



London – Multi-Ethnic and Multi-Cultural Metropolis

Okay, well first of all, welcome to all of the new eight week pre-sessionals obviously GPC students twelve week students you know what to do in this session but for the benefit of the new students every week, every Tuesday afternoon you receive an academic lecture from a different UCL department and we try to reflect all of the departments which you are hoping to go to in September and in fact I know today we have a lot of people who will be interested because the lecturer who I would like to introduce is Clare Colomb and Clare lectures in the Bartlett School of Planning and I know that a lot of you are hoping to go to the Bartlett in September, and Clare lectures on a range of Undergraduate and Post Graduate Courses at the Bartlett and her research interests are Urban and Regional Governments or Culture, Identity and Regeneration, European Spatial Planning and Urban Sociology and Clare also undertakes a lot of consultancy work for European Union funded projects as well. So for the benefit of the eight week students even if you are not going to the Bartlett or this is an opportunity for you to practice your listening and your note taking skills okay so try to practice your note taking skills during this session. Clare will speak for about fifty, forty five, fifty minutes and then you will have an opportunity to ask her questions for ten minutes or so and then you can see John sitting at the back there with his computer and there's another computer in front of it that's my one so John and I write questions about the lecture which we will then ask you to try to discuss the answers to afterwards. Can I remind you to switch off your mobile telephones please in case you haven't done that already? Looks like that was a good idea. And if you've got a dictionary which makes beeps maybe turn that down as well. Okay so if everybody is ready, let's give Clare a warm welcome.

Good Afternoon everyone and welcome to London for those of you who have just arrived and I'm Clare Colomb from the Bartlett, and today I'm going to talk about London, London as a Multi Ethnic and Multi Cultural City or so I'm hoping that this lecture will be of interest to all of you even if you're going to study science, maths or physics simply for the fact that you are going to live in London for one year and you are going to experience its diversity, and its multi cultural character. So I'm going to talk about four different topics, can you see okay at the back? It's alright you can read? Okay. I will first give you a few facts and figures and statistics about London as Multi Ethnic Cities, City sorry and I will tell you a bit more about what ethnic minority groups live in London, what religions are present in the city and then I will focus on the geography of ethnic minority groups in London, where are they based? Why do they congregate in certain communities? Why do we have Chinatown for example in Central London or Bangladeshi town in Brick Lane and I will try to explain a little bit about how this geography of ethnic diversity arose in the city, what sociological factors, economic factors, political factors explain the landscape of ethnic diversity in London and finally I will conclude by trying to outline the policy issues, the questions that this diversity issue is giving rise to and how policy makers at the National level and at the Local level had to think about ways of making this huge diversity of people live together, side by side.

So first a few facts and figures, and I want to start by talking about how ethnicity is defined in the UK, and although this may seem very technical for many of you, it's a very important point to start with because in many of the countries where you come from, ethnicity will be defined in a different way. The UK has a very original, unique way of defining ethnicity. Under the label ethnic when you read the word ethnic in the newspaper you will find a whole series of characteristics sometimes it talks about a religion sometimes about a national origin sometimes about a continental origin for example the Indian's coming from India, sometimes a skin colour when we talk about 'black minorities' So it is a bit of a mix between different concepts which doesn't make it very easy. Now in the UK, in official Governmental statistics the way someone is defined as belonging to an ethnic minority will come from the way this person defines themselves. So it's not the government deciding that you come from a Chinese ethnic minority, it's you deciding which label you use when you reply to an official questionnaire. So, and that is a very fundamental important remark which I should make from the beginning, so that means that every ten years the British Government does a big survey of the whole British population asking people 'what ethnic minority do you belong to?' and you choose as a person to tick the box that you want and so this means you could be British having a British passport, being born in Britain but defining yourself as Black British for example or Indian British or Pakistani British and so this is what this questionnaire looks like if you can see of the right you have a number of little boxes which you can tick, White, White British, White Irish, Other White Background, Asian, Asian British E.T.C and interestingly enough you can see there is a box called mixed so this is the box you can tick if you feel you have multiple origins, multiple identities coming from your parents and that is new, that was only introduced into the statistics in 2001 to reflect the fact that Britain is becoming an increasingly diverse society and that many people have multiple ethnic origins and not only one. So the reason I insist on this, is that in many other countries in the world, the statistics on ethnicity are produced in a very different way for example in France, you either are a French Citizen with a French passport and it doesn't matter if you are from an Arab from a Black, from a Greek from a Spanish origin you are considered French by the statistics and there is no data talking about your origin where your parents come from and so it's actually against the law to monitor your ethnic origin and then you have all the people in France who don't have a French passport who are

categorized as foreigners, so there is no possibilities, like in Britain, to use these distinctions where you are British but you define yourself from a Black origin for example and I'm sure in many other countries where you come from there are also similar definitions where you are either a Citizen of the Country or you are not but your origin is not necessarily monitored in statistics.

