



**A study of Adaptation to Life in the UK among Lebanese  
Immigrants in London and Manchester**

**By Nadyh Alawfi**

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## **Abstract**

“Sociolinguistics” refers to the study of language and its relationship to society. The study of language and identity is considered highly pivotal due to mass immigration, acculturation and changes in the primary language (L1). Immigration is accompanied by acculturation, a process of changes in cultural aspects and execution that happens when individuals from various cultures come into contact (Gibson, 2001). The concept of this study emerged from gaps identified in existing literature and relevant studies, as well as from the enormous influence that the English language (L2) has on immigrants living in England, where the maintenance of heritage and culture different from one’s own eventually results in a double-edged reality for immigrants. Although immigration, acculturation and, especially, changes in the primary language used have been thoroughly researched, there could still be some identified gaps (Perez, 2008). Thus, the primary and foremost focus of the present study was to comprehend the effects that the English language has had on immigrants living in England, with Lebanese immigrants living in London and Manchester as the main target groups for analysis. This study aims to evaluate how living in Britain affects Lebanese Arabs in terms of their identity, language use and experiences of culture. It attempts to explore the ways in which they may have acculturated into British society and whether they still identify with their Lebanese roots. The length of time spent living in British society was expected to be a key variable; however, other variables such as age, religion and gender were also important.

In order to triangulate the sources of the study’s data, a mixed-method approach for data collection was used. The study was conducted into phases: one quantitative, using statistical formulae; the other qualitative, using thematic analysis. Two methods—

questionnaires and semi- structured interviews were utilised to obtain data and establish a better understanding of the impact of English language and British culture on Lebanese immigrants as well as to answer the four research questions. The findings show that Lebanese immigrants in the UK are adapted to life in London and Manchester. Even though many still have the feeling of being foreigners, they make every possible effort to acculturate into the British culture by learning and improving their English. As expected, age and length of residence were influential demographic variables in their adaptation to British culture. The results illustrate that the more immigrants are involved in the education or employment system, the more they adapt. On the other hand, the study finds that acculturation through the English language does not affect immigrants' primary Arabic cultural identity.

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## **Dedication**

I dedicate this thesis to the two most important people in my life. The first one who left me, who wished to see this moment and prayed all the time for me my mum. The second one is my little daughter, Tala, with great love.

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## **List of Abbreviations**

L1= Primary language

L2= Secondary language.

SIT=Social Identity Theory

ACCESS=Automatization in Communicative Context of Essential Speech Segments

SCT=Self- Categorization Theory

SLA= Second Language Acquisition

SPSS= Statistical Packages for the Social Sciences

H= High language

L=Low language

UN=United Nations

## **1 CHAPTER 1. INTRODUCTION**

This chapter introduces the purpose of the study, then clarifies and presents the context of the study, including the region's historical, economic and demographic characteristics, and the social, educational and linguistic settings in the region that led to migration to another country, Great Britain, within this context. The research questions are presented in this chapter, as are different links between language and identity, with a view to establishing a new model to study the association between language and Arab identity. The important role of language in cultural and social identity and the main role of language in the immigrants' integration process will next be presented. This study evaluates different variables (e.g. age, gender, length of residency, religion) and analyses them to determine the consequences of the English language that Lebanese immigrants living in England face while striving to maintain their Lebanese identity. The originality and the significance of this current study will be presented in this chapter, as will the personal motivation that led the researcher to conduct this study.

### **1.1 Purpose and target of the study**

Recently, scholars like Clayman et al. (2010) have conducted research on the functions of language in social and cultural paradigms and revealed functions of language as a sociocultural phenomenon. Llamas and Watt (2010) highlight a broad area of language usage by emphasising that language plays a primary and foremost role in identifying the individual in the society as it helps them to distinguish who they are and where they belong. From these studies, language can be considered to reflect the identity of speakers (i.e. national identity, ethnic identity, racial identity, cultural identity and religious identity). The role language plays in the maintenance of culture and heritage is crucial. It is certainly an area worthy of further investigation, especially in

relationship to immigrant minority groups. This study will highlight this in more detail, paying attention to Lebanese immigrants. One of the minority immigrant communities are people of Lebanese nationality who have settled in the UK. On arrival, they brought their own Arabic language, cultural and religious customs, and want need to maintain their own unique identities; however, they face increasing pressure to adapt when acculturating to their adoptive society. The Lebanese community feels this pressure along with other immigrant communities. According to the research of Vertover (2007), many immigrants have found it complicated and challenging to maintain the culture of their homelands, especially when passing on cultural heritage and practices to their children; they generally feel unable to do so when living in a different society.

The role of language in these immigrant groups is essential and may eventually determine whether integration into the host (i.e. British) culture is successful. Minority communities can utilise a range of linguistic strategies to help them integrate more fully with the native community; these may be reactive to where the immigrant community is placed. Thus, this study will explore the strategies that the Lebanese immigrants follow to maintain their L1 and their original Arabic identity, and the factors which may help them successfully integrate into the host society.

This study will look particularly at the role of language and integration from an individual standpoint. It will highlight the issues faced by this social group. It will analyse specific immigrants' experiences in relationship to thoughts about their home lives as opposed to the life and language of the host country. This study will investigate how the Lebanese immigrants adapt to living in a new culture and speaking a different language. It will ask questions such as: What

language do they use at home and work? Do they prefer to use their native language or the English language? The study aims to uncover how immigrants adapt to the new language, their language attitude and how they use it in both immediate and extended social circles. The study will also look at language and identity, along with the broader social issues of immigration and the language expectations that go along with it; it will also explore the wider social constructs that enable language acquisition. The study will investigate religion and analyse the links between religion and the wider acculturation process (e.g. Does this help or hinder the process? Is there also any relationship between religion and acculturation? Is there a difference with respect to being Lebanese Muslim or Christian when it comes to maintaining one's first language, such as the Arabic language?).

The study will investigate whether Christians are more willing to be acculturated into non-Muslim culture, i.e. British culture, and whether being a Muslim who is practising religious worship mainly based on Quran language has an impact on maintaining Arabic as a first language in comparison to Christians.

## **1.2 Setting of the Study**

### **1.2.1 History and demography of the region**

In this section, it is important to illustrate some relevant historical and demographic events in the region under study. The Lebanese Republic is in the Middle East, to the north of Palestine and west of Syria, on the Mediterranean Sea. Lebanon is home to many cities, including its capital, Beirut, along with Anjar, Baalbek, Beiteddine, Byblos, The Cedars, Eshmoun, Sidon, Tripoli, Tyre and Zahle. Lebanon is 10,452 km<sup>2</sup> in size and was home to 4.1 million people in 2010.

Most people in Lebanon are Arab (95%), with Armenians (4%) and other minorities (1%) also residing within the nation. The most common religion is Islam; Shia, Sunni, Druze, Ismailite, Alawite and Nusayri Muslims represent 60% of the population. Another 39% of the Lebanese population are Protestant (i.e. Copt, Chaldean, Assyrian, Armenian, Melkite, Maronite, Syrian Orthodox, Greek Orthodox, Syrian Catholic or Roman Catholic Christians). The remaining 1% of the population follows alternative faiths (Makdisi, 2000).

The coastal towns of Beirut, Sidon and Tyre are home to the majority of Sunni Muslims; rural Southern Lebanon and the Northern Beka'a Valley are home to most Shi'as. Most Druze can be found in Central Lebanon. Most Lebanese Christians (30%) are Maronite and are based in Beirut and the north. While many Lebanese – particularly business people – speak English, the official national language of Lebanon is Arabic, with French also widely spoken as a second language. Kurdish, Armenian, Assyrian, Byzantine and other languages are also used in Lebanon, but are far lower in prevalence.

It is believed that the Lebanese population is over 7,000 years old, with the Canaanites (i.e. “Phoenicians” in ancient Greece) inhabiting coastal cities around 3,000BC. Today, Christians in Lebanon often dislike the label of “Arab”, preferring instead to be referred to as Phoenician, paying homage to their Canaanite lineage. Lebanon was named by the Phoenicians, who had gained independence from the Egyptian Empire hundreds of years prior to joining the Assyrian, Babylonian, Byzantine, Persian, Macedonian and Roman Empires, and before being overthrown by the Arabs in 600AD.

Lebanon joined the Ottoman Empire in 1516, following the Mamluks' and Crusaders' invasion, until WWI ended. Lebanon then came under the French Mandate, becoming the State of Greater Lebanon in 1920, and the Lebanese Republic 6 years later. The Lebanese Constitution was adopted in 1926, when Lebanon became a Republic. In 1941 and 1943, Lebanon became officially, then fully independent, respectively. It was at this point that confessionalism was implemented. Political power was distributed amongst religious groups; confessionalism dictated that the President, Speaker of the Parliament, Prime Minister and Deputy Speaker of the Parliament be Maronite, Shiite, Sunni and Greek Orthodox, respectively, to achieve balanced representation of the Lebanese population.

Increased national wealth and stability was achieved from 1943 until 1975, yet much conflict remained between the Muslim and Christian communities with regard to national identity. Sunni Muslims perceived Lebanon as belonging to the Arab world; the Christian perspective was more politically liberal. Further conflict occurred in the political arena, with left and right-wing politicians divided with regards to the Palestinian presence after the Israeli state became formalised in 1948 along with the Nakba; this conflict prompted the Lebanese Civil War between 1975 and 1990. Lebanon connects Europe, Asia and Africa, forming a midway point between the Eastern and Western worlds. Under President Michel Suleiman's (2008-2014) leadership and thereafter, Lebanon has attracted partnerships with Islamic, Arab and Western nations because of its rich and modern religious makeup.

The Muslim community underwent two revivals after the formation of Greater Lebanon in 1920: religious reform and public education. Lebanese investment was directed towards cultural



exchange and international relationships during the 1990s. The *École Supérieure des Affaires* (ESA, 1995) was formed based on observations of European business and administration schools. The ESA was led by the governor of Banque du Liban and the Lebanese French Ambassador, and is now a renowned educational and cultural institution. Cultural exchange has become a key priority for numerous cultural organisations, since this represents an important source of funding, experience, knowledge and skill-sharing.

English, French, Arab, Byzantine, Syrian and Armenian cultures are deeply embedded within Lebanon's 17 sects. Maronite remains the primary culture underpinning Christianity in the country, with the Maronites playing a key role in Lebanese history. The Maronites have been accepting of Arab culture since around 900AD. The Maronite Synodus established the Maronite Church in 1736 as pioneers in gender equality and inclusivity in education. Schools and institutions are required to use Arabic under the Lebanese Constitution, with French as the second language in the nation. Schools are, therefore, required to teach Arabic along with English, French or German, although they have freedom to teach another language if preferred (Makdisi, 2000).



*Figure 1.1 Lebanon Map*

Lebanon Map. Source: (Mapsofworld.com, 2017).

### **1.2.2 Lebanon education system and pre-existing multicultural environment**

Lebanon is a small state in western Asia that is bordered by Syria, Israel, Cyprus and the Mediterranean Sea. Its geographic location and rich history have made it a distinctive melting pot of languages and culture. Lebanese are ethnically-diverse and fluent in several languages including Arabic and French (the official languages) as well as Armenian, English and Kurdish. Therefore, it is ideal for linguistic study. The people of Lebanon take pride in their multilingual abilities which are admired by visitors however; there are concerns that there is a growing preference by locals to speak in languages other than their native Lebanese-Arabic.

The inclusion of foreign languages at the primary and secondary levels of formal education can be attributed to three distinct phases of foreign influence (Frayha, 1999). In part, this is because of its geographic position which has created a culture that is open to linguistic and cultural influences from other parts of the world both eastern and western countries.

Phase One extended from the 17<sup>th</sup> to the 20<sup>th</sup> century when foreign, mainly European, missionaries deepened relations with the Ottoman Empire. This included setting up schools in which their native (foreign) languages were spoken and taught. Predominantly French was ‘imported’ with English to a lesser degree. In Phase Two, Arabic and French became mandatory subjects in private schools (Jarrar, Mikati and Massialias, 1988). The addition of French and Arabic to school syllabuses was directed by Decree 2079 of 20 June 1924, during the time of the French Mandate when 8 out of 10 schools in the country were run by the French. Phase Three began with Lebanon gaining independence from French rule in 1943. This marked an increase in the teaching of English which became the second taught foreign language in Lebanon (Atiyeh 1970). The adoption of English as the language of global communication in the 1970s led to a substantial rise in the number of students studying English in Lebanon. Therefore, English became the third taught-language in schools in addition to Arabic and French. At the tertiary level, classes began being taught in English around the late-19<sup>th</sup> century. The widely-respected American University of Beirut which was founded in 1866, for example, switched from teaching in Arabic to English in 1882 (Abu Ghazaleh, 1990; Zachs, 2005).

Despite the introduction of English as an officially-taught foreign language, it still lags French both as a spoken language and for teaching. Therefore, Arabic is the native language with French considered by most people as the second language, according to Yazigi (1994). Moreover,

classes are taught in French by academic institutions that are supported by French benefactors and in these schools, English is a third language. Similarly, in US and UK institutions in which classes are taught in English, French is the third language. However, in the general population English is less-commonly spoken in non-academic settings with Arabic, Armenian, French, Kurdish and other languages preferred (Yazigi, 1994).

Arabic, French and English are taught in Lebanon but the former two are mainly used for commercial and social interaction. Undoubtedly, it is challenging for school administrators to incorporate the three languages (now mandatory) as subjects in their curricula and it is also taxing even for the most capable students (Frayha, 1999). Increasingly, the study of English is viewed as a status symbol. At a practical level, it is important for post-secondary studies in English-speaking countries such as the UK, America and Canada to which many Lebanese fled during the civil war between 1975 and 1990; today, many Lebanese still immigrate to these countries. English and French are the dominant foreign languages in Lebanon today but in the last thirty years, other languages have been introduced including Pakistani, Sinhalese, Nepalese and Filipino, with the influx of migrant workers. French remains the most prevalent of all foreign languages spoken in Lebanon in business and academic settings.

#### **1.2.2.1 National language developments**

Arabic, English and French are taught at Lebanese schools, today. This is because of a directive, within the National Language Curriculum which was approved in 1994 by the Council of Ministers, to teach a second foreign language. The civil war created significant disruptions however, in the last twenty-eight years, Frayha (2003) noted that there has been a concerted

effort to rebuild the education system. Reconstruction of physical buildings as well as curricula, teacher-training and a national education programme are among the requirements for both the secondary and tertiary level institutions (Zouain, 1994). The Ministry of Education and the Centre for Education Research and Development have supported the revision and establishment of a modernised language curriculum for secondary and tertiary institutions (Shaaban & Ghaith, 1997).

The restructured curriculum requires twelve hours or six periods of Arabic and the first foreign language each week in addition to two periods for the second foreign language each week. In Lebanon just over eight percent of total annual government spending is allocated to education and this is disbursed equally to the primary, secondary and tertiary sectors; Day care services and education before entry to primary school is privately-funded. Zouain (1994) confirms that “education ranks very high on the social scale of values...” (p. 3351).

#### **1.2.2.2 Language policy-pre university system**

In primary school, students are either French-educated or English-educated, depending on the language in which most of the school’s curriculum is taught. The second language in which all subjects are taught is either French or English, based on the school. Shaaban and Ghaith, (1999) noted that in both cases, students are required to study the other language between three and six hours each week; for example, French-educated students study English as a third language for three-to-six hours weekly and the same applies to English-educated student vis-à-vis studying French as a third language. Over fifty percent of Lebanese are fluent in two languages; mainly in private school, three-quarters of all students study French as their second language and the remaining one-quarter learn English as a second language, according to Zouain (1994).

Notably, during times of national crisis – such as the civil war – when state institutions shut down for extensive periods, Zakharia (2004) noted that private schools were the main providers of education as they remained open despite the prevailing upheavals (Beirut Daily Star, <http://www.beirut-online.net>). Official national education statistics show that in the 1999/2000 school year, almost 63% of schools taught French as the second language however, the Ministry of Education confirmed that this declined by 2005/2006 to almost 56%. Conversely, schools which offered English as a second language rose from nearly 20% to almost 22% between the two time-periods under study. And schools which offered both languages rose from roughly 18% in 1999/2000 to 23% in 2005/2006. Students receive the Brevet Diploma at the end of Grade 9 which concludes the intermediate level, and a Baccalaureate Diploma at the end of Grade 12 which marks the end of their secondary-level education. The latter Diploma for Lebanese and/or French can be used for entry into University.

Over time there has been a steady increase in the number of students, from pre-school age to secondary level, who attend schools that teach three or more languages; this was attributed to the rising importance of English by Wissam Chidiak, a speech therapist who was quoted in the Daily Star (2009). The same publication quoted the founder of a pre-school who observed that there was some conflict as parents understood the importance of being fluent in English for global communication but were concerned that their children might lose their fluency in French. The Daily Star (2009) also quoted a clinical psychologist who commented on the impressive multilingual abilities of pre-schoolers' in Lebanon as they were able to talk to their parents in Arabic and effortlessly switch to a television programme in another language, for example French, then quickly move to another medium like an English channel. Parents' concerns about

their children's fluency in French are well-founded. The Ministry of Education in 2009 confirmed that there was a ten percent decline in the number of students learning French, despite the fact that most schools continued to offer French classes as the second language. Moreover, Denis Gaillard who led the cultural unit at the French Embassy located in Beirut noted that English had become "omnipresent" and it was thus difficult to promote "the language of Moliere" (Moussaoui 2009). Gaillard also observed that there were many new schools which taught in mainly in English and even in schools which taught predominantly in French, several had established English departments.

### **1.2.3 History of Lebanese migration**

This section aims to give an overview of Lebanese immigrants to the UK and the reasons behind their immigration; it discusses primary traditional immigrants and current contemporary immigrants. It aims to provide information about the target groups of study so as to understand the characteristics of this community in depth from many perspectives. Lebanon has experienced migration in many forms over many generations, to the point where this has now become part of the country historical and on-going existence. Many factors have contributed to this constant movement of people namely, the constant occupation by many different invaders for spiritual, social and cultural reasons. Lebanon has witnessed both push and pulls factors of emigration and immigration, respectively, at different times. The general reasons for push factors for Lebanese people include political upheaval, financial need, and spiritual seeking. One cannot, however, underestimate the significance of the financial push factors, as highlighted by Suleiman (1999), Naff (1985) and Karpat (1985), who also state that this was the initial influence faced by immigrants when they moved to a new country (Suleiman, 1999; Naff, 1985; Karpat, 1985).

The years between 1860-1914 saw the largest level of movement because of vast levels of social, economic, financial and political upheaval in Lebanon (Firro, 1990). Then, there was a dip because of greater world conflict and war, which found people with neither the financial nor practical means to move. Shortly after the end of the World War II, there was evidence of movement again after 1945 despite Lebanon experiencing an upturn economically between 1950-1960. More recent history has seen greater levels of movement by Lebanese people from Lebanon to the Gulf, according to Labaki (1992); this movement is attributed to the 'economic boom' resulting from oil revenues in the Gulf regions.

Despite these on-going fluctuations of movement, the year 1975 is regarded as a pinnacle moment for migration from Lebanon due to specific civilian and political conflicts at that time. Labaki summarises this by saying that on-going conflicts in the region had resulted in the destruction of the economic and political stability for that area, which has since witnessed millions of individuals' emigration from their respective communities and homeland (Labaki, 1992). Between 1975 and 1982, the biggest section of the migrant population from Lebanon was Christian. Following the Israeli attack on Beirut in 1982, however, there was a big turnaround when the world started to witness mass movement of Lebanese Muslims to other countries (Helou, 1995). Because of this mass migration, a huge exodus of people from all walks of life was in evidence (Labaki, 1992; Helou, 1995). According to the facts highlighted by the UN in 2004, 47% had come from highly educated, specialised and professional backgrounds. It is evident that the needs of those families who were immigrating into new countries have always differed from those of individuals with families needing greater support from the wider



community. Everyone tends to witness familial migration as part of a wider collective of social movements. Because of this on-going emigration over time, the demographic makeup of Lebanon has been forever changed. The world has witnessed greater movements of men than women, which has altered the balance of the sexes in the country according to the UN (UN, 2004).

According to Collelo (1987), the elections that took place in Lebanon in 1992 were specifically designed to bring a level of calm and harmony back to the country and encourage higher levels of loyalty and longer-term commitments from its people (Collelo, 1987). In fact, the opposite was achieved; in 1992, there were greater levels of migration due to high levels of unemployment and financial hardship. There is some disagreement about the levels of migration from Lebanon in the 1990s; According to the UN (2004), this period saw the exodus of more than 100,000 people, which continued thereafter, although this is not necessarily an exact figure. The world will always witness the movement of highly successful, educated and sought-after emigrants; this is almost inevitable. One of the biggest reasons cited for this movement is better financial opportunities; this was the reason given by 62% of the survey participants (Paulson et al., 2006). This was then followed by the need for greater education and teaching, cited by 21%. Because of these two factors, Lebanon is now regarded as one of the most vulnerable countries in terms of expatriate outflow. According to Abdul Karim (1993), the number of people who have left the country has now surpassed the number of people who remain.

Humphrey (2004) attempts to document the effect that this huge exodus has had on Lebanese society and suggests that some of the analysis of Lebanese migration was not very scientific in

approach and a more in-depth analysis was required. Humphrey (2004) focuses upon the differences between Lebanese immigrants and sought to understand more about gender differences along with which countries people were emigrating to and why. Humphrey also stressed the importance of attachment to new communities when incorporating the newly arrived Lebanese immigrants from many different backgrounds into their new country.

Humphrey (2004) then goes on to say that the reasons behind Lebanese migration and displacement were because of the country's political fragmentation and societal breakdown, along with the broader breakdowns in community. It is essential to acknowledge the great disparities between different members of society in Lebanon; when armed with this knowledge, one can then gain a greater understanding of the political, cultural and social settings which have led to their eventual emigration (Humphrey, 2004). The next section will illustrate the primary reasons for the increasing numbers of immigrants and the factors that led Lebanese migrated from Lebanon.

### **1.2.3.1 Primary traditional migrants and current contemporary immigrants**

Traditionally, migration from Lebanon was based upon a need for greater enlightenment the desire of people to seek out new experiences and learn new things. The reasons behind their emigration was fuelled by the desire to follow past traditions (e.g. to seek out cultures and societal relationships with the past; Humphrey, 2004). Naff (2002) points out that these early immigrants were not necessarily prepared for the linguistic challenges ahead. Despite this, the immigrants continued their quest. They also, according to Abdelhady (2007), wanted to be regarded as equals and integrate well into their new societies. They did not wish to be regarded

or treated as foreigners. The desire of the traditional immigrants was to seek out new wealth and make their fortunes. They would often start out with very humble jobs and would then work their way up to being more serious entrepreneurs. Additionally, they would also arrive with their traditional cultures and values, which would then mix in with those of the local communities. They very much wanted to be included in mainstream society and did everything they could to become integrated (Abdelhady, 2007).

Recently, there have been various reasons that individuals have moved from one place to another. Moya (2005) emphasises that migration often is because of war. These individuals, however, continue to find it necessary to adapt and adjust to a new culture of beliefs and values. When immigrants are not sure whether they will return to their home countries, they become more committed to trying to adapt to the new host country (Tirone & Pedlar, 2000). They are more likely to adapt their ways of being to those of the new host country, and are more likely to overlook their heritage, culture, beliefs and values (Anthias, 1998; Werbner, 1999). Modern immigrants tend to fall into this bracket because, according to Amit and Rapport (2002), they tend to be forcibly expelled from their home countries. Despite the big differences in the reasons different communities immigrate, Braziel and Mannur (2003), observe that they all tend to be described in the same way as associates of the dispersion or displacement, but it really is not as simple as this (Braziel & Mannur, 2003), due to the integration complications faced by the immigrants.

#### **1.2.4 Lebanese food habits, religion and English culture**

One of the best things about living according to the standards of British culture is food, and many of the locals take great pleasure in it. Lebanese people place enormous emphasis upon the importance of mealtimes, and they give cooking the utmost priority (Jabbra & Jabbra, 1987). One of the things that Lebanese immigrants have managed to maintain is their traditional cooking, which can often be lost somewhere along the way. Lebanese immigrants make sure that, despite living in a foreign land, their cooking continues to be enjoyed by their generation and future generations alike. One of the key reasons why it is possible to maintain Lebanese cooking is wide availability of ingredients used in many of the dishes. Some of the ingredients are only known to the Lebanese community themselves; whereas other ingredients are more widely recognised as Lebanese foods. The most famous and well-known food item is Pita bread, known in Lebanon as Khibizarabi, which is served at the end of every meal (Hwalla and El Khoury, 2008). Other well-known dishes include Tabbouleh, a salad comprised of onion, olive oil, spices, lemon juice, cracked wheat and tomatoes. Further, another dish, hummus, (i.e. chickpea paste) is enjoyed by many cultures outside of Lebanon now.

Rather than traditional Lebanese food diminishing because of migration, the opposite is true. According to Lindley (2009), the introduction of Lebanese food into traditional British restaurants is transforming the menus of many British restaurants. This is particularly true of London and Manchester, which house the largest Lebanese communities in England (Nasreddine et al., 2006). Most of the Lebanese restaurants in London are located along Edgware Road and many are named AL AREZ, which is the name of the Lebanese flag and has very strong associations with home for Lebanese immigrants. Another aim of this study is to explore the

extent to which traditional Lebanese follow their cultural identity and the efforts made by them to follow their own culture in the host country by maintaining their cultural norms and values. The preceding discussion makes it evident that the Lebanese immigrants have made significant efforts to follow their cooking standards in a foreign country.

Regarding to religion, religion is a construct which enables people to identify with a faith or set of beliefs, including Christianity, Buddhism, Islam and others. The study of religion or 'religiosity' in this context is the benchmark that we use to outline how much religion impacts the way that people conduct their lives (Weaver & Agle, 2002). It can also be measured by how often an individual may practise their religious beliefs and customs (Swinyard et al., 2001). Religiosity can be described best as the level of someone's commitment to their religion even when there is a presence of secular forces (Kurth, 2009).

According to Abouchdid (2007), it is evident that Lebanese Muslims are not at all interested in material wealth or material gain. This is not something they particularly value at all. This can cause issues for those Lebanese Muslims living in Britain as the British culture, as a capitalist system, is heavily weighted towards material wealth and gain. Britain praises those who are, according to Richins and Rudmin (1994), gaining sufficient material gains for themselves and their families. British people can exercise a level of independence within their own lifestyle choices and are free to choose the extent to which they wish to involve themselves in the race for material wealth. Lebanese people arriving in Britain find this way of living difficult to understand and relate to. They are required, to some degree, to take part in this lifestyle to survive in the country. Immigrants who are more focused on living by religious standards and,

therefore, choose not to follow the material ways of living tend to feel more removed from society and are, in fact, more likely to return home as a result (Oyserman&Lee, 2008). It is because of this fact that religion has been chosen as one of the significant factors behind the continuing use of the L1 for Lebanese people.

### **1.3 Research questions**

To address the research aims, the following research questions (RQs) were generated:

RQ1. In what ways is English perceived to have influenced Lebanese immigrants to the UK?

RQ2. Which variables, e.g. age, gender or length of residency, affect Arab identity?

RQ3. How do Lebanese immigrants manage with the transition from their Arab culture to British culture?

RQ4. Has the use of the English language led to the participants' acculturation into British society?

According to Berry (1992), Rogler (1994) and Ward (1996), most of the existing studies on acculturation have presented several common factors that determine a person's ability to adapt. A discussion of the factors that are the main determinants of an individual's adaptability, as examined in this study, and an explanation of why they were selected follows.

#### **1.3.1 Gender**

There is a large number of studies on depression and most of these have shown an inextricable link between gender and depressive disorders. Research by Billings and Moos (1981), Menaghan (1982), Pearlin and Schooler (1978) have shown that women self-report more symptoms of depression and emotional issues than men. Moreover, a strong relationship has been found

between depression in married Mexican women and acculturative stress (Salgado de Snyder, 1987a); this group is considered highly-vulnerable for developing psycho-pathological problems. In addition, female immigrants have been shown to be more susceptible than their male counterparts to mental health issues related to acclimatizing to their new environment. In this connection, female Greek and Indian migrants experienced more depressive episodes than male immigrants from Greece and India because they (the women) were lonely and felt isolated (Anderson, 1985). In a similar vein, Naditch and Morrissey (1976) found that female Cuban immigrants were more likely to exhibit anxiety, emotional maladjustment and depression compared to Cuban men. An inability to speak the official language of their new country is another factor that affects immigrants' adaptability; this creates communication problems which impact their mental health. Naidoo (1985) found that South Asian women in Canada who were unable to communicate in English had a high incidence of disturbed feelings. Not being able to communicate in the official language can make it difficult to become employed and makes settling in the new country more challenging, especially for women who feel isolated and remain dependent on their male partners. Beiser et al. (1998) found that immigrant men were more likely to speak English after moving to Canada compared to their female counterparts. The study also revealed that women who were unable to speak the new language had feelings of inadequacy, frustration and embarrassment which contributed to mental health problems. Given that immigrant children and men interact with persons in their new environment more frequently than women, they quickly learn the new language. However, the women often remain unable to communicate effectively in important settings such as the doctor's office, their children's schools and government offices.

Consequently, female immigrants have more difficulties than males in overcoming the challenges of immigrating. The two genders have similar hardships that contribute to lower self-confidence however, because of the additional factors that negatively affect women's self-perception, emigrating has a more negative effect on women's mental health.

Naidoo (1992) and Warren (1986) noted that women who emigrate struggle to find a balance between the demands of their new environment and old comforting customs. This is compounded by the loss of the support of extended family and a social circle that were left behind. These women are usually under-employed because they are unable to communicate in the official language of the host country and are often subjected to bigotry. Literature has provided significant evidence on the differences among genders, but studies have been largely inconclusive. The research done by Abu-Rabia (1997); Liebkind (1993, 1996); and Eisikovits (2000) has examined the relationship between ethnic identity and adaptation of the cultural values. Some research articles and studies have advocated that the variation in identities was significantly different among men and women from the perspective of immigrants. Investigations attempted by many researchers have been indeterminate in determining the differences among immigrants from the perspective of genders' cultural identities (e.g. Nesdale et al., 1997; Virta & Westin, 1999). The interrelationship among immigrants' gender, adjustment, and ethnic identity can alter the perspective of immigrants' age. The Arabian adult women are found to be the culture carriers from the Middle East and Lebanon to Britain. The women are considered the extensive cause of impact on the immigrants' culture and vice versa. For example:

- Studies by Liebkind (1996) have shown that young females of certain ethnic groups in the community remain at their homes and contribute to the persistence of their native culture and traditional values. The practice causes many aspects of burnout in the families, too. This



burnout can play a significant role in the impact of the host culture on the immigrants' behaviours.

- Basch et al. (1994) advocate that immigrant “take actions, make decisions, and develop subjectivities and identities embedded in networks of relationships that connect them simultaneously to two or more nations” (p. 7).

### **1.3.2 Length of residency**

There is an apparent link between the length of time that immigrants spend acclimatizing themselves to their new environment and the level of their adaptation to their host country. There are two approaches to plotting their acculturation. Some studies have identified three phases of adaptation which is similar to a U-curve. In the first phase relatively-few problems are experienced but, as time progresses, they (the immigrants) enter a second stage which is more problematic, eventually this gives way to the third phase (the long run) in which adaptation is positive. However, there is not a significant amount of evidence to support this U-curve adaptation argument because of the paucity of longitudinal studies; rather, conclusions have been drawn mainly from cross-sectional studies. In contrast, Ward (1996) argues that adaption is more of a “learning curve” with increasing levels of adaptation and an eventual plateau.

Ward and Kennedy (1992, 1993b) found that the length of time that immigrants are in their host country is a good gauge of how well-adapted they become; there is a direct and positive relationship between these two variables. A longer time spent understanding and navigating the culture of the host country translates into improved adaptation from a social and cultural perspective. This is consistent with the social skills approach which posits that by building culturally-relevant skills that are refined over time, immigrants' socio-cultural adaptation

improves. Therefore, changes in the experiences of immigrants from their first entry in the host country to their acclimatization in the long run can be more comprehensively-understood if the types of challenges they face are examined.

### **1.3.3 Age**

Age is probably the most researched background variable: it is apparent that immigrants who are young when they move to another country adapt to their new environments more-readily, as they are more willing and able to adjust to the new ways of living compared with older immigrants. According to numerous studies including those conducted by Lalonde, Taylor and Moghaddam (1992), Lalonde and Cameron (1993), Mason and Denton (1992), Cortes, Rogler and Malgany (1994), Knight, Bernal, Garza, Cota and Ocampo (1993), Richman, Gaviria, Flaherty, Birz and Wintrob (1987), and Rosenthal and Feldman (1990, 1992), younger immigrants tend to identify with the host country's culture more than older immigrants do and are often more individualist in their outlook than their older counterparts. However, there are other studies such as that by Boski (1991) which shows that as women age they identify more with their host country than men do. In this regard, immigrant parents in Australia have fewer psychological problems than their offspring (Scott et al., 1989). Although, it should be noted that parents typically interact less with natives of their adopted home than their children do. It can be concluded therefore, that immigrants' adaptation is determined by multiple factors and age combined with factors such as the environment, culture, gender, economic status and the ability to speak the host country's official language contribute to different degrees of adaptation.

## **1.4 The originality of the Study**

The current debate and concerns about the impacts of acculturation, language and identity have several gaps, particularly regarding certain ethnic groups, including Lebanese Arabs living in

Britain. Two of the most recent comparable studies were conducted by Nagel (2002) and Seymour-Jorn (2004), who consider the impact of language use and acculturation on the language maintenance and identity of Arab participants. These two studies will be explained in more detail in Chapter two ( see 2.6.1 ).Nagel (2002) and Seymour-Jorn (2004) consider the impacts of language use and acculturation on the language maintenance and identities of Arab participants; however, they did not address the impacts of language on the identities of Lebanese immigrants living in Britain. In addition, Jamai (2008) examines the impacts of language use on Arabic language maintenance for Moroccan people living in Britain. Jamai's PhD thesis has some limitations (e.g. the study focused on young Moroccans and language strategy and did not include language and culture as an integral process. The previous studies will be explained in more details (see 2.6.1). Thus, this study aims to fill these gaps and to study language and culture as an integral process. This study aims to focus not only on the linguistic aspect of this minority community ( Lebanese immigrants in London and Manchester ), but also will focus on the cultural identity as an important aspect of immigrants' identity , thus The element of originality of this thesis lies in the research process include language and culture as an integral process. To the best of the researcher's knowledge, this is the first study conducted to explore the impact and influence of English language and British culture on the identity of Lebanese Arabs living in Britain—particularly on the Lebanese community in Manchester and London. In addition the study will determine whether there is a significant association between religion and L1 maintenance. It will look at whether there is any association between religion and acculturation. The answers to all these questions will contribute to the literature, particularly by approaching culture and religion as one of the cultural components of linguistic identity.

## **1.5 Significance of the Study**

Compared to the longstanding research on language and society in the field of linguistics, identity is a relatively recent phenomenon that has only been studied for the past few decades (Edwards, 1985). Researchers such as Joseph (2004), Edwards (1985) and Gumperz (1982) focus on the linguistic aspects of identity, with Tusting and Maybin (2007) stressing that the study of “language and identity” has become paramount in the contexts of late modernity and globalisation. Napoli (1996) highlights in one relevant study that the topics of acculturation and the impact of language use on the identity of the individual are important and relatively well-researched subjects in the field of linguistics. In this regard, this study focuses on the linguistic identity of immigrants, particularly the Lebanese immigrants in Britain. Also the study focuses on the integration and acculturation process of immigrants and how this is very important in terms of society cohesion. The study is significant nowadays as the numbers of immigrants has increased due to different reasons and immigrant of Arabic background started to settle more than before in UK. The study is significant in the sense that it will contribute to research on the immigrants linguistic and cultural identity and the impact that migration may have on them, the ways in which they may acculturated into British society and how they manage to adopted to a new life and at the same time maintaining their original identity. Furthermore, the study is significant in the sense that it will contribute to the research on identity, culture, and social linguistics, and maintaining L1 while acquiring L2. Most immigrants in the country do not want to lose their original identity, either linguistically or culturally, especially parents with regard to their children; therefore, the findings of the study will inform on enhancing the maintaining of L1 and on the strategies immigrants use to keep their cultural and linguistic identity while they are living in Britain. On the other hand, immigrants need to be integrated into their new life, and

the findings will help to show which social and cultural factors are more effective compared to others. This may also contribute to the production of a future comprehensive review document for initial social training as a social volunteer or for social organizers and people who care about immigrants (teachers, social organizers, parents, communities, etc.). This will help them to understand immigrants' needs and experiences and how they adapt to a new and different life as well as which social factors help or hinder the integration process. Furthermore, this study is significant in that it may offer an insight for policy makers and stakeholders on the way forward for social organizers, schools, social services, councils and immigrants themselves as parents or as individuals. Finally, it is hoped that the stakeholders will have increased awareness from the study on the effectiveness of the integration and societal coherence of immigrants. Other Arab (immigrants) communities may also benefit from its proposals.

### **1.6 Rationale of research (personal perspective)**

December 12, 2010 was the first time I was in an English-speaking country. I had the chance to carry on my studies within the United Kingdom (UK), particularly in Manchester. I was living in the Withington area in Manchester, where most of my neighbours were from Lebanon. I was excited to be surrounded by people who had the same linguistic background as mine. It was easier to communicate with people who had the same mother tongue. Moreover, my one-and-one-half-year-old daughter could have the chance to play with children who spoke the same language and shared a common cultural background. Being in a foreign country for the first time requires one to immediately find ways to overcome some difficulties to keep the communication channels open; in my case, however, I thought it would not be so. It was very interesting for me to see these communities communicating in English instead of Arabic. I was interested to know

about this minority, their ideas about language and the reasons why they preferred to communicate sometimes especially with their children in English rather than in their first language, which is Arabic. I was even more interested to know in depth whether it was only the English language they liked to use or whether there were any other cultural factors they were interested in. My interests and motivations for the study of identity and maintenance of the Arabic language also stemmed from my own experience with some Lebanese parents who used to intersperse Arabic words to bridge the gap they faced in English while communicating with their children. Some of them often inserted Arabic words in their English conversation to compensate for the linguistic items they did not know. Another important motivation was my daughter. I knew that I was going to spend from 7 to 8 years in the UK. I wanted to know which strategies Lebanese parents follow to keep their original heritage, including Arabic language and culture. In 2013, I decided to pursue my PhD in this field in an attempt to expand the scope of the field in academic ways beyond mere observation. I observed the complications and challenges that were faced by immigrants while integrating with local citizens and trying to adopt the host culture. My personal motivation and interest, therefore, were to study this topic to highlight the major issues faced by Lebanese while living, studying or working in a foreign state.

### **1.7 Organization and structure of the study**

This chapter has discussed the researcher's aims through this research study and the research questions. The significance of the study was also discussed in this chapter, focusing on the theoretical and practical contributions that the study will make. Furthermore, this section presents the reasons and motivations behind choosing to pursue the research topic.

Chapter Two presents a review of the literature on identity, starting with an understanding of language and identity. It also introduces the relationship between language and different types of identity (e.g. social, cultural, ethnic, gender, racial, socioeconomic class identity and national identity). Moreover, it illustrates the impact of the English language on the identities of immigrants. Understanding language and identity in sociolinguistics will be illustrated. Fundamental terminologies and approaches in sociolinguistics will also be introduced in this chapter. The most influential theories of identity-adaptation and adaptation process, including the acculturation strategies framework, social identity theory, self-categorisation theory, and marginal man theory will also introduce.

Chapter three will explain the approach of the investigation and the instruments implemented in this study. In this chapter, I aim to explain and justify the approaches I used to address my research questions. Further, this chapter will present the research paradigms and highlight the pragmatic perspective as the basis for this study. This chapter also describes the methodology, including an overview of the pilot study, a description of the participants, description of the data collection techniques, and of the analysis. The interview schedule and strategy are described and the ethical considerations while conducting the research will be discussed. Chapter four will describe the qualitative results, including data analysis and findings; the codes and thematic will be presented. This point is where I aim to describe the themes that emerged in my interview data. Chapter four also will present the quantitative data analysis, which utilized SPSS and cross tabulation. Quantitative data findings and summary will be in this chapter as well. The results and findings will be discussed in Chapter five. Both the qualitative and quantitative results will be discussed and interpreted in relationship to my research questions and the relevant literature.

Conclusions and recommendations arising from the study will be demonstrated in Chapter six of the research study. This chapter will provide summaries of some important conclusions drawn from my research. Chapter six will be followed by references and appendices.

### **1.8 Summary**

This chapter has discussed the researcher's aims through this research study and the research questions. The significance of the study was also discussed in this chapter. Furthermore, this section presents the reasons and motivations behind choosing to pursue the research topic. The final section of the chapter included the organization and structure of the study with a brief description of the contents of each chapter.



## **2 CHAPTER 2. LITERATURE REVIEW**

### **2.1 Chapter overview**

This chapter includes an overview of language and identity. The first part of the chapter will review the related literature and the issues to understand the relationship between language and identity. This section looks at how the English language plays a part in shaping different identities of immigrants with the aim of gaining a greater understanding as to how the process works. The second part explains the understanding of language and identity in sociolinguistics. This section of the research study aims to cover all the relevant concepts through in-depth studies of the various definitions of sociolinguistics to comprehensively understand the influence of language in society. The researcher in this section also aims to comprehend the various approaches used in sociolinguistics. In addition this section will provide a description for all the main terminologies which will be used consistently through the thesis. In addition, some linguistic schools will be presented here to help with understanding whether living in another country may impact immigrants' linguistic identity and how that may or nor impact the Arabic linguistic identity of Lebanese immigrants in Britain. The final part will examine the main issues which affect immigrants (e.g. being in a linguistic minority group); it will critically discuss acculturation and the language adaptation process. This chapter will also consider the main dimensions of well-documented theories such as acculturation theory and previous studies.

### **2.2 Understanding language and identity**

Edwards (2009) emphasises identity as a branch of study in the fields of social-scientific literature, ethnic literature, and national literature. In all these fields, identity is analysed from political, historical and cultural perspectives. In his research, Edwards (2009) also emphasises

the fact that “it is only in the last few decades that studies of identity have really come into their own” (p. 15). Erikson (1968) pioneers the idea in the field of criticism, particularly from his understanding of identity in social contexts; thus, it has emerged as a new concept, and the present discussion is a scholarly addition to this field of sociolinguistic study.

There have been many scholarly works based on identity and its various social aspects. Edwards (2009) has recorded some of these, including Joseph’s (2004) linguistic aspects of identity, Gumperz’s (1982) language and social identity, Kroskrity’s (1993) language, history and identity, Calhoun’s (1994) politics and identity and Hooson’s (1994) geography and identity. From this discussion, identity has become a vibrant field in different levels of studies. It has become a “buzzword in many areas in cultural studies” (Edwards, 2009, p. 16).

Regan and Chasaide (2010) highlight the fact that language and identity are two factors that are considered essential topics in different literature such as “linguistics, sociolinguistics, second language acquisition, sociology of language and anthropology” (p. 1). In sociolinguistics, this is taken into consideration regarding discourse analysis, conversation and narrative analysis, positioning theory, performativity, and language socialisation. Similarly, Llamas and Watt (2010) highlight the fact that language and identity are highly concentrated within a framework that is based on identity as constituted in linguistic interaction. With regards to sociolinguistics, social psychology, linguistic anthropology and discourse analysis, the identity and language nexus has become a crucial element of inquiry. Trudgill (1974) identifies sociolinguistics as a part of linguistics that is highly connected with language as a pivotal source of social and communication. It comprehensively studies the field of language and society and has chosen

connections with the social sciences, especially social psychology, anthropology, human geography and sociology.

Identity is a stable paradigm structured with some fixed parameters. The stability of identity is, thus, called into question and a more elaborate definition of identity states that identity could be measured as the social standing of self and others (Llmas & Watt, 2010). In this line of discussion, I will explore how language is a primal factor within the social and cultural domains. This analysis will be segmented as sociocultural linguistics in which the amalgamation of society, culture and language is examined from theoretical perspectives. It is an interdisciplinary field where social and cultural issues are discussed to explore how these elements shape the identity of a person or speech groups. The study emphasises upon the wider cultural and societal effects of being an immigrant in the UK, looking specifically at how British culture has impacted Lebanese ways of being. It also aims to answer questions about how British society attempts to mould Lebanese immigrants in a way that helps to meet the needs of society as a whole. In the following section, the relationship between language and social identity will be presented.

### **2.2.1 Language and social identity**

Social identity refers to the status determined by social aspects. The definition of social identity was offered by Tajfel (1978): “that part of an individual’s self-concept which derives from his knowledge of his membership of a social group (or groups) together with the value and emotional significance attached to that membership” (p. 63). Sociolinguistics considers language as a social phenomenon. A person’s social identity can be shaped by linguistic history. Social change and linguistic change have simultaneous impacts in a society. Social environment is also influenced by the dominant language. In this sense, sociolinguistics deals with all the inter-relationships between language and society. Hence, social identity is interdisciplinary,

influenced by language. This study, therefore, investigates the different ways in which the host country may influence the Lebanese immigrant community's wider linguistic and cultural tendencies. Besides social identity, there is cultural identity; the relationship between the language and cultural identity will be discussed along the following lines.

### **2.2.2 Language and cultural identity**

According to Jackson (1999), cultural identity refers to the idea of belonging to a particular or specific cultural community and is formulated by individuals, their interactions, and the context in which they are integrated. Cultural identity involves the customs, behaviour, food, clothes, and other characteristics of that society. It is not a stable paradigm. It moves and fluctuates with the other variants of the society (e.g. language). Slobin and Ervin-Tripp (1996) stresses that language “is inseparable from cultural identity since it is how members of communities communicate with one another, and how individuals establish that they are, in fact, members of the same community” (p. 435).

There are different reflections of the language and cultural identity nexus. For example, in a monolingual society where there is only one language, individual differences occur because of the differences in persons' individual characteristics. In bilingual or multilingual speech communities, however, the situation is different: There are also differences based on ethnic or racial identities in which the ideas of a stable culture are stated. In these situations, cultural identity relies on many aspects. In this regard, language plays a critical role in determining the cultural identity. Even in the present globalised world, diasporic communities can suffer from the loss of their history, culture and even identity (Chiang 2010; Gorman & Kasbarian, 2015). Regarding the language and cultural identity nexus, the most remarkable cultural reality is the

loss of the language for some diasporic communities. After a discussion of both social and cultural identity and their relationship to language, the forthcoming section will be about the language and ethnic identity.

### **2.2.3 Language and ethnic identity**

Ajrouch (2000) defines ethnic identity as being “loosely organized formations consisting of social, political, economic, and cultural dimensions’ (p. 447). Additionally, Oakes (2001) adds that ethnic identities must have shared ‘origin, language, culture and common values” (p. 10)—the sameness of practices by a group of people.

In sociolinguistics, language and ethnic identity are often connected. According to Trudgill (1974), ethnic identity of a group of people can be influenced by their language. Trudgill further emphasises the fact that, in most cases, language may be considered as an essential concomitant of ethnic-group membership. He also states that language plays a role as a determining factor of ethnic identities in a bilingual or multilingual society, and exemplified this by saying that in “one suburb outside Accra in Ghana there are native speakers of more than eighty different languages in most cases, individuals will identify themselves as belonging to a particular ethnic group or tribe based on which of these many languages are their mother tongue” (p. 45). In addition to ethnic identity, language is also tied to gender identity. A discussion of this relationship follows.

### **2.2.4 Language and gender identity**

Gender is one of the components that influence the assimilation of people in their new country. Gender identity refers to an individual’s internal sense of being male, female, some combination of male and female, or neither male or female like social, ethnic or cultural identity, gender

identity is also a paradigm to which language has its own part to contribute. Language helps a gender to form linguistic identity; in many societies, men and women speak in different ways. Trudgill (1974), says that “it is known from linguistic research that in many societies the speech of men and women differs in all sorts of ways. These differences are whimsical or imposed” (p. 64).

When studying immigrants, there are mixed phenomena regarding language and gender identity. In some societies, women are restricted at home by their husbands, and so they cannot become associated with the foreign linguistic realities as quickly. This creates an obstacle to their assimilation with the L2 in the new country. One example is the women of the Muslim families from some Arab countries.

On the other hand, a different situation is evident in the Black community in America. In this community, the women are, usually, in charge of the business and communication with the “outside world contact with speakers of prestige varieties” (Trudgill, 1974, p. 71). This dynamic accelerates the assimilation of these women with the host language and culture. As part of this study, therefore, gender was expected to produce differing results, particularly in relationship to Lebanese immigrant acculturation to British life.

### **2.2.5 Language and socioeconomic class identity**

Social and economic aspects of a society play a pivotal role in determining one’s identity. These characteristics help immigrants form a class. Social class is traditionally defined as a “socioeconomic construct” (Jackson, 2010, p. 91); however, the term is also attributed to different aspects which work as catalysts in forming class identity, including cultural,

sociological and psychological aspects of the members of the society. It is a social aspect which is essential in fulfilling other societal parameters. The relationship between language, social class and class analysis is one of the major themes that the fields of applied linguistics and sociolinguistics deal with (see, e.g. Block, 2013). Sociolinguists' studies have an interest in both language and socioeconomic class identity. This interest started with William Labov's (1966) study about language use and social factors such as social class, age and gender. The studies show that the socioeconomic position of the immigrants determines their affiliation (i.e. whether they will utilize the standard language or substandard language).

### **2.2.6 Language and national identity**

National identity is an umbrella term which includes all other identities (e.g. religious, cultural and social). It is linked with the idea of the nation: a state with social, political, cultural and religious structures. Smith (2010) highlights in his research that national identity is multidimensional and cannot be constrained to a single element, even by factions of nationalists, nor can it be easily or swiftly induced in a population by artificial means. It is multidimensional because a nation usually has different aspects of national pride and interest which bear the identity of the nation. To represent the national identity with a single phrase or an object is not possible. For this reason, analysis of national identity requires consideration of all the aspects potentially representing the country. Due to the complex nature of national identity, one of the questions in the survey was specifically constructed to embrace this fact. The question 'Which of the national identity traits do you feel most connected to?' 'Attempts to open this question to wider thought. It is purposefully designed to get the respondent to think about which aspects of British culture they mostly identify with and why (see Appendix9).

Language is a critical parameter in a nation state in which the sovereignty and unity of the nation are affected by language. In a multidimensional reality, a universal spirit is required to bind the whole nation with a single string, and language plays the role of the string. It gives the nation necessary aesthetic and ideological support to be united with national spirit.

### **2.3 The impact of the English language on the identity of immigrants**

This section will analyse the effects experienced by Lebanese Arabs and other immigrants living in the UK, with emphasis on their cultural and personal identities in relationship to their use of language. With the rise of civilisation, people began to travel for trade and commerce. When the communication system developed, people felt the urge to know the unknown. This zeal of discovery contributed substantially to the development and expansion of human civilisation. Immigration has been an age-old practice of the nations of the world. People migrated from one place to another, basically for food and water, in the primitive age. Migration was accomplished as early as the time of Moses, when there was a great migration of the Jewish people from Egypt a religiously motivated migration. Migration became a common phenomenon in human civilisation. People began to migrate from their lands of birth, willingly or unwillingly, for economic, political or cultural reasons. During the primitive ages, immigrants' rights were denied as there was no sophisticated intellectual level among the people at that time.

At present, many burning issues exist related to migration and immigrants. Among these, the nexus of language and identity is an aspect that attracts scholarly interest. How the use of English language affects the formation of the identity of Lebanese immigrants will be explored



in this study. Boyle (2012) views it very clearly by observing that increases in immigration have had political, economic and educational consequences. From the point of view of language use, the most striking consequences are: (a) the increased numbers of people who use a language other than English for a variety of purposes, (b) the ever-growing numbers of speakers who are acquiring English as a second language, and (c) the continuing shift to English by children and grandchildren of immigrants.

Language works multifariously in the formation of the immigrants' identities in their new host country. The following section will show how the immigrants form identity in English-speaking countries. The class groups among the immigrants, their different interests and the role of English in determining their identities will be explored to learn how Lebanese immigrants form identity in London and Manchester and whether their identity has been affected by their migration to Britain or not?

### **2.3.1 Identity of the immigrants**

The “identity” of the immigrants is an umbrella term as it can be attributed to different parameters (e.g. language, migration, the country of migration). If we consider the immigrants to Britain, we discover that the immigrants in this country are mostly from its former colonies in “South Asia, Africa, and the Caribbean, with Arabs forming a tiny minority within the immigrants” (Hassan, 2011, p. 14). Though all the immigrants tend to share a common identity as immigrants, they have individual identities according to their own social, cultural and linguistic characteristics (e.g. British Muslims, Indian-British, and African British); this dynamic

also exists in the USA. For these reasons, the identity of immigrants is a very complex term, and defining it from one context is not satisfactory.

The immigrant identity, on the other hand, refutes the conventional parameters of identity. In the present host country, these people go through innumerable compromises regarding language, culture, and food, for example; so, it is impossible for them to form conclusions about their identities. The postcolonial thinkers' suggestion is that these people must comply with the new identities imposed by the new land they are living in now. Their natural alliance to their country of birth, however, cannot completely be shaken off. The tension rises when they face problems regarding assimilation in a new land due to the linguistic bar or due to their high dependence on their mother tongue. All generations of immigrants suffer from this tension, but it is more acute among the younger generations who are born and brought up in the host country. In her detailed study, McCarty (1998) reviews the literature on the wellbeing of immigrant children in the United States. McCarty discusses the hardships that immigrant children face throughout their adaptation process, emphasising the health, educational, and psychosocial consequences of learning a new culture, community, and language.

Here, I will discuss the problems and pragmatics regarding the role of the English language in the identity of the immigrants. This will be done to evaluate the impact of the English language on the identity of the Lebanese community in the UK, which is the aim of this current study. I will seek to find out how Lebanese immigrants deal with the transition from their Lebanese culture to the British culture, factors that help them to be adapted into this new society if they are willing, and whether learning the host country language helped or not?

### **2.3.2 Language and identity formation of immigrants**

Differentiation of identity based on culture, ethnicity, gender, race, socioeconomic status and nationality has been analysed in the earlier discussion (Gibson, 1998). There are different aspects that constitute identity, including social, language cultural, political, religious and ideological characteristics. Traditionally, an individual's identity depends on "race, ethnicity, culture, class, gender, sexual orientation, religion, physical ability, age and so on" (Mantero, 2007, p. 45). The factors are different, however, for an immigrant community; they must experience all these parameters and, additionally, negotiate many other factors. They must experience the social, cultural and linguistic newness in the new location. Immigrants living in Britain suffer from cultural and linguistic shock very acutely after moving to that country (Hyatt, 2016; Backer, 2005; Tran, 2009).

Linguistic anthropology studies the influence of language on the structural identity. It can be argued here that the immigrants also go through the same reality in which language must be considered as a potentially significant example to define any type of identity for them. Bucholtz and Hall (2005), in their article entitled "Language and Identity" (p. 371), show the impact of linguistic anthropology in determining the identity of the people. According to Bucholtz and Hall, the speakers' own understanding of their identities, as revealed through the ethnographic analysis of their pragmatic and metapragmatic actions, must be considered in defining their identity, and the immigrants in a new land can work in a group so that they can learn through sameness. Linguistic anthropology has another critical effect as examined by the authors, which is to show sameness through the differences. This is more applicable for immigrant students who

learn in a multilingual environment. The following section will present the relationship between English language and socioeconomic class identity of the immigrants.

### **2.3.2.1 English language and immigrant's socio-economic class identity**

In this part, how class identity determines people's linguistic identity will be illustrated. This is important for the immigrants as they go to the target country with particular purposes. In most cases, the immigrants undergo the experience of language diversity. They must go through code-switching in their everyday lives. Language diversity varies in different socioeconomic classes. In her study of the immigration experiences of two cohorts of Croatian immigrants in Australia, Colic-Peisker (2002) analysed the intersection of class and living in another country with a different primary language. The first cohort of Croatian immigrants, who were predominantly working-class, arrived in Australia in the 1960s; the second cohort, predominantly professional, migrated in the late 1980s. The study concluded that "living in an English-speaking environment affects Croatian immigrants in practical, cultural, identity and status terms. It determines their life chances, employment prospects and the feeling of belonging to the Australian community" (Colic-Peisker, 2002, p. 149). The study also shows that living in an English-speaking environment has different effects on immigrants from different socioeconomic backgrounds.

Every immigrant arrives with some set objectives. They need different levels of linguistic command to realise their purposes. The working class usually immigrates to change their economic position. For this reason, they need a communicative language, but their performance in learning the communicative language (e.g. the English language) is affected by their ethnic and cultural identities. They are very much guided by the language of origin as the immigrants

are more comfortable in communicating in their native language rather than the secondary host language. The working class also faces problems regarding the education of their children in the English-speaking country as they have very little idea about the educational system. Many studies show that parents who belong to the working class know very little about the school and college systems available in the country, which in turn affects the education of their children. This class gradually realizes that “their position in society depends not on their education and professional experience but on their fluency in English” (Goodman & Graddol, 1996, p. 205).

It is more applicable for those who pursue higher study in English-speaking countries like the UK, the United States (US), and Australia. Students are compelled to sit for TOEFL and IELTS to prove their linguistic proficiency for migrating to countries such as Canada, England, Australia and New Zealand. Their expected language levels are determined by their identities as scholars or students. The students who go to English-speaking countries with the certificates from the IELTS or TOEFL exams are expected to have a certain level of linguistic command. Through studying for and passing the IELTS or TOEFL, students who immigrate for educational purposes demonstrate a certain level of English.

Bash (2005) executes a seminal work on the identity formation of immigrant children in a new land. In an article entitled “Identity, Boundary, and Schooling: Perspectives on the Experiences and Perceptions of Refugee Children”, Bash argues that ‘space, place, time and boundary are key dimensions of the account of the experiences and perceptions of migrants and refugees’ (p. 352), and these parameters must be analysed with the identity of these people. According to Bash (2005), the immigrants live in a reality which can be parallel to the fourth dimension (i.e. they

are not considered to be integrated with their social, cultural, and political settings; rather, they are “emblematic of a dynamic characterised by intersecting and intertwined movements in the context of power relationships operating at local, national and cross-national levels”; p. 352). The author has examined the immigrants’ potential for working with more diverse phenomena in a new reality. The immigrant children are, believed to be endowed with set ideas regarding space and boundary. In the foreign country, they are put in new situations; and they cannot cope with the newness. Bash, however, emphasises that this newness will provide the immigrant with a sense of relocation which aids assimilation. Apart from these examples from the working class and students, there is a business class who migrates to different English-speaking countries. As they do business in a multi-linguistic environment with English speakers as well as with other immigrant businesspeople, they usually use pidgin or Creole<sup>1</sup> to carry on their business.

### **2.3.2.2 Notion of collective identity of immigrants and language**

The status of immigrants and the role of the English language can also be analysed from a different perspective. Wittenborn (2007), in his qualitative inquiry of Arabs living in America, introduces the concept of “collective identity”, referring to different identity labels in social interactions. To explore this idea, the interrelationship between “self-ascriptions, other-ascriptions and their consequences for social interactions” (p. 557) must be understood.

Regarding immigrants’ interactions, socially and culturally, an interesting observation was made by Bucholtz and Hall (2005), who observe that identity, is a socially and culturally structured

reality. Moreover, it is a very conscious process that requires the participants' rational and aesthetic investment. Identity, as observed by Bucholtz and Hall, "does not emerge at a single analytical- whether vowel quality, turn shape, code choice, or ideological structure, but operates at multiple levels simultaneously" (p. 589). Bucholtz and Hall, however, recommend that the people in a multilingual situation should use sociocultural parameters to identify their identity. This study will discover if this is the case with the participants in London and Manchester. By living in multilingual situations, will Lebanese immigrants in these British cities have fewer opportunities to interact with others from their own communities in everyday life? Will they, instead, need to purposefully have separate meetings, either at home or in local community centres and halls? Regarding these questions, this study explores how these distinctly defined meetings subsequently come to shape and inform the immigrants' own identities. The relationship between English language and ethnic identity will be presented on the following lines.

