel free to say "Yes, I am a Muslim, I am a Hindu, I am Christian, but I am also a Londoner or a*

³⁷ David Cameron speech at Munich Security Conference <http://www.bbc.com/news/uk-politics-12371994> (accessed Mai.10, 2017).

Britons too". What is more, such identity and that feeling of belonging to the country is, according to him, *"the key to achieving true unity"*.³⁸

3. Islamophobia and the Decline of Multiculturalism

Oxford Advanced learners Dictionary(2010), defined Islamophobia as being: 'hatred or fear of Muslims or of their politics or culture'. Since the terrorist attacks of September 11th and the London 7/7 bombings, some people said that islamophobia has increased significantly. At the beginning of the 21st century, multicultural take turn, from race relations to religion, religion clearly seen in a cultural context. Interestingly, this was further seen in the two terror attacks in America and Britain on 9/11 2001 and 7/7 2005. The London bombings, changed many Britons views about people from the ethnic minorities and created a strong feeling of dislike or fear of foreigners and people from other countries. The Focus changed from visible differences like the colour of skin to differences like cultural and religious practices. After 2005, Islam has been fought by all means around the globe, and ceased to be terminated which finally led to a huge gap between white Britons and members of ethnic minorities 'Which affected negatively on multiculturalism as a concept. Since then, the real value of multiculturalism has been decreasing.'³⁹

4. The Change into Integration

At the turn of the twenty-first century (1990), the British society witnessed a shift from multicultural model to integration. In fact, multiculturalism was meant to provide a balance between diversity and shared values, yet it did not work.

³⁸ Ibid

³⁹ Bill Muehlenberg, "Islam and the Failure of Multiculturalism," Culture Watch, <http://www.billmuehlenberg.com/2010/10/18/islam-and-the-failure-of-multiculturalism/> (accessed Mai.10, 2017).

These shared values needed to more highlighted. David Davis, former shadow Deputy Prime Minister, says that “*It seems to be, that multiculturalism is more about encouraging of various identities, rather than promotion of common values*”.⁴⁰ First, national identities should be re-valued and commonalities need to be publicly discussed. Second, the focus should not be on listing these shared values, but rather on the discussion of each one. Indeed, they need to be closely examined.

The shift towards integration is due to several issues in the British society; such as, the rise in illegal immigration and refugees, extremism, social inequalities, fear of cultural fragmentation, interracial tension, Islamophobia, inter-ethnic intolerance, the lack of interaction between minority and majority and self-confidence of British society.⁴¹ The failure of this model; however, did not prove any link to political issues. Most critics believe that this failure is due to the necessity to emphasize communalities in the British society.⁴²

For the integration model to be effective, researchers claim that there should be a transition of immigration, citizenship, education with emphasis on Britishness.⁴³ “*Our shared future by the Commission on Integration and Cohesion*”⁴⁴ reported that the integration model is based on four main principles: (a) the sense of shared values, (b) emphasis on new rights

⁴⁰ <https://www.theguardian.com/politics/2005/aug/03/conservatives.britishidentity> (accessed Mai.14, 2017).

⁴¹ <https://www.theguardian.com/uk-news/2014/sep/30/uk-capitalise-on-immigration-integration-diversity> (accessed Mai.14, 2017).

⁴² Tariq, Modood. *Still Not Easy Being British: Struggles for a Multicultural Citizenship*. Trentham Books Limited, 2010. Print

⁴³ Julios, Christina. *Contemporary British Identity: English Language, Migrants, and Public Discourse*. Aldershot, Hants, England: Ashgate, 2008. Internet resource.

⁴⁴ Commission on Integration and Cohesion, “Our Shared Future,” *The Guardian* (2007): 43 <http://image.guardian.co.uk/sys-files/Education/documents/2007/06/14/oursharedfuture.pdf> (accessed Mai.10, 2017).

and responsibilities, (c) civility, and (d) the mutual respect and the need to make a social justice visible which means to be aware of equality.⁴⁵

Recently, the public seem to refrain from the discussion of multiculturalism. Mostly due to the arrival of large number of immigrants over the last years. Due to these immigrants, “Britishness” has become hard to define. Moreover, describing the “Britishness” is seen as a racist move toward the minorities.⁴⁶ Modood adds that the concept of “Britishness” should be significantly re-examined. A cohesive society can only be reached by reviving the concepts of national identity, common citizenship and the sense of Britishness should be revived. These terms should be clarified and people should know about what constitute their national identity, and their thoughts about ethnic minorities should be changed.⁴⁷

On the other hand, the Human Right Act 1998⁴⁸ emphasized the role of minorities in the process of integration. It states that minorities should be able to speak common language (English language proficiency requirement) and to be active in political, social and economic life.⁴⁹ That is to say, minorities have to adopt British norms in order to be accepted. Those coming to Britain also have duties and they have to understand them in order to be accepted and integrated.

