

## 1: Expat identities: To be an American in Paris | FT Property Listings

*Book description: Advances in audiovisual technology, most notably the advent of the popular usage of digital technology in the last few years, have altered the face of popular television.*

Indigenous Peoples[ edit ] Young girl from Tla-o-qui-aht First Nations in traditional tree fibre clothing - ca. The Metis are an indigenous people whose culture and identity was produced by a fusion of First Nations with the French, Irish and Scottish fur trade society of the north and west. Although there were deliberate attempts made by the British to assimilate the French speaking population to English language and culture, most notably the Act of Union that followed the seminal report of Lord Durham , British colonial policy for Canada on the whole was one which acknowledged and permitted the continued existence of French language and culture. Je me souviens, English: Revolution, Invasion and Confederation[ edit ] For its part, the identity of English speaking Canada was profoundly influenced by another pivotal historic event, the American Revolution. Americans who remained loyal to the Crown and who actively supported the British during the Revolution saw their lands and goods confiscated by the new republic at the end of the war. Some 60, persons, known in Canada as United Empire Loyalists fled the United States or were evacuated after the war, coming to Nova Scotia and Quebec where they received land and some assistance from the British government in compensation and recognition for having taken up arms in defence of King George III and British interests. This population formed the nucleus for two modern Canadian provincesâ€”Ontario and New Brunswickâ€”and had a profound demographic, political and economic influence on Nova Scotia, Prince Edward Island and Quebec. Conservative in politics, distrustful or even hostile towards Americans, republicanism, and especially American republicanism, [14] this group of people marked the British of British North America as a distinctly identifiable cultural entity for many generations, and Canadian commentators continue to assert that the legacy of the Loyalists still plays a vital role in English Canadian identity. According to the author and political commentator Richard Gwyn while "[t]he British connection has long vanished The first invasion occurred in , and succeeded in capturing Montreal and other towns in Quebec before being repelled at Quebec City by a combination of British troops and local militia. During this invasion, the French-speaking Canadiens assisted both the invaders from the United Colonies and the defending British. The British were assisted again by local militia, this time not only the Canadiens, but also the descendants of the Loyalists who had arrived barely a generation earlier. The Americans however captured control of Lake Erie, cutting off what is today western Ontario; they killed Tecumseh and dealt the Indian allies a decisive defeat from which they never recovered. The War of has been called "in many respects a war of independence for Canada". During the same period immigration of Catholic Irish brought large numbers of settlers who had no attachment, and often a great hostility, toward the imperial power. The hostility of other groups to the autocratic colonial administrations that were not based on democratic principles of responsible government , principally the French-speaking population of Lower Canada and newly arrived American settlers with no particular ties to Great Britain, were to manifest themselves in the short-lived but symbolically powerful Rebellions of As the population of English-speaking and largely Protestant Canada West grew to surpass that of majority French-speaking Catholic Canada East, the population of Canada West began to feel that its interests were becoming subservient to the francophone population of Canada East. Proclamation of Canadian Confederation The union of the Provinces of Canada, Nova Scotia and New Brunswick into a federation in drew on all of the primary aspects of the Canadian identity: The republic to the south had just finished its Civil War as a powerful and united nation with little affection for Britain or its colonial baggage strung along its northern border. So great was the perceived threat that even Queen Victoria thought, prior to Confederation, that it would be "impossible" for Britain to retain Canada. British Columbia joined Confederation in Residents of a British colony specifically established to forestall American territorial aspirations in the Fraser Valley , British Columbians were no strangers to the implications of the American doctrine of Manifest Destiny nor the economic attractions of the United States. The settlement of the west also brought to the fore the tensions between the English and French-speaking populations of Canada. While