### **2.3.2.3 Immigrant ethnic identity and the English language**

Among immigrants, there are many ethnic groups who live in a new area with their distinctive characteristics. Ajrouch (2000), in his analytical essay highlights the "adaptation process" (p. 448) of the immigrants to shape and reshape their identity in the new land. The ethnic identity is carried by a group of people, and it is transmitted to the next generations. The vital parameters of this identity are social and cultural, but gradually these aspects become secondary to the newer generations. They adapt to the present setting by compromising their ethnic identities. In the English-speaking world, we discover the same picture. There is a generational difference in the perception of ethnic identity among different ethnic groups. The newer generations reshape their

ethnic identity and are assimilated into the language and culture of the present country. The positive aspect of this kind of acculturation is that the newer generation can enjoy more access to the education and other facilities that the host country offers them, but this kind of acculturation is not always welcoming in the host culture. Miwa's study (2009) examines the host majority group member acculturation orientations toward two immigrant groups (i.e. Mexican and Japanese) on different life domains. Miwa highlights the fact that social dominance and social distance were significant determinants of each acculturation orientation. As shown by Miwa's study, there is often a tension prevalent in this type of situation. Considering this, one of the questions featured in the survey aims to understand how the respondents coped with this tension. It asked specifically what participants regarded as the essential elements that would enable them to adapt to life in either London or Manchester. It then will allow the respondent to choose from a list of factors, including education and employment in the UK.

To sum up, the observations made here clarify the fact that the immigrants must comply with the culture and language of their present country so that they can realise their potential and become fully accommodated with the host culture.

#### **2.4 Understanding language and identity in sociolinguistics**

This section explains the understanding of language and identity in sociolinguistics. This section of the research study aims to cover all the relevant concepts through in-depth studies of the various definitions of sociolinguistics to comprehensively understand the influence of language in society. The researcher in this section also aims to comprehend the various approaches used in sociolinguistics to help with understanding whether living in another country may impact



immigrants' linguistic identity and how that may or nor impact the Arabic linguistic identity of Lebanese immigrants in Britain.

#### **2.4.1 Definitions of sociolinguistics**

Mesthrie and Swann (2009), describe the study of sociolinguistics as an enormous and enhancing topic which has been researched by various scholars. Sociolinguistics, as defined by Hudson (1996), refers to the study of language in relationship to society. He further emphasised that it is one of the most important paradigms in the teaching and research of language. To him, it is important as this area focuses much on the “nature of language and its impact in the society” (Hudson, 1996, p. 1). Similarly, in his introductory chapter, Roland Wardhaugh (2010) illustrates comprehensively the definitions of the terms related to sociolinguistics. These terms society and language must be defined before studying sociolinguistics. According to Wardhaugh, society means a group of people living together with particular purposes, and language is the medium by which people speak and communicate with each other.

Furthermore, Holmes (2008) deepens the meaning of sociolinguistics by emphasising that a sociolinguist tries to show why people speak differently in different geographical locations of the globe and how language functions as the bearer of social meanings. Holmes (2008) furthers the definition by concentrating on the role of the language in structuring the identity of the people. At the academic level, the researchers provide due concentration regarding the systematic development of the idea, which has given rise to different terminologies and approaches. In this chapter, emphasis will be paid to the methods and terminologies used while studying sociolinguistics.

**Table 2.1 Various Definitions of Sociolinguistics**

<b>Source</b>	<b>Definition of Sociolinguistics</b>
<b>Hudson (1996, p. 4)</b>	Sociolinguistics as “the study of language in relationship to society”.
<b>Rapley and Hansen (2006)</b>	Sociolinguistics could be defined . . . as the influence of social and cultural variables due to the use of language in the local context.
<b>Wardhaugh (1986, p. 118)</b>	“Sociolinguistics is the study of language use within or among groups of speakers”.
<b>Holmes (2013, p. 1)</b>	“Examining the way people use language in different social contexts provides a wealth of information about the way language works, as well as about the social relationships in a community, and the way people signal aspects of their social identity through their language”.

Table 2.1 explains various scholars’ definitions of sociolinguistics. It is pivotal to comprehend these definitions to have in-depth information regarding the study of language in relationship to social factors.

Understanding the definitions of sociolinguistics is highly beneficial for this research study as it enables the researcher to identify the social factors (e.g. cultural aspects, norms, expectations and context) based on language used and the influence of language on the society. Mesthrie (2013)

reveals the lineage of sociolinguistics and discussed it within four different paradigms: historical and comparative analysis; anthropology; rural dialectology; and the study of mixed language.

#### **2.4.2 Approaches in sociolinguistics**

The early approaches to sociolinguistics are found in the works of Bernstein (1971) who “posited a broad distinction between working-class and middle-class children’s discourse” (Wodak, Johnstone &Kerswill, 2010, p. 192). Labov, the variationist sociolinguist, introduced the method of working with class by doing quantitative studies of linguistic variation in New York and Philadelphia (Wodak, Johnstone &Kerswill, 2010). Milroy and Milroy (1992) have talked about another sociolinguistic approach, which considers the life model, networks and communities of practice as the primary factors to determine the linguistic relationship between the language and the speech community.

Based on these approaches to sociolinguistics, there are several concepts in need of clarification for a thorough understanding of the proposed analytical framework of the present thesis. Starting with the concept prestige, acquisition , language attitude , speech community, language and style shifting), other core concepts of identity, Acculturation, immigration , Assimilation, immigration ,religion, culture, and culture and religion will be presented .

##### **2.4.2.1 Prestige**

In a speech community, there are different dialects that are attributed to norms and virtues that are usually found in the class divisions among human beings. Language is also divided into two classes based on the status of the speakers. The language spoken by the higher class in the speech community is called ‘standard’ language and the language spoken by the peripheral groups is not

considered to be standard by the other members of the community. This kind of reality is usually found in a speech community where language variation is very prominent. Crowley and Bowerman (2010) have expressed the situation very authentically by saying that there is “social prestige not only in the clothes that we wear, the cars we drive, and whom we mix with but also in the way we speak” (p. 256). Regardless of the language and dialect variation, this study aims to highlight whether members of the Lebanese immigrant community in London and Manchester are still keen to maintain their Arabic language with its different variations, or whether the English language impacts on their L1. As background, the next section will present second language acquisition.

#### **2.4.2.2 Second language acquisition**

Acquisition refers to the learning of a second language rather than emphasising the primary language. In linguistics, the terms refer to a deeper meaning. The difference between learning and acquisition has been extended by studies of linguistics (Krashen, 1987). The conventional theory is that language acquisition is innate, and so a learner will learn it naturally if put in that linguistic situation, in which they need to acquire a new language. Lyons (1981) has defined language acquisition in relation to the learning of the native language and foreign language. According to Lyons, it is “normally used without qualification for the process which results in the knowledge of one’s native language” but it works for a foreign language in a different way (p. 252). In a more generalised way, acquisition, as conceived by Crystal (1981), “refers to the process or result of learning an aspect of a language, and ultimately the language as a whole” (p. 5). There is another field related to acquisition which is development. Acquisition refers to the process that includes the learning of grammar, phonology, and semantics; development confirms

the learning of the developed aspects of language in broader linguistic and social phenomena. Second language acquisition (SLA) is a prominent branch of knowledge in the field of linguistics (Krashen, 1987). As immigrants “first generation immigrant” Lebanese need to acquire the host country language to be able to know the country codes. This study will examine this target Lebanese group and their linguistic attitudes towards English, and compare their ability in their native L1 language and L2, English. The study’s survey questionnaire will measure the relationship between the language acquisition and its relationship to and impact on the Lebanese immigrant. The following section will present another linguistic branch: language attitude. It is very important in the context of immigrants, acculturation and adaptation.

### **2.4.2.3 Language attitudes**

Attitudes toward language are very important in a language situation such as bilingualism. Malarz (1998) argues for the need for bilingual education in societies with language-minority societies. Even in a broader sense, a country can shape its policy regarding language based on the attitude of the learners. For this reason, it has been a subject for many decades in the field of linguistics and made a part of the discussion, and was gradually annexed as a part of the linguistics theory. Baker (1992) has rightly brought out the importance of attitude in the field of language by saying that in the “life of a language, attitudes to that language appear to be important in language restoration, preservation, decay or death” (p. 9). When implementing a language policy in any bilingual situation, it is highly pivotal to seek out the attitudes of language speakers to implement the process effectively. Baker also comments that value and importance of a language can be measured by the attitudes shown to that language.

It is essential in the light of these findings that this study focus upon the Lebanese immigrants' attitudes towards the usage of both the Arabic and English languages, and where they feel most comfortable. Given the choice, for example, what language do they naturally prefer to communicate in, and how do they communicate with other Lebanese immigrants when in a group setting? Do they purposefully try to use their own language as a means of preserving it, for example? Also, to see their attitude towards Arabic L1, do they value their language, and are they keen to maintain their L1? At the same time, do they value the L2, and what are the reasons and motivation behind their linguistic attitudes?

#### **2.4.2.4 Speech community**

Speech community, as defined by Crystal (1985), is a “regionally or socially definable human group identified by a shared linguistic system” (p. 284). In our context, the human group is Lebanese immigrants. In a social system, people interact with each other through speech. Structured heterogeneity in speech of a particular society is very important for the necessary adjustment in different social situations (Bloomfield, 1935). The economic, social, political, cultural and ideological parameters are strongly connected with the speech community. This study will, therefore, highlight the impact of British culture on the Lebanese immigrants, considering the social and cultural factors in adapting to this new society. In a speech community, there are few variations regarding the areas where questions of collective interests lie. In this way, there are many speech communities in the world, which differ in size: There can be speech communities with only 100 people (e.g. different tribal groups at risk of extinction) and communities with a large population (e.g. the British and the Americans). Tribal groups also have individual speech communities. Bloomfield (1935) shows how the world order, through colonization, gave rise to different speech communities in the colonised areas.

#### **2.4.2.5 Language**

In a linguistic reality where there are many dialects, there are speech communities with both low language (L) language and high language (H). The societal divisions are also based on the form of language the speech community uses. For carrying out different activities in our everyday life, we must communicate in many ways. The use of language also depends on the situations the speakers (i.e. Lebanese) are facing. The H language is used for formal activities and L language is used for the informal activities (e.g. home and family activities, social and cultural activity in the community, correspondence with relatives and loved ones, and correspondence with government departments; Baker, 1998). This study aims to discover which language choice the Lebanese immigrants make when they are in more familiar surroundings (e.g. at home with family), within their communities or in more formal cultural settings. Which language will they choose in these different settings and why?

#### **2.4.2.6 Style shifting**

The world is constantly changing because of different expected and unexpected phenomena, such as migration in this study. The new situations somehow bring changes in the stable world of thought. Language is also influenced by these constant changes as language is not an unaffected paradigm. It is also very responsive to the situations a society goes through. Style shifting is the shifting of a language in a social and cultural structure. Jones and Ono (2008) state that style shifting refers to the “use of two or more styles, even ostensibly mutually exclusively styles, within a single speech event or written text” (p. 1).

#### **2.4.2.7 Identity**

Gordon (1964) has explained that in the USA, one’s country of birth, religion and race all form the basis of one’s “ethnic group” (p.27). Affiliation with a societal grouping, either historically

or contemporaneously, can influence the identity of an individual; an individual may develop associations and identity with individuals in society at large, or one's inherited ethnicity may have a stronger influence (Gordon, 1964). As Berger (2004) explained, phases of alteration characterise the affective experience of immigration. The rooted, socially constructed and self-formulated nature of two kinds of identity have been noted; cultural identity as developed through shared conduct, values and systems of a set of individuals, establishing a collective identity, alongside specific features of a person through which they express themselves and form their individual identity (Dai, 2009). Hogg and Abrams defined identity as "people's concepts of who they are, of what sort of people they are, and how they relate to others" (p.2). Meanwhile, Jenkins suggested that the concept concerns, "the ways in which individuals and collectivities are distinguished in their social relations with other individuals and collectivities" (p.4). Bloom (1990) sought to define national identity, suggesting it "describes that condition in which a mass of people have made the same identification with national symbols – have internalised the symbols of the nation" (p.52). Additionally, Katzenstein (1996) posited that identity "(by convention) references mutually constructed and evolving images of self and other" (p.59).

Hall (1989) suggested that varied interlinked discourses form the parameters of identity, as a manner of disrupted space or unanswered queries within it. Identity as a foundation of activity and a rigid aspect of cognition was a pervasive understanding of identity even of late, whereas Hall (1989) emphasised that identity is ambiguous, divided and a procedure. Furthermore, how an individual relates to the other is an aspect of identity (Hall, 1989). As Dai (2009) indicated, both a person and a collective can have distinctive features that are constructed socially, thus forming a personal or group identity. Both Brewer and Gardner (1996) and Dai (2009) explained



that in relation to different people, specific traits will be possessed forming individual identity. Dai (2009) defined collective identity as arising from the development of a distinctive shared cultural identity and system holding significance for all. Social communication has been evidenced as underpinning both shared and individual identity (Brewer and Gardner, 1996; Dai, 2009). Dai (2009) explained that the act of cultural negotiation arises through shared identity as group advocacy, personal identity as individual advocacy and intercultural engagement within societies.

#### **2.4.2.8 Acculturation**

The anthropologists Redfield et al. (1936) developed the concept of acculturation, to explain how two cultures' engagement and relationship contributes to a process of cultural change. Group-level alterations were concentrated on at this nascent stage of acculturation's development, as a form of nomothetic research. Eventually, personal experiences also came to be concentrated on as a means of effectively comprehending acculturation. The array of psychological dynamics arising that influence personal acculturation were considered in a standardised definition published by the Social Science Research Council in 1954; Berry (1980) related that these dynamics were: "delayed", those alterations triggered that emerge completely after the passage of time; "creative", those not present in the interacting cultures and are an original aspect of culture, as well as "reactive", those alterations that each culture become opposed to. Subsequently, the understanding of cultural assimilation as a group procedure against the phenomenon of assimilation as an individual's internal shift was developed as "psychological acculturation" by Graves (1967), thus strengthening this perspective. Because a specific person's altered trends in a culture are contrasted with the acculturation and culture changes of a

collective at large, psychological acculturation marked an important development. Similarly, the effect on a personal procedure of acculturation stemming from norm infrastructures, cultural activity, social principles, societal alterations, personal traits, psychological development and other variables was stressed by Teske and Nelson (1974).

Furthermore, the procedure of group acculturation often disregards the distinctive decisions and autonomy of particular people, through which some may resist and cease the acculturation procedure and others may embrace it; both contextual and individual variables thus play a role. In the context of immigration, acculturation can see an individual alter to the new culture while maintaining aspects of their established identity (Gordon, 1964). Padilla and Perez (2003) explained acculturation in general terms in relation to immigrants entering the USA, as the effect that engagement with the mainstream culture has in bringing about a course of inner psychological alteration. Additionally, acculturation has been characterised as “the degree to which an individual integrates new cultural patterns into his or her original cultural patterns” (Paniagua, 2005, p.9). A person’s approach to and form of social communication and engagement with a different culture’s collectives and individuals was considered by Berry (2006) to shape acculturation. Berry stated that during engagement with the mainstream collective and one’s own cultural associates, simplicity of that engagement and the skill with which it is undertaken influences acculturation.

#### **2.4.2.9 Assimilation**

As a means of merging with the mainstream cultural group, elements of an immigrant’s culture may be dropped by them as a process of assimilation (Gordon, 1964). Assimilation’s traditional and modern theories and major points in their progression were thoroughly outlined by Kivisto

(2005). As Kivisto explained, assimilation was significantly rejuvenated during the 2000s, concentrating on the manner in which increasing homogeneity occurs through the procedure of assimilation. More recently, which group is receiving assimilation, how long it takes and with what results has been considered as part of the greater complexity of assimilation, rather than an emphasis on the magnitude of assimilation (Kivisto, 2005). In this regard, boundary traversal, boundary obfuscation and boundary changes are three principal boundary procedures concentrated on by Alba and Nee (2003), in considering ethnic shifts as characterising assimilation. Ultimately, when an immigrant seeks to form bonds with similar people, share hobbies with peers and workmates, find a house in a pleasant area, secure a great work position, achieve strongly during their studies and a variety of other solid objectives, this may also result in an unanticipated outcome of greater assimilation. Moreover, Alba and Nee suggested that European immigrants' offspring are predominantly characterised by assimilation.

Lastly, the degree of general assimilation as measured by principal results for an array of immigrant communities after 1965 was effectively summarised by Bean and Stevens (2003). Meanwhile, Gualtieri (2009) emphasised that “blending in” or “blending out” of particular groups cannot be considered the sole dynamic of immigration, while Gordon (1964) and Berry (1997) noted that immigration's consequences go beyond assimilation. As Ogbu (1993), Kim (2001), Kim (2007) and Kim (2008) explained, the manner in which an individual finds their way through a foreign society by adopting aspects of its culture, alongside how that culture affects an individual generally, is the major query, rather than being a concern with the option of whether to assimilate or otherwise. Thus, Gordon (1964) related how, following a significant period of time in the USA or other nations with an ethnically “white” population, increasing

intricacy of an immigrant's links to their environment are seen, due to exposure to various religions, languages, culture, friends, colleagues and relatives.

#### **2.4.2.10 Identity of Arab immigrants**

Ogbu (1993) characterised immigrants as those who willingly leave their country of origin for another. An individual travelling to another place, region or nation with the intention of relocating to it, is how Webster's New World Dictionary of the American Language (1980) defines an immigrant. Cainkar (2009) determined that fleeing political instability, improved economic conditions, greater educational prospects and freedom to choose, are all factors influencing the immigration decisions of Arab Muslims. Greater impetus to improve one's prospects and concerted attempts to tackle challenges faced may characterise willing immigrants (Ogbu, 1993; 1981). Contrastingly, attempts to rapidly move back to their place of origin and opposition to assimilation may typify unwilling immigrants, as Ogbu (1993) proposed.

#### **2.4.2.11 Culture**

Mclaren (2009) has characterised culture as "the particular ways in which a social group lives out and makes sense of its "given" circumstances and conditions of life" (p.65). A social system is considered to comprise culture (Cainkar, 1988). Primary, secondary and universal cultural variations are three forms that immigrants will come across, based on Ogbu's (1993) assessment. Ogbu explained that the experience of unprecedented social bonds, communication forms, languages and culture during an immigrant's exposure to an original environment, comprise universal cultural distinctions. As an original environment is engaged with, primary, secondary and universal cultural variations can all arise for the immigrant, according to this cultural

difference theory (Ogbu, 1993). However, Ogbu (1993) noted that young children's first attendance at school, alongside the school and domestic environmental variations experienced, are an example of where universal cultural distinctions affect individuals beyond simply immigrants. Additionally, the lives, emotions, cognition and conduct of individuals can be regulated by primary cultural differences, while minority ethnic collectives' cultures and that of the mainstream collective interact in a manner shaped by secondary cultural variations, which can create inter-group tensions (Ogbu, 1993). As Ogbu (1993) related, the interaction procedure gives rise to a culture reference system due to the engagement of cultures with their distinctions. Gibson identified a number of variables influencing the nature of integration and acculturation in relation to immigrants: their gender; their varied cultural origins, such as their place of birth; existing understanding of western and city culture; the familiarity of the recipient culture with immigration and their geographical position; an immigrant's profession; their country of origin's social and economic circumstances, as well as their country of origin's educational development. In terms of female Arab Muslim immigrants' experience of cultural change within an unfamiliar society, a number of models can assist with comprehension, namely cultural assimilation theory (Gorden, 1964; Boyer, 2001), the form of capital and habitus theory (Bourdieu, 1986), the cultural-ecological and cultural frame of references model (Ogbu, 1993), alongside the cross-cultural adaptation theory (Kim, 2012).

#### **2.4.2.12 Immigration**

Schiller et al. (1995) determined that a fundamental dynamic rapidly remoulding the contemporary international environment is immigration. Specifically, Kamutu (2013) suggested that the USA and global arena is characterised by continuous changes in economic strength,

social stratification, cultural exchange, as well as knowledge development, cognition and application, due to capital flows. As Harvey (2005) related, this process of globalisation is also influencing higher education courses, with foreign students and international education initiatives being introduced. Harvey also noted how borders have been circumvented and increasing intercommunication and engagement achieved during this period of sophisticated digital technology.

Previously, it has been suggested that those individuals seeking to engage in cultural and societal assimilation, shedding their ties to their previous identity, typify immigrants (Schiller et al., 1995). Nevertheless, as Schiller et al. (1995) explained, circumstance-specific and varied identities are also established by a substantial number of immigrants. Moreover, Schiller et al. noted how the increasing globalisation of capital has been considered as connected to immigration dynamics; they proposed that “When we study migration rather than abstract cultural flows or representations, we see that transnational processes are located within the life experience of individuals and families, making up the warp and woof of daily activities, concerns, fears, and achievements” (p. 50). Indeed, Pew Research Center (2007b) outlined the array of immigration motives, for example marriage, security, political dissident status, education and employment. The Center found that security was the major impetus behind US immigration among Lebanese respondents, whereas education was the major motivated for Kuwaitis and Jordanians. However, immigration in order to seek employment was identified across all countries of origin and nearly every individual (Pew Research Center, 2007b). Fitchett (2013) suggested that unrestricted capital flows are facilitated by globalisation. Regardless, the researcher also observed that improved economic prospects and greater safety are often the

rationale behind immigration for many individuals. The Pew Research Center (2011) observed an incremental annual growth in US immigration as a consequence of contemporary globalisation trends. Kambutu (2013) explained that stronger global cohesiveness due to human resource and material trade has resulted from immigration trends. Meanwhile, more individualist attitudes have emerged as a consequence of free trade internationally (Kambutu, 2013). Moreover, Tastsoglou and Dobrowolsky (2006) pointed to the growing inequality and wealth divide created due to globalised free trade. They evidenced that in order to establish themselves in the host state; the minimum wage is often tolerated by immigrants. As Kambutu (2013) related, religious extremism, ethnic bias, racism and cultural hegemony are all social inequities that may be improperly understood by countries which are open to immigration, perhaps with the objective of alleviating problems in impoverished countries. Thus, as Fitchett (2013) proposed, social and cultural capital must not be overlooked while attempting to situate migration within market and labour force trends, as economic globalisation becomes increasingly tolerated. Undermined immigration strategies, ecological challenges, challenges to established identity or culture, alongside inequality, are increasing worries as identified in the Pew Global Attitudes surveys, undertaken by Pew Research Center (2007b). It has been proposed by Fitchett (2013) that grasping the, “critical critique of hidden neoliberal message and appreciating the multifaceted realities of our society” (p.34) is necessary, to thoroughly grasp globalisation. Fitchett detailed how participation in inter-cultural communication and greater acceptance of diversity can arise when a multitude of nationalities and ethnicities are present within a society, as a consequence of immigration (Fitchett, 2013). As Kambutu (2013) stressed, social justice problems must be considered critically, which is possible through greater inter-cultural engagement.

#### **2.4.2.13 Religion**

Individual beliefs, culture, age and home country can all shape faith-based practices among Muslim immigrants. Pew Research (2011) determined that the proportion of adult Muslims residing in the USA with a different country of birth was 65%; those from the Arab sphere comprised 37% of this proportion, with women and men making up 45% and 55% respectively. Furthermore, South Asia, Afghanistan, Bangladesh, India and Pakistan, was the place of origin for 27% of first generation Muslim immigrants, the Middle East and North Africa's states where Arabic is the official language supplied 41%. Miscellaneous states accounted for the other 33% of Muslim immigrants (Pew Research, 2011). Read (2007) suggested that aspects of culture typically intersect with religious activities. In terms of integration, research has determined that religious observation in places of worship does not have a fundamental effect, with education and assimilation being the principal significant variables (Ajrouch, 2012), despite a general impression that integration is significantly shaped by religious observation. Ajrouch (2012) explained that although the economic circumstances of ethnic communities are not improved through religious organisations, they can assist individuals who receive smaller salaries. Furthermore, Read and Oselin (2008) described how clearly defined family and gender positions within ethnic groups are a means through which US mainstream culture and minority identity can be delineated. While the researchers noted that equality of males and females within Islam is strongly emphasised, concerning society and family positions, there are differences in gender-based positions and activities. Esposito (1988) gave the example of a mosque sign stating, "God's rules apply to both genders, but in different ways"; thus, modesty is an obligation for both males and females, however, what that entails for both and what body parts must be covered up varies (Esposito, 1988). As Read and Oselin (2008) related, within an unfamiliar cultural



context the social and familial positions of female Arab Muslim immigrants may alter, in their country of origin being more communally-orientated.

Religious activity is an example of a characteristic of identity. Haddad et al. (2006) explained that among female Arab Muslim immigrants, a significant aspect of their day-to-day affairs is religious observation. As Haddad et al. related, it is important to note that males and females may differ in their religious observation. Indeed, the Pew Research Center (2007) identified that limitations on women's activity away from the domestic sphere sees men visiting the mosque more regularly than women. Haddad et al. (2006) noted that religious observation in the private sphere is more common among females, even though particularly open modes of religious expression may be engaged in by certain females. Ways of living, engagement in mosque-based activities, or dress codes may all convey their degree of religiosity. However, Haddad et al. also described how established norms and practice relating to females may be opposed by them when in different contexts, with visiting the mosque, ways of dress and religious identity generally being altered in the environment of western cultures. As Esposito (1988) stressed, the belief in one God, with Muhammad as his messenger and the Qur'an as comprising of Muhammad's teachings, is pervasive across Islamic belief. Even so, Read (2007) pointed out that during various periods, according to different instruction and based on varied cultural contexts, Islam has been evaluated and adopted in numerous ways by Muslims. One example is how in Central Asia and South Asia, 97% of Muslims believe in Muhammad, in Southeast Asia it is 98%, while across the Middle East and North Africa region and Arab League states, it is 100% (Pew Research Center, 2011).

As Esposito (1988) observed, within Islamic cultures a particularly significant and delicate issue is the family and role of females. Esposito related how domestic and female rights are a subject for the Qur'an, which has shaped development of Sharia. In this regard, a family is considered to be headed by an elder man or the father, with legally enshrined family principles, obligations and positions for those within the family unit, which is typically organised on established norms (Esposito, 1988). Additionally, women and men have very delineated positions under Sharia. Through Muhammad, God is considered to have defined the principles establishing and enshrining the civil rights of women, which are legally safeguarded (Esposito, 1988). Esposito pointed to Qur'an law and the five pillars of Islam that shape Islamic observation—pilgrimage to Mecca, observing Ramadan, charitably giving, prayer, as well as *shahada*; a sixth has been developed, namely struggle in accordance with God's direction, on the basis of wider societal agreement (Esposito, 1988). Societal religious obligations of and engagement by females and males has been considered as stressed in the Qur'an rather than its emphasis on constraints, as a Michigan-based mosque in Dearborn has conveyed (1988).

#### **2.4.2.14 Religion and culture**

Esposito (1988) and Read (2007) have detailed how across immigrant generations, the interplay of Western culture, Middle Eastern culture and the religion of Islam has been considered as very intricate. Furthermore, Haddad et al. (2006) and Read (2007) noted that cultural appraisal has typically been conflated with appraisal of Islam. It was also stressed by Read (2007) that according to the particular Arab League State, understanding of cultural principles has differed also. Haddad and Smith (1996) observed that while residing in Western countries, cultural and religious understanding and activities of Muslim immigrants tends to be adapted by them to the

new context. Meanwhile, Esposito (1988) explained the societal significance of Imams and Mosques with their equalising role. Festivals pertaining to immigrants' culture of origin, sites of community and group engagement, wedding ceremonies and a host of other events may occur within US-based mosques, as a Dearborn Imam explained. Additionally, family disagreements may be arbitrated, the ill may be attended to and marriage counselling offered by Imams. Integration was not determined to be significantly affected by engagement in religious services (Ajrouch, 2012), even though such a correlation is a common assumption. Moreover, general improvements in ethnic communities' economic circumstances are not achieved through the assistance religious organisations offer, although those with limited earnings may be helped (Ajrouch, 2012).

## **2.5 Immigration, acculturation and primary language identity**

This section will examine the main issues which affect immigrants (e.g. being in a linguistic minority group); it will critically discuss acculturation and the language adaptation process.

### **2.5.1 Immigration and linguistic identity**

In the current era of globalisation, diasporic communities suffer from the loss of their history, culture and even identity. The most significant loss in this cultural reality, however, is the loss of language. Migration has increased for various reasons according to the research of Berry et al. (2006). Immigration is accompanied by acculturation. Further, immigration is a phenomenon that is experienced by many millions of people throughout the world. Immigration has been represented as a source of problems and opportunities for both immigrants and host societies (Berry et al., 2006). According to Berry et al. (2006), migration has been researched over time to give researchers a greater understanding of whether it is viewed as a generally good experience

or a bad one. Research is required to enable countries to understand what works and what does not, before making any necessary improvements. Of course, ideally all countries would wish for the experiences of immigrants and their acculturation to be a good one. This would involve both individuals and communities of people coming together in a harmonious way through a process of give and take, to adapt to their new lives and communities smoothly and to explore the diversified aspects of the culture. With increasing levels of movement, both emigration and immigration worldwide, people are now, more than ever, influenced by host country culture. What is needed, therefore, is a greater understanding of each other's traditional ways of being, expected ways of living and values which we all hold dear. Rane and Salem (2012) expand on this aspect by highlighting that common movements are making it more difficult for people, particularly immigrants, to navigate these different elements and create the complex identities required to survive and thrive in the host country (Rane & Salem, 2012).

Scott et al. (1989) reveal three main elements of migration that could have diverse psychological consequences for individuals; the list is purely for demonstrative purposes and remains indefinite at this time. The three points identified in the research of Scott et al. (1989) were:

1. International versus domestic migration: Domestic migration is internal to one country but to a different region (e.g. a move from town to the countryside or vice versa).
2. Voluntary versus forced immigration: Voluntary immigration is something the migrant chooses to do, possibly for a better life or greater financial reward, while forced immigration is forced upon the individual due to wider societal or governmental factors (e.g. civil war or changing economic circumstances). The forced immigrants are what we also commonly refer to as refugees and asylum.

These definitions may at first seem obvious; however, it is not always quite so simple. Often, economic and political reasons can be intertwined and, as the Economist (2000) points out, may overlap.

3. In the content of the discussion, it is important to highlight the nature of the migration: Is it a permanent or a temporary arrangement for example? Again, this also is not clear-cut, as plans can be changed either intentionally or unintentionally along the way, with many visitors staying longer than they originally planned, or others returning home before they planned. In 2000, the Economist also identified another distinguishable group of immigrants in Germany following the collapse of the Berlin Wall. They were given the nicknames of “cross-border commuters” or “labour tourists”, while some were given more derogatory names such as “incomplete migrant” (Dustmann & Fabbri, 2003, p. 700). These terms are an attempt to describe the lifestyles of these migrants who live in one country for work purposes and then travel back to their home country to be close to family and friends. This has occurred in Germany, where people commute between Eastern and Western Europe, or even between European states—between Germany and Austria, for example.

Not only does Scott et al. (1989) identify the different types of migration outlined above, they also identify different types of migration economically, so it helped the researcher gather information to distinguish the immigrants who migrate because they are living a privileged and lavish lifestyle from those who migrate through necessity. These two groups can be distinguished by the lifestyles that they enjoy in their host country and their chances of upward mobility within

that country. Following this discussion of different types of immigrants regarding to migration purposes and lifestyles, the following section will discuss characteristics associated with the immigrant groups.

### **2.5.2 Features associated with minority groups (immigrants)**

Following World War II and the decolonisation of the world's biggest powers, the United Nations (UN) generated legislation to protect minority groups within societies. The UN (1950) first defines minority groups as those who have different racial, ethnic, language, cultural, social, religious and political characteristics than the majority and are regarded as non-dominant groups. This is because non-dominant (i.e. minority) groups within a majority society have suffered differential and/or unequal treatment as well as segregation and isolation from the majority due to the different backgrounds they have in contrast to the majority (Alcock et al., 1979). In some cases, while the majority group within a society is marginalised by a superior political and economic power of a minority (e.g. Whites controlling the Blacks of South Africa during apartheid, with its history of racism, discriminations and torture), the majority group may, nevertheless, become the non-dominant group (Alcock et al., 1979). Culture plays a role as an identity feature within a minority group as it cannot be marginalised easily (Alcock et al., 1979). Thus, this study focuses on the impact of language and culture as an integral process.

The genocide that occurred in Rwanda (April-July 1994) affecting one million lives is an example of the brutal nature and failure to co-exist of majority groups in some societies. Further examples of violence and dissimilation of minority groups are represented by ex-Yugoslavians, who suffered mass murders from the majority population due to their religious beliefs in the 1990s. When a minority within a community uses the same language, they are referred to as a

linguistic minority, as is the case with the Lebanese in this study. This immigrant minority identifies itself as a distinct cultural group within the host nation and has a high level of self-awareness (Anderson, 1990). The bond that exists between members of the same ethnic minority groups leads to a cultural and social unity among the group, considering their presence within the host society. The level of interaction between the minority group (using the same language) and the host majority group (who speak a different language) determines their sense of belonging to a larger national community with a patriotic sensation (Connor, 1978).

### **2.5.3 Immigrant groups as new linguistic minorities**

The movement of immigrants from their country of origin to another nation creates a multi-diverse society within the host nation, with the immigrants being identified as those who speak the same language. For instance, the mass immigration of Moroccans and Turks to the Netherlands, or similar movement of North Africans to France or other parts of Western Europe during the 1960s-1970s due to social and political issues in their homelands created minority groups that have the same ethnic and linguistic backgrounds. Despite the attempts that have been made by the third and fourth generations of the indigenous immigrants to effectively settle down and integrate into the host society and those later generations' involvement in contributing to the establishments within the host community. Several European nations have, therefore, adopted strategies by which the minority groups become more integrated and involved in developing the nation. As an example, many companies in some countries such as: UK, Australia and Canada are creating job opportunities for their minority groups (Thomas, 2001).

One such strategy involves integrating the languages and cultures of the various minority groups into the educational systems within those countries and sending teachers of such courses to their

original countries to obtain real-life experience within their original societies (e.g. learning Welsh in Wales). For this reason, governments created language-planning packages and language policies to help spread the linguistic awareness of the other minority groups' language, culture and identity and to encourage the minority to continue using their language as a means of communication among their community members. To promote the minority culture and national identity, minority groups have adapted various Arabic schools in Manchester and London to teach the language of origin as well as other aspects of traditions and religious beliefs from origin countries, which in some cases may impose extremist ideologies onto children of the second or third generations. This is a huge challenge to local governments of the host nation to monitor minority activities and prevent the spread of hatred, racism and intolerable behaviours across the different groups within the community.

## **2.6 Theories and studies**

The purpose of this section is to offer an overview of existing studies that have documented the process of acculturation by immigrants and its effect on their L1. This chapter will also consider the main dimensions of well-documented theories such as Language Learning and Acquisition, Berry's acculturation model, Social Identity Theory (SIT), Social comparison and responses to threat, Self-Categorisation Theory (SCT), and Marginal Man Theory.

### **2.6.1 Overview of existing studies**

#### **2.6.1.1 Previous studies on the impact of acculturation on L1**

Studies on the impact of acculturation on primary languages by Lin (2007) and Akter (2010) reveal that immigrants' native languages are challenged by acculturation when immigrants live



in a fragmented way or when their language is less dominant. Consequently, immigrants' adoption of host cultures has been a subject of study for decades. The ethnic identity models developed by Ericson (1968) and Phinney (1990) have been widely used by professionals and practitioners. Britto and Amer (2007), however, reveal that such models of ethnic identity do not apply to Arabs since they are not identified based on their face colour; rather, they are distinguished based on their language and their specific cultural norms and ethics. In contrast, the multidimensional term "cultural identity" refers to a developing sense of self as a member of one or more groups (Raman, 2006), involving the interplay of religion, culture, ethnicity and national identity—a much broader concept than ethnic identity.

#### **2.6.1.2 Nagel assimilation studies**

Moreover, Nagel (2002) studies assimilation in London's Arab communities using various assimilation theories of acculturation. According to the research of Nagel (2002), the identity of Arab immigrants in the UK is ambiguous, reflecting more of a group identity for example, "black", "Muslim", "Asian" or "ethnic minority" (p. 260) than an individual one. Nagel further revealed that first-generation Lebanese immigrants in the UK had a more uniform national identity a set of values, traditions and attitudes common in the Arab world than second-generation immigrants, who were born and raised in the UK. Second-generation Arab immigrants see themselves as "British" or simply "having a culture" (p. 264), or they celebrate being part of a multicultural society centred in London.

#### **2.6.1.3 Seymour-Jorn study**

In contrast, Seymour-Jorn (2004) reveals that second-generation Arab immigrants in the US developed a sense of belonging while increasing their learning of Arabic and attempting to hold

on to their Arab cultural identity. The research of Seymour-Jorn further emphasises the fact that Arab immigrants in the US have made a significant effort to integrate within the society by understanding the culture; conversely, they have also promoted their culture and religion by following their ethics and norms within the US. Seymour-Jorn (2004) gathers information from the Arab Americans that emphasised their “language learning history and motivation for studying Arabic” (p. 113). Through the results, it was evident that 50% of the students have the desire to read the ‘QURAN’ in Arabic, and this was the primary motivation for them to learn Arabic. Further, the respondents were also highly aware of the importance of learning the Arabic language; as one of the respondents stated,

“I cannot say I’m Arab without the knowledge of the text and language. I would like to learn Arabic, so I can pass it on to future generations. It is important for their cultural background to be exposed to the language” (Syemour-Jorn, 2004, p. 115).

Nagel (2002) and Seymour-Jorn (2004) consider the impacts of language use and acculturation on the language maintenance and identities of Arab participants; however, they did not address the impacts of language on the identities of Lebanese immigrants living in Britain.

#### **2.6.1.4 Jamai thesis**

The PhD thesis by Jamai (2008) further analyses the fact that the Moroccan community have shown their concern about maintaining their local language, and they don’t have much motivation to practice their local language. Jamai (2008) examines the impacts of language use on Arabic language maintenance for Moroccan people living in Britain. The results of the studies have revealed that of the different communities living in Britain, the one undergoing the biggest language shift is the Moroccan community. The results presented by Jamai (2008) also emphasises the notion that the community has no great desire to maintain their language. In fact,

everything is pointing to a total language shift by the third generation of the Moroccan community. Alternatively, Jamai (2008) highlights that the Moroccan community is highly concerned with learning English as they consider it highly important for integration into the UK society. Jamai's research has some limitations (e.g. it did not include language and culture as an integral process; it focuses on third generation only). Thus, the current study focuses on both language and culture as aspect of the integration process.

## **2.6.2 Theories in the impact of identity, acculturation and language maintenance.**

Theoretical social research can be useful in our understanding of how we view certain movements within society. It might even enable us to see things in a different light. According to Wellington and Szczerbinski (2007), these theories could include a “model or framework” (p. 39) that offers deeper insight and understanding of social events. This section is concerned, therefore, with outlining the main theories and proposals in existence within this research field.

### **2.6.2.1 Language learning and acquisition**

There are many models available in language learning and acquisition. Funk (2012) reviews four models: (a) a lexically driven learning model (Levelt, 1989); (b) a distributional model (Nation, 2001); (c) a model of the output hypothesis (Samiuddin, 1985); (d) the automatization in communicative context of essential speech segments (ACCESS) model (Gatbonton &Segalowitz, 2005) of language learning and acquisition. Levelt's model focuses on oral speech production, whereas Nation's four strands model concentrates on traditional foreign language learning settings, and Swim's model analyses the response to Krashen's comprehensible input hypothesis (Marti & Bunke, 2001). The (ACCESS) model tries to accomplish the reconciliation of different approaches under communicative priorities. All the models discussed herein are related

to learning and acquisition language, which could be used by the immigrants to adopt a secondary language.

#### **2.6.2.2 Berry's acculturation model**

Berry (1997) devises one of the most influential models of adaptation to assemble the disparate findings within migration literature under a single theoretical model or framework. He defines adaptation as “relatively stable changes that take place in an individual or group in response to environmental demands” (Berry, 1997, p. 20). This model will be explained in more detail in the next section; this theory has been adapted as the framework for this thesis in order to understand the acculturation strategies that the Lebanese immigrants follow to keep their original Lebanese identity.

Robert Park (1921) views the acculturation process as an irrevocable, three-stage process consisting of contact, accommodation and assimilation. Park's model has been the basis for scholarly understanding of the acculturation process (Abraido-Lanza et al., 2006). Similarly, Redfield, Linton and Herskovits (1936) define acculturation as a cultural change that occurs when two cultures have contact with one another. Earliest studies on acculturation were nomothetic and focused on the changes as a group. Understanding acculturation as a group process, however, did not provide adequate answers, and acculturation studies then shifted their focus from the group to the individual experience. In this regard, individual acculturation is defined as a psychological process that can occur, including: “reactive (triggering resistance to change in both groups), creative (stimulating new cultural forms, not found in either of the cultures in contact), and delayed (initiating changes that appear more fully years later)” (Berry,

1980). In studies by Graves (1967) and Berry (1980), psychological acculturation as the intrapersonal process of assimilation was distinguished from the group process of assimilation into another culture. This study attempts to compare English language (L2) usage and Arabic language (L1) usage by Lebanese immigrants, particularly Lebanese in London and Manchester, to explore the ways in which they may have acculturated into British society and whether they still identify with their Lebanese roots.

Berry et al. conduct their research on acculturation for over 20 years (Sam & Berry 2010). Berry termed individual variations in the acculturation process as acculturative strategies (Berry, 2007). Berry defines two distinct categories of acculturative strategies: acculturation attitudes (i.e. individuals' feelings about certain aspects of acculturation; Berry 2006) and behavioural shifts (ego-dystonic issues<sup>2</sup> resulting from the process of acculturation; Berry et al., 1987). In this regard, acculturation is seen through the communication styles that individuals adopt during their interactions with individuals and groups from another culture. According to Berry (2006), acculturation is the degree of propensity in communicating with ethnic peers and the host communities (Berry, 2006). In this thesis, it is argued that the length of time spent living in British society is expected to be a key variable, but other variables such as age and gender may also be important. Thus, the importance of factors such as psychological changes, individual characteristics, societal changes, social norms, cultural practice, and value systems were pointed out as main factors in an individual's acculturation process (Teske & Nelson, 1974).

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<sup>2</sup> Issues that conflict with identity

Berry and Poortinga (2006) develop a schema of the process of acculturation by identifying 4 different strategies or trajectories of the acculturation process: assimilation, separation, integration and marginalisation.

- *Assimilation* is the socialisation and communication interaction occurring with people from the majority culture. Assimilation occurs when individuals do not wish to maintain ties with the original culture and become absorbed into the dominant society (Berry 2005; Berry & Poortinga, 2006).
- *Separation* is the experience of socialising and communicating primarily with one's ethnic peers. Separation occurs when individuals value holding on to their original culture and wish to avoid interaction with others. In this case, individuals turn inward toward their heritage culture. If separation is forced by the dominant group, it is called *segregation* (Berry, 2005, Berry & Poortinga, 2006).
- *Integration* occurs when an individual is then able to socialise with both the majority group and ethnic peers. In this case, individuals express their interest in maintaining their own original cultures while interacting with other groups in their daily lives. In this case, some degree of cultural integrity is maintained, and at the same time the individuals participate in the social and cultural life of the larger social network (Berry, 2005, Berry & Poortinga, 2006).
- *Marginalisation* is a lack of socialisation and communication with both groups. Marginalisation refers to an isolating conditional period where the individual feels uncomfortable in both situations. If marginalisation is imposed by the dominant group, it is called *exclusion* (Berry 2005, Berry and Poortinga 2006).

These four acculturation strategies derive from two issues which are based on the distinction between orientation towards one's own groups and towards the other groups. These issues involve 'the distinction between (1) a relative preference for maintaining one's heritage culture and identity, and (2) a relative preference for having contact with and participating in the larger society along with other ethno cultural groups' (Berry,2005). The studies show that for both forms of adaptation, immigrants who pursue integration achieve better adaptation, while the ones who are marginalised are least adapted. The assimilation and separation strategies are, on the other hand, associated with intermediate adaptation outcomes. Studies found evidence for the positive benefits of the integration strategy. The findings of Berry's studies suggest that those who pursue integrative strategies achieve better adaptations than those who acculturate by following other strategies. (Berry, 2005; Berry, 1997; Berry & Sam, 1997).

The acculturation process is a cross-cultural process; therefore, distinctive cultural factors must be included. As revealed in Nassar-McMillan and Hakim-Larson's (2003) and Nydell's (1987) studies on the mental health problems of Arab immigrants in the US, Arab immigrants face both post- and pre-acculturative stress due to the strong family structure in the Middle East. The loss of immediate and extended family's emotional and social support, which acts as a buffer to life stressors and traumas, may cause the feeling of isolation through the immigration process. Jackson (1997), on the other hand, reviews acculturation by the degree of fluency in Arabic among Arab adolescents in the US, identification with ethnic values, and the strength of relationships with extended families and ethnic communities. According to these studies, acculturation of Arab Americans is shaped by religious affiliation, ethnic identity, amount of social and family support, age of immigration and birth place. It is, therefore, important to select

an acculturation model that includes the individual variance of acculturation as well as the acculturation of a cultural group. This study looks at the respondents' habits of using their native language and the English language, to learn more about their language attitude and which language they prefer to use when mixing with different people and in their own community. As Raman (2006) states, cultural identity involves interplay of religion, culture, ethnicity and national identity.

Among the interacting factors in cultural identity that Raman underlines, this study also aims to further inquire about the role of religion in the acculturation process. Religion, in terms of personal attitudes and involvement can play an important role in the construction of personal identity as well as acculturation (see Hunsberger, Pratt & Pancer, 2001; King, 2003), since religion is a part of a larger cultural context within which people develop a degree of belonging. Several studies show that religion plays a role in the construction, preservation, or abandoning of local, ethnic or national, transnational and global identities, especially in the cases of immigrants (See Bastian et al., 2001; Burris et al., 2000; Brouard & Tiberj, 2005; Ebaugh, 2003). In the context of immigration from Muslim countries to Europe, immigrants find themselves negotiating a place for the cultural systems of their country of origin as well as within the cultural systems of their adopted European country. Muslim immigrants also face the challenge of embracing the European identity. In their qualitative study, Saroglou and Mathjisen examine the relationship between religiousness of European Muslim immigrants and their multiple collective identities (e.g. original identity, new country's identity, European identity and cosmopolitan identity). Saroglou and Mathjisen (2007) base their analysis on the acculturation process to understand the extent of the immigrants' attachments to their original identity and the



new identity. They apply five measures to distinguish between (a) intensity of religiousness in general, (b) an intrinsic motivation for being religious, (c) extrinsic motivation for being religious, (d) a “quest” religion implying doubts in faith and (e) importance of spirituality in life. Saroglou and Mathjisen (2007) state that these five dimensions have common variance and constitute distinct dimensions that predict external outcomes in different ways. The debate focuses on the role of religion as limited to merely displaying some collective identities, or influencing the degree of acculturation. Compared with Saroglou and Mathjisen’s study that entirely focuses on the religion - acculturation nexus, this thesis takes religion as one of the variables that might affect Lebanese migrants’ acculturation attitudes. The focus here is on the aspect of religion as one of the cultural factors that determines whether there is a significant association between religion and L1 maintenance. It looks at whether there is an association between religion and acculturation and if there is difference with respect to being Lebanese Muslim or Christian when it comes to maintaining one’s first language (i.e. Whether Christians are more willing to be acculturated into British culture and whether being a Muslim who is practising religious worship which is mainly based on Quranic language has an impact on maintaining Arabic as a first language in comparison to Christians). The comparisons between Muslim and Christian Lebanese will provide data to investigate the cultural components of the linguistic aspect.

Inspired by Berry’s model of acculturation (1997), adopted by many scholars in different case studies, the analysis attempts to explore the strategies of the acculturation process: cultural attachment to only Lebanese culture (separation); only to the culture of Britain (assimilation); cultural attachment to both cultures (integration) or detachment from both cultures

(marginalisation). The study also attempts to understand the extent of Lebanese immigrants' acculturation into the host culture and their level of belonging by focusing on some social domains through which acculturation is realised: language, customs, values and willingness to internalise the host culture, with an emphasis on language factors. Previous research also provides an opportunity to conduct an inquiry into some additional questions in this study to inquire about the links between collective identities and different strategies of acculturation of the immigrants i.e. Berry's model (2005). The analysis revealed the correspondence between claimed identities and acculturation attitudes and behavioural shifts. Furthermore, the role religion plays in the process of Lebanese migrants' cultural integration into the British culture in terms of activities and cultural identification will be explored.

### **2.6.2.3 Coping with minority status: social identity theory (SIT)**

SIT, as demonstrated by Tajfel (1978), is fundamentally an intergroup theory, predicting in its broadest sense the contexts of intergroup behaviour. It closely shows the relationship between processes of identity adaptation and its treatment of the motivational identity basis - self-esteem - and its way in coping with identity-threats. SIT assumes that people tend to see themselves in term of social identity, as this is the basic cognitive process of categorization. Comparison between group members and other relevant groups adds evaluation to the context of intergroup relationships through positive means. This comparison process in the social structure will be related to the position that has been possessed by the group. Thus, if the in-group holds a minority group status of immigrants, members will be motivated to improve evaluation of their social structure. Tajfel recognises three such strategies:

- A. Individual mobility: Each group member develops a position individually, the status of the groups remaining unaffected;
- B. Collective mobility: The in-group's position entirely changes the properties of the social structure to improve the intercrop's structure;
- C. Collective creativity: The evaluation of the dimension on which the comparison is undertaken between two groups or shifted to a different out-group or making different evaluation criteria or circumstances is changed.

#### **2.6.2.4 Self-esteem hypothesis**

In relationship to the SIT-based predictions of self-esteem, there are several problems presented. It is evident that minor support was provided for the assumption that low personal self-esteem is related to low in-group status and more intergroup differentiation. Rosenberg (1979) demonstrates that low-status groups did not automatically express low self-esteem.

#### **2.6.2.5 Social comparison and responses to threat**

Social comparison is closely related to self-esteem, where it is involved in the management of self- or group-related evaluations. SIT-based work is the recognition of situational limitations providing the framework for people's self-strategies. Becoming adherent to the reality concept may have a negative influence on a stereotypical dimension of intergroup comparisons characterised through fair means (Mlicki & Ellemers, 1996) and may constitute the group's most important evaluative dimension (i.e. group norm). The norms may have different meanings and value connotations among different groups. For example, being temperamental, irrational and aggressive may have a positive value-connotation for one ethnic group but may be negatively

implicated in the other group. This phenomenon was illustrated in a film directed by Emil Kusturica, *The Underground* (1995), where the most unlikely group characteristics and values may be celebrated by certain groups (e.g. the scenes presented of the beginning of World War II). In certain cases, individual efforts may become prominent in reconstructing and restructuring the meanings of their group as they impact adaptation to the new language-setting. Depending on their constructive, selective choices of social comparative dimensions, people protect their threatened identities (i.e. positive sense of self) through social structures in a socio-historical context. For example, most immigrants who are coming to the UK to explore better educational opportunities tend to integrate into the new society and at the same time they speak in their local language to protect their own identity. Immigrants can, thus, adopt strategies to create intergroup interactions within various subgroups (Horenczyk, 1997). These comparisons will be used in Chapter 5 as part of the qualitative data analysis section.

#### **2.6.2.6 Multiple categories and the flexible self: self-categorisation theory (SCT)**

While the SIT aims to understand intergroup behaviour (Turner et al., 1987, 1994), SCT is associated with the cognitive processes that create a collective sense of self-awareness and self-categorisations alterations. Tajfel (1981) does not explicitly discuss identity adaptation and change, and it is only referred to in relationship to self-enhancing efforts in the process of coping. This is a part of the overall framework of the theory that recognises that individuals are frequently members of multiple categories. Turner et al. (1994), on the other hand, define personal identity as “categories that define the individual as a unique person in terms of his or her individual differences from other [in-group] persons” (Turner et al., 1994, p. 454). Social identity is given in the context of self-categorisation and the shared similarities with members of

certain social groups in contrast to other social groups (Turner et al., 1994). The theory describes different self-categorisations and the resulting shift from the personal to the collective identity through the process of depersonalisation (i.e. when individuals see themselves more in terms of stereotypical characteristics of the group, rather than their own unique characteristics). *Comparative fit* measures the extent to which an individual perceives within-group characteristics which are not significantly different than the characteristics of the other group members. *Normative fit* indicates the degree to which the category content matches the dominant stereotype within a society of that category. Social interaction in this regard acts as a process through which shared meanings and values of living are created in a state of co-existence. The identity of an individual reflects self-awareness of position in the web of interpersonal relationships (Reicher, 1996).

#### **2.6.2.7 Identity-conflict and marginality: marginal man theory**

The Marginal Man Theory was first postulated by Park (1928, 1950) and Stonequist (1964) as a conceptual framework aimed at explaining the identity-consequences of migration into a new culture, or one's ambiguous position as an immigrant, as biracial, or as any member of a minority group. The theory attempts to understand how cultural hybrids are utilised for the living and sharing in timately in the cultural life and traditions of the new local culture. The person that has a duality of culture and lived within two different societies that could not completely be interpenetrated nor fused together is regarded as the marginal man (Park, 1928). This is because the man lives on the margins of two cultures between a nostalgic love for the old culture and a growing attachment to the new. The latter may result in a chronic nervous strain or an emotional strain (i.e. anxiety) and more enduring personality characteristics (e.g. insecurity, ambivalence,

tolerance, cosmopolitanism and detachment). The marginal man theory aligns with the SIT and SCT theories in recognising the social basis of identity and can explain how the properties of social structure shape and define one's subjective experience in an environment of culture clash or conflicting intergroup relationships. The marginal man theory diverges from SIT and SCT through theorising contested identity-aspects. It postulates the simultaneity of multiple categories. Unlike SIT, which predicts strong identification with one social category to the exclusion of the other, and SCT, which is noticeable to a single category within a social context, the marginal man theory permits for the simultaneity of the two same-type categories that often conflict within an identity-structure and within a single context. This co-existence of categories is highlighted in the awareness of the conflicting expectations and behavioural prescriptions in the specific context emerging out of the contested cultures defining one's collective identities. The subsequent developments of the theory extended the concept of marginal man from cultural dualism to a status-inconsistency situation (Goldberg, 1941; Green, 1947; Golovensky, 1952; Hughes, 1949). SIT predicts that low group status in a social structure would threaten self-esteem and trigger the need to improve one's position. Marginal man theory distinguishes between marginal position and marginal personality (Kirchhoff & McCormick, 1955). Marginal or minority position emphasises the coexistence of several aspirations for migrants' culture and the host culture; hence it is critical to understand the extent to which the 'new' attachments impact upon the 'old' conceptions of identity and vice versa. This interaction between the representation of the old and the new identity structures as they co-exist in a person's current understanding of self tends to have emotional implications.

## 2.7 Summary

This chapter examined the parameters that determine the relationship between language and identity based on analysis of the body of literature. Language's links to different types of identity: social, cultural, ethnic, gender, socioeconomic, and national were explored. Following this exploration, the effect that the English language may be having on the identity of immigrants living in Britain was presented. This chapter provided a comprehensive analysis of the subject of sociolinguistics, which is an academic discipline that aims to find links between language and the wider social environment. Several concepts were defined in this chapter. Starting with the concept prestige, acquisition, language attitude, speech community, language and style shifting), other core concepts of identity, Acculturation, immigration, Assimilation, religion, culture, culture and religion were also explained This chapter outlined some of the main issues with regards to immigration. Different classifications and definitions were presented with a general overview of how some of these studies tackled the subject of identity and the impact that language has had in this arena. This chapter focused on the existing research about immigration. It outlined some of the main findings to date and went on to provide an overview of many classifications associated with immigration at present, including a brief analysis of some of the more practical studies of acculturation up to the present day. The chapter also outlined some of the key acculturation theories in terms of maintaining the language over time. The discussion presented in this research study helps the researcher to understand the lifestyle of the Lebanese and the basic problems faced by the Lebanese immigrants in the UK while integrating with the local culture and lifestyle. According to Ruttenburg (2010), the importance of choosing the most appropriate research method for this kind of study should not be underestimated. The chosen method should agree with the theoretical framework presented in the study. It was on this basis

that use of a mixed-methodology was selected. This lends itself well to the subjects of the English language, British culture and the identity of Lebanese immigrants currently residing in London and Manchester. The rationale supporting the chosen method will be discussed in greater detail in the following chapter.



### **3 CHAPTER 3. RESEARCH METHODOLOGY**

#### **3.1 Introduction**

This chapter presents the issues pertaining to the choice of the method, its design and the process of data collection, with the aim of analysing the acculturation process that Lebanese immigrants have been facing. As the study aims to evaluate how living in Britain affects the identity of Lebanese Arabs in terms of language use and cultural experiences, the analysis of the relationship between language and acculturation will be the focal point of the study. To explore the ways in which Lebanese immigrants may have been acculturated into British society and whether they still identify with their Lebanese roots, both qualitative and quantitative data collection and analysis methods will be employed (i.e. a mixed-methods design). In this context, a qualitative approach will be complemented with quantitative surveys. As far as the structure of the chapter is concerned, first the choice of methodology and its design will be presented, followed by The Philosophical and Theoretical Underpinnings of the Study. The methods used to collect data (survey questionnaire and interview) will be presented. Setting and population of the main study, the process of the survey design; survey sampling in quantitative and qualitative will be explained. The chapter will also include a section that will present the pilot study. Then the procedures of the data analysed will be clarified.

#### **3.2 Research methodology**

The methodological framework presented in this chapter departs from a theoretical understanding of language as a multidimensional social process that simultaneously acts as a constitutive aspect of migrants' social identities and a key factor of integration. There are several factors that contribute to the understanding of the multidimensional social process of language acquisition in the lifestyle and social interaction in immigrants. The level of immigrants'

language competence may determine the level of education achieved as well as the type of employment they pursue and their position in the labour market (Chiswick & Miller, 1995, 2002). Hence the methods of language acquisition and the consequences they generate can be studied through several scientific disciplines, including social linguistics, education, psychology, sociology and economics (Esser, 2006), and they can be studied quantitatively and qualitatively. An approach to the study of language, identity and integration that illustrates the importance and implications of the immigrants' linguistic situation related to both their integration in the host country and the maintenance of their group identity is needed in this study. In addition, to tackle the research questions, an approach is required that enables the researcher to gain an in-depth knowledge of the ways in which people "understand and interpret their social reality" (Bryman, 2001, p. 8). This study investigates everyday social experiences of Lebanese immigrants to interpret the meanings attached to language as part of the immigrants' integration and identification processes in London and Manchester. Additionally, an aim of this research study is to explore the different ways in which Lebanese immigrants settle in the UK, their social experiences within the host nation, and how they integrate into the British society in London and Manchester. The goal of the study was also to assess the influence that settling in the UK has on their social Arabic identity, Arabic tongue (linguistic situation), culture and attitudes. For all these reasons, a mixed-methods approach has been developed to provide an overview of the way in which people from other societies integrate and collaborate (Bryman, 1992). Lebanese tend to go to London and Manchester as they tend to have greater numbers of mixed communities with people from a broad range of cultural and linguistic backgrounds, particularly Arabic communities, giving the Lebanese arrivals a greater chance to communicate with others in their own language. London was chosen as a model for the study of immigrants' integration and

adaptation due to the increased rates of arrival of heterogeneous new migrant groups with different origins to the city over the past few decades (Vertovec, 2007). This has allowed London to become a super-diverse city with great social cohesion (Castles et al., 2002; Berkeley, 2003). The Lebanese community started emigrating to London and Manchester because of the civil war in 1975. The reason the researcher decided to focus upon both Manchester and London for the research project is they tend to house the largest Lebanese communities within the UK; this approach will offer the best insight and distribution of responses possible. Lebanese people tend to go to the larger cities such as London and Manchester when they arrive in the UK as this gives them greater opportunities for work. The next section will discuss the reasons for choosing mixed-methods study.

### **3.2.1 Mixed-methods design**

This is an inductive study which is structured to use an accumulation of descriptive detail to build toward general patterns or explanatory theories rather than to test hypotheses derived from existing theories or models. The use of an inductive model could be best for this research study as it gives access to the research to formulate patterns or explanatory theories rather than working on the derived and tested hypothesis based on past research studies. Thus, this research is designed as a mixed-methods concurrent design for in-depth study of the effects of the English language and British culture on the identity of Lebanese immigrants. This research study incorporates both qualitative and quantitative data collection methods which, according to Creswell (1995), is considered as different stages of inquiry, and includes survey questionnaires and semi structured qualitative interviews to be analysed and interpreted. Here, semi structured interviews, and a survey questionnaire are valuable ways to collect data about sociocultural trends among Lebanese migrants. It is believed that the combination of qualitative and

quantitative methods will allow greater validity of the conclusions because the implementation of both methods allows the researcher to attain both descriptive and measurable outcomes. The traditional perspective on data collection and analysis views qualitative and quantitative methods as polarised. There are different distinctions drawn between the type of data (e.g. rich, soft data versus generalised, hard data), the type of inference (e.g. inductive, systematic versus deductive, analytic) and the function or role these approaches assume in research (e.g. description, individuation versus causal explanation, generalisation). Even the form of knowledge or the philosophical or epistemological basis of the different types of enquiry (e.g. phenomenology, positivism) distinguishes qualitative inquiry from quantitative methods. The two methods have also been differentiated based on the settings used for enquiry, which are frequently depicted as either natural (used in qualitative data collection) or artificial (used in quantitative data collection).

