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**AN IMMIGRATION HISTORY OF GREAT BRITAIN
WITH FOCUS ON JAPANESE IMMIGRATION**

Bachelor's Thesis

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I declare that I have worked on the thesis ‘An Immigration History of Great Britain with Focus on Japanese Immigration’ independently under the guidance of the thesis supervisor and I stated all literature and works cited.

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1. INTRODUCTION

“Immigration is one of the biggest stories of British life; it is one of the most resonant, and one of the oldest” (Winder 2). Winder compares the immigration to a story or a tale. Like all the best stories it has happy moments as well as sad ones, comedies as well as tragedies, uplifting stories in comparison with the shameful ones. Some people came hurriedly as refugees, others to seek their fortunes. Many find heartache but many have prospered. But for both the individuals and for the nation they settled in it has been momentous adventure (Winder 6).

As we know from the history classes, there was and always will be a big portion of movement of people around the world, either just for a vacation in distinct or exotic countries, or for searching for new homes in belief in better tomorrows. People move from various reasons, the most common ones are economic, political, environmental as well as religious or financial. People move across the world to get better education, to find better work and financial opportunities or they just want to find their relatives and reunite the families as well as they are simply looking for a better place to live. In these days many people are becoming refugees and they seek for help and shelter in other countries because of a hostile environment created by the ongoing war affairs in their own country as well as because they had lost their homes as a result of natural disasters. “Migration has never, not for a thousand years, been easy. People have rarely been treated as well as they hoped or deserved” (Winder xiii).

In this paper I am going to explore the topic of immigration since we live in a world where almost no country consists strictly of one nationality and immigration has become one of the major national concerns at this time. The nationalities are melting together and are creating a new, multi-cultural world. “The world’s population is being shaken both by the ease, speed and cost-effectiveness of modern travel, and the seductive imagery that wealthy nations churn out and broadcast every day. People are swirling across borders faster than ever. There are colossal economic and demographic forces greasing the wheels” (Winder xii). I will focus on immigration to Great Britain¹ since it is one of Europe’s major destinations where people choose to migrate (“Education”). I will try to give its historical overview concerning the very beginnings as well as the modern era. In addition, I am going to explore immigration of a specific ethnic minority, namely the Japanese.

¹ By Great Britain I am referring to the whole country of the ‘United Kingdom of Great Britain and Northern Ireland.’

In the first part of my work I will focus on history of immigration to Great Britain since the first appearance of a mankind there. Some people believe that immigration is a matter of post-war arrival of million black and brown faces, but the story of immigration has much deeper roots. There were medieval tribes, French, Jews, the Irish refugees escaping the potato famine and even African servants. Also many people who were on their way to America settled in Britain (Winder 3). I will have a look on development of the migration laws and policy. I will discuss the attitude towards the immigrants, since the natives were anything but friendly, and how they were treated, as well as their effort to become a part of another society. “The British history more recently includes immigrants from Africa, Caribbean, India and Asia and they all have attracted some kind of furious hatred and they had to defend themselves” (Winder 4).

In the second part I would like to focus specifically on Japanese migration to Great Britain which was rather small in comparison with other ethnical minorities since the Unites States or Asian continent are for Japanese migrants much closer than European continent. I am going to explore whether the Japanese community had to face some racial prejudice or whether its assimilation and integration went smoothly.

Moreover, in the third part, I would like to present a case study concerning the assimilation of Japanese immigrants in the foreign country. The study is based upon analysis of two novels by British Japan novelist Kazuo Ishiguro. In these two, I search for presence of Japanese as well as non-Japanese, or rather Western, elements.

2. HISTORY OF IMMIGRATION TO GREAT BRITAIN

2.1 Related Terminology

At the beginning of my work I am going to give some general terminology concerning the phenomenon of immigration. The most related terms are following:

Immigration

It is a term describing the process of individuals becoming permanent residents or citizens of a new country in order to get a job, unite the families, gain education, search for asylum, etc. Process of immigration can be voluntarily as well as forced. In the past, this process has shown increasing benefits to the states, especially in social, economic and cultural areas. Immigration is a process which is in many cases resulting in the development of multicultural societies but also it is a subject of many political debates (“Immigration”).

Immigration policy

By this term I understand policy of each state, in different words a set of government’s steps which determine the rules of arrival and settlement of people of different nationality in the state’s territory. It deals especially with people crossing the borders with intention to stay and work in the country. Different immigration policies are focused either on limitation or supporting of different kinds of immigration. In many cases, racial or religious prejudices have a major role (Coufalová 5).

Immigrant

There are many points of view on the issue of defining who is an immigrant or migrant. According to Koser, vast majority of the society has accepted the definition given by United Nations that an immigrant is a person living outside their own country for a year or more (Koser 16). They can be defined by various conditions such as place of birth, citizenship, or by length of their stay. Sometimes even for example UK-born children whose parents are foreign-born are counted as immigrants. People coming for shorter period of time, e.g. for vacation, visiting family or within an exchange study programme are not considered as immigrants. On the other hand, people coming in order to get seasonal labour work might be considered as short-term immigrants. However, there are four main types of immigrants:

Economic immigrants are people moving from one country to another in order to benefit from greater economic opportunities which the receiving country offers. This kind of migration is usually from less developed countries in the South to the more developed countries in the North, e.g. from Mexico to the USA. There is also migration between the South and the North neighbouring countries, e.g. from Burma to Thailand or from the UK to Spain. Between these immigrants are highly educated professionals seeking new opportunities in the changing world as well as there are people trying to escape poverty, get better opportunities for their children or they search for job security. However, these migrants often find employment in insecure, low paid jobs. Some of them settle permanently in the receiving country while some of them will stay only for a length of their contract. Among economic migrants are people with visas and documentation but there are also people without required documentation as well as people who are working while they are visiting the country as tourists.

Political immigrants are those who are forced to leave their country because of a war or discriminating state policies. Their return home is not possible because they would have to face persecution and the possibility of not receiving any protection from their government. Into this group belong refugees who are escaping their country because of a war, violence or persecution. They become 'asylum seekers' as they are applying to another country for protection and the receiving states are obliged to provide them asylum by international law. In addition, the UK is a signatory of a 1951 Refugee Convention where were settled practices of treating with refugees. Political migrants often seek refuge in neighbouring country and very small number of them manages to migrate to Western countries because they do not have enough money for such a move.

With environmental migration there is hard to identify whether the migrants are forced to leave or they go voluntarily. Reasons for migration are usually caused by long-term changes in their local environment, such as droughts, rise of a sea level; or they can be caused by sudden changes resulting from earthquakes, floods or cyclones. Whether they are forced or go voluntarily, people are trying to escape economic insecurity, poverty or loss of livelihoods. However, this kind of migration is usually linked to economic, political and social contexts.

Migration in order to reunite the families refers to the fact where family members come to join one of its members in another country. Commonly they are

fiancés, civil or unmarried partners, spouses or dependent children, adult or elderly relatives. Also in this case reasons for migration may overlap (“Migrants”).

Assimilation

It is a process of adaptation of immigrants to the country’s culture and traditions in order to achieve successful coexistence. People of ethnic minority become socially indiscernible from other members of society. It is although rare for a minority to adapt all previous cultural practices, such as religious belief, nutritional habits, proxemics or aesthetics (“Assimilation”).

Multiculturalism

This term refers to a principle which tolerates and respects cultural plurality and it leaves the immigrant the choice of the accepted values. The state is here only as a protector of harmonic coexistence and equal opportunities for everyone (Coufalová 5).

Racism

It is an extreme ideology reflecting the racial view in that way in which humans are divided into separate and exclusive biological entities – races, and that some races are superior to the others (“Racism”).

Ethnic minority

It is a social group of people differentiating from the majority by different religious belief, culture, traditions or colour of complexion (Coufalová 5).

2.2 Beginnings of Immigration

In the following chapter I will focus on the very beginnings of immigration to the British Isles. I will take a look at the time period since the end of the Ice Age, through the settlement of invasive tribes to the famous invasion of Normans.