Manitoba was created as a bilingual province in as a solution to the issue, the tensions remained, and would surface again in the Northwest Rebellion in the s, when Riel led another rebellion against Ottawa. A demand will be made that parliament should investigate the matter before voting any money to promote this kind of immigration. The Star, 18 April [21] From the mid to late 19th century Canada had a policy of assisting immigrants from Europe, including city people and an estimated , unwanted " Home Children " from Britain. Several immigrant groups settled in sufficient densities to create communities of a sufficient size to exert an influence on Canadian identity, such as Ukrainian Canadians. Canada began to see itself as a country that needed and welcomed people from countries besides its traditional sources of immigrants, accepting Germans , Poles , Dutch and Scandinavians in large numbers before the First World War. At the same time, however, concerns regarding immigration from Asian sources revealed overtly xenophobic and racist attitudes among Canadians, particularly English Canadians on the Pacific coast. At the time for many Canadian identity, whatever it was to be, did not include non-Europeans. While inexpensive Chinese labour had been needed to complete the transcontinental railway, the completion of the railway led to questions of what to do with the workers who were now no longer needed. Further Chinese immigration was limited and then banned by a series of restrictive and racially motivated dominion statutes. The Komagata Maru incident in revealed overt hostility towards would-be immigrants, mainly Sikhs from India, who attempted to land in Vancouver. Depicts three French women pulling a plow that had been constructed for horses and men. Lithograph, adapted from a photograph. The same poster in English, with subtle differences in text. Canadians of British heritage were strongly in favor of the war effort, while those of French heritage, especially in Quebec , showed far less interest. A series of political upheavals ensued, especially the Conscription Crisis of Simultaneously, the role of immigrants as loyal Canadians was contested, with large numbers of men of German or Ukrainian heritage temporarily stripped of voting rights or incarcerated in camps. The war helped define separate political identities for the two groups, and permanently alienated Quebec and the Conservative Party. In the s, the Dominion of Canada achieved greater independence from Britain, notably in the Statute of Westminster in It remained part of the larger Commonwealth but played an independent role in the League of Nations. As Canada became increasingly independent and sovereign , its primary foreign relationship and point of reference gradually moved to the United States, the superpower with whom it shared a long border and major economic, social and cultural relationships. Royal Canadian Air Force - used from till The Statute of Westminster also gave Canada its own monarchy , which remains in personal union with 15 other countries of the Commonwealth of Nations. However, overt associations with British nationalism wound down after the end of the Second World War , when Canada established its own citizenship laws in Throughout the s and s, a number of symbols of the Crown were either removed completely such as the Royal Mail or changed such as the Royal Arms of Canada. In the s, Quebec experienced the Quiet Revolution to modernize society from traditional Christian teachings. At the patriation of the Canadian Constitution in , the Quebec premier did not sign it; this led to two unsuccessful attempts to modify the constitution so it would be signed, and another referendum on Quebec independence in which was turned down by a small majority of In Canada adopted the maple leaf flag , after considerable debate and misgivings on the part of a large number of English Canadians. Two years later the country celebrated the centennial of Confederation, with an international exposition in Montreal. Legislative restrictions on immigration that had favoured British and other European immigrants were removed in the s. Post-war immigrants of all backgrounds tended to settle in the major urban centres, particularly Toronto , Montreal and Vancouver. During his long tenure in the office 1979, 1984 , Prime Minister Pierre Trudeau made social and cultural change his political goal for Canada, including the pursuit of an official policy on bilingualism and plans for significant constitutional change. The west, particularly the oil and gas-producing province of Alberta , opposed many of the policies emanating from central Canada, with the National Energy Program creating considerable antagonism and growing western alienation. Modern times[ edit ] As for the role of history in national identity, the books of Pierre Berton and television series like Canada: Some commentators, such as Cohen, criticize the overall lack of attention paid by Canadians to their own history, noting a disturbing trend to ignore the broad history in favour of narrow focus on specific regions or groups. It is also the professional historians, their books and periodicals. Granatstein and Michael Bliss