In order to understand the complete influence on Lebanese immigrants of using English in their daily conversation in the UK, a mixed-methods approach was chosen. This method not only seems appropriate in this context; it is also used as a way of assessing age, gender, duration of stay in the UK and religious affiliation—characteristics that may also impact a person's acculturation. Hammersley (1996) presents the case for abandoning the strict boundaries between the two methods of enquiry. Hammersley states that words and numbers are not the exclusive tools of analysis as there are the two respective methods of enquiry the qualitative and the quantitative approach.

To sum up, the two methods, qualitative and quantitative, should not be considered as mutually exclusive; their specific characteristics are frequently complementary. They function as a continuum, and sometimes overlap. It is, therefore, highly important for the researcher to ensure that both research methods are used through immediate means to constrain their overlapping. As suggested by Hammersley (1996) and Miles and Huberman (1994), two approaches can be combined in several ways to strengthen the argumentation and the accuracy of findings. Thus, the approach of mixed-methods design has been adopted in this study. Greene et al. (1989) outline the four main reasons why mixed-methods of research should be conducted:

1. Triangulation. This factor emphasises trying to find justification of results via a range of different methods that all investigate one hypothesis.
2. Complementarity. This factor highlights that a researcher may try to further understand the results from one research approach by studying those of another.
3. Initiation. The research question may need re-evaluation upon the discovery of discrepancies within the data.
4. Development. Using findings from different methods allows for a wider variety of research.

The approaches adopted in this mixed-methods research are those of triangulation and complementarity (Hogan, 2000; Anglin & Morrison (2000). By providing multiple data collection techniques (e.g. interviews and questionnaires) from multiple sources (e.g. Lebanese from London and Manchester), we identify consistencies across our findings that strengthen their credibility (Yin, 2003). The qualitative work was used as a means of accessing the intricacies of the sociolinguistic characteristics of the immigrant's population in question, the Lebanese who arrived in Britain since 1975—thus providing information for the development of the subsequent

study-design and instruments of measurement. In general, triangulation is used to address the validity of the data (Barbour, 2001, Golafshani, 2003).

“Triangulation methods use multiple forms of data collection, such as focus groups, observation and in-depth interviews to investigate the evaluation objectives. Utilising multiple data collection methods leads to an acceptance of reliability and validity when the data from the various sources are comparable and consistent” (Barbour, 2001, p. 1111-1112).

### **3.2.2 Mixed methods data evaluations stages**

Regarding to Qnwuegbuzie&Leech’s (2004) seven-stage proposal of the mixed-methods data evaluation process is incorporated within the mixed-methods research process model. They state that the seven stages are:

1. Data reduction
2. Data display
3. Data transformation
4. Data correlation
5. Data consolidation
6. Data comparison
7. Data integration

Data reduction is the act of simplifying the data into something more tangible. For example, in a qualitative dataset, one may look for themes or summarise. Within quantitative data, one may use cluster analysis, exploratory factor analysis or descriptive statistics. The next step, data display, is graphically representing the qualitative data using matrices, charts, graphs, networks, lists, rubrics and Venn diagrams, while showing quantitative data with methods like tables and

graphs. Subsequently, there is the data transformation stage, which is optional. This is where quantitative data is 'qualitised' and qualitative data is 'quantitised' (Tashakkori & Teddlie, 1998). At the next stage, data correlation, the qualitative data is taken and the researcher attempts to discern a pattern between it and the quantitative data, or vice-versa. The data from the two sources is compared, within the data comparison stage. Finally, during data integration, all the data quantitative and qualitative is combined into either one complete whole or two distinct counterparts, possibly for qualitative and quantitative, which together make a complete set.

### **3.3 The philosophical and theoretical underpinnings of the study**

Bryman (1992) highlights this fact by saying that the chosen research paradigm should encompass philosophical viewpoints in order to present an overall perspective of how data can be used to reflect the social phenomena. The paradigm should also dictate how the data is attained, assessed and applied. Cohen et al. (2000) emphasis this by saying that this is really a theoretical justification, which can be used to explain why a researcher decides upon a specific strategy and then later applies this paradigm to the reasons why certain results may have been interpreted in specific ways. The research paradigm offers a framework whereby the positions of the researchers can be considered and, as part of this, the process can be maintained in a systematic way (Clark, 1995). Broadly speaking, four paradigms are distinguished in the literature. In the following section, a brief overview of them will be provided.

#### **3.3.1 Positivist paradigm**

In quantitative research, a systematic process is used to collect and analyse numerical data. The initial steps are aimed towards describing variables and determining the cause-and-effect

interaction between the different variables (Burns & Grove, 2005). It is generally accepted that the quantitative method emerged from the positivist paradigm which endorsed quantifying the phenomena in a way which would allow hypothesis-testing, replication, objectivity and abstraction. Statistical tools are invaluable assets in this approach. The approach of a positivist construct gives researchers a sense of direction, one through which they can navigate their way. According to Denzin and Lincoln (1998), this construct may also help to alleviate some of the problems that arise during the research process. The researcher can remain completely impartial and have no direct influence upon the phenomena under investigation (Hatch, 2002); the researcher can, therefore, remain “objective and value-free” (Guba & Lincoln, 1989, p. 87). There have been many attempts to understand how positivist research can be classified. Hatch (2002) states that it can be identified using experiments, quasi-experiments, correlational studies and surveys. This can be achieved through highly structured and scientific approaches, which might include statistical analysis that uses methods of reliability, validity, and generalisability.

### **3.3.2 Constructivist paradigm**

Berger and Luckmann (1975) attempt to explain the qualitative method of research by describing it as a socio-constructivist paradigm due to its emphasis on socially constructed circumstances. The qualitative method is primarily concerned with the importance of meanings and tends to look deeper into the way that social and cultural interaction takes place, along with the wider nature of the human condition (Berger & Luckmann, 1975). Schwandt (2007) attempts to explain this by stating that to fully understand any social group, it is essential to understand them in their own natural cultural setting. Wider social gatherings can be segmented and could be analysed through various perspectives by the implementation of qualitative research (Denzin & Lincoln,



2000). Constructivists tend to regard social phenomena through the application of relative, multiple and intangible mental constructions (Schwandt, 2007). According to Guba and Lincoln (1994), the way the research is conducted depends upon the people conducting the research. To explore participants' ideas, Guba and Lincoln state it is essential that the researcher interact with the participants at regular intervals.

One of the criticisms of this approach is that when the researcher is interacting at the same level as the participants, it can be difficult for them to remain impartial and objective; the results must be interpreted by the researchers or be in accordance with how the subjects wish to be portrayed. Snape and Spencer (2003) expand on this when they state that no research can be completely objective or "value free" (p. 13). There will always be some form of interpretation. Snape and Spencer say that this bias should be reduced where possible and the researcher's standpoint should be made clear prior to conducting the research. Guba and Lincoln (1989) attempt to explain the difference between positivism and constructivism when they state that positivist researchers start by knowing what they do not know, yet constructivist researchers start by not knowing what they do not know.

### **3.3.3 Critical paradigm**

The basic premise of the critical paradigm comes from the perspective that all research is "value-laden" and all researchers need to understand where the power lies within the research (Crotty, 1998; Humphries, 2000). Researchers who work within the confines of a critical paradigm approach try to gain greater understanding through the revelation of "conditions of action which may be hidden or distorted through everyday understanding" (Comstock, 1982, p. 371). This

approach, according to Cohen et al. (2010), therefore, seeks to define different groups and individuals in terms of how they would work in a more equal society without those power-based perspectives. (Cohen et al., 2010). Leonardo (2004) sheds further light on this paradigm by stating that this perspective can be achieved through targeted questioning, deconstructing and then reconstructing techniques. It can be said that the critical paradigm shares some similarities with inter-pretivism (e.g. applying the same ontological and epistemological ideas). There are, however, still some differences. As an example, researchers following the critical paradigm approach, ontologically speaking, tend to take a more realist, less subjectivist, approach. Their perspective is that the way that we view the world is based upon reality created through social, political, cultural, ethnic and gender-based assumptions (Cohen et al., 2010; Crotty, 1998). Some of the more epistemological approaches of the critical paradigm tend to be more subjective than objective, with knowledge being attained using questioning. According to Comstock (1982), individuals who work within the confines of the critical paradigm approach tend to welcome constructivism, but they regard the manner in which interaction in the social world takes place as the way to produce ideas and notions to be applied in their daily lives. As highlighted earlier in this chapter, this study used a mixed-methods approach, and to fully understand the approach, the next section will present the pragmatic paradigm.

#### **3.3.4 Pragmatic paradigm**

Combined, both quantitative and qualitative research is vital and beneficial. The main reason behind employing the mixed-methods approach is to take advantage of the strengths that each of the methods presents. This approach presents a great future for practising researchers who appreciate methods that bring them as close as possible to real-life situations. As a third research

model, the mixed-methods approach can also help to bring the qualitative and quantitative methods closer to each other (Onwuegbuzie & Leech, 2004). The mixed-methods strategy uses an inclusive, pluralistic and complementary multiple approach in answering research questions, thereby avoiding dogmatism or restrictions that limit researchers (Brewer & Hunter, 1989). Mixed-methods as a research paradigm can create balance between quantitative and qualitative research (Onwuegbuzie & Leech, 2004). Further, execution of mixed-methods considers sample size, data selection and data collection processes through a creative and expansive standardisation and statistical analysis of the data (Onwuegbuzie & Leech, 2004) to test hypotheses, deduce and explain findings and predict outcomes (i.e. discovery and exploration) of research (Johnson & Turner, 2003). The mixed-methods research approach can transform the concepts and insights provided by qualitative and quantitative research into a logical and practical outcome through testing the hypothesis and the underlining theory of the study in a self-explanatory and understandable manner (deWaal, 2001). In this context, the idea of mixed-methods research is defined as a category of research whereby the researcher conducts a single study using both qualitative and quantitative methods, techniques, language, concepts, and approaches. At a philosophical level, it has been described as a “third wave” (Johnson & Onwuegbuzie, 2004, pp. 14-26), while other studies have described it as a third research movement which seeks to go beyond the traditional controversy associated with looking at the two research methods as two ideas at war. The underlying foundations of any research are the questions that seek answers. To ensure an adequate result, the research method should follow the queries in need of research. Mixed research solutions provide a concrete and methodical way to most appropriately answer most research questions or sets thereof. For researchers to combine their research in an efficient way, they require knowledge of all the traits of relevant quantitative

and qualitative research. Traditional quantitative research values deduction, confirmation, theory and hypothesis testing, explanation, prediction, standardised data collection and statistical analysis. In contrast, traditional qualitative research values consist of induction, discovery, exploration, theory and hypothesis generation, qualitative analysis and a theme of having the researcher be the primary method of data collection.

Both quantitative and qualitative research approaches has strengths and weaknesses. Mixed method approaches have an array of weaknesses and strengths. For example, qualitative studies have a strong benefit in terms of providing rich and adaptable information and findings, which can be lost if quantification is engaged in by an analyst. As Driscoll et al. (2007) related, positivist and narrower information and conclusions are produced when highly distinct factors are derived from in-depth qualitative information, given the more permanent and singular nature of quantitative coding, contrasting as Driscoll et al. (2007) noted with the multifarious nature of qualitative codes. Nevertheless, in accordance with Driscoll et al, qualitative information did not need to be quantified for this research. Furthermore, greater financial and time expenditure is often required to undertake mixed method research, posing a particular weakness (Onwuegbuzie & Jognson, 2004). Meanwhile, quantitative and qualitative research skills are often not possessed by just one individual; solely applying a quantitative or qualitative approach and not conflating the two is a position often taken by more dogmatic proponents on either side, while a successful mixed method approach will require an individual to be proficient with various methods. Moreover, determining the means through which qualitative and quantitative information's contradictory findings can be evaluated remains a problem. Ultimately, collinearity and various other significant obstacles need to be averted by a mixed method research, thus it takes skill and

knowledge of quantitative and qualitative approaches in order to be successful. Despite the advantages, mixed methods may be avoided by analysts due to the high financial and time costs involved in becoming adept with the required methods. However, comprehending these attributes allows a researcher to begin coordinating different methods by adopting the use of the fundamental principle of mixed research, coined by Johnson and Turner (2003). Brewer and Hunter (1989), in their research study, state that researchers following this principle are suggested make efforts such that the combination that results from them has complementary strengths and non-overlapping weaknesses. Justification of this multi-method research principle comes from the idea that efficient application of the principle should lead to results being more desirable than those of a mono-method study. Expanding one's understanding is more the reason behind combining research methods, not attempting to find correlations (Onwuegbuzie & Leech, 2004b). As the combination of the methods occurs over multiple stages of the research plan, these types of designs are referred to as cross-stage mixed-model designs. A survey which contains both quantitative methods of data acquisition (e.g. a rating scale) and qualitative methods (e.g. broader questions, would be an example of an interstage mixed-model design (Johnson & Onwuegbuzie, 2004). Two factors must be decided upon before a researcher can undertake a mixed-model design: (a) whether it should operate within a single main paradigm, and (b) whether the steps should be taken in sequence or concurrently (Onwuegbuzie & Leech, 2004). Mixed-methods designs, unlike mixed-model designs, bear a likeness to two small studies, one quantitative and the other qualitative combining to make one whole study. The findings, nevertheless, must be combined at some point along the way for the design to qualify as mixed-methods. For example, in a sequential design, the qualitative phase may be used to gather information and, therefore, enable the researcher to better conduct the later quantitative and

qualitative stages. Likewise, should the stages be concurrent, their results must at least be combined when analysing the findings (Johnson & Qnwegbuzie, 2004). Determined by the study circumstances and the data obtained consequently, a design may occasionally be unveiled in unconventional ways. Mixed-methods research requires researchers to be aware of their designs and to ensure that they do provide results efficiently. According to Tashakkori and Teddlie (1998), the research approach which has been decided upon for the current study would be considered an equal status mixed-methods design. The study was undertaken by employing quantitative and qualitative methods in equal amounts. A quantitative questionnaire gives broad insight into the results, while more in-depth interviews with participants would allow for analysis to gain comprehension of the study's interests (Tashakkori & Teddlie, 1998).

### **3.4 Research methods**

This section will introduce the methods used to collect data (survey questionnaire and interview).

The advantages and the strengths of these methods in answering the research questions will also be discussed. Surveys are roughly divided into two areas: questionnaires and interviews.

Questionnaires are questions that the respondent completes; interviews are usually completed by the interviewer based on what the respondent says.

#### **3.4.1 Survey questionnaire (quantitative part).**

A questionnaire was described by Wray and Bloomer (2006) as “a document filled out either in writing or electronically by the participant” (p. 152). Questionnaires are ‘highly structured methods of data collection’ (Wilson & Sapsford, 2006, p. 102). Surveys are one of the most important tools of measurement in applied social research. The broad application area of survey research includes the measurement procedures that involve asking questions of respondents.

Surveys are recognised as a good way of gathering large amounts of data, thus providing a broader perspective. Surveys can be administered electronically, by telephone, by mail or face-to-face. Mail and electronically administered surveys have a wide reach, are more economical to implement, information is standardised, and privacy can be maintained. Two factors eventually led to the decision to use a questionnaire. The first was that it had gained for being the most effective and appropriate method of data acquisition. The essence of scientific research as stated by Dörnyei (2007) is trying to uncover answers to questions in a systematic and disciplined manner. It is, therefore, no wonder that the questionnaire has become one of the most popular research instruments in social sciences (Dörnyei, 2007). The second factor leads to use questionnaires was that questionnaires are the most efficient way of reflecting the ways in which people “think or believe about something” (Wray & Bloomer, 2006, p. 152) or what they might do or how they might act in different situations, which cannot be directly measured. One way to find out what people think about a language is, of course, to ask them. Given that the questions are appropriate for the task at hand, the questionnaire should allow for insight of views on a certain language and how participants use it at home or throughout their daily lives (van Vaerenbergh & Thomas, 2012). Further, Van Herk also emphasises that questionnaires are less time-consuming than interviews, enabling the researcher to save cost and time. Thus, in this study, the surveys questionnaire were used to inform the ideas and opinions regarding participants’ language attitudes, participants’ abilities in L1 and L2, how participants integrated into the British society, and the important factors that led them to do so. As surveys are self-reported by participants, there is a possibility that responses may be biased; particularly if the issues involved are sensitive, disclosure in surveys requires some measure of trust by the participant. Factual responses relating to the level of English or Arabic competence did not

necessarily reflect objective facts, but rather people's perceptions of their realistic lives; hence the survey may not provide accurate information regarding the participants (Kalton & Schuman, 1982). Selecting the type of survey to use is one of the most critical decisions in social research. The set of factors to consider are issues of population and its accessibility, sampling issues, content issues, bias issues and other essential factors (e.g. administrative issues such as personnel management; Trochim, 2006). In this study, a survey questionnaire was chosen as being the most efficient and appropriate instrument for collecting data from a larger sample of migrants. Fifty-five survey questions were answered by 100 participants to help the researcher find answers to the four research questions (section 1.3). Considerations when one is developing a survey questionnaire instrument include question sequence, layout, appearance, length, language, and an introduction. Also, the placement of sensitive questions is also an issue in the development of questionnaires. Generally, questions within the questionnaire constitute open-ended questions, closed questions, fixed-choice questions or Likert scale questions (i.e. participants are given a range of options such as agree, strongly agree and disagree) and multiple-choice questions. In this study, questions within the survey have been asked in several ways, including Likert scale questions and multiple-choice questions, primarily to attain diversified responses. The use of scales is useful when assessing participants' attitudes. The Likert scale, frequently known as an "agree-disagree" scale (Brace, 2008) was developed by Rensis Likert in 1932. Since then, the scale has been used in survey questionnaires to find answers to research questions. The reasons for using Likert type questions are as follow: (a) The Likert scale helps to measure perspectives, (b) The scale has an advantage over the absolute "Yes or No" questions, and (c) The answers collected through the Likert scale are more reliable than those obtained employing categorised Yes or No responses (Madu & Madu, 2002). In addition, the choice of the Likert scale in



questionnaires is based on advantages that, it is easy to construct the Likert type scale. It is reliable because under it, respondents answer each statement included in the instrument. The Likert scale permits the use of statements that are not manifestly related (i.e. having a direct relationship) to the attitude being studied. Through it, we can study how responses differ between people and how responses differ between stimuli. It is frequently used by the students of opinion research (Kothari, 2008). Multiple-choice questions are also included to seek respondents' opinions or preferred answers on the topics covered. The variability within the answers to the survey questions (around the topic of linguistics in a social context or social behaviour) allowed the author to perform statistical analysis (Wray et al., 1998). Such a mixture of questions allows use of a mixture of descriptive statistics and graphs and some nonparametric inferential statistics. To set the meanings behind the assigned numbers to each answer, a unique value and the corresponding text label are assigned.

### **3.4.2 Interviews (qualitative part)**

The second method used to collect data is the interview. Interviews represent the qualitative part of the study. Qualitative research is a type of scientific research used to investigate to seek answers to a question. Qualitative methods systematically use a predefined set of procedures to answer the question, collect evidence, produce findings that cannot be determined prior to research. The primary factor that distinguishes qualitative methods from quantitative methods is it enables the research to attain descriptive results and comprehensive analysis that gives opportunity to attain the research questions that the researcher aims to achieve. The objective of using qualitative methods is to produce findings that are applicable beyond the boundaries of the study, whereas results and findings obtained from quantitative methods are specific to the study. Generally, qualitative research seeks to understand a research problem or research topic from the

perspectives of the local population (i.e. Lebanese immigrants in the current study). Qualitative research is particularly effective in obtaining culturally specific information about the populations as the researcher using qualitative methods tends to ask open-ended questions through which extra information is also attained by the respondents (Mack et al., 2005). There are several qualitative approaches referred to in the literature. Books have presented the various types. Wolcott (1999) identifies 19 strategies and procedures available for specific qualitative inquiry approaches. Clandinin and Connelly (2000) and Moustakas (1994) review the philosophical tenets and the procedures of the phenomenological methods for narrative researchers. Strauss and Corbin (1990, 1998) discuss the procedures of grounded theory. Through the analysis of various studies related in this regard, Wolcott (1999) summarises ethnographic procedures, and Stake (1995) explains the case study research. A popular and helpful categorisation separates qualitative methods into five groups: ethnography, narrative, phenomenology, grounded theory, and case study. Creswell (2007) outlines these five methods that relate to qualitative inquiry.

Ethnography helps to study an intact cultural group in a natural setting over a period of time by collecting, primarily, observational data (Creswell, 2007). In ethnographic research, the research process is flexible and evolves contextually in response to the realities encountered in the field setting (Le Compte & Schensul, 1999). Secondly, grounded theory in the social sciences could be referred to as a systematic methodology that indulges the construction of theory that helps the researcher to derive a general, abstract theory of a process, action or interaction grounded in the views of participants in a study. The grounded theory research process involves multiple stages of data collection and the refinement and interrelationship of categories of information (Strauss

&Corbin, 1990, 1998). Case studies involve an in-depth exploration of an event, an activity, a process, or one or more individuals. For case studies, researchers collect detailed information using a variety of data collection procedures over a certain period (Stake, 1995). The fourth type is phenomenological research, in which the researcher identifies the essence of experiences of a phenomenon, as described by participants in the study. Understanding lived experiences; phenomenology appears both as a philosophy and a method as well as a procedure involving the study of a small number of subjects. Phenomenological research involves an extensive and prolonged engagement in the lived experiences to be able to develop patterns and relationships of meaning (Moustakas, 1994). Finally, narrative research is a form of inquiry in which the researcher studies the lives of individuals. Narrative research documents one or more individuals' stories about their lives. This information is retold or re-storied by the researcher in the form of a narrative chronology. The narrative combines views from both the participant's life and the researcher's life (Clandinin & Connelly, 2000). As the focus in this study is on depicting the accumulation of life experiences that affected the current states of immigrants, questionnaire and interviews served as data collection methods. As with other uses of mixed-methods research for evaluation of social phenomena enhances the contributions of both methods. Interviews and survey methods provide a richer pool of data and greater analytic power than using one of these methods alone. The use of interview and survey methods in complementary ways has often been employed theoretically and empirically (Brewer & Hunter 1989; Creswell 1995).

#### **3.4.2.1 Semi-structured interviews**

Interviews consist of three distinct types: structured, unstructured and semi structured. Gray (2009), states that the use of the structured interview is suggested by quantitative data when the research aims to return quantitative data. The researcher must thoughtfully create a prepared list

of interview questions that will be consistently asked to each participant within the structured interview (Patton, 2002). However, this technique can lead to the interviewer being biased while questioning. Conversely, within the unstructured interview, a researcher does not have a set of predetermined questions; instead, the researcher may have a list of notes about a certain topic and discuss them with each participant. According to Berg and Lune (2012), the interviewer's job is to coax participants into leading the interview; the conversation follows the responses of the person being questioned. Finally, the semi structured interview combines aspects of both structured and unstructured interviews. They are usually used to learn about the beliefs and opinions of the interviewees (Gray, 2009). In terms of how the interview is organised and structured, the researcher has freedom in the way they address the topics which need to be discussed. The questions require a level of open-endedness so that the participant gets a variety of chances to go into more detail about their opinions (Denscombe, 2001). Semi structured interviews have been used for this study. Hammond and Wellington state in 2013 that "semi structured interviews may be more manageable than unstructured ones, while avoiding the inflexibility of the fully structured approach" (Hammond & Wellington, 2013, p. 93).

The interviews were prepared as semi-structured interviews in this study to allow some comparable data to be collected, but also to allow the individual interviewees some freedom to expand on points they might like to discuss. Researchers use semi-structured interviews to gain a detailed picture of respondents' beliefs about, or perceptions or accounts of, a particular topic. Moreover, O'Leary (2010) states: "Your job is to talk only enough to facilitate someone else's ability to answer. It is your interviewee's voice that you are seeking and it is their voices that need to be drawn out" (O'Leary, 2010, p. 194). Thus, a semi structured question list was

developed to gather qualitative data from the respondents. The technique also enabled the researcher to gain more information and thorough answers from an initial view given by the respondent (Wimmer & Dominic, 1997). Finally, the method will give an in-depth view of the existing situation.

### **3.5 Setting and population of the main study**

This research's investigated population and context is explained initially below; subsequently, the sampling process for the questionnaire and then the survey context will be presented. Following this, the interview sample is detailed, with the subject guidance related. Afterwards, the data collection, collation and assessment processes are outlined in-depth.

#### **3.5.1 Survey questionnaire**

##### **3.5.1.1 Questionnaire sampling**

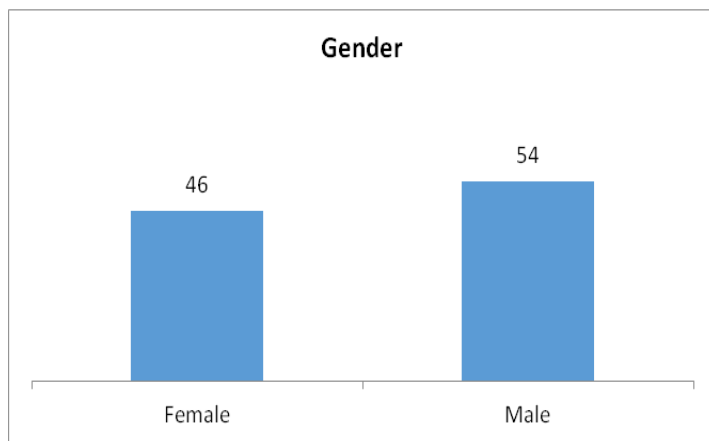
Sampling is the procedure for selecting a sample from the wider population. A mini group of the population in which one is interested is the sample (Kamar, 2011). Online survey tools were used to collect the quantitative data from Lebanese immigrants living in London and Manchester. After created the questionnaire and with the help from the Lebanese community leader in Manchester, the questionnaire link were electronically distributed through email, text and Facebook (the page for Lebanese immigrants in London and Manchester), they have a Facebook page in which they can share their news, experiences and social activities). The researcher texted some of the participants through Facebook asking to fill up the questionnaire, and it was very clear from the post that only Lebanese in Manchester and London who can fill the questionnaire as they are the target groups in this study. In addition, the researcher with the help from Lebanese leader in Manchester consisted on that only Lebanese in Manchester who particularly

did not take part in questionnaire before (pilot study stage). This study included 100 respondents who were Lebanese immigrants living in London and Manchester due to the convenient geographical placement in Britain, regardless of their generation (although persons under age 18 were excluded). With stratified sampling, the researcher divided the population into separate groups, Lebanese immigrants in London and Lebanese immigrants in Manchester as strata. Also, the Lebanese immigrants were divided in terms of their identified religions: Islam and Christianity. The reason they were so classified was to ascertain whether religious affiliation would have any bearing upon whether language was used differently between the different immigrant groups. The aim of this categorisation was to find out whether the English language can have an impact on Lebanese immigrants' attitudes. For example, Christian Lebanese might have a more positive attitude towards British culture than Muslim Lebanese because the British as a culture is of more interest to them than to Muslim Lebanese immigrants. The study examines the similarities and differences in the perceptions, behaviours, manage and adoption of English language and British culture among Lebanese immigrants. As revealed earlier, the survey questionnaire focused on the Lebanese immigrants' day-to-day interactions with different people, including their language choices while interacting with family members, people at work, friends and strangers. The variables like age, gender, occupation and education have also been considered when analysing effects of the English language on the Lebanese language and identity of the Lebanese immigrants living in Manchester and London. Thus, the purpose of addressing these two populations was to explore how two different Lebanese groups use languages in a multilingual country where Arabic is not the mother tongue of most people and English has a strong influence. The data reflects a balanced mix of respondents: 53 participants were from London and the rest were from Manchester; 53 participants were Christian and 47

were Muslim. The sample has 38 people in the age group 35-44, with the fewest (8) being in the 55-64 age range. A high number of managers included in this study might have influenced the research question. Most of the respondents work as managers, while 33 is self-employed and 17 are students. This distribution might be a little more biased towards better English fluency and comfort with English language and culture. The hypothesis is that being in a managerial position in the UK requires fluency in English. Religion-based classification of the sample is particularly important since part of the study investigates the significance of religion in the acculturation process.

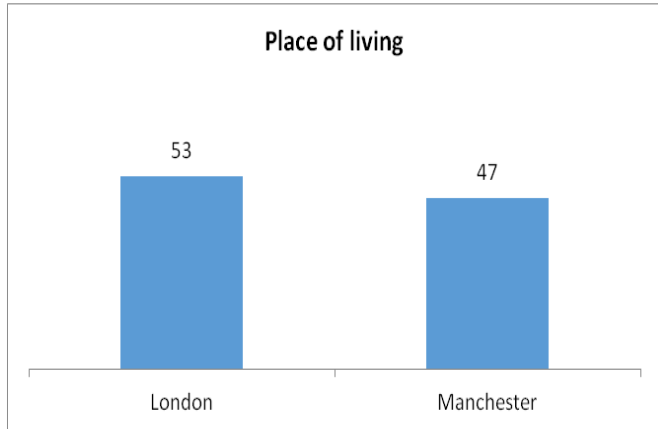
### 3.5.1.2 Demographic details of questionnaire participants

Fifty-five survey questions were answered by 100 participants. The demographic characteristics of respondents will be presented in Figures 3.1- 3.7.



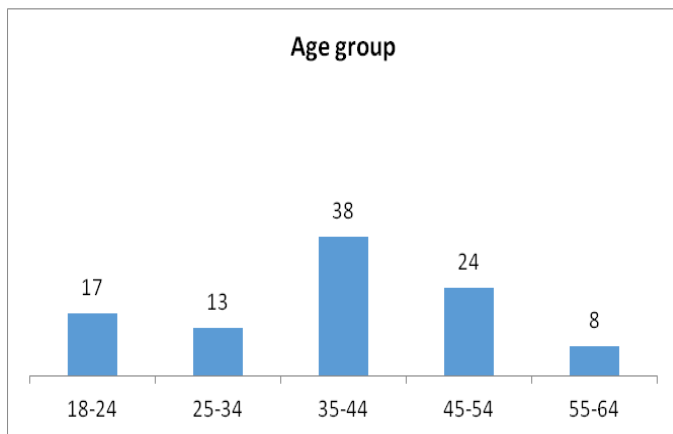
*Figure 3.1 Gender distribution*

Figure 3.1 makes it evident that there is a nearly balanced mix of male and female respondents.



*Figure 3.2 Place of living*

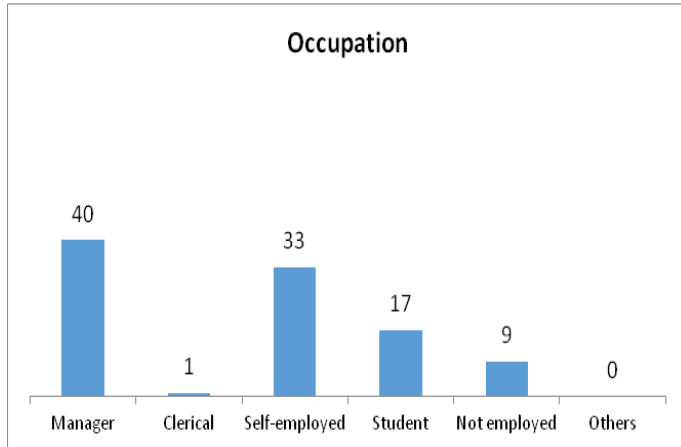
Figure 3.2 shows that data has been gathered from both states (i.e. London and Manchester) from similar numbers of respondents from those states.



*Figure 3.3 Age group distributions*

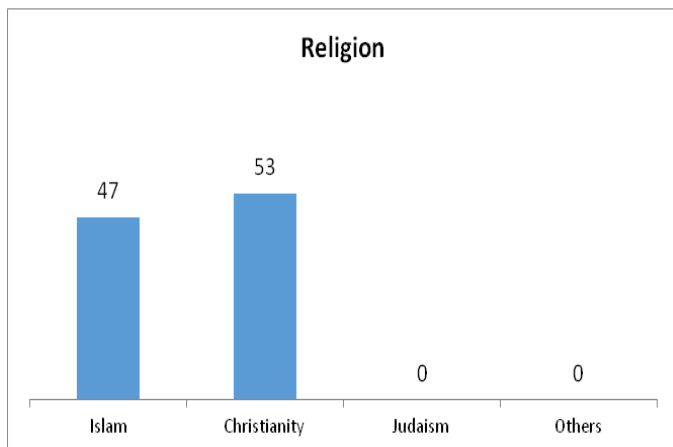
Figure 3.3 indicates that most of the respondents were associated with the age range of 35-44 years. The primary reason for selecting this age range was to attain responses from the more-experienced immigrants.





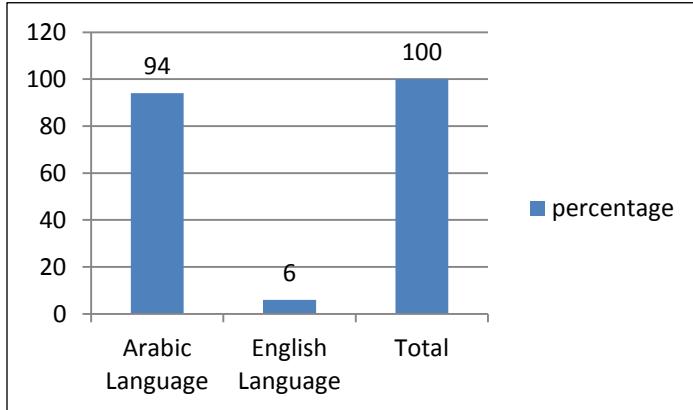
*Figure 3.4 Occupation*

Figure 3.4 emphasises that most of the respondents work in managerial positions (40%) with 33 self-employed and 17 students as the next most common occupational categories. This diversity could help the researcher to attain data from respondents engaged in different professions.



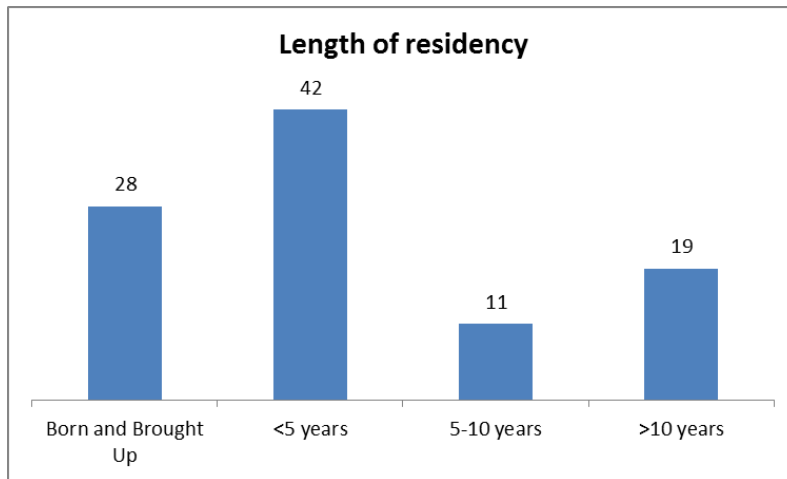
*Figure 3.5 Religion*

Figure 3.5 highlights the facts that majority of the respondents are following Islam (47) or Christianity (53). No respondents reported following Judaism or other religions.



*Figure 3.6 Respondent's parent's first language*

Figure 3.6 indicates that 94% of respondents reported that their parent's first language is Arabic. Only 6% reported English as their parents 'first language.



*Figure 3.7 Length of residency*

Figure 3.7 Length of residency shows that Nineteen percent of respondents have lived in Britain for more than 10 years, and 28% were born and brought up in Britain. Eleven percent of respondents reported duration of living in Britain between 5 and 10 years, while 42% have been living in Britain for less than 5 years.

### 3.5.1.3 Survey sittings

Both interviews and questionnaire questions were developed by the researcher, verification of these documents was undertaken by the research supervisor. Perspectives on British culture and acculturation, in addition to Arabic language and English language activities of respondents, were sought in significant detail from the data collection process. The anonymous survey was adopted for this study, as anonymity encourages honest responses from respondents (Lodico et al., 2010), and was distributed electronically through smart phones, emails and Facebook. The questionnaire was written in two languages, English and Arabic. It required 10-15 minutes to complete. Prior to the survey, a pilot test was conducted to ensure the specificity of the questions being addressed and creating understandable questions to avoid ambiguity (see 3.8).

Respondents were asked to answer what best described their situation, feelings, opinion and attitudes with respect to questions and situations they were asked about. Collecting data in this self-reporting manner is bound to carry some degree of subjectivity. One must trust the respondents' judgment. It is hoped that the number of erroneous statements is negligible and offset to some extent by the large number of respondents ( $n = 100$ ).

Online questionnaire development and the setting of certain parameters, for example that a respondent can complete the survey just a single time, is possible via Survey Monkey. Each computer will be permitted to provide a single reply as the automatic setting. In order to obtain replies, a questionnaire submission accumulator, reply gatherer, or questionnaire distribution technique can all be utilised. Meanwhile, providing an embedded link on an organisation's webpage, adoption of the Email Invitation Collector, Facebook wall posts and myriad other

collection techniques can be used through Survey Monkey. Prior to questionnaire submission, compulsory questions may be identified for the participants, with a response needing to be provided before the participant can proceed. When a response is not within the requisite parameters, or no reply has been given to particular statements, the mistake message shown to them may be tailored by the researcher. If compulsory questions have been overlooked by respondents and this becomes clear during data analysis, the participant may have stopped filling in the questionnaire or the skip logic was in error. The principal web-based questionnaire research and the pilot research sought to include different respondents. Nevertheless, once the main questionnaire was developed, it was not possible to ensure that this was the case due to its distinction from the pilot. Ultimately, I had to stipulate on the main questionnaire that Manchester-based Lebanese individuals not previously involved in the pilot were the sole respondents sought, anticipating that potential respondents would show integrity in this regard (see section 3.5.1.1).

In this survey, there are 18 questions that are designed to answer research questions (appendix 9). The questionnaire was prepared in English (L2) and translated into Arabic (L1). The questionnaire includes several self-reported measurement questions. Q1 to Q5 of self-concept is based on the phenomenological conceptualisation as a structure of self-related representations (Appendix 9). Many criticisms have been levelled at this approach to studying the self-concept, but as Allport (1955) argues, individuals have a right to be believed when they report on themselves. To date, this has been the most common way of measuring the self-concept. To this end, the first five questions were about personal information concerning gender, age, place of living, occupation and religion. The subsequent questions covered other topics including nationality and parent's first language (Appendix 9). It was hoped that the results of these

questionnaires would help to explore not only how Lebanese use the Arabic and English languages and their linguistic attitudes and preferences, but also whether there are significant differences between the Lebanese immigrants in London and in Manchester as well as between Muslim and Christian Lebanese generation. The comparison might be illuminating in terms of the linguistic repercussions of variables such as age, length of residency and gender. (Appendix9).

### **3.5.2 Interviews**

#### **3.5.2.1 Interviews Sample**

Lack of official listings of contact addresses for immigrants for being not able to contact with the Lebanese Embassy in Britain paved the way to reliance on the snowball technique. Snowball sampling was helpful in my study. Snowball sampling involves the identification of a small number of participants who will help in recommending other members of the population as participants (Gray, 2009). Snowball sampling starts by asking questions like “who should I talk to?” (Patton, 2002, p. 237). To coordinate and communicate with the participants and invite them to voluntarily take part in my research study, some of my participants were referred by other participants (Denscombe, 2010).The research began by identifying key informants. Since the reliability and veracity of the key informants is crucial for the mixed approach, talking to the key informants points the researcher to people who may provide further information. As suggested by Fortune and Reid (2013), this sampling technique started with selecting a few individuals from Lebanese immigrants living in London and Manchester and asking them to recommend the names of additional individuals who met the criteria. Regarding the sample size, 14 Lebanese agreed to participate in my study: seven from London and seven from Manchester. Participants were from different professions and economic and social backgrounds (e.g. housewives,

students, businessmen and academics) to investigate differences in language choices and whether they had acculturated to British society. Most of the participants were Muslim; out of 14, only 1 participant was Christian. During the research, however, an effort was made to cover approximately equivalent numbers of Lebanese from London and Manchester. Furthermore, approximately equal numbers of males and females were approached and interviewed. The sample size for interviews may be small due to the exploratory nature of this study; this number was sufficient in fulfilling the aim and objectives of the current study as previously indicated (Patton, 2002).

### 3.5.2.2 Demographic details of interviews participants

**Table 3.1**Demographic details of interviews participants

Interviews	Place	Gender	Age	Religion	Length of Residency	Decision to Migrate
1	London	Male	28	Muslim	5-6 years	Voluntary
2	London	Female	54	Muslim	since 1968	Non-voluntary
3	London	Female	28	Muslim	7 years	Voluntary
4	London	Female	38	Muslim	over 10 years	Voluntary
5	London	Male	40-50	Muslim	around 10 years	Voluntary
6	London	Female	19	Muslim	since 2006	Non-voluntary
7	London	Female	40-45	Muslim	25 years	Voluntary
8	Manchester	Male	60	Muslim	30 years	Voluntary
9	Manchester	Female	40	Muslim	25 years	Voluntary
10	Manchester	Male	42	Muslim	15 years	Voluntary
11	Manchester	Male	42	Muslim	18 years	Voluntary
12	Manchester	Male	40-60	Muslim	40 years	Non-voluntary
13	Manchester	Female	34	Christian	16 years	Voluntary
14	Manchester	Male	40-50	Muslim	22 years	Voluntary

Seventeen questions/attributes were answered by 14 participants—13 Muslims and 1 Christian along with some demographic information (e.g. age, gender, length of residency).

### **3.5.2.3 Interview settings**

Topics for the interviews were translated to both English and into Arabic as the respondents' L1 is Arabic, and L2 is English (see appendix 11). Using English would also have been likely to cause bias towards the sample since those with less fluency might have been significantly less willing to participate in the study. Thus, some of the interviews were conducted in English and some in Arabic. The choice of language was left to the participants. Participants were generally given enough time to answer the questions without interfering. All the semi-structured interviews were with individual face-to-face conversations with Lebanese immigrants in London and Manchester. The interviews took place in a variety of environments, ranging from coffee shops to the participants' own homes. Some of the interviews did occur in the workplace. Despite the location variation, all the environments proved comfortable enough for the interviews to take place smoothly. This is in accordance with the idea that "the interviewer must establish an atmosphere in which the subjects feel safe enough to talk freely about his or her experiences and feelings" (Kvale, 1996, p. 125). Each interviewee was provided with the option of reading an information sheet regarding the motives of the research and what it consisted of. More details are referenced in (see appendix 2) Consent forms were also offered to each interviewee and are elaborated upon in (see appendix 1). To keep a high-quality record of all the interviews, an iPhone voice recording app was also used. The semi-structured interviews' nonsystematic atmosphere allowed for a less formal tone, which contributed to a more regular flow of conversation. This allowed some of the participants to speak more freely about personal issues that may not have arisen otherwise. As suggested by Edwards and Talbot's (2014) guide on interviews, the interviews were kept short, lasted between 20-60 minutes in order not to overburden either the interviewee or interviewer. The interviews were recorded as audio and



documented as written text. In either case, all interviews first went through a transcription process. As argued by Strauss and Corbin (1990), the transcription process helps the researcher to build theoretical sensitivity to bring the researcher closer to the data and to provide a unique opportunity to improve on the interview process. When conducting interviews, participant names were not recorded to assure confidentiality. Instead, each participant was given a number to identify the transcription, and any other documents that could be linked to the participant. A master list of the numbers assigned to the participants is kept at a location apart from where the data are kept.

#### **3.5.2.4 Interviews topic guide**

The topic guide consists of 17 open-ended questions addressing various issues relating to Lebanese immigrants coping with the transition from their Arabic culture to a British one (see Appendix 10). The interview questions were prepared to cover the following factors influencing the decision to move: ethnic and national identification; the perceptions of the host and home cultures; interactions with the ethnic-minority community in the host country; and general life satisfaction. Further, the interviews explored the role of the English language in the adaptation process and the role of the Arabic language in maintaining original identity. Also the participants were asked about the strategies they follow to keep their L1, and whether or not they think it is important for them to keep their original identity or not (appendix 10). The integrity of the interview data could have been influenced by a variety of factors. A majority of the aspects, however, were resolved through a pilot study (see 3.8). With reference to negative influences on the integrity of the interview data, Wellington and Szczerbinski (2007) explain that leading questions can contribute to poor quality interview data. The way in which this factor was

overcome in the current interview was by creating a relationship with the participant during the time before the interview. The questions used during the interview were created in a clear, concise way so that the interviewees could understand the questions being asked. They also attempted to explain any miscommunications which may have occurred. It should be noted, though, that the interviewees had no problem understanding the questions given to them, possibly due to prior experience or education. The interviewees had freedom to talk about the topics at hand without any interference of leading questions or narrow questioning as ensured through pilot study (3.8). Being able to understand the interviewee's position, as put by De Laine (1997), is an important aspect of the interview process, as the interviewer must understand which questions are good to ask and which are best not to ask in the context of each participant. This use of empathy allows the interviewer to make the participants feel more comfortable and avoid being disturbed by the questions asked in the interview. The participants were feeling very open about their sides of the story, finding it quite easy to reveal their personal experiences, which in turn made personal conversations with the researcher very easy. Questions were phrased such that the participants would feel more open about their own views and express them in detail and with confidence without promoting the researcher's agenda (Oppenheim, 2001). Next, the recordings were thematically analysed and any applicable themes were noted within an Excel spread sheet.

### **3.6 My position as a researcher**

Guba (1990) is indicative of studies stressing the interconnected nature of the research purpose and the analysts, typically adopting an interpretivist position. As Bourke (2014) explained, "the identities of both researcher and participants have the potential to impact the research process"

(p.1). Furthermore, Bourke suggested that, “through recognition of our biases we presume to gain insights into how we might approach a research setting, members of particular groups, and how we might seek to engage with participants” (p.1). Concurring with this position, my aim below is to explore how my interview analysis and findings may be influenced by my personal subjectivities, as well as different people’s perspectives and my evaluation of them. My personal rationale for undertaking this research was presented in chapter one (section 1.6). As Milligan (2014) related, a study’s integrity and validity may be crucially evaluated in relation to the viewpoints of both external and internal parties. Hellowell (2006) emphasised that practically, rigid distinctions between external and internal viewpoints and positions are unlikely to be apparent, a view that social research has pervasively adopted. Accordingly, and reflecting Milligan (2014), my position within this study is not simply as an internal or external actor, rather I hold myself to have an ‘in-between’ position.

Nevertheless, during the interview data collection procedure, the development of knowledge would have been crucially influenced by how respondents perceived me, which I am highly cognisant of. Thus, reflecting Milligan’s (2014) position, ensuring that the interview procedure was not undermined and with trust remaining present through the responses and changes introduced, as well as managing my self-perception, was particularly important. As Mercer (2007) related, I may have been viewed as an internal “informer” and with suspicion by the respondents, given that I understand Arab culture and speak Arabic as my native language, as a female Arab Muslim. For example, whether I believed maintaining one’s native language was crucial and enquiries as to my personal circumstances were made by respondent number 5. However, prior to sharing my viewpoints and perspectives on language I sought to gain his

response first; I explained that while he is an immigrant seeking to remain in the UK, I am a temporary resident as a student, as well as my circumstances and views potentially varying markedly despite any shared culture, religious or racial characteristics, thus drawing on my interview training and proficiency. Moreover, I noted that culture and perspectives among Lebanese and Saudi individuals will be apparent, despite similar Arab and Arabic language traits, while his children would be in a different school system than mine, for whom the principal curriculum will be Arabic language based. Ultimately, rather than sharing my personal language perspectives, I sought to listen instead.

Regardless, my outsider position may also have been taken by certain respondents, given that I was not known to most of them. Furthermore, this position of mine could have been the view of individuals among more recent immigrant groups, given that I had been a UK resident as a student from Saudi Arabia for quite a long period. In the following paragraphs, I have sought to provide further information on how I ensured that my study objectives and queries were effectively responded to through mindfulness of my own subjective position and identity as the investigator. While talking with the interviewees, understanding of my own perspectives and position as an Arab was kept in mind. Furthermore, a narrow emphasis on linguistic viewpoints avoiding religious or political elements as held by individuals from Lebanon, was emphasised to the respondents from the outset. Ensuring that no detrimental effects would arise for the interviewees in terms of continued residence or employment, by avoiding political or other subjects, was also beneficial for them, while ensuring they were happy to be involved. An oppressive stance of an investigator can arise during the research process (Kyale, 2003), which I aimed to avoid by being self-aware of my various perspectives and engaging in reflexivity. Thus,

some emotional reactions and connections were made with the interviewees, due to the fact that English was not my first language, while the interviewees and myself had some shared experiences and links being resident in a country where Arabic was not the first language, with us all being speakers of English as an additional language.

While talking with the interviewees, establishing a productive bond with them was also possible, given my position as a PhD candidate at a British university. In this regard, the interviewees seemed to be more open in their perspectives, as my credibility as a researcher was apparent. Although a study's legitimacy may be undermined by the character of the researcher (Yates, 2013), being able to react to the interviewees and in a manner that is ethical is particularly crucial, thus making it significant to be mindful of one's own perspectives and managing them appropriately, rather than the problem being those actual positions. In this regard, communication between the interviewees and myself led to greater insight into respective conventions and identities that were mutually held. Overall, during the discussions with the interviewees I was able to build some bonds, with the participants being honest and transparent with the information they provided, meaning that the outside-insider contrast was not particularly evident.

Concerning the participants' narratives and validity of them, an initial stage in guaranteeing this was to ensure that they were providing their honest viewpoints and perspectives, as opposed to what they thought I wished to hear as a form of participant bias; this can occur when the researcher's grasp of an issue is assumed and the interviewee believes some expectations are held in this regard, or choosing to agree or disagree on the issues under investigation depending

on the expectation they expect the researcher to adopt. Nevertheless, given that I was conscious of Creswell's (2009) belief in embeddedness as a significant element of a researcher's relation to the interview process and their analysis, thus ensuring greater integrity, I am confident in the validity of my research process and avoidance of such problems. In accordance with Creswell (2009), I sought to verify the personal perspectives of the respondents by asking them to check the transcriptions of our discussions, as a form of "member checking". However, the email I sent including the transcript to all interviewees was only seen and replied to by a limited number of them. Even so, their tacit approval of the transcriptions was possible to take from this process, thus avoiding ethical quandaries, because with every participant I had developed some bonds and confidence. Ultimately, all interviews' incorporation into the research was something I could infer that no interviewee had a problem with, given that involvement in the member checking process was not rejected by any respondent prior to being interviewed. Furthermore, the interview process I followed was not completely shaped by my established understanding of the subject, thus encouraging participants' narratives to be authentic. An analyst's focuses, individual awareness and perspectives, pre-established understandings and theoretical positions, as well as previous research results may all shape personal subjectivities (Ashworth & Lucas, 2000, p.289), which should be born in mind throughout the data collection and analysis processes by the interpretative analyst (Collier-Reed et al., 2009). During an interpretative research process, the analyst's part is considered as fundamental (Merriam, 2009). Kvale (2007) explained that the analysis is considered to be the primary means of deriving understanding, according to the participants' lives and experiences that are related to them (2007). Instead of my personal perspectives affecting my analysis of the interviewees' narratives, I sought to sincerely engage with them mindful of "self-scrutiny" (Bourke, 2014, p.1).

In section (1.6) I explained my motivation, which in turn shapes the study's integrity. In accordance with Lynch (2000), an analyst will typically write themselves into a narrative in a particular manner, while viewing information with a particular "gaze" via a specific analytical lens, all of which may be transparently conveyed to a researcher through a reflexive process (Mann, 2016). Consequently, I sought to collect rich data and accounts from interviewees concerning immigration and associated dynamics by listening to their narratives, instead of drawing on my established experience of the social and cultural environment. Concurrently, I was able to reach shared comprehension with immigrants concerning the influence of integration on their day-to-day activities, through seeing myself as an engaged participant in the research. Furthermore, if there were elements of UK-based integration, acculturation and immigration relevant to the Lebanese interviewees that I had not anticipated, these further aspects and themes they discussed were also pursued, with the interview simply directed by the developed interview questions. I was also conscious of power differences during the interviews, which I aimed to mitigate through building rapport. Fundamentally, individuals' interactions with others and their understanding of those interactions, as well as their comprehension of their surroundings and interaction with it, are the dynamics explored in this research. This represents one fact of ensuring the quality of my research which will be detailed below.

### **3.7 Ensuring data quality: trustworthiness and ethical considerations**

The thorough, transparent and methodical information collection and analysis process is outlined in the following paragraphs, indicating how validity and legitimacy of the research was ensured through adopting particular quality indicators. The previous section described how mindfulness

of power relations and accepting my personal subjectivities and perspective were also significant to comprehending both my study role and ensuring a high standard of inquiry. An investigator's moral uprightness was also emphasised by Hesse-Beber and Leavy (2006) as significant to interpretative analysis' strong standards, as the ethical approach of the investigator should be rigorously outlined. As Shenton (2004) and Rolfe (2006) related, transferability, objectivity, dependability and validity are conditions for high standards that are not uniformly agreed upon in relation to qualitative studies, meaning positivist analysts can be critical. Shenton (2004) related how tests for validity have been influenced by research method tests in the science field, in terms of determining congruence between the aims and assessment methods, which have been a significant influence on establishing conditions for assessing high research standards.

Nevertheless, as Lincoln and Guba (2000) have observed, interpretative studies' unbiased nature is no longer something that is pervasively recognised. Indeed, Lincoln and Guba noted that accuracy and precision measures have been incrementally formed by interpretative analysts which are quite distinct. Specifically, Miller (2008) outlined how organic research development and results presentation in a manner that shows credibility, trustworthiness associated values as aspects of such rigour are growing in pervasiveness as part of the interpretative approach. Creswell (2009) explained credibility as the study procedure's uniformity, while trustworthiness is the manner in which the significance of the study results is argued by the investigator. Additionally, Lincoln and Guba (2000) noted that the qualitative study procedure's rigour and significance can be guaranteed through comparable conditions of trustworthiness and credibility in positivist studies, in terms of reliability, generalisability and validity. Mertens and McLaughlin (2004) defined credibility as the congruence between the analyst's presentation and representation of perspectives and narratives of the participants and the participants' viewpoints



of social constructs, providing a “truth value” (p.106). Consequently, a study’s ethical problems must be analysed in-depth by interpretative analysts, with the notion of objective and detached perspectives dismissed in naturalistic inquiry. Mertens and Mclaughlin also considered transferability (p.107), which Lincoln and Guba had considered in relation to study results’ ‘applicability’, whereby different situations can be judged for their comparability through providing adequate information. Study results’ consistency is a concept informing dependability (Lincoln & Guba, 1985), which Mertens and McLaughlin (2004) described as a means of confirming the study procedure’s relevance and standard.

For Credibility: The research used for this study had to meet the credibility criteria; so, to achieve this, several meetings were conducted with the researcher’s supervisors to ensure that the content of the research was up to standard. The work was reviewed, and feedback was given as part of this process. To ensure the credibility of the final dataset, the interview transcripts were also submitted alongside the data for verification purposes by the participants.

Dependability: Dependability was achieved through the presentation of this research to other researchers who were able to discuss the findings in depth and once again provide feedback. This approach to research was explained by Hammond and Wellington (2013), who state that, trustworthiness can be achieved using member checking and participant validation. As highlighted previously all the respondents throughout this research were given the opportunity to provide feedback and review their interview transcripts prior to submission. The researcher had the opportunity to present this study in different conferences at different times. The researcher contributed to the following events where she was able to share her research objectives:(a) the 4th Annual Research Student Conference(2014);(b) the 2<sup>nd</sup>International Postgraduate Conference

on Language, Literature and International Studies, UCLan on 12 May 2015; (c) presentation at Preston Linguistic Circle on 21 April 2016;(d) presentation in the Research Student Conference2016 at UCLan.

The review of this research provides in-depth analysis throughout each of the stages, and the methods behind the data collection are also broken down to justify the conclusions. Central to this analysis is also an awareness that the research reviewers should be presented with enough information to decide whether they would have used the same methods and arrived at the same conclusions as the researchers or not (Flick, 2006). This process was implemented to address credibility and dependability.

Kvale and Brinkmann's (2009) paper is exemplary of research concerned with the interview data collection, transcription and data analysis processes' validity. Silverman (2006) explained that a rigorous process of interview question arrangement should be undertaken by interviewers, so that regulation of the study procedure for reliability may be achieved. Satisfactory transcripts, any recordings' sufficient standards, as well as what exactly is chosen for recording are three crucial variables pertaining to reliability that Peräkylä (2004) noted. Additionally, the extent to which replicability and transferability of research findings is possible is a further reliability dynamic (Bryman, 2001), ultimately concerning equivalent data's analysis and the attainment of identical results from it. Moreover, various samples and undertaking a number of observations can assist with achieving reliability. This was pursued during this research, with an online questionnaire completed by 100 respondents and 13 Lebanese interviewees participating in addition to multi

participants also via multi methods, which is also reflect in this study via questionnaire survey and interviews.

### **3.7.1 Ethical concerns procedures**

In accordance with Neuman (2007), social science researchers are advised—even if participants do not appear concerned about ethics—to conduct research in an ethical manner regardless. Using the University of Central Lancashire as an example, a few ethical decisions were made for the study. Informed consent and permission were required; anonymity and confidentiality were both preserved, and the responders’ well-being was assured. The researcher made sure to call the respondents after they asked for my number, and I asked about their health in general and if they were feeling good in friendly way. The following section will discuss the requesting form as an ethical step.

### **3.7.2 Requesting permission**

The ethical application was sent for consideration by the ethical committee of the UCLAN via the School of Language and Global Studies. Within the application, all the research aims were outlined as well as the plan of action. Following July 2015, the Ethics Committee approved the application.

### **3.7.3 Informed consent**

According to Neuman (2017), the researcher should, as an ethical baseline, “never coerce anyone into participating; participation must be voluntary at all times” (p. 51). Berg and Lune (2012) elaborate that it is the duty of the researcher to make sure that the participant is informed that there is no deception or intention of harm by taking part. Wellington and Szczerbinski (2007)

also state that it is crucial that the researchers ask the responders to sign a written consent form before allowing them to take part. As a result, all the participants within this study were given a sheet that briefly explained the nature and purpose behind the research being conducted. A copy of the sheet is attached in the Appendix (2). All participants were also given the option to enquire about anything before participating in the study (Wellington and Szczerbinski, 2007).

#### **3.7.4 Maintaining confidentiality and anonymity**

To maintain confidentiality and anonymity in a research study, researchers should not use the participants' real names but, instead, use an alternative so that readers cannot identify participants or locations (Flick, 2006). With regards to maintaining confidentiality in the research study, Gray (2009) emphasises that researchers are required to inform all participants of how the data will be stored and who will have access to it. The participants who were involved in this study were assigned different numbers (e.g. Respondent 1, Respondent 2, and Respondent 3).

All the respondents were also informed that the information would only be available to supervisors and examiners; any other party would have to obtain participants' consent. It was also explained that the audio recordings of the interviews would be deleted 5 years after the study was completed. I believe that these measures established trust between me as a researcher and my participants regarding anonymity and confidentiality, in approaching the prospective respondents for interviews, the researcher had to emphasise the scientific (i.e. non-political) nature of the research. In some instances, the researcher shared the preliminary content of the interview schedule. It was important to guarantee anonymity and protection of privacy to attract respondents to the study, since the issues were of a highly sensitive nature (i.e. the immigrants were often subject to political persecution). A very special effort was, therefore, made in the

process of reporting. The data does not refer to the participants' quotes by name and discloses a minimum of information about the respondents. De Laine (1997) states it is highly desirable that the researcher thinks about how they should introduce themselves to the participants, because during introductions it is important that the researcher obtains the confidence of the participants. As highlighted before, the snowball sample was the strategy that the researcher used to gain participants; I started to introduce myself as a researcher in friendly way, chatting on general topics then explaining in detail what I am doing. After finishing, I asked the participant to refer me to another friend, and so on. The sensitive context of the study also required that the interviewer had to gain participants' trust and hold herself accountable to the respondents. An issue encountered at this stage of the study will be discussed in limitations of the study (section 6.3).