2.2.1 The First Settlers

“Britain has absorbed foreign genes since it was first discovered by continental wanderers” (Winder x). According to Winder, for the very first settlers, and so-called immigrants, we can even consider men of Homo sapiens some 25.000 years ago. With

the end of the Ice Age period, melting snow and the land being available for the travelling there began the first signs of movement across the land. Men could move freely without any need of a boat since the British peninsula was still part of a mainland Europe (Winder 17). Although this movement can be hardly compared with the processes of immigration such as we know today, it was the beginning of a worldwide phenomenon.

2.2.2 The Invaders

Looking further back to the past we know that there were several periods when foreigners were coming to the British Isles. However, we cannot call them immigrants such as, but they were more of the invaders or colonisers. They did not come to settle in and live a peaceful life but on the contrary, they came in a violent way in order to gain the land. Even though the original settlers tried to resist them, these invaders took over the reign and in many cases destroyed or at least influenced the original culture. Nevertheless, these invaders were the ones who influenced Britain's culture the most. Aspects of foreign cultures can be seen mostly in language and religion as well as in ordinary things such as food or clothes. Without these elements Britain would not be definitely the same country as we know it today.

The first invasion, more or less, took place around 2500 BC when the Beaker people arrived from Europe to Britain. In the Bronze Age, they were skilled potters and engineers. There is never-ending dispute among the historians whether it were the Beaker people or the Celts with whom we can associate the Stonehenge site (Winder 19). However, the first group we can call invaders were the tribes of Celts, an Iron Age peoples, who came to the British Isles around 500 BC and started to form the very first communities there. The Celts later brought the technology of iron smelting and from their era there are sites such as Stonehenge (probably) or Avebury.

The Celts were trading with the Romans in France and this trade became fatal for them. Around 54 BC there was the first attempt of a Roman invasion led by Julius Caesar but he was beaten back by the Celtic King. However, Caesar came back and the peace treaty was made. There was no conflict between them until 43 AD when the Romans reappeared under the lead of Roman Emperor Claudius. With his massive army he defeated the Kentish king and Britain was joined to the Roman Empire under the name of Britannia province. Although there were uprisings against the Romans, the largest one lead by Boadicea, the Romans stayed in Britain till 410 AD, when they left

to defend their home country Rome which was under the attack of Germanic tribes. The Roman invasion brought springs of Christianity to the Isles, Latin language and the Romans built new roads as well as the stone houses (“General History”).

After the Romans left Britain defenceless it had to face to another attack of other Germanic tribes, namely the Anglo-Saxons, and the Danish Jutes. These tribes were fleeing from the Vikings who started to attack them in the mainland. They were mostly barbarian vandals as they were destroying everything what stood in their way, including the mighty Roman Empire, with no intention to settle peacefully. Under the Anglo-Saxon influence to this time Britain has become England. Unfortunately, about 800 AD other invaders, the Danish Vikings, arrived to Britain and colonised it. They settled into many areas of England and in the latter part of their period the whole England had been brought under the rule of Viking king Cnut. This period of Germanic and Danish invasions is often called as the Dark Ages (“General History”).

2.2.3 Norman Conquest

With the most dramatic event we get probably to the last successful attempt of foreign domination over England. In addition to the conquest, the Norman invasion is considered to be a signal that the dark ages are finally over and the period of middle ages is on the rise. The Norman king, William the Conqueror, put an end to a rule of Viking Kings some 1000 years ago. He came from French Normandy in 1066 and invaded England which was then under the Norman influence almost until the end of the 15th century. In theory, the Normans were descendants of the Vikings who settled in France about the same time as they invaded England. It was the Normans, who started to build the first castles around the country and it was William the Conqueror who is responsible for a creation of the Domesday Book document. The Norman culture influenced England in many ways, for example in law, arts or language, which was probably influenced the most considering the amount of French origin vocabulary (Winder 37).

Thanks to William the Conqueror, the first Jewish inhabitants came to England in order to support the economy, and during the French rule about 3,000 Jews settled in England (Winder 45). Nevertheless, the monarchs’ greed for money became fatal for the Jewish community. Many were accused of crimes they did not commit, tortured and hanged; many were expelled around 1290 with nothing left. By this time, England had become a place that could not tolerate foreigners (Winder 51).

2.3 British Empire

The British Empire originated between the late 16th and early 18th centuries by establishing overseas possessions and trading posts. In its peak it was the largest empire in the history and for over a century the foremost global power (“Empire”). With its expansion of the colonies into the world, it had covered one third of the world’s population. People were coming from the different corners of the world and even though more and more countries have gained the independence from the Empire, majority of immigrants were coming just from the former or still existing colonies.

2.3.1 French Huguenots

Between the 16th and 18th century England experienced arrival of French Protestants. The first wave of these immigrants came from France after 1572 when they were fleeing from increasing religious persecution, and another group of migrants came at the end of the 17th century in order to escape the political unrest in their country. Some sources claim that there were about 50,000 of French immigrants coming to Britain in various cases of migration (“Migration Watch”). Their escapes were nothing but dangerous since they had to sneak around the soldier patrols to get to the boat or they had to travel in barrels across the Gibraltar. Some of them were however caught and enslaved (Winder 80). It was King Charles II in 1681 who offered them the refuge and later the denizenship and he had political as well as economical reasons for it. There was serious shortage of manpower after the 1660s Great Plague (Winder 81) and “the Huguenots possessed exactly what the country needed: the know-how necessary to transform an agricultural economy into an industrial one.” They revolutionized the silk industry or brought new techniques for velvet, taffeta and brocade (Winder 82). Many of the French settled mainly in central London, in Spitalfields and Westminster and at the beginning of the 18th century they already covered about a quarter of the population (Winder 84). They contributed to English culture by transformation of the paper production and the first newspaper press was established by them (Winder 85). Some of them had also leading role in financial industry but there were many of those who lived day to day, suffering from the loss of their relatives or friends and mainly, most of them were homesick, because they did not know the language but they still believed that they will come home when the situation in France will settle down (Winder 89).

2.3.2 Slave Trade

The very first presence of the Black² faces can be dated as far as into the Roman period when the Black troops were sent to the distant and barbaric Britannia province. Some of them stayed there even after the Romans left Britain (“Black History”). In the middle ages there were the Black people travelling with royal companions as entertainers (“Short History”). Nevertheless, from the 16th century forward Britain started to increasingly participate in the slave trade and it brought small amount of African people into the Isles. Although this migration was mostly forced as the Africans were victims of ‘robbery expedition’, by the beginning of the 17th century there was an established African community in England and from the mid-17th century the numbers were increasing significantly (“Migration Watch”).

Many plantation owners send the slaves along with their children who were send to England for study. Africans became servants in upper class families as well as they might end up as a part of the urban poor. At the end of the 18th century many Africans, who fought in American War of Independence on British side, were transferred to Britain. But the vast majority of them ended in poverty in London’s streets and their presence soon became a social issue.

Because of the conditions in which the Africans had to live there were movements to abolish the slavery on the increase. The abolitionists were eventually partially successful when in 1807 the Parliament banned the slave trade. However, slavery itself was banned across the British Empire a few years later, in 1833 (“Short History”). The abolition brought almost total halt of the African immigration as well as a decline of the African population thereafter (“Migration Watch”). Regardless the ban, wealthy families were still bringing Indian servants to Britain and also Chinese people began to settle down in small communities in British docklands and ports, not least because they were abandoned there by their employers (“Short History”).

However, it is important to mention that not all the Black people, who arrived in Britain, were enslaved. They might be recruited as free sailors on the numerous slaving voyages of British traders or into the Royal Navy. Some of the Africans were merchants conducting business with British traders as well as they might be children of wealthy African rulers or European planters who came for education (“Black History”).

² The word 'Black' is used here to denote people of African origin

The slave trade brought to Britain not only workmen and servants but also many rare exotic goods and products became to appear on the Isles, such as chocolate, tobacco, tea, coffee and above all sugar – the white gold. “All of these were initially sold as medicinal imperatives” (Winder 126). This global trade with raw materials gave Britain the powerful boost for its pottery industry and in one sense, Britain became the centre of the world trade (Winder 127).

2.3.3 Migration from Asian and American continent

Britain became also attractive place for living for people from Indian sub-continent. They were coming in small numbers from the 18th century onwards and in the 19th century became popular importation of domestic workers. In addition, there were Indian sailors who were frequently coming to Britain on the ships of East India Company or they were servants of the employees of the Company (“Black History”). As well as the Indian sailors there were also Chinese sailors who in the second half of the 19th century established small communities in the seaport cities of Britain (“Migration Watch”).

