

**PEOPLE'S DEMOCRATIC AND POPULAR REPUBLIC OF
ALGERIA**

Ministry of Higher Education and Scientific Research

University of Tlemcen



Faculty of Letters and Foreign Languages

Department Of English

Multiculturalism and Islamophobia in Britain

An Extended Essay Submitted in Partial Fulfilment of Requirement for Master Degree
in Literature and Civilization.

Presented by:

Mr. Zakaria MEGHACHOU

Supervised by:

Dr. Omar RAHMOUN

Board of Examiners

Prof. Wassila MOURO

President

University of Tlemcen

Dr. Omar RAHMOUN

Supervisor

University of Tlemcen

Dr. Fatiha BELMERABET

Examiner

University of Tlemcen

Academic Year 2022/2023

Dedication

I am very pleased to dedicate this work to my parents especially to the soul of my father my god bless him who taught me to be patient in hard moments and to achieve all my goals and my dreams, and my mother who is always with me helping and pushing me to do my best.

I express my grateful feeling to my sweet sister and brother. Special thanks to my friends Yasemine and Nour who helped me in my research.

Acknowledgment

Million thanks to my respectful supervisor Dr. Omar RAHMOUN for his kindness and patience with me through writing this work, for his generosity in giving me help without hesitation all the time. I also extend my thanks to the board of examiners and juries for their valuable suggestions.

Abstract

This work deals with Multiculturalism in Britain, its reasons and effects. There are many cultures that flourished because of Multiculturalism and the major reason of that is Immigration. Although, many think that this issue caused ethnic minorities to be treated unequally. It is said that cultural diversity is what made Britain as a whole. Thus, this research investigates the Muslim community in Britain by showing their reasons that led them to leave their countries. The research tends to focus on Islamophobia, the main events that led to its emergence and the way the media helped in shaping the image of Islamophobia.

List of acronyms

UK	The United Kingdom
WWI	The First World War
WWII	The second World War
NGO	Non-governmental organization
LEAs	Local education authorities
BNP	The British National Party
EDL	English Defence League

Table of content

Dedication.....	2
Acknowledgment.....	3
List of acronyms.....	5
General Introduction.....	9
CHAPTER ONE: Multiculturalism in Britain.....	11
1.1. Introduction.....	12
1.2. Multiculturalism defined.....	12
1.3. Multiculturalism in Great Britain.....	13
1.4. Cultures in Britain.....	14
1.4.1. The British culture (natives).....	14
1.4.2. The European Culture.....	16
1.4.3. The Arab culture (Muslim).....	17
1.4.4. The Asian Culture.....	19
1.4.5. The Jewish Culture.....	20
1.5. Factors that resulted in Multiculturalism.....	21
1.5.1. The historical factors.....	21
1.5.2. The Political factors.....	22
1.5.3. Social factors.....	23
1.6. Effects of Multiculturalism:.....	23
1.6.1. Religious Effects.....	24
1.6.2. Cultural Effects.....	25
1.6.3. Economic Effects.....	25
1.7. History of Muslims in Britain.....	26
1.8. Conclusion.....	28
CHAPTER TWO: Muslim Community and Islamophobia in Britain.....	29
2.1. Introduction.....	30
2.2. Muslim community in Britain.....	30
2.3. Reasons behind Muslim Immigration.....	31
2.4. The diversity of Muslims in Britain.....	32

2.4.1. Ethnicities	32
2.4.2. Languages	34
2.5. Islamophobia defined	35
2.6. Events Nurturing Islamophobia	36
2.6.1. 9/11 events	36
2.6.2. 7-7-2005 and 21-7-2005 Bombings.....	37
2.7. Media and the Spread of Islamophobia.....	38
2.8. The Impact of the Islamic culture on the British Society	40
2.8.1. Conversion to Islam.....	40
2.9. Anti-Islamic Movements.....	41
2.9.1. The British National Party (BNP).....	42
2.9.2. The English Defence League (EDL)	42
2.10. Conclusion	43
General Conclusion.....	44
Bibliography	46

General Introduction

General Introduction

Understanding the difference in cultures of ethnic minorities and figuring out how to handle them is one of the biggest challenges that societies face today. The United Kingdom, known as a multicultural society has a long history of immigration and emigration over centuries with numerous groups from around the globe settling there including Muslims, seeking their fortune in Britain.

This research includes an analysis of the various aspects of multiculturalism in Britain and its effects and challenges. It also includes the portrayal of Muslim community and Islamophobia and its reasons in the United Kingdom. More interestingly, this work aims to tackle the impact of islamophobia on Muslims.

The general research aims to provide an answer to the following question:

- Did the west culture and the anti-Muslim movements succeeded to put an end to Islam from spreading in Britain?

To answer this question, this dissertation is divided on two chapters; which are respectively entitled: Multiculturalism in Britain and Muslim Community and Islamophobia in Britain.

The first chapter is connected with the Multiculturalism in the United Kingdom and its aspects and the history of Muslims in Britain.

Moreover, the second chapter deals with the raise of the Muslim community in Britain and the reasons of Muslim immigration towards the United Kingdom specifically. It also gives a description of Islamophobia as a term and the various motives

that led to this phenomenon. Also, it discusses the way Islam has been struggling since its entrance in Britain and how it survived the anti-Islamic movements.

CHAPTER ONE:

Multiculturalism in Britain

1.1. Introduction

When we think of Britain, various assumptions come to mind. Some wish to visit the charming city of London, while others admire the strong woman The Queen Elizabeth. A large number of people come to Britain, making it a diverse society. Hence the purpose of this chapter is to investigate Multiculturalism in Britain, its causes and effects in various spheres.

Britain has long served as a meeting place for people from various cultures and ethnicities. Therefore, this chapter is supposed to look for the different cultures created in Britain because of Multiculturalism. Then it will discuss the major reasons that pushed people to leave their birth countries and come to the country.

This Chapter also tries to shed light on the history of Muslims in Britain, when and how they arrived. It also emphasis their historical background and main reasons that led them to come to Britain.

1.2. Multiculturalism defined

Multiculturalism is known as people from different cultures living together in a common state, society, or community. However, it is important to note that immigrant usually have a hard time adjusting to multicultural societies, they are frequently prevented from sharing or using their cultures freely, especially Muslims. Sociological resources often define multiculturalism as:

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

1.3. Multiculturalism in Great Britain

There are many cultures in the United Kingdom. The cultural diversity of London is particularly impressive. People from every country have emigrated to the United Kingdom, according to Londoners. The number of ethnic groups has increased over the past few decades, approximately 50 ethnic groups live in London and there are approximately 10000 residents and more than 300 languages spoken in the city, making England the homeland of multicultural communities (Infoglactic, 2016).

As a multicultural society that shares a mixture of cultures and faiths, Britain cannot ignore the significant role immigration played in rebuilding the country after World War II. As a result of the war, there was a severe labour shortage in the country after the wide destruction of the war, many civilians chose to move abroad. By advertising jobs in British colonies, the government was able to attract workers, which resulted in many migrants arriving in the country, as Immigrants usually need a place to live and a job as soon as they arrive. In response to an improved job market and an increase in immigrants coming to Britain, racism and protest began to emerge.