### **3.8 Pilot overview**

A pilot assessment of the tools used was undertaken, so that a higher standard of data collection would be achieved for the PhD. As Woken (n.d.) related, a bigger research procedure can be pre-trialled through a pilot, which as Teijlingen and Hundley (2001) explained enables the research tools planned for a big research project to be tested on a smaller scale. Thus, the bigger project's standard should be enhanced through the feasibility or pilot research. Ultimately, shortcomings in the research plan and potential amendments to it may be identified. In defining pilot studies in applied linguistics, Dornyei (2007) suggests that piloting is a "dress rehearsal" (p. 75) for complete data gathering. Researchers employ piloting for many reasons: trying out research tools such as interviews (Gall, Gall, & Borg, 2003); evaluating the feasibility of data collection techniques (Bryman, 2001); identifying issues prior to actual studies (Mackey & Gass, 2005); and improving the validity and reliability of the data collection tools and techniques (Cohen, Manion,

& Morrison, 2000). Furthermore, piloting allows researchers to verify the validity of quantitative research and analytical techniques and to examine the usefulness of statistical data for the research (Silverman, Suckow, & Murthy, 2006). In accordance with Original and Hardy (2014, p.14), a mixed-method strategy was adopted comprising both quantitative and qualitative dynamics for the pilot research. Given these considerations, the present study used piloting to test the various tools and techniques adopted to address the study's aims and research questions. The pilot study was conducted in July, 2015 at Manchester.

### **3.8.1 The instruments used were:**

- 1- Survey Questionnaire: To answer RQ1 and RQ4 (Section 1.3), Online survey tools were used to collect the quantitative data from Lebanese Immigrants living in Manchester.
- 2- Interview: To answer RQ3 (Section 1.3), a semi-structured questionnaire was conducted to gather qualitative data from 7 Lebanese respondents in Manchester. The topic guide questions addressing various issues related to Lebanese immigrants transitioning from their Arab culture to the British culture.
- 3- Focus group: To answer RQ2 (section 1.3), two focus group interviews, each with three members, were conducted. Snowball sampling was used to sample and recruit participants for the focus group interviews. Many of the participants who initially agreed to participate failed to show up for the focus group interviews. Thus, the researcher carried out two focus group interviews. (Section 6.3).

By piloting the survey questionnaire (appendix 3) and topic guide for interviews questions (appendix 5), and questions for focus group (appendix 4) the researcher tried to ensure the specific measurement of each question, words that are used in the questions, respondents' abilities to interpret questions in the same way, total duration to complete the survey questionnaire, and whether respondents followed the given directions.

In the pilot study the researcher had conducted interviews for the first time therefore, personal skills were considered in the decision to use interviews throughout the research, and including how any issues that arose during the interview could be overcome. The researcher also endeavoured to improve their interpersonal skills prior to the main study by using the pilot study as practice.

### **3.8.2 Implications for the main study:**

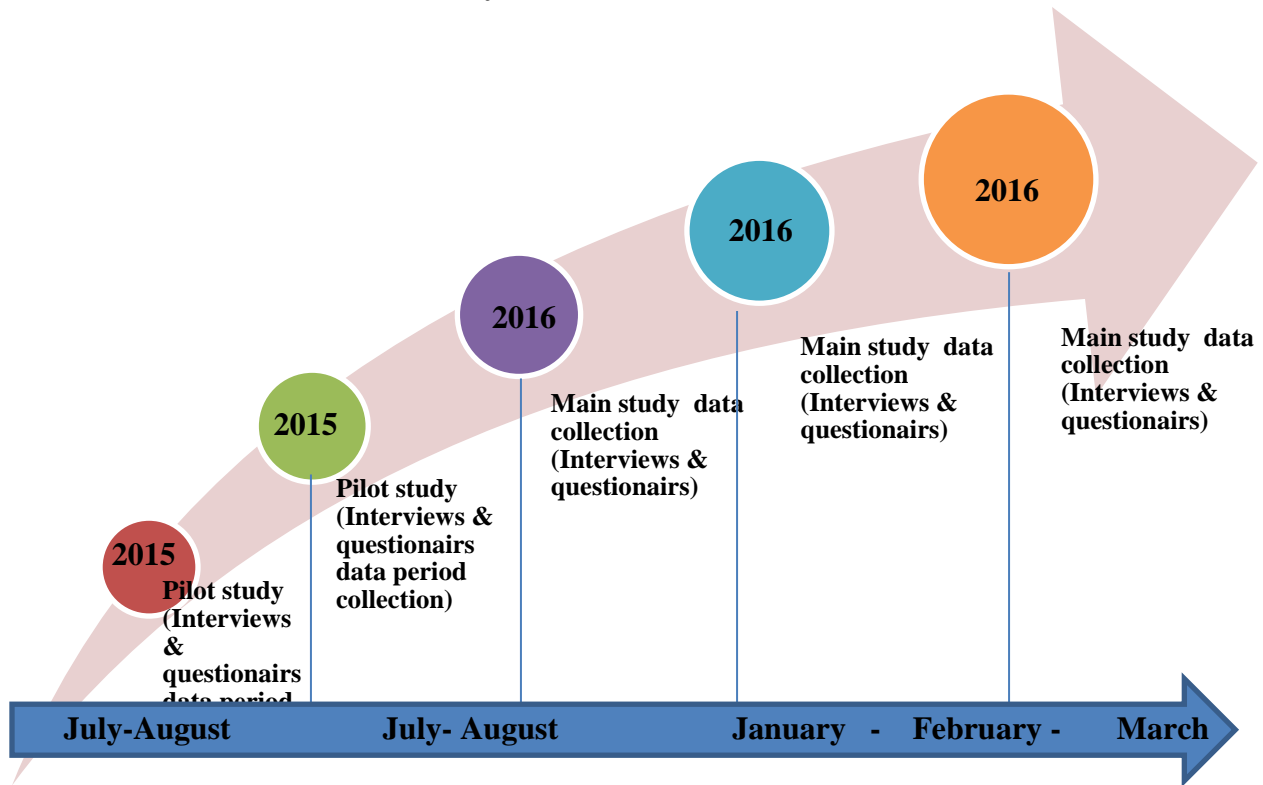
- A pilot study on Lebanese immigrants living in Manchester does not represent the Lebanese immigrants living in other cities in Britain. Therefore, the main study will include Lebanese immigrants in other cities in the UK, namely London. The study will examine the perceptions, behaviours, coping and adoption of British language and culture among Lebanese immigrants. The reason to choose London is that the size of the Lebanese community there is large which will give the researcher more opportunities to find more participants. Due to the fact that London is the capital of the United Kingdom, most Lebanese prefer to live there as it gives them more job opportunities. Everyday communication with other people. The study will look at which language they prefer; their native language or English language. This will be done in order to know more about

their language attitude and which language strategy they prefer to use when mixing with different people and with their own community.

- Due to the small size of the focus groups (i.e. two focus groups with three members each) and the difficulty in finding participants for the focus groups for RQ2, thus, the researcher decided to rely on interviews and survey questionnaires as the two main types of data collection.
- After piloting the interviews questions, some adjustment has been made. For example: Elements that made the respondents uncomfortable (the length of questions) were removed. The interview questions reviewed and shortened to 20 questions to attract more interviewees for the main study.
- The researcher has reviewed the questionnaire words to make better sense in survey questionnaires.



### Pilot and Main Study timeline



*Figure 3.8 pilot and main study data collection timeline*

After having discussed the pilot study, the next section will provide an account of the data analysis in the study.

### **3.9 Analysis of the main study data**

#### **3.9.1 Survey questionnaire data analysis procedures**

Statistical Package for the Social Sciences (SPSS) statistical analysis software facilitates both descriptive demographic analyses as well as a Chi-square analysis was employed. There are a range of reasons behind the use of SPSS. According to Dörnyei (2007), within applied linguistic and educational research, it is the most commonly used software package. It can undertake statistical tasks crucial to research. Dörnyei also states that the software package was “easy to install and start” as well as “highly refined” (p. 198). Ordinal data was received from this questionnaire, as the data collected can be shown on a “frequency continuum” as coined by Dörnyei (2007, pp. 207-208). Within the context of the study, participants were given options numbered from 1 to 5, which in order are: “Strongly Agree”, “Partially Agree”, “Uncertain”, “Partially Disagree” and “Strongly Disagree”. A Chi-square test has been used. It is any statistical hypothesis test wherein the sampling distribution of the test statistic is a Chi-square distribution when the null hypothesis is true. Chi-square tests are often constructed from a sum of squared errors, or through the sample variance. Test statistics that follow a Chi-square distribution arise from an assumption of independent, normally distributed data, which is valid in many cases due to the central limit theorem. A Chi-square test can be used to attempt rejection of the null hypothesis (i.e. the data are independent). Validity is the extent to which a test measures what it intends to measure. The effectiveness of a research is determined by its validity (Cohen et al., 2011). It has been suggested that the results of all studies may suffer in terms of validity due to unanticipated external variables, as part of the array that influence investigations (Seiliger & Shohamy, 1989). Validity may be present in an array of forms, although as Brown (1996, cited in Brown, 2000) noted, content, criterion-related and construct validity are the three principal forms. Brown (2000) explained that a test’s material can be assessed through content validity

techniques, with an assessment's aims in relation to its substance being analysed in terms of their congruence. The items within an assessment are evaluated for content validity based on professionals' perspectives; my supervisors scrutinised and validated the test contents in this regard.

### **3.9.2 Qualitative thematic data analysis**

As previously highlighted, this study is designed as mixed-methods for the in-depth study of the effects of the English language and British culture on the identity of Lebanese immigrants in London and Manchester. The thematic analysis was used to manually analyse the 14 semi-structured interviews from Lebanese participants in both London and Manchester. Due to the unfamiliarity of the researcher with the software, although the researcher attended some NVivo workshops, more time was needed, and the researcher's time was limited. The researcher believed that the analytic underpinnings of the procedures were still provided by the researchers themselves (e.g. integrating the data into narrative). Software tools still cannot do that effectively; the researcher, herself, is the tool. Software tools still do not support automatic coding, cannot reduce bias nor improve reliability on their own, and cannot tell you how to analyse the data. Software cannot understand the nuanced meaning of text, whereas qualitative analysis has the goal of thoroughly understanding the experiences or opinions of the interviewee., this go in line with in the researcher computer software in analysing qualitative data in such a manner that distances the researcher from the data (Fielding & Lee, 2002; Yin, 2011, p. 176), the thematic analysis was carried out manually. Another important reason is the number of the interviewees (14).

“The method of cutting out codes and moving them around on a table is often referred to as the ‘table method’. The ‘table method’ works particularly well for smaller studies. If you have vast amounts of data (e.g. more than 20 interview transcripts), you may find it helpful to use qualitative data analysis software, such as NVivo or Atlas” (p.16).

According to Schwandt (2007), thematic analysis is an exploratory approach in which the research analysis looks for patterns or themes within their texts. Braun and Clarke (2006) expand upon this when they state that it was “a method for identifying, analysing and reporting (themes) within data” (p. 79). Bryman has (2012) suggests that these themes relate to the central premise of the study and such themes should also be present within the questions. This was reiterated by Braun and Clarke, who suggested in 2006 that, “A theme captures something important about the data in relationship to the research question and represents some level of patterned response or meaning within the dataset” (p. 10). Fourteen interviews from Lebanese in both London and Manchester were transcribed, and then thematic memo matrices were created. In an Excel sheet format, memos about themes were documented. The memos helped the researcher to develop initial thoughts on data analysis by summarising points during the analysis and potential interpretations of the data. As analysis is a way of expressing what the data say, categorisation of interview transcripts was found extremely effective. Moreover, the memo sheet with thematic categories helped the researcher look for commonalities, contrasts and comparisons for the examination of both Christian Lebanese and Muslim Lebanese in both London and Manchester. The transcription and categorisation were processed using Word, and the memo was processed manually.

This qualitative part of the study was conducted in such a way to use qualitative details to build towards an explanatory theory rather than it being structured to test hypotheses. As previously

highlighted, the focus on religion was one of the aims as a cultural factor to determine if the use of English language helps in cultural growth. In the qualitative study, the religious distribution is highly biased, with only one Christian being interviewed compared to 13 Muslims across the two cities. The study investigated whether Christians were more willing to be acculturated into non-Muslim culture (i.e. British culture) and whether being a practising Muslim has an impact on maintaining Arabic as a first language in comparison to those practicing Christianity. The study examined the similarities and differences in the perceptions, behaviours, coping and adoption of British language and culture among Lebanese immigrants.

### **3.10 Summary**

In this chapter, the research design and methodology have been discussed in detail. The research paradigms, tools and methods also have been introduced. The pilot study have been introduced in this chapter. Ethical issues, research quality criteria and data analysis methods have been presented throughout the chapter. The main aim of the next chapter is to present the data analysis methods for qualitative data of the study; subsequent chapters will present the study's qualitative findings, the ways in which qualitative data were analysed, and the qualitative findings.

## **4 CHAPTER 4. QUALITATIVE AND QUANTITATIVE DATA FINDINGS**

### **4.1 Introduction**

The previous chapter was concerned with the research design and methodology applied throughout this research study. This chapter first will present the qualitative data findings. The chapter will also present all the themes and subthemes that emerged from the data. Secondly, the quantitative data findings will be presented along with statistical analysis regarding to the RQs.

### **4.2 Thematic analysis**

Qualitative results underwent a thematic analysis. A theme is a class which concerns the main objective within the study, having a connection to the research questions (Bryman, 2012). Themes can be a vital factor with respect to the research question and can demonstrates predictability or cohesiveness throughout the data set (Braun & Clarke, 2006). Braun and Clarke (2006) provide a six-stage method for thematic analysis, which proved useful when evaluating and deriving the research questions from the data within this study.

**Table 4.1 Adapted Phases of Thematic Analysis**

<b>Phase Number and Title</b>	<b>Phase Description</b>
<b>1. Familiarising yourself with your data</b>	Taking down first notes, interpreting data multiple times, rewriting data.
<b>2. Generating initial codes (Pre-planned)</b>	Each code will consist of data that proves useful to that code. Notable sections of the data are marked with the code.
<b>3. Searching for themes</b>	Combining codes into general themes and segregating the data into the themes it relates to.(Deriving themes)
<b>4. Reviewing themes</b>	Confirming that the themes chosen are applicable to the coded data (Level 1).Following the themes in the overall set of data (Level 2). Creating a thematic field of analysis.
<b>5. Defining and naming themes</b>	Tweaking the details of each theme to improve them using ongoing analysis and the ideas conveyed by the analysis. Appropriately defining each of the themes. (Identifying and describing themes.)
<b>6. Producing the report</b>	The last stage for analysis. Creating a report of the analysis results, making sure to include a wide variety of exceptionally notable extract examples and a finished analysis of said extracts which relates back to the research question and documentation. (Report write-up)

*Note.*Source: Braun and Clarke (2006, p. 87).

The table illustrated that thematic analysis method can be divided into six steps.

The following lines will present these six steps in detail in regard to the current study.

#### **4.2.1 Familiarising yourself with the study data**

To understand the meaning of the data provided, the researcher must submerge into it. Within this section of the process, a researcher will listen to, read and comprehensively analyse

interviews and sketch notes acquired to become very knowledgeable about the data (Yin, 2011). The data was, therefore, reviewed multiple times to conduct a list of possible themes, which helped the researcher develop an understanding of the data. When handling qualitative information, becoming familiar with the data is one of the most crucial stages, as the research parties themselves can instigate thoughts on how to link the research questions with the themes. During this, any information initially noted as important is marked for later investigation.

## **4.2.2 Generating initial coding**

### **4.2.2.1 Assigning codes**

Once the researcher has become familiar with the data and has generated a set of initial ideas which convey the meaning behind portions of the data, the next phase begins (Braun & Clarke, 2006). Investigation begins into phrases that relevant to the current research question, as suggested by Bryman (2012): “note down anything that bears interest or has notable significance” (p. 576).

In the case of some researchers, a code is the same as a theme; other individuals may disagree and say that themes are more complicated than individual codes and are comprised of groups of such codes (Bryman, 2012). A code could, therefore, in some cases be considered a theme entirely on its own; other times, a theme may arise when two or more codes are grouped. Miles and Huberman (1994) emphasize that the meaning is more important than the words used. In support of this, less effort is used to distinguish the terminology and no given term (e.g. theme, code) was preferred over another. Hammond and Wellington (2015) convey a notable point: Coding does not have a standardised format; the vocabulary, including “codes”, “themes”, “categories” and “labels” can often describe the same basic principle (p. 22). The primary focus



was to discern the opinions that the participants in the study put forward regarding the investigation's interests. It could be said that the basis of qualitative research is identifying the views of participants about certain social occurrences. Qualitative research design is highly effective and appropriate for the researcher to use to gather comprehensive responses; therefore, the selection of a qualitative research design could be appropriate. An example of the data is very important to allow for the reader to interpret the way in which the data attaining tools were carried out (Clarke, 2006). The next section is dedicated to defining codes and presenting data attained from the interview.

The data was separated into two sets. The first set of data consisted of interviews carried out in Manchester, and the second set included interviews in London. Both sets consisted of seven separate interviews resulting in a total of 14. Each interview within these sets was given a number from 1 to 7 before interpretation to allow for reference later. The process of identifying important sections within the data then began. All the data was manually reviewed and assigned codes. All codes were generated from the data. Results of the qualitative data will involve excerpts as a means of backing up any conclusions made, as suggested by Braun and Clarke (2006), who advise selecting notably tangible examples or extracts to aptly evidence any claims within the analysis. Facts acquired from data are also supported by Hatch (2002), who argues that researchers should take examples from their data, to give the reader a clearer picture of the data that is presented by the researcher through the execution of interviews, therefore, codes with their corresponding meanings and examples of such codes are provided (appendix14) to give insight into the interview environment (Clarke, 2006). Each of the codes has been explained with an example to help readers comprehend on how these codes would be used (appendix14).

### **4.2.3 Searching for themes**

The next step in the process is to combine groups of codes into themes by linking the research questions with the appropriate themes. Some codes can, as mentioned, be considered themes entirely on their own, whereas others may arise from the combination of multiple codes (Braun & Clarke, 2006). The data was then scrutinised to uncover the information corresponding to the research questions that were proposed. Attempts were made to analyse the speech of the participants in such a way as to develop an understanding of their views regarding the learning of a new language (e.g. their Arabic origins, how they keep in touch with their origins, why they chose to learn the English language, their view of the country, the language itself, attitudes towards joining the society, their reasoning behind immigration and whether they would want to go back to Lebanon). Once a set of themes and subthemes are established and all data extracts are sorted into correct sections, this section will be complete (Braun & Clarke, 2006). For every subject, the importance of being an individual was then considered. Each of the themes was analysed with the codes used.

### **4.2.4 Reviewing themes**

The goal of this phase was to review the different themes and investigate whether they cohere with the coded extracts. Braun and Clarke (2006) warn that researchers need to stop when the coding may become endless; hence, this research coding of data was stopped since no more themes could emerge and there was repetition in the ideas represented.

#### 4.2.5 Defining and naming themes

When the researcher has created a thematic layout of the data, phase five begins, whereby the researchers must clearly align the responses with the themes to be referenced within the analysis (Braun & Clarke, 2006). Each of the themes, therefore, was explained and elaborated upon to provide a clearer image for the reader (appendix 15). To circumvent any confusing terms, themes were kept simple and basic, as recommended by Auerbach and Silverstein (2003); a theme was named correctly if the research participant could identify it as a term the participant may use.

#### 4.2.6 The Report

The final report consists of interview data generated and extracted from the responses related to the research questions and relevant literature (Braun & Clarke, 2006). The following themes were analysed further to identify the subthemes as (language) factors that influence and become a cause of the theme (i.e. adaptation and integration into British society).

**Table 4.2 Reason to Move to Britain**

<b>Respondent</b>	<b>Reason for decision to move to Britain</b>
<b>London 1</b>	To see the lifestyle
<b>London 2</b>	With family
<b>London 3</b>	With family
<b>London 4</b>	Evacuated
<b>London 5</b>	Political reasons
<b>London 6</b>	With family
<b>London 7</b>	For higher studies
<b>Manchester</b>	For business
<b>1</b>	

<b>Manchester</b> 2	Economic reasons
<b>Manchester</b> 3	Political reasons
<b>Manchester</b> 4	For higher studies
<b>Manchester</b> 5	Political reasons
<b>Manchester</b> 6	For higher studies
<b>Manchester</b> 7	For higher studies

#### 4.2.6.1 Theme No 1: Reason to move to Britain

Three participants from London mentioned that the main reason for them to emigrate was because of their family members. “My father came to live in Britain in London and it was at 1964. He came for work, so just the family come into join him. Four years after he left”. (Interviewee2, London) one for higher studies “I came here first for master Then I got married” (Interviewee 7, London) one for lifestyle “I was living in Sweden then just I want to try life in UK .then I like it. It is my decision to move in here” (Interviewee 1, London) one evacuated “I was evacuated from Lebanon. So it was voluntarily” (Interviewee4, London) and the last one for political reasons “because the situation in Lebanon first of all not safe. I mean the economic and political.” (Interviewee 5, London).

In comparison, the reasons provided by participants from Manchester were the same. Three participants from Manchester decided to come to Britain because of higher studies: “I do apply for universities to continue my studies and I get my first degree at Manchester University. This is why I came to Manchester in 1999. It was voluntarily definitely and it was the study's reasons” (Interviewee 4, Manchester), two for political reasons: “For political reasons” (Interviewee 3, Manchester) one for economic reasons: “We were living in Beirut, but due to economic reasons we decided to immigrate to England” (Interviewee 2, Manchester) and the last one for business “The business” (Interviewee 1, Manchester).

#### **4.2.6.2 Theme No 2: Reasons to identify with the native culture**

Participants from London preferred to identify themselves either as Lebanese or British-Lebanese. None of them identified themselves as British.

There are different reasons that London respondents identified themselves as Lebanese or British-Lebanese. One of these reasons is because Lebanon is the birth place: “I born in Lebanon” (Interviewee1, London, example of similar response). Another reason is because Arabic is the first language and because of the Arabic culture and religion: “Because, that's who I am. That was my first language. Because, the religion and the cultural together and that's what I think in Arabic first and foremost” (Interviewee2, London). Participant 3 from London explained she why preferred to identify herself as British-Lebanese: “Because I think I got more English culture now. I am not 100% Lebanese any more. I am mixed of both cultures” (Interviewee 3, London). Interviewee 4 preferred to identify herself as Lebanese mostly because of the culture: “Because of my culture, because of my background, because of my families, mostly are my cultures” (Interviewee4, London). Another reason for interviewee 6 to identify herself as

Lebanese was because of pride about her own nationality: “Lebanese because I am proud from where I came from” (Interviewee6, London).

In the Manchester interviews, the reasons why participants identified themselves as Lebanese or British-Lebanese were the same as reasons given by the London Lebanese. Lebanese Participant 1 said “Because I was born in Lebanon” (Interviewee 1, Manchester). Similar to London Interviewee 4, “The human being will remain long for his homeland” (Interviewee 3, Manchester), also similar to Interviewee 6 from London, “The human being will remain long for his homeland”. One of the reasons given to identify as British-Lebanese was justice: “There is much more justice here than in our country” (Interviewee5, Manchester). One of the reasons to identify as British-Lebanese is to keep that identity. “I am British-Lebanese definitely. I wouldn’t lose my identity as Lebanese” (Interviewee 7, Manchester).

#### **4.2.6.3 Theme No 3: Adaptation to English language and culture**

Regarding the significance of adapting to British culture and society, all the participants from both London and Manchester highlighted the significance of adaptation into British culture and society: “Yes, adapted is necessary to a point and has taken me this long time to put it into a place and to recognize what I want to adapt to”. (Interviewee 2, London).

##### **Sub-theme 1: The effectiveness of English language use**

All the participants from London and Manchester agreed that learning the English language has many advantages as an immigrant. The English language helps the immigrants to adapt to the new society. “It is important. It is very important to learn the language to learn to adapt” (Interviewee 5, London). “I think it's important because if you don’t communicate with the people you wouldn’t be part of the culture” (Interviewee 6, Manchester).

## **Sub-theme 2: The relationship between language and integration**

All the participants from London and Manchester except one (from Manchester) said that to be integrated into British society, everyone should learn the language. ‘You must talk the language to deal with people. You can't deal with people without the language. Just dealing with people knowing how to contact and communicate with them’ (Interviewee 4, London).

### **4.2.6.4 Theme No 4: Understanding of the culture and the society**

All London participants thought that it was very important to understand the culture and society around them. It is difficult to live in a society where you don't understand the language, and life would be more difficult. “I understand and respect it. Because I do live in this culture and I do live in this country. I have to understand it” (Interviewee 1, London). They agreed that British culture was an understandable and easy culture. “Yes, I think it's easy to get involve in British society. So, no difficulties” (Interviewee 3, London). Similarly, Manchester-based participants thought that it was necessary to understand the culture and society where one was based. One of the participants said that he felt that in Britain, he is home: “I feel home” (Interviewee1, Manchester). As London participants, Manchester Lebanese felt that British culture is very clear and the adaptation process is quite flexible. “Hundred percent, it is very clear and understood and can get it clearly” (Interviewee2, Manchester). One of the participants thought that the length of residency would make it easy for anyone to be able to understand the culture and society: “Of course. I lived it. I have been live in here 40 years” (Interviewee5.Manchester).

#### 4.2.6.5 Theme No 5: Whether considered as foreigner, immigrant, refugee, stranger in UK

Theme 5 relates to whether the interviewee feels like or identifies with being a foreigner, immigrant, refugee, or stranger in the UK. Results are reflected in

**Table 4.3 Does an immigrant feel like stranger in the uk ?**

Interviewee #	Place	Considered as foreigner, immigrant, refugee, or stranger in UK
1	London	NO
2	London	YES
3	London	YES
4	London	YES
5	London	YES
6	London	NO
7	London	YES
8	Manchester	NO
9	Manchester	NO
10	Manchester	YES
11	Manchester	YES
12	Manchester	YES
13	Manchester	NO
14	Manchester	NO

Regarding Lebanese in London, people over 30 years of age said that they feel like a stranger in the UK. Five out of seven stated that they feel that they are not a part of this society. In



Manchester, 3 out of 7 Lebanese emphasised that they feel like a stranger in Manchester. Though Manchester is a multicultural place, most of the interviewees felt like a foreigner or stranger here:

“That’s the funny one. As I was saying because I dress on some level trousers and top or I can have my hair dyed so I can fit in visually and that helps sometimes. Helps I don't wear hijab, it helps I have got a local accent, but definitely I am considered as foreigner and specially if I choose to dress in my national costume, anytime I look more different for some people who know you is nice but for others is too much. They are happier the more I look like them, the more I express myself like them, the more I think like them, but I don't on a couple of levels because I am from a different country, because my heart and soul and my close family are from Lebanon, but also I have a rich culture. But also because it is individual, I have chosen for been forced to look much more deeply into these questions of who am I? How do I move in this country? And what do I own? What I integrate into? Is there anything here for me to take on? And I think what's happen at the end of it is that I have chosen individual as good friends that's regardless of where they are from, what status they have ... etc.”. (Interviewee2, London).

#### **4.2.6.6 Theme No 6: Whether Lebanese immigrants still keep their original Arabic roots or not?**

All the Lebanese immigrants in London revealed that it is very important to them to keep their mother tongue; it is very important to keep the language which is a main part of their identity. To speak and understand the original language means to keep the original identity. “I believe everyone should be part from where they originally come from; they should always not forget where they come from” (Interviewee 6, London). Similarly, Manchester-based participants agreed that maintaining the Arabic language means maintaining the Arabic identity. “It is my language, for me, keeping the language is part of keeping your identity” (Interviewee 3, Manchester).

#### 4.2.6.7 Theme No 7: Strategies followed to keep connected to Lebanese culture

**Table 4.4 Strategies followed to keep connected to Lebanese culture**

	Strategies followed to keep rooted to Lebanese culture							
<b>London 1</b>	Music	Friends	Family			TV		
<b>London 2</b>	Music		Family	Politics	Religion			
<b>London 3</b>							Language	
<b>London 4</b>		Friends	Family					
<b>London 5</b>							Language	
<b>London 6</b>							Language	
<b>London 7</b>		Friends			Religion			Food
<b>Manchester 1</b>	Music							Food
<b>Manchester 2</b>						TV		
<b>Manchester 3</b>							Language	
<b>Manchester 4</b>							Language	
<b>Manchester 5</b>							Language	
<b>Manchester 6</b>							Language	
<b>Manchester 7</b>			Family				Language	

When asked about the strategies people followed to keep their Arabic roots alive, the Lebanese from both London and Manchester emphasised maintaining contact with family. “Well. I keep in touch with family back and home. I like to know music and what's going on; obviously I keep up-to-date with the politics, follow my religion”. (Interviewee 2, London).

“We speak in Arabic and I speak to my families every single day and I make sure my kids are as well. As although they are struggling with the language I keep that connection with uncles and aunties, grandparents back home; even this sounds silly, they feel proud when they make full Arabic sentence”. (Interviewee 7, Manchester).

#### **4.2.6.8 Theme No 8: Life pleasures in UK**

All the Lebanese participants from both London and Manchester—regardless of their age, gender, religion, reason to come to the UK, whether they had been integrated into British life and society, whether they were considered by the host country and British people as immigrants, stranger or refugees—said they are happy with how they are treated in the society of the UK.

‘I am completely satisfied with my life in Britain by 200% - very high rate’ (Interviewee3, Manchester). “Excellence, I am happy I have my home, family, friends I have everything” (Interviewee6, London). The primary reason that the participant was satisfied by the society and environment of UK because it was safe; the law and order situation is very stable. Further, working opportunities are also available.

#### **4.2.6.9 Theme No 9: Intentions to move back to Lebanon**

All the Lebanese participants from London and Manchester except one mentioned that they did not think about going back to Lebanon. “I don't think it is possible for me. I tried it before; it is not easy. Not anymore” (Interviewee 1, London). ‘When I think of those sweet things, it's in my heart and it becomes something dream something beautiful, sad poems you cannot have it anymore’ (Interviewee 2, London). “I can only go back for visit. But I cannot live there” (Interviewee 3, London). “I do not have that wish. I never think that I am going back” (Interviewee 5, London). “The reason that I feel foreigner when I visit there” (Interviewee 1,

Manchester). “I don't think I will be able to cope and go [to] Lebanon and live there” (Interviewee4, Manchester).

#### **4.2.6.10 Theme No 10: Important variables have impact on Arabic identity**

The length of time spent living in British society was expected to be a key variable; however, other variables such as age and gender may also be important. People were asked whether they think if these factors affect Arab identity or not. According to the interviewees under study, age, gender and length of residency has not affected their Arab identity to adapt to British culture. It is very important for them to keep their Lebanese roots alive. Lebanese people come to British countries for job opportunities and settle down for years. Age has been a very important variable in determining identity. Everybody said they were adaptive to the local culture and language, and gender was no bar for anybody to have a Lebanese identity. Everybody said that the use of English language helped them to cope with the British culture but that has no impact on their Lebanese identity. People older than 30 said that they felt like a foreigner or stranger in the UK. The younger age helps more to adapt; however, it does not help them in identifying themselves in the society. “If you come here in young age you will adapt to the culture” (Interviewee 1, Manchester) “I guess the age is important. Yes, You come at early age, you can get involve in many things and then learn many stuff and the length of residency” (Interviewee 3, London).

### **4.3 Interview Synopsis**

#### **4.3.1 Analysis of the findings of London interviews**

The first interviewee from London was a 28-year-old male who had been staying in London for 5-6 years. He stated that it was his own decision to move to UK. At the time of moving, he had zero knowledge about English language and British culture. He personally identifies himself as a Lebanese but has immense respect for the local culture and language. He never felt like an

immigrant and does not wish to move back to Lebanon. He is adaptive to the British culture and language and does not think it has any impact on his Lebanese identity. For him, age and length of residency would have the maximum impact on his Arabic-Lebanese identity.

The second interviewee from London was a 54-year-old female who has been living in London since 1968. She moved to the UK with her family at 6.5 years of age and knew nothing about the British culture. She said she encountered racism in the 1970s and 1980s and thinks that the situation is much better now. Despite so many years in the UK, she still feels like a foreigner not belonging to the British society. She knows a lot about the British culture and chose not to be adaptive to all of it. Use of the English language does not have any impact on her Lebanese identity whereas age and length of residency do.

The third interviewee was a 28-year-old female who had been living in London for 7 years. She came voluntarily to the country and does not want to go back. She knew English before coming to the UK and now uses very little Arabic at home. Although she was new to the British culture, she said she is quite adaptive to it. She never felt like a foreigner in the UK and is satisfied with her lifestyle here. She believes in reading more Arabic to be rooted in her Lebanese culture and believes that age and length of residency would have much of an impact on her adapting to British culture.

The fourth interviewee was a 38-year-old woman who had been a resident of London for more than 10 years. She came voluntarily to the country and had knowledge about both English language and culture at the time of coming. Like others, she is also adaptive to the British culture

and felt herself a mix of both cultures. Though, she got a negative vibe from the local people and felt a stranger at times. She believes that knowing English helped her to understand the local culture more, but it does not have any impact on her Lebanese identity. For her, it is very important to keep her Lebanese roots alive, and age and length of residency would help her to identify with British culture more.

The fifth interviewee was a man, 40-50 years old, who had been living in London for around 10 years. It was his own decision to move to the UK. He had good knowledge of English language and culture before moving. Though he has adapted to British culture, he felt strange at times and respected the fact that he is an immigrant. For him, Arabic traditions are very important and the use of English language does not have any impact on it. According to him, age has an impact on adapting to British culture, but gender does not. He likes the system of the UK and does not want to move back to Lebanon.

The sixth interviewee was a 19-year-old girl who has been living in London since 2006. She came to the UK at a very young age and has different plans to learn the English language. She said she never felt like a stranger in the UK, but she does not wish to belong to this culture. Like all others, she also feels that the English language helps her to adapt to the British life but has no impact on her Lebanese identity. She feels her life in the UK is excellent and does not want to move back. For her, age can be a critical factor to protect the primary identity.

The last interviewee from London was a 40-45-year-old woman who has been living in London for the last 25 years. She migrated there for her higher studies and settled. She is a strong

believer in keeping her Arabic roots alive and sometimes feels like a foreigner in the UK. Overall, she thinks that the British have a positive perspective about her and believes that the use of the English language helps her to understand and adapt to British culture more. The use of the English language does not hamper her Arabic identity though. For her, age can be a decisive factor to protect the primary identity.

#### **4.3.2 Manchester interviews**

The first interviewee from Manchester was a 60-year-old man whose length of residence is 30 years. He was married to a British woman prior to his move to the UK. He feels at home in the UK and never felt a stranger here. His interview is very different from the London interviews. He states that men are more adaptive to British culture than women. He stresses that if the migrants could come in early age it can surely impact showcasing their identity in the society. Further, gender is a crucial factor. He states that the use of the English language has neither an impact on adapting to the British culture, nor any impact on his Lebanese identity.

The second interviewee is a 40-year-old female who has been living in Manchester for the past 4-5 years. This interview is very different from the rest and might stand as an outlier. The woman who was interviewed lived in France for a long time before moving to the UK. She identifies herself as French Lebanese. She had no idea about British society and language before she moved in, but she had an overall idea about European culture. She also feels that the use of English language helps one to adapt to the British culture but has no impact on her Lebanese identity. She feels that preserving her Arabic identity is very important and age and length of residency are the most crucial factors in adapting to the local identity.

The third interviewee was a 42-year-old man who has been living in Manchester for 15 years. He was from a French background and had no idea about British culture and language before settling into a new state. He is a staunch believer of keeping his Arab roots alive and visits his homeland multiple times a year. Although he does not feel that he belongs to the British society, he said Britain has provided him a better life. He felt a foreigner in this land and felt that learning English has helped him to adapt to the British culture. Unlike others, he believes that use of English might hamper the Arabic identity if the family does not play a pivotal role.

The fourth interviewee was a 42-year-old man who has been residing in Manchester for the past 18 years. He came to Britain for his higher studies without much idea about the British culture and basic ideas about the language. The interviewee said that he felt a foreigner even after these many years of residence. Contradictorily, he also said that he belongs to the English society. He thinks that the English language helped him to pick up the culture and cope with the British society but has no impact on his Arabic-Lebanese identity. For him, preserving the Lebanese identity is very important and Arabic language helps him do so. He thinks age and length of residency have an impact on his Arabic-Lebanese identity, and gender has no role to play in that.

The fifth interviewee was a man aged between 40-60 years and has been staying in Manchester for 40 years. This person was forced by his family to leave Lebanon and move to the UK. Prior to the movement, he knew nothing about the English language and culture. He felt a foreigner in the UK at times though the overall acceptance from the British people was positive. He thinks he has adapted to the British culture and that the use of the English language helped him in doing



so. Using English does not hamper his Arabic-Lebanese identity. He thinks age and length of residency are the most important factors in losing Lebanese identity. He wants to go back to Lebanon any time to relive his roots.

The sixth interviewee was a 34-year-old Christian woman who has been living in Manchester for 16 years. She was the only Christian among the people interviewed. She was born to a British woman and a Lebanese man, and she had prior knowledge of British culture, society and language prior to moving to Manchester. This interview is a unique case and might stand as an outlier in the overall study. She was brought up in Lebanon and felt a foreigner or different at times despite being half-British. Nonetheless, she also feels that she is well accepted in the society. Use of the English language is very important for her to adapt the British culture and so is preserving her Lebanese identity. For her, age and length of residency have more impact on Lebanese identity than gender.

The seventh interviewee from Manchester is a woman aged around 40-50, who has been living for nearly 22 years in the UK. This person came over for her studies with little idea about the language and absolutely no idea of the culture. She believes that she holds the Lebanese culture closer to her heart. She never felt a foreigner in the UK and thinks that learning English has helped her to cope with the British culture and society. Use of English does not have any impact on her Arabic-Lebanese identity. She also believes that using the Arabic language has helped her to keep her Arabic roots alive. According to her, age and length of residency have equal influence on the Arabic language identity; women are more stable when it comes to keeping Arabic roots intact.

### **4.3.3 London interviews- Overall comparison**

The younger people (i.e. under 30 years old) felt more comfortable in the British culture and do not want to go back to Lebanese countries. Everybody said they were willing to adapt to the local culture and language, gender is no bar for anybody to have a Lebanese identity. Everybody said that the use of English language helped them to cope with the British culture but that has no impact on their Lebanese identity. People over 30 years of age said that they feel like a foreigner or stranger in the UK. Age is an important factor to adapt to British culture for all of them; some emphasis length of residency as well.

### **4.3.4 Manchester interviews- Overall comparison.**

Though Manchester is a multicultural place, most of the interviewees felt like a foreigner or stranger there, but all of them said that the overall acceptance is positive, and they are habituated with the 'stranger' feel. This research study concentrates on two main age groups: 40-60 years of age and above 60 years; both groups felt more comfortable in the British culture and adapting to English language. Everybody said they were adaptive to the local culture and language, gender is no bar for anybody to have an Arabic-Lebanese identity. Everybody said that the use of English language helped them to cope with the British culture but that has no impact on their Arabic-Lebanese identity.

## **4.4 Quantitative data findings**

This section will present the quantitative research data findings. Further this chapter will also summarize all the quantitative findings from the participants' questionnaire answers.

Quantitative research refers to the systematic empirical investigation of observable phenomena via statistical, mathematical or computational techniques (Bulat et al., 2010). The general perspective is that quantitative research employs mathematical models, theories and hypotheses relevant to the investigated phenomena. For quantitative analysis, measurement process is central because it provides the fundamental connection between empirical observation and mathematical expression. Quantitative data generally takes numerical forms such as statistics and percentages (Chambers, 1994). This study aims to evaluate how living in Britain affects Lebanese Arabs in terms of their identity, language use and experiences in culture. It attempts to compare L2 usage and L1 usage by Lebanese immigrants and explore the ways in which they may have acculturated into British society, and whether they still identify with their Lebanese roots. The length of time spent living in British society is expected to be a key variable; however, other variables such as age, religion and gender may also be important. Fifty-five survey questions were answered by 100 participants. The quantitative data analysis will be done regarding to the RQS.

#### **4.5 RQ1. In what ways is English perceived to have influenced Lebanese immigrants to the UK?**

In this section, the analysis will be focused on two issues: the link between language skills (either English or Arabic language) and national identity; 2-The link between using language in different situations and national identity.

**Table 4.5 Nationality Recognition**

	<b>Emotionally attached with the nationality</b>	<b>Nationality with feelings connection</b>
<b>Lebanese</b>	42	34
<b>British</b>	1	5
<b>British- Lebanese</b>	57	61
<b>Others</b>	0	0

Regarding the Arabic identity of the respondents, there are two survey questions: “Emotionally, which nationality do you feel describes you”? And “Which of the following national identities do you feel most connected to”? Only one person said that he emotionally felt British, whereas five people felt connected to their British identity. In comparison, 57 and 61 people announce themselves as British-Lebanese, emotionally and in terms of connection, respectively. To explore the association between these two identity variables, a cross-tabulation and Chi-square analysis was applied. In this study, for significance,  $\alpha = 0.1$  will be used. This means that if the  $p$  value<sup>3</sup> for statistical tests is  $< 0.1$ , then the results will be considered statistically significant.

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<sup>3</sup> The P value...

A Chi-square test is a statistical hypothesis test wherein the sampling distribution of the test statistic is a Chi-square distribution when the null hypothesis is true. Chi-square tests are often constructed from a sum of squared errors, or through the sample variance. Test statistics that follow a Chi-square distribution arise from an assumption of independent normally distributed data, which is valid in many cases due to the central limit theorem. A Chi-square test can be used to attempt rejection of the null hypothesis that the data are independent.

**Table 4.6 Analysis of Nationality Recognition (Connection and Emotional)**

		Nationality, feel connection with			Total
			Lebanese	British/British-Lebanese	
<b>Nationality, emotionally</b>	Lebanese	Count	27	15	42
		Column %	79.4%	22.7%	42.0%
	British/British-Lebanese	Count	7	51	58
		Column %	20.6%	77.3%	58.0%
<b>Total</b>		Count	34	66	100
		%	100%	100%	100%

To explore the association between these two identity variables, a cross-tabulation and Chi-square analysis was applied. In this study, for significance,  $\alpha = 0.1$  will be used. This means that if the  $p$  value<sup>4</sup> for statistical tests is  $< 0.1$ , then the results will be considered statistically significant. Table 4.6 shows that 79.4% of those who felt a connection to Lebanon also felt emotionally Lebanese, whereas only 22.7% of those who felt a connection to British or British-Lebanese felt emotionally Lebanese. There was a significant relationship between the two

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<sup>4</sup> The P value...

A Chi-square test is a statistical hypothesis test wherein the sampling distribution of the test statistic is a Chi-square distribution when the null hypothesis is true. Chi-square tests are often constructed from a sum of squared errors, or through the sample variance. Test statistics that follow a Chi-square distribution arise from an assumption of independent normally distributed data, which is valid in many cases due to the central limit theorem. A Chi-square test can be used to attempt rejection of the null hypothesis that the data are independent.

variables (Pearson Chi-square [1] = 29.599,  $p < 0.001$ ). This means that those who feel more connection to Lebanese identity are more likely to also feel an emotional connection.

**Table 4.7 Frequency Distribution of the Combined Variable**

	<b>National Identity, Combined</b>
<b>Lebanese</b>	27
<b>British or British-Lebanese</b>	73
<b>Total</b>	100

To determine Arabic identity in this study, these two variables will be combined. If both responses are ‘Lebanese’, the person will be considered as having a strong Arabic identity. All the other respondents (who described themselves as ‘British-Lebanese’ or ‘British’ in response to either question) will be considered as people whose Lebanese identity is weaker. Under this combined measure, there are 27 Lebanese participants and 73 British or British-Lebanese participants.

Questions measuring fluency in different aspects of the language and places where English was spoken were posed. The questions were formulated to identify how the British-Lebanese have integrated in the society. To examine the relationship between identity and language skills, cross-tabulations and Chi-square tests were conducted. To produce valid Chi-square results, *Weak*, *Fair* and *Good* categories were combined, and compared to *Excellent* because *Excellent* was the

most common response in all categories, and there were very low numbers of expected counts before this recoding was done. The findings of relation between Arabic language skills and identity are shown in Tables (4.8).

**Table 4.8 Relationships between Arabic Language Skills and Arabic-Lebanese Identity**

		Combined identity		Total
		British/British-Lebanese	Lebanese	
<b>Arabic speaking</b>	Weak/Fair/Good	19.2%	18.5%	19.0%
	Excellent	80.8%	81.5%	81.0%
<b>Arabic Fluency</b>	Weak/Fair/Good	19.2%	18.5%	19.0%
	Excellent	80.8%	81.5%	81.0%
<b>Arabic understanding</b>	Weak/Fair/Good	16.4%	11.1%	15.0%
	Excellent	83.6%	88.9%	85.0%
<b>Arabic reading</b>	Weak/Fair/Good	28.8%	33.3%	30.0%
	Excellent	71.2%	66.7%	70.0%
<b>Arabic writing</b>	Weak/Fair/Good	30.1%	33.3%	31.0%
	Excellent	69.9%	66.7%	69.0%
<b>Total</b>		100.0%	100.0%	100.0%

*Note.*\* =  $p < 0.1$ , \*\* =  $p < 0.01$ ,  $p < 0.001$

Table 4.8 indicates that there are no significant differences between Lebanese and British/British-Lebanese regarding Arabic skills. Specifically, these analyses show that: British and British-Lebanese have excellent degree of speaking in Arabic: 80.8 %, compared to: 81.5 %) of Lebanese: 83.6 % of British/British-Lebanese report excellent understanding of Arabic, compared to 88.9 % of those with strong Lebanese identity: 71.2 % of the British/British-Lebanese have excellent Arabic reading skills, compared to: 66.7 % of Lebanese. Both groups



have no significance differences regarding to their skills in Arabic language. It could be clear seen that Lebanese participants have higher skills in Arabic language skills more than British Lebanese and British, however these differences are not significance.

**Table 4.9 Relationships between English Language Skills and Arabic-Lebanese Identity**

		Combined identity		Total
		British/British-Lebanese	Lebanese	
<b>English speaking*</b>	Weak/Fair/Good	13.7%	33.3%	19.0%
	Excellent	86.3%	66.7%	81.0%
<b>English fluency*</b>	Weak/Fair/Good	15.1%	33.3%	20.0%
	Excellent	84.9%	66.7%	80.0%
<b>English understanding*</b>	Weak/Fair/Good	17.8%	33.3%	22.0%
	Excellent	82.2%	66.7%	78.0%
<b>English reading*</b>	Weak/Fair/Good	26.0%	51.9%	33.0%
	Excellent	74.0%	48.1%	67.0%
<b>English writing*</b>	Weak/Fair/Good	27.4%	51.9%	34.0%
	Excellent	72.6%	48.1%	66.0%
<b>Total</b>		100.0%	100.0%	100.0%

*Note.* \* =  $p < 0.1$ , \*\* =  $p < 0.01$ ,  $p < 0.001$

Regarding to English language skills, British-Lebanese and British have significantly higher skills in all the aspects of their adoptive language. Specifically, these analyses show that: British and British-Lebanese have excellent degree of fluency in English: 84.9% of British-Lebanese are fluent, compared to 66.7% of Lebanese. Understanding English creates more connection towards the culture: 82.2% of British/British-Lebanese report excellent understanding of English, compared to 66.7% of those with strong Lebanese identity. Reading English creates more

connection towards the culture: 74.0% of the British/British-Lebanese have excellent English reading skills, compared to 48.1% of Lebanese. Writing English creates more connection towards the culture: 72.6% of British and British-Lebanese participants had excellent English writing skills, compared to 48.1% of Lebanese participants.

British/British-Lebanese participants are more likely to have strong English skills compared to Lebanese participant's .British and British–Lebanese participants are more likely to also be accomplished English speakers.

#### **4.5.1 Relationship between Arabic and English uses and identity**

To further examine the relationship between identity and the use of Arabic and English, the associations between combined identity and *in what situations* the different languages were used were examined. In the original questionnaire, the questions about different situations were asked differently for English and Arabic languages. The English question asked *whether* English was used in certain situations, but the Arabic question asked *how often* Arabic was used. This means it is hard to make direct comparisons between English and Arabic, but it is still interesting to see where the different languages are used and the link between language use and identity.

Cross tabulations and Chi-square tests were conducted. The analysis can be seen in Tables 28&29 and for the Arabic analysis, in some analyses *Not at all* and *Often* were combined to ensure valid Chi square tests. In other analyses, *Very often* and *All the time* were combined to make valid Chi-square tests. Again, this was done because the categories on their own had very low expected counts.

**Table 4.10 Relationship between when English is used in Different Situations and Identity**

English Use Situations	Combined identity		Total
	British/British-Lebanese	Lebanese	
<b>At Home</b>	86.30%	77.80%	84.00%
<b>At Work</b>	87.70%	85.20%	87.00%
<b>College/University*</b>	75.30%	48.10%	68.00%
<b>With Friends*</b>	94.50%	81.50%	91.00%
<b>With Local Community</b>	87.70%	81.50%	86.00%
<b>Total</b>	100.00%	100.00%	100.00%

*Note.* \* =  $p < 0.1$ , \*\* =  $p < 0.01$ ,  $p < 0.001$

Table 4.10 shows that there is a significant difference between British-Lebanese and British and Lebanese when using English in colleges and university: 75.30% of British/British-Lebanese use English in college, compared to 48.10% of Lebanese. British and British-Lebanese also use English more with their friends: 94%50, compared to 81%50 of Lebanese. There are no other differences between the identity groups in terms of how often they use English in other situations.

**Table 4.11 Relationship between When Arabic Is Used in Different Situations and Identity**

Arabic Use Situations		Combined identity		Total
		British/Britis h-Lebanese	Lebanese	
<b>Arabic at home**</b>	Not at all/Often/Very often	56.2%	18.5%	46.0%
	All the time	43.8%	81.5%	54.0%
<b>Arabic at college/university</b>	Not at all	57.5%	51.9%	56.0%
	Often/Very often/All the time	42.5%	48.1%	44.0%
<b>Arabic with friends***</b>	Not at all/Often/Very Often	68.5%	22.2%	56.0%
	All the time	31.5%	77.8%	44.0%
<b>Arabic email*</b>	Not at all/Often	72.6%	51.9%	67.0%
	Very often/All the time	27.4%	48.1%	33.0%
<b>Arabic at work*</b>	Not at all	52.1%	25.9%	45.0%
	Often/Very often/All the time	47.9%	74.1%	55.0%
<b>Arabic in religious gathering**</b>	Not at all/Often/Very Often	58.9%	22.2%	49.0%
	All the time	41.1%	77.8%	51.0%
<b>Arabic in local community**</b>	Not at all	64.4%	29.6%	55.0%
	All the time	35.6%	70.4%	45.0%
<b>Total</b>		100.0%	100.0%	100.0%

*Note.* \* =  $p < 0.1$ , \*\* =  $p < 0.01$ , p<0.001

There is a highly significant difference between using Arabic at home between British and British-Lebanese, with 43.8% using Arabic at home, compared to Lebanese with 81.5% using Arabic. Regarding to the use of Arabic language with friends, there is a highly significant difference between both groups: 77.8% of Lebanese use Arabic with friends, compared to 31.5% of British and British-Lebanese. There is a significant difference between both groups in using Arabic when using email with 27.4% of British-Lebanese compared with 48.1 % of Lebanese. Using Arabic at work has significant difference with 47.9% by British/British-Lebanese and 74.1% by Lebanese. There is a highly significant difference between both groups when using Arabic in religious gatherings, with 41.1% by British-Lebanese compared with 77.8% by Lebanese. Using Arabic in the local community reflects a highly significant difference between the two groups: 35.6% by British and British-Lebanese comparing to 70.4% by Lebanese. There is no difference between the groups when they are using Arabic language in college/university, with 42.5% by British-Lebanese and British and 48.1% by Lebanese. , British and British-Lebanese identity participants use English more at college/university and with friends. Lebanese identity participants use Arabic more in all situations (except at college/university).

#### **4.5.2 RQ1 findings**

Taken together, these findings indicate that the use of English language is very much related to having a British or British-Lebanese identity. Both Lebanese and British/British-Lebanese have strong Arabic skills, but British/British-Lebanese participants are more likely to have strong English skills. However, while Lebanese identity participants use Arabic more in nearly all situations, British and British-Lebanese participants don't necessarily use English more often in all situations. Two situations where English use is greater with British and British-Lebanese are within the educational system and with friends. Interestingly, the only area where Lebanese

identity participants do not use Arabic more than British and British-Lebanese is in the education system.

#### 4.6 RQ2. Which demographic variables, e.g., age, gender or length of residency, affect Arab identity?

The analysis in this section will focus on:

- 1- What types of people tend to classify themselves as Lebanese or British/British-Lebanese?
- 2- What demographics do the participants think are important for Arabic identity?

First, we will look at the link between “combined identity” and demographics. Are women or men more likely to be “Lebanese” or “Non-Lebanese”? Are older or younger people more likely to be “Lebanese” or “Non-Lebanese”? Then, we can look at what the participants think is important (i.e. Do they think gender is important? Do they think age is important?).

**Table 4.12 Age and Identity**

Identity			Age Range				Totals
			Age				Total
			18 - 24	25 - 34	35 - 44	45+	
<b>Combined identity</b>	British/British-Lebanese	Count	16	10	29	18	73
		% within Age2	94.1%	76.9%	76.3%	56.3%	73.0%
	Lebanese	Count	1	3	9	14	27
		% within Age2	5.9%	23.1%	23.7%	43.8%	27.0%

There is a significant association between age and identity (i.e. the younger you are, the more British and British-Lebanese identity you feel). The participants in age group 18-24 are more



connected to a British-Lebanese identity, with 94.1% claiming to be British or British-Lebanese; in contrast, only 56.3% of people in age group 45+ claim to be British-Lebanese or British.

**Table 4.13 Gender and Identity**

Combined Identity * Gender Cross tabulation						
Identity			Gender		Total	
			Female	Male		
<b>Combined identity</b>	British/British -Lebanese	Count	37	36	73	
		% within gender	80.4%	66.7%	73.0%	
	Lebanese	Count	9	18	27	
		% within gender	19.6%	33.3%	27.0%	
	<b>Total</b>		Count	46	54	100
			% within gender	100.0%	100.0%	100.0%

More women (80.4%) than men (66.7%) are British or British-Lebanese identity; however, this is not a significant difference (Chi-square (Pearson) (1) = 2.389,  $p=0.122$ ).

**Table 4.14 Length of Residency and Identity**

<b>Combined identity * lengthofresidence2 Cross tabulation</b>							
<b>Identity</b>			<b>lengthofresidence2</b>			<b>Total</b>	
			<b>Less than 5 years/5- 10 years</b>	<b>More than 10 years</b>	<b>I was born here</b>		
<b>Combined identity</b>	British/British- Lebanese	Count	8	39	26	73	
		% within lengthofresidence2	66.7%	65.0%	92.9%	73.0%	
	Lebanese	Count	4	21	2	27	
		% within lengthofresidence2	33.3%	35.0%	7.1%	27.0%	
	<b>Total</b>		Count	12	60	28	100
			% within lengthofresidence2	100.0%	100.0%	100.0%	100.0%

Length of residency has a significant effect (Chi-square (Pearson) (2) = 7.794,  $p=0.020$ ). More time spent in the UK means more connection to British or British-Lebanese. Of participants born in the UK, 92.9% are British or British-Lebanese. In contrast, 66.7% of people who have been in the UK for 10 years or less are British or British-Lebanese.

**Table 4.15 Religion and Identity**

Identity			Religion		Total
			Christianity	Islam	
<b>Combined identity</b>	British/British-Lebanese	Count	41	32	73
		Column %	77.4%	68.1%	73.0%
	Lebanese	Count	12	15	27
		Column %	22.6%	31.9%	27.0%
<b>Total</b>		Count	53	47	100
		Column %	100.0%	100.0%	100.0%

There is no significant difference

between being Lebanese Christian or Muslim in terms of identity (Chi-square (Pearson) (1) = 1.087,  $p=0.297$ ). While 77.4% of Christians are British-Lebanese and British, 68.1% of Muslims are British-Lebanese and British.

**Table 4.16 Geographical Location and Identity**

<b>Identities</b>			<b>London*Manchester</b>		<b>Total</b>
			London	Manchester	
<b>Combined identity</b>	British/British-Lebanese	Count	37	36	73
		% within Lon-Man	69.8%	76.6%	73.0%
		Lebanese	Count	16	11
	Lebanese	% within Lon-Man	30.2%	23.4%	27.0%
		Count	53	47	100
	<b>Total</b>		% within Lon-Man	100.0%	100.0%

There is no significant identity difference in London and Manchester (i.e. 69.8% of people in London are British or British-Lebanese, whereas 76.6% of people in Manchester are British or British-Lebanese).

Participants were also asked whether they thought these factors affect Arab identity or not: ‘As a Lebanese immigrant in Manchester/London, to what extent do you think the following factors have an impact on the Arabic-Lebanese identity? ‘The factors were: age, gender, religious identity and length of residency. By examining the results of these questions in Table 4.17, we can see if participants’ thoughts reflect our findings and reflect reality or not.

**Table 4.17 Demographic Analysis**

<b>Impact on Arabic-Lebanese Identity</b>	<b>Age</b>	<b>Gender</b>	<b>Religious Identity</b>	<b>Length of Residency</b>
<b>To a greater extent</b>	12	2	10	15
<b>To a limited extent</b>	37	29	25	28
<b>To a very little extent</b>	36	45	36	42
<b>Not at all</b>	15	24	29	15
<b>Total</b>	100	100	100	100

The factors that participants think affect Arabic-Lebanese identity are rated similarly. Most of the people said that the demographics affect Arabic identity either to a limited extent or to a very little extent.

#### **4.6.1 Q2 findings**

In summary, age and length of residency are very important in terms of identity. Gender and religion are less important. The participants suggested that age, religion, and length of residency would all be somewhat important in determining Arabic identity. This indicates that the main difference between what participants thought was true and reality was that the participants thought that religion would be important when determining identity, but it was not.

#### **4.7 4.7 RQ3. How do Lebanese immigrants cope with the transition from their Arab culture to British culture?**

This question will be addressed by examining three issues:

- 1- The proportions of people who suggested they do and do not want to adopt British culture;
- 2- The links between identity, religion and whether people want to adopt British culture;
- 3- The factors that participants suggest are important for adapting to British society.

Acculturation to British society was addressed by two different questions. First, participants were asked ‘As a Lebanese immigrant in (Manchester /London), would you like to adopt British culture to cope with the host culture in Manchester/London?’ Participants answered either Yes or No.

**Table 4.18 Acculturation to British Society (Frequency Distribution)**

<b>Desire to adopt British culture to cope with the host culture in Manchester/London?</b>	<b>Frequency</b>
<b>Yes</b>	91
<b>No</b>	9
<b>Total</b>	100

More than 90% of the 100 participants were willing to adapt to British culture. This means that there are only nine participants who suggested they were not willing to adapt to British culture. Cross-tabulations were made to find out if there was any link between wanting to adapt to British culture and other demographics (see Tables 4.19- 4.20- 4.21.4.22 and 4.23).Significance testing could not be conducted in these tables due to low expected counts.

**Table 4.19 Desire to Adapt to British Society as Related to Age of Participant**

<b>Desire to Adapt to British Society as Related to Age of Participant</b>							
			Age				Total
			18 - 24	25 - 34	35 - 44	45+	
<b>adophostcu lture2</b>	Yes	Count	15	12	35	29	91
		% within Age2	88.2%	92.3%	92.1%	90.6%	91.0%
	No	Count	2	1	3	3	9
		% within Age2	11.8%	7.7%	7.9%	9.4%	9.0%
<b>Total</b>		Count	17	13	38	32	100
		% within Age2	100.0%	100.0%	100.0%	100.0%	100.0%

It can be clearly seen that all the participants regardless their age group are willing to adopt to British society .88.2% of the participants in age group between 18 to 24 said yes they are willing to adopt to British society compared to 92.3% in age group between 25 to 34, 92.1% in age group of 35 to 44 agreed to acculturated into British society compared to 91.% of participants in 45+ age group .



**Table 4.20 Desire to Adapt to British Society as Related to Gender of Participants**

Crosstab					
			Gender		Total
			Female	Male	
adophostculture2	Yes	Count	42	49	91
		% within gender	91.3%	90.7%	91.0%
	No	Count	4	5	9
		% within gender	8.7%	9.3%	9.0%
Total		Count	46	54	100
		% within gender	100.0%	100.0%	100.0%

The study found that 91.3% of females are willing to adapt to British culture, and 90.7% of males are willing to adapt to British culture.