Currently, the government is trying to create mentoring schemes to help immigrants in different areas to be successful citizens of the UK. These mentoring schemes can, without any doubt, contribute to the process of integration by helping ethnic minorities learn about British

⁴⁵ Commission on Integration and Cohesion, “Our Shared Future,” The Guardian (2007): 43 <http://image.guardian.co.uk/sys-files/Education/documents/2007/06/14/oursharedfuture.pdf> (accessed Mai.10, 2017).

⁴⁶ Commission for Racial Equality, The Decline of Britishness: A Research Study (London: Commission for Racial Equality, 2006), 4.

⁴⁸ <https://www.liberty-human-rights.org.uk/human-rights/what-are-human-rights/human-rights-act> (accessed Mai.10, 2017).

⁴⁹ Home Office, “Secure Borders, Safe Haven. Integration with Diversity in Modern Britain,” under “Citizenship and Nationality, ,” <http://www.privacyinternational.org/issues/terrorism/library/uksecureborderssafehavens.pdf> (accessed May11, 2017)

society, improve their language skills, understand the culture of the host country and also find employment.⁵⁰ In 2005, a new official integration strategy was introduced in by the governmental strategy for integration of ethnic minorities. The main point of this strategy was to strengthen British identity and the sense of belonging. This strategy does not require members of minority groups to change their lifestyles and change their beliefs and traditions, instead, it asks them to hold on to both their racial identity and their national identity. Therefore, they are not asked to assimilate but to adopt. This strategy emphasizes its principle of dual identity.⁵¹

In December 2006, Tony Blair, the former British Prime Minister signalled the end of multiculturalism in his speech. For him, Britain is a country that provides protection to ethnic minorities and is willing to welcome difference, support and accept them in different possible ways. He says, *“So it is not that we need to dispense with multicultural Britain. On the contrary, we should continue celebrating it. But we need – in the face of the challenge to our values – to reassert also the duty to integrate, to stress what we hold in common.”*⁵² In fact, he does not refuse the idea of multiculturalism in its entirety, but he argues that Britain needs some changes. He welcomed the new comers to Britain and explained that everyone is going to be accepted. He addresses them saying, *“If you come here lawfully, we welcome you. If you are permitted to stay here permanently, you become an equal member of our community and become one of us.”*⁵³ He adds that for the integration process to succeed both minorities and

⁵⁰ Home Office, “Secure Borders, Safe Haven. Integration with Diversity in Modern Britain,” under “Refugee Integration, ” <http://www.privacyinternational.org/issues/terrorism/library/uksecureborderssafehavens.pdf> (accessed May11, 2017)

⁵¹ Home Office, “Secure Borders, Safe Haven. Integration with Diversity in Modern Britain,” under “Celebrating the acquisition of citizenship,” <http://www.privacyinternational.org/issues/terrorism/library/uksecureborderssafehavens.pdf> (accessed May11, 2017)

⁵² BBC, “Conform to Our Society, Says Pm,” BBC News, http://news.bbc.co.uk/2/hi/uk_news/politics/6219626. (accessed Mai.5, 2017).

⁵³ BBC, “Conform to Our Society, Says Pm,” BBC News (accessed Mai.13, 2017).

the British have to cope. He says, “*So we have duty to integrate*”⁵⁴. That is what being British means. And neither racists nor extremists should be allowed to destroy it. “*Our society is multicultural, and is shaped by its diverse peoples*”⁵⁵. “*We want British citizenship positively to embrace the diversity of background, culture and faiths that is one of the hallmarks of Britain in the 21st century.*”⁵⁶