Number of Americans living in Britain at the end of the 19th century was fairly larger than number of Chinese, African or Indian residents. At the 1881 census there were about 18,500 Americans and at the 1891 census nearly 17,000 (“Migration Watch”).

2.3.4 European Migration

It is also in order to count immigrants from the Eastern part of Europe among people arriving in Britain. In the 16th century, merchants from Poland started to move to Britain, followed by the Polish Protestants in the 18th century. In the first half of the 19th century, several thousands of Polish rebels moved to London after the unsuccessful rebellion against the Russian Empire. There were also several thousands of Poles during the Second World War and about 200,000 of Polish soldiers, who did not wish to come to their homeland, were allowed (by Polish Resettlement Act of 1947) to stay in Britain after the end of the war. By this time, many of other Eastern Europeans were allowed to stay in Britain and they were recruited to work within an overseas workers scheme (“Migration Watch”).

2.4 Pre-war Immigration

In this chapter I am getting to the period of the 19th century, the period of great industrial revolution. The growth of industrial power brought shortage of men power and the labour workers were needed – it was an opportunity for the immigrants. However, the influx of immigrants was on the increase and as the government started to be concerned, in the middle of the 19th century immigration has become a central topic in political as well as in social discussion in Britain (Panayi vii).

2.4.1 Jewish Gateway

From the previous chapter 2.2.3 *Norman Conquest* above we know that there was small number of Jews present in Britain at the 13th century but the vast majority of them was expelled at the end of the century. Nevertheless, the Jews were the only visible numerous group of immigrants who ever really settled in Britain. They came in the 16th century as merchants from Portugal or Amsterdam, some of the Jews came in the 18th and 19th centuries from the Eastern Europe and formed small communities. The Jewish community established a fund to help the Russian Jews who after 1881 faced the harsh persecution and were fleeing from the unrest in Russia (“Migration Watch”). The fund permitted the Jews to immigrate to the United States but many of them, who migrated till 1914, settled in Britain, especially in London’s part called Spitalfields. The Jewish immigration was increasing and lead to public as well as government concern. There were then established the laws to limit the immigration, namely Aliens Act in 1905 and Aliens Restriction Act in 1914 (Najdková 27). Despite the Acts, there was also big number of Jews coming from Nazi Germany in the 1930s (“Migration Watch”).

2.4.2 Industrial Revolution

With the growing industrial power in the 19th century came the serious shortage of man labourers. Demand for manpower for construction of transport system attracted the Irish, who were more than willing to come not only due to the lack of work opportunities and low salary in their homeland during the last century but also because of the starvation and unhappiness caused by the potato famine (Winder 195). They came to build roads, railways or canals; women worked as maids or street sellers. However, the Irish themselves came to Britain even before the Revolution. They were

working in farms during the harvest season and with the demand for skilled labour they moved and settled in urban areas where they got stable work (Abrahámová 13). Thanks to the proximity of both countries, the movement of the Irish to Britain continued through the centuries on and they always make up the largest migrant population in Britain (Panayi 23).

In the middle of the 19th century China was opened to British trade. Immigrants from China started to come to Britain after the peace treaties in 1842 and 1860 were signed, but their numbers were rather small. They settled around London's docks and the areas as China Town and Soho came into existence (Abrahámová 13).

2.4.3 The Aliens in Britain

As I have mentioned in the previous chapter 2.4.1 *Jewish Gateway*, there was large influx of the Jewish immigrants from Russia at the end of the 19th century. By the turn of the century there began many uprisings against people coming from the Eastern Europe and Russia. Anti-Semitist movements were on the rise and for example in South Wales some of the Jews were assaulted. Although the Jewish immigration was the starting point for some action there were also other factors, such as bad economical and social situation in the East End of London caused by work shortage. Many people lost their work because they were replaced by coming foreigners and even government did not like the fact that there are many poor among their own people (Winder 255).

In 1905 the Parliament passed the Aliens Act 1905 which introduced immigration controls and registration for the first time. The Act should prevent the poor or criminals from migration to the country as well as it developed a system of deporting those who managed to enter. The control of the Jewish immigration from the Eastern Europe was one of its main goals ("Aliens Acts"). However, the Act was applied not only to the Jewish but to all non-Commonwealth immigrants who were all called 'aliens'. In practice it meant that for example ships with more than twenty immigrant passengers on board could be refused to enter the country or those who could not support themselves could be turned back by custom officers (Winder 259).

In 1914, day after the declaration of war (Winder 264), another restriction passed through the Parliament, namely the Aliens Restriction Act 1914, in which more restrictions were introduced. Nevertheless, both Acts were eventually repealed by the Aliens Restriction Act 1919 which extended its provisions and dealt with former enemy aliens after the First World War ("Aliens Acts").

2.4.4 Between the wars

During the time of the two world wars, 1914-1945, there were thousands of men coming from all corners of the Empire to fight for Britain. They were coming in great numbers for example from Caribbean area or Indian sub-continent and serving on the Western Front (Winder 276). Most of the soldiers came home at the end of each conflict but some of them, for example merchant seamen, stayed there also in the time between the wars and formed small communities in seaport cities. There were also seamen from Bengal, South Asia who went to work to Scotland but they faced to racial prejudice. There were no clear rules about immigration and the government seemed not to approve because it feared the effect of black immigrants in Britain (“Short History”).

There were not only colonial immigrants but also European citizens who were escaping the war conflicts. These people did not leave their homes willingly but they were forced to leave from various reasons and they seek refuge in Britain. These were most notably the German Jews who were pursued by the Nazi government. Foreseeing the war around 1930s they flee German but when the war between both countries was declared, the migration from Germany stopped (Abrahámová 16).

2.5 Post-War Immigration

With the end of the Second World War, which was devastating not only for Britain itself but for the whole Europe, the British Empire was slowly losing its world-wide power and prestige. Britain had to face financial bankruptcy as well as the anti-colonial movements across Europe which was under the global power either of the United States or the Soviet Union.

After 1945 the migration history of Britain took a new turn as there were many newcomers of various origins. For the first time on the significant degree occurs the non-European migration. “Millions of people have migrated to Britain from the Caribbean, South Asia, Hong Kong and Africa, while smaller numbers have moved from the Americas” (Panayi 24). Post-war migration to Britain has increasingly moved from the capital city to settle in the country - before 1945 large amount of ethnic immigrants focused mainly upon London (Panayi 24).

2.5.1 Labour workers needed

Bad economical situation altogether with the labour shortage and the reconstruction efforts were the reasons why the British government started to look for cheap men power and the immigrants were the right choice. The first group of immigrants allowed to settle in were the Poles, who were followed by Italians, however, the need for workers was still of high numbers. Apart from the Poles and Italians there were about a million of the Irish people coming to Britain. There were also many men from the West Indies who fought for Britain but after the war they had returned to their civilian lives. Nevertheless, their sense of patriotism and need for money and occupation lead them back to the United Kingdom. Despite the fact, that the government apparently was not willing to admit the immigrants from the crumbling Empire, there were not enough people to be hired from Europe so the government had to turn to the immigrants from former colonies, for example from the Caribbean area or South Asia (“Short History”).

After 1947³ many immigrants came from different countries of the South Asian continent, mainly from India, Bangladesh or Pakistan. They came from various reasons, such as to escape civil war, to find better economic opportunities or to unite the families. Although they had to face discrimination and struggle for their rights many of them also participated in political, social and economic life of the United Kingdom (“Striking Women”).

Many men from India who served in British Army during colonial times took up the opportunity to work in Britain. They worked in manufacturing, textile industry or in the service sectors, for example at Heathrow Airport. After passing the immigration restrictions in 1962⁴, which limited free movement within the Commonwealth, most South Asian workers decided to settle permanently. Immigrants from Pakistan settled in the United Kingdom in the late 19th and early 20th century. They were sailors who worked as engine-room stokers on the British ships. Those who came to Britain after the war found work in the textile industry, cars and engineering factories or light industrial estates (“Striking Women”).