**Table 4.21 Desire to Adapt to British Society as Related to Identity of Participant**

			Combined Identity		Total	
			British/British -Lebanese	Lebanese		
<b>Adopt to Host\culture</b>	Yes	Count	69	22	91	
		% within Combined identity	94.5%	81.5%	91.0%	
	No	Count	4	5	9	
		% within Combined identity	5.5%	18.5%	9.0%	
<b>Total</b>		Count	73	27	100	
		% within Combined identity	100.0%	100.0%	100.0%	

As Table 4.21 illustrates, 94.5% of the participants who are willing to adapt to British culture are British-Lebanese and British, while 81.5% are Lebanese.

**Table 4.22 Desire to Adapt to British Society as Related to Location of Participant**

			London-Man		Total
			London	Manchester	
<b>Adopt to Host culture2</b>	Yes	Count	51	40	91
		% within Lon-Man	96.2%	85.1%	91.0%
	No	Count	2	7	9
		% within Lon-Man	3.8%	14.9%	9.0%
<b>Total</b>		Count	53	47	100
		% within Lon-Man	100.0%	100.0%	100.0%
<i>Note. Significance testing could not be conducted due to low expected counts.</i>					

Table 4.22 shows that there appear to be geographical differences in terms of adapting to British society. 96.2% of Lebanese in London are willing to adopt to British society and culture comparing to 85.1% of Lebanese participants who said they are willing to adopt too .

**Table 4.23 Desire to Adapt to British Society as Related to religion of Participant**

		What is your religion			Total
		Christianity	Islam		
<b>Adopt to Host culture</b>	Yes	Count	53	38	91
		% within What is your religion	100.0%	80.9%	91.0%
	No	Count	0	9	9
		% within ( religion)	0.0%	19.1%	9.0%
<b>Total</b>		Count	53	47	100
		% within (religion)	100.0%	100.0%	100.0%

Table 4.23 shows that all christian participants are willing to adopt to British society and culture comparing to 80.9% of muslim participants who said they are willing to adopt .

The second question that tells us about acculturation into British society focuses on participants ‘own views on the factors that were important for acculturation. Participants were asked ‘As a Lebanese immigrant, which of the following factors do you feel is crucial for your adaptation to British society that you are currently living in (Manchester/London)?’ Participants were given six options to choose from. Their responses can be seen in Table (4.24).

**Table 4.24 The Extent to Which Participants Agree Different Factors Are Crucial to Adaptation**

Factors	Oppose	Neutral	Favour
Alienation from Arabic	8	4	88
Alienation from Lebanese society	9	6	85
Marrying a non-Lebanese	6	10	84
Length of residency	15	7	78
Educational system	15	5	80
Employment system	16	4	80

Most of the participants voted to disagree on the factors. The factors they thought were most important, however, were length of residency, the employment system, and the educational system.

#### **4.7.1 Q3 findings**

As the data attained from the participants shows, most people are willing to adapt: 91% to 9%. Further, there appear to be geographical, identity, and religion differences in terms of adapting to British society. There appear not to be gender and age differences in terms of adaptation. Through the analysis of the data, it can be predicted that Christian participants are more likely to want to adapt British culture and that British and British-Lebanese participants are more likely to adopt British culture.

#### **4.8 RQ4. Has the use of the English language led to the participants' acculturation into British society?**

This final research question is aiming to find out the link between the two acculturation variables and use of language. It has two components:

- 1- Is there a link between language use and acculturation?
- 2- Do participants think there is a link between language use and acculturation?

Comparison of means and *t*-tests were employed to explore if there was a significant difference between language use and acculturation (Table4.25). Summated scales were created to give an overall score for English and Arabic skill, and how often Arabic and English were used in different situations. High scores indicate strong skill in the language and using the language in lots of different situations. It is important to bear in mind that the questions about Arabic and English languages uses were asked in different ways (see RQ1) so are not directly comparable.

The acculturation variable used was the same as in 'As a Lebanese immigrant in (Manchester /London), would you like to adopt British culture to cope with the host culture in Manchester/London?' This analysis, therefore, allows us to investigate the following issues:

- Are people who are good at English more likely to want to adapt to British society?
- Are people who are good at Arabic more likely to adapt or want to adapt to British society?
- Are people who use English in many situations more likely to want to adapt to British society?

- Are people who use Arabic in a lot of situations more likely to want to adapt to British society?

**Table 4.25 Mean Scores for English and Arabic Skills Usage for People Who Do and Don't Want to Adopt British Culture**

	<b>Yes</b>	<b>No</b>	<b>Total</b>
<i>N</i>	91	9	100
<b>English skills</b>	18.68	17.78	18.60
<b>Arabic skills</b>	18.62	17.78	18.55
<b>Use of English**</b>	4.27	3.00	4.16
<b>Use of Arabic</b>	18.67	17.56	18.57

*Note.* \* =  $p < 0.1$ , \*\* =  $p < 0.01$ ,  $p < 0.001$

This analysis shows that people who are more willing to adapt are likely to use English more in different situations. This was the only significant difference. Participants were also asked ‘Please indicate how increased use of the English language has an effect on your Arabic identity and language as a Lebanese immigrant living in Manchester/London’ and were given the following 10 options to choose using a Likert scale.

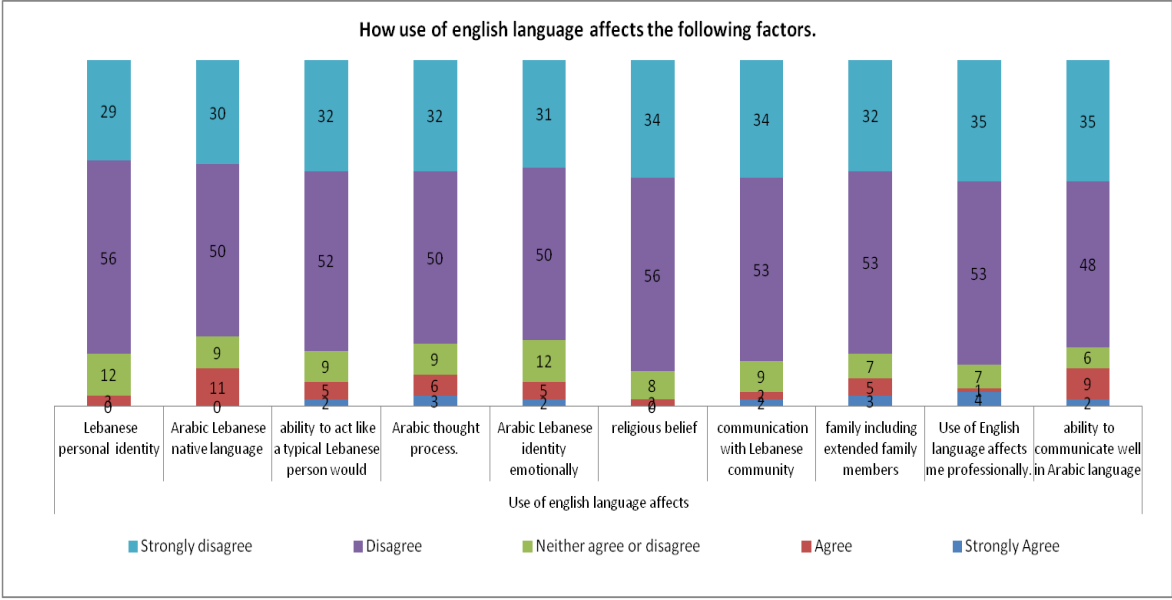


Figure 4.1 how use of English language affects the following factors in identity

Nobody strongly agreed with the points that the use of English language affects their Arabic personal identity, Arabic language or religious belief. Very few people were strongly in sync with the other points either. More votes were cast towards disagreement.

**4.8.1 RQ4 findings**

There were no significant differences between people who were willing to adapt and those who weren't, in terms of Arabic and English language skill. People who use English more in different situations are more likely to want to be acculturated into British society. The participants did not tend to think that English language was very closely linked to acculturation factors.

**4.9 Summary**

In this chapter the ways in which qualitative data were analysed, and the qualitative findings were presented by using thematic analysis, in addition, the quantitative data were analysed using different statistical processes; the findings were present for all four research questions. As



expected, the most influential variables were age and length of residency. In the next chapter, we will discuss both the qualitative and quantitative analyses in relation to the research questions and literature review to understand the impact that the English language and British culture have on the identity of Lebanese immigrants in London and Manchester.

## 5 CHAPTER 5. DISCUSSION

### 5.1 Results Discussion

This chapter deals with the discussion of findings. The discussion is structured according to the research questions. The four research questions are critically discussed in relation to the literature in this section of the thesis in order to fully explore the four questions posed in the research. Inspired by Poortinga's and Berry's Model of Acculturation (2006), the analysis attempts to explore the strategies of the acculturation process: cultural attachment to only Lebanese culture (separation); attachment only to the culture of Britain (assimilation); cultural attachment to both cultures (integration), and detachment from both cultures (marginalisation). This analysis will call upon this conceptual framework to further understand the process of acculturation and identity change or identity adaptation, in accordance with Berry and Poortinga's (2006) explanation which offered a breakdown of this process in greater detail. The survey quantitative and thematic qualitative result will be discussed in relationship to the RQs. (Barbour, 2001; Golafshani, 2003; Ovretveit, 1998).

### 5.2 RQ1: In what ways is English perceived to have influenced Lebanese immigrants to the UK?

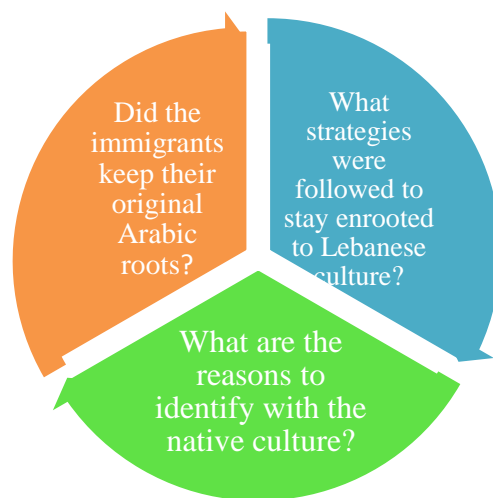
This section will discuss if the increased use of the English language by Lebanese immigrants in London and Manchester has affected their original Arabic-Lebanese identity or not. Regarding the increased use of English language, we have included quantitative questions measuring the abilities in different aspects of both languages (i.e. degree of fluency, understanding, reading, writing and speaking) of the Arabic language (Q11). The abilities of participants of the adoptive language (English/2) (See Appendix 9) whether they have Weak, Fair, Good, or Excellent abilities

in both languages. The other question was about where the immigrants most frequently speak English (i.e. home, work, college/university, with friends, local community, and in Email communication; Q14). There was a question to rate how often the participants use Arabic in different situations (i.e. college/university, at home, with friends, religious gatherings, local community, Email communication, work; Q13). Q9 asked which language best represents the respondents' national identity: English or Arabic-Lebanese?

The use of English language have an impact on the Arabic identity of the Lebanese immigrants who have been residing in Britain. According to the survey, 73% of the subjects who participated were identified themselves as either British or British – Lebanese, just because they have fluent and strong skills in English Language. Analogously, those who have good skills in Arabic were identified as Lebanese (27%). It also appeared through the results of the survey that the connection with a certain culture was highly dependent on the respective language skills each group have. Through a quantitative analysis of the survey, one could conclude that having a high skills of English language is an indication of willingness to adopt the British culture; while those who have less skills in English language appear more likely to be identified with their Lebanese identity. Thus, there is a clear link between the language use and the identity that Lebanese immigrants wish to align themselves to. On the other hand, it was also found that those who identify themselves to resonate with the Lebanese identity displayed a constant use of Arabic in almost all situations. Though, participants who identified themselves as British and British – Lebanese did not make use of the English language in all situations. British and British – Lebanese participants reported that the most dominant situation where they made high use of English was in the educational system (75.30%) and with friends (94.50%). On the contrary,

Lebanese participants made more use of English was in the education system alone (48.1%). Therefore, this is an indication that the education system plays a huge role in instilling the British culture through the use of English Language. Results related to language use reveal that the Lebanese use Arabic and English in different domains. These results agree with Fishman's (1989) third resolution which states that the immigrant language is maintained when used side by side with the host language in different domains.

On the other hand, RQ1 was answered qualitatively .The following themes were linked to RQ1.



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*Figure 5.1 Themes for RQ1*

It has been claimed by Lebanese participants that they have been sustaining roots of their Arabic culture by continuously practicing their skills in Arabic language. Quantitative survey also shows that British, British – Lebanese and Lebanese participants have displayed fluent and excellent skills in Arabic. Lebanese participants still uphold their traditions and culture norms and values including festivals, food and maintaining solidarity between families. Moreover, when participants were questioned regarding their ways and approach to keep their culture intact, the

most common responses included dominance of family rituals, religion, friends, TV, music, food and politics. Another factor that was considered to help them uphold their culture was keeping contact with their families back in their homeland. These results indicate that they have the tendency to preserve Arabic and keep using it among their family members. In other words, they want to keep speaking Arabic in their meetings so they can maintain it. These results are in line with Dweik (1998) who states that the habitual use of Arabic in different locations and domains, especially at home and the tightly- knit familial relations have the advantage of retaining the mother tongue. Also, these results agree with Holmes et al. (1993) and Dweik and Al-Obaidi (2014) who emphasize the role of home in language preservation

“For social life we are always with Arab people. Syrian and Lebanese and we celebrate together (Eid). We go to the mosque, Arabic foods, Lebanese foods, most of the time we take Lebanese foods but I do like to eat different types of food as well. All members of my family know how to cook Lebanese foods and speak Arabic”. (Interviewee 7, London)

Although residing in London, participant no.7 emphasised that eating Lebanese cuisine and maintaining their Arabic language skills is something that his family and himself continue to do, in order to uphold their Arab identity and culture. Indeed, Syrians and Lebanese Arabs comprise the majority of individuals his family socialise with, according to the participant. Preservation of one’s cultural identity, language and origins is helped substantially through having a wider collective and friendship group of Arabic speakers, as may be comprehended from the above interview excerpt.

“We try to read more in Arabic. It could be very difficult for the children because it is different when you write than when you speak in Arabic or read. We try to talk in Arabic more at home” (Interviewee 3, London).

Another point is mentioned here by interviewee 3 from London, which helps Lebanese to keep their L1 which is the reading skills. Although children are struggling to practice reading in their

11, as some of them were born here or came at early ages, but still reading skill helps to improve and keep one language. Also speaking skills are the same important as reading

“We socialise in our native language in the home and we have most of our correspondence in Arabic. Arabic language helps me to maintain my identity. We are writing in Arabic. We do read in Arabic as well. My children went to school, Arabic school. When they came home, they talk in Arabic language” (Interviewee 5, from London).

Interviewee 5 from London highlights how practicing Arabic helps to keep his original Arabic identity. From this we can see how language and identity are connected together and how keeping language leads to maintain the original identity. Another factor which appeared important by interviewee is the important role which played by school (Arabic schools help immigrants keeping their originality; roots, language, identity, and culture.

Keeping their native language is regarded by the immigrants as the main part of preserving their original identity, which is Arabic identity. As Interviewee 5 from Manchester said, “The Lebanese thing is in the blood”. “Absolutely we have things which other people they don’t have it, these things wouldn’t never go away, it doesn’t matter what you doing now, these things will stay in you just because you born with it”(Interviewee 1, Manchester).As many of them underline, the Arabic language has become the main mechanism to help preserve their Lebanese identity. They encourage their children to speak Arabic; they speak in Arabic at home with their families. The Lebanese participants mention media as a way which helps them to keep their Arabic language.

### **5.2.1 Media role**

The role the media plays in ensuring the continued use of certain languages is sporadic, yet there is no doubt of its importance. This importance was more pronounced during the days before satellite TV and the Internet, which now make global languages available through a variety of media with no political, geographical or technical boundaries. If someone wishes to watch a favourite channel in any language, viewers are now more readily able to do so. The mass media's usage and promotion of the standard Arabic language ensures its continued prevalence, and it could be argued that this would be a good language for the Lebanese community to adopt, due to its wider usage. The Lebanese immigrants mention the media's important role in maintaining their native Arabic language by saying that watching Lebanese TV shows and listening to Lebanese music are two of the strategies they use to retain their original identity by maintain the language. "Listening to the famous Lebanese singer (Fayroz) every morning and having my Arabic coffee that is something tradition which I kept doing it every morning" (Interviewee 4, Manchester). This is in line with Laopongharn and Sercombe (2009), who conducted a study addressing teaching contexts in Thailand and suggested not only that media performs a significant function, but also that relevant intercultural communication (ICC) issues are important for students learning English as a second language. It is noteworthy that local and international English language media can be drawn on for engaging with their cultural aspects (including television, newspapers, and movies). In this manner, media can serve as a valuable pedagogical tool when attempting to expose students to ICC issues. In addition this result supports Dweik and Al-Obaidi (2014) who conclude that "mass media can also play an important role in using and preserving ethnic languages and cultures" (p. 230).

### 5.2.2 Immigrants cultural identities

The interviewees also see protecting their native language as a connection with their ancestors back in Lebanon. Among the interviewees, the latest arrival to the UK has around 5-6 years of migration experience in Britain, while the oldest migrant's story dates back to the 1960s. The sample group chosen for interviews has spent a considerable time in Britain for acculturation.<sup>5</sup> As argued by several scholars including Farrar and Jones (2002), Trudgill (1986), and Thomason and Kaufman (1988), acculturation challenges immigrants' native identity. The longer they immerse themselves in their host culture, the more likely their cultural identity<sup>6</sup> will weaken. Cultural identity is concerned with the customs, behaviour, food, clothes, and other characteristics of a society; thus, cultural identity moves and fluctuates with the other variants of the society (e.g. language). In particular, diaspora communities and immigrants suffer from the loss of their history, culture and identity. They even face danger of losing their native language. As a result, the impacts of language on the identity of the immigrants are immense. On one hand, some participants mentioned that they are forced to learn the host country's language to be able to adapt to the life of host society; on the other, they struggle to protect their native languages to maintain their ties with the homeland. As discussed in the acculturation model of Barjesteh and Vaseghi (2012), social and psychological factors are the most critical factors associated with SLA. Language works multifariously in the formation of the immigrants' identity in a new land where they are currently living. According to Bucholtz and Hall (2005), the 'speakers' own

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<sup>5</sup> Acculturation is 'a process of cultural change and adoption that occurs when individuals from different cultures come into contact' (Gibson, 2001, p. 19).

<sup>6</sup> Jackson (1999) defined cultural identity as the 'sense of belonging to a cultural community that reaffirms self or personhood for the individual and is created by the people, their interactions, and the context in which they relate' (p. 10).



understanding of their identities, as revealed through ethnographic analysis of their pragmatic and meta-pragmatic actions' (p. 371) must be taken into consideration in defining their identity.

The results indicated Lebanese immigrants are very keen to keep their first language, Arabic.

The respect that a language receives within a particular ethno-linguistic group may be of immense significance to those within the group; this is the case with Lebanese immigrants:

“I have still keep my Arabic identity and use accent of Arabic. When I visit home they still communicate with me. I teach my kids as well my accent so they can speak and still communicate with the family in their own Arabic accent” (Interviewee 4, Manchester).

When living in another culture, however, this significance may not be recognised by the wider society. An example of this is the classic Arabic language, which is highly respected throughout the Arab world due to its close association with the Quran and therefore the language of God. This is not necessarily the case in Western European countries, however, where there is a large North African contingent who do not necessarily equate the same a minority group, the language spoken by those in the majority group becomes all-encompassing. The language of the minority culture also dilutes when passed from one generation to the next; however, Lebanese participants indicated that they are keen to let their children keep and maintain their Arabic language, even though some of them do not speak Arabic natively, but still understand it and are trying to keep it.

The requirements to assimilate with the host culture also become more pressing with the arrival of each new generation, mainly because of the second and following generations having been born and raised in the host country. Generations after the first usually become fully fledged citizens of the host country and do not necessarily need to assimilate.

“The new generation of Lebanese who [were] born and raised up in Britain, due to their presence, shall speak English language with high skills because they are surrounded with an English society since their childhood. The parent, if they don't help the children to know their mother language (i.e. Arabic language), it will definitely die” (Interviewee 3, Manchester).

A Lebanese father from Manchester confirmed the parents' role in maintaining their children's first language. He said that maintaining the languages is the family's role (i.e. the role of the mother and father); naturally, he thinks a child who was born in the English community would not be able to know his native language, unless his parents wanted the child to have those skills.

“The difference is differing from one family to another. For example, I am very careful that my children will be skilful in Arabic language, so that my five-year-old daughter now speaks Arabic. Two years ago, when I speak with her in Arabic, she replies in English language only, but now the matter is different. She answers all questions in Arabic. I am keen to communicate with my family in the motherland on a yearly basis, so that my young daughter, when she goes to Lebanon, she speaks Arabic fluently three days after arrival” (Interviewee 3, Manchester).

As a result of parents' respect and community respect, the language will be maintained even for the next generation; the differences will be in the fluency only. Another thing the parents said is that they are putting their children in Arabic school through the weekend to make sure they study Arabic language with formal instruction. There are many Arabic schools across London and Manchester; most of the Lebanese 'enrol them at Arabic schools to learn the language skills' (Interviewee 2, Manchester). The study also reveals that most of the participants attend Arabic schools and use Arabic with their teachers and with their colleagues as well as it is used for giving school instructions. Since the majority of them attend Arabic schools, this indicates that they are trying to maintain their mother tongue and it gives them the chance to use it for a long period of time. This result agrees with Weinreich (1974) who refers to the linguistic and non-linguistic factors that may cause changing the languages of the bilingual persons such as the

“manner of learning each language and his capability to keep two languages separate.” (p. 83). Furthermore, this result is identical to that of Holmes et al. (1993) who emphasize the role of community language schools in retaining the ethnic language. Conversely, sometimes there are factors that lead people to let the language decline. The forthcoming chapter will discuss this related to Lebanese immigrants in London and Manchester.

### **5.2.3 Demographic determinants**

There are often other elements involved when a language starts to decline. In 1997, Clyne studies two groups of Maltese immigrants who were living in Australia; the smaller group moved to speaking English, whereas the larger group was able to hold on to its language of origin. The explanation for this difference was that in inter-ethno linguistic marriages, the language with the greater socioeconomic prestige becomes the dominant language—in this case, English. Further research by. In 1997, Clyne finds that the move to English—in what he described as ‘Anglo-ethnic marriages’—was 99.1% in the second generation of Anglo-Dutch marriages taking place in Australia at the time. In relation to Lebanese immigrants, Interviewee 1 from Manchester has an English wife whom he married before they came to the UK. “My wife is English, I got married to her before I came to Britain” (Interviewee 1, Manchester). He mentioned that he still has his Lebanese identity and although he does not speak Arabic very often, his skills are perfect as a result of being brought up in Arabic countries. When it comes to his children, he said

“They speak only English. That's the part of my [lifestyle] busy work and I  
Come home to speak English all time. My work needs me to communicate  
With people in English, at home English, everywhere I use English language”.

He said they speak Arabic only “very very few words” and he went on to explain the reason as,

“Well, you know my wife is English’. Although the children cannot speak Arabic, when it comes to the cultural identity they identify themselves as British-Lebanese; their linguistic identity has no impact on their Cultural one” (Interviewee 1, Manchester).

He expressed his fear for the third generation and those after it:

“Always they said if they [were] asked, they are Lebanese automatically. When anybody asks them, they reply we are half-Lebanese, I think the problem will be with the next generation—my grandchildren. I am not sure if they going to say half-Lebanese or not? Maybe they got married to someone from Lebanon, maybe not! If they married someone from here I don’t know” (Interviewee 1, Manchester).

In contrast to Lebanese participants 1, Interviewee 6 from Manchester, she is Christian and her mum is English; although her mum is English, she mentioned that:

“Sometimes ya, still I feel I am foreigner; I am not part of the British. [I] speak Arabic with my husband. So we tend to speak Arabic at home as well; when we travel abroad we encourage our children to speak Arabic. We speak Arabic with our grandparents” (Interviewee 6, Manchester).

Sometimes to have an English wife may lead to the native language’s decline as it did with Interviewee (1) from Manchester; sometimes this is not the case, as with Interviewee (6) from Manchester. There are many possibilities to explain this; the parents’ role is very important to keeping and maintaining the Arabic language. As Interviewee 3 from Manchester said, “There are so many families help to kill Arabic language” (Interviewee 3, Manchester). Another possibility is the geographical location impact; Interviewee 6 from Manchester said “I was brought up in Lebanon. So I lived the first 20 years in Lebanon. So I think I caught life in Lebanese culture”. Even though Interviewee 6’s mum is English, the interviewee is surrounded by Lebanese culture and Lebanese language. The impact from her mum would not compare to what the impact might be if she was brought up in the UK; the situation could be different. This leads to a discussion of the geo-distribution determinants on immigrants in a host country.

### **5.2.3.1 Geo-distribution determinants**

The geographical location of ethno-linguistic groups can also have a bearing on the prevalence and longevity of their language of origin. The greater the concentration of a community within a geographical location, the greater the chance that the heritage language may survive. The maintenance of the French language in Quebec in Canada is a perfect example of this: the high concentration of French speakers located there ensured the language's continued survival. Conversely, however, those outside of Quebec who also spoke French tended to graduate to a greater use of English, according to Wei (1982). This is also true in Chinese communities who live in their own Chinatowns abroad. They can continue to use their native language in their daily lives, thus guaranteeing its survival as a result. This would be a good argument for minority groups to remain living amongst their own community groups if they wish to continue to use their ancestral languages. This could be applied, of course, to those Lebanese communities currently living in London and Manchester.

### **5.2.3.2 Government policy**

Another way of ensuring the continued survival of any language in a foreign country is through the backing of the host country and governmental initiatives aimed at preserving it. The reason that the French language has prevailed in certain parts of Canada is because the government has created initiatives to ensure its survival. These initiatives mean that the French language is promoted in education, media and wider administrative processes; the French language enjoys the same constitutional status as English. The host country has created a set of initiatives specifically put in place to ensure that the French language survives and this is reinforced with

financial, technical and cultural support along with the very effective wider support of the media and education. Some Arabic schools are located through Manchester and London, and the British government did not prevent that.

As to the factors which may help to maintain the language through immigrant groups or cause its decline, results of the qualitative interviews show that there is a strong inclination among the interviewees towards learning and using the languages of their host countries.

“That was 2010, I remembered in February I don’t even speak one word, I have learnt here in UK; I learn quickly because I liked it. I communicate with people in work and everywhere in English” (Interviewee 1, London).

“Yes. You need to be able to speak the language of the country you [are] going to live in. Of course you do” (Interviewee 2, London). To triangulate this with the results from the quantitative analysis of English language skills, British-Lebanese and British have significantly higher skills in all of the aspects of their adoptive language, including excellent ratings in speaking (86.3%), fluency (84.9%), understanding (82.2%), reading (74.0%) and writing (72.6%). When it came to the issue of cultural identity, only one person labelled and defined himself as British; most of the interviewees defined themselves as Lebanese or British-Lebanese.

“Straightaway I will say I am Lebanese. I prefer to say British-Lebanese because I lived here. I am Lebanese because I am proud of where I came from. And always I was taught by my parents that I should be proud of my Lebanese roots. I accepted the British culture, but I do not like to forget about my Arabic culture” (Interviewee 6, London).

London-based participant no.6 is a young girl; she explained that although British lifestyles and culture is something that she embraces, Lebanese is how she describes herself if she receives questions regarding her identity, emphasising that the girl’s origins are something she continues to have affiliation with and pride in. They also stated the reasons why they identify with their

native culture: religion, Arabic language and culture, and personal history in Lebanon. “I am born in Lebanon and grew up in Lebanon and Sweden. I am more about my culture and I like it” (Interviewee 1, London). Even those who come from British-Lebanese mixed families declared that they are proud to be half-Lebanese:

“Because I am British-Lebanese. Because I always intend to classify Lebanon as my home, although I spent more years in UK than Lebanon. I lived here for 22 years, while in Lebanon 18 years only, but still, when I go home it is my home and I wouldn’t lose my identity as Lebanese although I was living here for a long time” (Interviewee 14, Manchester).

An unwillingness to shed her Lebanese origins was emphasised by Manchester-based participant no.14, despite having lived in Lebanon for less time than the UK. This was characteristic of certain interviewees’ pride in their Lebanese roots and identity, even though a crucial factor in acculturation can be the period of time spent in the host country.

The interviews conducted here point out a story of immigration accompanied by acculturation. Learning English is highlighted by immigrants as one of the crucial aspects of cultural change and adoption. By learning the language, immigrants—in our case, Lebanese interviewees—experience a different culture that challenges their identities. Like in the findings of Bhatia and Ram (2001) and Phinney (2003), acculturation, along with other challenges to native identities, appeared as one of the important issues for immigrants’ cultural identities. “I am proud to be a British and at the same time I am proud to be Lebanese, don't want to lose my Lebanese identity in any way” (Interviewee 11, Manchester).

As illustrated with the preceding quotations from interviewees, almost all the respondents are proud of their identity of origin and they fear losing that identity in Britain. Bearing in mind the fact that both the Lebanese (and Arabic in general) culture and the British culture are considered

strong in terms of group identity, the acculturation process has been challenging for Lebanese immigrants.

Lebanese immigrants in both London and Manchester have high skills in Arabic language; on the other hand, their skills are high in adaptive language, so to speak fluently in English has no effect on their original tongue. “So you need to be able to speak the language. We need to be able to communicate with another person. That doesn't mean you need to lose your own language” (Interviewee 2, London). Their Lebanese identity becomes less strong as a direct result of practicing and using English most of the time. Because of the increased use of English language, their pure Arabic identity as a Lebanese has been impacted and weakened; as a result, they become more connected to identifying themselves as British-Lebanese. As the immigrants cannot survive in the UK without the acquisition of the language, the immigrants are required to adapt the codes of the UK. The acquisition of a second language is a highly complex phenomenon (Diab, 2000). Broad studies into language learning identify three main strands that measure how effective this learning might be, apart from different levels of individual aptitude. The strands are opportunity, cost and motivation, and the balance between the three may change depending upon individual circumstance and, according to Esser (2006), whether learning the language is a personal choice or a financial necessity. For Lebanese people in particular, their main incentive is Personal and financial motivation.

#### **5.2.4 Incentives for learning the language**

Gardener and McIntyre (1993) cite two key reasons for people to learn a second language, classified as either “instrumental” or “integrative orientation”, which form part of Gardner’s wider “socio-educational” model. The instrumental orientation reasons tend to have a real practical element to it —there is an end goal and normally a bigger reason to learn the language.



As Dornyei (1994) points out, this could be for reasons of employment or academic progression as was the case with Lebanese immigrants in this context: “Educational system. My aim was also to get citizenship so that they can continue higher education in here” (Interviewee 5, Manchester). Educational system is one of the most important factors both quantitatively and qualitatively data highlighted. Quantitative results showed that the only area where participants (who identified themselves as Lebanese), do not use Arabic more than British and British-Lebanese is in the educational system. This indicates that the educational system may play an important role in identity formation and maintenance. The other idea, ‘integrative orientation’, is the individual’s desire to interact on a wider level with society, particularly in relationship to wider social groups (Gardner & McIntyre, 1993). The integrative orientation was mentioned by participants by saying

“You have to talk the language to deal with people. You can't deal with people without the language. Just dealing with people knowing how to contact and communicate” (Interviewee 4, London).

Noels (2003) summarises this by indicating that this group learn a language to have contact with and perhaps identify with language speech community group members. A 19-year-old from London said,

“I think that the English language is very important. I speak in English. You need to know the English language [so] that life would be easier. Because you live in England” (Interviewee 6, London).

Dornyei (1994) went one step further to say that the immigrants may also wish to become valued members of that society:

“There was a time when people either accepted you and they wanted to say you are the same, there is no difference you are the same, and I knew [that] wouldn't set well with me because I don't want to be considered the same; we can be different but equal” (Interviewee 2, London).

Interviewee 2 reiterated the importance of knowing one's rights:

“The importance is to give me confidence, to move in this country. In [a] dignifying way and not to feel limited, not to feel that. Others know something that I don't”. “English is the currency of the World. So yes I am happy to have it” (Interviewee 2, London).

A Lebanese female aged 65, based in London (interviewee no.2), stressed that language has been a crucial aspect during her time in the UK, where she has been for much of her life. She stated that it is crucial and empowering to be able to speak English, given that it is a universal language, with a sense of equity and self-assuredness being derived from the ability to use the language of one's recipient country.

Studies into incentives to learn and language learning have also shown that levels of motivation, according to Spolsky (2000), can be affected by previous levels of success in language learning. The research cited in this thesis is mainly concerned with the Lebanese immigrant community in the UK, and so understanding what motivates this community is paramount. The study highlights the factors that motivate them to learn language, if learning English is important, motivation within the community and looks at whether that motivation is linked to the greater to desire to integrate on a wider level or whether there are specific goals in mind. Tannenbaum (2005) observes that Lebanese people learn English because it is necessary for them to get employment and advance in their career:

“After my first degree, actually when I was doing my degree I spoke to one of the contractors of [a] construction company in Manchester, and they offered me a position. I started working with them as well as I studied as apart time [student]. I continued do the company about 3 years, and I studied [for a] second degree in the same time” (Interviewee 4, Manchester).

Tanenbaum's study points out the existence and ability of instrumental or extrinsic motivation to outweigh negative connotations associated with the English language and the influence it has on the environment.

### **5.2.5 Acquisition of a second language (English) and impact on the Lebanese community**

The acquisition of a second language is a highly complex phenomenon that is influenced by multiple variables such as political and social environment (Diab, 2000). The Lebanese immigrants who intend to learn English as their second language must have a significant amount of motivation in their attitude so that linguistic proficiency can be achieved. As a result of being motivated to learn the English language, the Lebanese tried to achieve proficiency in the language of the host country.

#### **5.2.5.1 Language proficiency**

One may suggest that it is logical for someone who is more proficient in speaking the language of the host culture to assimilate more easily with that culture, as it enables closer connections and relationships to be formed and increases interaction on many levels. According to Laopongharn and Sercombe (2009), SLA in the case of English is concerned with the establishment of communicational proficiency in the target language, as well as the ability to interact effectively and confidently in a new language community and culture. While grammatical, syntactical, and lexical aspects of the language system itself are fundamental, engagement with these in isolation is not sufficient to promote effective learning. According to Leclezio-Louw-Pothgeiter and Souchon (1985), there is a battle between adapting to the new host culture and maintaining one's original identity. On the contrary, Lebanese immigrants in the UK showed their willingness to

adapt to British culture, and their English language skills are excellent; however, they still keep their original identity.

“However the Lebanese, we always try to keep the identity regardless where we were born here. The second generation speak the language properly. They speak English as a first language and Lebanese with the accent. You can tell when they start to talk they are from that part of the world called Lebanon” (Interviewee 4, Manchester).

The ability of other people to identify one’s Lebanese origins and identity can result from having sufficient language proficiency in Arabic, because one’s Lebanese roots will become clear from this, according to interviewee no.4. They explained that even if one has achieved English fluency and has always lived in the UK, a Lebanese accent and sense of identity will remain unaffected by where one is born, because such roots and authenticity are crucial to Lebanese individuals.

A woman who has been in Britain since 1968 is still maintaining her original identity, “You noticed it never. No because I have not given up one for the other” (Interviewee 2). London). Even she adapted completely into British society: “Yes . . . I have no problem to understand this culture. I am politically, spiritually in; on every level, I have looked at culture” (Interviewee 2, London). Those who are more able to speak the language of the host country are also more likely to have greater experiences, thus enabling them to be more familiar with the expected cultural norms and culture of the wider society. For example, 84.9% of British-Lebanese in the context who have excellent skills in English are more connected to British society. According to Suk-O Ho Jun (1984), being proficient in the host country’s language is also a strong indication of the individual’s desire to stay. Most of the Lebanese in the study love Lebanon, but they would find it difficult to go back. “I don’t think I will be able to cope and go [to] Lebanon and live there” (Interviewee 4, Manchester). Suk-O Ho Jun’s study also highlights the differences in adaptation between the first generation and second generations of the same family. The studies do have limitations, however, the majority of which arise from how language proficiency is recorded and

measured. Currently, people report their language levels themselves or through the results of interviews which do not have any measure of validity and reliability. Also, people have been asked after arrival in the country what their level of proficiency is; however, it would be worth revisiting this over time as proficiency is evolving. The link between speaking a language and making wider cultural adjustments is not simple. It is a dynamic process which improves with greater interaction, not a linear process; the studies need to be more in depth to reflect this.

Proficiency in English language skills can also have a relationship to earnings among immigrants from non-English-speaking countries (Chiswick & Miller, 1995). In 2002, Chiswick and Miller highlight the issue of language proficiency versus economic gain in a study of U.S. immigrants. Proficiency in the host culture's language increased their earning potential 14% over those who were unable to speak the language. Esser (2006) also confirms the links by stating that education attainment is fruitless without good language acquisition. Even those with years of work experience behind them, coupled with years of residency and a good level of education that may be more integrated into excellent language skill are at a significant disadvantage if they do not possess a good level of English (Chiswick & Miller, 2002). One cannot underestimate the importance of being able to speak the language of the host culture. At a minimum, it is essential for most jobs and, therefore, job searches; the host language is the primary form of communication for prospective employers in the host country. Chiswick and Miller (2014) expand on this when they said that there is an "endogenous" relationship between language acquisition and earning potential for immigrants residing in the host country. Thus, for a better life (education and employment) as the data has shown, Lebanese migrants feel the urge to learn the English language, which has a significant impact on language and culture of the Lebanese

community. In addition to these factors, there are contextual factors which will be discussed in the next section.

#### **5.2.5.2 Contextual factors**

Other factors besides incentives of opportunity cost and motivation can lead to SLA (e.g. age, reason for migration, linguistic and cultural distance, exposure to the second language prior to migration and the availability of access to the language on arrival to the host country). For Lebanese immigrants, age was one of the most important variables in Lebanese immigrants' willingness to adopt British culture; data shows that younger persons are more willing to adopt a new culture and language.

“If you are younger, it is easier to learn not only one language. More language can be learned easily. Language, culture everything will be easy. For example, there is a big difference between me and my children. They spent most of their times in school so their language is different, especially they are young. They are different from me; I came at older age than them and [it was] hard to get [used] to different community” (Interviewee 4, London).

The ability to achieve proficiency in additional languages is strengthened if one begins to study younger, with cultural tolerance also improved if exposed at an earlier age, as London-based participant no.4 emphasised. The contrasts between the generation of his own children and that of his generation were pointed to by the interviewee as a case of this. Therefore, in terms of cultural and lifestyle change and acculturation, a crucial factor may be considered as age.

On the other hand, the Lebanese educational system helps immigrants to acquire English easily (see 1.2.2). As previously highlighted in chapter one, they have English and French schools in Lebanon, which make it easy when the families decide to migrate. “I studied English in Lebanon” (Interviewee 5, London).

Esser (2006) attempts to structure some of the research and findings by creating the following four classification categories: “family and migration biography”, “country of origin”, “receiving country”, and “ethnic group”. Esser (2006) defines ‘family and migration life instances’ as the wider story behind the reasons for migrating. These could be negative and involve impacts of unintentional migration or positive (e.g. extended length of stay, younger age at migration and better education). As highlighted before, most of the Lebanese mentioned that three important factors led them to become immigrants: higher education, family and political reasons. Most of the Lebanese moved to Britain for different, mostly positive, reasons: “I came here first for master [degree], then I got married” (Interviewee 7, London). When a person decides to migrate to study and to have a better education, the desire to acquire the knowledge and language exists. In the context of origin, linguistic difference has a part to play. The linguistic distance is the difference between the language of the country of origin and the language in the host country. It is understandable that those languages which are closer in construct are more likely to be easily learned. This also works in close conjunction with exposure to the host country language prior to migration, as was the case with the Lebanese immigrants in the text.

In terms of the idea of a “receiving country”, what Esser (2006) meant by this was the conditions of the “receiving” host country. Those who remain within their own communities with areas of high ‘ethnic concentration’ do not learn the language of the host country as well. This is not quite as simple as it may first seem, however, as other factors may be at play. Studies have found that areas with higher levels of ethnic group concentration also suffer from wider socioeconomic and

cultural disadvantages (e.g. lower educational achievement, shorter lengths of stay in the host country and a higher age bracket at the time of migration; Esser, 2006).

Since 2005, the UK government has introduced a range of measures to encourage a process of “community cohesion”, including more stringent language aptitude tests. At present, anyone seeking asylum or residency in the UK is required to sit for a 45-minute citizenship test called “Life in the UK”, devised by UKBA (2011). Additionally, for any student seeking work or applying for a work-related visa, there is a requirement to show an intermediate level of English, which includes a “first language test at intermediate level”, after October 2013 (Guardian, 2012).

Although Lebanese Arabs are aware of the political discrimination in English-speaking countries, they still acknowledge the importance of the English language (Suliman &McInerney, 2006).They do have a complete understanding of how the linguistic power of the English language is used against them, but still there is willingness to use this important language for the sake of their careers because the English language provided them with access to workplaces and communities all over the world (Ayyash-Abdo &Alamuddin, 2007). Another reason Lebanese immigrant learns English is to escape from limitations of local places of work and the suffocating economic and political turmoil in society.

All the participants noted that they continue to speak Arabic within their own community. Not only do they maintain their home language, but also enjoy the food, celebration and festivities that have served to reinforce their Lebanese identity. Age is one of the most important variables impacting the Lebanese immigrants in London and Manchester; length of residency is another



important variable in terms of maintaining the first language and acquiring the host country language. Other factors are important (e.g. Lebanese immigrants' skills in both languages), however Lebanese immigrants either female or male have no differences when it comes to their Lebanese identities. All these important factors will be discussed related to RQ2 in the next section.

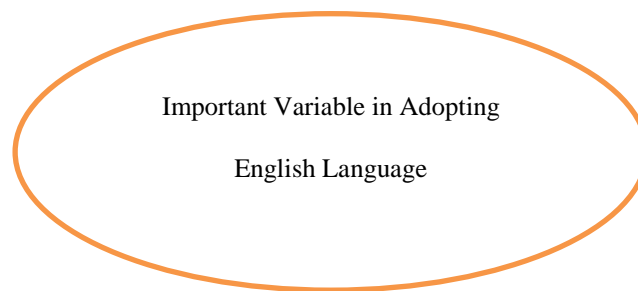
### **5.3 RQ2 which variables, e.g. age, gender or length of residency, affect Arab identity?**

The section will be about RQ2: we have included quantitative questions asking participants 'As a Lebanese immigrant in Manchester/London of Britain, to what extent do you think the following factors have an impact on the Arabic-Lebanese identity? Q16 Please rate (circle) factors on the scale as follows: (age, gender, length of residency and religious identity) (See Appendix 11). Several points from the quantitative analysis follow:

According to the quantitative analysis, age and length of residency were very important in terms of identity. Religion and gender were both less important in terms of identity. Lebanese participants in the group aged 18-24 were more likely to identify themselves as British/British-Lebanese (94.1%). To migrate to another country at a young age has more impact on the immigrant's original identity than it would on an elderly migrant. On the other hand, length of residency has an impact on Arabic-Lebanese identity as evidenced by the quantitative data; 92.9% of participants who were born in the UK are British or British-Lebanese. In terms of being Lebanese Muslim or Christian, there was no significant difference between them: 77.4% of Christians are British-Lebanese/British, compared to 68.1% of Muslims. There was also no difference regarding geographical location difference between London and Manchester related to

Arabic identity, (69.8% of people in London are British/British-Lebanese whereas 76.6% of people in Manchester are British/British-Lebanese). The participants suggested that age, religion, and length of residency would all be somewhat important in determining Arabic identity. This indicates that the main difference between what participants thought and the real situation is that the participants thought that religion would be more important than it was; the assumption is that Lebanese Arabs compared to those from other Arab nations are more open-minded, they accept others, and they are not very strict as to religion.

RQ2 was answered qualitatively. The following theme were linked RQ2:



*Figure 5.2 Theme 2*

The quantitative data showed that age was very important in terms of identity, qualitative data confirmed that age is an essential variable in terms of identity and adapting to British culture. Respondents younger than 30 years of age felt more comfortable in the British culture and did not want to return to Lebanon. On the other hand, interviewees who were older than 30 expressed that they still feel like a foreigner or stranger in the UK. One of the oldest respondents, who had been living in Britain for 40 years, stated that when they were young immigrants, they wanted to be British; then, they realised that this was assimilation, and that assimilation was not a good thing.

“Of course, I lived it. I have been [living] here 40 years. For the first 15 years, I would say I wanted to be British. Because I was young and I wanted to be different, and wanted to be integrated into this society, and then you grow up and find things easy and things difficult” (Interviewee 5, Manchester).

With regard to identity, a highly significant aspect is age, according to participant no.5. If one is young when migration occurs, then one’s original identity may be more easily forgotten. Using a friend as a case in point, the interviewee explained:

“I know a lot of friends who originally came from Arabic background at early ages. All of us in certain stages, we lost our identity especially [if] we came young. I was the youngest one when I came here; between my friends I was 15 years old, the youngest one of my friends at that time was 18 years old. This age 18 to me [at] that time was mature. When you came at early age and you started to see things which you did not see back home, it [was] completely different mainly the freedom” (Interviewee 5, Manchester).

Due to their young age, his own Lebanese identity and that of his peers was more easily left behind. Moreover, the interviewee suggested that identity is influenced by the shock of cultural variations; UK and Lebanese society was contrasted by the participant:

“We found in this society which is not allowed in our society back home. Our Lebanese society is controlled by different sides which [do] not exist here. I called England society the individual society because everybody does what they think is right. Back home, we cannot do that. We came here, [and] we had a society of individuals and [I could] do whatever I like without putting any consideration to anything (neighbours, for example)”.

Interviewee no.5 related how one’s liberty to act as one pleases is curtailed in Lebanese society, whereas far greater personal liberty is afforded to all people within UK society. However, identity may be eradicated due to the liberty of a country such as the UK. As the participant suggested:

“When you go deep into this individuality without being influenced by the Society, then you will lose your identity in one stage because this is not the way we act back home. Even [if] we don’t do anything wrong. Here, I can go down to pub and have drink, nothing wrong with that; back home, although I can do it, I wouldn’t do it because anybody sees me going to that pop, that is not acceptable. I will start to think ‘what they will think of me?’ This is [how] the way our people perceive things is different; [what] a problem there is normal here is. And this is where, as a young person, [you] can lose your identity—freedom here is like a person who was blind then starts to see all these things. It [is] a cultural shock. That’s what happened, some people, they do go out of who they are. For me, I kept away from these things that take me away from my own identity. I lost my identity only in a certain part, then I came back to my original identity” (Interviewee 5, Manchester).

Thus, the eradication of one’s identity can result from little concerted thought about one’s activities and behaviour. Ultimately, identity is shed more easily if one has greater liberty. Within Lebanese society, established customs and norms make certain activities impermissible or frowned upon, therefore they are less likely to be engaged in, whereas these activities are easier to engage in when one has greater liberty, meaning that identity can be altered or eradicated in this manner. According to the participant, identity will be diminished if one begins to behave in a changed way having been exposed to unprecedented phenomena and alternative ways of being, producing a cultural shock, in the same manner as a blind individual suddenly being able to see.

“That’s what happened, some people, they do go out of who they are. For me, I kept away from these things that take me away from my own identity. I lost my identity only in a certain part then I came back to my original identity” (Interviewee 5, Manchester).

Having travelled to the UK, the eradication of his identity occurred for Lebanese participant no.5; this identity was lost more easily due to being a small child when he migrated, however:

“then I came back to my original identity’ (Interviewee 5, Manchester).His Lebanese identity was recovered as the participant matured. Therefore, cultural assimilation and change in relation to an unfamiliar lifestyle can be crucially affected by age.

### **5.3.1 The impact of age and gender on successful integration**

Research studies into the subject of immigration are heavily weighted around the subject of age and mention that younger immigrants find it easier to adapt to the life of the host country and are also more willing to adapt more readily. A study by Lalonde, Taylor and Moghaddum (1992) conclude that younger immigrants (between the ages of 1-17) report a greater level of identification with the host culture. Studies into the subject of age have conclude that this age group has a greater affinity with the host culture and are more likely to be upwardly mobile than their counterparts. This finding was supported by a host of studies (Lalonde &Cameron, 1993; Massey &Denton, 1992; Cortes, Rogler & Malgany, 1994; Knight, Bernal, Garza, Cota &Ocampo, 1993; Richman, Gaviria, Flaherty, Birz &Wintrob, 1987; Rosenthal &Feldman, 1990, 1992). The psychological effects of being away from the home country and culture seem to have a much lesser impact on the younger generations than on their elders who are less likely to interact with native-born. Ward and Kennedy (1994) reiterate the fact that further distinctions need to be made between social and psychological adjustment; social adjustment referred to the need to belong and assimilate with the wider society, whereas psychological adjustment is more about the personal sense of well-being and overall satisfaction. It can be said, therefore, that age may also be working alongside other factors such as length of residency, socioeconomic status, language skills and other wider cultural considerations, and although it is a key variable in successful or unsuccessful integration, other fundamental factors must not be ignored (e.g. length of residency, gender, skills in both languages L1 and L2). The participants also mentioned length of residency as an important variable which affects Arabic identity.

“I think the length of time, and age both of them have the same impact. If you come at the age of teenager, [it] is different from the age of 20s. If you don’t have your culture on, you will lose it over time. I know People who lost it as Arab because all the surroundings [are] not Arabic” (Interviewee 7, Manchester).

To triangulate this with the quantitative part, 92.9% of Lebanese participants who were born in the UK were identified themselves as British-Lebanese. In term of gender, participants mentioned that there was no difference between being woman or man in terms of identity “No difference between the male and female in this matter” (Interviewee 2, Manchester). “No differences at all. They are the same” (Interviewee 3, London). To triangulate this finding with quantitative data, 80.4% of women were identified themselves as British or British-Lebanese identity, compared to 66.7% of men; however, this is not a significant difference.

Some studies have concluded that women feel insecure and experience a greater sense of loss, according to Scott et al. (1989). However In this study, gender has no apparent impact in terms of Arabic identity and in terms of making Lebanese more willing to be adapted into British society. “Gender has no impact at all” (interview 1, London).

Both Lebanese men and women have the same willingness to be adapted into the British culture and society, both groups have the willingness to learn the language, and in terms of Arabic-Lebanese identity, gender has no impact. Studies into gender have concluded that gender has no real effect on adaptation into the host culture (Leclezio, Louw- Ptgieter, &Souchon, 1985; Massey&Denton, 1992; Neto, 1995). Other studies that have reported women are less likely to form new friendships following migration than their male counterparts (Jerusalem, Hahn &Scharzer, 1996). Lebanese women can adjust and adapt to this host country, as can men.

Lebanese men and women share the same responsibilities: they both work and study. When it comes to education and employment, most of them have the same positions. Most of the female participants identified themselves as British-Lebanese, as did men, which means they are feeling they are British-Lebanese. “Age and length of residency are more impact than gender” (interview 6, Manchester) In contrast to the duration of one’s stay and age, the effect of gender was rejected by Manchester-based participant no.6.

Much of the literature surrounding immigration tends to neglect one important factor when looking at gender: the level of differences in culture between the host country and the native country. For those where the host country and native country are similar in many ways, gender differences will be much less pronounced. This is the opposite of the situation with Lebanese participants in this study. There is a big difference in the nature of life and society between Lebanon and Britain, yet Lebanese immigrants in this study mentioned no difference in terms of gender in adapting to this society (British).

“Regarding the sex, the sex has no impact, no difference between man and woman, particularly there is no difference between me and my wife. We are both similar and equal” (Interviewee 3, Manchester). “No differences at all. They are the same” (interview 3. London).

With respect to Arab identity, males and females show a lack of distinction, according to participant no.3 and Manchester-based participant no.3. Lebanese Arab females have the same rights as males back home. They are brought up and grow up with no gender differences, unlike other Arabic nations. This helps them to be more open when they come to Britain.

There are other variables such as the generation of migration (e.g. first, second, third); this study looks at the first and second Lebanese generations, age of the immigrants at the time of

migration, and gender of the immigrants (Tajfel & Turner, 1986). These factors play an important role in the relationship between identity and its adaptation. The impact of language and culture varies with the particular factors at different times. Young Lebanese are more connected to British culture, particularly those who were born in Britain or migrated at early ages. “When I go out with my friends I don’t feel any different. I have a lot of British friends” (Interviewee 6, London). As she came at an early age, she feels no different when she compares herself to her British friends.

The factors are different for different nationalities and demographics. The communities share their attributes and related impacts because of certain shared native values regarding culture and religion. Identity and cultural aspects’ adaptation are significantly related to the age of immigrants at the time of migration and the generation phase (i.e. whether the generation is first, second, third or later). Immigrants from the Middle East and the Lebanese adapt to a new state (UK in this thesis) with the intention to maintain and preserve their native cultural values. The immigrants know that complete preservation of their cultural values in the new state is nearly impossible; therefore, they develop a certain willingness or flexibility to integrate. The degree of flexibility in assimilating the new culture differs from individual to individual and is not consistent among the immigrants (Berry & Sam, 1997; Liebkind, 2001; Phinney, 1998). The immigrants belonging to the community are significantly willing to adopt the new society and, thus, the identity is subject to change, up to a certain degree. When it comes to Lebanese immigrants in London and Manchester, this can be seen clearly: their original pure Arabic identity has been changed at a certain level, and they are more likely to identify themselves as British-Lebanese (i.e. half-British and half-Lebanese). The generations in the subsequent phases

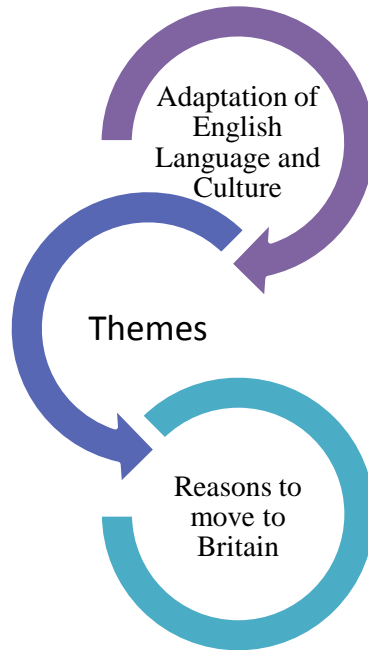


face various identity concerns regarding their association with the migrants' ancestral culture or the new society (i.e. UK).

After discussion of how some variables have impacted the Lebanese immigrants' identity in Manchester and London, the next chapter will discuss how Lebanese immigrants manage with the transition from Arabic culture to British culture. In regard to RQ3, I will discuss how these variables as gender, age or length of residency helps them to adapt into their host society, whether being a young Lebanese increases willingness to adopt more than the older Lebanese. I will also discuss whether Lebanese women are more willing to adopt the host culture than the men or the opposite; if you spent more time in Britain, does that help you to be adapted, and if you are Muslim or Christian, does that make any differences when it comes to terms of adaption?

#### **5.4 RQ3 How do Lebanese immigrants cope with the transition from their Arab culture to the British culture?**

This question was discussed quantitatively and qualitatively in relationship to two themes:



*Figure 5.3 Themes for RQ3*

Regarding to the quantitative part of the study, 91% of the Lebanese participants are willing to adapt to British culture. This proportion included Lebanese from London and Manchester, and included both Muslims and Christians. Only nine participants suggested they were not willing to adapt to British culture. The factors most thought were important were length of residency, the employment system, and the educational system. The result of the survey clearly shows that the immigrants in the cities of London and Manchester were open to embrace the new British norms in order to blend in with the society. The survey also highlighted the fact that the time of residency also continues to have a huge impact on the immigrants becoming more and more open to accept the culture. As a result of a query that was posed to the participants in the survey i.e. “As a Lebanese immigrant in (Manchester or London), would you like to adopt British culture to cope with host culture in Manchester or London?” it came to surface that 91% responded in a Yes and only 9% with a No. Moreover, through an analysis of the results, it is

assured that a 100% of Christians are open to adopt the British culture and 94.5% of British and British – Lebanese were ready to embrace the British norms; including both women and men. It also becomes evident that the span of time spent in terms of residency plays a very crucial role in increasing the factor of willingness to adapt the new culture. Secondly, employment level and the quality of education also are pivotal in such regards. In response of: “As a Lebanese immigrant which of the following factors do you feel are crucial for your adaptation to British society that you are currently living in Manchester or London?”; it appeared that employment level among the immigrants and the education quality that is offered to them is of much value and their adaptation to the culture is made easy if these systems are according to their interests. Also, once again the length of residency also came up as one of the dominant factors and their willingness to adapt was dependent on the tenure of their residency.

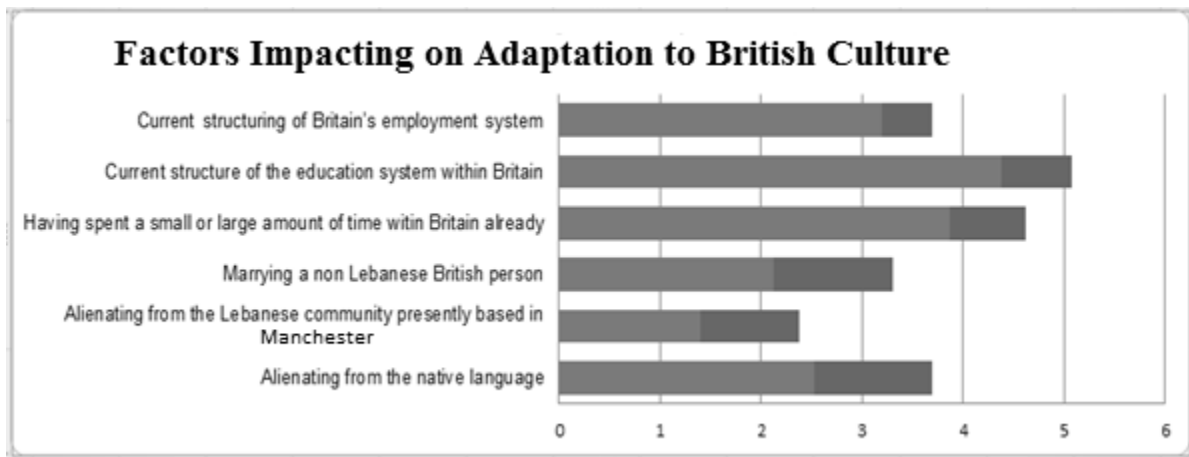
The data emerging from the qualitative part confirmed the same results. All participants mentioned that they are willing to adapt to the new society and culture “You have to adapt to feel you doing well and you live here too” (Interviewee 4, London). The importance for UK culture and lifestyle to be adapted to was stressed as being considerably significant by participant no.4. Acculturation to the society one is residing in, one’s sense of success and positivity, may all be influenced in this regard:

“Adapting is to know and understand what is required of you. So I know how to flow; I know what to do and how to do it. In everyday life, I understand how it’s all done. It’s significant for me in the sense that it’s the part of who I become have become. It’s the understanding the person has. I know how this place is” (Interviewee 2, London).

A personal definition of adaptation was provided by London-based participant no.2, who explained that it refers to a comprehension of one’s surroundings and context, making adaptation

crucially influenced by societal and cultural awareness. Therefore, effective adaptation stems from being familiar with one's context and location where one is residing, according to the interviewee.

Compared with the results of the pilot study, which highlighted three factors crucial to immigrants' adoption of British culture (i.e. structure of the British educational system, the amount of time spent in Britain and the current structure of Britain's employment system).



*Figure 5.4 Factors impacting on adaptation to British Culture*

There is a consensus among the respondents of the survey. Among all, education and employment systems as well as the length of stay appear as the most popular factors in relationship to adaptation. Based on the respondents' answers to this question the following inferences could be made. The employment and educational system as well as the length of time was spent in UK were the most effective factors that affect one's adaptation into the society. To triangulate the quantitative data with the qualitative data in the main study, all the Lebanese

participants, male and female, showed their willingness to be adapted into British society and British culture; for them to adapt meant to be able to understand life and to be able to deal with the surroundings. Lebanese people appear more interested to be adopted into British culture and society

Regardless of their reasons, voluntary or involuntary, all the respondents underlined the importance of the adaptation to British culture and the English language:

“Yes, adapted is necessary to a point. And has taken me this long time to put it into a place and to recognize what I want to adapt to” (London, 2).

Adaptation was also highlighted as significant by participant no.2 from London. Concerning UK society and culture, the adaptation process took many years, as the interviewees suggested that selecting the aspects of the new culture that one accepts is not straightforward.