The ethnic minority population in Britain includes Asians, Indians, Europeans, Africans, and Middle Easterners (Arabs/Muslims). Initially, those immigrants came from former colonies (India, Jamaica, Egypt...), other factors such as tourism, education, and business have impacted immigration from other countries as well to Britain, as immigrants saw better life in it.

1.4. Cultures in Britain

The United Kingdom consists of England, Scotland, Wales and Northern Ireland. Britain had a global empire during the nineteenth century, making it a forerunner in the developing world. The UK has become a major destination for migration and immigration. In fact, it is difficult to separate British culture from foreign cultures, which have been deeply integrated and mixed. Currently, we see a variety of cultures in the UK resulting from England's imperial heritage and postcolonial immigration (Commisceo Global Consulting, 2022).

There are five notable cultures in Britain: the natives (British), the European culture, the Arab culture (Muslim), the Asian culture and the Jewish culture.

1.4.1. The British culture (natives)

There are four countries that form the United Kingdom, each with unique traditions and customs, that contribute to the rich British culture. “Britain today may give an impression of homogeneous or uniform behaviour. But there are differences in the society, such as the cultural distinctiveness and separate identities of Wales, Scotland

and Northern Ireland” (Oakland, 1989, p. 2) Yet, the English, Scottish, Welsh, and Northern Irish people use the same currency, speak the same language, and have similar laws (Cultural Atlas, 2022).

The culture and social norms of the British are very different from those of other countries. For example, punctuality is something the British pride themselves on. In some cases, being late is considered rude. As soon as people know they will be late, they notify the others involved. Also, as a way of saying thank you, it is customary to bring chocolate, wine, or flowers when being invited to the home of a native British person. In Britain, dinner is usually paid for by the person who invited you. Instead of arguing about whose responsibility it is, invite them to dinner at some point and pay for them to reciprocate (UK S. i., 2020).

Children in the United Kingdom are more likely to live at home until they finish university or find a job. Thus, their parents often provide them with financial support until they reach their early twenties, it is not as mandatory in the UK for adult children to care for their aging parents as in other cultures (Intercultural Programs, 2022).

Over apologies are common in the UK, their people have a propensity to apologize excessively. For instance, it's highly possible that someone will apologize if you let them know about a terrible event that happened to you. In addition to giving and receiving sincere apologies, the British people like both, offering a sincere apology to someone after upsetting or offending them is crucial. A half-hearted apology won't be warmly received (Studylinks, 2016).

Not only that it has long history in Britain, Tea is an essential part of life in the United Kingdom. It is an important part of many British people's daily lives and serves many social functions. People may have a cup of tea everywhere they go in the UK, and as they travel around, they will see many tea shops and cafés. Afternoon tea is a huge tradition in the nation (Studylinks, 2016). “As tea became part of British society and industry, an image of tea formed. Advertising brought that image to the public, who accepted the concept of a proper cup of tea” (Banks, 2016, p. 2)

1.4.2. The European Culture

British culture has been influenced since the Middle Ages by European immigrants. It was the opening of the Common Market in Western Europe that led to the cancellation of the restrictions on eastern European immigration towards England, which in turn drove the European immigrants to go settle in.

The majority of immigrants to Britain up to 1945 (WW2) came from Europe specifically, from Germany, Italy, France, and Poland. Despite this, the European migration to Britain has persisted, not only because of the country's membership in the European Union, but also because of its proximity to Europe geographically and the availability of labour in Italy and Poland that could be beneficial to the nation's economy (Panayi, 2011).

Many English terms contain French, German, or Scandinavian roots, thanks to the cultures and languages that the Romans, Vikings, and Normans brought to the UK when they conquered. In addition, the UK has a long history of trading with other European countries due to its proximity to Europe, which has unavoidably resulted in free movement of people, including marriages (British, 2022).

The English culture was successfully influenced by European culture in many different ways. German musicians founded the first British orchestra in the 19th century. Additionally, a group of European waiters from the Victorian and Edwardian eras helped shape the development of restaurants in England and significantly altered dining customs by transforming traditional cuisines into ones that were more resembling those from the west. For instance, the Italian cuisine, such as pizza and pasta, has been added to the menu (Panayi, 2011).

1.4.3. The Arab culture (Muslim)

The United Kingdom is a melting pot of different nations and cultures, including the Arab (Muslim) one, which is regarded as a distinct subculture in the country. Arab culture has always been present and influenced the country's cultural scene. In recent years, a highly varied audience has been engaging with emerging Middle Eastern culture (Dimitrova, 2021).

One of the common misconceptions among westerners, including Britain, is that all Arabs are Muslims and that every Muslim is unquestionably an Arab. However, that's quite untrue, a sizable proportion of Arabs are Christians, who live in all over the Arabian countries, mostly in Lebanon, Egypt, Iraq, Jordan, Syria, and Palestine. Another popular misunderstanding about Arabs is that they are uncivilized; however, the Arabian World is a highly developed culture and civilization in which modern and ancient cities combine (Command, 2006).

Religious, kinship, linguistic, and ethnic characteristics characterize British Muslim communities. Islam religion derives its influence from a certain religious text (Quran) to be practiced in everyday life. Muslims have regular celebrations like the month of Ramadan, Eid El-Fitr and Eid El-Adha, in addition to the weekly prayer of the Muslims behind the Imam in mosques (the place of worship of Islam) on Fridays (Ember, 2001), which are all celebrated nowadays in the UK. In terms of Muslim women, the headscarf distinguishes them from non-Muslim women. However, contrary to popular belief, not all Muslim women wear veils (Hijab). In some countries, such as Lebanon, Syria, and Egypt, women are free to choose whether or not to wear veils. (Command, 2006).

Seeing the benefits of learning the Arabic language and about the Middle East and North African countries, almost all universities now offer a degree related to it. There are a variety of options for combining your interests with a foreign language, such as International Relations with Arabic, Arabic and a Modern European Language, or pure Arabic. Despite what many people believe, Arabic is more accessible than they think, Additionally, the country has a high demand for it. Because of the severe shortage of Arabic graduates, several government departments, the armed forces, and many businesses are willing to pay for their employees to study it to an advanced level, demonstrating that there are many good reasons for schools and students to choose Arabic (Dimitrova, 2021).

1.4.4. The Asian Culture

There are more Asians in the UK than any other ethnic group, nearly 5% of the population of the UK is Asian from the Indian Subcontinent, more than 3 million people out of 63 million. The majority of these Indians (1.45 million) are followed by the Pakistanis (1.17 million) and the Bangladeshis (0.45 million) (UK, 2001).

Asia has influenced life in the UK in a variety of ways, from the introduction of food that is now consumed on a daily basis to idols encouraging young and old British people to express and love themselves. Many people are introduced to new cultures through their food, and Asian cultures are no exception. More Korean restaurants, such as Korean BBQ and Korean fried chicken, have recently opened in the United Kingdom. This allows people from the UK to enjoy and appreciate new flavours and experiences simply by eating, which will may lead to a greater understanding of the Asians and their different cultures (Wales, 2021).