have argued, academic historians in Canada have stopped writing political and national history. This kind of history has its place, of course, but our history has become so specialized, so segmented, and so narrow that we are missing the national story in a country that has one and needs to hear it. To the political philosopher Charles Blattberg, Canada should be conceived as a civic or political community, a community of citizens, one that contains many other kinds of communities within it. These include not only communities of ethnic, regional, religious, civic the provincial and municipal governments and civil associational sorts, but also national communities. Blattberg thus sees Canada as a multinational country and so asserts that it contains a number of nations within it. Aside from the various aboriginal First Nations, there is also the nation of francophone Quebecers, that of the anglophones who identify with English Canadian culture, and perhaps that of the Acadians. Again, while this bilingualism is a notable feature to outsiders, the plan has been less than warmly embraced by many English Canadians some of whom resent the extra administrative costs and the requirement of many key federal public servants to be fluently bilingual. In response to a declining birth rate, Canada has increased the per capita immigration rate to one of the highest in the world. The economic impact of immigration to Canada is discussed as being positive by most of the Canadian media and almost all Canadian politicians. Outsider perceptions[ edit ] A very common expression of Canadian identity is to ridicule American ignorance of things Canadian. Petty says, the segment "was extraordinarily popular and was initiated by viewer demand. During the election in the United States, Mercer successfully staged a Talking to Americans segment in which presidential candidate George W. They say so much about us: That we are obedient, conservative, deferential, colonial and complex, particularly so. That we are fractious, envious, geographically impossible and politically improbable. It cannot be repeated enough that Quebec and, more precisely, francophone Canada is at the very heart of the Canadian mythology. But it is at the heart and no multiple set of bypass operations could rescue that mythology if Quebec were to leave. War of [ edit ] The War of is often celebrated in Ontario as a British victory for what would become Canada in Canada would not exist had the American invasion of been successful. The end of the war laid the foundation for Confederation and the emergence of Canada as a free and independent nation. The British then abandoned the Indians south of the lakes. The royal elite of what is now Ontario gained much more power in the aftermath and used that power to repel American ideas such as democracy and republicanism, especially in those areas of Ontario settled primarily by Americans. Many of those settlers returned to the states and were replaced by immigrants from Britain who were imperial-minded. Morton says the war was a "stalemate" but the Americans "did win the peace negotiations. Multiculturalism and the state of inter-ethnic relations in Canada is relaxed and tolerant, allowing ethnic or linguistic particularism to exist unquestioned. In metropolitan areas such as Toronto and Vancouver, there is often a strong sense that multiculturalism is a normal and respectable expression of being Canadian. Canada is also considered a mosaic because of the multi-culturalism. Richard Gwyn has suggested that "tolerance" has replaced "loyalty" as the touchstone of Canadian identity. The essential characteristic of the Canadian public mythology is its complexity. To the extent that it denies the illusion of simplicity, it is a reasonable facsimile of reality. That makes it a revolutionary reversal of the standard nation-state myth. The United States, Canada and the Myth of Converging Values, the author, Michael Adams, head of the Environics polling company seeks distinctions between Canadians and Americans using polling research performed by his company as evidence. Critics of the idea of a fundamentally "liberal Canada" such as David Frum argue that the Canadian drive towards a more noticeably leftist political stance is largely due to the increasing role that Quebec plays in the Canadian government three of the last five elected Prime Ministers have been Quebecers, four if one includes Ontarian born Paul Martin. Quebec historically was the most conservative, religious and traditional part of Canada. Since the Quiet Revolution of the s, however, it has become the most secular and social democratic region of Canada. However, it is noteworthy that many Western provinces particularly Saskatchewan and British Columbia also have reputations as supporting leftist and social democratic policies. For example, Saskatchewan is one of the few provinces all in the West to reelect social democratic governments and is the cradle of the Co-operative Commonwealth Federation and its successor the New Democratic Party. Much of the energy of the early Canadian feminist movement occurred in Manitoba. By contrast, the Conservative provincial government of

Alberta has frequently quarrelled with federal administrations perceived to be dominated by "eastern liberal elites. Distinctly Canadian[ edit ] Canada is noted for cold and snow.

### 2: Expat identities: loaded words for movers abroad | FT Property Listings

*Advances in audiovisual technology, most notably the advent of the popular usage of digital technology in the last few years, have altered the face of popular television. Thanks to cable, satellite and now digital technology, television broadcasts can reach an international audience. The reaction.*