³ The partition of the British Indian Empire, August 15, 1947

⁴ Commonwealth Immigrants Act 1962

2.5.2 The Empire Windrush

One of the biggest post-war immigration waves was the one from the West Indies area. There were hundreds of Jamaicans on the *Empire Windrush* ship coming to Britain either to rejoin the Royal Air Force or they came upon a work advertisement. “The new arrivals were the first wave in Britain’s post-war drive to recruit labour from the Commonwealth to cover employment shortages in state-run services like the National Health Service and London Transport” (“Windrush”). Although the government met the needs of the passengers and provided the shelter for them, the arrangements were very difficult and it was thought very unlikely to repeat such a movement. The government also expressed their hope that there will be given no encouragement for others to follow the *Windrush* example (Spencer 52).

The day of the arrival of the Empire Windrush, 22nd June 1948, has marked what would become a massive change for the British society. It was not only the start of a mass immigration to the United Kingdom but it also meant the arrival of different cultures (“Short History”). In addition, migration from West Indies was at first slow but passing the McArran-Walter Immigration Act in the United States in 1952, which cut off the United States as a migrant destination, altogether with increasing work opportunities in the United Kingdom, diverted the migration flow towards Britain (“Migration Education”).

2.5.3 British Nationality Act 1948

During the time period from 1945 to 1955, when both Labour and later the Conservative governments took the lead, the legislative measures to restrict the immigration were discussed in the Cabinet (Spencer 49). Consequently with the arrival of the *Windrush*, there was a new immigration law passing through the Parliament. In an attempt to limit the influx of arriving immigrants, mostly the Asian and the black, the British government passed new legislation, namely British Nationality Act 1948. However, there were more aspects which lead to the creation of a new legislation at the first place. Canada, India, Ceylon and Pakistan after gaining their independence at the end of the 1950s all introduced their own citizenship laws which stimulated Britain to define its own citizenship by law as well. Under the Act, all citizens of territories, the colonies and self-governing member states of the Commonwealth were recognized as British subjects (Spencer 54). In reality it meant that if people proved that they were born within the Empire/Commonwealth, they could claim full nationality rights in

Britain. They had right to settle in, work or bring their families together with them (Abrahámová 17). The Act also created a new status of British subject, status of the ‘Citizenship of the United Kingdom and Colonies’, nevertheless, the government decided that the new status could be potentially damaging to imperial unity so they passed an amendment to abolish it (Spencer 54).

2.5.4 The 1950s

During the 1950s the racial violence and prejudice was on the rise as a result of a continuing mass immigration of non-white people. There were areas, such as Birmingham, Liverpool or Deptford that had to face many riots as white people feared the arrival of Commonwealth’s black inhabitants. Probably the worst uprising against the black community happened in Notting Hill and in Nottingham. The black people as well as their shops were under the attacks of the white men (Winder 365). The incoming migrants were arriving upon a work advertisement and a sense of patriotism but on the other hand, they were facing harsh racial prejudice they had never experienced before. In spite the fact, that the 1948 legislation had allowed all people from the Empire and Commonwealth that carried a British passport to enter the country, the government tried to limit the non-white immigration as much as possible and for the arriving people it became harder and harder to enter the country (“Short History”).

2.5.5 Commonwealth Immigrants Act 1962

The increasing numbers of Asian and black immigrants evoked many discussions in the Cabinet during the decade and there were many attempts to eliminate the immigration. Since the government did not want to appear as racial discriminating towards the immigrants, and on the other hand, did not want to lose the influx of the Irish workers, there was no serious legislation passed through the Parliament for a long time.

Up until 1962 there were no limitations of movement and settlement across the Empire/Commonwealth held towards the British subjects. Passing the Commonwealth Immigrants Act 1962 made all those from the colonies and Commonwealth, who wanted to settle in Britain, subjects to rules which required them to possess a job voucher. According to Spencer, they could have a job to come to, or they could possess special skills which were in short supply in Britain, or they could be “part of a large undifferentiated group whose numbers would be set according to the labour needs of the

United Kingdom economy” (Spencer 129). People who were born in the United Kingdom or they were holders of the United Kingdom passport issued by the British government were not restricted under the 1962 Act. This legislation was one of the greatest significance since it was probably the beginning of creating the multi-racial Britain; however, it was supposedly meant to prevent this from happening (Spencer 129).

According to Spencer, “with travel and communication between rich, developed countries of the West and poorer, less developed countries to the south and east becoming rapidly cheaper and easier, some form of immigration control was inevitable. Every industrialised country of the world had already raised or was about to raise such barriers” (Spencer 130).

In practice, there were four ways in which the Asian and black population’s growth was stimulated. Firstly, in the period from the middle of 1960 to the middle of 1962 the numbers of the Asian and black inhabitants were rapidly doubled which could be explained by the fact that many anticipated the ratification of the Act. There were for example travel agents in emigration areas that might convince some people, who had not otherwise meant to go, to travel to the United Kingdom. Those took the ‘last chance opportunity’ and set up the right to come. It was so-called ‘beat-the-ban rush’ feature of the mass immigration and in its time the most important, but not the only one. After the declaration of the Act, the immigration from the Indian sub-continent markedly increased over the previously dominated Caribbean one and confirmed the future numerous establishment of this ethnical minority in Britain (Spencer 131).

Secondly, there were many people who had stayed in Britain so far only temporarily and the Act brought them the motivation for the permanent stay. Those were mainly South Asian male adults who came in order to earn some money which they would send home to improve their family’s economic situation. Large number of Indian men was also joined by their spouses and children before the ratification of the Act because they feared that the Act would prevent their relatives to come (Spencer 132-133).

However, despite their fears, the Act allowed the families’ reunion which confirmed the future development of the South Asian community. Compared with the Caribbean inhabitants, whose population was fairly balanced and both genders and small amount of children were present, the South Asian population consisted mainly of the adult men of working age, so wives or unmarried partners and children under the

working age were admitted to enter the country. This considered both present as well as future group of immigrants. However, according to Spencer, this decision was “taken without apparent consideration for the effect it would be likely to have on the size of Britain’s future South Asian population” (Spencer 133).

Fourthly, the Act set up a regime that permitted a significant flow of the Asian and black immigrants. Although in comparison with the previous ‘beat-the-ban rush’ the numbers of arriving people were decreasing, after the 1962 Act the immigration from the Asian and black Empire/Commonwealth remained at historically high levels. “The government’s continuing attempts to limit numbers coming from the New Commonwealth by introducing ever more restrictive legislation have succeeded in achieving only a gentle fall over the last thirty years. It is one of the great myths of recent British immigration history that the Act of 1962 brought a swift reduction in the number of Asian and black people settling in Britain; its influence as a stimulant to the growth of multi-racial Britain has been generally underplayed” (Spencer 133-134).

Although the Act limited the entry to the country, dependent people and students could enter Britain freely. Eventually, even the work vouchers did not have to be used. The 1962 Act, however, became also the base for further restrictions concerning the black and Asian immigration. “To achieve this it introduced a crucially important distinction, never before admitted in law, between the rights of British subjects born in Britain and holding British-issued passports and British subjects who held passports issued by other Commonwealth governments” (Spencer 134).

In addition, there was also small number of immigrant people from Sri Lanka during the 1960s and 1970s. They were mostly educated professionals and they found work for example in National Health Service or other white-collar occupations (“Striking Women”).

2.5.6 1968 and the Immigration Act 1971

Despite the 1962 restrictions, the immigration was still of high numbers. The Government passed some limitations concerning the applications for the work vouchers and expressed the idea that the immigrants are valuable for British economy but they are willing to manage without them. However, many of the arriving people were expected to go to qualified professionals, where there were shortages. A chance had doctors, teachers or engineers, as well as fee-paying students were welcomed.

Nevertheless, children over 16 could not be admitted as family members and children under 16 could join only their own parents (Winder 375).

But decolonisation of Britain continued as Kenya faced clear crisis and its citizens became to landing in Britain. The government reacted very quickly and “suggested a quota on the number of Asians it was willing to accept. Only 1500 non-white Kenyans would be admitted each year” (Winder 377). In March 1968 a new bill came into existence. Within the new legislations, some of the ‘holes’ in the 1962 Act were plugged. “Full citizenship was available only to those with a parent or grandparent born, adopted or naturalised in the United Kingdom” (Winder 378). Nevertheless, as Britain had furiously protested against the Kenyans, in the end the government made an exception for the Kenyan Asians and up to 5,000 could come within a year (Winder 378).