Medicine, which has been heavily influenced by Chinese traditional medicine, is one of the major aspects of Asian influence on British culture. The treatment techniques may include herbal medicines, Chinese needles, healing touch, massage therapy and natural elements used by practitioners of this medicine to heal patients. Because of its trustable effects, a lot of people are interested in complementary medicine in the UK society (Ember, 2001).

South Asians have recently proven to have the best educational achievements and have joined the elites in terms of literature many magnificent authors have successfully drawn attention to the existence of their ethnic groups as an integral part of society

(Panayi, 2011). As a result of the bilingualism of Asian immigrants (English and their native language), Britain has become even more multicultural.

1.4.5. The Jewish Culture

Large waves of immigration of Jewish immigrants from all over the world arrived in England in the late nineteenth century, fleeing persecution. The Jews, on the other hand, were not welcomed due to their unsanitary living habits and were viewed as a threat to the host country's values. Furthermore, they threatened British job opportunities, and as a result, they were suspected of working for a foreign country because they did not share the same ideology (Panayi, 2011). Later, before the First WW1, Jews were able to integrate into the community as clothing traders in London's East End. By the end of WWII, Jews had settled in London's neighbourhood, where they changed their occupation to achieve a higher social and economic status under the label of 'Anglo-Jewry' (Panayi, 2011).

With more than 260,000 Jews living in Britain, this is the fifth most common Jewish group in the world and the second most common Jewish group in Europe after the French nation. The British Jewish community is a major contributor to Britain's national identity, present in state, civil servant, judicial, and military officials and plays an important role in all aspects of public life (Zyl, 2020). “Britain has the second largest Jewish population in Europe. Most Jews live in London, but there are several hundred Jewish congregations in the UK, many Jewish schools, and synagogues serving both the Orthodox faith and the minority Reform group” (Childs, 2003, p. 431).

1.5. Factors that resulted in Multiculturalism

Because Britain has many different cultures and ethnicities, it is critical to consider the actual reasons for this. Immigration is undoubtedly the most important factor in multiculturalism in the UK, the same can be said for any other country with a multicultural population (Chudíčková, 2011).

Indeed, multiculturalism is a direct consequence of immigration, multiple historical, political and social reasons led to multiculturalism in the United Kingdom.

1.5.1. The historical factors

Throughout the centuries, Britain has accepted a large number of immigrants from various countries. The migration of various ethnic groups from which modern British society evolved has a long history. The United Kingdom has always been a magnet for people from other countries and migrants. Romans, Vikings, Anglo-Saxons, Arabs, French, Dutch and Asians all helped to shape the British nation. As a consequence of such diverse people bringing their cultural heritage, the population of Great Britain has grown dramatically (Chudíčková, 2011).

In the nineteenth century, 800 000 Irish immigrants fled to the UK due to the potato famine in Ireland. This Irish immigration began between 1800 and 1861. They typically done the difficult and dirty work (Lambert, 2022). During the WWI, there was a significant influx of non-white people (1914-1918) (Chudíčková, 2011). Britain lost the majority of its colonies in the Asian and African continents after the WWII conflict. Indians, Pakistanis, and Africans consequently migrated to the former conquering nation

(Ember, 2001). “Between 1946 and 1951 approximately 460 000 people from the New Commonwealth countries (including Pakistan) arrived in Britain” (Chudíčková, 2011, p. 21).

The situation following WWII known as post-war massive immigration or the new Commonwealth migration and the rapid economic development attracted many migrant workers. People from India, the Caribbean Islands, and Africa were recruited to work in the army, chemical industries, and factories. These workers were, in fact, the foundation of the great immigration of the 1950s (Chudíčková, 2011).

1.5.2. The Political factors

All Commonwealth subjects gained the status of British citizens as a result of the Nationality Act of 1948, allowing them to find work and to be settled in Britain, in addition to bringing their families with them. This policy was developed primarily as an accelerated measure to address the issue of labour shortages and it witnessed the largest waves of immigration to Britain, particularly from the New Commonwealth countries.

Immigrants were constantly moving in and settling in communities, exercising their own cultures and traditions, and enriching Britain's cultural diversity, that were treated with respect by local and national government authorities (Barša, 1999).

The Immigration Act 1971 significantly reduced the influx of immigrants. The Act's goal was to slow down immigration, which was highly relevant for those coming from the Indian subcontinent, this was the main reason for the establishment of fully settled migrant communities and the growth of multiculturalism in the United Kingdom (Gnanapala, 2000).

1.5.3. Social factors

Throughout the twentieth century, British society became more multicultural. People from all over the world came to settle in Britain, including Irish families fleeing economic hardship, Jews fleeing Nazi Germany, and Afro-Caribbeans and Asians seeking work in the 1950s (Citizenship , 2003).

As from early 1960s, thanks to the Labour Party's policy, tolerance of diversity of groups was completed with a focus on individual equality . On the social level, many Race Relations Acts were implemented at that period of time, altering society's attitude toward immigrants, which had successfully led to the elimination of ethnic boundaries. (Barša, 1999).

The first Race Relations Act, that was first presented in 1965 in order to battle racism in public places such as stores, markets, and establishments. The second Race Relations Act, passed in 1968, emphasized the elimination of all forms of discrimination in the workplace and at home. The most recent was issued in 1976, and it established the 'Commission for Racial Equality.' dedicated to promoting racial equality (Joppke, 1995).

1.6. Effects of Multiculturalism:

As long as Britain is a multicultural and multi-ethnic nation, it hosts many different cultures, religions and traditions. Slowly through time, these differences shaped the British society and effected it in many ways. “Immigrants have had a significant impact on British society. They have contributed to financial institutions,

commerce, industry and agriculture, and influenced artistic, cultural and political developments” (Oakland, 1989, p. 99). The various cultural and ethnic minorities are currently an integrated part of British society, with the same rights and opportunities as the natives.

1.6.1. Religious Effects

Religious freedom and equality are also parts of multiculturalism that imply the existence of other religions, faiths, and ideologies. Christianity is the religion that is most generally practiced. In fact, because the UK is a culturally diverse country, there are many different religions there. (Chudíčková, 2011). In addition to Christianity, other religions such as: Islam, Hinduism, Sikhism, Judaism, and Buddhism are practiced in the country (Ember, 2001).

The Islam religion is the largest practiced between ethnic minorities in Britain, yet unfortunately it has a very negative connotations and it has been linked to pessimistic viewpoints (Islamophobia) all over the United Kingdom. (Chudíčková, 2011). Individuals who don't practice any religion number nearly eight million, representing about 15% of the population (BBC, 2001).

“Religious diversity can be found in various areas of life. Numbers of state schools are run by religious groups, TV and radio stations and many internet websites are engaged in promoting particular faiths. The main purpose is to make people aware of such variety of religious groups and, therefore, develop a better understanding” (Chudíčková, 2011, p. 26).