David Cameron, a prime minister, presented his speech about the current situation in Britain, considering multiculturalism, Muslim integration and fear of terrorism and extremism. He explained that multiculturalism has failed because it kept people separate culturally and religiously.⁵⁷ He states that the government has “*encouraged different cultures to live their separate lives apart from each other and apart from the mainstream.*”⁵⁸ Therefore, Britain needs a stronger definition of national identity. Values like freedom of speech, freedom of worship, democracy, civil society, the rule of law and, equal rights regardless of race, sex or sexuality need to be implemented.⁵⁹ Integration practically means to develop a sense of a new “we” in the British society, where every member of it has a role and a duty toward the acceptance of ethnic and cultural diversity.⁶⁰

5. The Advantages and the Disadvantages of Multiculturalism in British Society

Having a society of diverse ethnic, religious and cultural backgrounds can have both positive and negative effects on the functioning of the society. First, a country like this, can

⁵⁴ 8 BBC, “Conform to Our Society, Says Pm,” BBC News, (accessed **Mai.13**, 2017).

⁵⁵ Ibid

⁵⁶ Ibid

⁵⁷ BBC, “State multiculturalism has failed, says David Cameron” BBC News, <http://www.bbc.co.uk/news/uk-politics-12371994> (accessed **Mai.12**, 2017).

⁵⁸ Ibid

⁵⁹ Ibid

⁶⁰ Tariq, Modood. *Still Not Easy Being British: Struggles for a Multicultural Citizenship*. Trentham Books Limited, 2010. Print

benefit from the various contributions of the various members in economics, science, and even politics. For instance, Britain has a large Indian population and many of them are doctors. These Indian doctors have contributed significantly to the health of the country. Many work as consultants, general practitioners, researchers, all contributing to the health and welfare of Britain. Another example is Indian migrants from Africa have contributed to building businesses.

However, if large groups of different cultures accumulate, it can cause social friction. It might cause an unhealthy competition between the native population and the members of the ethnic minorities. Even though, when different cultures and ethnic groups live together there is a possibility that they would witness more social benefits than negative effects. Britain is a prime example of such a society where many ethnic groups and cultures co-exist and live together. These groups have contributed to the development of the society in all domains health, business, education and technology. Indeed, Britain has rarely seen social unrest due to multiculturalism. Yet, due to the growing number of immigrants in recent years, people started wondering if Britain can survive the integration model.⁶¹

Conclusion

Multiculturalism adopted numerous controversial discourses and discussions. politicians and academic writers made various views and critics of this approach. Yet, it became a focus of many communal debates. In this chapter, we dealt with the concept of Britishness which is the sense of British nationality, common values and multiculturalism.

⁶¹ Dr. Nishi Singh March 3, 2013. Multiculturalism, Positive and Negative Aspects. Asia-pacific international relations study centers. <http://apircenter.org/archives/1008> (accessed Mai.10, 2017).

Also, we tackled Islamophobia and its effects on multiculturalism. Significantly, the decline of multiculturalism together with the shift into integration are at the core of this chapter. At the end of this chapter, we Concluded with the effects of multiculturalism on the British society.

General Conclusion

The purpose of this work was to clarify the issue of multiculturalism in contemporary Britain and to show how British government changed attitudes towards multiculturalism which was implemented as an official policy. Firstly, it demonstrated some basic definitions of terms which need to be clarified in order to have an overview about the phenomenon of multiculturalism. As an inseparable part of this work, it was necessary to mention history of immigration and explore a flow of different ethnic minorities entering Britain over time.

Ethnic minorities influenced today's cultural, social, economic and ethnical diversity in Britain. Multiculturalism and its principles stem from equality of people. The diversity was the main point of multicultural model in Britain. Multiculturalism experienced many discussions and controversies across the political field in Britain and became a concern of many debates. Many negative consequences revealed themselves during the time of multiculturalism in Britain. Civil unrest such as the terrorist bombings on 7 July 2005 showed a failure of the multicultural model.

Through the time, many started to claim that multiculturalism encourages separatism, fragmentation of society, puts Britishness under threat. Recently, as a solution to these problems, politicians have proposed integration policy instead of multiculturalism. This shift towards integration focuses mainly on social cohesion. In fact, it was proved by the politics of multiculturalism that it is actually failed because it divided people instead of uniting them.

All citizens should have a sense of belonging to a country; focus on fostering social cohesion. The stress put on building cohesive communities and on re-valued Britishness is important because of multi-ethnic nature of Britain where Britishness seemed to be under a threat. The current debates show that the new concept of integration is about focus on social cohesion. Ethnic minorities were given an opportunity to integrate and it is up to them how they take the advantage so as to benefit the whole society.

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