In 1973 came to force a new bill, the Immigration Act 1971, which brought other limitations for those who wanted to come to Britain. It made sure that the potential British citizens would not have the automatic right to enter the country (Winder 379). People who were born overseas but got hold of the British passport could settle in Britain only if they had work permission or if they can prove that their relative, parent or grandparent, had been born in the United Kingdom. It happened that children born to white families across the former Empire or the colonies could enter to Britain in contrary to their black counterparts who could not (“Short History”). According to Spencer, “the effect of the new legislation was to bring permanent primary migration from the Indian sub-continent, the Caribbean and Africa to the United Kingdom finally to a halt” (Spencer 143).

The Act had also considerable symbolic importance in that sense, that historic categories of ‘alien’ and ‘British subject’ were replaced by categories of ‘patrial’ and ‘non-patrial’ which were basically defined by the race of people. There were no restrictions for patrials but non-patrials were all liable to inspections. “Patrials were defined as British or Commonwealth citizens who were born or naturalised in the United Kingdom or who had a parent (or grandparent in the case of British citizens) who had been born or naturalised in the United Kingdom” (Spencer 143). The Act brought the final end of non-white Commonwealth immigration since the citizens lost the right to migrate and settle in the country, whereas the rights of white citizens became stronger. “From 1971 non-patrial Commonwealth citizens and aliens came to Britain on the same terms. Neither had the right to settle or to bring their

family” (Spencer 144). However, on the day of ratification of the Act, 1st January 1973, Britain entered the European Economic Community and in doing so it committed itself to the principle of the free movement of labour within the community. As a result, citizens of the European Community, for example Germans, Italians or Spaniards, had the right to enter Britain freely in order to settle (Spencer 144).

In the 1970s there was one significant migrant movement from Uganda, when about 80,000 African Asians were expelled from the country. Many of them held British passports so in the middle of the crisis the United Kingdom admitted nearly 30,000 of them (“Short History”). In addition, there was also a large scale migration from former Pakistan. The civil war between the West and East Pakistan, which took place at the beginning of the 1970s, resulted in establishment of Bangladesh. Many people living in this area fled from the civil unrest and seek better life in Britain (“Striking Women”).

2.6. Current situation

2.6.1 British Nationality Act 1981

As the new Prime Minister, Margaret Thatcher, was elected in 1979, many of her followers hoped for a revival of Britain’s lost ‘great’ values, such as industry, thrift, bravery and resolve (Winder 400). In one of her speeches she said that enough is enough and that she is here to put things right. “Some people have felt swamped by immigrants. They’ve seen the whole character of their neighbourhoods changed” (qtd. in Winder 400). Before such remarks only 9% of British citizens had a feeling that there were too many immigrants. However, after Thatcher’s statement, the number of people who admitted some kind of concern increased to 21% (Winder 400).

When the British government agreed to accept about 10,000 Vietnamese refugees, so called ‘Boat People’ who were fleeing the civil war at the end of the 1970s, it had to make sure, that nobody would get the wrong idea concerning this gesture. So it happened that new, elaborate limitations on entry were introduced in the 1981 British Nationality Act. By this time, there were three degrees of nationality: full British citizenship, dependant territories citizenship, and British overseas citizenship of which only the citizens included in the first group had full rights. Everybody else had to go through the tight procedures which were shaped by what the country needed (Winder 402).

As in many previous years before, the immigrants were still facing the harsh racial prejudice from the white society and many riots were on the rise. But many attacks not only from the white members of society occurred. Since the immigration was steady, the immigrant population started to be 'sorted' in some way to ethnic minorities who developed their own communities of any size (Panayi 25). In addition, at schools the policy of assimilation was abandoned in favour of multiculturalism, so the children were encouraged to work within their own cultures and languages (Winder 406). Also the rate of intermarriages was the highest in Europe. According to Winder, the public life was full of migrants or their offspring and the cultural landscape would be empty without them.

"Britain was changing faster than many people thought" (Winder 409). Since 1945 the changes considering immigration law and practices have mirrored changes in Britain's international position. By the 1980s the citizens of the Commonwealth were almost at equivalent position as were the 'aliens' in 1945. Europeans, who had no rights to come and settle in the United Kingdom in 1945, were at liberty to do so by 1981. What was in 1945 head of the Empire, a generation later was about to be integrated into a European Community heading towards the political unity (Spencer 150).

2.6.2 Road towards the 21st Century

By the end of the 20th century, situation concerning immigration was more or less settled. On the other hand, there were many uprisings and war conflicts going on elsewhere in the world, for example in Balkans, the Iraq or Afghanistan, in which Britain was involved militarily. Another wave of immigration was about to come on the whole new level (Winder 411).

With the fall of the Iron Curtain in the 1991, many people were fleeing political persecution as well as many were looking for better life in the Western Europe. Numbers of asylum seekers and refugees were on the increase and the United Kingdom had to face a new arrival of immigrants. At the beginning of the 21st century about 125,000 people were permitted to settle in the country ("Short History").

Although fifty years passed from the beginning of the mass immigration to the United Kingdom, it is still in order to ask whether the UK is able to become a multi-ethnic society or whether there is still a long journey to overcome ("Short History"). Especially in the post-war period, the migrants played a central role in evolution of the

concept of multiculturalism. They brought positive developments as well as roots of racism, hostility and xenophobia which remained up until the present days (Panayi 26).

Britain's history consists of the long processes of settling and immigration and the immigrants played significant role in its evolution. From the early beginning the newcomers shaped its cultural as well as economic and political growth and different cultures influenced Britain in many ways. Were it not for the immigrants, Britain, as we know it today, could be very much different in so many levels and maybe it would not be Britain at all.

3. JAPANESE COMMUNITY IN GREAT BRITAIN

In the following chapter I am going to focus on presence of the Japanese community in Great Britain and its specificities. I will explore when the first Japanese people came to Britain and some of its main features concerning assimilation and integration.

The Japanese people started to come to Britain at first as individuals rather than in groups and they settled mainly in London and Glasgow. According to the first official record in 1884 concerning the numbers of Japanese inhabitants there were about 260 Japanese in Britain and at the beginning of the 20th century the number increased to over 500 people. They were mainly students, businessmen or entertainers as well as servants, who did not however work for British families, but they rather worked for their upper class masters (Itoh 1).

As Japan's international economic activities were on the increase, so were the numbers of Japanese coming to Europe and especially to Britain. They came in order to get training or education and employment. "They came to Britain with specific intentions to learn and absorb the 'modern' and 'rational' ways of the West" (Itoh 4). But their numbers were still rather insignificant with comparison to other ethnic minorities (Itoh 2). As they did not come in large groups seeking job opportunities as other minorities such as the Blacks or Indians, their presence was never considered to be a threat to employment opportunities; they were rather considered to be a source of exotic diplomatic, business and artistic contacts. Also the growing hostility towards the Japanese in the 1920s and 1930s was not associated with the fact that Japanese would be taking British work places but with their commercial and foreign policies in Asia (Itoh 3).

The Japanese were trying to be as 'English' as possible, adopting English customs, way of life or even some values. The upper class of them, who adopted a cosmopolitan lifestyle, were well integrated into the British economy thanks to their international business activities and they were as well mixed socially with their English counterparts. As a whole, the Japanese community adopted better to English way of life than other ethnic minorities. The Japanese led their lives rather happily and unnoticed, some of them running small, independent businesses, others self-employed. However, their peaceful lives were about to change with the approach of the Second World War (Itoh 4).

The Japanese in Britain had to face inner conflict of the ultimate decision whether to stay in Britain or return to Japan. Some of them chose to return before the war even started, some were sent back to Japan after spending some time in prison, and some of course chose to stay in Britain. In any case, they faced severe deprivations during the war years, both physical and psychological ones. Those who return to Japan had to live in a country which was in a process of dramatic changes as Japan was fighting with China over the leading position in the East Asia. Such political struggles over power led to violence and assassinations committed by radical patriots who wanted to 'clean' Japan of western elements. On the other hand, those, who remained in Britain, had become enemy aliens and any remains of Japanese community were denied by the Japanese themselves. As a consequence, it was the end of the Japanese community in Britain in years between the wars. However, in its peak, no matter how small the community was, it was enormously vibrant and active with the sense of mission to serve as a bridge between East and West; and in the inter-war years they left lasting legacies both in Britain and in Japan (Itoh 5).