1.6.2. Cultural Effects

In terms of culture, multiculturalism has had a significant impact on the English way of life. These changes, however, can be traced back to the time of immigration. Immigrants brought their collective and individual languages, traditions, difficulties, and stories with them. Those who settled in the UK quickly appeared on its cultural importance (Wilson, 2010).

The British cuisine has been influenced by the cuisines of various ethnic minorities. As an illustration Kedgeree is a variation on the Indian plate Khichri that was introduced to the UK by representatives of the Eastern India Company. Since the nineteenth and twentieth centuries, it's been a traditional dish at the British breakfast table (Johnson, 2020).

Clothing had been influenced as well in Britain, due to its multicultural character and lack of any formal regulation regarding openly religious attire. People from various ethnic minorities typically wear a variety of clothes. For example, a younger generation of Muslim women are increasingly choosing to express their identity and faith by wearing the hijab (the Islamic headscarf) and covered dresses (Gammarota, 2018).

1.6.3. Economic Effects

According to Chudíčková (2011), “The reality is often different, from what politics and the governments say. This is the case of ethnic minorities in economic

sphere. Even if a multicultural society provides equal rights for all, there is still an obvious distinction. Generally, we can say that it is harder for a member of ethnic minority to find a job or be employed than it is for a non-minority member, and if so, it is usually with lower income” (p. 28).

Another economic effect is the growing number of unemployed people in the country, particularly among minorities from Pakistan and Bangladesh. Such crises, combined with other factors such as low educational attainment and low income, resulted in poverty for a sizable number of Asian minorities. However, Asians are not the only ethnic minority that is unemployed. Immigrants from Africa, Ireland, and the Caribbean were brought in to help rebuild the country's economy after WWII by working in transportation and textile factories. The occupations and low incomes of their forefathers were passed down to the following generations (Chudíčková, 2011).

“Compared to the rest of the UK, Muslims have lower employment rates: a third (34.9%) of the UK population are in full time employment. This decreases to a fifth (19.8%) amongst the Muslim population” (Kully Kaur-Ballagan, 2018)

1.7. History of Muslims in Britain

British Muslims are mostly comers from different regions all over the world, they have lived in Britain ever since 1600s, and community members began to emerge in harbour cities such as Cardiff, Glasgow, Liverpool, Tyneside, and Hull in the late 1900s.Origins of big Muslim inhabitants in the UK include Pakistanis, Bangladeshi, Yemeni, and Somalian. Muslims from South Asia decided to settle in the big manufacturing cities and towns of the Midlands, northern England, and London

following their emigration from India and Pakistan in the 1950s and the 1960s (Knott, *British Muslims: a history*, 2018).

Between the 1970s and the present. The first wave of economic migration was brought on by Britain's production growth, which gave many immigrants from less developed nations access to jobs. As mass unemployment disappeared and immigrant labour became necessary due to a labour shortage that had developed in growth industries like clothing manufacturing and shoe industrial production, Muslim workers began to arrive in Britain. They were also required in overaged industries where native workers were leaving due to the low pay and unfavourable working conditions, which frequently meant working at odd hours. Most of these immigrants worked in the transportation and cleaning sectors (Buryova, 2005). Since the 1980s, civil wars and political instability in Africa, the Middle East, South Asia and Eastern Europe have drawn asylum seekers and refugees, including Muslims, from Algeria, Libya, Somalia, Iran, Iraq, Afghanistan and Bosnia to the UK (Knott, *British Muslims: a history*, 2018).

Muslims in Britain are extremely well integrated, especially in London. More Muslims from different nations and communities coexist peacefully than in any other city on the planet. The ability to project a distinct Muslim religious identity over and above any ethnic identity or culture is a critical component of Muslim integration (Naqshbandi, 2006).

1.8. Conclusion

The purpose of this chapter was to demonstrate a variety of concepts in the field of multiculturalism by providing a precise definition in order to comprehend the subject under consideration. Furthermore, it highlighted the topic of multiculturalism in contemporary Britain by describing the country and demonstrating its cultural diversity.

As a correlative part of this chapter, it was necessary to explain the main causes of multiculturalism in Britain by tracing back the various reasons that led to many immigration influxes to flow to the country, particularly after WWII, and formed the modern multi-ethnic Britain. Furthermore, ethnic minorities have had a great effect on the UK's culture and economy today.

At the end, this chapter illustrated the historical background of Muslims in Britain. The following chapter attempts to account for the Muslim community in the UK and the emergence of Islamophobia.

CHAPTER TWO:

Muslim Community and Islamophobia in Britain

2.1. Introduction

The second chapter attempts to highlight the Muslim Community in Britain, emphasizing the way they are identified and where they are represented in the spheres of life.

This chapter starts by giving the reasons of Muslim immigration towards Britain. Then, it offers figures of the different Muslims in the UK. It also provides a definition of Islamophobia and the events that led to it. Additionally, the chapter discusses how the media helped in spreading Islamophobia in the most negative way possible to portray Muslims as terrorists and a fear to all societies.

Finally, this chapter tends to give an image on how the Muslim culture impacted the British one.

2.2. Muslim community in Britain

The Muslim community in Britain is primarily identified by religion, but also by kinship, language and ethnicity. British Yemeni, Pakistani, Somali, Bangladeshi, and Turkish communities are held to bring together Muslims with common heritage and family origins in another part of the world (often former British colonies). Their members may be connected by blood, marriage, or wider social and transnational ties, and consist of several generations, depending on the length of settlement. Later generations prefer English, but often share a common native language. They have their own municipal institutions, facilities and services. Routine practices and special events

are often gender-specific and tied to social and cultural traditions, but local and national contexts also play a role (Knott, 2018).

Muslim communities can be found all over Great Britain, and they are represented in all areas of British economic, cultural, and political life. From small businesses to restaurants, law and accounting to information technology, the National Health Service to teaching, transportation, and public services, politics and the media to sport, art, and fashion, Muslims contribute significantly to Britain's multi-ethnic, multi-faith society (British Muslims in numbers, 2020).

“The Muslim population of the UK increased between 2001 and 2011. England and Wales saw Muslims increase in number from 1.55 million to 2.71 million, rising from three to just under five percent of the population ... In Scotland, the number of Muslims rose to approximately 77,000 (about 1.4 per cent of the population); in Northern Ireland there were reported to be 3,800 Muslims in 2011” (Knott, British Muslims: Demography And Communities, 2018, p. 2).

2.3. Reasons behind Muslim Immigration

Since the WW2, Muslims have migrated to Britain in relatively much larger numbers. The majority of these immigrants come from South Asia, with their arrival beginning in the 19th century. During this time, In Cardiff, Liverpool, Manchester, South Shields, and London's East End, Muslim populations developed. Immigration from Muslim countries remained relatively low during the 1950s. However, it rose dramatically when news spread of the impending Commonwealth Immigrants Act (1962), which curtailed automatic entry to the UK for Commonwealth citizens. The

reuniting of families and the movement of refugees and asylum seekers further increased immigration after 1980 (Ansari, 2002).

“The majority of Muslim migration to Britain came from Indian subcontinent, specifically from India, Pakistan and Bangladesh. They migrated in search of labour because of the decline of economic situation in their homeland. Most of them were male migrants who left their families behind” (Barbera, 2014, p. 230).