Nathaniel Wells, landowner and yeomanry officer. Early 20th century[ edit ] The growing Caribbean presence in the British military led to approximately 15, migrants arriving in the north-west of England around the time of World War I to work in munitions factories. There was some tension between them and West Africans who had settled in the area. As a result of the losses during the war, the British government began to encourage mass immigration from the countries of the British Empire and Commonwealth to fill shortages in the labour market. In 1948, an area of public open space in Brixton was renamed Windrush Square to commemorate the 50th anniversary of the arrival of the ship bringing the first large group of West Indian migrants to the United Kingdom. Many former servicemen took this opportunity to return to Britain with the hopes of rejoining the RAF, while others decided to make the journey just to see what England was like. Many only intended to stay in Britain for a few years, but although a number returned to the Caribbean, the majority remained to settle permanently. In June 1948, a Cabinet committee was established with the terms of reference of finding ways which might be adopted to check the immigration into this country of coloured people from British colonial territories. In February 1949, that committee reported that no restrictions were required. Trade unions would often not help African-Caribbean workers and some pubs, clubs, dance halls and churches would bar black people from entering. Clashes continued and worsened into the 1950s, and riots erupted in cities including London, Birmingham and Nottingham. Influenced by this kind of propaganda, gangs of Teddy Boys would often attack blacks in London. The shared experience of employment by organisations such as London Transport and the National Health Service also played a role in the building of a British African-Caribbean identity. Recession and turbulence, 1970s and 1980s[ edit ] Dancers at the Notting Hill Carnival The 1970s and 1980s were decades of comparative turbulence in wider British society; industrial disputes preceded a period of deep recession and widespread unemployment which seriously affected the economically less prosperous African-Caribbean community. During the decades of the 1970s and 1980s, unemployment among the children of Caribbean migrants ran at three to four times that of white school leavers. The report identified both "racial discrimination" and a "racial disadvantage" in Britain, concluding that urgent action was needed to prevent these issues becoming an "endemic, ineradicable disease threatening the very survival of our society". The Joint Campaign Against Racism committee reported that there had been more than 20, attacks on non-indigenous Britons including Britons of Asian origin during 1970-1980. Among those children who were living with at least one Caribbean parent, only one in five were living with two Caribbean parents. Windrush scandal From November 2018 [38] British newspapers reported that the Home Office had threatened Commonwealth immigrants who arrived before with deportation if they could not prove their right to remain in the UK. In April 2019, Prime Minister Theresa May apologised to leaders of Caribbean countries about the way immigrants had been treated, [39] promising compensation to those affected. Classification of ethnicity in the United Kingdom Ridley Road Market in Dalston, London, which sells African-Caribbean music, textiles, and food including goat meat, yams, mangos and spices. Of this number, 10,000 were resident in England and 2,000 in Wales. Belize is categorised as part of Central America. He estimates the population of West Indian ethnicity in 2019 to be between 1.5 million and 2 million. In many parts of Britain, African-Caribbean people have been recognised as being part of a distinct community. One such community centre was the Gloucestershire West Indian Association, which was formed in 1960. The formation of this group was in response to a number of issues that arose within the community at this time. These included problems around police harassment and concerns about the housing of Black people on certain council estates in the city, which was viewed as discrimination and segregation. Other responsibilities included arranging social events, such as festivals, carnivals and coach trips, which helped bring the communities together. British African-West Indians have long asserted that they encounter discriminatory barriers to most middle- and higher-status occupations, as well as discrimination in hiring practices at all levels of employment. There