“Adapting is very different [than] integrating and assimilation Adapting is to know and understand what is required of you. So I know how to flow, I know what to do and how to do it. In everyday life, I understand how it’s all done. It’s significant for me in the sense that it’s the part of who I have become. It’s the understanding the person has. I know how this place is” (No 2, London).

Interviewee no.2 related her belief that assimilation and integration vary significantly from adaption; comprehending the way in which one’s environment and circumstances can be effectively responded to, being deeply aware of the lifestyle and pace of life, as well as knowledge of how one must act and the means of doing so, are all fundamental to societal and lifestyle integration according to participant no.2.

“I lived in this place for long time but that does not mean I don’t think differently, I don’t feel differently, because I do, I choose to adapt to certain things but not to others, and that’s not because I have got nothing; no, but because I have got other things more precious than this. Adapting knows what’s going on, and that is important and that keeps me safe and knowledgeable and keeps me confident” (Interviewee 2, London).

According completely with the way of life in a certain location is not always essential even when one is well-established there, which is a significant issue that participant no.2 raised. Essentially, the process of assimilation, whereby the host country's ways of life are entirely taken on by a migrant, is not fundamental to cultural and lifestyle adaptation. Whether complete adaptation or acceptance of the bare requirements to get by in a society, the extent of adaptation can differ markedly, which was crucially emphasised by participant no.2.

Even those who did not have any prior knowledge of British culture and English language stated that they gradually adapted to the culture and language in Britain. The facilitation of adaptation due to one's partner, neighbours and UK friends was noted by certain interviewees:

“Yea, it is important for you to understand it. Now if you understand the British Culture you can know how to deal with the people. You don't have to be British. It will be easy to mix with British. My neighbour is English; we mix with each other and we like each other, we have a friendly relationship” (Interviewee 5, London).

More effective engagement and connection with individuals who are part of one's daily life can be assisted considerably through comprehension of UK culture, as participant no.5 emphasised. Communication with UK citizens does not require that one's previous identity is left behind, nor is this necessary in order for one's societal and cultural integration, which is an essential aspect the participant related. Furthermore, given that engagement with individuals often fundamentally rests on language, interacting with established members of the recipient society is markedly improved when one has sufficient language skills. This comes in line with Sercombe's (2003) result in his article about Penans Brunei. The purpose of this article was to provide an overview of language repertoires, language attitudes, and trends in language use. Notably, the researchers found, “Penans have both integrative and instrumental reasons for learning Iban. The Penans

require this language as a means of communication within the wider sub district speech community (for the moment), to interact with their neighbours” (p. 163). There are some important factors which help the adaptation process. Some are personal (e.g. reasons for migration and individual differences between immigrants). In the following section, the personal perspective on migration will be discussed.

#### **5.4.1 Personal perspectives on migration follow**

Studies by Scott et al. (1989) and Furnham and Bochner (1986) say that any psychosocial processes that take place during the process of adaptation should be studied within the wider context of the individual's own specific life circumstances, history and individual personality, and alongside other wider considerations such as their own personal ethics. Scott et al. (1989) attempt to elaborate on this when he said that although people from similar cultures are likely to move in similar circles, this is really only one aspect of their discrete response series. What this means is that it is important not to oversimplify the studies and group people together as all being inherently the same. Even though the wider group may exhibit the same traits overall, we must not forget that individuals will vary greatly within this collective group. This individual perspective has been adopted by many researchers (e.g. Bochner, 1982; Scott & Stumph, 1989; Furnham & Bochner (1986), who all stress that there are other variables which need to be considered (e.g. demographic backgrounds, broader environmental stress factors and facilitators and personality considerations). These variables have often been examined independently to gauge the causal factors between these and any final decisions taken by the individual to migrate (i.e. push factors). These factors also play a significant role in the subsequent 'acculturation' process for that individual.

This study considered these factors and personal differences between Lebanese participants, whose willingness to adapt to British culture was measured in light of age differences, gender, and length of residency. Factors also included the reasons behind the idea of immigration, the abilities in the native language and adoptive language, and geographical considerations (i.e. London and Manchester). The study also measured the effect on adaption of religious differences. These factors may help or hinder the adaptation process. Willingness to adapt was demonstrated by 91 Lebanese immigrants, who illustrated that, although age and length of residences were very important in terms of identity, gender made no important difference; however, when it came to adaptation, all Lebanese regardless of age, gender, or length of residency mentioned and expressed their willingness to adapt to British life and society and communicate with the host society's people. They highlighted the importance of adaptation to have a better life and to achieve their dream

The combination of political, economic, and demographic conditions faced by individuals in their home countries influenced the degree of voluntariness in motivation to migrate (Berry, 2005). Richmond (1993) classify immigrants' motivation to leave their culture of origin on a continuum between reactive (i.e. being motivated by factors that are constraining or exclusionary and generally negative in character) and proactive (i.e. motivated by factors that are facilitating or enabling and which are generally positive in character). Among the interviewees, the decision to move to Britain was primarily influenced by 3 reasons: family, higher education, and political situations.

Family: "It wasn't a voluntary decision. My father came to live in Britain in London and it was 1964. He came for work. So the family [came to] join him 4 years after he left" (Interviewee 2, London).



“I came voluntarily because my husband lives here already. We thought we could move here in London’ (Interviewee 3, London).

“I moved to England in 2006, and I was young so I didn't have the decision” (Interviewee 6, London).

Interviewee no 2 and no 6 from London mentioned that, they both came because family reasons.

Another factor led Lebanese participants to migrate is Higher education studies:

“I came here first for [my] master’s [degree], then I got married” (Interviewee 7 London).

“I [applied] for universities to continue my studies and I got my first degree at Manchester University. This why I came to Manchester in 1999. It was voluntarily definitely” (Interviewee 4, Manchester).

In addition Political reasons also one of the reasons that lead participants to migrate to Britain

“Because the situation in Lebanon first of all not safe. I mean the economic and political. Economy is the most important thing in life more than anything else” (Interviewee 5, London).

“For political reasons” (Interviewee 3, Manchester).

Even among those who voluntarily moved, push factors played an important role in their decisions. In the current scenario, migration population and labour flexibility have become noticeable in numerous segments of the global world (van de Vijver & Phalet, 2004). The decision to leave home countries and migrate to other countries frequently brings discontinuation of cultural and social institutions, family separation, and segregation from foundations of support in new countries (Suarez-Orozco, Todorov & Louis, 2002).

#### 5.4.2 Levels of previous cultural experiences

The level of adaptation by an individual into their host country can be greatly enhanced by their levels of contact and experience with their host country prior to arrival.

“Of course, we used to come during summer and visited our grandparents (my mum is English)” (Interviewee 6, Manchester).

This can also be said about exposure to the host country’s language, as was the case with the Lebanese migrants who had previously been exposed to English through cultural heritage (section 1)

“I had the language in school yes, but obviously not as good because in Lebanon we intend to learn the French language. So the English language is like the secondary language for us. So my knowledge about the language was okay, very okay” (Interviewee 7, Manchester).

The country’s linguistic programmes reflect its rich and diverse culture which has been influenced by domestic social and political factors as well as external elements. This can be traced to the European missionaries who transplanted their education systems and has evolved up to the present day. Most Lebanese view education as extremely important for upward mobility and, in the past couple of decades, this has become increasingly-aligned with fluency in English (Shaaban & Gaith, 1999). Arabic is still the official language however, the dominant language in which subjects are taught at various levels of education is determined by the institution’s source of support. French and English remain the second languages with several other languages having blended into the culture in the past decades, with the increase in migrant workers. As a multi-cultural nation, having a multi-linguistic mind-set is important for Lebanon’s success in the context of globalisation.

There are different levels of previous experience of course, and these can come in all forms (e.g. having lived in the country before, having had contact with nationals from the home country, and

having lived in another country with similar characteristics). This has been noted in previous examples, where British immigrants may have moved over to the United States. Scott et al. (1989) find that through their longitudinal study of Australian immigrants, those who had had some level of exposure previously were able to adapt more successfully. The study revealed that excellent interactive abilities, better academic learning performance which further results in a higher self-esteem and contentment with life and were much more independent as a result. Although these are compelling arguments, it is difficult to state categorically which element has the biggest effect, as having cross-cultural experiences also tends to come hand in hand with higher socioeconomic status, better language ability and even specific personality traits; it is very difficult to extrapolate one particular factor. The study mentioned that the clear majority of the Lebanese migrants, before arriving in the UK, had some semblance of knowledge of the English language. In Lebanon, the educational system teaches either English or French, which may have been a contributory factor to migrants' willingness to adapt to the British way of life. (Section 1?) "I know a lot about the English language because we studied English everywhere" (Interviewee 3, London). "I knew English language, I speak English" (Interviewee 6, London). "For me, I was speaking French" (Interviewee 2, Manchester). Adapting to the lifestyle and society in the UK was a process seemingly assisted by some knowledge of the language prior to arrival, as the majority of respondents related.

### **5.4.3 Religious impact**

#### **5.4.3.1 The significance of religious affiliation**

It has been suggested that those individuals with a greater religious commitment tend to cope better with the stress of being in new surroundings than those who do not. These levels of religious links have been associated with "intra-psychic" processes which underpin religious

affiliation (i.e. self-esteem) and enable the individual to cope with any difficulties they may face. Being part of a wider religious community also offers strength and comfort in the form of communities and associations which help people to feel supported in both an emotional and physical sense. Lin, Masuda and Tazuma (1984) have argued, however, that religion can hinder an individual's ability to adapt to the host culture, lead to wider psychiatric issues. Other studies (e.g. Scott et al., 1989) were unable to find such a connection. Most studies in the literature found only the positive effects that religion can bring, even for those of second-generation immigrant descent. Neto (1994) finds that religion has also played a role in predicting the longer-term life satisfaction. There is also a link between religion and age, so it is important that these aspects be studied independently.

Religion is one of the important variables in this study from a linguistic aspect; I sought to find out if Lebanese Muslims are more connected into Arabic language than for the Christian Lebanese. The Quran is the source of formal Arabic language; to read Quran and to pray preserves the language. In terms of differences in adaptation between Muslims and Christians, Islamic culture has its own rules, and some habits and practices are not allowed at all; others are practiced by some Muslims but are still not acceptable in the Islamic culture. Christian Lebanese are similar to British more than Lebanese Muslim culture. The results show that Christians are more willing to be acculturated into the British culture. As the Arabic language has always been significant in cultural identity for Muslim Lebanese, the English language likely has a minimal effect on their cultural identity. As Saroglou and Mathijsen (2007) state, the conflict between religion and acculturation in the context of immigration impacts all religions because of the identity-shaping dimensions of religion.

While making a comparison between Muslim Lebanese and Christian Lebanese in this study, it was highlighted from the survey questionnaire that Christians were more willing in contrast to the 9 Muslim participants. It was further identified that a 77.4% of Christians referred to themselves as British – Lebanese but contrary to this, only 68.1% of the Muslims identified themselves to be British – Lebanese. The reason for Muslim participants’ disinterest was mainly because their definition of Islam was attached to linguistic aspects. This result agrees with Weinreich (1974) who believes that religion is one of the factors that help maintain the first language. Moreover, this result agrees with Holmes et al. (1993) and Dweik and Al-Obaidi (2014) who highlight the role of religion and religious affiliations in maintaining the ethnic language.

“My religion is Muslim, but I still got this religion deep inside me, I do not need to show that I am Muslim or to do different behaviours to show people I am Christian or Jewish. I am not that kind of person, I am kind of a person who open to any culture, open to any community and opportunity, open any of the cultural or society” (no 1 London).

Open expression of one’s religious beliefs was considered as unnecessary by a Lebanese male interviewee, who was 28 years old, as one’s inner commitment is more important. Irrespective of individuals’ religious beliefs, the participant stated his societal and cultural tolerance, being a non-judgemental individual.

#### **5.4.4 The socio economic average**

According to Scott et al. (1989), the term ‘socio-economic-status’ relates specifically to an individual’s material wealth and social standing within society. A person’s job, financial wealth and education are the three key indicators of socioeconomic status, and directly or indirectly impact how well an individual may adapt to their host country. Participants in this study

identified education and job as important factors. Researchers are in agreement that a person's socioeconomic status prior to departure from their home country does have some bearing as to how successfully they will adapt to their host culture, according to Knight et al. (1993) and Massey and Denton (1992). The studies into socioeconomic status tend to be limited by not allowing for individual personality traits (e.g. higher self-esteem, greater self-sufficiency and focus and self-control); yet, all have a part to play in adaptation. Another criticism of the studies is that they tend to focus on the socioeconomic status of the father while ignoring the status of the mother. Although three participants from London mentioned that the main reason why they immigrated was to study in the UK, such studies are very expensive even with a scholarship. Only one mentioned the economy as a reason, which may indicate that finances are not seen as a major issue.

“Yes. Especially where I live, I haven't got any problem. Problems are different regard to which area are in some people in particular areas feel that they are not accepted there. In mine where I live and where my surroundings living wise I don't come cross anything” (NO 3 London).

This participant mentions that she feels like she is safe and all the surrounding ok; she is living in a very nice area and she mention depend on the area, economy status makes different regarding to be accepted by the other side all the surrounded are rich and they have that knowledge of acceptance the other. In order to reside as a migrant, the economy and the society itself continues to make a difference in the immigrant's life.

In contrast with NO 2 from London mentions: \_

“I am in a better position so I do not have to live in a poor area where there is more racism, and I know how to deal with people who are working class or middle-class people and upper class. I know how to deal with that, so when they see you are confident that's making a big difference” (2, London).

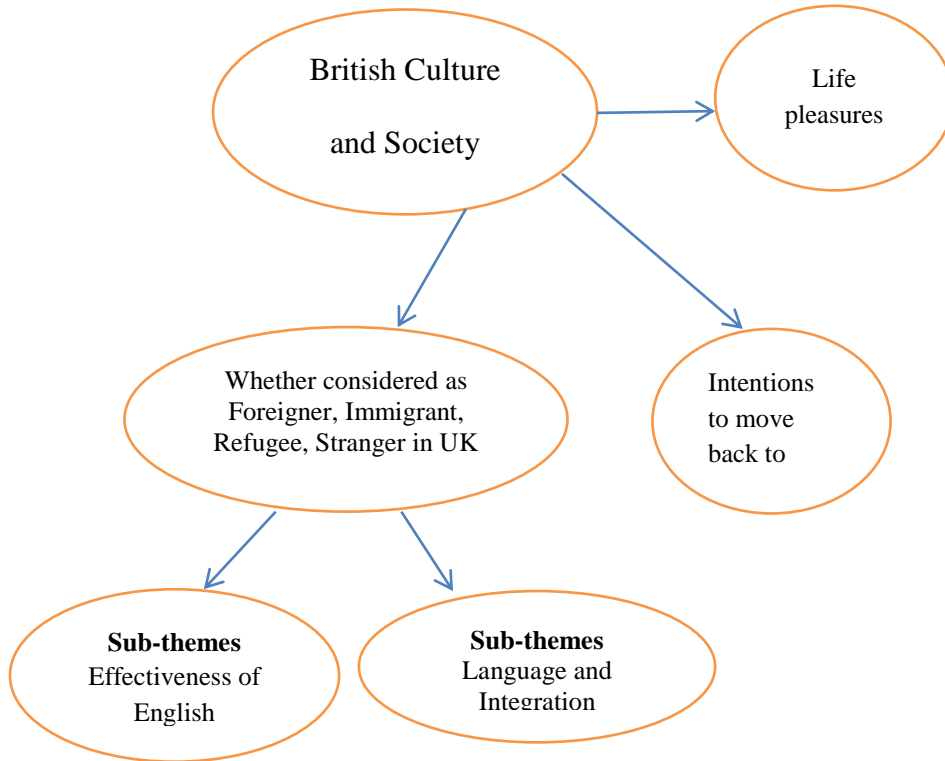
Both of participants pointed to the economy side 'you feel acceptance and that help to adapt, sometimes depend on where you live and with how you deal with (2, London).

Adaptation was related to economic factors by London-based participant no.2. she argued that abuse and marginalisation are some of the various issues posed to an immigrant if they have to live in a more impoverished area, whereas individuals with better education or who are wealthy, who may think more openly, will be encountered more in better areas; access to such locations for migrants is premised on having a higher income. Because of the detrimental experiences suffered more when one has little wealth, societal and cultural adaptation can be more challenging due to restricted options.

After the discussion of the participants' willingness to adapt into British society and the significance of being adapted into British society, the forthcoming section will discuss the role that English language plays in acculturation into British society RQ4.

**5.5 RQ4 Has the use of the English language led to the participants' acculturation into British society?**

This question was discussed quantitatively and qualitatively in relationship to the following themes and sub-themes:



*Figure 5.5 Themes and Sub-themes for RQ4*

It is evident that among the participants, Christians are more likely to adapt to the British culture in comparison to Muslim participants. There is a relationship between practicing language and the willing to be integrated; to triangulate this result with qualitative part, all Lebanese participants mentioned that using English helped them integrate into British society and acknowledged the vital role of language when integrating into the host society:



“Language is very very important because I don't think you can live without the language. If you don't know English, you never get [involved] in the culture. Of course, watching English TV is very important” (Interviewee 3, London).

Concerning acculturation, language's crucial influence in this regard was stressed by London-based participant no.3. Moreover, one's language proficiency can be significantly strengthened through engagement with media, according to the interviewee. Another participant stated:

“The language is a very helpful factor to be adapted and integrated with the surrounding community England is very important to learn the language, the man cannot coexist with his daily life without language. How do you respond to telephone calls without learning English? How can you go for interviews without knowing language? The work/social life, communication with the people without knowing the language is very difficult. Life in general requires learning language” (Interviewee 2, Manchester).

Manchester-based participant no.2 related how UK societal integration, as well as adaptation to this environment, is particularly enhanced through having English language abilities. Language learning was emphasised as imperative by the participant. Having phone conversations and other basic processes, in addition to more complex engagements with society and forming of interpersonal relationships as aspects of daily life, are just some of the circumstances the participant highlighted where language ability is necessary.

Participants in both London and Manchester regardless to their gender, age and length of residency, have adopted the English language and British culture but have kept their Arabic roots alive. Both the interviews and the survey questionnaires show that Arabic roots and Lebanese culture are preserved, although the participants have adapted to the English language for better job opportunities and for better living standards. The quantitative results showed that nobody strongly agreed that the use of English language affected their Arabic personal identity, language or religious belief. In the survey questionnaire, participants were asked: ‘Please indicate how increased use of the English language influences your Arabic identity and language as a

Lebanese immigrant living in Manchester/London ‘by rating the following 10 options on a Likert-type scale (appendix 9).

Among the respondents, no one strongly agreed with the points that the use of the English language affects their Arabic personal identity, Arabic language or religious belief. A few people show disagreement towards the stated point. In terms of feeling foreigner, when asked, many of the interviewees said that they rarely feel a foreigner or stranger in Britain. Interviewees from Manchester felt less like a foreigner/ immigrant/ stranger than interviewees from London. 76.6% of participants from Manchester identified themselves as British and British – Lebanese, 69.8% of Lebanese in London identified themselves as British and British-Lebanese.

“Obviously, because I have got accent as British accent, they know I am from here. So up to level they may think I was born here I am not sure, but they know I been here long enough, they know I understand the jokes I understand what's being said and type of humour they have, I can connect With them very quickly” (No2, London).

In terms of recipient society integration, this is much simpler if language study is engaged in and proficiency is attained, as the quote above emphasises. Societal integration in the UK was facilitated for participant no.2 due to her fluent English language abilities, as well as her long period of residence in the country. The capacity to engage simply with other citizens, comprehending different senses of humour, made the biggest difference to her personal level of integration, although the degree and methods of integration vary from person to person. Due to the interviewee’s accent and proficiency in English, the fact she arrived in the UK when young or was born in the UK is something individuals can acknowledge. Overall, the way in which immigration-related variables of both the duration of stay and one’s age crucially affect language learning can be seen from the quote.

“And I think now because there is such a whoha about immigrant, refugee etc. They identified me straight away when they look at my clothes so they read me. And when I open my mouth to give some information and I think that’s make some more or

accepting of me unless they are racisms full stop. Then it doesn't matter as soon they seen the colour of my skin that would be enough". (No2, London).

Participant no.2 related how she attempts to be more accepted by others by adopting a formal English accent, because contemporary concerns around immigration in the UK has led to some individuals shunning her, based on her looks which are not considered to be English by some. Interaction and one's comprehension by others in the recipient country is markedly improved if one can adopt a formal and professional demeanour and language proficiency, according to the interviewee. Although this study has focused on language considerations and remained a political, racism was noted by participant no.2.

The Lebanese participants highlighted the significant role that English language plays in term of acculturation, language learning and acquiring, which helps them to feel they are a part of this country, no different from other British people. To not feel like an immigrant and, instead, feel the same as other British means a great deal to them. One Lebanese mum described how she is comfortable in her life in Manchester, her children are happy, and they are fully integrated into British society while maintaining their Islamic and Arabic links. She mentioned the role of education and how it helped her children to be comfortable at school. She said the educational system is excellent and that boys who do not speak English can join classes to strengthen their language. She also highlighted the important role of the government in providing classes to immigrants to improve their English language skills and how these types of help led to cohesion and acculturation. She felt the government encouraged people to be integrated in the society and provides many types of support to the immigrants; she has never felt like a foreigner except at the beginning due to language barriers.

Societies who support cultural pluralism provide a positive settlement context for migrants. They do not force assimilation, segregation and marginalisation on immigrants. Instead, they provide social support for immigrants (e.g. culturally sensitive health care and multicultural curricula in schools; Berry, 2005). Interviewee 3 from Manchester thought that sometimes, when the UK government helped people whose English skills were not good enough by providing help (e.g. translator in GP or solicitor), some people would not try to learn the language because they know help would be provided:

“Language plays a helping role in living here since the government helps those who don’t know English language. For example when you are at hospital, if you are not speaking English they provide you with a translator for help. The same matter will be followed in case of speaking with your Lawyer, police and most other department. This matter encourages other not to learn English language” (Interviewee 3, Manchester).

The same interviewee continued by characterizing immigrants’ failure to learn English as laziness:

“The presence of translation services discouraged some people while others tried hard to learn English. Some people are lazy as they are not interested to learn English. In my opinion, it is very important to know English language and acquire its skills since it will help you to understand the applicable laws and regulations and understand what is going in the society and how to adapt with it. For example, when you take a taxi, you need to speak English to communicate with the taxi driver. Minimally, you must acquire at least 20% of language skills for use in public areas, means of transport and supermarket” (Interviewee 3, Manchester).

Manchester-based participant no.3 suggested that unwillingness to improve one’s language skills can arise among certain immigrants, who do not appreciate the services provided by the UK government for non-native speakers of English. Irrespective of one’s background and circumstances, improving one’s English skills was argued as being imperative by participant no.3. In addition to the government’s help, a number of factors regarding the attitudes and perceptions of the host society *vis-a-vis* migration and immigrants are deemed important (e.g.

general orientations towards immigration and pluralism). Some societies tend to recognise cultural pluralism and cultural diversity as a shared communal resource. This position reflects a positive multicultural ideology (Berry & Kalin, 1995). Interviewee 4 from Manchester stated:

“I think people will accept you for what you have, for what you are!

‘It’s more to attitude, more to the way you speak, more to communicate with them, more important to them than the colour of your skin or hair or your race; you can find very rude people some white, some of colour). Nowadays, it’s more important your attitude and the way you represent yourself to be accepted or not accepted in the society” (Interviewee 4, Manchester).

Interview 4 from Manchester highlighted that people care about attitudes more than skin colour, if the person present himself in a good picture the society will accept him. It is the immigrant responsibility to be accepted or not and need to work on it. Another interviewee believed there were differences—that people varied in their attitudes towards immigrants—but that for official work all were treated the same in the UK.

“It depends which British people you are talking about. For an example, if we got to hospital, yes of course we will be accepted. If we are talking about the neighbours. Some people will accept you. Some people will not. So it is different. Different people treat you differently. In terms of official, documentation, or any official issues, the British or anyone else there is no difference, all the Same” (Interviewee 5, Manchester).

Manchester-based interviewee no.5 related his strong belief that the UK treats people fairly, irrespective of how individuals with different characters and perspectives act towards you; certain individuals will be unkind while others will be pleasant, with the individuals one will meet varying considerable. Crucially, acculturation and adaptation of immigrants will be facilitated, with their willingness to improve their language skills and appreciation of a location increasing, if equal treatment is provided. The immigrants had good and positive perceptions from the host country, which helped them to be integrated:

“They treat me by containing the matter which let me feel that I belong to this country. They are dealing with all people in an easy and respectful way. They don't care to which sect the Man [belongs]. It doesn't matter that I was wearing a veil Contrary to the matter in France. I apologize for the permanent Comparison between Britain and France, it is out of my control” (Interviewee 2, Manchester).

Having experienced societal tolerance, integration into the culture was embraced by Manchester-based interviewee no.2, as she felt that the recipient society had welcomed her. Interviewee 2 also highlighted the important role of language in integration into British society and how the lack of language proficiency delayed the process:

“My feeling and view to myself at the beginning when I came to a country was a feeling of homesickness due to language barriers, which led to many things. [It] delayed my chance to get a job, but I registered myself in the job center . . . but this hasn't any negative effects; to the contrary, it has a positive effect because it gives me the desire to learn the language” (Interviewee 2, Manchester).

Language appears as the important way to be adapted and to have access to work and in the same time; employment was a motivation for this lady to learn the language.

The language is a very helpful factor to be adapted and integrated with the surrounding community:

“[In] England, [it] is very important to learn the language.  
The man cannot coexist with his daily life without language;  
How do you respond to telephone calls without learning English?  
How can you go for interviews without knowing [the] language?  
The work/social life, communication with the people without knowing  
The language is very difficult—life in general requires learning language”  
(Interviewee 2, Manchester).

Interviewee 2 concluded that life in general required language, language is important for social life, for work, and for communication. Some societies, on the other hand, aim to eliminate diversity through assimilation policies, while others follow segregation policies to marginalise their diverse populations. According to Murphy (1965), the responses given by interviewees revealed that almost all of them are content with their lives in Britain because of the general

orientation of British social and political culture. In contrast to those who see English as a way to help acculturation into British society, some participants think that an immigrant can be acculturated into British society without the helping role played by language:

“Well. There are people I have seen [who have the] same culture and similar culture and celebrate Christmas. They don't speak English properly” (Interviewee 1, London).

This participant thinks a person can practice the culture even if unable to speak or understand the language, and he gave an example of people who celebrate Christmas without speaking the language (English); this could be because to celebrate Christmas it's not necessary to speak English. People all over the world celebrate Christmas, and not all of them are English. Lebanese back home celebrate Christmas as do other Arabs. Sharing a public occasion could occur with any language. ‘The British culture is not much different from our culture if you go back in time’ (Interviewee 1, Manchester).

Interviewee 1 from Manchester thinks it is good to learn the language to communicate, but said language is not necessary for him to be integrated into the British society.

“It is good to understand the language; that's very important to speak language. But to understand and adapt to the English people, you have to watch their behaviour, that's all” (No1, Manchester).

He has an English wife and maybe that's help him to understand the culture and watching British behaviour. In some countries like Britain, the effort to create a multicultural climate integrationist perspective was legislated as Equality Act 2010.<sup>7</sup> In Britain, there exists legislation to encourage and support the maintenance of valuing all cultures. These policies also aim to support full participation of all ethno cultural groups in the social institutions. Pronounced

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<sup>7</sup> The Equality Act 2010 legally protects people from discrimination in the workplace and in wider society. It replaced previous anti-discrimination laws with a single Act, making the law easier to understand and strengthening protection in some situations. It sets out the different ways in which it's unlawful to treat someone.

respect for diversity both at the institutional and policy level has created a certain level of positive multicultural ideology within the British society. This reflects in interviewees' responses.

“I am happy to live in England. I lived in another country before. When I compare my experience of living there with my experience of living in Britain, there is a big difference. I like people here, they are kind and accepting. This is why I like living here” (Interviewee 3, London).

“My husband got a good job and I had my master's degree. The educational system is good here; even the health care system is good despite some issues” (Interviewee 7 from London).

As a result of being accepted by the host country, Lebanese participants expressed their satisfaction. Interviewee 4 from London expressed her full satisfaction with his life in Britain. For her, to be safe is very important in life, and he feels safe in London; she also likes the educational system there. She added that regardless of some negative perceptions the immigrants received from some people, in UK all are treated equally no differences between people, all treated fairly and as human. “You have your rights as a person which makes you feel as a person” (Interviewee 4, London). Similarly, the 19-year-old young girl who is living in London feels very satisfied with her life; she said in UK she has everything: “Excellence, I am happy I have my home, family, friends I have everything” (Interviewee 6, London). Interviewee 1 from Manchester, who has been there for 30 years, expressed his full satisfaction with his life in UK. For him, living in UK means you can live the way you wish; everything is available and reachable, and he said he feels safe in UK, like Interviewee 4 from London.

“Very happy many things to explain my lifestyle, whatever you like are available. Freedom is available, safety is available, medication is available, and everything. The whole system is perfect. You cannot complain” (Interviewee 4, London).



She said she “feels more home in Britain”; to feel home in his host country means she fully integrated into this society and culture, and she was able to keep his original identity and her Arabic language. “I am completely satisfied with my life in Britain by 200% - a very high rate”. (Interviewee 3, Manchester) expressed his satisfaction and the main reason were feeling safe: “Everything is done for the safety of my family”.

Due to the political situation in Lebanon, participants value the safety they find in the UK. Because of the life satisfaction they have with their lives in Britain, no participants said that they wanted to return to Lebanon; although they emotionally wish to return home, in reality, they know they are unable to return. Previous initiatives, such as, “The dream to return” which called for the return by both the host and the immigrant communities to their home countries, unfortunately failed. This failure, I believe, was primarily because the same conditions that led the immigrants to move in the first place often remain (e.g. an untenable political or economic situation in their native countries). Interviewee 1 from London stated,

“No. I told you, I tried it before to move there, to live there; [working] wasn't easy. It wasn't easy to communicate with People to understand them, [so] they understand me. It's hard. It's not easy” (No1, London).

“The spiritual side wishes to return back. That is my country. When I think of the mountains, when I think of where my grandmother was born. The few years, I was there. When I think of those sweet things, it's in my Heart and it becomes something [I] dream something Beautiful, [but] sad poems [say] you cannot have it anymore. Maybe I will go back. Because Of family circumstances, I didn't. I am sad [that] we can't go regularly as some family's do now. Well, I am in this funny place where I am not [sure of] One [or] the other. I don't know if I could do it now? My heart wants to do it, and [it] is hard to admit it”. (Interviewee 2, London).

Furthermore, an emotional and mystical identification with her country of origin was expressed by a woman from Lebanon, 65 years old, who had lived in the UK since young. Whereas many

Lebanese migrants are able to return on trips, the woman lamented that she is unable to because of political problems that she would face, leaving her to reminisce of her family and other memorable aspects. Thus, the desire to return and her emotional bonds to Lebanon, even after so many years, exemplifies how aspects of one's past identity are still crucial to Lebanese females.

“I been through different difficult stages in my life and I got tired, and [at] the end of it I have nothing to show. I had to build up my self-three times in my life, people maybe [do it] once in their life or twice to build up themselves, but I did it three times and every time ended up in disaster. After putting up all the money and effort and energy as well, and you Lost everything [without] any fault of your own. I was young; I made my Life here. I was happy. I had the chance to work. I had the choice to go Back home. I worked for the company [and] I was doing very well—built a house, had a business—and I lasted two years to build up everything; Then, I lost everything in one hour owed a lot of money to the government. I built myself again [in] 2008; I felt ‘I am comfortable with this’, but Again, everything gone. Lost everything again—my house, my business and everything—through no fault of my own” (Interviewee 5, Manchester).

From interviewee no5 from Manchester we realized even with the difficulties the immigrants face in the host country, this is still better than the conditions they may face if they were to return. Even being without employment in the host country is still more acceptable to many immigrants than returning to troubled life back home. The reason is that at least in the host country, there is some degree of social support and help for their families, who have settled into their ‘host country lives’ and plan to stay. The second reason is that even though there may be a desire for those that left their home countries to return some day, especially in their retirement.

“For me, I visit my homeland several times. I booked for this month, June and July and December. Now I am 42 years old. If I live up to 55 years, I will return back to my country and reside in my country forever. This is my future plan, and [then I would] come to Britain for visit only. The reasons why I want to return back to my land: I don't want to go to Beirut, but I want to go to where I was born, to sit under the tree of my house. I have built a house in my country with my father. I want to talk together. These are my ambitions only. I don't like the capital city or any other place. I want to return back to my hometown when I reach 55 years, because it is my land, my country, but the age is over. I must return back when I reach 55 years. Maybe I will stop my business here or I might continue my work—I don't know” (Interviewee 3, Manchester).

One Manchester-based Lebanese male, who was 42 years of age, noted his thrice-yearly visits to Lebanon; returning there permanently to be with his relatives and father, by the time he is 55, was the man's ambition. The second generation does not have the same longing to return. "I do not think I am able to live there", said a 19-year-old participant" (Interviewee 6, London).As Berry states, however, even in most multicultural societies where pluralism is accepted, there are cases of specific cultural, racial, and religious groups. Those groups that are less-accepted often experience hostility, rejection, and discrimination; they are expected to develop poor long-term adaptation (Berry and Kalin, 1995; Berry 2005). This is not the case with Lebanese immigrants; even Interviewee 2 from London said that,

"Despite a sense of racism in the UK because, that's who I am. That was my first language. Because, the religion and the cultural together and that's what I think in Arabic, first and foremost. And that's I supposed not feeling accepted although those years and been seen not just as different but as unfairness and racism that I have encountered during the 70<sup>th</sup> and 80<sup>th</sup>. I wouldn't wish to be seen as anything other than who I am in my soul, so I am Lebanese" (Interviewee 2, London).

She mentioned she suffered from racism in past days, so she learnt the language and the British accent, and she understood the English culture very well. Her language is perfect to be acculturated, but she chose not to; this participant was the only one who talked about her rejection of becoming a part of British culture, but the language she acquired helped her to understand the British culture and society. She did not reject the language—she highlighted its importance to understanding, and at the end it was her choice not to be part of the society.

"Belonging is quite a complicated word. Yes and no, it is a strange one. As I say, I was brought up in this country, so I know the nursery rhymes and I know public culture. I understand the British culture. I understand the British society. I choose not to be a part of it on the whole" (Interviewee 2, London).

Here, the important role of the host country appears: Knowing the language is not enough for some people to integrate into British society. The language helps, but they choose not to be integrated because some of bad experience or racism they had encountered. She, however, highlighted the vital role of the English language and how it is very important.

“I don't see. We can look at the way of integrated. Of course, I need to learn language that is vital, you have to. I don't understand how you can do or how can you live your daily life without the language. Then I will be Limited, limited in everything and that's not what I want, I need to feel that I know and I can use the language for what I need” (Interviewee 2, London).

Due to the growing trend of Islam phobia in Western societies, Muslims in Britain have been regarded as “outsiders” rather than as authentically British, and, as they or their predecessors were predominantly ex-colonial subjects, they and their religion have frequently been perceived as ‘inferior’ (Ansari, 2002, p. 12). Within this context, one naturally assumes that the difficulties of living as a minority in a non-Muslim state are accompanied by the general anti-Muslim climate which may make Muslim immigrants’ adaptation to the British society very difficult. On the contrary, Muslim interviewees did not particularly mention the effects of the trend of Islam phobia and anti-Muslim climate on their choice of acculturation strategy.

“I mean human. I never had that feeling they look at me in different way, if I have that kind of feeling why shall I stay here in the country? Inver have that feeling I am not welcome by the Britain as a country or British people Or British government. This is the reason why I like here because the Equality, and I love the life here, here is a mix culture and British accept All cultures and respect it otherwise the Asian people shouldn't be here If British wouldn't accept other cultures” (Interviewee 1, London).

In terms of the UK being an equal society, London-based participant no.1 related his perspective that the UK's even handedness and equity played a major role in his ability to remain in the country, while no negative experiences had ever befallen him there.

“It is very clear and understood and can get it clearly. I don't have a feeling that I am a foreigner; instead, I have a feeling that I have been in Britain for long time because I have love [for] the country and loved the people of the country. I love their ethics and

their treatment with me. I have never felt that I am a foreigner. Now I feel strange in France rather than in Britain.”(Interviewee 2, Manchester).

Reflecting London-based participant no.1, Manchester-based participant no.2 explained that the sense of being an outsider or alien was not something she had ever experienced. A major impetus to her settling in the UK, having been previously established in France, was the inequity of that country in contrast with the UK.

‘I think it is important. Otherwise, you can't fit you know. It would not be right not to adapt. You will feel like a fish out of water. I think it's important because if you don't communicate with the people you wouldn't be part of the culture ‘(Interviewee 13, Manchester)

“For me it is easier if I adapted to this culture and life to live in this country, got my opportunity, got my job dream, and got whatever I want like freedom. I have to adopt” (Interviewee 1, London).

Lebanese participants show the role of language in acculturation into British society, the quantitative results confirmed that people who using English more in different situations are more likely to be acculturated into British society than people who use Arabic more; this result indicates the link between language use and the acculturation by immigrants. When particular circumstances arise, the rate at which humans adapt may increase. These circumstances could include exposure to a new location or environment. When in contact with a host society, adaptation to that society's culture will consist of adding new traits to ones previously acquired, as well as losing old traits. This phenomenon occurs frequently in individuals who have undertaken migration. Due to immigrants being exposed to a new, more dominant, advanced or developed culture, they undergo the process of acculturation. In a country such as the United Kingdom, an individual's adaptation may follow certain patterns, wherein they acquire similar traits most notably the learning of the English language to increase employability in a society that mainly speaks English. Lebanese participants showed they are eager to be acculturated into

the new society they are living in now. They highlighted the necessity to learn English language as a way to be acculturated; at the same time, they are still keen to maintain their own Arabic-Lebanese native tongue and Lebanese culture. When they were asked if the use of the host country's language affects them as a Lebanese who speaks Arabic and have their religious beliefs, no one of them agreed with that. In addition, all the survey results show that they disagreed that the use of English affected their Arabic language or affected their communication with the Lebanese in the same community; the result highlighted that the English language does not affect their Lebanese way of thinking. Lebanese culture is still part of them: the norms and traditions, their lifestyle and food. Nothing was impacted by English language or British culture, although some of the participants identified themselves as British-Lebanese regarding to the nationality identity; however, when it comes to cultural identity they are Lebanese.

Participants illustrate cases of integration where they can socialise with both the majority group and the participants' ethnic peers. "I have a sense that I belong to this country, Britain. They treat me by containing the matter which let me feel that I belong to this country" (Interviewee 9, Manchester). "I lived here now more than 10 years and it's important to adapt to the place you live in" (Interviewee 6 from London). "Well, I mixed with west and east. So I can adapt. I went to Lebanon last few weeks ago, easy to adapt for me. I can be British here, I can be Lebanese in Lebanon" (Interviewee 1, London). In line with this, Werbner (2000) has reflected that communities in the context of the UK are not sequestered within their native culture and traditions. These communities find joy in life and cope within the new environment by developing an assimilatory adaptation strategy. People within these communities learn the English language within Britain, as well as comply with the gastronomic and clothing norms of

the host country. On the other hand, determination and unity is expressed all over the world within the population of Lebanese immigrants by establishing good links between Lebanon and their host country (Hourani, Alber & Shehdi, 1992). To prevent the external culture from having an extreme impact, the immigrant community in question has expressed a unity among themselves which extends beyond their ethnic and sub ethnic beliefs and differences. This sense of camaraderie among the Lebanese immigrants is based upon the national pride and ties they have and helps them to maintain their cultural traditions on foreign soil. The accommodating country's culture still, however, has a major impact on the language spoken by the immigrants, and acculturation does still take place (Abu Laban & Baha, 1992). Learning the English language had no major impact on their Lebanese identity. The extent of the host culture's dominance, alongside the major ethnic societies within the British environment, all create the basis for this impact. Acculturation has a notable impact upon language. With respect to Britain, language plays an important part in instigating ethnic beliefs, behaviors, attitudes, cultures and the climate of an organization.

The people of the Arabic community and, more specifically Lebanese, are very committed to both their culture and their Arabic language. Their culture remains very strong even when embedded within other countries throughout the world, where they may live as immigrants (Trouillot, 2003). Throughout various communities across the world, Arabic people have set up a vast number of organisations that ensure that their traditions, customs, norms, religions and values stay intact. These organisations often come in the form of federations (e.g. The Arab-American Anti-Discrimination Committee; L'Institut du Monde Arabe; The Canadian Arab Federation; The United Kingdom Federation of Arab Middle-East Region). Other events such as

exhibitions, lectures and festivals also take place to bring people from the wider community together.

During interviews, each interviewee pointed out several acculturative strategies they had employed to adapt to the British culture. Even though interviewees' responses show distinct variations in the acculturation process, they all indicated acculturation attitudes; only a few of them indicated behavioural shifts. Instead of marginalisation from the British society and from the Lebanese community, they all adapted their communication styles during their interactions with individuals and groups from the British culture. As discovered from interviews, all 14 interviewees were willing to socialise and communicate; thus, they refrained from isolation and marginalisation. Except for one interviewee, who had experienced several personal tragedies in his life, interviewees said that they are doing their best to adapt their lives in Britain. This does not mean that they are comfortable in their interactions with the British culture all the time.

The findings show similarities with the literature on acculturation and immigration. During the acculturation process, the Lebanese individuals find themselves living in two different cultures. Phinney (1990) views the process of acculturation as a unidirectional phenomenon in the consolidation of two different cultures. In the context of the linguistic aspect of the acculturation, the findings of the study reaffirm the argument that increased use of the English language affects the identity of Lebanese immigrants living in Britain. In contrast to the impact on the host culture, the host culture is dominant and poses challenges to the immigrants entering into the British environment. The Lebanese culture is the minority culture in Britain, and the fact implies that the effect on the host culture will be insignificant. In this regard, it is natural that the Lebanese migrants adapt to the local culture and values.



## **5.6 Summary of discussion**

To conclude, the analysis of interviews and survey questionnaires shows that Lebanese immigrants in the UK are adapted to the life in London and Manchester. Even though many of them still have the feeling of being a foreigner, they make every possible efforts to acculturate in the British culture by learning and improving their English. As expected, age and the length of stay are influential demographic variables in their adaptation to British culture. The results illustrate that the more they are involved in the system, either via the educational system or employment system, the more they adapt. On the other hand, the study found out that acculturation through the English language does not affect their primary cultural identity. As in Tetlock and Tadmors' (2009) study, the results of this study show that Lebanese immigrants manage to keep dual cultural aspects in their personalities. The participants in this study developed their distinctive bicultural identities as a strategy of acculturation (see e.g. Oswald, 1999). In such a way, Lebanese immigrants develop a strategy of operational culture. The results demonstrate the existence of operational culture since they adopt the most suitable culture in the situation: The use of English has helped their adaptation to Britain. They have adopted the English language for better job opportunities and better living conditions but they continue to preserve their Lebanese identity in their private lives. Keeping their native language is regarded as the main part of preserving their primary identity.

The analysis of both qualitative interviews and quantitative survey questionnaires highlighted that acculturation does not always involve conflict and result in negative outcomes as in the case of Lebanese immigrants in Britain. As opposed to the assimilation concept of the goal of acculturation, the analysis reflects a multidimensional view of the acculturation process. The

findings of the analysis draw a picture of an immigrant group already integrated or willing to integrate into their host culture. Learning the English language has become the main tool for their adaptation to British culture.

Because of attempts to manage with acculturation, participants of the study indicated that they achieved some long-term adaptations. These adaptations occur in response to external demands. As observed in interviewees' responses, long-term acculturation is highly variable. The differences may range from well- to poorly adapted, from situations where individuals can manage their new lives very well to where they are unable to carry on as part of the dominant culture. Interviewee 12 from Manchester was a good illustration of the latter, where Interviewee 14 from Manchester illustrates a successful adaptation case.

Migration from Lebanon to Europe in general, and to the UK in particular, has a long history dating back to as early as 1860—a period of wars and political conflicts in the region. Numerous social, educational, family, economic, financial, and political factors have motivated Lebanese people to migrate for better living conditions. Mass migration from Lebanon was triggered by civil war in the country. Between 1975 and 1989, approximately 990,000 Lebanese migrated abroad (Labaki, 1992). During the period 1975 to 1982, most Lebanese migrants were Christians. After the Israeli attack on Beirut in 1982, the migration trend changed, and Muslims from Lebanon began to migrate to the West (Helou, 1995). Lebanese immigrants come from different professional, economic, and social backgrounds and cultures (Labaki, 1992; Helou, 1995). According to the UN profile of Lebanese migrants, 47% of Lebanese migrants are from an experienced and educated workforce (UN, 2004). In the light of these migration trends, it is inferred that the group under consideration is a diversified group of Muslims and Christians

coming from different social and religious backgrounds; yet, they are mostly educated and skilled immigrants who are actively involved in social and economic life in the host country.

As a natural outcome of migration, immigrants meet the challenges of adjusting to a new culture. They are found in a situation requiring them to live in conformity with an alien culture while preserving their own. The cause of the immigrant adjustment to the new culture is that they are conscious of the requirement to regulate and adjust to the environment of the host culture. In this study, the concept of acculturation is employed to define the process of immigrants' adjustment into the new culture. While acculturation helps immigrants to adapt to the host culture, the process threatens their own cultural identity. As stated by Markus and Kitayama (1991), the identity of the immigrants is affected by the psychological locus of cultural grounds and interpretive frameworks.

The nature of acculturation involves the diverse patterns of acquiring aspects such as learning the language of the host community to enhance their prospects for better living conditions and jobs in the host country. Acculturation starts with learning or improving the language of the host community. All the participants in qualitative interviews highlighted the importance of learning the English language. The interviewees said that they all know English even though some of them did not know the language before moving to the UK. For them knowing the language is necessary to integrate and to become part of the host society.

As illustrated with the excerpts, interviewees all acknowledged the fact that learning English and adapting to British culture helps them to realise their dreams. Survey findings also pointed out

similar opinions. Regarding the increased use of the English language, there were questions measuring the fluency in different aspects of the language. Findings demonstrate that understanding, reading and writing in English creates more connection towards British culture. Respondents with excellent and good English skills stated that they feel more connected. Moreover, participants who speak English in college/university are more adaptive towards British culture. Thus, the findings give a positive answer to the first research question (RQ1):

In what ways is English perceived to have influenced Lebanese immigrants to the UK?

Besides the language skills, the study examined the effects of the other demographic variables on the acculturation of Lebanese immigrants. While interviewees point out 'age' and 'the length of residency' as likely demographic factors on acculturation, the survey sought to inquire about the role of other demographic variables such as: gender' and "religion." Cross-tabulation of demographic variables of age, gender and length of stay against identity variable shows that people in the age groups 18-24 and 45-54 are more significantly adapted to British culture.

There is no significant difference between being Lebanese Christian or Muslim, male and female in terms of identity. In term of length of residence, the result illustrated that, participants who were born in UK are more connected to the British and British-Lebanese identity.

The work done by Berry (2005) also suggests two important questions to imply strategies for acculturation. The two questions are: (a) Is it is important to maintain the heritage culture, and (b) Is it is necessary to produce the relationships of the larger society or host society to the minority? The minority is the group of immigrants. Suggested strategies are marginalization, separation, assimilation, and integration. The strategies are derived from the questions by taking the answers in the form of yes and no from the sample of the people. A negative reply to the first

question and positive reply to the second question elaborate assimilation and its contrast defines another term (i.e. separation). The model demonstrated that the phenomenon of acculturation undergoes in different and diverse modes. The immigrants are not required essentially to give up their native culture to adapt to the new culture. The heritage culture can be retained as well as the culture adapted to.

Dovidio and Esses (2001), promote a school of thought that there is no strict rule regarding the existence of single culture at a specific period in the same society. The multiculturalism was supported by the researchers. There is quite a possibility of many cultures' existence at the same time and place in a certain country. Identity is a variable term; it varies with the elements' ratios. The identity can be strong and secure, weak and undeveloped, or limited and unlimited in its different aspects. The nature of a particular identity is independent. The ethnic aspect is one of the key aspects of identity. The owning of strong ethnic affiliation by an individual and grasping the new culture's aspects is considered the bicultural or integrated identity. The one who has a strong ethnic aspect in its identity and does not gain any new societal aspect is known as the separated identity. The nature of the identity is independent and variable at different time periods and demographics. There are certain immigrants who explicitly give up the ethnic values and identify a new society and cultural values are termed as assimilated identities. The marginal identity holders are those who neither rely on the ethnic aspect of their personality nor identify the new society's aspects.

As the Lebanese community in the UK consists of Muslims and Christians, being a Muslim who is practising religious worship mainly based on Quran languages has an impact on maintaining

Arabic as a first language in comparison to Christians who do not use Arabic for praying. Most of the Christian respondents said that their religious identity was affected very little by using the English language whereas most of the Muslims voted for 'not at all.' The results show that Christians are more inclined to be acculturated into British culture. Thus, the second research question (RQ2) was answered: Which variables (e.g. age, gender or length of residency) affect Arab identity?

Regarding the third research question (RQ3), "How do Lebanese immigrants manage with the transition from their Arab culture to British culture?" interviewees and survey participants mentioned several strategies to cope with the transition from their Arab culture to the British culture. At the individual level, both changes in behaviour and acculturative stress phenomena are a function of what migrants do during their acculturation. Thus, the long-term outcomes of psychological and sociocultural adaptations correspond to the strategic goals set by the members of the group (Berry, 1997). As the degree of voluntariness in the migration affects the motivation for acculturation, immigrants motivated by factors that are facilitating or enabling (i.e. proactive) tend to adapt to the host culture more willingly. As argued in the literature, if immigration is driven by economic reasons, the nature of the adaptation becomes smoother. Economic immigrants use search strategies to minimise the effects of cross-cultural aspects such as values, norms, customs, and morals. The adaptation involves the slow and steady pace in the perspective of language and culture.

Tetlock and Tadmor (2006) demonstrate that certain individuals among the immigrants keep dual cultural aspects in their personalities. The switching of the individual from one culture to another

is called operational culture since the immigrant adapts to the most suitable culture in the situation (Usunier, 2000). In such a way, immigrants develop their distinctive bicultural identities as a strategy of acculturation (Oswald, 1999). Interviewees' answers to the questions about their adaptation to British culture and their strategies to keep enrooted in Lebanese culture show characteristics of operational culture. Outside the house, they speak English, work and socialise in English, while at home they speak Arabic, follow their traditions, socialise with other fellow Arabs and regularly call their homeland to contact their families and friends back in Lebanon. In the survey questionnaire, 91% of the survey participants answered 'Yes' to the following question: 'As a Lebanese immigrant in (Manchester or London) would you like to adopt British culture to cope with the host culture in Manchester or London?' This reflects the willingness of the Lebanese community to adopt British culture. When they were asked 'As a Lebanese immigrant which of the following factors do you feel are crucial for your adaptation to British society that you are currently living in Manchester or London?' no majority opinion was provided among survey participants. Among the six factors given to the participants, 15 participants stated they agree or strongly agree with the following factors: 'educational system in the UK', 'employment system in the UK' and 'the length of stay'. Thus, the responses of most participants point out 'integration' as most preferred strategy of acculturation.

Berry's acculturation scheme assumes that individual members of a non-dominant group in acculturation are free to choose how they want to acculturate. This is not, however, always the case. The choices of individuals from a non-dominant group often are constrained by their own community. Particularly in communal societies like Lebanese society, group decisions regarding acculturation strategies could be more decisive than individual preferences. In this study, neither

interviewees nor survey participants mentioned social influence affecting their choice of adaptation strategies.

As it is defined in the literature (See Abraido-Lanza et al., 2006; Redfield, Linton & Herskovits, 1936; Berry, 1980), acculturation is a dynamic and reciprocal process occurring through the interaction of the immigrant's culture with the majority culture of the host society. Thus, a dominant culture is also affected by acculturation. Through the interactions, people of the dominant culture begin to appreciate the immigrant's culture and recognise some of the needs of those who have migrated into their countries. As the focus of the thesis was Lebanese immigrants' acculturation, the British side of the story is not explored here. Parallel to their own acculturation process, Lebanese in the UK have attempted to raise awareness about Lebanese culture in British communities as part of acculturation of the British community. Among all, the Lebanese Festival<sup>8</sup> in London and activities of British-Lebanese Organisation (London)<sup>9</sup> serve to foster acculturation of the British community. In 2016, the Lebanese Festival attracted 8,764 visitors including British visitors (<http://lebanesefestivalday.uk>).

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<sup>8</sup> The Lebanese Festival aims to create awareness and educate the wider British community about Lebanese culture, customs and traditions also to promote Lebanese products, cuisine, culture, education and tourism. The Lebanese Festival day is an Annual event held in London and aims at giving members of the Lebanese community in the UK the opportunity to meet each other, irrespective of their religious or political views. The organisers of the festival are non-religious, and non-political Lebanese who aim to bring the community together through music, food, art dance and sharing the Lebanese culture. <http://lebanesefestivalday.uk>

<sup>9</sup> The British-Lebanese Association was established in 1984 to encourage friendship and understanding between the people of Britain and Lebanon and to advance and encourage cultural development between the two countries. The twin aims of the association are to offer British and Lebanese people of Britain the opportunity to meet at and enjoy the programme of events and to maintain and to develop vital and important links between two nations. [http://www.britishlebanese.org/mission\\_statement.htm](http://www.britishlebanese.org/mission_statement.htm)



The final research question (RQ4) was the following: ‘Has the use of the English language led to the participants’ acculturation into British society?’ This question was intended to examine the relationship between language and acculturation. In the survey questionnaire, participants were asked: ‘Please indicate how increased use of the English language has an impact on your Arabic identity and language as a Lebanese immigrant living in Manchester/London.’ In a similar vein, interviewees were asked the effects of the English language in their acculturation. Even though both interviewees and survey participants agreed that the use of English has helped their adaptation to Britain, none of them admitted that the use of English language affected their Arabic personal identities. They still speak in Arabic to celebrate their religious festivals and to preserve their cultural traits. They have adapted to the English language for better job opportunities and for better living conditions, while they continue to preserve their Lebanese identity in their private lives. As Interviewee 7 from London stated: ‘It is important to speak English to understand what is happening around you. If you don’t know the language, in clinic or wherever you go, you need translation. This is difficult ... But at home I mostly speak Arabic’. Other interviewees also gave similar answers.

During interviews, each interviewee pointed out several acculturative strategies they had employed to adapt to the British culture. Even though interviewees’ responses show distinct variations in the acculturation process, they all indicated acculturation attitudes; only a few of them indicated behavioural shifts. Instead of marginalisation from the British society and from the Lebanese community, they all adopted their communication styles during their interactions with individuals and groups from the British culture. As discovered from interviews, all 14 interviewees were willing to socialise and communicate in English. Thus, they refrained from

isolation and marginalisation. Except for one interviewee, who had experienced several personal tragedies in his life, interviewees said that they are doing their best to adapt their lives in Britain. Finally, it must be noted that adherence to Islam appeared to have very little or no real bearing on the continued use of Arabic language among the Lebanese participants in the study. There was no influence that can be seen.

## **5.7 Summary**

This chapter has outlined and discussed the findings from the data presented in my study. I related these findings to wider studies and specifically to some of the responses given by the respondents in my study. This chapter was primarily concerned with discussing the findings of my research with those of previous conclusions from published studies. The next chapter will be the conclusion, recommendation, and limitation of the study.

## 6 CHAPTER 6. CONCLUSION

### 6.1 Introduction

Following the discussion presented in the previous chapter, this chapter will summarise the study aims, questions and findings. After reviewing the purpose and nature of the study, this chapter will go on to address the research questions, including data collection, methodology, analysis of data, findings, and implications for the questions posed. This final chapter aims to summarise any noteworthy conclusions and the contributions to the literature made by these conclusions as well as future research proposals. The limitation of the study will be presented here

### 6.2 Summary

This study aimed to examine and investigate the impact of English language and British culture on the Lebanese Arabs' use of language, cultural experiences and their original identities. The study makes attempts to ascertain the Lebanese immigrants' use of the Arabic language (L1) and the English language (L2), notably by immigrants living within London and Manchester. This will help to uncover the circumstances in which these immigrants have integrated themselves into British society, as well as discover the extent to which they still consider themselves as Arab Lebanese. To collect this study data, a combination of semi- structured interviews and questionnaires were used to answer four research questions (section 1.4).

RQ1. In what ways is English perceived to have influenced Lebanese immigrants to the UK?

The volunteers who took part in the investigation largely agreed that using the English language made no difference in their Arabic identity, language or beliefs. The Lebanese participants have excellent skills in both Arabic language and English language. Because most of them were born and spent time in Lebanon; this helps them to acquire their native language and because they

have English and French schools back home. This also help to speak the adoptive language with high skills. Most of the participants prefer to do the interviews in English which indicated their confidence in the adoptive language. Lebanon is a modern country, Lebanese people used to immigration phenomenon long time ago which make it familiar as a notion and they have no problem with it at all. Most of the Lebanese families have relatives or brothers or sons who are in different countries. To be familiar with the phenomenon make it easy to be approached. on the other hand, although Lebanese participants have high English skills and most of them prefer to identified themselves as a British-Lebanese and feeling more connected to British-Lebanese identity ,however when it comes to the cultural identity, they identify themselves as Lebanese and they feel proud to be so.Even the one who his children do not speak Arabic as their mum is English, they identified themselves as British-Lebanese, it can be clearly seen that they impacted by English language and British culture but not as a conflict or to lose their identity, the impact is a positive impact which led them to be willing to the host country and its language and at the same time keeping their originality and maintaining their native language and transferred to their children by using different strategies.

RQ2. Which variables, age, gender or length of residency, affect Arab identity?

Research Question Two aimed to provide insight into which factors affected Lebanese identity the most. Some of the attributes that were investigated included: the age at which the immigrant left their home country; the amount of time the immigrant had been living in the host country; the gender of the individual (whether being male or female affected how a person integrates into a new society) and whether gender affects individual identity upon immigration into a new country. The results attained by the study indicate that the length of time someone has been

living in the new country and the age at which they left their home country both affect their identity immensely; whereas there was a lack of impact regarding gender when immigrating to another country. In addition to these variables, religion was one of the variables. Religious identity of being either Lebanese Muslim or Christian has no impact on the original Arabic-Lebanese identity as highlighted from questionnaire survey. Regarding to this question Age and length of residency were the most affective factors in term of identity and adaptation and acculturation. To immigrate in early age you will be more affected, to spend long time in a host country means you will be affected as well. the gender, male or female has no impact at all, may be because the women status back home in Lebanon which show no much difference between women and men like other Arabic countries, this led to no gender differences among Lebanese immigrants in UK. Religion was one of the variable which was expected to have a difference in adaptation to British culture and to be integrated into this society, even people in survey question were asked if they think religion has an impact role and their answers confirmed that they thought the religion has an influential role, however the data showed the opposite, religion has no significant role within Lebanese participants in UK, no difference of being Muslim or Christian in this term. Lebanese people as highlighted before are not strict religiously notion, they have also a similar life style back home to British one.

RQ3. How do Lebanese immigrants cope with the transition from their Arab culture to the British culture?

The third Research Question aimed at investigating the ways in which Lebanese immigrants from both London and Manchester deal with moving from an Arabic cultural environment to the new, British environment. Three variables were uncovered from the results taken within the pilot study (chapter five) that proved to be instrumental in how successful the immigrants were at

immersing themselves into British society: the current British educational system; how long the person had lived in the country and the contemporary state of Britain's employment system.

The finding showed that Lebanese participants in London were more willing than Lebanese in Manchester, however these differences wasn't significance. On the other hand there was a difference between Lebanese Muslim and Christian in terms of adaptation but again the differences weren't significant, Lebanese participants show their willing to adopt to their host country culture, to be able to learn the language to understand everything. The significance language role is important in term of adaption, adaptation is very important and language the mean in which ones will be able to do so. Regardless of age, gender and religion all show their interest in adaptation phenomenon.

RQ4. Has the use of the English language led to the participants' acculturation into British society?

Research Question Four was designed to look at if the use of English language has helped the participants' acculturation into to British culture. None of them admit that the use of English language affects their Arabic-Lebanese identity. They still speak in Arabic ways in which Lebanese immigrants kept in touch with their cultural origin, if at all. Within the study, four subjects, taken from both London and Manchester with varying genders, ages and time spent in Britain all said they had adopted the English way of life but did not trade it in for their Arabic origins. The interviews and questionnaires alike indicated that Lebanese immigrants tend to protect their cultural background. However, they have succumbed to learning the English language to allow for better employability and therefore a better quality of life.