In the whole, the Japanese immigration to Britain, or any other European country, was never on the mass level as there was to the United States or Latin America, where many Japanese from the agricultural south-west districts landed. Most of those, who immigrated to Britain, not intended to stay permanently but they looked for new experiences and opportunities (Itoh 13). Concerning the social and cultural integration, there were many aspects to consider. On an external level, the social integration was comfortable and smooth but when we look deeper, it depended on marriage circumstances or on the existence of children. With regards to the cultural blending, identification with the host country was rather lacking. The Japanese in most cases remained committed to their country considering their attitude and identification (Itoh 31).

3.1. Specificities of Japanese Community in Great Britain

3.1.1 Job opportunities

Since majority of arriving Japanese were educated 'elite', they were sent as representatives of big business companies which had their headquarters in Japan. Although the businesses were Japanese-owned, the emigrant Japanese businessmen were completely integrated within the larger economy and they became the foremost

operators of Japan's foreign trade. Britain happened to be Japan's main supplier of machinery and manufactured goods in the 19th century and by the beginning of the 20th century it supplied about 10 per cent of Japanese imports (Itoh 30).

After the First World War there was huge expansion in foreign trade and the manufacturing developed as Japan started to export more manufactured goods. Except from the trading companies, such as Mitsubishi or Suzuki, there were also banks and shipping companies in London (Itoh 31).

The Japanese businesses became integral part of the British economy since they hired British workers and has British as well as other clients. Despite the fact that some of the Japanese businessmen married non-Japanese women and thus became socially integrated, they retained strong identification as being Japanese. Their strong cultural linking to Japan was a result of their education and pride of belonging to representative Japanese institutions (Itoh 52).

There were however also Japanese engaged in small businesses or they were self-employed rather than be a part of a big institution. They were seamen as well as individuals who came to expand family businesses or for training. There were small independent businesses, such as cafés, antiques or shops with exotic goods and arts. They were very well integrated that being Japanese had almost no importance but the majority of them served mainly to the Japanese community itself (Itoh 85).

3.1.2 Marriages

As in the case of any other immigrant minorities also the Japanese arriving in Britain were mostly single young males. In the contrary with the Japanese community in the United States, where there were little intermarriages since the arrival of designated brides from Japan ensured birth of female second generations of Japanese, in Britain the unbalanced numbers of both sexes among Japanese led to a considerable high number of intermarriages (Itoh 87). "In Britain, it appears that more Japanese men had non-Japanese wives than Japanese women with non-Japanese husbands" (Itoh 88). This fact confirmed the general pattern of intermarriages between white women and non-white men in any other ethnic groups. It was not unusual for a Japanese man to marry an English woman, although the norm for Japanese in general was to get married through arranged marriages, based on selecting the appropriate candidates with suitable family background (Itoh 107). In the case of intermarriages of the 'lower' classes, the process of assimilation was in order in the contrary with the intermarriages within the

'elite' classes. For the businessmen of the 'elite' classes was the sense of being a representative of Japan so strong, that even a marriage to a local female did not change one's perception (Itoh 108).

As I can conclude from the explored data, the Japanese minority was willing to assimilate but some aspects of their own culture were preserved. From the cultural as well as social point of view they were strong patriotic and their belief in Japan and Japanese values was set deeply inside of their hearts.

4. ANALYSIS OF THE WESTERN AND JAPANESE ELEMENTS IN WORKS OF KAZUO ISHIGURO

For my case study I chose to explore two novels by British novelist Kazuo Ishiguro. Mr. Ishiguro was born in 1954 in Nagasaki, Japan; and with his family immigrated to Britain in 1960. He is considered to be one of the most celebrated contemporary fiction authors in the English speaking world.

For my thesis I decided to compare two of his early novels, namely *A Pale View of Hills*, published in 1982 and *An Artist of the Floating World*, published in 1986. By reading these novels I tried to find the elements concerning both Japanese and the Western cultures. Since I deal with the topic of immigration, I was trying to find out whether there is rather some kind of coexistence between the both cultures or whether there is the process of assimilation of the Japanese culture into the British one. I focused also on the occurrence of Japanese and non-Japanese elements in Mr. Ishiguro's works.

At first I would like to talk about his first novel, *A Pale View of Hills*. The main character of the story is a Japanese woman, Etsuko, living in countryside near London. The story is told from her point of view, consisting from two storylines – present and past. In the present line, there is Etsuko's younger daughter, Niki, visiting her mother from London for a couple of days. As hanging out with her daughter, Etsuko remembers the time when she lived in Nagasaki, Japan with her first husband, Jiro.

At the beginning of the book we learn how Niki got her name. Surprisingly, despite the fact that he was British, it was her father who wanted to get her a Japanese name. However, Etsuko did not want to be reminded of the past so they agreed on the name Niki, which her husband thought might have some Eastern echo. In this fact I see elements of assimilation for the Japanese mother decided to give her daughter a British name. Also she maybe feared that her daughter would face some kind of racial prejudice which later occurred in case of her first-born daughter, Keiko.

Niki went to visit her mother because her half-sister Keiko is dead and she went to see how is her mother doing and also to assure her that she is not responsible for what happened to Keiko. Etsuko's older daughter, who was pure Japanese, committed suicide by hanging herself in her apartment in Manchester, and this fact was in papers described like not unusual and kind of expected. "The English are fond of their idea that our race has an instinct for suicide, as if further explanations are unnecessary; for that was all they reported, that she was Japanese and she had hang herself in her room" (Ishiguro

10). From this passage I assume that Ishiguro wanted to point out that no matter how long you live in a foreign country as its citizen there is some kind of racial prejudice present. My idea was also that Keiko might have taken her life because she felt so different than other people for being Japanese and simply was not able to live in England. That is also the reason why her mother could blame herself for her death since it was her who brought her to England at the first place. Further in the book was also described Keiko's isolated and rather lonely life with her family.

Throughout the book, there are occurring elements of Japanese culture since Etsuko is remembering her life in Japan. Among the most notable elements which I noticed through the book belong the social interaction of Japanese people. They seem to be very polite when talking to each other and what is more, they are bowing to each other. It occurs to me that they are little bit obsessed with age since there were few passages in the book when characters were dealing with how old does one look like and what his or her actual age is. As another interesting element I would like to mention their effort to help others. As Etsuko meets with her later friend Sachiko, who is in very unfortunate situation, she does not hesitate to help a stranger without intrusive questions about her situation. Judging according to Sachiko's character, the Japanese people are not very fond of telling another people about their problems and tragedies. After the war, where many died, those who left do not talk about their feelings, bad experiences or losses and suffer rather silently and alone. Also Sachiko's daughter, Mariko, is described as rather lonely and isolated and there is certain similarity in Keiko's and Mariko's characters.

The theme of marriage and family life is strongly described in the book. As Niki is talking with Etsuko about some friend of hers, who is going to have a baby at age of 19, Etsuko is really concerned with the fact that the parents of the baby to come are not married. Niki strongly objects why they should be married, that it is perfectly all right to have a baby without being married and she expresses an objection concerning her own marriage with her boyfriend. In here we can see comparison of Western and Eastern view on marriage. In Japan, the institution of marriage and family is of great importance. As described in the second novel, the 'marriage negotiations' takes place. In these parents discuss marriage of their children, investigate the other family and everything around engagement and marriage is very formal and of high importance. The partners are chosen according to their social status, no marriages from love. Once in a marriage, women have to obey their husbands and no objections are possible. In the

story, Jiro is very rude to Etsuko, not treating her very well despite her pregnancy. Jiro for instance comment on Etsuko's concern about his work that it is none of her business to comment on his work matter and he expressed desire not to discuss it with her. There is also mentioned some kind of potential domestic violence in a family of Jiro's friend. Another comparison is made when talking about the young couples traditionally staying with husband's father after the wedding but in the Western countries people want to leave home early and they do not want to live with their parents once they are independent.