is also considerable evidence that African-Caribbean people experience differential treatment at the hands of public officials, the British courts and penal system, and the police. In 2001, Black pupils were three times more likely than white pupils and ten times more likely than Indian pupils to be officially excluded from school for disciplinary reasons. These chronic problems have contributed to the group being disproportionately at the lower end of the socio-economic spectrum and thus have continued to face challenging social problems into the 21st century. In 2001, the equivalent figures were: Amongst pupils eligible for free school meals used as a measure of low family incomes, Black Caribbean pupils outnumber White British pupils by 1.5 to 1. The best known of these is the annual Notting Hill Carnival, attracting up to 1 million people. The carnival began in 1966 as a small procession of Trinidadians in memory of festivals in their home country, and today is regarded as a significant event in British culture. The peppers are a key ingredient of "Jerk" dishes. The earliest Caribbean immigrants to post-war Britain found differences in diet and availability of food an uncomfortable challenge. Caribbean restaurants can now also be found in most areas of Britain where West Indian communities reside, serving traditional Caribbean dishes such as curried goat, fried dumplings, ackee and salt fish the national dish of Jamaica, Pelau the national dish of Trinidad and Tobago, Cou-Cou and Flying Fish the national dish of Barbados, Pudding and Souse, as well as Fish Cakes from Barbados. The spices known as "jerk" and the traditional Sunday West Indian meal of rice and peas. Tropical Sun products have been widely available in the UK for over two decades and there is a sister brand, Jamaica Sun, with products sourced exclusively from Jamaica. Religion in the United Kingdom and Black church The influx of African-Caribbean people to the United Kingdom was accompanied by religious practices more common to the North American continent. African-Caribbean people have supported new churches in many areas of the country, which have grown to act as social centres for the community. Mike Phillips, writing for the UK national archive project, described the influences of the new churches thus; "[they] gave the entire Caribbean community a sense of stability. At a time when migrants were under severe psychological pressure and distrusted the official services, or were misunderstood when they went to them, the Black church groups offered invaluable advice and comfort. That has to do with the way the Caribbean was missionised: Gospel music also came to play a part in British cultural life. African-Caribbean people played a central role establishing British gospel choirs, most notably the London Community Gospel Choir. Some British African-Caribbean people continue to practise other religious beliefs such as the Rastafari movement, which developed in Jamaica. The Rastafarian belief system, associated personal symbols such as dreadlocks and cultural practices concerning cannabis have influenced British society far beyond the African-Caribbean community, being adopted by both indigenous Britons and others. Muslims of African-Caribbean origins are found in British major cities and towns. Some of them are born to Muslim families, while others converted to Islam in various circumstances including marriage. Language and dialect[ edit ].

### 3: INDEPENDENCE AND DECOLONIZATION, MIDDLE EAST

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

To be an American in Paris For the foreigner, a connection to their adoptive city can outweigh that to the nation one month ago By Elsa Court Living in a foreign country raises all kinds of questions, both practical and emotional: This series relates, in alternating parts, the experiences of a British woman in Hong Kong and a French woman in the UK. Writer Lauren Elkin is an American expat in Paris. Like me, a resident of a large, multicultural city in my case, London , she has recently become a citizen of her adoptive country. The song suggests the country is not the city, perhaps even that a capital city with a cultural aura as idiosyncratic as that of Paris is a country in its own right. This may be even truer for the immigrant, for whom immediate connections matter more than the abstract, symbolic ties of nationhood. The other, in Beijing, was even more remote from the city that initially interested her as a student of British modernism: Since then, she has looked for any excuse to return to the French capital. In , she went there for an internship, and in , for a one-year fellowship as a language teacher. She moved permanently to Paris the same year. The way you assimilate as an expat depends on your adoptive home country, she says. There are people who have lived in the US for only a small portion of their lives yet unproblematically call themselves American. I think this is partly because an international identity has cachet in the writing world. Equally, it seems that in France national identity is not a fluid concept. It is July when we speak and France have just won the World Cup. She meant, of course, that as a woman of colour, she had found more freedom in choosing her identity and belonging in the French capital than in the US. I ask Elkin if she feels more attached to Paris or to France: But Elkin loves France. She could see herself living elsewhere in the country “ Burgundy, for instance. Oh yes, I offer, where the wine is good. Previous stories in this series:

### 4: BERGHAHN BOOKS : Group Identities On French And British Television

*As the debate concerning the effects of new telecommunications and audiovisual technology continues unabated, this text examines the underlying hypothesis that collective allegiances are moving away from the national paradigm towards the global/local model.*