A possible explanation to this could be that the cities of London and Manchester have already proven themselves as culturally diverse, allowing an individual to carry out their own cultural needs, communicate with their kin, host events and go to restaurants that serve their traditional foods. This friendly atmosphere proves welcoming to outsiders of the community. The location in which individuals immigrate can have an impact on how welcome they feel. Lebanese people can listen to their own music, travel home on a regular basis and maintain ties with their families back in Lebanon, even if their children are not totally fluent in Lebanese; they can still make attempts to stay in contact with their roots. They are not prohibited from keeping their Lebanese accent and language skills up to date; many may still, for example, listen to their favourite Lebanese song or artist whilst having their morning coffee. A comparison made between the English (L2) language and the Arabic (L1) language proved that Lebanese immigrants are eager to uphold their Arabic language skills to reinforce their personal identity; losing a grasp on their own language could mean forfeiting their identity. While variables such as religion and gender yet prove to not be important, it is certain that the length of time that somebody has taken residence within the British society and age make a huge difference.

When attempting to remain in touch with an immigrant's culture, they have found that media is incredibly helpful listening to one's favourite traditional music during a commute for example is now incredibly easy. Despite living in a new country, all these variables (media, keep in touch with family, Arabic school, gathering with local community) allow immigrants to still live within their own cultures enabling them to feel more attached to their home country. Being able to watch programmes from one's home country on television may be comforting to an immigrant, allowing them to feel like they never left at all; an escape from the vastly different country they

currently live in. Having a neighbour from the same country also allows for meaningful celebrations of the same nature as those in the home country. A good economic status grants one a right to choose where one lives, who one's neighbours are, what type of house one lives in, and so on. This, on top of the ability to travel whenever one wishes, provides meaningful satisfaction for immigrants living abroad. They may be able to find inner peace within the new community of which they have become part.

Finally, it must be noted that Islam appeared to have very little or no real bearing on the use of the Arabic language and its continued use amongst the Lebanese participants in the study. There was no influence, as far as could see. As one of the study's aims was to compare between Lebanese in London and Manchester, the study found that London people are more willing to cope with the local culture than Manchester people. Reasons to be happy were cited as feeling safe and having a good job.

### **6.3 Challenges and Limitations of the Study**

Many problems and challenges occurred throughout the data collection, both in the pilot study stage and in the main study stage. During the pilot study, being a non-Lebanese researcher caused problems in accessing the community for interviews and surveys. As soon as the participants knew that the researcher was non-Lebanese, some participants refused to do the interview. In addition, some persons agreed to participate in interviews but did not show up at scheduled appointments. During the time when the interviews for the pilot study were conducted (August 2015), most of the Lebanese people were out of the country and busy during the summer holiday. The sensitive context of the study also required that the interviewer first gain participants' trust and hold herself accountable to the respondents. At this stage of the study,



some participants inferred the researcher's ethnicity from her place of origin and accent. The interviewer, a Saudi woman herself (from Madinah, the second holy town in Saudi Arabia and a main part of Sunna) carefully introduced herself to the interviewee (De Laine, 1997), but being Sunni allowed some of them to refuse the interviews because of her perceived ethnicity (i.e. Sunnah), since some of them were Shia. The differences in the belief systems did have a negative influence on the researcher's ability to gather relevant data for the research study. In addition, the qualitative data collection was conducted between February 2016 and April 2016. This period had a great impact on the study, particularly the qualitative part. In February 2016, a political issue had arisen between Lebanon and the Saudi government; thus, this political crisis caused many Lebanese to back out and refuse to participate in interviews. To persuade the participants, the researcher tried hard to explain that this study was not about politics; rather, it was a social linguistic study to examine the impact of English language and culture on the Lebanese identity. With the help from community leaders in Manchester, some community members then agreed to participate in interviews. Then they referred the researcher to their friends and relatives. The researcher, aware of the fact that the issues to be discussed were sensitive given the traumatic nature of the event that had triggered the Lebanese migration, conducted the interviews using a more thoughtful process. The very nature of the interview topic often forced respondents to remember many painful memories that many of them had tried hard to forget. During the interviews, the interviewer had to judge the extent to which the interviewer was justified in probing with questions about the information that the respondents would otherwise not be able to volunteer; thus, in this unique kind of interaction, the role of the interviewer was further accentuated. It became even more important to appropriately debrief respondents, and on

occasion, the researcher felt the necessity to check on the participant later that day or during that week.

During the main study in Manchester, the Lebanese Community Leader in Manchester kindly offered his help. He recommended some families and introduced the researcher to the community. Following the political crisis, Lebanese were not eager to participate in the study, but with the facilitation of the Community Leader both interviews and surveys were successfully conducted in both London and Manchester. Participants in the interviews who evidently were not able to answer all the questions or expressed opinions in a straightforward manner provided the author an opportunity to interpret their statements relying on experience and integrity. It is the responsibility of the researcher to ensure privacy when discussing sensitive issues with the participants (De Laine, 1997, p. 181) or reiterate questions that cause upset and hurtful memories in the participants.

One of the challenges faced when conducting the research was how to interpret the meanings behind some of the responses given. One such challenge arose from the specific use of certain terms. It was important as a researcher to understand the wider context and hidden meaning of some of the responses. After spending some time within the communities being studied, it started to become easier to understand the true meaning behind some of the responses given. One such example was the application of the term 'immigrant', which was originally understood to mean an economic migration in search of a better economic life and was used in the way that the host population would use it. The reason that the respondents applied the term migrant, according to Van Dijk (1993), was not to appeal to the local population, but rather to distance themselves

from the term 'immigrant', which had more negative connotations amongst the host community (Van Dijk, 1993).

Another consideration when people are discussing issues close to themselves is that the researcher must remain professional and impartial at all times. It is important in these instances that the researcher, according to De Laine (1997) understand that 'participant-observation and in-depth interviews place responsibility on the researcher to be sensitive toward interviewees [...] when dealing with sensitive topics and issues' (p. 181). It is also fundamental to know what should not be asked; for example, if things become too overwhelming for the individual, then the interview should be terminated. One such example occurred when one of the respondents started to cry when talking about how much she missed her family. This was obviously painful for her to discuss, and so the researcher knew not to pursue the subject further to avoid distressing the interviewee.

Being a female investigator made it difficult for the researcher to arrange interviews outside with male respondents due to nature of some Arabic men who may act in a flirtatious and imposing way (McIlwaine, 2010). As a female researcher, it was also sometimes difficult or challenging to interview some of the male respondents alone. One of the participants referred to it as being in an environment of 'migrant machismos where male participants may not feel comfortable revealing their true inner feelings to the female researcher (McIlwaine, 2010). Because of this concern, the locations and phrasing of the questions had to be carefully selected. One of the culturally acceptable aspects of Arabic culture is that it is all right for men to behave in somewhat presumptuous and flirtatious ways when being interviewed by a female—especially by younger

women. This kind of behaviour is so readily accepted in cultural circles that prior to offering their responses, the researcher requested that any responses sent be professional and that respondents conduct themselves accordingly.

Another challenge was to include Christian participants to the study. The focus on religion as a cultural factor was one of the aims of the study—to determine if the use of the English language helped in cultural accumulation. In the qualitative study, however, the religious distribution was highly biased, with only one Christian interviewed compared to 13 Muslims across the two cities. When investigating the subject of religiosity, one of the biggest challenges faced was trying to attract more Christian participants. One of the reasons for this was that the study took place between February and April 2016, when tensions between Saudi Arabia and the researcher's country of origin were occurring. This made it very difficult for the research participants to trust the motives of the researcher and some became much less willing to participate as a result. The researcher requested some assistance in this matter from the Lebanese Community Leader, who did make some efforts to alleviate the situation. More respondents came forward, but unfortunately the majority were of Muslim religious affiliation. This very much limited the abilities of the researcher to offer an impartial and qualitative comparative study of religiosity among the participants. It was interesting to see the different perspectives of those among the same religion, however. To offer a truly comparative analysis, the researcher had to refer to the original questionnaires which were more equally distributed (i.e. 53 being Christian and 47 being Muslim). This enabled the researcher to look at whether there was a difference in experience between those who were Christian and those who were Muslim throughout the acculturation process. This was also compared against the wider criteria of

whether having these different religious affiliations would also affect how much the original language was maintained. The researcher also chose Manchester in this instance as it is also where she resides and has done so since 2010. The research idea stemmed from observing her Lebanese neighbours who agreed that this would also be a good place for her to start with her research. Unfortunately, things became more difficult when tensions rose in their home countries. Wider political issues also made it difficult for the researcher to secure further funding for the project. The researcher also discovered that she was able to secure a great deal more help from the Lebanese community in Manchester as opposed to those in London. She also found the Lebanese embassy in London to be much less helpful. The researcher tried to gain assistance with this matter from a Lebanese researcher in London. The results from this request, however, were disappointing as her fellow researcher was also not able to gain much help despite being of Lebanese nationality.

The interviewees were chosen regardless of their generation, but those under 18 years old were excluded as the researcher was keen to attain data from the immigrants who had been living in England for a longer span of time and so that they could respond to the questions more maturely. Depending on their nationalities before migrating to Britain, people below a certain age threshold may not be making voluntary choices in terms of language or culture. We have kept the threshold high at 18 years. Participants are from different positions in society (e.g. housewives, students, businessmen, and academics) to investigate their different language choices and whether they have been able to acculturate into the British society.

## **6.4 Implications of the Study**

Several approaches to social integration have been proposed in this study. As such, it could be advantageous to carry out a comparison between the results of this study and the results of those currently available/available in future in the literature on the identity and integration of immigrants, even though the present study focused on Lebanese immigrants in the UK, and especially those in London and Manchester. For example, the findings of such a comparison could contribute to the development of an integration and adaptation strategy that could be applied by different parties (e.g. teachers, policy-makers, social organisations, parents, religious institutions, and the media) to better understand a new community of immigrants and help to address questions like: What is integration? , How can integration be successfully achieved and which are the main social determinants that can speed up integration? How do parents or immigrants preserve their original identity? How can immigrants adopt the culture of the host country and learn the language of that country without losing their original culture and first language? And how important is it to learn the language of the host country and integrate in the society there?. Immigrants must have knowledge of strategies that can help integrate in a new country, learn the language and culture of that country while at the same time making sure that young immigrants and future generations keep their first language.

### **6.4.1 Linguistic, social and cultural implication**

The data collected in this study indicate that the process of integration is two-sided, meaning that immigrants do not become integrated without them doing anything, they must take active part in this process. On the other hand, the host society must be open and friendly to immigrants and be positive about interaction and communication with them, in order for integration to be a success.

In the public's view, integration is not only the responsibility of the immigrant, but also involves other societal actors (media, government, local authorities, schools and religious institutions).

According to the data provided by the study participants, it was very important for them to become integrated in the society of the UK and this process depended most on learning the English language. Indeed, learning the language of the host country is the key strategy to achieve integration and it is not only immigrants who are responsible for it, but also education institutions, teachers, social services and institutions, and the government.

#### **6.4.2 What can governments do to help immigrants integrate into society?**

As mentioned above, governments should first of all help immigrants with language learning by providing language learning programmes or classes. The importance of learning the language of the host country is so great because it facilitates communication with local people and familiarisation with the social practices and customs in that country. Immigrants frequently perceive a country in a particular way based on information in the media or from films, but those perceptions may not be correct so must be dealt with immediately. Although getting a good understanding of the local culture may be difficult, integration can be made easier if immigrants have a general knowledge about practices that are considered proper and about the values and beliefs held at local level. It is important for governments to make sure that there is money available for local authorities to be able to help immigrants with language learning, without which integration is not possible. At the same time, programmes should also be provided to immigrants to familiarise themselves with the customs and traditions of the country in question in order to achieve cultural integration.

Another useful strategy is to encourage immigrants to take part in community activities and events, which would give them a better understanding of the importance of such events as Halloween or Boxing Day. Failure to include immigrants in these kinds of activities may determine them to keep their own practices, which may make integration more difficult, whether or not they are considered legal in the host country. This is especially true from immigrants from close communities, who may tend to create similar communities in the host country rather than integrate in the new society. Local authorities and national government play a crucial role in creating spaces and opportunities for communities to come together. These could be represented by investing resources in community centers but also recreational activities (e.g. street festivals, neighborhood activities) involving local communities and organisations. There is a need for initiatives that actively counter prejudice and discrimination for instance information campaigns delivered through schools and local communities.

Based on the data from this study, a number of suggestions can be made about the strategies that immigrants, schools, and social services could adopt to successfully achieve integration:

- a) Adequate language learning, including idioms
- b) Familiarisation with the sense of humour and irony in the UK
- c) Learning about the British culture and adapting original culture accordingly; immigrants do not have to let go of their own culture, but that culture cannot go against the customs in the UK, particularly in terms of politeness, respect and tolerance, and this should be obvious to immigrants since their decision to come to the UK was no doubt determined by awareness that the conditions in the UK were better than in their home country;



- d) Having patience with the process of integration and understanding that it is not a quick process and that it depends on many factors (e.g. social and work status, income, having children of school age, and place of residence), but immigrants can be integrated if they make the effort; skin colour is not an issue in most parts of the UK, where different ethnicities live peacefully side by side, as being British is not about race but about the culture, attitude and state of mind; however, immigrants must be aware that conflicts due to ethnic background may happen due to narrow mentality, as in other parts of the world;
- e) Participation in community activities
- f) Familiarisation among locals
- g) Open expression of opinions and views
- h) Avoidance of interaction only with other people of the same ethnicity or religious faith

An additional approach that can help with the integration of immigrants is the provision of programmes that are created to increase knowledge and understanding about the culture, customs and values of the host country. Encouraging immigrants to take part in enjoyable activities with local people or organising events especially for immigrants could also promote integration. Through activities or events, social organisers working together with local leaders or educators could emphasise how important social unity is, teaching local people to embrace immigrants and invite them to different social events, such as a barbeque.

As indicated by the data in this study, immigrants will have greater motivation to become integrated into the society of the host country if they feel that the local people are open towards them and initiatives are taken to help with their integration. The necessity to work or be useful in

some way is a basic human attribute, so opportunities for employment and earning an income are important measures of integration as well. Immigrants can familiarise themselves with the language and culture of the host country quicker if they are working. Furthermore, employment keep individuals from becoming socially isolated and makes them feel equal to others through contribution to the state in the form of payment of taxes and bills.

### **6.4.3 Maintaining L1 importance**

As it is important to learn English and understand culture to be able to integrated into British society, on the other hand immigrant's original identity and l1 are very important to maintain too, the data showed how participants followed strategies to maintain their culture and language As noted by Myers-Scotton (2001, cited in Nilep, 2006), the various languages that operate within any given multilingual community are linked to distinct social roles. Difficulties can emerge, therefore, when individuals embedded within a certain language community attempt to transition into another through SLA. The findings reported in Section6.2 are consistent with this point, regarding the adaptation and integration of non-English-speaking Arabic immigrants in the UK; although the participants were observed as willing to integrate and to learn English as a second language, the process of doing so was impacted by an array of social and cultural factors. The findings demonstrate that a range of strategies can be implemented to maintain the identity linked to the second language learners' first language. For example, to ensure that the children of immigrants can maintain contact with the Arabic language community (and its associated social roles), strategies such as sending the children to Arabic schools, regularly visiting the homeland, and maintaining contact with Arabic-speaking relatives can be adopted. According to one of the participants in the present study, while it may be argued that Arabic-speaking parents are responsible for the decline of their language community, an appropriate balance can be struck

that allows these communities to integrate into British society while retaining their social roles and identities.

The participants in the present study did not let go of their first language, Arabic, and used the two languages, Arabic and English for different purposes. For example, participants who identified themselves as Lebanese tended to use Arabic in the majority of contexts, but British or British-Lebanese participants did not show the same preference for English in all settings, apart from an educational setting and social interaction with friends. On the other hand, the educational context was the only setting in which the participants who identified themselves as Lebanese did not use Arabic to a greater extent compared to the British or British-Lebanese participants .

#### **6.4.3.1 Role played by Arabic educational institution in maintaining L1**

There is a large number of factors that prevents immigrants from losing their Arabic language, such as parents who send their children to Arabic schools and Arabic teachers who teach young children their first language and make sure that they keep it. At the same time, by preventing the loss of the first language, Arabic teachers also make sure that the culture associated with that language is maintained. As mentioned by many participants in this study, Arabic schools have great importance because they create an environment where the children of immigrants can speak their first language and practice their culture and their religion without any restrictions or judgement. In London and Manchester, maintenance of Arabic is helped by the special status that is given to Arabic schools as well as to Arabic as a language in the context of the services that are provided by the Manchester City Council. Due to the importance of Arabic schools in

helping children to read and write in Arabic and in this way keep their first language, more such schools should be established in different regions to allow the children of immigrants to be educated in Arabic in addition to the English education they receive in English schools. Furthermore, Arabic schools should be managed by individuals of Arab origin and there should be no restrictions in terms of the policies they apply in relation to curricula, methods of instruction or teachers. These measures can also contribute to the maintenance of Arabic (section 4.1).

#### **6.4.3.2 Media and religious institution**

Other factors that support the maintenance of Arabic include the television channels that offer programmes in Arabic, the absence of restrictions to travelling to Arab countries, and the activities of religious institutions like mosques. All of these factors help immigrants and their families to maintain the Arabic traditions and obtain information about what is going on in their home country. In this way, the connection with the home country is not lost. Furthermore, media and advertising are also good for stressing the importance of social unity and showing the good side of immigrants and the positive contribution that they make to the host society. Local community organisations, such as refugee community organisations, can play the role of mediators between immigrants and local people, helping with work employment and with integration in the work environment, as well as monitoring what is being said in the media, to prevent racism and discrimination by making sure that the information that is provided about immigration is correct and that vulnerable immigrants are given the support they need and are treated well. Another contribution that these local community organisations can make is to create

work plans that take into consideration the needs and circumstances of every immigrant who asks for help.

Out of all the factors that contribute to the maintenance of Arabic, the one of greatest importance is the use of Arabic at home, which parents continuously promote and which makes sure that the use of the language in everyday life does not stop and is transmitted from one generation to another. In this way, third -generation Lebanese immigrants in London and Manchester continue to speak Arabic. These observations point to the fact that the maintenance of Arabic in families is based on “contextual stability” and “inter-generational stability” (Hayden 1966), which are respectively intended to make sure that Arabic continues to be used, especially at home, and that it is transmitted to the next generation (Hayden 1966: 205). Thanks to these measures, Arabic may be maintained over the first, second and even third generation. In this study, Arabic was maintained in the families of the participants in both the first and second generation, in contrast to the situation of Dutch in Australia, the use of which changed considerably in both generations, and Greek, which was kept in the first generation but not so much in the second generation (Clyne 2003). The reason for this difference may be that the participants in this study lived in Manchester and London, visited Lebanon and talked on the phone with relatives there on a regular basis. This allowed them to maintain Arabic whilst integrating in the British society as well as teach Arabic to their children in case they wanted to go back to their home country. Moreover, the practices of bringing children up also contributed to the transmission of Arabic and attitude towards the language to the next generations.

### **6.4.3.3 Uk City councils**

The city councils in both Manchester and London offer advice telephone lines, booklets, information about social services, education, health and others in Arabic. Furthermore, there are Arabic interpreters in the councils' Translation Department who can offer help with translation in different locations, including courts, police stations and hospitals. These services are intended especially for immigrants with poor English, to help them when they have to deal with different authorities or institutions. In this way, immigrants are helped to maintain their first language. To give an example, the availability of governmental services in the language of a particular immigrant community was identified in the first stage of Fishman's model (1991) as important in preventing loss of language .However, some participants from Manchester argued that the availability of such services was not helpful because immigrants no longer had the motivation to learn English. Therefore, closer regulation of social services is necessary so that they are available only to new immigrants or elderly immigrants, not to those who have been in the UK for a long period of time (participants, no 5, Manchester).

Based on the above discussion, several conclusions can be formulated about the factors that contribute to the maintenance of the first language among a community of immigrants in the host country. One factor is the separate use of the first language and the second language according to context, which makes sure that the first language does not lose its functionality. The home environment is the main context in which the first language is used most often, because this is the context that is most likely to ensure that the language is transmitted to the next generation. However, it must be said that the efficiency of all the different factors that contribute to the

maintenance of the first language, such as educational institutions, parents, and social organisations, is greatest when they are used in combination.

## **6.5 Recommendations**

Due to the scope and nature of the current study, I have sought to remain open to further exploration and understanding. Therefore, this study hopes to serve as a starting point for subsequent studies to further examine the linguistic identity of immigrants. For future studies, I firstly recommend researchers widen the population of the study by including third generation. This could inevitably lead to finding other interactional functions of both L2 and L1 in maintaining the mother tongue and learning host country. In addition, there are questions that need further investigation, such as, due to the growing trend toward Islamophobia in Western societies, Muslims in Britain have been regarded as 'outsiders' rather than as authentically British, and, as they or their predecessors were predominantly ex-colonial subjects, they and their religion have frequently been perceived as 'inferior' (Ansari, 2002, p. 12), although Muslim interviewees did not mention any difficulties regarding their religion to face problem in accurate into Britain's a Muslim and as a minority in a non-Muslim country but this is an area worth more investigation. Even though the respondents and interviewees did not mention the Lebanese community's efforts to share Lebanese culture with the British, an area worthy of future research theme about how Lebanese culture and integration have impacted indigenous British culture.

## **6.6 Contributions**

The current debate and concerns about the impacts of acculturation, and The impact of English language on the immigrants L1 and the impact of the English culture on their original linguistic, cultural identity have several gaps, particularly regarding certain ethnic groups, thus this study

includes Lebanese Arabs living in Britain. This community increased to migrate to Britain since 1975 as a result of the civil war in Lebanon. Also this thesis has sought to contribute to the ongoing discussions concerning the role of integration in the society cohesion. The study's data aims to present the importance of being integrated into the new society for an immigrant, and which social and cultural factors help them more in the process as well as which factors that hinder this process. The study reveals that it may be possible for Lebanese Arab immigrants to become adapted to their new life whereby they are also very keen to maintain their linguistic and cultural identity as a means of maintaining their heritage. The study further contributes by including the religion variable in the study. Nowadays, a significant number of Muslim immigrants have begun to migrate into the UK for several reasons; therefore, it is important to know how Islam as a religion is an effective variable in helping or hindering this process, and to see how Muslims differ from Christians in terms of integrating into a non-Muslim society (the UK in this context). The study looks at whether there is any association between religion and acculturation. The answers to all the questions posed here contribute to the literature, particularly by approaching culture and religion as two of the cultural components of linguistic identity. The study contributes by revealing that Lebanese Muslims are willing to adapt to their new life, and the data shows that immigrants vary from being fully integrated to being integrated only regarding the basic things that help them have a good life, Islam has no affect at all on Lebanese Muslims. Two of the most recent comparable studies were conducted by Nagel (2002) and Seymour-Jorn (2004), who considered the impact of language use and acculturation on the language maintenance and identity of Arab participants (refer to section 2). However, they did not address the impacts of language on the identities of Lebanese immigrants living in the UK. In addition, Jamai (2008) examined the impacts of language use on Arabic language maintenance



for Moroccan people living in the UK; however, the study did have some limitations (e.g. it focused on young Moroccans and language strategy and did not include language and culture as an integral process). Thus, this study aims to focus not only on the linguistic aspect of this minority community (Lebanese immigrants in London and Manchester), but also focus on cultural identity as an important aspect of immigrants' identity. Therefore, the element of originality of this thesis lies in the research process including language and culture as an integral process. To the best of the researcher's knowledge, this is the first study conducted to explore the impact and influence of the English language and British culture on the identity of Lebanese Arabs living in the UK particularly on the Lebanese community in Manchester and London into society. Therefore, this study is expected to fill a gap in the literature and be helpful to other researchers who are interested in studying ethnic minority groups in different parts of the world. In addition, it is of interest to researchers studying bilingualism, multilingualism, language maintenance and language shift in immigrant communities, and the study also makes several contributions to the field of linguistics. First, the findings of the study show that immigrants' integration into a new community is necessary; both the host society and the immigrant communities require it for a variety of reasons, such as for social and cultural functions. On the other hand, maintaining one's linguistic, cultural and social identity is very important. This supports the notion of Amorim (2012:187), who argues that "it is sometimes impossible, even unrealistic, for students to shut out or switch off their own language as it is an important part of their identity," Thus, instead of focusing on assimilation (giving up the original identity and L1) or marginalization (hanging onto L1 and being rejected by the host society), researchers need to discuss the questions of when, where, why and how such an integration can help in the migration case. The study also shows that some linguistic functions of L1 and L2 are different, as

mentioned in (section 4.5.1) Immigrants tend to use L1 for their own functions and L2 for different situations. Both are different, from social, educational purposes which help to them adapt to and be integrated into the host society to different purposes to maintain the original cultural and linguistic heritage and originality. The variety of purposes of language may reflect that some of their use of L2 can be functional and can fulfil the need to adapt to their new society. Language in the context of integration into British society has become an increasingly central part of the debate around immigration, raising questions about social cohesion, shared values and national identity. Feedback on the study's data suggests that the term 'integration' is connected with ideas of community, the mixing of different races and cultures, acceptance of diversity, but also conforming to British society. Speaking English emerges as an important part of integration in all groups.

The study also shows signs of the willingness of Lebanese Arabic families to use L1. This possibly indicates an absence of assimilation. Finally, it appears that religion has no impact on Lebanese immigrants in the UK (London and Manchester) in terms of becoming integrated into British society or learning the English language. Finally, it is significant regarding where the immigrants come from as Lebanese people, which will impact their willingness to adapt or not.

It is very important to engage immigrants and listen to their experiences and stories in order to hear their voices before making any decision. It is also beneficial to engage them in policy making decisions regarding their integration into society or strategies to help immigrant communities, especially concerning the third generation.

I believe that investigating immigrants' integration and its impact on their original identity from the perspective of Lebanese immigrants in both London and Manchester contributes to a better understanding of the exact impact of integration as well as easy ways to integrate and strategies to maintain one's linguistic and cultural heritage.

Overall, the current study also contributes to the growing belief that by being one more voice amongst the many in favour of immigrants' integration and learning the host society's language will be helpful in fostering societal cohesion.

## **6.7 Reflexivity and Reflectivity**

This section's primary purpose is to discuss the reflectivity and reflexivity of the researcher throughout the research project. Reflexivity is the ability for researchers to be highly aware of how their personal accounts and identities over a variety of areas including race, gender, class, sexuality and nationality, their position and personal interests can all impact on the entire research system (Pillow, 2003). Reflection is the ability to analyse past happenings, understand strengths and weaknesses, and subsequently better handle future situations. It is a valuable attribute for any sort of discipline or organisation (Dewey, 1938). The concept of reflexivity, therefore, requires that researchers be aware of their own social position and identity. These traits may be cemented within the researcher, and therefore being reflexive allows for research that is more self-aware (Hennink et al., 2013).

Reflexivity can be considered an aspect of overall reflectivity (Wellington, 2015). A reflective position requires the researcher to carefully evaluate the methods used, the reasons for using

them, and what improvements could be made in the future. Researchers must strive to reflect on every part of the research, from the creation of research questions and determination of the research methodology, to the sampling methods adopted, data presentation approach taken, and so on. Wellington (2015) argues that most of education and science scholars highlight the critical role of reflection in research, and that most support the recommendation that published works should include a written discussion of the assessments and reflections made.

The purpose of including this reflection in this paper is to reduce bias. A reflective approach was taken during every step of the research, beginning with reflections shared with my supervisor when the study first commenced. Initially, a brief outline of the experiences of the researcher in acquiring a PhD could be described as an exciting adventure, and a memorable life moment. Lessons, both theoretical and practical, were taken with great consideration and a PhD course could be described as a journey with a definite beginning, yet no definitive end, and with great consideration needed on how exactly to go about it. The experience of undertaking a PhD granted me a chance to undertake a research study using the mixed-methods approach. The experience that I gained while performing this study and using mixed-methods allowed me to become more capable when performing similar tasks in future. An important personal attribute that I uncovered was my ability to take up the role of the interviewer, using the English language. The first stages of data analysis proved to be the most arduous and confusing. By looking over ways to analyse the data, thematic analysis was chosen as the best solution for acquiring tangible data from the collection to interpret. Being able to categorise themes and look for them within personal data by using NVivo proved a unique experience. While time constraints prevented this earlier, I hope to attend training in this software in my home country,

where this technology is innovative. I have also gained valuable insight into the concept of personal identity. While scrutinising appropriate documentation, I concluded that an immigrant's roots seem to be one of the most enticing areas of potential research that needs to be investigated further and would be fruitful in both the theoretical and practical applications. The study has also helped to improve my literacy and critical thinking skills. Through either the academic, professional or social aspects of life, everyone has a wide range of different experiences. These personal accounts may leave unique impressions, and the experience of undertaking a PhD can impose a vast number of difficulties and stresses. I have, however, emerged from the process as a stronger and more constructive person, I started to engaged in social conversation with some parents (Arabic background) when they started to talk about their migration especially the new ones, unpurposully I started to tell them how is important to join colleges or academic to learn English m when they started to express their fears to go anywhere when they don't speak language perfectly. I found myself in a position where I have an experience and in which I could have advise them regarding to their language acquisition and their children and how important to Adopt to a new life.

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## APPENDICES

### Appendix 1 Consent Form

#### Title of the Project

**The Impact of English Language and British Culture on the Identity of Lebanese Immigrants in London and Manchester**

**By: Nadyh Alawfi**

Could you please read the following statements and tick the box  next to each statement to confirm that you have provided your consent to carry out a focus group interview.

1. I confirm that I have read and understood the information sheet for the above study, I have had the opportunity to consider the information, ask questions and have answered the questions satisfactorily.
2. I hereby confirm that my participation in this project is voluntary by acknowledging that I am totally free to withdraw the information which will be given for this research at any time without giving any reason if the information affects anybody legal rights.
3. I am providing the information for the research by knowing that the information I will provide will be treated in a “*strictly confidential*” manner and my identity will also be kept “*anonymous*” during and after the study.
4. I was informed that this study has been approved by the Ethical Committee of the University of Central Lancashire.
5. To the best of my knowledge, without any biases, I would like to confirm my consent to carry out an interview in this study.

Signature of the Participant \_\_\_\_\_ Date: \_\_/\_\_/\_\_

Signature of the Researcher \_\_\_\_\_ Date: \_\_/\_\_/\_\_



## **Appendix 2 Participant Information Sheet**

I, NadyhAlawfi, would like to invite you to take part in a research study, which is been undertaken as part of a PhD via MPhil programme at the University of Central Lancashire in the UK. Before you make any decision, I would like you to understand why the research is being conducted and why your participation is crucial for this research. I will go through this information sheet with you and I am very much obliged to answer any questions you may have. I would suggest that this should take about five minutes. You are free to discuss the study with others if you wish to.

(Part one informs you of the purpose of this study and what will happen to you if you take part. Part Two gives you more detailed information about the conduct of the study).

Please ask me if there is anything that is not clear.

### **Part One**

#### **What is the purpose of the study?**

The purpose of this research is to accomplish a PhD qualification via MPhil route. The mission of the study is to determine the impact of English Language and British Culture on the identity of Lebanese immigrants in Britain especially the Lebanese community in London and Manchester with a view to limiting any further effects of English language that will have in the Lebanese language and identity and finding out the solutions to cope with the transition from Arabic identity to a British one.

#### **Why have I been invited?**

You have been selected on the basis of your knowledge and personal experience as a part of the Lebanese community in Manchester, UK. You are asked to deliver the information about the effects of English language that is in the Lebanese language and culture.

#### **Do I have to take part?**

You are totally allowed to decide whether you participate in this research or not. I strongly recommend you that you read the information sheet provided prior to your decision to take part in this study. Then you can give your consent by signing the consent form. You can also withdraw your consent without any further explanations if you see any conflict of interest arising of your information impacts on an individual at a personal or emotional level or any community interests.

#### **What will I have to do?**

You will take part in this study voluntarily. After knowing your interest, you will be asked to take part in a focus group interview or individual interview. During the discussion, you can discuss your viewpoint generously and answer them accordingly.

#### **Will my taking part in this study be kept confidential?**

Yes, your details will be treated as private and in a confidential manner. You will remain anonymous during and after the project. However, for the recording purpose the research needs to record your voice. The information will be disclosed to the people associated with this study. The collected information will be destroyed immediately after the result has been published.

## **Part Two**

### **What will happen if I don't want to carry on with the study?**

You are free to change your mind at any time during the study. The action I will take to remove the data and information you will provide throughout the study. I will protect your data and destroy the data you provide.

### **What will happen to the results of the research study?**

The results of the data collected from you and others may be published in a Journal article or on a website. The results of the study might be discussed in an international conference or presentation. The results will be disseminated with a view to developing further study.

### **Who is organizing and funding the research?**

This research is being funded by the Saudi Cultural Bureau of the Government of the Kingdom of Saudi Arabia.

### **Who has reviewed the study?**

The study is reviewing by the Research Ethics Committee at the University of Central Lancashire to protect your interests.

### **What if there is a problem?**

In case of any uncertainty, you can discuss your issues with me as a main researcher of this study. I will attempt to discuss your concerns with my supervisory team to mitigate them accordingly.

The names of my supervisory team and mine as a main researcher are shown as follows:

### **Principal Investigator: NadyhAlawfi**

Address:

School of language and Global studies

Fylde Road

University of Central Lancashire,

Preston

Lancashire

PR1 2HE

Mobile: 0044 (0) 7703290114

E-mail: [nnralawfi@uclan.ac.uk](mailto:nnralawfi@uclan.ac.uk)

### **The Supervisory Team:**

#### **First Supervisor**

Dr. Mark Orme

E-mail: [mporme@uclan.ca.uk](mailto:mporme@uclan.ca.uk)

#### **Second Supervisor (1)**

Dr. Tania Horak

E-mail: [thorak@uclan.ac.uk](mailto:thorak@uclan.ac.uk)

#### **Second Supervisor (2)**

Dr. Petra Bagley

E-mail: [pmbagley@uclan.ac.uk](mailto:pmbagley@uclan.ac.uk)

## **Appendix 3 Pilot Study (Q1) Survey Questionnaire**

### **Survey Questionnaire**

#### **Question 1**

**The survey questionnaire has been planned to analyse the impact of English Language and Culture on the Identity of Lebanese Immigrants in Britain: A Study of the Lebanese Community in Manchester.**

Your personal experience with the impact of the English language on your Lebanese identity and culture are significant for my study. Your voluntary participations to complete the survey questionnaire would assist me to collect quantitative data for my PhD thesis. Therefore, I hope you will help me to provide as much as information required by the questionnaire from your personal experience. I certainly believe that your generous response will assist me to achieve aims and objectives of my research titled, “The impact of English Language and Culture on the identity of Lebanese Immigrants in Britain: A Study of the Lebanese Community in Manchester”.

Please sign below to state you have provided your consent and your participation is voluntary.

**Your Signature:** \_\_\_\_\_ **Date:** \_\_\_\_\_

#### **Supervised by:**

Dr. Mark Orme

Dr. Tania Horak Dr. Petra Bagley

By: Nadyh Alawfi PhD via MPhil Candidate

University of Central Lancashire

**Please (✓) relevant cell**

**1. Please indicate your gender**

- Male
- Female

**2. Please indicate your age range**

- 18-24
- 25-34
- 35-44
- Above 45

**3. Please indicate your occupation**

- Manager
- Clerical
- Self-employed
- Student
- Not employed
- Others

**4. Please indicate your level of education**

- Below GCSE
- GCSE
- A Level
- Graduate
- Postgraduate

**5. Were you born in the UK?**

- Yes
- No

**6. Please indicate your nationality**

- Lebanese
- British
- British Lebanese

**7. Emotionally, which nationality do you feel describes you?**

- Lebanese
- British
- British Lebanese

**8. Which of the national identity do you feel most connected to?**

- Lebanese
- British
- Arab
- French
- Others \_\_\_\_\_

**9. What is your parents' first language?**

- Lebanese
- English
- French
- Others \_\_\_\_\_

**10. What language best emotionally represents your personal identity?**

- Lebanese
- English
- French
- Arab
- Others \_\_\_\_\_

11. Please indicate the degree to which you think your increased use of the English language affects your sense of Arabic identity, as a Lebanese immigrant living in Britain. Consider it in terms of your personality, professional career and social relationships and ose the correct number with a ( ircle).

Note: this section we are aiming to query your experiences or impression on the use of English language whether that effect you or  not?  
Please rate (Circle) effects on the scale as follows:

- 1=You Strongly Disagree
- 2=You Disagree
- 3=You Feel Undecided
- 4= You Agree
- 5= You Strongly Agree

<b>11a</b>	My everyday use of the English language reduces my personal sense of an overall Lebanese identity	1	2	3	4	5
<b>11b</b>	My everyday use of the English language reduces my ability to communicate well in my native language	1	2	3	4	5
<b>11c</b>	My everyday use of the English language reduces my Lebanese personality traits, in terms of humour, moods and attitudes.	1	2	3	4	5
<b>11d</b>	My everyday use of the English language reduces my ability to act like a typical Lebanese person would, in most situations	1	2	3	4	5
<b>11e</b>	My everyday use of the English language reduces my ability to analyse and understand the world from an Arabic perspective	1	2	3	4	5
<b>11f</b>	My everyday use of the English language reduces my sense of being Lebanese, from an emotional perspective	1	2	3	4	5
<b>11g</b>	My everyday use of the English language reduces my ability to stick to my original religious beliefs	1	2	3	4	5
<b>11h</b>	My everyday use of the English language reduces the typical amount of dialogue I would engage in, with members of the Lebanese community	1	2	3	4	5
<b>11i</b>	My everyday use of the English language reduces the amount of communication I engage in, with my family members	1	2	3	4	5
<b>11j</b>	My everyday use of the English language reduces my professional capabilities	1	2	3	4	5

12. To what degree do you think the following factors are relevant to the affect that adopting the English language has on one's Lebanese identity. Please rate (Circle) factors according to the scale below:

- 1= I feel it is largely relevant
- 2= I feel it is somewhat relevant
- 3= I feel it is only slightly relevant
- 4= I feel it is irrelevant

<b>12a</b>	Age	1	2	3	4
<b>12b</b>	Gender	1	2	3	4
<b>12c</b>	Religious Affiliation	1	2	3	4
<b>12d</b>	Length of time one has lived in the UK	1	2	3	4

13. Consider the situations presented below and let us know how often you use your native Lebanese language. Please (✓) the relevant rating.

Please rate (○ Circle) factors on the scale as follows:

- 1=Not at all
- 2=Often
- 3=Very Often
- 4=Always

School/College/University	1	2	3	4
At home/Family	1	2	3	4
With Friends	1	2	3	4
In religious gathering	1	2	3	4
Local Community	1	2	3	4
Email communication	1	2	3	4
At work	1	2	3	4

14. As an immigrant, do you want to adapt to British culture, in order to fit in with your host society?

- Yes
- No

15. As a Lebanese immigrant, indicate the degree to which you think the following factors are crucial to your adaptation to British society. Please Circle ( ) the factors according to the scale that follows:

- 1=You Strongly Disagree
- 2=You Disagree
- 3=You Feel Undecided
- 4=You Agree
- 5=You Strongly Agree

Alienating yourself from your native language	1	2	3	4	5
Alienating yourself from the Lebanese community presently based in Manchester	1	2	3	4	5
Marrying a non-Lebanese British person	1	2	3	4	5
You're having spent a small or large amount of time within Britain already	1	2	3	4	5
The current structure of the education system within Britain	1	2	3	4	5
The current structuring of Britain's employment system	1	2	3	4	5



## **Appendix 4 Pilot Study (Q2) Focus Group Interviews Questions**

### **Research Title**

The Impact of English Language and Culture on the Identity of Lebanese Immigrants in Britain: A Study of the Lebanese Community in Manchester

### **Research Question Two**

Which variables exist that impact on the extent of Arabic identity (Age? Gender? Length of residency?)

### **Focus Group Introduction**

I would like to greet you with the Islamic greeting “Assalamualaikum” and welcome you all to a focus group interview.

My name is Nadyh Alawfi a PhD student at the University of Central Lancashire. I am the moderator of this focus group interview.

First of all, thank you very much for agreeing to be part of the focus group. I appreciate your voluntary participation in this study.

### **Purpose of Focus Group**

The purpose of this focus group is to collect qualitative data for my PhD study. The reason for having this focus group is to find out the variables like age, gender and length of residency that impact on the extent of Arabic identity and to what extent these variables interact with levels of identity and whether these variables always have an impact upon identity. I need your insightful thoughts and open discussion and debates to find out the answers to my research questions.

**We will follow some Ground Rules during the Focus Group, and these are as follows**

### **Ground Rules**

**1. We want you to do the talking**

We would like everyone to participate

I may call on you if I haven't heard from you in a while.

**2. There are no RIGHT or WRONG answers**

Every person's experiences and opinions are important

Speak up whether you agree or disagree

we want to hear a wide range of opinions

**3. What is said in this room will not be discussed or disclosed outside**

We want you all to feel comfortable sharing when sensitive issues come up

**4. We will be tape recording the group**

We want to capture everything you have to say

you will remain anonymous during and after the focus group

**Questionnaire for the Focus Group Interview**

<b>Demographics of the Focus Group</b>		
Date:	Time:	Place:
Your Gender <input type="checkbox"/> Male <input type="checkbox"/> Female	Your Age Range <input type="checkbox"/> Below 30 <input type="checkbox"/> 31-40 <input type="checkbox"/> 41-50 <input type="checkbox"/> 51-60 <input type="checkbox"/> 60 Above	Your Employment Status <input type="checkbox"/> Employed <input type="checkbox"/> Self-employed <input type="checkbox"/> Not working
Your Residency in Britain <input type="checkbox"/> British <input type="checkbox"/> Lebanese British <input type="checkbox"/> Lebanese	How Long You have been in the UK? <input type="checkbox"/> More than 10 years <input type="checkbox"/> Less than 10 years	Do you have any children born in the UK? <input type="checkbox"/> Yes <input type="checkbox"/> No

1. Which variables such as age, gender and length of residency do you think have an impact on the extent of Arabic identity in Britain?

2. If you say age why do you think age impacts on the extent of Arabic identity in Britain?

3. If you say gender why do you think gender impacts on the extent of Arabic identity in Britain?
4. If you say the length of residency why do you think the length of residency impacts on the extent of Arabic identity in Britain?
5. To what extent do these variables interact with levels of Lebanese or Arab identity?
6. Do these variables always have an impact upon Lebanese or Arab identity?
7. How to limit the impact of those variables on the extent of Arab identity in Britain.

## **Appendix 5 Pilot study (Q3) Interviews Questions**

### **Title of Project**

“The Impact of English Language and Culture on the Identity of Lebanese Immigrants in Britain: A Study of the Lebanese Community in Manchester”

### **Research Question Three**

How do Lebanese immigrants cope with the transition from their Arabic culture to a British one?

### **Interview Questionnaire**

#### **Topic One: About the Demography of the Respondents**

1. What is your Age?
2. What is your Gender?
3. Your nationality?
4. Do you hold a dual nationality? If so, which nationality do you prefer to use most?
5. How long you have been in Britain?

#### **Topic Two: Reasons for Settling in Britain**

5. How would you define your decision: as forced or voluntary? What triggered the decision to come to Britain?
6. How much did you know about English language and culture prior to your first visit to Britain?

#### **Topic Three: Perceptions of the Home Country?**

7. How did you think of your country when you were making a decision to leave? To what extent did it influence your decision to leave?
8. What did you think about your position in the society at the time?
9. What do you think was a general perception or the general climate in the country with respect to emigration: e. g. the general attitudes towards emigration, general attitudes towards the recipient country (Britain).
10. Did you always believe that you were going to leave the country?

#### **Topic Four: Who are you and how do you identify yourself?**

11. How do you identify yourself i.e., English or Lebanese or Arab?
12. Do you think you are belonging to English society and culture?
13. What rituals do you follow to become a part of English culture?

**Topic Five: How do they (BRITISH) see Home-Culture?**

14. How different is British culture from your own Lebanese identity?
15. How do you think they perceive you?
16. How do you think they perceive immigrants in general? Do they perceive you in the same way and how does it affect you?
17. How do these views make you feel about yourself?
18. Do you think their perception is accurate?
19. In that respect, have you changed in the way you value yourself.

**Topic Six: Lebanese Ethnic Community in Britain:**

20. Do you have any contact with the ethnic community you belong to here?  
How would you describe it?
21. Do you think they offer enough support to the newcomers?
22. How would you describe the ethnic community's relationship with the British society?
23. Do you think your ethnic group is discriminated against?
24. Do you think that you personally are discriminated against and why?
25. How does it make feel?

**Topic Seven: Adaptation**

26. How satisfied are you with your life here?
27. Do you feel you have adapted to this life/culture? In what respect? Do you want to adapt to it?
28. Tell me something about the British culture: how much do you think you know about it?
29. How much do you understand it? How much do you value it?
30. Did you know much about the British culture when you came here?
31. How do you see yourself in this country/culture? Do you see yourself to be a part of this culture?
32. If not, why? Do you think of yourself as migrant/refugee/stranger? How do you feel about it?

**Topic Eight: Social Support and General Satisfaction with Life:**

33. Who are your friends? Tell me about your social circle. How much do these relationships mean to you?
34. How easy is it for you to form meaningful relationships with the people from Britain/other foreigners/other former Lebanese nationals?
35. Tell me something about your family: Are you satisfied with your family life? How does it make you feel?
36. How do your social life and your relationships here compare to those in your home-country?
37. How do you feel about it?
38. Who is in charge of your life now? Is there any difference between the extent to which you had control over you life in Lebanon and here, and how?

39. Do you think you are better off now in England than back home? In what sense (materially, spiritually, status-wise)?
40. Are you missing anything here and what is it?
41. How important is it to you?
42. Would you ever want to go back to your home-country and why?

### **Topic Nine: Coping**

43. How much do you think about your life in the UK?
44. What are biggest challenges you are facing in terms of language and Lebanese identity?
45. How do you overcome the challenges?
46. What is most excellent for your living in England?
47. What is least attractive for you to live in England?
48. How do you feel about what you are now? (content, happy, sad, dissatisfied)
49. What would you like to be different now? How do you deal with it?
50. How do you think about your future?

## **Appendix 6 Pilot Study (Q4) Survey Questionnaire**

**The survey questionnaire has been planned to analyse the impact of English Language and Culture on the Identity of Lebanese Immigrants in Britain: A Study of the Lebanese Community in Manchester.**

Your personal experience with the use of the English language in Britain and influence of English culture is significant for my study. Your voluntary participations to complete the survey questionnaire would assist me to collect quantitative data for my PhD thesis. Therefore, I hope you will help me to provide as much as information required by the questionnaire from your personal experience. I certainly believe that your generous response will assist me to achieve aims and objectives of my research titled, “The impact of English Language and Culture on the identity of Lebanese Immigrants in Britain: A Study of the Lebanese Community in Manchester”.

Please sign below to state you have provided your consent and your participation is voluntary.

**Your Signature:** \_\_\_\_\_ **Date:** \_\_\_\_\_

**Supervised By:**

Dr. Mark Orme

Dr. Tania Horak

Dr. Petra Bagley

**By:** Nadyh Alawfi PhD via MPhil Candidate

University of Central Lancashire

**Topic: Demographics of the respondents**

**Please (✓) relevant cell**

**1. Please indicate your gender**

- Male
- Female

**2. Please indicate your age range**

- 18-24
- 25-34
- 35-44
- Above 45

**3. Please indicate your occupation**

- Manager
- Clerical
- Self-employed
- Student
- Not employed
- Others\_\_\_\_\_

**4. What is your nationality?**

- British Lebanese
- Lebanese
- British

**About the use of English Language**

**5. What is your native language?**

- English
- Lebanese

**6. How long have you been staying in Britain?**

- Less than 5 years
- 5-10 Years
- More than 10 years
- I was born and brought up in Britain



**7. Please indicate your abilities of native (Arabic/L1) and adoptive language (English/L2). Can you please rate (○ Circle) the abilities on the following scale:**

- 1= Weak**
- 2= Fair**
- 3= Good**
- 4=Excellent**

	Native Language (Arabic/L1)				Adoptive Language (English/L2)			
Degree of Fluency	1	2	3	4	1	2	3	4
Understanding	1	2	3	4	1	2	3	4
Reading	1	2	3	4	1	2	3	4
Writing	1	2	3	4	1	2	3	4
Speaking	1	2	3	4	1	2	3	4

**8. Where do you mostly speak English?**

- At home
- At works
- In School/College/University
- With friends
- All of the above

**Participants' Adaptation to English Culture and Society**

**9. As an immigrant, to what extent do you agree or disagree that the following actions will help you establish your identity in the UK? Please rate the actions by circling (○) the correct numbers, according to the following scale:**

- 1= You Strongly Disagree**
- 2= You Disagree**
- 3= You Feel Undecided**
- 4= You Agree**
- 5= You Strongly Agree**

Adaptation Actions	Rating Options				
Adapting yourself to the socio-cultural parameters of British Society	1	2	3	4	5
Adapting yourself to the socio-economic ideologies of Britain	1	2	3	4	5
Compromising traditional aspects of your ethnic identity	1	2	3	4	5
Please state and rate any other actions you can think of	1	2	3	4	5

**10. As a specifically Lebanese immigrant, to what extent do you agree or disagree that the following actions will help you establish your identity in the UK? ○ Please rate the ○ actions by circling ( ) the correct numbers, according to the following scale:**

- 1= You Strongly Disagree**
- 2= You Disagree**
- 3= You Feel Undecided**
- 4= You Agree**
- 5= You Strongly Agree**

<b>Adaptation Actions</b>	<b>Rating Options</b>				
	1	2	3	4	5
Alienating yourself from your own native language					
Alienating yourself from the Lebanese community living in Manchester	1	2	3	4	5
Marrying a non-Lebanese British person	1	2	3	4	5
Choosing to spend most of your time surrounded by traditionally British cultural experiences	1	2	3	4	5
Choosing to educate your children/ siblings within the traditional British education system	1	2	3	4	5

## Appendix 7 Pilot Study (Q1) Survey Questionnaire Arabic version

تمالقيام بهذا الاستفتاء استطلاعي لمعرفة أثر اللغة والثقافة الإنكليزية على هوية المهاجرين اللبنانيين إلى بريطانيا: دراسة عن الجالية اللبنانية في مانشستر.

إن لتجاربكم وخبراتكم الشخصية الدور الأبرز في المشروع الدراسي الذي أقوم به، والذي يتناول موضوع "أثر اللغة الإنكليزية على الهوية والثقافة اللبنانية". حيث أن مساهمتكم الطوعية لاستكمال هذا الإستبيان يساعدي كثيراً على جمع البيانات الوافية لإتمام رسالة الدكتوراه الخاصة بي. ولذلك أمل بأن تزودوني بأكبر قدر من المعلومات التي يتطلبها الإستبيان مستخلصة من تجاربكم الخاصة. فإني أعتقد يقيناً بأن استجابتكم الكريمة لمطلبي هذا سينجز لي الأهداف والغايات التي أسعى إلى تحقيقها خلال دراستي لمشروع البحث، والذي يحمل عنوان " أثر اللغة و الثقافة الإنكليزية على هوية المهاجرين اللبنانيين إلى بريطانيا. دراسة حول الجالية اللبنانية في مانشستر".

يرجى التوقيع أدناه كدليل على موافقتكم الطوعية بالمشاركة.

التوقيع: ..... التاريخ: .....

**تحت إشراف:**

د. مارك أورمي

د. تانيا هوراك

د. بيترا باغلي

**مقدمة من قبل:**

ناديا العوفي

المؤهلة لتقديم رسالة الدكتوراه بعد أن أنجزت رسالة الماجستير

جامعة سينترال لنكاشير

يرجى وضع إشارة (✓) داخل حقل الخيار الأنسب

(١) ما الجنس من فضلك؟

ذكر

انثى

(٢) كم يتراوح عمرك من فضلك؟

٢٤-١٨

٣٤-٢٥

٤٤-٣٥

أكثر من ٤٥

(٣) ما العمل من فضلك؟

مدير

سكرتير

تعمل لحسابك الخاص

تلميذ

عاطل عن العمل

مهنة أخرى .....

(٤) ما المستوى الذي وصلت له علمياً من فضلك؟

لم تحصل على الشهادة الإعدادية  
للتعليم الأساسي.

حاصل على الشهادة الإعدادية

للتعليم الأساسي.

مازلت خلال الدراسة الجامعية.

منتهي من الدراسة الجامعية.

قمت بدراسات عليا.

(٥) هل ولدت في المملكة المتحدة؟

نعم

لا

(٦) ماهي جنسيتك من فضلك؟

لبناني

بريطاني

لبناني بريطاني

(٧) ما الهوية الوطنية التي تعتبرها الأساسية بالنسبة لك؟

اللبنانية

البريطانية

اللبنانية و البريطانية

(٨) ما الهوية الوطنية الأقرب إليك؟

اللبنانية

البريطانية

العربية

الفرنسية

جنسيات أخرى .....

٩) ما هي لغتك الام؟

البنانية

الانكليزية

الفرنسية

العربية

لغات أخرى .....

١٠) ما هي اللغة التي تعبر عن هويتك الوطنية بالشكل الأمثل؟

البنانية

الانكليزية

الفرنسية

العربية

لغات أخرى.....

١١) نرجوا توضيح مايلي: كيف يمكن أن يؤثر الإستخدام المتزايد للغة الإنكليزية بشكل سلبي على الهوية العربية لمهاجر لبناني قاطن في بريطانيا؟ علماً بأن هذا الأثر يشمل عدة جوانب: الجانب الشخصي، المهني، الاجتماعي و الثقافي.

ملاحظة: ففي هذا القسم نريد أن نعرف من خلال تجاربكم الشخصية ما إذا كان للإستخدام الدائم للغة الانكليزية أثر على اللغة العربية الأم: يرجى تقييم ذلك من خلال إحاطة محتويات الحقل الانسب للتأثيرات المدونة في الجدول أدناه:

١. رافض بشدة

٢. غير موافق

٣. موافق

٤. موافق بشدة

١١	يؤثر استخدام اللغة الإنكليزية على هويتي اللبنانية.	١	٢	٣	٤	٥
----	--	---	---	---	---	---

أ					
ب ١١	٥	٤	٣	٢	١
ت ١١	٥	٤	٣	٢	١
ث ١١	٥	٤	٣	٢	١
ج ١١	٥	٤	٣	٢	١
ح ١١	٥	٤	٣	٢	١
ع ١١	٥	٤	٣	٢	١
غ ١١	٥	٤	٣	٢	١
١١	٥	٤	٣	٢	١
ف					
ق ١١	٥	٤	٣	٢	١

١٢) إلى أي حد أصبحت الهوية اللبنانية تتأثر باستخدام اللغة الإنكليزية والإتخراط الدائم في

ثقافتها؟ يرجى تقييم ذلك من خلال إحاطة محتويات الحقل الأنسب للعوامل المدونة في الجدول أدناه:

١. تتأثر إلى حد بعيد
٢. تتأثر إلى حد معين
٣. تتأثر بشكل محدود جداً
٤. لا تتأثر أبداً

١٢	العمر	١	٢	٣	٤
أ					
١٢	الجنس	١	٢	٣	٤

ب					
١٢	الإعتقاد	١	٢	٣	٤
ت	دينية				
١٢	طول مدة الإقامة	١	٢	٣	٤
ث					

١٣) متى تستخدم لغتك اللبنانية الأم؟ وضح ذلك من خلال وضع إشارة (✓) على الخيار الأنسب من الخيارات التالية:

ويرجى تقييم ذلك من خلال إحاطة محتويات الحقل الأنسب للعوامل المدونة في الجدول أدناه :

١. لا أستخدامها ابداً
٢. أستخدامها أحياناً
٣. أستخدامها غالباً
٤. أستخدامها دائماً

٤	٣	٢	١	في المدرسة / الكلية / الجامعة
٤	٣	٢	١	في المنزل / الاسرة
٤	٣	٢	١	مع الأصدقاء
٤	٣	٢	١	في الندوات الدينية
٤	٣	٢	١	في التجمعات المحلية
٤	٣	٢	١	في عالم البريد الالكتروني
٤	٣	٢	١	في العمل

٥.

١٤) هل ترغب كمهاجر أن تتبنى الثقافة البريطانية كنوع من التكيف مع ثقافة البلد المضيف؟



نعم

لا

١٥) كمهاجر لبناني أي من العوامل والخطوات التالية تعتقد أنها الأمثل من أجل تأهيل الوافدين ثقافياً و  
خرطهم بالمجتمع البريطاني؟ قيم ذلك من خلال إحاطة محتويات الحقل الأنسب للعوامل المدونة في الجدول

أدناه:

١. رافض بشدة
٢. غير موافق
٣. ما بين بين ( موافق وغير موافق )
٤. موافق
٥. موافق بشدة

٥	٤	٣	٢	١	تجنب استخدام اللغة الأم
٥	٤	٣	٢	١	الإبتعاد عن المجتمع اللبناني بالعيش في مانشستر
٥	٤	٣	٢	١	الزواج بمواطنين بريطانيي الأصل
٥	٤	٣	٢	١	الإنخراط لفترة طويلة بثقافة البلد المضيف
٥	٤	٣	٢	١	اتباع أنظمة التعليم الخاصة بالبلد المضيف وثقافته
٥	٤	٣	٢	١	اتباع أنظمة التوظيف الخاصة بالبلد المضيف وثقافته

## Appendix 8 Pilot Study (Q2) Focus Group Interviews Questions Arabic version

تأثير اللغة و الثقافة الإنكليزية على هوية المهاجرين اللبنانيين ببريطانيا: دراسة عن الجالية اللبنانية في  
مانشستر.

السؤال الثاني في البحث

ما هي العوامل التي تمس الهوية العربية (العمر؟ الجنس؟ طول مدة الإقامة؟) إلى أي درجة يمكن لهذه العوامل  
أن تتفاعل مع مستويات الهوية؟ وهل تعتبر دائمة التأثير على الهوية العربية؟

طرق جمع البيانات

مقابلة مجموعة التركيز

## مقدمة حول مجموعة التركيز

أود أن أحييكم بتحيةة إسلامية "السلام عليكم" وأرحب بكم جميعاً في مقابلة مجموعة التركيز.

إسمي ناديا العوفي، طالبة دكتوراه في جامعة سنترال لانكشاير، كما أنني المشرفة على المقابلة التي ستجرى في هذه المجموعة .

أولاً وقبل كل شيء، أود أن أشكركم جزيل الشكر لتلبية دعوتنا هذه للمشاركة في مجموعة التركيز. وأقدر مساهمتكم التطوعية هذه للقيام بعملية البحث والدراسة.

### الهدف من مجموعة التركيز

لعل جمع البيانات النوعية لإتمام رسالة الدكتوراه الخاصة بي هو الهدف الرئيسي من عقد مجموعة التركيز وطول مدة الإقامة) و مدا هذه. إضافة إلى الكشف عن العوامل التي تمس بالهوية العربية (كالعمر والجنس تفاعلهم مستويات هذه الهوية وما إذا كان لهذه العوامل أثر دائم عليها. فذلك أحتاج لأفكاركم الثاقبة للقيام بمناقشات عامة لنحصل بموجبها على إجابات عن الأسئلة التي قمت بطرحها في بحثي الدراسي.

سوف نتبع بعض القوانين الرئيسية خلال مجموعة التركيز كما يلي:

### القوانين الرئيسية:

١ . نتطلب منكم الاستمرار في النقاش:

نود من الجميع المشاركة في الحديث.

فمن الممكن أن أقوم بحث أحدا ما على الكلام إن لوحظ بأنه بقي صامتاً بلا مشاركة لمدة معينة.

٢ . ليس هناك أي أسئلة يتم الإجابة عليها ب خطأ أو صواب:

كل التجارب والآراء مهمة لأي شخص كان.

ناقش إن كنت موافق على ما يقال أم لا.

نريد أن نصغي إلى مجموعة واسعة من الآراء.

٣ . ما يقال في هذا الغرفة لن يتم مناقشته أو الإفصاح عنه في الخارج:

نريد من الجميع أن يشعرون بالراحة عند تداول القضايا الحساسة.

٤ . سوف نقوم بتسجيل الحديث الذي سيجري داخل المجموعة صوتياً:

نريد حفظ كافة المعلومات التي تقدمونها خلال النقاش.

وبالطبع مع عدم الكشف عن هوية المتكلم أثناء الحديث ولا حتى بعد الإنتهاء منه.