So in Britain, if we look at the history of migration from abroad, immigration is absolutely not new, Britain as a country has always been a country of migrations throughout its history even though it is an Island. Er since medieval times there have been waves of Germans of Dutch of Flemish, of French Huguenot's, Protestants that fled religious persecutions in France of Irish in the 19th Century of Jews from the 19th Century onwards of Poles in the early part of the 20th Century. So migration is not a new thing; however the biggest part of the ethnic minority groups you will see in London today, come from migrations that started after the Second World War after 1945 so the biggest waves of migrations came after the War. The major reason why this happened is that Britain seriously needed labour force to rebuild its economy after the Second World War and to fill in industrial jobs after the War and so in the 1950s it was then, the policy of the British Government to try and attract as many migrants as possible from the Commonwealth Countries from the former Commonwealth Countries or from Countries that were still part of the Commonwealth. So in the 50s the first wave of migrations that came to London and to the UK more generally are, people from the West Indies people from the Caribbean at this time in the 1950s there were about 30'000 West Indians coming to the UK every year and then throughout the decades that followed, new migrants from other parts of the world came to Britain primarily for economics reasons to try and get jobs in the factories or in the various services, public services, the National Health Service for example. So in the 60s er migration from Indian and Pakistan intensified, in the 70s from Pakistan, from Bangladesh and from East Africa and more recently the last major wave of migration in the UK is since the early part of the 20th Century, migration from Central and Eastern Europe. Erm un-official, official statistics talk about half a million polish migrants entering the UK for the past four years. That's the biggest migration ever in the history of Britain er un-official statistics talk about nearly one million er what we know currently is that many of these waves of migrants from Eastern Europe is now returning back to Poland or other East European Countries so it's very difficult to have a clear picture of exact numbers. So if we look at total figures erm according to the last National Census that took place in Britain, a census is a statistical exercise taken every ten years by governments to try and monitor the population of a county, so in 2001 nearly 8% of the total population of Britain defined themselves as coming from an ethnic minority background. Now in this 8% I repeat what I said earlier, you will have British people with a British passport who feel they come from an ethnic minority and you will also have non British Nationals with a foreign passport who live in Britain, so you have two types of people included in this 8% and that's important to remember. Erm if we look at this 8% about half of this 8% which represent 4.6 million come from Asians of Indian, Pakistani, Bangladeshi or other South Asian countries and a quarter of these 4.6 million come from a Black Background or describe themselves as coming from a Black Background which can be Black Caribbean Black African or Other Black. Now if we look at the geography of these migrations on the UK territory, these migrants when they come in to Britain do not spread evenly in all parts of Britain. They tend to concentrate in certain regions in certain cities and in particular in London and in we look at London in particular, and this is just a diagram showing you the distribution of migrants, of sorry of ethnic minorities in the UK in 2001, you can see that London definitely has the biggest share of all the ethnic minority population erm nearly 50% we're sure that it will be 50% at the next census in 2011 and you can see that all the groups tended to go to industrial regions like the West Midlands for example er or Yorkshire which are very industrial regions which had major needs for factory workers in the 50s. Now London in this whole picture of migration in Britain as I said accounts for nearly 50% of the ethnic population in the UK, now there are obvious historical reasons to explain why London has such a high proportion of ethnic minorities. London is a port, was the major trading port in the history of Britain as a Colonial power it was the capital of an empire erm and therefore even after the colonial era, London very often was the 'first port of call' if you want for new migrants arriving into the UK. Now there are also economic reasons er London has a very high concentration of jobs, a very dynamic economy, there are many opportunities both in low paid jobs and in high paid jobs, so if you're a migrant this is the city you will very often think about as a destination. And also we should add to this, and I'll talk about this a bit later, I think cultural factors. London as a city is considered a relatively tolerant open minded city where difference, religious difference, cultural differences are being accepted relatively well. Erm and all these factors combine to explain why so many waves of migrants settled in London. So to focus on London a little bit I'll just give you some statistics and show you some maps on London as a multi cultural city. Erm in 2001, 60% of Londoners defined themselves as White British and 40% defined themselves as coming from an ethnic minority background, one Londoner in four and we know that in 2011 at the next national census probably half of the Londoners will define themselves as coming from an ethnic minority. That, this figure which I've just given you this 40% has grown, so we were at 30% in 91, 40% in 2001, will be at 50% in 2001, so London is becoming more diverse and more cosmopolitan. I'll leave this out.