France retreated from Syria and Lebanon in after numerous catastrophic engagements with local peoples. The British withdrew from Palestine in , leaving behind the new state of Israel, which was carved out of a large portion of Palestine; from most of the rest was created Jordan. A series of treaties and agreements led to British withdrawal from Egypt and Iraq; as a result of one of these agreements, Sudan also gained independence. While the formal empires of European countries seemingly disintegrated in the s, the former colonial powers, now joined by the United States, continued to maintain a presence in the region. Britain and the United States focused on controlling the production of oil. Such interests now had the added dimension of being pursued within the larger framework of geopolitical tensions created by the Cold War between the United States and the Soviet Union. Indeed, the independence process has been very complex in the Middle East. To understand the form the processes of independence and decolonization took in the Middle East, one has to begin in the nineteenth century. The British, the French, and the Ottomans had varying degrees of control in different parts of the region; throughout the region, a strong nationalist sentiment opposed this foreign control. During the second half of the nineteenth century, the ideal of autonomy was disseminated by such organizations as the National Party in Egypt, the Young Ottomans and then the Young Turks in the Ottoman Empire, secret Arab societies in Beirut and Damascus, and the Young Tunisians. During the late nineteenth and early twentieth centuries, such groups began to organize nationalist demonstrations; some directly challenged the imperial rule of the British, the French, and even the Ottoman Turks. Arab nationalism became popular among intellectuals in Greater Syria; Turkish nationalism also grew, with its own ideas about how national communities ought to be formed. In Iran, different currents of nationalism imagined different futures for the country. Throughout the region, the relationship between colony and metropole the colonizing power deeply affected the intellectual, ideological, and material development of both. For example, the more the French sought to gain materially from Algeria, the more resistance developed among the Algerians. Over time, this resistance coalesced into a sense of nationalism that was completely at odds with the political reality of being colonized, that is, existing only for the betterment of the colonizer. Feelings of political identity, economic identity, geographic identity, and religious identity coalesced into a powerful force. This force, on the one hand, forged powerful bonds, and on the other hand, made Middle Easterners see themselves as distinctly different from Europeans. Some of the earliest attempts to achieve independence, or at least self-determination, occurred in the context of World War I. In the British promised independence to Hussein ibn Ali, the emir of Mecca and sharif of the Hashemite family, if he would help them against the Ottomans. At the conclusion of the war, Britain and France divided various portions of the Middle East into new territories called mandates, with the ostensible rationale of mentoring these mandates as they progressed toward independence. In reality, they used their powerful position as a way to advance their own interests, thus earning the resentment of Arabs. For much of the nineteenth century the various nationalist groups mentioned above, and others like them, organized and in some cases fought against imperial rule—“not only against the British and the French, but also against the Ottoman Turks. In the Arab countries, nationalism, which originated among educated elites, spread increasingly to all sectors of society as the promised self-determination failed to appear and occupation and colonial control continued. In Turkey and Iran, nationalist movements began gaining strength in the late nineteenth century and modern states began to emerge in the s. Over the course of the twentieth century, decolonization took varying forms in these disparate areas, as did the new states and societies that emerged. The term Arab is fraught with historical difficulties; today it usually refers to a person whose language is Arabic. Equally difficult is the phrase Arab nationalism; this can be used both as an equivalent to Pan-Arabism and more specifically to refer to independence struggles in Arabic-speaking countries. The s and s witnessed a growing sense of Arab identity. In , the Arab National