The second wave, based on different political and economic forces, created new categories of immigrants: refugees, skilled professionals, international traders, mainly middle class and workers. Most of them came from Turkey, Syria, Lebanon, Palestine and Iran. Additionally, after oil prices rose in the 1970s, Muslim immigrants from wealthy Arab countries such as Saudi Arabia and the Gulf States came to the UK seeking a stable political environment to invest their money. These immigrants are influenced by social background, language, although they received their ethnicity and education from their South Asian brethren, they still shared the same religious identity. European countries have introduced restrictions on migrant workers since the 1970s, but immigration control policies have failed to stem the influx of illegal immigrants, especially from North Africa (Barbera, 2014).

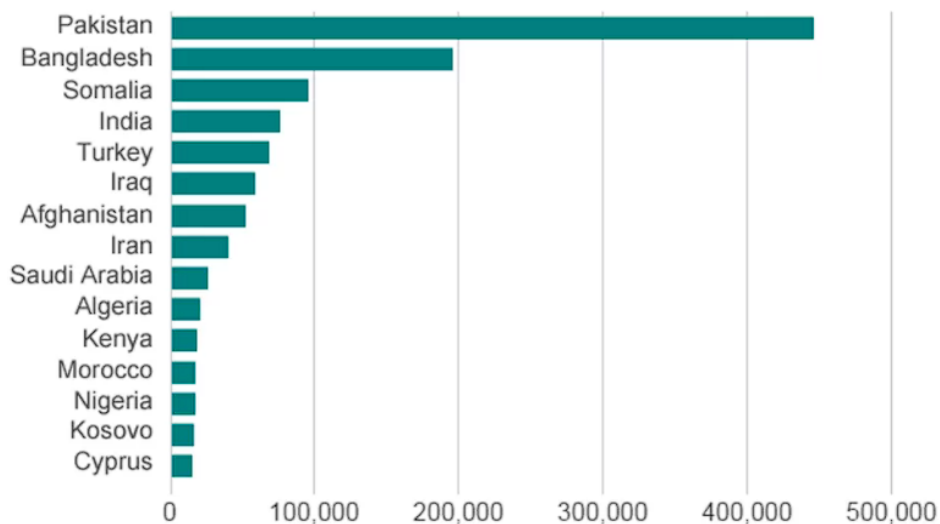
2.4. The diversity of Muslims in Britain

2.4.1. Ethnicities

Clearly, immigration phases through time contributed to the settlement of the Muslim groups in all over the British Isles. Muslims are part of the social fabric of

Britain's plural society and are to be found from Land's End to Stornoway. Muslim communities play a significant part in the increasing diversity of Britain (Ali, 2015). The following Figures shows the diversity of Muslims in Britain:

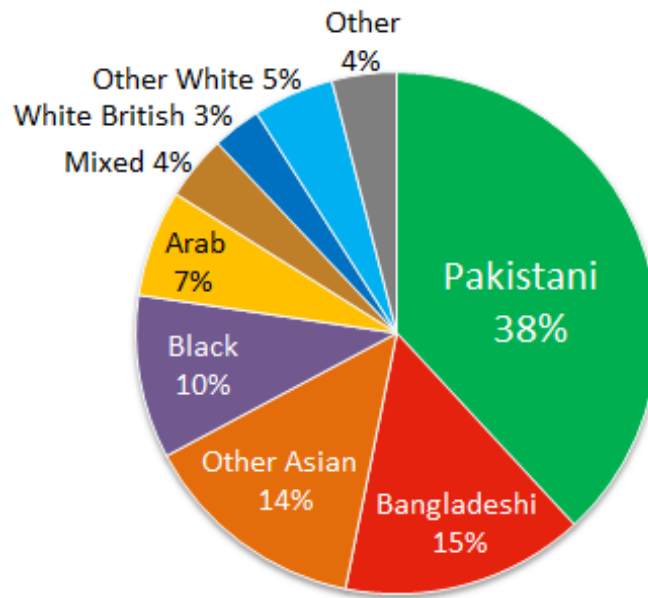
Figure 1: Top 15 countries of origin for Muslims born outside the UK



(ONS, 2011)

“To this day, British Asians constitute the majority of Muslims in Britain in terms of ethnicity, although there are significant Turkish, Arab and Somali communities, as well as up to 100,000 British converts of multiple ethnic backgrounds” (Bolognani, 2011, p. 288). Several large cities have one area that is a majority Muslim even if the rest of the city has a fairly small Muslim population. In addition, it is possible to find small areas that are almost entirely Muslim. The Muslim population was ethnically diverse. More than two-thirds of Muslims were Asian, with the remainder from White, Arab and Black African backgrounds. Muslims with Pakistani heritage constituted the largest number with over a million people (Knott, 2018).

- **Figure 2: Ethnic composition of Muslims in the United Kingdom**



(Census, 2013)

From the two figures shown above, we can clearly notice that most of the UK's Muslims are composed of Pakistani and Bangladeshi backgrounds.

2.4.2. Languages

Most Muslims speak Arabic in general. However, in the United Kingdom, English, Punjabi, Urdu, and Bengali are among the popular languages spoken by Muslims. Unlike Jews, Muslims don't really speak a single language. Muslims speak regional languages. The Holy Quran, which Muslims consider to be God's word, is written in Arabic, which is related to Islam (Amir, 2022). "Because of difficulties with the English language, many Muslim children could not access the curriculum properly. Also, many local education authorities (LEAs) pursued discriminatory policies and practices in the allocation of schools" (Ansari, 2002, p. 10)

2.5. Islamophobia defined

Throughout the 1990s, political activists coined the term ‘islamophobia’ to attract attention to statements and acts directed at Islam and Muslims in the west democracies. Islamophobia has shifted in recent years from a primarily political concept to one that is increasingly being used for analytical purposes. There is growing evidence that anti-Muslim attitudes are based on history, existence, scale, intensity, cause and effect. In summary, Islamophobia is a new comparative concept in the social sciences. However, no widely accepted definition of the term exists. As a result, comparing levels of Islamophobia across time, location, or social group, or to levels of analogous categories such as racism, anti-Semitism, or xenophobia, is extremely difficult (Bleich, 2012).

Bleich (2012) argued “Islamophobia emerged in contemporary discourse with the 1997 publication of the report ‘Islamophobia: A Challenge for Us All’ by the Runnymede Trust, the British race relations NGO. Since then, and especially since 2001, it has been regularly used by the media, by citizens, and by NGOs, particularly in Britain, France, and the United States” (p. 181)

Islamophobia as a term can be defined as a fear, prejudice and hatred of Muslims that leads to provocation, hostility, and intolerance through threatening, harassing, abusing, inciting and intimidating Muslims both online and offline. Targeting the symbols and marks of being a Muslim because of institutional, ideological, political, and religious hatred that crosses over into structural and cultural racism (Zempi, 2020).