Now if we look at this in terms of religion over 50% of the London population define themselves as Christian er 25% of Londoners said they did not follow a religion or did not want to respond to the question on religion because you don't have to if you don't want to reply to this question in the census, and the second biggest religious group after Christian's was Muslims and the quantity of Muslims in London was the same size as all the other smaller religions combined so in practical terms if you look at the urban landscape of the city you will find forty Hindu temples, twenty five Sikh temples and about one hundred and fifty Mosque's in the urban landscape of London. Now that I have given you these very basic statistic's I want to show you some maps and talk a little bit about where do all these ethnic minorities that make up London live in the city and how we can understand the geography of ethnic minorities in London. Now for those of you who already know the city or if you have walked in the city centre you will already have noticed that some neighbourhoods have a strong ethnic character, China Town is a case in point I'm sure you all know it and have been there. Its very visible urban landscape you

have red dragons and gates showing you the entry to China Town, you have signs in Chinese, a lot of Chinese shops but there are other neighbourhoods like this in London, if you go to North East London in Hackney you would find a very strong concentration of Turkish migrants around Green Lane, if you go to Brick Lane you will find a mini Bangla Town erm if you go to Brixton you will have a very vibrant Jamaican market. So you find various neighbourhoods which have a strong ethnic profile if you want, shops culture erm and other types of activities very strongly associated with one or more ethnic groups. Now how can we explain that, I first want to show you a few maps which will show you that different ethnic minority groups locate in different parts of the city. So we have this complicated geography of certain groups. Now this map here shows you the concentration of ethnic group in general so it doesn't make a distinction between groups in the city. And you can see, that there tends to be a higher concentration of ethnic minorities in East London in North East London and in the Western part. This map shows you the reverse it shows you the concentration of people that define themselves as White British and you can see that there is a very clear Inner London Outer London gap. Generally there tends to be a majority of white people in the outer boroughs in the suburban boroughs of Outer London and this is primarily related to economic factors and a question of income and wealth which I will mention later. Er I just wanted to show you maps of other ethnic minority groups so you can see how different groups have located in different parts of the city and then I will try to explain why this is has happened. Er this map shows you the concentration of Indian people who define themselves from an Indian minority erm and you can see there is a very clear East West division here with a highest concentration in the outer boroughs of er West London. Now the Indian community has done relatively well economically it's a population which now has the same average income as the White British population many Indians manage to become home owners and buy there houses in suburban areas of West London and you have parts of West London which have very high concentration of ethnic groups from an Indian background. This map shows you the concentration of people from Pakistani origin, with again some concentration in West London but also high concentration in the North East in the outer boroughs of the North East of London. This is a map showing you the concentration of people from Bangladeshi origin, the Bangladeshi in London are probably one of the groups which are the most spatially concentrated in a small area and the key black spot you can see here corresponds to Tower Hamlets, Brick Lane and the part of East London that goes along the Thames on the northern side of the Thames. So if you go to Brick Lane on a Sunday to the market, to the flea market that is there you will see the cultural life and the life of Bangla Town there and the life of the market food stores and the Mosques and all the cultural facilities and you will also see that the street signs are written in Bengali and in English. Oops sorry I made a mistake, let me just go back to the, sorry about this.. and finally the last two maps I wanted to show you are the concentration of Black Caribbean's people coming from the West Indies and you can see here erm in a position to what I showed you before to the Bengali community that we have here a very diverse pattern of concentration Black Caribbean in West London in North East London in South London and so a quite diverse geography and its pretty similar with Black African people who define themselves as coming from a Black African background very very spread pattern of geographical location and Chinese sorry to finish er location of Chinese in London. Now what I should say before I talk a little bit about why we have witnessed these ethnic neighbourhoods I should start by saying something which I believe is very very important erm especially for those who know American cities US cities. In London we do not have the same type of racial segregation that is present in American cities there is no strictly black neighbourhood or strictly Muslim neighbourhood or strictly Christian White neighbourhoods you will not find the degree of segregation that you can witness, I was last week in Chicago and we were taken to neighbourhoods where 99.9% of the population was black, you will not find this in London there is not a single neighbourhood which has 99.9% of its population from a single ethnic minority background. So we cannot talk about ethnic ghettos in London if you look at the statistics, we have neighbourhoods which have a strong ethnic character but the population is never above 60 – 70% of the overall population of this area so even China Town for example if you look at the statistics you would probably find that 60 or 70% of the population is from a Chinese background but you would have 30 to 40% of people from various other communities. So in that sense it's important to um I think, stress this, there are no single ethnic ghettos in the city, however you do have areas where you have high concentrations of people from a certain group but that doesn't necessarily make these areas a ghetto in the American sense, in the sense of an area where you will find only blacks in the American case and in area where there is usually a high level of discrimination experienced by those black minorities.