Nevertheless, with the Western culture beginning to influence Japan after the war, there are expressed ideas changing women's position in society, for example giving them more freedom in expressing themselves. For example Jiro's father cannot understand the fact that wife should vote in favour of different party than her husband is voting for. The wife should be loyal to her husband and they both should vote for the same party. Jiro's father is in the novel represented as a typical man arguing in favour of traditional Japan ways in comparison with Jiro who is slowly adopting western manners. Jiro's father also comments negatively on growing communism and democracy as well as loosening the traditional Japanese manners in favour of adopting the Western, in particular the American ones. He argues that in the name of democracy and gaining individual rights Japanese abandon obligations such as discipline, loyalty or sense of duty.

In addition, in the novel is also occurring a brief comment on the matter of education. Again, it is expressed by means of Jiro's father, who, as a former teacher, criticizes the way how traditional Japanese educational system is absorbing elements of the Western one which is destroying the Japanese values. Also the fact that Sachiko's daughter Mariko does not go to school might be an indicator of abandoning the traditional system of education.

From these facts I assume that process of Americanization in Japan was not at all appreciated by all citizens, mainly by the older ones. On the other hand, Etsuko's friend Sachiko, who she is remembering about, can be considered as typical case of a desire to achieve the 'American dream'. Although she speaks little English, she desire to move to America, where she believes a life is much better for a woman than in Japan. She sees there are more opportunities and so many things possible for her as well as for her daughter Mariko. As she confesses her dreams to Etsuko, there is strong difference between the two women for Etsuko is completely happy in Japan. She is rather troubled

with Sachiko's too high expectations. However, Sachiko wants to get away no matter what and she does not take possible trouble of her daughter to adopt into consideration as she should. Instead she keeps repeating that America would be great for her daughter to grow up. Sachiko thinks that there will be no problem for them to get to America and live there. Although we never know if Sachiko and her daughter made it to America, there is parallel between Sachiko and Etsuko, who eventually met some British man and moved to England with her daughter Keiko.

Although Keiko's life was not as happy as Etsuko hoped for, her younger daughter, who was however born in England, is managing well as she adapted to western manners. There is expressed comparison between her busy and fast life in London and peaceful life of her mother's in countryside.

At the end of the book Etsuko admits, that her British husband never fully understood the ways of Japanese culture, which, according to Etsuko, were not bad at all. From this statement I assume that process of assimilation for immigrants was not as easy as they imagined but on the other hand they probably wanted to preserve some elements of their own culture.

In the second novel, *An Artist of the Floating World*, the most visible element of Japanese culture is that one concerning the arranged marriages. The process of 'marriage negotiations' which I explained in paragraph above is described throughout the book as the main character, Mr. Ono, struggles with the fact that his younger daughter Noriko is still single in her age of 26 and that her last 'marriage negotiation' fell apart from unknown reasons.

As well as in the first story also the element of changing roles of women is expressed in this story via Mr. Ono's daughters. The elder of the two, Setsuko, is already married, have a son and live away from her father. Mr. Ono notices that Setsuko is very much influenced by her husband's views and opinions and that she does not stand for herself much. With comparison to her sister Noriko, who at first is very shy and uncommunicative with regards to her first dinner with her husband-to-be, whose family is rather open and women are allowed to talk freely and participate in discussion. This however is not in traditional sense common and Mr. Ono sees this behaviour as rather odd. Nevertheless, his daughter's engagement and consequential marriage goes well and she is happy, adapting to her not so much traditional life.

The main theme of this book is though the declining position of 'traditional elders' in Japanese society after 1945. Mr. Ono describes his beginnings as an artist in

‘pleasure’ and decadent era of Japanese society. He was young and successful, devoted to his painting. Consequently, he speaks about attitudes to art and how the society with the forthcoming fear of war became less tolerant of decadent extravagance. Mr. Ono at the beginning of his career was painting traditional Japanese themes, such as Geishas, cherry trees, carp or temples but gradually, as he was beginning to see the declining condition of Japan, he started to paint more provocative paintings, pointing on the lives of people in poverty with comparison of those who was at high positions and were in charge of the country.

In this story the process of Americanization is also present. It is represented by the statement of Setsuko’s husband, who claims for example that American heroes are better example for children than the Japanese ones. Also at the ‘engagement’ dinner there is discussion about how Japan is not used to growing democracy and that there are many demonstration and riots taking place and many people are dying for no reason. By the end of the story, Mr. Ono is pointing out, that Japan is too fast adapting the American ways, such as democracy and individual rights and that Japanese traditional ways, bad but also the good ones, are being thrown away. He also points out that attempts of his former art teacher to bring European influence into Japanese tradition are considered as unpatriotic.

From exploring the both stories I can see, that the themes of marriage, family loyalty or education are highly valued in Japanese culture. It was thus very hard for the older generations to adapt to radical changes and the American and European influence. What the younger generations welcomed, the old, ‘traditional’ generations were accepting with no pleasure. As we can see, process of adapting and assimilation can take various turns. Either people go voluntarily and adapt in a foreign country or they are forced to adapt to the new conditions or regimes in their own country whether they liked it or not. No matter the reason, all of us have to adjust to the tempo of the floating world.

5. CONCLUSION

The goal of my thesis was to explore the phenomenon of immigration to Great Britain from the early beginnings of its existence. I tried to describe the process of gradual colonization and settlement in British Isles and above all, I tried to show that the roots of the process of creating the multicultural and multi-racial Britain expand far more to the past and that it is not the recent phenomenon at all.

During the early period of colonization many various nations came to settle in Britain. For the first settlers we consider the tribes of Celts who were followed by Romans. After the Roman invasion there came the Germanic tribes of Angles, Saxons or Jutes whose arrival was nothing but peaceful. The last so called invasion was led by Norman king William the Conqueror and Britain was for a long period of time under the French rule and influence. It was not only the French but all of the invaders influenced British culture in some way. Thanks to the Germanic tribes name of England came into existence and Romans brought first signs of Christianity and influence of Latin language to the British Isles. The French influence is most apparent in areas such as law, art or language and it was the French people who built the first churches.

By establishing the British Empire, the phenomenon of immigration gradually started to have its present nature. People such as French Huguenots or the Jews were coming not only from political but also religious reasons. As Britain had to face shortage of manpower after the Great Plague, the arriving people were more than welcomed. Significant group of immigrants was created by the Black people as Britain started to participate in the slave trade. The slave trade as well as the growing overseas expansion of the Empire brought not only mixture of cultures but also many exotic goods and products.

Britain attracted not only the overseas immigrants but also Europeans were coming to the country. These were most notably the Poles and the Irish, who are considered to be the largest group of immigrants coming to the Isles considering to proximity of both countries. With growing industrial power various groups of immigrants started to come to Britain. They were for example from the Indian subcontinent or China but also the Poles protesting against Russian Empire. The growth of industry and the increasing demand for man labour attracted the Irish, who were more than happy to leave poor condition of their own country, which was weakened by the potato famine. In large numbers were migrating also the Jews from the Eastern part

of Europe. However, their increasing influx soon began to concern the government and some action needed to be done. Between the years 1905 and 1919 there were three Acts passed through the parliament.

As the two world wars took place, thousands of men from across the Empire came to fight for 'mother land', mostly from the Caribbean and the Indian sub-continent. Nevertheless, it was after the end of the Second World War when the government started to deal with the increasing immigration and new policies and legislations started to pass through the Parliament in order to slow the influx of black and Asian immigrants. The immigration wave from Caribbean area brought significant change for British society as it is considered as a starting point of the mass immigration to the British continent.

Under the threat of passing the new immigration laws, many people from across the former Empire started to enter the country. It was by the end of the 20th century, by means of 1981 British Nationality Act, when the immigration to Britain became more or less stable and forming of the multi-racial society could begin. Ethnic minorities started to build their own small communities and also attitude of major society changed. For example in schools, process of assimilation was abandoned in favour of process of multiculturalism. Children were encouraged to work within their own culture or language.

From the facts stated above I conclude, that not being for the all kinds of immigrants, Britain would never be in a state in which it is today. All of the cultures influenced Britain in so many ways, from the cultural, economical as well as political and social point of view. It was however during the last 50 years when the multi-racial and multicultural aspects of British society started to appear. Still there are present elements such as racism or xenophobia and there is yet a long way ahead of Britain to become multicultural in a peaceful and acceptable sort of way.