2.6. Events Nurturing Islamophobia

2.6.1. 9/11 events

Since the events of 9/11, commonly known as the September 11 attacks, Islamophobia and its tolerance have become increasingly prevalent and widespread in the UK public and political sphere. Although the long-term effects remain problematic and controversial, there is evidence that the massive increase in Islamophobia after the 9/11 attacks was an undesirable consequence. The Islamophobic backlash has been noted across the European Union, including the UK (Allen, 2012).

Nothing has ever prepared the world for the World Trade Towers and Pentagon attacks on 9/11, 2001. Reactions were swift, and associations between Islam, terrorism, and the concept of a 'Christian versus Islamic' conflict fuelled anti-Islamic and anti-American perception. It fuelled the initiatives of British far-right organizations to portray Muslims as symbols of unwanted difference, and it almost excused anti-Islamic violence. An Afghan taxi driver was attacked and paralyzed in London in the days after the attack. His beard and clothing resembled those of Osama bin Laden, the man suspected of being behind the 9/11 attacks, according to the murderers (Abbas, 2004).

the post-9/11 period clearly presented Islam and Muslims as incompatible with the norms of the British society and the British way of life in today's populist understanding, the threat that Muslims are perceived to pose, not just in terms of terrorism or the widely convoluted 'clash' argument has many manifestations. As a result, in recent times, concerns about state schools, freedom of speech in the aftermath of the cartoons controversy, the role of women, radicalism and extremism, and finally concerns about the future of multiculturalism and community cohesion have been just a

few of the issues where Muslim difference has been perceived to be threatening or at least challenging the British way of life (Allen, 2012).

2.6.2. 7-7-2005 and 21-7-2005 Bombings

Four bombs were exploded in the heart of London during morning rush hour on July 7, 2005. Three of the explosions occurred in subway stations, while the fourth occurred on a bus. Four more attempted attacks on London's public transportation system occurred two weeks later, on July 21. The victims of the London bombings came from a diverse range of nationalities. When it was revealed that the bombers were Muslim, some people immediately used it as an excuse to launch racist attacks and abuses against British Muslims (Points, 2005). These attacks resulted huge Islamophobia acts from the British society towards Muslims in Britain.

Almost immediately after the bombings, there was an increase in incidents targeting members of the Muslim community or those perceived to be Muslim. This is also due to the UK Police's sophisticated recording practices and the UK's criminal legislation relating to racially and religiously motivated offenses. The Metropolitan Police in London recorded a sharp increase in faith-related hate crimes, with the majority of cases classified as verbal or minor physical assaults targeting the Muslim community, as well as property damage and attacks on mosques. Since the events of July 7 and 21, the overall total for hate crimes in London has increased by 5% (Points, 2005).

Following the 9/11 and 7/7 attacks, British Muslims have been dangerously identified in pre-determined and bi-polar ways, and even more dangerously, have been

forced to do the same in terms of self-definition. Muslims are currently identified as either terrorists fighting against the West or apologists defending Islam as a peaceful religion, as Sardar suggested. Given British society's negative perception of Muslims, both types of Muslims have become increasingly non-distinguishable through the same lens: in essence, whether 'terrorists' or 'apologists,' all Muslims in the UK have become virtually identical. All have become indiscriminately defined by the same negative and stereotypical characteristics, with all Muslims capable of being terrorists or at least supportive of terrorism (Allen, 2012). “A majority perceive Muslims to be foreign and alien, fuelling the notion that Islam is a threat to Western culture and that Muslims are different from what members of Western society ‘should’ be” (Revell, 2010, p. 207). This unfavourable portrayal has had the dual consequence of marginalizing British Muslims and highlighting their Muslim identity in all aspects of life beyond the home. Regardless of their previous occupations or identities, they no longer feel like students, taxi drivers, or doctors; instead, they feel like Muslim students, Muslim taxi drivers, and Muslim doctors (Knott, 2018).

2.7. Media and the Spread of Islamophobia

For generations, men have been intimidated by the power of the media. The power of live-action video images on television has grown even more intimidating in recent years. Books, newspapers, magazines, video cartoons, movies, radio, television, and websites based on the internet are now widely used to manipulate information, facts, and beliefs. In the modern world, mass communication tools have enormous potential for instilling newer images in shaping global politics, culture, and public beliefs. The

media has the unique and often difficult task of reporting fair and unbiased news stories. However, the global media is now being blamed for ignoring ethical issues, particularly when it comes to Islam. It is now clear to all world citizens that the Western Media has launched a coordinated campaign against Islam in the name of fighting terror (Haque, 2012).

“The media’s negative treatment of Islam reinforces its popular image as a one-dimensional and monolithic religion that poses a threat to Western democratic values” (Ansari, 2002, p. 26). With a limited understanding of Islamic history, the West has discovered a brand-new opposition, ‘radical Islam’ a stereotype common in Western thought that characterizes Muslims as fundamentalists or potential terrorists. Some of the misconceptions about Islam that Westerners have developed are the result of Western mass media. Reporters covering the Muslim world know very little about it, and as a result, they develop a warped and twisted image of Islam that Western adopts. The media's choice of words to describe Muslims is a significant contributing factor to Islamic generalizations in the West. Some common terms used to describe Muslims in the news are ‘extremist’ and ‘terrorist.’ These words are deceptive and primarily anti-Islamic. More neutral terms, such as ‘revivalists’ or ‘progressives’ are rarely used in the media. The large majority of news reports on Islamic fundamentalism portray most Muslims as extremists. Time magazine, for example, published a photograph of Muslim soldiers doing salat with firearms. ‘Guns and prayer go together in the fundamentalist battle’ said the caption of the image. The Muslim military men were worshipping on a battlefield in Afghanistan, which the journal removed or failed to mention. The soldiers’

common sense dictated that they stay fully armed at all times in case of a surprise attack at any time. (Haque, 2012).

Although Islam is the religion in the West that is expanding the quickest, the West has many misconceptions and preconceptions about Islam that are a result of prejudice, the media, and ignorance. Contrary to popular belief in the West, Islam is a religion of peace that opposes all types of unjustified violence and ‘terrorist’ activity (Haque, 2012).

2.8. The Impact of the Islamic culture on the British Society

2.8.1. Conversion to Islam

The large percentage of Muslims in the UK are there because of migration, settlement, family life, and childbirth, although some are also converts. They chose to adopt Islam as their religious identity, belief system, and way of life despite not being born into or raised in Muslim families. Since the 16th century, when the conversion process was known as ‘becoming a Turk’ there have only been a few people in Britain who have converted to Islam. Many British travellers, bureaucrats, and intellectuals took the decision to convert in the late nineteenth-century after being exposed to Islam and Muslim societies. Among them was Henry Quilliam, who in the 1880s travelled to Morocco and converted before returning to the UK and establishing a mosque and Muslim Institute (Knott, 2018).

“Islam has become shareable in the narrow sense that most people in Britain now know something about it, and that conversion to Islam is not unusual” (Naqshbandi, 2006, p. 6)

Many well-educated, affluent, and prosperous members of England's aristocracy developed an interest in Islam's sophisticated culture and civilization and made the decision to convert. Lauren Booth for example, the sister of the ancient Prime Minister Tony Blair and the daughter of the well-known actor Antony Booth. Renegades was the name used to describe them, which reflects the perceived threat that they posed to England. This phrase refers to politics rather than religion and connotes treason, switching allegiances, and dealing with an enemy. This demonstrated how Muslim culture was viewed as posing a political threat, even in England, an island off the west coast of Europe (Siddiqui, 1999).