Erm so how can we explain these concentrations of ethnic minorities why do we have China Towns and Bangla Towns and er you know Turks in Green Lanes and Jewish Groups in Stamford Hill just to give you examples I'm going to try to give you some factors which erm can explain that geography of ethnicity in London, Ooops Sorry I'm not very good at putting my power point in the right order, apologies again. Now in very simple terms I won't give you a lecture in urban sociology because that would be boring but if we can simplify reality if you try to explain why we have certain ethnic neighbourhoods in London and why certain migrants will locate in certain areas you have to take into account to sets of factors on the one hand you have factors relating to individual choice, the choices that a new migrant arriving in London will make as to where they live in the city and then you have a whole series of other factors related to discrimination constraint economic deprivation racism which I'll mention in a minute. Now very often reality is a mix of these two things, choice individual choice where you decide to go as a migrant but usually your choice is influence by your constraint's, how much money you have, if people behave in a racist way against you if you are experiencing discrimination, so very often reality is not that simple it's somewhere in between, you go to live where you can afford to live and you go to live where people let you stay basically. So if we look at choice er some of you may be familiar with this, when you arrive in London if you had family in London, you're natural reaction is you're going to stay with your relatives for a little while time for you to settle to look for an apartment, to improve your English and then once you're settled, your going to move to your own place, so a very natural reaction for migrants arriving in London especially if there English is not very good is to settle with their relatives with families or with people from the same origin who have already settled in London and that alone explains why we have