Congress demanded governmental autonomy for the Arab provinces of the ailing and loosely consolidated Ottoman Empire. Calls for greater autonomy were also directed at the British and French, whose influence and control were well established, but deeply resented by the Arabs. The Germans made contact with Hussein, the Sherif of Mecca, who had considerable influence on regional Muslim populations. Hussein continued to assist the Germans until June. Another valuable contact for the Germans was Ibn Saud, who was quite powerful in the Arabian Peninsula, and exercised considerable influence in the region up to the Persian Gulf to the east; all of this land was exclusively under British authority. In the latter part of , Hussein resumed friendly relations with the British, whose assistance he sought in negotiations aimed at winning Arab freedom from Ottoman control. These details were nonetheless made public by Bolshevik Russia; as news spread, the various Arab nationalist organizations became alarmed, as sovereignty appeared to be slipping away rather than coming closer. The year was witness to an event that has had a lasting impact on the geopolitics of the Middle East. The Balfour Declaration, made in November of that year, left a legacy that the Middle East and the rest of the world continue to confront into the twenty-first century. In a published letter to Lord Rothschild, a prominent leader of the British Jewish community, the British secretary of foreign affairs, Arthur James Balfour, stated that Britain favored the establishment of a homeland for the Jewish people in Palestine. Balfour added that such a homeland was to be established with the understanding that nothing would be done to compromise the civil and religious rights of the other inhabitants of Palestine. That Palestine continues to be occupied and the state of Israel continues to contest its borders belies the initial intent of creating a Jewish homeland there. The Arab Revolt against the Ottomans that started in came to an end in with Palestine and Syria free of Ottoman control. However, in place of the older empire came British control; it was an unforeseen consequence of seeking British help in ousting the Ottomans. Arabs expected the British to grant them independence at the end of World War I. Instead they got the arrangements between the French and British to divide the Middle East between themselvesâ€” Britain gained control of Mesopotamia Iraq , Palestine, and present-day Jordan, and the French were to control Syria and Lebanon. Only the remote desert areas were free of British-French control. As mentioned above, these new territories were officially considered mandates, and were registered as such with the recently formed League of Nations. From the s to about the s, Arab nationalism matured into a force that was ever more difficult to contend with for the British and French. The most powerful example of this maturation was the formation of the League of Arab States, which was set up by Egypt, Lebanon, Iraq, Syria, Transjordan, Yemen, and Saudi Arabia; it demonstrated Arab unity and cooperation in creating a future for Middle Eastern peoples. As one after another nation-state was formed, each with a distinct identity, a new era emerged in the western and southwestern reaches of Asia. Turkey and Iran have been included here because they fall within some definitions of the Middle East and are clearly part of the regional geopolitical mix; barring Egypt, North African states are not discussed. A notable factor affecting all countries in the region was the discovery of oil in the s and s. Oil production had a tremendous impact on Middle Eastern economies, of course, but by the s it also was affecting the entire global economy. This inevitably led to a shift in the geopolitical processes at work in the region. Additionally, it has been occupied by several of them, namely the Persians, the Omanis, the Portuguese, and the British. Between and Bahrain was a British protectorate. The ruling family of Bahrain, the Al Khalifa family, arrived in the area in the mid-eighteenth century, and had to contend with successive occupiers. Termination of British control was not necessarily the result of pressure from the local people. Bahrain is a constitutional monarchy, and the reins of government are passed by the emir to his eldest son. Bahrain was one of the first Gulf states to reap oil profits following the discovery of oil in . Its citizens enjoy these benefits today in the form of high-quality education and health care; however, unemployment continues to be a problem. Bahrain has cordial relations with its Gulf neighbors, other Arab nations, and several Western nations, including Britain and the United States. Because its economy is well diversified, the economic future of this small kingdom is bright. Their dual partnership of commercial and then eventually political interests started at the turn of the nineteenth century and continued until . Eager to oblige, Britain and France orchestrated a naval demonstration at Alexandria. Riots followed in the city, which the British then bombarded. Egypt, which was acquired by Britain as a protectorate in , formally became an independent state in , though it remained a monarchy until . Arab nationalism and

anti-imperialism, which were at times militant, were strong in Egypt as long as British rule, direct and indirect, continued to emanate from Cairo. Egyptian nationalism was evident throughout the early decades of the twentieth century. Britain declared war against the Ottomans in November and a month later pronounced Egypt its protectorate. At this point nationalism was a response to local concerns; the masses suffered due to the demands of World War I on Egypt. British occupation, with the declaration of martial law, damaged nationalist expressions of the intellectuals. The British government took two actions that accelerated the spread of the nationalist movement. First it refused the delegation, and then it arrested Zaghlul. Egypt erupted in revolt. The representatives in Britain negotiated a calm with the nationalists; Zaghlul was released and the Wafd began to dominate Egyptian politics. The Wafd, the most popular nationalist party led by Zaghlul, continued its demands for true national independence. The Wafd almost disappeared from the scene; the torch of nationalism passed to the Muslim brotherhood, a militant organization that had mass appeal. Through the s, Cairo witnessed demonstrations that at times were violent. On January 26, , anti-British demonstrations that proved pivotal to the Egyptian nationalist movement broke out, leading to extensive damage to symbols of British presence in Cairo, such as hotels, a travel agency, and the airline offices. Seventeen Britons were also killed in what has since been named the Black Saturday riots. About a year later, Egypt was proclaimed a republic. Nasser quickly introduced social and land reforms, ultimately developing a reform program that came to be called Arab Socialism. Even with Nasser in power, Egypt continued to have ties with the British and the Americans. Egypt became a leader among other Arab nations, and Nasser an Arab hero. Nasser demanded international recognition of Arab dignity and the right of Arab nations to cooperate in building their own futures. Nasser and his successor, Anwar Sadat, began a modernization process in Egypt that was met with resistance from Islamic conservatives, many of whom were jailed. Sadat paid with his life in when he was assassinated by Islamist extremists. In the last years of the twentieth century there were several difficulties confronting Egypt, particularly economic ones. This led to increasing disaffection among some segments of the population, which turned increasingly to fundamentalist Islamist groups. Habib Bourguiba, March 23, Triumphant Tunisians carry nationalist leader Habib Bourguiba upon his return from Paris after the signing of the Franco-Tunisian Protocol proclaiming the independence of the protectorate. Bourguiba was elected president of independent Tunisia in IRAN Since the beginning of the twentieth century, this Middle Eastern nation, currently known as the Islamic Republic of Iran, has undergone revolutionary political and ideological changes. The Qajar dynasty had ruled Iran from to , but in Reza Khan established himself as Reza Shah of the Pahlavi dynasty; his heirs had the right of succession to the throne. European presence and influence had grown throughout the nineteenth century, and by the end of the century there was considerable popular and religious antipathy because of the lavish lifestyle of the shahs and the resources expended to keep the Europeans pleased. During the early part of the twentieth century they were joined by the landlords as well. A simultaneous movement started that was grounded in the ideologies learned through contact with the West, one that called for democratic reforms. Bowing to international pressures, Britain withdrew in