2.9. Anti-Islamic Movements

The media in Britain continues to reinforce Islamophobic attitudes in the majority community. Global Islamophobia increased as a result of the "War on Terrorism", The way media sources spoke about and stereotyped Muslim populations increased Islamophobia fear even more (Ansari, 2002).

Though to the negative portrayal of the global media against Islam and Muslims, many Islamophobic organisations emerged in the United Kingdom. A social movement and pressure group that employs street demonstrations as its main tactic is to oppress Muslims and anything that has a relation with Islam.

2.9.1. The British National Party (BNP)

It is a far-right, fascist political party in the UK. It headquartered in Wigton, Cumbria, and its leader is Adam Walker. Founded in 1982, the party reached its greatest level of success in the 2000s. The leaders and senior officers of the BNP have criminal convictions for inciting racial hatred. A 1997 report by Human Rights Watch accused the party of recruiting from skinhead groups and promoting racist violence (Heitmeyer, 2003).

2.9.2. The English Defence League (EDL)

The EDL presents itself as a single-issue movement opposed to Islamism and Islamic extremism, although its rhetoric and actions target Islam and Muslims more widely. Founded in 2009, its heyday lasted until 2011, after which it entered a decline (Pilkington, 2016). In 2011, the EDL launched a nationwide campaign, ‘No New Mosques’, which built upon earlier campaigns against mosque construction organised by various local divisions (Jackson, 2011). Demonstrations also led to physical attacks on Asians themselves (Trilling, 2012).

“To end on a slightly more optimistic note it is worth pointing out the positive moves made to condemn the negative constructs and anti-Muslim representations embedded in the press. Such steps have been taken by The Guardian, who not only as we have seen tend to provide a more fair, critical and balanced approach, but who also

in January this year, published and supported a campaign calling for an inquiry into anti-Islam press. Challenging the disproportional level of discrimination against Muslims in the British press” (Katy Sian, 2012, p. 267).

2.10. Conclusion

This chapter's purpose was to provide an illustration of the Muslim community in the United Kingdom. Additionally, it discussed the main causes that led Muslims to immigrate to Britain. It also attempted to highlight the variety of Muslims living in Great Britain.

The chapter objective was also to define Islamophobia as a term and to reveal the reasons and events that led to that phenomenon. It was not enough for the world in general, and Britain in particular, to accuse Muslims of suicide attacks and label them terrorists; they literally faced racism, discrimination, and segregation as a result of the negative image portrayed by the media, this chapter analysed the help of the media in spreading Islamophobia.

Finally, the chapter deals with the impact that the Muslim culture had on the British one and the anti-Islamic groups.

General Conclusion

In general, the present research work focuses on investigating the issue of Multiculturalism on the structure of the contemporary Great Britain that has illustrated its dimensions on different spheres: economic, religion, cultural...etc .

Needless to recall, the effects of Multiculturalism have become more debatable over the world and in particular in Britain especially in recent time. This extended essay has shown that Multiculturalism has created a kind of cultural diversity or in other words a multicultural society. In the essence, many scholars had insisted that immigration is the primary reason that has resulted Multiculturalism and created diversity and divisiveness in Britain.

This dissertation has sought to explore the history and the rise of the Muslim community in Britain, dealing with the factors that led the way for them to leave their home countries to come settle in it.

Islam is the fastest growing religion in the United Kingdom and its adherents have the lowest average age out of all the major religious groups. The Muslim population increase faster than the non-Muslim population. However, for the cause that the western democracy fuels discrimination and hate towards Islam and Muslims, Islamophobia began to appear as a reaction against Muslims and affect their daily lives, that why is, it brings the negative aspect in different kind of humiliation in British society especially when the media keeps portraying Muslims as extremists and radicals.

Because of that British people observe Muslims as terrorists which pushed the Muslims to live in inferiority and in racism.

This research clarifies the suffering of Muslims as a result to others mistakes and crimes that were blamed for, and it shows at what level Islamic culture impacted the British one.

Lastly the research illustrates the role of the organisations that pushed hard to fight Islam and raise Islamophobia in Britain and how the Islam religion survived in every way and remained growing through all time proving to the world in general and to Britain in specific that it is a religion of peace.

Bibliography

- Abbas, T. (2004). After 9/11: British South Asian Muslims, Islamophobia, Multiculturalism, and the State. *American Journal of Islam and Society*, .
- Ali, D. S. (2015). *British Muslim in numbers*. London.
- Allen, C. (2012). *Islamophobia*. Birmingham: Routledge; 1st edition (October 28, 2010).
- Amir. (2022). *You asked: How many languages Muslims speak?* Retrieved from Muslim club.
- Ansari, H. (2002). *Muslims in Britain*. Minority Rights Group International.
- Banks, R. M. (2016). A proper cup of Tea: the making of a British beverage. East Tennessee State, United States of America.
- Barbera, M. C. (2014). *Identity and Migration in Europe: Multidisciplinary Perspectives*. Springer.
- Barša, P. (1999). *Politická Teorie Multikulturalismu* (Political science series ed.). Center for the Study of Democracy and Culture.
- BBC, n. (2001). Retrieved from Census:
http://news.bbc.co.uk/2/shared/spl/hi/uk/03/census_2001/html/religion.stm
- Bleich, E. (2012). Defining and Researching Islamophobia. *Middle East Studies*, 180-181.
- Bolognani, M. (2011). *Crime and Muslim Britain*. London: Journal of Islamic Studies.

British Muslims in numbers. (2020). Retrieved from The Muslim Council of Britain:

<https://mcb.org.uk/resources/british-muslims/>

British, M. (2022). Is the UK multicultural. *Great British Mag*. Retrieved from Great

British Mag: <https://greatbritishmag.co.uk/uk-culture/is-the-uk-multicultural/>

Buryova, A. (2005). *Muslims in Britain*. Department of British and American.

Unpublished Master Thesis .

Census. (2013). *UK Census: Ethnic composition of muslims in the United Kingdom*.

Retrieved from <https://www.theguardian.com/news/datablog/2013/may/16/uk-census-religion-age-ethnicity-country-of-birth>

Childs, P. (2003). *British cultural identities* (2nd ed.). (M. S. Childs, Ed.) London.

Chudičková, O. (2011). *Multicultural Britain of the 21st Century*. Zlín, Czech

republic: Tomas Bata University.

Citizenship . (2003). Retrieved from The National Archives:

https://www.nationalarchives.gov.uk/pathways/citizenship/brave_new_world/citizenship4.htm#:~:text=The%20British%20Nationality%20Act%20of,bring%20their%20families%20with%20them.

Command, U. S. (2006). *Arab Cultural Awareness: 58 Factsheets*. CreateSpace

Independent Publishing Platform.