places like China Towns or Bangla Towns. Very often they started as very small communities. Bangla town started in the 19th Century when Bangladeshi sailors settled not very far from the River Thames where they were working as sailors on boats and they started to open small coffee shops and curry houses so this was already an area where you had a few individual Bengali groups. And as new migrants came in the 20th century they clustered in this same area where people from the same origins had already arrived, so this is why you have these concentrations of communities that will grow. So for people who have just arrived in London these communities will provide them with support with the opportunity to have religious places of worships with food shops and also sometimes with job opportunities. I don't know whether some of you have noticed, if you look at the shop windows of all the Polish food stores which have opened in London as a result of Polish migration, all of them have job ads in Polish written by hand on there windows erm so you can see there are these informal opportunities of community members helping each other by saying, you know I need some one to help me work in this field or I need someone for this project and most communities most ethnic communities have these sort of informal networks established to help new migrants integrate. Erm there are other reasons which can explain choice; I don't want to spend too much time on them but a sociologist and geographer called Pacione has studied this and he argues that the fact that new comers from an ethnic background cluster together can have several reasons; protection against the hostility of the wider society, if you arrive in a society which is racist or which shows some discrimination, it can be reassuring to live with people of your own origin as a defensive mechanism. Sometimes we find that communities are also keen to preserve the cultural and religious and social heritage and this is why they are live so clustered and the orthodox Jewish community of Stamford Hill is a good example, the clustering there is related from a desire to keep the religious traditions very strong and the family values very strong. Now apart from choice there are other factors which will explain why migrants settle in different parts of London, it would be quite naïve to think that migrants just settle in neighbourhoods because they have family or friends there. There are plenty of constraints of limits of barriers, that make the life of a newly arrived migrant difficult and that it will also have a influence on where they live, where they choose to live. Now the primary constraint is one about income; money and economic status. The majority of migrants that came into Britain in the 50s and 60s where economic migrants, they came not for political reasons but because they wanted a better life coming from extreme deprived communities and the vast majority of these first wave migrants came to work in factories, in not very well paid jobs, working as factory workers er um bus drivers or tube drivers for example. So if you look at the average income of the ethnic minority population in Britain it is way below the national average. On average ethnic minority groups tend to be poorer than White British. It's not the same for all groups but on average this is the idea. Now by definition if you have less income if you are poorer you're going to live in not so nice areas because you're housing choice will be constrained, so there is a very basic factor. Ethnic minority groups due to the jobs they were given tend to be poorer and therefore they tend to live in poorer areas and in housing that is of less quality often run down private sector housing or crowding several people in a room. Erm, I'll leave this out, so that's the number one factor economic constraint, how much money you have. There is a second important constraint which is discrimination. Now discrimination; racism can be experienced in many sectors of life, now officially the law in Britain makes it illegal unlawful to discriminate anyone on the ground of there gender of their ethnicity of there religion of there sexual preference, so there is a very strong anti-discrimination legislation. In practice, in reality it does not prevent either individuals or institutions to discriminate even though this is illegal. So if we look at the past 30 or 40 years there is evidence for example that there is discrimination in banking in banks, that some banks are tougher on ethnic minority groups when it comes to giving you a mortgage to buy a house. There is evidence or there was evidence in the 70s that there was discrimination in the housing market, where a private landlord wouldn't be very happy in the 60s and 70s to rent out to a black tenant and would prefer to rent to a white tenant. Erm there is evidence; there was evidence that there was discrimination in public services in the Police Force. Things have changed and have improved massively over the past 15 or 20 years, there have been various actions put into place to, if you want, fight against racial discrimination but there is still evidence that in some areas in some institutions that this happens, so all this will also influence the opportunities that certain migrants can have when they arrive in the city. I'll leave this out. Now I just want to finish this these comments on why we explain, how we can explain the concentration of ethnic minorities as a mix of constraint and individual choice in London by discussing a question which is very strong in the media at the moment in Britain, in particular after the London bombings. Is it a good thing or a bad thing that people from the same ethnic backgrounds from the same religious background stick together? And this is a very difficult question there is no yes or no there is no black or white answer, it's a complicated question. But in the media over the past few years there have been a lot of articles and debate on whether we should force people to mix with others and integrate in the city or whether we should let people live with people from the same background, if its good for them if its peaceful then why should we worry about? And you will find different argument in the media and different arguments form different political parties, it's a very divisive question. If we look at various arguments some that you can think about um a degree of concentration is definitely very helpful to support a communities culture to help individuals integrate but also sometimes these ethnic concentrations can become a burden for there members when they are forced when they are a result of discrimination. If a community is excluded because of racism then there is a problem or if a community prevents people from its own group from actually leaving the community and mix then there is also a problem. So you have this positive and negative advantages of having these ethnic spaces in London, some are very good and you have a lot of advantages some are more complicated so it's very difficult to draw a clear cut conclusion. Now if we look at how all of this integrates in London as a city as a whole, if you compare London to other cities, I think London is a very tolerant city as a multicultural place on the whole it works, we don't have or we haven't had for a long time ethnic riots, there were some in the early 1980s er in South London but this hasn't happened. Everyday we have evidence that multiculturalism the demographic mix the ethnic mix works very well erm at every census we discovered that mixed families, families where people come from various backgrounds are increasing and also for any of you that followed a little bit what happened after the bombing on the underground in July 2005, the Londoners had a very calm reaction instead of having immediate called for hatred and paranoia, many Londoners

many civic leaders many normal people calmed things down and were trying to say we will not let these bombs er damage the tolerance of this city and we will not let hatred basically spill in the city. But at the same time there is still evidence er and proof that London is a divided city in some respects that racism hasn't been wiped out that discrimination still exist so not everything is perfect here er and just examples of this there is still evidence of discrimination in the workplace. If you look at Universities, you will see this at UCL, there is generally an under representation of ethnic minorities in Universities so, if you leave aside obviously students like yourselves, if you look at your British class mates its probably likely that not that many will come from an ethnic minority background in certain disciplines not in other subjects erm for example in subjects like the humanities and the arts the proportion of British from an ethnic minority background is very low it's higher in engineering in math and other subjects. Erm after the bombings of 7th of July there have been many tensions which have increased in the city and in particular racism targeting the Muslim communities. The Muslim communities have been experiencing an increase in the number of racist acts against them as a result of all the fears and the negative images and the paranoia that linked usually wrongly mainstream Muslims with the London bombings so that a non sorted issue which is still lingering on and if you er see the headlines of right wing tabloid newspapers there's very often a lot of obsession about that. There is also erm strong evidence of deprivation, discrimination towards the black community um and they are definitely at the moment is a huge media discussion on black teenagers in South London and in East London, crime, knife crime and violence amongst black teenagers mostly for lack of economic opportunities and educational problems. So these are just examples of what I wanted to give, however I wanted to finish by a question for you to think about, I'm not sure if the examples I gave you are examples of necessarily racial issues, I think there are example of socio-economic divisions and divisions between the rich and poor and those who have opportunities and those who don't. So many of the issues I referred to which are presented as as ethnic issues are not necessarily, sometimes they are related to the origin of someone but we also witness a lot of division in London that have to do with the fact that it is a very unequal city economically. It's one of the cities in the world where the division between the rich and the poor is the widest, you have super rich and you have super poor in the city and that can explain a lot of the tensions.