### 5: Canadian identity - Wikipedia

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The first English settlement in North America had actually been established some 20 years before, in 1585, when a group of colonists 91 men, 17 women and nine children led by Sir Walter Raleigh settled on the island of Roanoke. Mysteriously, by the time the Roanoke colony had vanished entirely. Historians still do not know what became of its inhabitants. In 1607, just a few months after James I issued its charter, the London Company sent men to Virginia on three ships: They reached the Chesapeake Bay in the spring of 1607 and headed about 60 miles up the James River, where they built a settlement they called Jamestown. The Jamestown colonists had a rough time of it: They were so busy looking for gold and other exportable resources that they could barely feed themselves. The first African slaves arrived in Virginia in 1619. In 1632, the English crown granted about 12 million acres of land at the top of the Chesapeake Bay to Cecilius Calvert, the second Lord Baltimore. This colony, named Maryland after the queen, was similar to Virginia in many ways. Its landowners produced tobacco on large plantations that depended on the labor of indentured servants and later African slaves. Maryland became known for its policy of religious toleration for all. The New England Colonies The first English emigrants to what would become the New England colonies were a small group of Puritan separatists, later called the Pilgrims, who arrived in Plymouth in 1620. Ten years later, a wealthy syndicate known as the Massachusetts Bay Company sent a much larger and more liberal group of Puritans to establish another Massachusetts settlement. With the help of local natives, the colonists soon got the hang of farming, fishing and hunting, and Massachusetts prospered. As the Massachusetts settlements expanded, they generated new colonies in New England. Puritans who thought that Massachusetts was not pious enough formed the colonies of Connecticut and New Haven the two combined in 1636. This made New York one of the most diverse and prosperous colonies in the New World. In 1681, the king granted 45,000 square miles of land west of the Delaware River to William Penn, a Quaker who owned large swaths of land in Ireland. Lured by the fertile soil and the religious toleration that Penn promised, people migrated there from all over Europe. Like their Puritan counterparts in New England, most of these emigrants paid their own way to the colonies—they were not indentured servants—and had enough money to establish themselves when they arrived. As a result, Pennsylvania soon became a prosperous and relatively egalitarian place. The Southern Colonies By contrast, the Carolina colony, a territory that stretched south from Virginia to Florida and west to the Pacific Ocean, was much less cosmopolitan. In its northern half, hardscrabble farmers eked out a living. In its southern half, planters presided over vast estates that produced corn, lumber, beef and pork, and—starting in the 1690s—rice. These Carolinians had close ties to the English planter colony on the Caribbean island of Barbados, which relied heavily on African slave labor, and many were involved in the slave trade themselves. As a result, slavery played an important role in the development of the Carolina colony. It split into North Carolina and South Carolina in 1733, inspired by the need to build a buffer between South Carolina and the Spanish settlements in Florida, the Englishman James Oglethorpe established the Georgia colony. By 1776, on the eve of revolution, there were nearly 2 million people in the colonies. These colonists did not have much in common, but they were able to band together and fight for their independence. Start your free trial today.

### 6: British African-Caribbean people - Wikipedia

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### 7: The 13 Colonies - HISTORY

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