Commisceo Global Consulting. (2022). Retrieved from [https://www.commisceo-](https://www.commisceo-global.com/resources/country-guides/uk-guide)

[global.com/resources/country-guides/uk-guide](https://www.commisceo-global.com/resources/country-guides/uk-guide)

Cultural Atlas. (2022). Retrieved from culturalatlas.sbs.com.au

Dimitrova, P. (2021). *Arabic Influence on the British Culture*. Retrieved from Arab

America: <https://www.arabamerica.com/arabic-influence-on-the-british-culture/>

Ember, M. E. (2001). *Countries and their cultures: Denmark to Kyrgyzstan VOLUME*

2. Macmillan Reference USA, 2001.

Gamarota, A. (2018). *Young, British & Muslim*. Retrieved from THE STORY

INSTITUTE: <https://www.thestoryinstitute.com/young-british-muslim>

GHERAB Fatma, L. I. (2017). Retrieved from [http://dspace.univ-](http://dspace.univ-eloued.dz/bitstream/123456789/809/1/Investigating%20the%20Impact%20of%20Multiculturalism%20in%20England.pdf)

[eloued.dz/bitstream/123456789/809/1/Investigating%20the%20Impact%20of%20Multiculturalism%20in%20England.pdf](http://dspace.univ-eloued.dz/bitstream/123456789/809/1/Investigating%20the%20Impact%20of%20Multiculturalism%20in%20England.pdf)

Gnanapala, R. J. (2000). In *Ethnic Minorities in English Law Gems (Series), No. 5*.

London: Trentham Books and School of Oriental & African Studies.

Haque, F. &. (2012). *Global media, Islamophobia and its impact on conflict*

resolution. Institute of Hazrat Mohamamad (SAW).

Heitmeyer, W. (2003). *International Handbook of Violence Research*. doi:ISBN 978-

1-4020-1466-6

Infogalactic. (2016). Retrieved from

https://infogalactic.com/info/Ethnic_groups_in_London

Intercultural Programs. (2022). Retrieved from

<https://www.afsusa.org/countries/united-kingdom/>

Jackson, P. (2011). *The EDL: Britain's 'New Far Right' Social Movement*.

Northampton: University of Northampton.

- Johnson, B. (2020). *History of British Food*. Retrieved from Historic UK:
<https://www.historic-uk.com/CultureUK/History-of-British-Food/>
- Joppke, C. (1995). "The empire strikes back: The British case." In *Multiculturalism and Immigration: A Comparison of the United States, Germany, and Britain*. Florence.
- Katy Sian, I. L. (2012). *The Media and Muslims in the UK*. Centre for Ethnicity and Racism Studies, University of Leeds.
- Knott, K. (2018). *British Muslims: a history*. Retrieved from Centre for Research and Evidence on Security Threats: <https://crestresearch.ac.uk/download/2334/18-010-01-british-muslims-history.pdf>
- Knott, K. (2018, March 26). *British Muslims: Demography And Communities*. Retrieved from Centre for Research and Evidence on Security Threats: <https://crestresearch.ac.uk/resources/british-muslims-communities/>
- Kully Kaur-Ballagan, D. R. (2018). *A review of survey research on Muslims in Britain*. London: Ipsos MORI Social Research Institute.
- Lambert, T. (2022). *A History of Immigration into Britain*. Retrieved from LOCAL HISTORIES: <https://localhistories.org/a-history-of-immigrants-in-britain/>
- Mend. (n.d.). *What is Islamophobia*. Retrieved from Islamophobia Awareness Month: <https://www.islamophobia-awareness.org/what-is-islamophobia/>
- Naqshbandi, M. (2006). *Islam and Muslims in Britain : a guide for non-Muslims*. City of London Police. Retrieved from <http://hdl.handle.net/20.500.12389/19638>

- Oakland, J. (1989). *British Civilization, An introduction* (5th ed.). Routledge .
- ONS, C. (2011). *Top 15 countries of origin for Muslims born outside the UK*. Census.
Retrieved from <https://www.bbc.com/news/uk-33715473>
- Osindo, O. (2005). *Islam in Britain- Missiological Implications and Opportunities*.
Digital Commons @ Andrews University.
- Panayi, P. (2011). *Multicultural Britain: a very brief history* (Vol. 6).
- Parekh, B. C. (2001). *The Future of Multi-Ethnic Britain*. Profile Books Ltd; Main
edition.
- Pilkington, H. (2016). *Loud and Proud: Passion and Politics in the English Defence
League*. Manchester: Manchester University Press.
- Points, E. R. (2005). *The impact of 7 July 2005 London bomb attacks on the Muslim
communities in the EU*. European Monitoring Centre on Racism and
Xenophobia.
- Programs, I. (2022). *Intercultural Programs, USA*. Retrieved from AFS:
<https://www.afsusa.org/countries/united-kingdom/>
- Rahman, S. (2019, December 19). *A hunger for halal as food industry booms in
Britain*. Retrieved from The New Arab:
<https://english.alaraby.co.uk/features/hunger-halal-uk-food-industry-booms>
- Religion*, Office for National Statistics. (2001, April). Retrieved from Census.
- Revell, L. (2010). *Religious education, conflict and diversity: an exploration of young
people's perceptions of Islam*.

Rosado, C. (1997). *Towards a definition of Multiculturalism*.

Siddiqui, I. (1999, March 1). *How Islam influenced British culture and civilisation 400 years ago*. Retrieved from Crescent International: <https://crescent.icit-digital.org/articles/how-islam-influenced-british-culture-and-civilisation-400-years-ago>

Studylinks. (2016, July 21). *British Etiquette – A guide for international students*. Retrieved from Studylinks: <https://studylinks.co.uk/blog/british-etiquette-a-guide-for-international-students>

Trilling, D. (2012). *Bloody Nasty People: The Rise of Britain's Far Right*.

UK, B. A. (2001). *British Asians in the UK*. Retrieved from Asian Business Publications: <https://www.abplgroup.com/About-Us/British-Asians-in-the-UK>

UK, S. i. (2020). *British Culture and Social Norms*. Retrieved from Study in the UK: <https://www.studying-in-uk.org/british-culture-and-social-norms/>

Wales, R. (2021). Retrieved from Spotlight East Asia @ Sheffield: <https://spotlight-eastasia.group.shef.ac.uk/2021/05/06/how-has-east-asia-influenced-life-in-the-uk/>

Wasson, E. (2010). *Dějiny Moderní Británie*. Praha: Grada Publishing.

Weitz, L. (2015). *Religious Minorities of the Middle East*. Retrieved from The Foreign Policy Research Institute: <https://www.fpri.org/article/2015/11/religious-minorities-in-the-modern-middle-east/>

Wilson, K. (2010). *Looking at Ourselves: Multiculturalism, Conflict and Belonging*.
Inter-Disciplinary Press.

Zempi, P. I. (2020). *A WORKING DEFINITION OF ISLAMOPHOBIA*.

Zyl, M. v. (2020, october). *United Kingdom of Great Britain and Northern Ireland*.

Retrieved from World jewish Congress:

<https://www.worldjewishcongress.org/en/about/communities/GB%20%C2%A0>