So I will just finish quickly by moving forward and looking at what policy makers, politicians, London politicians, National politicians have done to try to do something about the fact that we live in a multicultural city, to try to integrate and improve the condition of ethnic minorities, to try to deal with ethnic tensions when there have been some. So I will just give you examples of things that have been done, I'll skip these because it will be too long, Now if we look at the types of policies that have been put in place both by the National Government and by local decision makers in London. We can see three types of policies and I will first say something brief about Government policies National policies and this is not something very original you will find that many other countries in the world have done the same and here is two parallel policies sometimes a bit contradictory and ambiguous, on the one hand since the 60s most Governments in the UK Labour or Conservative, Left or Right have said we need to control migration we cannot open the doors of Britain widely we need to put quotas and control who is coming in, and you will know that we all had to apply for a student visa and you know how hard it is the time it can take. So all governments in one way or another, in a relaxed way or in a very tough way have all said we need to impose some sort of control on the number of migrants that come to Britain erm and that is one set of policies that I don't want to talk about much more but that is there in the background. At the same time many governments have said in power Okay well we can control our borders but at the same time we have to do something for the migrants and the ethnic minorities that are already in Britain , the first generation, second generation, third generation because they still suffer from discrimination they still suffer from poverty there is a lack of opportunity for many people, second generation, third generation in this country, so in parallel you had a whole series of policies which have aimed at promoting integration of existing migrant those who are already in Britain and promote good ethnic relations within Britain. Just examples of these in 1965 erm a very important piece of legislation was passed The Race Relations Act, I already mentioned it and according to this legislation, it is unlawful, illegal to discriminate against anyone on the grounds of race, colour, nationality, citizenship ethnic nationality or religious origin. That law has been revised several times so it changes a little bit to include other forms of discrimination and what this law is saying is also that public authorities' public administrations have a duty; it's their obligation to promote racial equality and to try to employ a minimum number of people from an ethnic minority background. This is one example of what has been done. Now since 1997 the New Labour Party has changed a little bit the philosophy and the attitude towards migrants and towards people from an ethnic minority background in Britain and for the first time the concept of multiculturalism has entered the political discourse in Britain, It wasn't really used before 1997, erm you will find it very commonly now that Britain is a Multicultural Society. Now what it means is, not only does Britain have several Cultures living together, this I think I've shown you, but it also has, sorry, another element in the definition of what is multiculturalism. Erm and this other aspect of the definition of multiculturalism is the idea that as a Government, the Government should encourage people regardless of their origin, to follow the same rules and the same behaviour in fields like politics, the economy and public life in general but at the same time that as an individual in your private life family, morality, religion issues you are allowed to live according to your own principles freely. So this is what the idea of multiculturalism is about that everyone has to behave according to similar regulations in there public life interacting with there colleagues or at University but in anything which is your private life you are free to live as you want and no one should interfere with this, this is the idea of a multicultural society. Now it sounds very good on paper, in practice it is very difficult to implement it if you want in an easy way simply because the boundaries between your public life and your private life is not easy to define for example schools and schooling education is a very very tricky area, if you put your children in a religious school as opposed to a state school er that is typically an area where the division between the private sphere and your own moral values and the public sphere it's going to be very difficult to separate. Should the Government intervene on what religious schools are teaching, that's a difficult question, school is at the interface between public and the private. Though again this a question that is very open there have been a lot of debates in the UK about how we make