استبيان مقابلة مجموعة التركيز:

إحصائيات مجموعة التركيز		
التاريخ:		المكان: الوقت:
الجنس <input type="checkbox"/> ذكر <input type="checkbox"/> أنثى	العمر <input type="checkbox"/> أقل من ٣٠ <input type="checkbox"/> ٣١-٤٠ <input type="checkbox"/> ٤١-٥٠ <input type="checkbox"/> ٥١-٦٠ <input type="checkbox"/> أكثر من ٦٠	الوضع المهني <input type="checkbox"/> موظف <input type="checkbox"/> تعمل لحسابك الخاص <input type="checkbox"/> عاطل عن العمل
نمط إقامتك في بريطانيا <input type="checkbox"/> بريطاني <input type="checkbox"/> مزيج بين النمط اللبني والبريطاني <input type="checkbox"/> لبني	منذ متى تقطن في بريطانيا؟ <input type="checkbox"/> منذ أكثر من ١٠ سنوات <input type="checkbox"/> منذ أقل من ١٠ سنوات	هل من أبنائك من ولد في بريطانيا؟ <input type="checkbox"/> نعم <input type="checkbox"/> لا

١. في رأيك أي من العوامل التالية (العمر والجنس ومدة الإقامة في بريطانيا) يمكن أن تمس بالهوية

العربية؟

٢. إن كنت تعتقد بأن العمر هو العامل الأكثر تأثيراً على الهوية العربية في بريطانيا، فلماذا؟

٣. إن كنت تعتقد بأن هذا العامل هو الفرق بين الجنسين، برهن السبب وراء هذا الاعتقاد؟

٤. أما إن كان في اعتقادك بأن الإقامة الطويلة المدى في بريطانيا هو العنصر الأساسي الذي يمس

بالهوية العربية، نرجوا توضيح السبب الذي أدى بك إلى هذا الاعتقاد؟

٧. كيف بإمكاننا أن نحد من تأثير تلك العوامل على الهوية العربية في بريطانيا ومنعها من المساس بها؟

## **Appendix 9 Main Study Survey Questionnaire**

### **Survey Questionnaire**

Your personal experience with the use of the English language in Britain and influence of English culture is significant for my PHD study. Your voluntary participations to complete the survey questionnaire would assist me to collect quantitative data for my PhD thesis. Therefore, I hope you will help me to provide as much as information required by the questionnaire from your personal experience. I certainly believe that your generous response will assist me to achieve aims and objectives of my research titled, “The impact of English Language and Culture on the identity of Lebanese Immigrants in Britain: A Study of the Lebanese Community in London and Manchester”.

Please sign below to state you have provided your consent and your participation is voluntary.

**Your Signature:** \_\_\_\_\_ **Date:** \_\_\_\_\_

**1. Please indicate your gender**

- Male
- Female

**2. Where do you live?**

- London
- Manchester

**3. Please indicate your age range**

- 18-24
- 25-34
- 35-44
- 45-54
- 55-64
- 65-74
- 75-85

**4. Please indicate your occupation**

- Manager
- Clerical
- Self-employed
- Student
- Not employed
- Others \_\_\_\_\_

**5. What is your religion?**

- Islam
- Christianity
- Judaism
- Others \_\_\_\_\_

**6. Emotionally, which nationality do you feel describes you?**

- Lebanese
- British
- British Lebanese
- Others \_\_\_\_\_

**7. Which of the national identity do you feel most connected to?**

- Lebanese
- British
- British Lebanese
- Others \_\_\_\_\_

**8. What is your parents' first language?**

- Arabic Lebanese
- English
- others \_\_\_\_\_

**9. What language best represents your personal identity?**

- Arabic Lebanese
- English
- Others \_\_\_\_\_

**10. How long have you been staying in Britain?**

- I was born and brought up in Britain
- Less than 5 years
- 5-10 Years
- More than 10 years

**11. Please indicate your abilities of native (Arabic/L1) language. . Can you please rate (Circle) the abilities on the following scale:**

- 1= Weak**
- 2= Fair**
- 3= Good**
- 4=Excellent**

	Native Language (Arabic/L1)			
Degree of Fluency	1	2	3	4
Understanding	1	2	3	4
Reading	1	2	3	4
Writing	1	2	3	4
Speaking	1	2	3	4

12. Please indicate your abilities of adoptive language (English/L2). Can you

rate (  Circle) the abilities on the following scale:

1= Weak

2= Fair

3= Good

4=Excellent

	Adoptive Language (English/L2)			
Degree of Fluency	1	2	3	4
Understanding	1	2	3	4
Reading	1	2	3	4
Writing	1	2	3	4
Speaking	1	2	3	4



**13. Indicate from the below mention situations when you use your Arabic Lebanese language. Please (✓) relevant cell.**

**Please rate (○ Circle) factors on the scale as follows:**

**1=Not at all**

**2=Often**

**3=Very Often**

**4=Always**

College/University	1	2	3	4
At home/Family	1	2	3	4
With Friends	1	2	3	4
In religious gathering	1	2	3	4
Local Community	1	2	3	4
Email communication	1	2	3	4
At work	1	2	3	4

**14. Where do you mostly speak English?** *(You can answer more than one option).*

- At home
- At works
- College/University
- With friends
- Local community
- Email communication

**15. As a Lebanese immigrant in Manchester/London of Britain would you like to adopt British culture to cope with host culture in Manchester/London of Britain?**

- Yes
- No

**16. As a Lebanese immigrant in Manchester/London of Britain? To what extent do you think the following factors have an impact on the Arabic Lebanese identity? ? Please rate (Circle) factors on the scale as follows:**

- 1=To a greater extent**
- 2=To a limited extent**
- 3=To a very little extent**
- 4=Not at all**

<b>16a</b>	Age	1	2	3	4
<b>16b</b>	Gender	1	2	3	4
<b>16c</b>	Religious Identity	1	2	3	4
<b>16d</b>	Length of residency	1	2	3	4

**17. Please indicate how increased use of the English language has an effect on your Arabic identity and language as a Lebanese immigrant living in Manchester/London of Britain. The effect can be in your identity including personal, professional, social and cultural level.**

- 1=Strongly Agree**
- 2=Agree**
- 3=Neither Agree Nor Disagree**
- 4=Disagree**
- 5=Disagree**

<b>17a</b>	Use of English language affects my Lebanese personal identity	1	2	3	4	5
<b>17b</b>	Use of English language affects my Arabic Lebanese native language	1	2	3	4	5
<b>17c</b>	Use of English language reduces my ability to act like a typical Lebanese person would?	1	2	3	4	5

<b>17d</b>	Use of English language affects my Arabic thought process.	1	2	3	4	5
<b>17e</b>	Use of English language affects my Arabic Lebanese identity emotionally	1	2	3	4	5
<b>17f</b>	Use of English language affects my religious belief	1	2	3	4	5
<b>17g</b>	Use of English language affects my communication with Lebanese community	1	2	3	4	5
<b>17h</b>	Use of English language affects my communication with my family including extended family members	1	2	3	4	5
<b>17i</b>	Use of English language affects me professionally.	1	2	3	4	5
<b>17j</b>	Use of English language reduces my ability to communicate well in Arabic language	1	2	3	4	5

**18. As a Lebanese immigrant, which of the following factors, do you feel, are crucial for your adaptation to British society, that you are currently living in Manchester/London of Britain? Please rate (Circle) the effects on the following scales:**

- 1=Strongly Agree**
- 2=Agree**
- 3=Neither Agree nor Disagree**
- 4=Disagree**
- 5=Strongly Disagree**

Alienation from the native Arabic language and using English Language	1	2	3	4	5
Alienation from the Lebanese society living in Manchester/London	1	2	3	4	5
Marrying a non-Lebanese- British person	1	2	3	4	5
Length of residency in the UK	1	2	3	4	5
Education system in the UK	1	2	3	4	5
Employment system in the UK	1	2	3	4	5

### Appendix 10 Main study topic guide interview questions

What is your Gender?	
What is your Age?	
What is your religion?	
Where do you live now? London or Manchester?	
What is your nationality?	
How long have you been in Britain?	

1. How would you define your decision to come and live in Britain: as forced or voluntary? What were the reasons to make that decision?
2. How much did you know about English language and culture before you came to Britain?
3. How do you prefer to identify and position yourself i. e., British, Lebanese or British Lebanese?
4. What are the factors that make you to identify yourself as British, or Lebanese? or British Lebanese?
5. Which culture do you have more in mind? British or Arabic Lebanese culture?
6. How do you understand the culture and society around you? Are you considered as a foreigner in the UK?
7. What are the perceptions of the people of the host country (migrant/refugee/stranger) on your identity? Is it negative or positive? What do you feel about it? Do you think you are accepted by people and the country of the host country?
8. Do you feel that you belong to British society and culture? If yes, could you explain what are the cultural rituals do you follow to become a part of British

culture? If no, do you think of yourself as migrant /refugee/stranger? How do you feel about it?

9. Do you think you have adapted to British life/culture? If so, in what perspective? Why is it significant to you to adapt to this British culture?
10. Do you think the use of the English language help you in adapting to British life, culture and society? If yes, is it important to you to learn the English language to be integrated into the British society and culture? Do you think you can be integrated into British culture and society without learning the English language?
11. What impact does the use of English language have on your Arabic Lebanese identity? Are they negative or positive? Can you explain this impact?
12. What is the significance for you to use the English language? Where do you mostly use English language?
13. What Arabic Lebanese rituals (tradition) do you follow to hold onto your Lebanese identity? How important is it for u to maintain your original Arabic Lebanese identity whilst living in Britain? Why?
14. As an Arabic Lebanese immigrant, do you think is it important to maintain your Arabic language in order to keep your Arabic identity? What strategies do you follow to maintain your Arabic Lebanese identity including your own native language?
15. Which variables from the following do you think have the most impact on your Arabic Lebanese identity age, gender, and length of residency? Or all and why?
16. How satisfied are you with your current life here in Britain? If you are satisfied, what makes you feel that?
17. Do you have any wish to return to Lebanon? If yes, could you explain why do you want to return back to Lebanon?

## Appendix 11 Main study topic Interviews Questions Arabic version

"أثر اللغوة الثقافية الإنكليزية على هوية المهاجرين اللبنانيين إلبريطانيا: دراسة حول الجالية اللبنانية في مانشستر ولندن"

### نموذج استبيان المقابلة

١. ماهو جنسك ؟

٢. كم عمرك ؟

٣. ما دينك ؟

٤. ماهو مكان اقامتك الان لندن ؟ ام مانشستر

٤. ماهي جنسيتك ؟

٥. كم مكثت في بريطانيا؟

الاسئلة :-

١. هل قرار مجيئك إلى بريطانيا قرار قسري أم طوعي؟ وماهي الدوافع وراء ذلك؟

٢. هل لديك المعلومات الوافية عن اللغة والثقافة الإنجليزية قبل قدومك لبريطانيا ؟

٣. كيف يمكنك التعريف عن نفسك مثلاً باللبناني ام بريطاني ام لبناني بريطاني ؟

٤. هل ممكن ان تشرح الاسباب التي جعلتك تعرف عن نفسك بهذه الطريقة ؟

٥. اي من الحضارتين والثقافتين تحمل اكثر بداخلك البريطانيه ام اللبنانيه ؟

٦. الى اي مدى تستوعب وتفهم الحياه والمجتمع البريطاني من حولك ؟ هل تعتقد بان المجتمع المحيط يعتبرك

غريب ؟

٧. على ما تظن ماهو انطباع البريطانيين عنك وعن هويتك ؟ هل يعتبرونك مهاجر ؟ ام لاجي ؟ ام غريب ؟ هل

نظرتهم وانطباعهم عنك سلبيه ام نظره ايجابيه ؟ وكيف تشعر اتجاه ذلك ؟ هل تعتقد بانك مقبول من المجتمع

البريطاني المحيط بك ؟

٨. هل تعتقد بانك تنتمي للمجتمع البريطاني والثقافه والحضاره البريطانيه؟ ان كانت اجابتك بنعم هل من الممكن ان تشرح ماهي الطقوس التي تمارسها لك تكون جزء من هذا المجتمع والثقافه واذا كانت اجابتك بلا ؟هل تعتقد بانك مهاجر ام لاجئ ام غريب وماهو شعورك تجاه هذا التصنيف؟
٩. هل تعتقد بانك تكيفت وتاقلمت مع المجتمع البريطاني ؟ ان كانت اجابتك بنعم ؟ من اي منظور تاقلمت وتكيفت ؟ وهل بالامكان ان تشرح لماذا مهم بالنسبه لك ان تنتمي لهذا المجتمع ؟
١٠. هل تعتقد ان استخدام اللغه الانجليزيه والتحدث بطلاقه يساعد على سرعة التكيف مع المجتمع والحياه والثقافه البريطانيه؟ ان كانت اجابتك بنعم هل تعتقد ان تعلم اللغه الانجليزيه مهم جدا من اجل الاندماج بالمجتمع البريطاني؟ ام تعتقد انه يمكن الاندماج بالمجتمع والثقافه البريطانيه بدون تعلم اللغه الانجليزيه ؟
١١. ماهو تأثير استخدام اللغه الانجليزيه على الهوية اللبنانيه العربيه ؟ هل هذا التأثير ايجابي ؟ ام سلبي ؟ هل من الممكن شرح بالتفصيل ؟
١٢. ماهي اهمية استخدام اللغه الانجليزيه بالنسبه لك ؟ واين تستخدم هذه اللغه ؟؟
١٣. ماهي العادات والتقاليد العربيه التي تمارسها من اجل المحافظه على هويتك اللبنانيه العربيه ؟هل مهم بالنسبه لك المحافظه على هويتك اللبنانيه العربيه اثناء تواجدك ببلد مختلف كبريطانيا ؟
١٤. كلبناني مهاجر ومتواجد ببريطانيا هل هو مهم بالنسبه لك المحافظه على اللغه العربيه من اجل المحافظه على الهوية العربيه ؟ ماهي الاستراتيجيه التي تتبعها من اجل المحافظه على هويتك العربيه ولغتك العربيه الام ؟
١٥. اي من العوامل التاليه في نظرك لها تاثير اكبر على اللبناني في بلد الهجره ؟ القдом بعمر صغير ؟ ام الاختلاف بالجنس كذكر او انثى ؟ ام طول الاقامه ببلد الهجره ؟ ام جميعهم ؟ هل من الممكن ان تشرح ؟
١٦. الي اي مدى انت راض عن حياتك الحاليه في بريطانيا؟ هل من الممكن ان تشرح ماهي الامور التي جعلتك راض عن حياتك هنا ؟
١٧. هل لد بك اي امنيته بالعوده للوطن الام لبنان؟ ان كانت اجابتك بنعم هل من الممكن ان تشرح الاسباب التي تجعلك تتمنى العوده الي الوطن الام ؟

## Appendix 12 Examples of Interviews Transcripts (London)

Interview Transcript 2 (London)

Interviewer, what is your gender?

Interviewee: I am female.

Interviewer: What is your age?

Interviewee: I am 54.

Interviewer: what is your religion?

Interviewee: I am Muslim. (Sunna)

Interviewer: okay. What do you live now London or Manchester?

Interviewee: I live in London.

Interviewer: what is your nationality?

Interviewee: I am a British citizen and I am Lebanese.

Interviewer: how long have you been in Britain?

Interviewee: Since 1968.

**Interviewer: How would you define your decision to come in live Britain as by force or voluntarily? And what are the reasons to make the decision?**

Interviewee: It wasn't a voluntarily decision. My father came to live in Britain in London and it at 1964. He came for work. . So just the family come into join him. 4 years after he left.

Interviewer: Okay.

**Interviewer: How much did you know about English language and the British culture before you came to Britain? Did you have any idea before in the Britain?**

Interviewee: I knew nothing because I was six and half years age. I didn't know anything at all.

**Interviewer: Okay. How would you prefer to identify and position yourself now British, Lebanese or British Lebanese which one?**

Interviewee: Well. Supposed I am looking for my rights if there is a question about that I am a British citizen because I hold a British passport. Other than that, I am Lebanese.



**Interviewer: okay. Now you tell me what are the reasons or the factors that make you identify yourself as lebanese?**

Interviewee: Because, that's who I am. That was my first language. Because, the religion and the cultural together and that's what I think in Arabic first and foremost. And that's I supposed not feeling accepted although those years and been seen not just as different but as unfairness(ya) and racism that i have encountered during the 70<sup>th</sup> and 80<sup>th</sup> . I wouldn't wish to be seen as anything other than who I am in my soul, so I am Lebanese.

**Interviewer: which culture do you have in mind British or Arabic Lebanese culture now?**

Interviewee: well. I am aware of British culture. I am aware as an older woman I know parts of pop culture, parts of the media. So any films, any musicals I can break into song when I hear those. They are in my memory, but the one is close to me is the Lebanese culture. So it's almost contradiction.

I know so much about the British culture. If you want to call it like that the British way of life. And obviously I am living in England, but I don't feel it belongs to me. I do not feel it's part of myself or me in a being. As my Lebanese culture is rich, which has so more meaning on every level from language to dance to music to exploring my religion, my spiritual self? So they mean a lot more to me. I can move well in British world on the surface but in the inside which is more important that's not me. I am not one of those people out there. I know how to mix with them, how to speak with them I know how to get well with them and I understand their ways but I know I am different.

**Interviewer: Okay. How do you understand the culture and the society around you? Do you understand the culture and society around you?**

Interviewee: The British culture and society?

**Interviewer: yes**

Interviewee: Yes, totally. Yes like as said I have no problem to understand this culture. I am politically spiritually in on every level I have looked at culture. I have interest in

politics, I have interested in myself as the other and that's how I feel what I feel, I looked at the society around me what is made of different groups, never felt I belong. There was a time when I been told I am foreigner and the other times, I been seen as you are okay, you are one of us, I know they accepted me individual level. When it comes to stranger and comes to violence and racism from strangers or the street we lived that's was different and that's kept reminding me of who I am, who really I am and understanding the country that living in, their culture and society doesn't mean that I chose to be a part of it.

**Interviewer: Are you considered by other as a foreigner in the UK? Do you think that?**

Interviewee: That's the funny one. As I was saying because I dress on some level trousers and top or I can have my hair dyed so I can fit in visually. And that helps sometimes, helps I don't wear hijab, it helps I have got a local accent, but definitely I am considered as foreigner and specially if I choose to dress in my national costume, anytime I look more different for some people who know you is nice but for others is too much. They are happier the more I look like them, the more I address like them, the more I think like them, but I don't, on a couple of levels because I am from a different country, because my heart and soul and my close family are from Lebanon but also I have a rich culture but also because it is individual, I have chosen for been forced to look much more deeply into these questions of who am I? How do I move in this country and what do I own? What I integrate into? Is there anything here for me to take on? and I think what's happen at the end of it is that I have chosen individual as good friends that's regardless of where they are from, what status they have ... etc  
It is more about my finding kinder spirit and that's much more important, more open and honest and I feel more comfortable with that

**Interviewer: what are the perceptions of the people of the host country? I mean British people do they consider you as immigrant, refugee, stranger which one?**

Interviewee: Obviously, because I have got accent as British accent, they know I am from here. So up to level they may think I was born here I am not sure, but they

know I been here long enough .they know I understand the jokes I understand what's being said and type of humour they have , I can connect with them very quickly. And I think at the moment because there is such a who ha about immigrannt, refugee etc. They identified as signifiy straight away they lookat my clothes so they read me and when I open my mouth to give some information and I think that's make some more, or accepting of me unless they are racisms full stop. Then it doesn't matter as soon they seen the colour of my skin that would be enough.

**Do you think they are negative or positive?**

I think nowadays I am seen in a positive light if you want to call it that. I am not going to suffer a lot of racism , I am in a better position so I do not have to live in a poor area where there is more racism , and I know how to deal with people who are working class or middle class people and upper class . I know how to deal with that , so when they see you are confident that's make a big difference , but if they want to be negative , if they want to be racis ( i call change that 11,18).except I say I know my rights so I feel safer.

**How do you feel about it?**

It's nice not to feel that this is going to be violent ,still I have to be careful in the area but generally I don't really care anymore . it's nice , I mean I am human being and its nice people can just be okay and you get the other side of it that people are get attracted to you because of your ethnicity , because they seen you are of colour and sometimes I can be a problem. I am wary and kagge (12 ) and met a lot of people through my years and some of them just attracted to you because you are different and that can be okay in one level if there is more in that person and they looking for more , you know my intellect and heart , if only they been attracted to me because I am seen as different they are not okay, so I suppose I am a wary and I can(12) people out so quicker .

**Interviewer: So do you think you are accepted by the people of country by host country?**

Interviewee: accepted? I think some of the question could be turn around and say am I accepting of them? So I am more confident about all of these now. I have gone past my caring do they accept me .As long as I have my rights. No one try to stop me getting the job. And no one actually tried to hurt me on my family that's enough for me. I have lived here long enough. I have seen the rubbish. I seen few good people that I havemet, I will say so yes. I feel accepted by different people in different situation because of who I am now. Because of my strengths, because of my confidence knowing what is okay and what is not okay and actually I have choices who I mix with, how I deal with people whether it's in a shop or in court. people have to consider what I am saying and my opinions and at the end of the day for me where I am coming from is quite different but equal and I don't want , there was a time when people either accepted you and they wanted to say you are the same , there is no difference you are the same , and I knew that's wouldn't set well with me because I don't want to be considered the same , we can be different but equal .I don't see every human being as the same , and I don't need to be accepted because that's would be a lie and I am not . let's see an accept that I am of different colour , I am from different country and my religion is different and in different others level I am a women and I am a feminist and the time working class and all these things are important to me

**Interviewer: okay. Do you feel that you belong to British society and culture?**

Interviewee: Do I belong?

**Interviewer: to British society and culture?**

Interviewee: Belonging is quite complicated word. . Yes and No it is a strange one. As I say I was brought up in this country so I know the nursery rhyme and I know public culture. I understand the British culture. I understand the British society. I choose not to be a part of its on the whole.

**Interviewer: Do you think you belong or not to belong?**

Interviewee: That is difficult one. I live here. I participated and have participated a lot in the past. At the moment, I don't have any English friends. They are either from

Caribbean or from Arab countries. That's suit me if I meet a good English person. Who I felt interested and kind and have the same values, then ok.

**Interviewer: Do you think ad yourself you are refuggee, immigrant or stranger?**

Interviewee: I think it was started as immigrant as my father came here to seek the job. Then we followed him , but i think one of the word that I am really attracted to is exile when I seen an article and that word comes up I feel as if that word is my word . to be an exile is to be no man's land .i am not of this place , but I have nowhere else to go , I am stuck here , so then it's up to me , physically i can do nothing about it but spiritually and mentally I can and that is to find what gives me strength and what is my identity and precious things as Lebanese I do not want to throw away .

**Interviewer: okay. Do you think you have adapted to British life and culture?**

Interviewee: Yes.

Interviewer: Okay. In what perspective? Why it is significant for you to adapt to this British culture and society?

Interviewee: yes, Adapted is necessary to a point and has taken me this long time to put it into a place and to recognize. what I want to adapt to Adapting is very different integrating and assimilation and lots of words Adapting is to know and understand what is required of you So I know how to flow, I know what to do and how to do it . In everyday life, I understand how it's all done. It's significant for me in the sense that it's the part of who I become have become. It's the understanding the person has. I know how this place is. I lived in this place for long time but that's does not mean I don't think differently I don't feel differently because I do, I choose to adapt to certain things but not to others. and that's not because I have not got nothing no but because I have got other things more precious than this adapting is knowing what's going on and that is important and that's keep me safe and knowledgeable and keep me confident

**Interviewer: Do you think the use of English learning helps you in adapting British life, culture and society? Is it important to you to learn the English language to be**

**integrated into the British society and culture? Or you can be integrated without the learning English language? What did?**

Interviewer: I am sorry. Do you think it helps?

Interviewee: Yes. You need to be able to speak the language of the country you going to live in. Of course you do. As I say knowing your rights, it's something aged you. So you need to be able to speak the language. We need to be able to communicate with another person. That doesn't mean you need to loose your own language. It's an addition to enhance your level of living in this country.

Interviewer: **Do you think learning English language can help to be integrated or anybody can be integrated into the culture without learning the language?**

Interviewee: I don't see. We can look at the way of integrated. Of course I need to learn language that is vital, you have to. I don't understand how can you do or how can you live your daily life without the language. Then I will be limited ,limited in everything and that's not what I want , I need to feel that I know and I can use the language for what I need

Interviewer: **Okay. What impact what do you think the use of English language in your ArabicLebanese identity? Are they negative or positive can you explain it?**

Interviewee: Well.

Interviewer: Does it impact in your identity or no?

Interviewee: no, I am 54 I have spent a long time working through this process. May be been long time I have spoken English more than Arabic, but because I am the oldest and my language. I always have spokenLebaneseArabic with my mother. So that is our connection I have always kept it.

**Interviewer: Does it any impact in your identity?**

Interviewee: You noticed it never. No. Because I havenot give up one for the other.

**Interviewer: What is the significance the important for you to use the English language here? Where did you mostly use English language? What is the imporatance of using English?**

Interviewee: again the importance to know my rights, the importance is to give me confidence, to move in this country in dignifying way and not to feel limited, not to feel that others know something that I don't. I would learn the language of any country I lived in. That is what you do. Do I use the English language in my daily life, when I go out, when I studied, when I work because I live here and most people speak English. And also with friends who may speak, may be they from other countries themselves and they don't speak Arabic and that is the connection and that is the sharing language that we can use to communicate. English is the currency of the world. So yes I am happy to have it.

**Interviewer: Okay. Where do you use English language mostly?**

Interviewee: With my mother I speak Arabic, with brothers and sisters I speak English unless they make effort. Otherwise, we speak English. Because, it is easier for them and that is the sad. Otherwise, in my daily life as I said I use English because the majority people are in English here. It's the language we used to communicate.

**Interviewer: okay. What Arabic lebanis traditions you followed to hold onto your lebanis identity**

Interviewee: Besides the language, the music, the dancing, when we get together. the fact is that a lot of Arab people that I meet have that in common which is really nice ,Yes sometimes the clothes I like to know what the people wearing back home ,That's it the little things make you different that's mean something to me , to us , others may not understand .

**Interviewer: How important it is for you to keep or maintain original Arabic Lebanese identity? While you are in a Britain, Is it important for you to keep your Arabic identity?**

Interviewee: It is vital for me to maintain my original Arabic Lebanese identity. Once living here, I learnt long time ago that if I left that there is nothing for me to replace with it. I think it is important enough. That would feed me. The English society and culture is well enough for me. But I am not English. So for me what I have is very important. I cannot afford to lose my identity. That's who I am, I can be that and I still move in the world and it's vital to who I am. Otherwise will lose everything and I have nothing to replace with and that would be foolish.

**Interviewer: Do you think it is important to keep Arabic language to keep your identity? Is there any connection with the language and identity?**

Interviewee: Of course.

**Interviewer: Or you can keep the identity without the language?**

Interviewee: Well. I supposed it yes and no in a sense. But for me, I am very happy I still got the language. As I said I am a bit sad because my brothers and sisters as a lot of second generation children do, the mothers and fathers speak to them in Arabic and they reply back in English and that's sad because its lightly you removing yourself. Maybe it is what happens with the second generation, maybe that's natural occurrence, and I just think the way the world is it's not a clever thing to do. If this world was different and we the host country welcoming with both arms and there is no such things racism then there is no problem, we could move in fluid way across countries and cross cultures, but because there is this trouble then losing anything. I think may be something getting older. so it's a natural thing, may be this happen in Norway, France, I don't know, but the second generation stop removing and they become hybrid and they become something else but the first generation wasn't and the original host aren't either and they will be a forced themselves and may be this is how people become integrated into this strange fashion but as an older person who i sees more important things to keeping, to keeping our identity alive and as I said its different generation but because I am now older person and hopefully I am wise which means I see more clearly, I am now more worried we lose chapter away from us bit by bit by bit.



**Interviewer: what strategies do you follow to keep your Arabic Lebanese identity including your native language?**

Interviewee: Well. I keep in touch with family back and home. I like to know music and what's going on obviously I keep up-to-date with the politics, follow my religion. I supposed to be different here because I can question, I have the privilege to questioning more to learn more in depth, i have more rooms and spaces to question to learn about the spiritual side of my religion. You do not have to be scholar or privilege position in order to read to be able to ask all more about your history and thats one I do. I love my history and researching and we have google. A lot of things to keep with back home. Back home is who you are and where you live and a lot of things in life fashion , music , make up where is being far a way from it and yes have access to more serious things and more precious things of your country and your birth . History is all the different cultural aspects.

**Interviewer: Which one do you think has the most impact your Arabic Lebanese identity age or gender or length of residency or all?**

Interviewee: Like as I said before. Now I am 54. I am seen things in a different way to when I was younger. So I have lived a few decades and that was maybe I got lost a little bit. I moved away from who I was. I was more a part of the English culture so in this age i have been in most of it and I done most of it and hopefully, older and wiser come to this particular stage in life where I can appreciate the good things, the important things that my identity gives me.

In gender wise I supposed the fact that I am in a country where again the privileges are that I think about the feminism, I can think about the politics of women and what I would like for all women across the board but obviously thinking of how women back home and they are struggle as this happen lecturally to real examine Islam and to try to live by that, and length of residency I have lived here for a long time so one side I really understood the English aspect of it of living in this country and could then really delve into what was missing what i had already was always there it was always there waiting for me to discover and this time to rediscover much more in depth and so living here

allows me to think much more deeply about the important things of who I am. For me age the most impact as i was a different person in the age of 20

**Interviewer: How satisfied your life leading in Britain or are you satisfied or are you happy?**

Interviewee: I supposed again about where we are spiritually, mentally, physically. I have lived here. This age now, I can give myself that concept of being satisfied. Because, I now understand myself and tolerate my feelings, if anything is missing I know what to look for. I don't feel like I am fighting anybody anymore, I am at more peaceful place. Because, I can always find the answers. When you find yourself, that's it you are satisfied. It is not problem living here because I understand how to do it.

**Interviewer: Do you have any wish to return to Lebanon? If yes, could you explain it why do you?**

Interviewee: The spiritual side wishes to return back that is my country. When I think of the mountains, when I think of where my grandmother was born. The few years, I was there. When I think of those sweet things, it's in my heart and it becomes something dream something beautiful, sad poems you cannot have it anymore. May be I will go back because of family circumstances I didn't. I am sad about we can't go regularly as some family do now. Well I am in this funny place where i am not the one neither the other .I don't know If I could do it now? Myheart wants to do it and is hard to admit it.

**Interviewer: Anyway, thank you very much.**

Interviewee: You are welcome.

## Appendix 13 Examples of Interviews Transcripts (Manchester)

Interview Transcript 3

Male

Manchester

42 yers old

Muslim

15 years in UK

British Lebanese

**Interviewer: How would you define your decision to come and live in Britain: as forced or voluntary? What were the reasons for you to make that decision?**

Interviewee: At first, it was forced. It means involuntary decision.

**Interviewer: Would you explain this?**

Interviewee: For political reasons.

**Interviewer: How much did you know about English language and British culture before you came to Britain?**

Interviewee: For me I was of French background as I speak French. I have no background of British culture or even English language. I have just read about England and its history but I have nothing to do with English culture.

**Interviewer: How do you prefer to identify and position yourself i.e., British, Lebanese or British Lebanese?**

Interviewee prefer to identity myself as British Lebanese.

**Interviewer: What are the factors that make you identify yourself as British, or Lebanese or British Lebanese?**

Interviewee: The factors make me identify myself as British Lebanese are:

Interviewee: The human being will remain long for his homeland. I am one of the people who always visit my country many times. I always visit my country Lebanon about ten times per year

**Interviewer: ....per year?**

Interviewee: Yes, I do frequently visit my homeland Lebanon. But on the other side I .. find out that my host country Britain offers me much thing which is not offered me by my country Lebanon. Regarding, family status, Britain meets all needs of my family in Britain, regarding psychological aspect I feel comfortable here in Britain ... There is no corruption here. I cannot compare my country, Lebanon with Britain. My life here is much better than in Lebanon. I feel psychological and social satisfaction; there is a large difference in everything between Lebanon and Britain as the difference between sky and earth. Lebanon is my homeland, my mother and father and extended family that I visit them continuously and permanently. I love my first country Lebanon but Britain have offered me and gave me more and best things more than I have been offered in Lebanon, for this reason I inevitably love Britain.

**Interviewer: Which culture do you have more in mind? British or Arabic Lebanese culture?**

Interviewee: Of course I have Lebanese culture in my mind more than the British culture.

**Interviewer: How do you understand the culture and society around you? Are you considered by others as a foreigner in the UK?**

Interviewee understand and aware of English culture and British society England ... Yes, I have a perception that some people still consider me as a foreigner. Yes had this feeling. Some people are still ignorant and uneducated classes but they just constitute 30% or 40% who gives me this feeling. However, there are some people who still look at me as a foreigner even though I have obtained and held the British identity.

**Interviewer: What are the perceptions of the people of the host country (migrant/refugee/stranger) on your identity? Are they negative or positive? What do you feel about it? Do you think you are accepted by people and the country of the host country?**

Interviewee: For me, they considered me as an immigrant ... I must explain certain thing. The nature of my current work necessitates me to deal only with the Arabs, not the British. All clients and customers are Arabs. I deal with the British only within the limits of other things such as customs clearance, legal profession and accountants. I deal with British companies sometimes I prefer to deal with them, because they are credible compared with Arab. But I deal with them (British) in very limited area scope. I deal with them through my staff only. But I deal with them in some emergency cases. All my customers are Arabs and foreigners of other nationalities, not the English such as Pakistanis. The Englishmen look at Pakistanis as foreign such as they look to Arabs. They considered me as a refugee, but this it doesn't matter at all and does not affect me but I care of this look in terms of its effect on my children. I think when you talk to me, the matter is quite different other than when we are talking with my daughter there is a

big difference between me and my children. I have my oldest daughter 18 years. Two daughters were born in Lebanon and 2 others born in Britain.

**Interviewer: Is there any difference between your sons who born in Lebanon and those who born in Britain?**

Interviewee: No, actually there is no difference.

**Interviewer: Does the British society looks to your children in the same manner as when they look at you?**

Interviewee: No, I have never seen one of my daughters complained from any inconvenient situation or problem. My wife, the mother, she rose up my daughters. The mother has a great role in the house. If you ask my daughter what is your identity, she will immediately reply that I am a Lebanese firstly and then she will said I am a British. My daughters love their country much. I send them to their motherland Lebanon continuously, four times on yearly basis. My elder daughter is 18 years; the second elder is 16 years, third 8 years and the fourth aged 5 years

**Interviewer: Are there any difference in their Arabic language skills?**

Interviewee: My elder daughter 18 years, the second elder 16 years both of them speak Arabic language fluently. My 8 years and 5 years old daughters are enrolled in the Arabic School in Manchester where they are learning Arabic language. They have now got good reading and writing skills. Usually I send my two elder daughters to Lebanon for three months leave from June to September every year, and then for two months in December and January and then during for fifteen days during Ester holiday.

**Interviewer: What are the reasons and motives behind sending them frequently your mother country? Are they just for visiting family or do you have other reasons?**

Interviewee: As you know, we are an eastern Arabs, I am interested that my daughters will be connected with their motherland Lebanon; I hope that they will get married from Lebanon.

**Interviewer: Let us return back to the British society's perception to you as a Lebanese?**

Interviewee: All my business dealing is done with Arabs. When I deal with my British accountant I feel how he respects me through his conduct. This is a positive perception. The educated Englishmen respect us, but we may expose to some situation and impolite speech in the street but such behaviour is done by uneducated persons such as homeless but actually the matter is different we feel that the educated persons are respectful when we deal with them. They respect me very very well by the accountant, the lawyer and customs clearing agent. Their perception is very positive during work.

**Interviewer: Do you think they accepted you? Do you have that feeling?**

Interviewee: As I already said, the educated persons have accepted us as Lebanese hundred percent. I think that they respect us, as they see that we are working, struggling and productive and pay the prescribed tax. For example I have paid a large amount, very expensive invoice as you see in this email as a tax. Our commitment led them to respect us more. I received a telephone call after I expressed my interest to pay this large amount. He asked me whether I really wanted to pay this invoice. The amount is too much high. I said, yes I want to comply with the law of this country. He replied that I respect you more than ever. The accountant said that I have never seen such commitment by other foreigners living in Britain. The majority doesn't pay and for this reason I do respect you. I was very happy with their appreciation. They told me that that I am the first person who paid this large amount in Manchester. I thanked them for their appreciation.

**Interviewer: Do you mean that good manners and behaviours let British people to respect you? Then accepted him because of his behaviours?**

Interviewee: Of course yes, because if you violated the laws and tried to disrespect the law, they may look at you un-respectfully. According to the judgment of the British society, this means that we have accepted you in the British society and respect your presence among us and gives you the basic principles of life. (From my own point of view, in my mother country Lebanon, we suffer from large scale discrimination, some of us believe that England is a discriminative country, but, actually the real discrimination is existing in Lebanon, we have religious discrimination, sectarian discrimination between Sunny Muslims and Shiite Muslims, Druze & Alawites, Muslims and Christians. In Lebanon they treat you according to your region, so we are suffering from regional discrimination. In fact, discrimination in Lebanon is horrible, but in England I find the contrary). We one of us comes to England escaping from what is happening in his country, instead of respecting the host country's law, some of us want to play around the law. In Lebanon there is nothing to attract you to live, the situation is very bad. No road maintenance, no good hospitals, no good schools, there nothing good. It is full of thefts, mafias. I think all Arab countries are the same. When the Lebanese comes here, he founds everything is secured such as house, job, children expense. They paid him the rent if he is an unemployed. All services are provided freely such as schools, hospitals and after all he wants to go around the law!! Naturally, some British look at us in such perception which results from their disrespect to the country, British law after all these services. As for me as a Lebanese British, I respect the law and all my life based on openness and clearness.

**Interviewer: Do you mean the British society and English people respect the person who respect their country's Law?**

Interviewee: Yes, they respect the one who respects the law. In addition there is no any racial discrimination. The discrimination is found among an uneducated class only in every country. The difference between one country and another, in my opinion, is the rate of ignorance. The ignorance rate here reaches 10% approx. but in Lebanon reaches 90% or 99%. Unfortunately, even the educated person in Lebanon deals with you discriminately according to your sect, region..etc.

**Interviewer: Do you feel that you belong to British society and culture? If yes, could you explain what are the cultural rituals you follow to become a part of British culture? If no, do you think of yourself as migrant /refugee/stranger? How do you feel about it?**

Interviewee, personally not belong to the British English culture, but this will not prevent me to love my country Britain. I love Britain with my Lebanese identity even without belonging to the British society. The behaviour of Englishmen attracts the man for the good treatment, we as Muslims, should pursue this treatment, but unfortunately we did not comply with the teachings of Islam. I find out that the British applies the teachings of Islam while we are not doing so. I confess that the British have attracted me by their, but I don't have the sense of belonging it might be just a spirit of admiration, respect and appreciation only. In Islam we respect the refugee, provides him with the basic needs of life such as living, residence and food etc I found the same principles in Britain but we did not do the same. The style and policies of the British government are excellence forcing us to respect it only.

**Interviewer: Do you think you have adapted to British life/culture? If so, in what perspective? Why it is significant for you to adapt to this British culture?**

Interviewee: May be I have a different point, which is that all people surrounded me are Arabs. I visit Lebanon for fifteen days only. I could not stay more than two weeks. Immediately after getting off the plane in Manchester I feel comfort and happiness. I feel the clean air, calmness, peace. These feelings let me say that I have been adapted and accustoms to the British life. This feeling is an involuntary feeling. I mean the feeling to adapt with life and the country where you live in. it is an involuntary feeling and a normal result. This matter is very important.

**Interviewer: Do you think the use of the English language helps you in adapting to British life, culture and society? If yes, is it important to you to learn the English language to be integrated into the British society and culture? Do you think you can be integrated into British culture and society without learning the English language?**

Interviewee think the use of English language will greatly help in fast adaptation. Speed only, but you can adapt to the British life even without knowing the language. For examples, some families are living in England for more than 30 years, even though, they couldn't speak English well. For example I have encountered some work problem. When I called the merchant who I deal with him, we have misunderstood each other's for the merchant failed to understand the email sent to him because it was written in English. I was surprised the merchant did not read or write English language although he lives in England for so long period. Yes I could not deny that we have learned English during our presence in England, I don't have high language skills, but as a minimum I could read, write and understand English language. I have so many spelling and grammar mistakes for I did not study at any university, but this will not prevent me to understand and read English language well. There are so many immigrants who have wide business but they don't have good English language skills.

...

**Interviewer: Do you mean some people could be integrated into British society without knowing the English language?**

Interviewee: Yes this is what I mean, you can adapt even in absence of your knowledge with language skills, but the language plays a helping role in living here since the government helps those who don't know English language. For example when you are at hospital, if you are not speaking English they provide you with a translator for help. The same matter will be followed in case of speaking with your lawyer, police and most other department. This matter encourages other not to learn English language.

**Interviewer: Do you mean the translation services let some people feel lazy to learn the language?**

Interviewee: In my opinion, yes. The presence of translation services discouraged some people while others tried hard to learn English. Some people are lazy as they are not interested to learn English. In my opinion it is very important to know English language and acquire its skills since it will help you to understand the applicable laws and regulations and understand what is going in the society and how to adapt with it. For example when you take a taxi, you need to speak English to communicate with the taxi driver. Minimally you must acquire at least 20% of language skills for use it in public areas, means of transport and supermarket

**Interviewer: What impact does the use of English language have on your Arabic Lebanese identity? Are they negative or positive? Can you explain this impact?**

Interviewee: You may find some Lebanese who don't speak Arabic language although they are Arabs. In my opinion, the sole responsibility lies on the family "father and mother" at first. The new generation of Lebanese who born and raised up in Britain, due to their presence, shall speak English language with high skills because they are surrounded with an English society since their childhood. The parent, if they don't help the children to know their mother language Arabic language, it will definitely die. There are so many families' help to kill Arabic language. The difference is existing from one family to another. For example I am very careful that my children will be skilful in Arabic language, so that my five years old daughter now speaks Arabic. Two years ago when I speak with her in Arabic she replies in English language only, but now the matter is different. She answers all questions in Arabic. I am keen to communicate with my family in motherland on yearly basis, so that my young daughter when she goes to Lebanon she speaks Arabic fluently three days after arrival. There are some families who don't communicate with their families as they never send their children to Lebanon or even one time each ten years. Those people are completely away from an Arab situation. Some families are completely not interest to have their children communicate with their motherland they don't want their children to know their motherland.

**Interviewer can say that you mean that the use of English language will be effective only in the case if the parents have an effective role in this matter?**

Interviewee: Completely yes.

**Interviewer: In your opinion, what is the effect? I mean the effect of English Language on the Arab identity. Is it a positive or negative?**

Interviewee: It is positive in one case only, which is; if the role of the family is effective in maintaining the Arabic language. It will be negative if the family has no role and



neglected the development of their children's mother language skills. It is natural for the children born here to master the language of the country where they were born since the surrounding society and their friends will be English, it means that the Arabic identity is not present except if the role of their parents only. From school to college, the surrounding society is western, English or foreign only. If the parent does not help them to maintain their Arabic identity, this will not lead to death of Arabic identity. So many Lebanese now are English not Arabs for the absence of the family which is the main and effective role by 100%. For me mum role is more importance than father role, as a father I provide necessary facilities for my wife representing in money but the mother is existing with them during the whole day at home.

**Interviewer: Why do you think in case the mother was non-Arab??? Do you think the role of the father will important and may possibly help??**

Interviewee: The father may be helpful. I have one Lebanese friend whose wife is non-Arab an Englishwoman, but when you talk with his son he is completely an Arab with high Arabic language skills although his mother is an Englishwoman, but the father wanted to keep the Arab identity of his son. The result was good. He did many things by sending their sons to Lebanon to live with his family in Lebanon. We conclude that the main role for keeping the Arab identity depends on the parent both father and mother.

**Interviewer: What is the significance for you to use the English language? Where do you mostly use English language?**

Interviewee: Of course, important. It is important to use English language not only in England but also all over the world. When we travel to Dubai, which is an Arab state, they speak with you in English. The English language becomes an international phenomenon. For me I speak French, but I use French only in France. For lack of practice, I lose it. Twenty years I did not speak French language but English language is used all over the world.

I use English language by telephone if the call with an English party and the remaining telephone calls by Arabic. My friends are Arabs by 80%. I don't have English friends may be because I have only fifteen years here, even, the friends of my children are Arabs. There are some Englishmen who attend the birthdays only but the majorities are Arabs.

**Interviewer: What Arabic Lebanese rituals (tradition) do you follow to hold onto your Lebanese identity? How important is it for you to maintain your original Arabic Lebanese identity whilst living in Britain? Why?**

Interviewee: Everything is Lebanese style; our foods, kitchen. Yesterday we eat Lebanese traditional meal. Social relations during Ramadan.

It is important to keep your Arab identity whilst you are in Britain. The human being will never forget its homeland. As you know everybody wants to be buried in his country. These are the wills which we keep them. The identity is very important. If you don't have an identity you don't have a nation. We don't know about the future. May

be, one day the government will order us to leave the country. I always remember this moment. The government will ask us to leave out of the country .because of some immigrants bad attitudes in UK specially recently may this lead the government to as all foreigners to leave the country. I have a country and home in my country. My two elder daughters have houses in Lebanon. My daughters since now they want to work in Lebanon after their graduation. The young daughters are still young but they always want to go to Lebanon to visit the family there.

**Interviewer: As an Arabic Lebanese immigrant, do you think it is important to maintain your Arabic language in order to keep your Arabic identity? What strategies do you follow to maintain your Arabic Lebanese identity including your own native language?**

Interviewee: It is very important. When I go home, I still speak my mother tongue Arabic language. If I uttered a single English word, they will criticize me. I love my Arabic language. It is my language.

For me keeping the language is part of keeping your identity. For example my daughter she knows Arabic language but an Arabic accent she is still very far from an accent, but my daughter is proud of her identity. If she is asked are you Lebanese or an English, she will reply immediately that she is a Lebanese, even my young daughter she says she is Lebanese then she said a British. What I want to say that even if their Arabic language is poor, this will not prevent to be proud of their Arabic identity and to have strong identity. When we return back to the same issue, I mean the role of the parent at home in keeping and raising up their children at home.

Regarding the strategy which I follow with my family to maintain our Arabic identity, I speak with them in Arabic language only at home and also my wife speak with them in Arabic language at home. I try to let them speak in Arabic with their each other's, enrol them at Arabic schools to learn the language skills. I always send my elder daughters to Lebanon. I try to communicate with them at all time in Arabic. I do my best always.

**Interviewer: Which variables from the following do you think have the most impact on your Arab Lebanese identity, age, gender, and length of residency? Or all and why?**

Interviewee: I think the age has great impact on the human being. In addition, long stay has its impact in one case only which is when the immigrant dislikes his homeland. In this case the long stay will have an impact. So many people don't want to be reminded with their homeland or whatever going on in their country due to certain circumstances in which he had experienced in their mother countries. Regarding the sex, the sex has no any impact; no difference between man and woman, particularly there is no difference between me and my wife. We are both similar and equal.

**Interviewer: How satisfied are you with your current life here in Britain? If you are satisfied, what makes you feel that?**

Interviewee: I am completely satisfied with my life in Britain by 200% very high rate. One of the reasons, the work is much easy everything is available. The government system is excellent, the family..etc. all systems here are marvelous school, hospitals, health. Everything is done for the safety of my family. There is no any exception. As long as you are legal, everything is excellent. As long as you are legal, will you get more respect by the British society? I am completely comfortable here by 200%.

**Interviewer: How many years have you been here in this country? (He asked me)?**

Interviewee: Six (6) years

**Interviewer: Do you have children? (He asked me)?**

Interviewee: Yes I have. You realized how can you feel safe you and your children

**Interviewer: Do you have any wish to return to Lebanon? If yes, could you explain why do you want to return to Lebanon?**

Interviewee: For me I visit my homeland several times. I booked for this month, June and July and December. Now I am 42 years old. If I live up to 55 years I will return back to my country and reside in my country for ever. This is my future plan and come to Britain for visit only.

The reasons why, because I want to return back to my land. I don't want to go to Beirut but I want to go to where I was born to sit under the tree of my house. I have built a house in my country with my father. I want to talk together. These are my ambitions only. I don't like the capital city nor any other place. I want to return back to my hometown when I reach 55 years, because it is my land, my country but the age is over. I must return back when I reach 55 years. May be I will stop my business here or I might continue my work I don't know.

Interviewer: Thank you for your interview.

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## Appendix 14 Thematic analysis

Codes	Definition	Examples (data extract )
1-immigration Decision	Answers that indicate if it was the participants decision to come to Uk or Not?	1-“well. My dad was here in uk for 5 years ago or 6 years ago. I was living in Sweden then just i want to try live in uk . Then I like it. It is my decision to move in here.” ( interviewee1, london)
2-immigration choice	Answers that indicate if it was the Participants choice to come to Uk or not?	“Yea it was my choice” (interviewee 5,london )
3-voluntary decision to move to uk	Answers that indicate if it was voluntary decision by participants to come to Uk or not?	“voluntary” (interviewee1,manchester)
4-Reason to leave Lebanon (home country )	Answers that mention the reasons and causes led participant to immigrant to uk and left Lebanon.	1. “I came here first for master Then I got married” (interviewee7, London). 2-“Reasons to come here to study and I ended up here” (interviewee6, Manchester). 3-“For political reasons” (interviewee3, Manchester). 4-“Study. I was forced to come to study” (Manchester interviewee5, line 5). 5-“We were living in Beirut, but due to economic reasons we decided to immigrate to England” (Manchester interviewee2)
5-Reasons to identify as Lebanese	Answers that indicate or explain why participants prefer to identify themselves as Lebanese persons rather than British.	-“That was my first language. Because, the religion and the cultural together and that's what I think in Arabic first and foremost” (London interviewee2, line 1, 2).
6Preference identity	Answers that indicate which identity the participants prefer to be belonging to	“Straightaway I will say I am Lebanese. I prefer to say British Lebanese because i lived here. Lebanese because I am proud from where I came from. And always been said to me I have to be proud the way we been raised up by our parents. I accepted the British but I don't like to forget about my Arabic culture”(London interviewee 6)
7-Proudof being Lebanese	Answers that indicate which identity the participants feel proud to have it	Proud to be a British and at the same time I proud to be Lebanese. I don't want to lose the identity of Lebanese man any

		way” (interviewee 4 from Manchester).
8-belonging to British society and culture?	Any answer indicates that participants feel that they belonging to British culture and society	“I have a sense that I belong to this country, Britain” (interviewee 2, Manchester).
9-Not feeling belonging to British culture	Any answer indicates that participants feel that they don’t belong to British culture and society	“I, personally not belong to the British English culture, but this will not prevent me to love my country Britain. I love Britain with my Lebanese identity even without belonging to the British society” (interviewee 3, Manchester).
10-Adaptation to British society	Any answer indicates that participants feel that they adapt to British culture and society	Yes. I do celebrate charismas. I do meet some of friends in pops. Even I don't drink alcohol I do meet them” (interviewee 4, Manchester).
11- British culture acceptance	. Any answer indicates that participants feel that they accept the British culture and society	“No. I don't belong to the British culture, but, I accepted. I respected” (interviewee 5, London). -“Well I will say...me personally I would say belong as I have accepted the fact that I lived here but at the same time I will always say that I am Lebanese. I accepted the British but I don't like to forget about my Arabic culture”.
12-The significance of adapting to British culture	Answers that indicate the importance to adapt to British culture and society?	“It is very very important. Because you live here if you don't understand the British culture you never going to understand the living, way the life” (interviewee 1 , Manchester ).
13-The importance of accepting British life	. Answers that indicate the importance of accepting British culture and society?	“I feel the clean air, calmness, peace. This feelings let me say that I have been adapted and accustoms to the British life. This feeling is an involuntary feeling. I mean the feeling to adapt with life and the country where you live in. it is an involuntary feeling and a normal result. This matter is very important.” (Interviewee 3, Manchester).
14-Self-pleasure	Answers that indicate the in order to be happy you need to adapt to your new society	“To be satisfied in this country. You know because you have to be pleased. So if you don't make yourself pleased” “To be satisfied and happy you have to be adapted to your new life” (interviewee 7, London).
15-The language role in adapting to British life	Answers indicates that learning language is very important to be integrated into British society and the opposite	1-“It is good to understand the language that's very important to speak language. But to understand and adapt to the English people you have to watch their behavior is That's all” (interviewee 1, Manchester).

16- The necessity of learning English language	Answers indicates that learning language is necessary to adapt to British culture	-“Definitely yes” (interviewee 4, London).
17-The effectiveness of English language use	Answers indicate that the use of English language helps in to be integrated into British society	“Yes. You need to be able to speak the language of the country you going to live in. Of course you do. As I say knowing your rights, it's something aged you. So you need to be able to speak the language. We need to be able to communicate with another person. That doesn't mean you need to lose your own language. It's an addition to enhance your level of living in this country” (interviewee 2, London).
18-The important relation between language and integration	Answers indicates that it is impossible to be integrated into British society without learning the English language	“Yes yes. You can never be integrated without the learning the language” (interviewee 3, London).
19--English Language and Culture knowledge	Answers that indicate How much did the participant know about English language and culture before came to Britain	1-“I didn't have much of idea about the culture itself” (interviewee 4 from Manchester). 2-“: I had the language in school yes” (interviewee 7 from Manchester). 3-“I don’t have any idea about English language absolutely. I don’t know a single English word but my children were taught English language at schools together with French language” (interviewee 2 from Manchester). 4-“Nothing” (interviewee 5 from Manchester).
20considered by other as a foreigner	Answers that indicate any feeling participants received by others as a foreigner or not in the UK	1-“I don’t think have never any issues.” (interviewee1,London) 2-“I guess English people are very kind and the British culture is multicultural. So you can see people from all around don’t have that feeling” (interviewee3,london) 3-“” Because I am Muslim and I am got wearing Hijab absolutely I am considered as foreigner. (interviewee 7,London ) 4-“ Not at all” (interviewee 1,Manchester ) 5-“Yes. Sometimes yap, still I feel I am foreigner” (interviewee 6,Manchester )
21-considered by other as a immigrant	Answers that indicate any feeling participants received by others as immigrant or not in the UK	1. “I don't feel any different feel the same .their perception is positive all time, never felt any differences” (interviewee1, Manchester). 2-“I think it was started as immigrant” (interviewee 2, London). 3-“I am immigrant definitely. Of course a good thing I am immigrant” interviewee3, London). 4-“: I am not immigrant” (interviewee7, London).

		5“recently as an immigrant” (interviewee4, London). 6-“I am British citizen. I am not immigrant “contrast
22-considered by other as a stranger in uk.	Answers that indicate any feeling participants received by others as a stranger or not in the UK.	1-“their perception is positive all time.” (interviewee1,Manchester ) 2-“The nature of my current work, necessitates me to deal only with the Arabs, not the British. All clients and customers are Arabs. I deal with the British only within the limits of other things such as customs clearance, legal profession and accountants.” (interviewee 3,manchester)
23considered by other as a refugee in uk	Answers that indicate any feeling participants received by others as a refugee or not in the UK	1-“but I think one of the word that I am really attracted to is exile” (interviewee2, London). 2-“: I am not immigrant. I am not refuge or stranger. They know me as a British but I am still a bit different of them” (interviewee7, London). 3“ No not really Never have” (interviewee1,london )
24-Arabic language and culture	Answers that indicate whether participants are maintaining their Arabic language and culture or not?	“It is important as I am Lebanese.” (interviewee1,London)
25-The importance of keeping original roots	Answers that indicate what are the reasons to let participants hold into his original culture	-“it is very important because you cannot be another person in another culture completely. it is nice to be mixture of both and it is something you been You need raised with it , you need to keep it and raise your children that way” (interviewee3,london) 3” In back of your mind the Arabic background still there .if I go back to Lebanon you wouldn’t tell the difference, you wouldn’t say this guy been in Europe. It is a matter of behaving and which country are you in at the moment. You cannot change your look, cannot change yourself that’s impossible, still Arabic , cannot change who you are (interviewee 1,Manchester )
26 Maintaining the Arabic roots		1-“I need to use the same language My friends, my cousins are used So I have to use the Lebanese language so. I have to keep my identity” (interviewee 1, London). 2-“I believe everyone should be part from where they originally come from m they should always not forget where they come from We should always never forget the originality” (interviewee 6, London).
27-Arabic Lebanese traditions	Answers that show the tradition which Lebanese people hold into their original identity.	.“Mostly the Lebanese foods” (interviewee3, London).

28-strategies to keep Arabic language		“For social life we are always with Arabic people. Syrian and Lebanese and we celebrate together (Eid) Yea” (interviewee7, London).
29-Strategies followed to keep the Lebanese culture	Answers that indicate the strategies Lebanese follow to keep and maintain their Arabic culture	1-“Well. I keep in touch with family back and home. I like to know music and what's going on obviously I keep up-to-date with the politics, follow my religion.” (interviewee1,London) 2-“In our social life we communicate with Lebanese and Arab people. we have 5 families here we know each other’s , every Saturday for example we meet up in our houses , three out of five are Lebanese , one Palestinian , and one Syrian family . 5 Arab families .when we meet up we talk about our life , work, experiences” (interviewee5,london)
30-Age impact on the identity	Answers that indicate any impact does the age have upon the Arabic identity, in other words do young immigrants been impacted more than the old ones?	1-“If the man comes to Britain in younger age, he will be more integrated in the society contrary to the person who comes in older age.” (interviewee2, London). 2-“if you come at the age of teenager is different from the age of 20ths” (interviewee 7, London).
31-length of residency impact on the identity	Answers that indicate any impact does the length of residency have upon the Arabic identity.	“In addition, long stay has its impact in one case only which is when the immigrant dislike his homeland. In this case the long stay will have an impact. So many people don’t want to be reminded with their homeland or whatever going on in their country due to certain circumstances in which he had experienced in their mother countries” (interviewee 3, Manchester ).
32-gender impact on the identity	Answers that indicate any impact does the gender have upon the Arabic identity	1-“Regarding the sex, the sex has no any impact, no difference between man and woman, particularly there is no any difference between me and my wife. We are both similar and equal” (interviewee 3, Manchester). 2-“ gender has no impact “(interviewee4, London)
33satisfaction with uk life	Answers that indicates any positive feeling towards living in England	1-“I am completely satisfied with my life in Britain by 200% very high rate” interviewee3,Manchester )
34Feeling happy	Answers that indicates any happy feeling towards living in England	“yes , I am happy and I think the only thing we are missing is the family” interviewee6,Manchester )
35-Wishing to go back home	Answers that indicate any feeling participants showing to go back to Lebanon.	“I would love it. Even I am satisfied but it is my homeland. We are completely happy and satisfied but still something inside you is missing. ” (interviewee 7, Manchester).



36-Future planning to go back home	Answers that indicate any plan participants showing to go back to Lebanon	“Now I am 42 years old. If I live up to 55 years I will return back to my country and reside in my country forever. This is my future plan and come to Britain for visit only” (interviewee3, Manchester).
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## Appendix 15 Themes, Main Codes, Definitions, and Examples Extract

	Themes	Main codes	Definition	Example extract
<b>Theme 1</b>	Reason to move to Britain	immigration Decision, immigration choice, voluntary decision to move to the UK, 4-Reason to leave Lebanon (home country)	Different types of reasons that's let Lebanese to think about immigrant to Britain	‘Yea it was my choice. Because the situation in Lebanon first of all not safe. I mean the economic and political. (Economy is the most important thing in life more than anything else). My aim was also to get citizenship so that they can continue higher education in here which is one of my goals. I think they are happy in here now’  (Interviewee5, London)
<b>Theme 2</b>	Reasons to identify with native culture	Reasons to identify as Lebanese, Preference identity, Proud of being Lebanese,	The reasons that led the participants prefer to identify themselves as British-Lebanese	‘Proud to be a British and at the same time I proud to be Lebanese. I don't want to lose the identity of Lebanese man any way’  (Interviewee1, Manchester4)

<b>Theme 3</b>	Adaptation of English Language and culture	-belonging to British society and culture? Not belonging to British culture, Adaptation to British society, British culture acceptance, the significance of adapting to British culture, the importance of accepting British life, Self-pleasure, the language role in adapting to British life, The necessity of learning English language, The effectiveness of English language	The adaptations significance of English language and British culture	‘Well, it’s their opinions .their life style.I got my life style. For me it will be easier if I adapted to this culture and life. Because for me to live in this country got my opportunity, got my job dream. Got whatever I want like freedom. I have to adopt ‘ (Interviewee1, London)
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		use,  -The important relationship between language and integration, Learning L2 usefulness, L2 role in fast adaptation Integration without learning L2		
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