multiculturalism work and where government should intervene and where it should not intervene and this is not a particular UK problem. This is a problem that all modern multicultural societies have and there are similar debates in other parts of the world. So I just want to finish by giving you a few examples of what policies have been taken in London in particular to make multiculturalism work and to try and improve the life of migrants and ethnic minority groups. Now here is a generic question which arises which I think is interesting, which is how do you best help ethnic minorities? Do you help them by creating activities specifically targeting them because they are Black or because they are Muslims or because they are Chinese? Or do you say no I will not create activities which are specifically focus on these groups I will just create policies which will help deprived people or children suffering from under education. So you focus your policies on certain aspects such as education and employment regardless of the origin of the person again this is a tension which is not solved and there is evidence that you can find both approaches in London and the UK in particular. Er so what has happened in London is that very often public money has been used not to focus on one specific ethnic group but to focus on neighbourhoods, places, deprived neighbourhoods in order to help the ethnic groups that live in these neighbourhoods. Er there is a very simple political reason why this is the case for an elected politician it's easier to tell your voters that you're giving money to a deprived area than that your giving money to an ethnic group because it can create long discussions about you know favouring a certain group at the expense of others. So in London we've had a whole series of government policies that have given money to poor neighbourhood to try to improve housing infrastructure education youth facilities sports club and the idea is okay if you give money to these deprived areas everybody will benefit ethnic, not ethnic doesn't matter but at least we will do something to address the poverty issues, the under employment issues. Er in addition to these activities, there have been other activities in London in particular which have been put in place to promote understanding and tolerance and the previous London Mayor Ken Livingstone who lost the election in May and is not Mayor anymore er promoted cultural and ethnic diversity in a very strong way that was one of his pet topics, he was a big champion of diversity and multiculturalism and in particular he encouraged all the big ethnic groups in London and religious groups to publically celebrate their important festivals by big carnivals street festivals er for all Londoners to see and participate. So you have carnivals and festivals which have existed in London for a long time but he also introduced a lot of new celebrations so for example just to give you some of these, St Patricks day was a big celebration of Irish identity, the Chinese New Year is a massive celebration in London, Diwali, the festival of lights, the Sikh New Year, the London Mela and other Jewish Muslim, Christian festivals were also widely celebrated by having public concerts and free theatre and street festivals usually around Trafalgar Square. At the same time other actions have been taken in schools in particular to try to promote multiculturalism in particular and also certain areas like Brick lane like China town have really used their ethnic identity as a tourism argument, as a tourism marketing argument. So you now have a few website and really nice walking tours which you can take in Brick lane which tell you about the identity of the neighbourhood as a Bengali neighbourhood and if you want the ethnic colour of the neighbourhood its used as a tourism argument to attract a new audience of tourists. So these are just examples Chinese New Year, St Patricks Day and Notting Hill Carnival. And I just want to finish by a final set of comments, although London is a great multicultural city although it works very well as said earlier not everything is perfect and there are still major challenges to making it work as a multicultural city; poverty is one, violence is one, discrimination prejudice are others and the London bombings in a way created very strong tensions and really gave a blow to what was perceived as a successful model of British multiculturalism and many questions emerged in the public sphere.

So to conclude, I would like to finish perhaps by saying that none of these issues are easy ones and no of them belong to only one category of policy, you cant solve multiculturalism issues only by looking at one area you have to look at various fields, employment, poverty, democratic participation, education, anti discrimination, religious affairs and increasingly I would say foreign policy. Um so you have all these issues that need to be addressed if the tolerance if you want multicultural London to work. I will leave it here and I just wanted to say that the slides will be available, I will give them to your teacher so they can email the slides and I've included so websites which you can use for your own interest er the Guardian newspaper has a really nice map of ethnic neighbourhood in London so if you want to know where different ethnic neighbourhood are and go and get some food there you can use this and the BBC and Visit London which is a tourism website also has some really nice ideas of ethnic neighbourhoods which you can go and visit, street market so as a tourist or as a new Londoner you can use some of these to discover the city a little bit. I think I'll leave it here and if you have any questions er we can talk about them now. Yeah.

(Question from student.)

Yes that's a tricky question, I'll just give a bit of background on what you said maybe to the audience. Two months ago the BBC the English public TV featured a very controversial series of documentaries which was about the disappearance of the White Working Class Culture the English English Christian Culture and the whole, all the documentaries were about multiculturalism er London being influenced by minorities and it created a big debate about whether white working class English culture is being pushed aside and abandoned in this whole discourse on cultural diversity and there was a lot of debate on whether parts of the white working class is becoming very racist and votes for right wing parties which is a debate in East London mostly er what do I have to say to it ? I think a lot of these debates emerges from the terrible situation that the white working class has been left in, factories in the UK closed, mines close all the pride of the industrial economy of Britain has been shattered in two decades or three decades and you have, two three four generations of people whose entire pride, existence and culture was related to the mine or the factory and nothing is left so in a way I can understand why there is so much frustration er and why these communities feel dismissed primarily because they lost their economic base. At the same time I would reply to someone from a white working class background who would tell this to me that I think they are

making the mistake of attacking the wrong cause for their plight and that foreigners or migrants or multiculturalism is not the reason for their problems. The economy of industrialisation, political choices are, so that would be my reply.

(Question from student)

Yeah, well the first thing I should say is that this community started historically long before, as I said before the first Bengalis settled there in the 19th Century they were seamen, seafarers that came and settled there. For a long time the Bengali community and other foreigners did not have the right to access public housing until the 60s or 70s so for a long time they lived in falling apart houses that had been abandoned by the middle classes, it's only, I don't have the exact date in mind, but I think in the late 60s early 70s that the law was changed and that minorities not holding a British passport could access public housing. Now if you look at East End and the Bengali community this pretty much exactly the same time when the white working class community pretty much left to Essex to more attractive suburbs far away in East London. So you had a conjunction of the white working classes leaving if they could because they were tired of living in tower blocks and the Bengali coming in and the law changed to allow these Bengali families to settle in council housing, so this is why you have this high concentration.

(Student) (And I think there is a lot of high density accommodation)

Yeah, yes it's very very high density blocks are fairly dense and there was for a long time a policy from the council to stick all the Bengalis together, so there was this policy of let them do what they want they have their own culture their own religion we'll put them in the tower blocks and we'll sort of let them have their own lives. That has changed now the discourse is a lot about mixed about not segregating one community so the concentration you see now is a result of history of council housing policies and of conscious policies back then in the 70s of putting one community into usually not very good tower blocks, there was also this very cynical idea that you would give the migrants the worst possible housing stock because they would be so desperate they would accept it, so there was a lot of cynicism also there. Erm Now this community is an interesting one, rates of deprivation are extremely high, so there is little evidence that second third generations are moving out, some obviously do, if they manage to go to university and can get a job they will move out very quickly but it's still is a community that suffers from a lot of poverty under educational achievement, racism, so there are still major issues with this concentration there.

(Question from student)

Yeah, yeah that's a very good question, erm it's a very good one because as I said earlier many countries actually forbid this self identification, in France you are not allowed to define yourself this way, statistics are not there. I think in Britain the argument that people would use is a cultural one and a practical one. The cultural one is that Britain has always had a very different philosophy on diversity and religious freedom than France for example it's a very different political philosophy and Britain has always had this conception that it would recognise difference and actually encourage people to be proud of the difference, therefore to say I am proud to be a British Asian, I can be both, I can be British and I can be Asian and I don't want to choose. That's one thing, the second is a practical one, you could argue that if you use, if you have this data on people's origin, it can be misused and it can be well used. It can be misused but equally you can use this for statistics to denounce discrimination and segregation. So for example, you could have, by having this data on how many University Students come from a Pakistani background the government can see that there is an issue that certain communities did not access higher education, if they know it, they can do something about it. So I think it's a double edged sword, you can misuse this data for discrimination, you're right, many countries therefore do not want to do that but you can also use it to see there is a problem and to say, we can see that in the police there is only 3% Black Police Officers and therefore we're going to try encourage more black police officers.

(Question from student)

Yeah.

Basically, historically that's related to the geography of wealth and poverty in Britain, historically, this has changed a little bit, but people who have become middle class have changed their economic status in Britain, they consider it is valuable to buy a house with a garden in suburbia. So if you make it, if you become richer, atypical scenario is that you are going to move outside of the city to have a bigger house in outer London. This explains this map because white British people on the whole have a higher income and because we know that culturally people with a higher income, I simplify a lot, so don't there are exceptions, because we know that middle class families when they have more money will prefer to move out of the city for a quiet village a bigger house and a garden you have this map, explaining the higher concentration of white people outside. This is quite similar to North America where you would find that for a long time there was a concentration of poorer ethnic minorities in the centre, richer white middle classes in the suburbs. This is changing and that's interesting, for many reasons; A, white middle class are starting to want to come back to live in the inner city in particular young people with a university education who work in banking in finance, in the media industry. They don't want to live in suburbia anymore; they want a beautiful apartment with a view on the Thames and nice cafes and bars. So there is a reversal now where people with a high income want to live in the city centre and you have this in New York, you have this in London,

you have this in Paris. This is called gentrification, the fact that young people with a high income want to live in the inner cities. So that's one change, the second change is that ethnic minority groups who themselves have become richer will tend to prefer outside of the cities, so you have these mix of trends, whereby some of the white middle class is coming back to the city centre and different ethnic group might also want to live outside of the city and we see it clearly with the Black African, Black Caribbean population, the emerging black middle class is moving out of the city centre towards suburban houses.

No other questions. Okay we'll leave it here then. Erm if you have any other questions, I doubt you may work on those issues but if you are I think there is my email address on the first slide of the power point..

If there are no other questions then thank you very much.