In addition I tried to explore the aspects of immigration or rather assimilation of specific ethnic, namely minority of the Japanese people, in British community. I discovered that the numbers of Japanese people present in Britain were rather small since they more often travelled to not so distant Asian or American continent. I as well focused on the fact whether this ethnic majority was easily assimilated or whether they preserved values of their home country. From the economical point of view they integrated into the society very well because the vast majority of them were well educated representatives of Japanese large companies, sent to Britain to support their

international business as well as maintain Western ‘modern’ and ‘rational’ values. As they hired British employees and had British customers they had no problem with the integration. However, they were also very patriotic and faithful to the values and traditions of their homeland, thus from the cultural and social point of view the integration was rather lacking. Even though many Japanese men married English women, which was in the conflict with Japanese traditional act of marriage, Japanese people remained in many cases loyal to Japanese cultural and social practices as the belief in their land was set deeply inside their hearts.

The last section of my work consists of a study case based on works of Japanese author Kazuo Ishiguro, where I explored occurrence of Japanese and non-Japanese elements. In both novels one of the strongest elements was the process of Americanization or effect of the Western influence on Japan after 1945. Also the topic of arranged marriages and idea of rising communism and abandonment of the traditional Japanese values were discussed. Together with the changing situation towards more democratic one occurred also the change of individual rights and women’s position in the family, as well as the comparison between the old, traditional and new attitudes of the young people who believed that arrival of democracy will bring some positive change for their future.

To conclude my work, I explored the process of immigration which gradually resulted in a creation of the multi-racial or multicultural Britain. Although there were many foreign aspects and cultures which influenced development of the British society in many positive ways, there are still present some negative ideologies and tendencies, such as racism or xenophobia, which prevent the formation of the real, non-problematic multi-racial society without prejudices and ethnical differentiation. The ethnical groups, however numerous, gradually assimilated and integrated into the British society, some fully, some only partially with the conservation of their own values and tradition, as we can see in the case of Japanese community. From the analysis of Ishiguro’s works I assume, that assimilation or integration relates mainly to the cultural and social environments, since they are the main areas of our individual growth, development and overall human interaction.

Resumé

Hlavním tématem této bakalářské práce je historie imigrace do Velké Británie. Práce se zabývá okrajově ranými počátky imigrace již od konce doby ledové až po současnost. Již od nepaměti se lidé pohybovali a cestovali do různých koutů světa, buď za účelem dovolené, za vzděláním, prací, či hledali lepší prostředí, kde by mohli poklidně žít. Mnoho lidí také opouštělo, a stále opouští, své domovy nejen z ekonomických, ale také politických, náboženských nebo kulturních důvodů. V dnešní době lidé prchají především před přetrvávajícími válečnými konflikty, či opouštějí nedobrovolně místa, které zasáhly přírodní katastrofy a vzaly jim domovy. Tito lidé často nebývají považováni za imigranty jako takové, ale spíše za uprchlíky, kteří hledají azyl a pomoc v jiných zemích.

V úvodu první kapitoly, která nese název *Historie imigrace do Velké Británie*, jsou vysvětleny termíny související s tématem imigrace jako kdo je považován za imigranta, druhy imigrantů, co je to imigrační politika nebo pojmy jako asimilace, integrace a multikulturalismus. Celá kapitola se poté zabývá historií imigrace od jejích počátků až po současnost. Text je rozčleněn chronologicky na období, kdy probíhaly nejvýznamnější vlny imigrace.

V první podkapitole, která nese název *Počátky imigrace*, se zabývám nejprve prvními osadníky, kteří se objevili na Britských ostrovech již po konci doby ledové, kdy tající led umožnil pohyb po pevnině. Tito však zdaleka nemohou být považováni za imigranty, kteří existují v naší novodobé společnosti, můžeme je ovšem považovat za průkopníky dnes již světového fenoménu imigrace. Mezi první osadníky patřily také kmeny nájezdníků, kteří na ostrovy nepřijeli se záminkou poklidně se zde usadit, ale spíše s úmysly podmanit si a ovládnout dané území. První komunity zde začali vytvářet Keltové kolem roku 500 př. n. l., kteří byli ve své době zdatnými zpracovateli železa. S obdobím Keltů se pojí oblasti jako Stonehenge nebo Avebury.

Kolem roku 54 př. n. l. Británie čelila první invazi Římanů pod vedením Julia Césara, a další následovala pod vedením Římského císaře Claudia kolem roku 43 n. l. Původní osadníci měli snahu invazím zabránit, ale povstání byla potlačena a Římané setrvali v Británii, která tehdy dostala název ‚Provincie Británie‘, až do roku 410 n. l., kdy ji bezbrannou opustili, když jeli bránit svou vlast před nájezdem germánských kmenů. Tyto germánské kmeny Anglů, Sasů a Jutů prchaly před dánskými Vikingy a Británie se také stala cílem jejich nájezdů. Germánské kmeny nepřišly s účelem

podmanit, ale zničit. Na své cestě demolovali vše, co jim přišlo do cesty, včetně Římského Impéria. Byly to ovšem kmeny Anglů, které daly název dnešní Anglii. Kolem roku 800 se ovšem Vikingové dostali i do Anglie, která byla až do Normanské invaze pod vedením dánského krále Knuta.

Tímto se dostáváme k Normanské invazi, která je považována za poslední úspěšnou snahu podmanit si Anglii. Invaze proběhla roku 1066 a Vilém Dobyvatel, normanský král, ukončil nadvládu Vikingů a Anglie byla téměř až do konce 15. století pod nadvládou Francie. Normané ovlivnili kulturu Anglie v mnoha směrech, především v umění, právu či jazyku. Tento fakt také dokazuje přítomnost velkého množství slov francouzského původu. V době těchto invazí Británie prošla mnohými změnami a bez nich by pravděpodobně vypadala úplně jinak, než jak ji známe dnes.

Další podkapitola se týká období Britského Impéria, které existovalo v období od konce 16. století až po počátek 18. století. Británie rozšířila svůj vliv do mnoha zámořských oblastí a mnoho kolonií se stalo součástí Impéria, které ve svém rozkvětu bylo největším impériem v dějinách. S rozvojem kolonií pokrývalo Impérium téměř třetinu světové populace a lidé začali do Británie přicházet z různých koutů světa. Nejpočetnější skupinou byli pravděpodobně francouzští protestanti, kteří prchali z Francie kvůli narůstající náboženské persekuci a politickým nepokojům. Po moru, který zasáhl Anglii v 60 letech 17. století, byly nedostatky pracovních sil a francouzům tak bylo nabídnuto útočiště a později také občanství.

Neméně početnou skupinu tvořili Afričané, kteří se začali v Británii objevovat od 16. století, kdy se Británie začala angažovat v obchodu s otroky. Mezi nimi byli nejen otroci, kteří doprovázeli děti bohatých plantážníků v cestě za vzděláním, ale také Afričané, kteří se stali služebníky v bohatých rodinách. V mnoha případech však Afričané skončili na ulici, kde přežívali v chudobě, a tento fakt začal vyvolávat určité obavy. Jelikož podmínky Afričanů nebyly ideální, snahy o zrušení otroctví byly na vzestupu a roku 1833 bylo otroctví zrušeno. Ne všichni Afričané však byli zotročeni, někteří se stali námořníky, jiní byli bohatí obchodníci či studující děti bohatých Afrických vládců. Díky obchodu s otroky se do Británie dostalo také mnoho produktů a zboží exotického původu, jako byla čokoláda, čaj nebo tabák.

Británie se stala atraktivním místem k životu také pro imigranty z Indického subkontinentu, kteří přicházeli v nepočetných skupinách jako pracovní síla nebo námořníci na lodích Východní Indické Společnosti. Malé komunity v přístavech začali mimo jiné budovat i Čínští námořníci. Součástí britské populace se také stávali

Američané, jejich počty byly výrazně větší, než počty Čínských, Indických nebo Afrických obyvatel. Je potřeba zmínit také imigranty z východní části Evropy, kterými byli především Poláci, protestující proti Ruskému Impériu. Tisíce Poláků hledalo útočiště v Británii také během druhé světové války, a velké množství z nich v Británii po válce zůstalo.

V následující kapitole se věnuji předválečné imigraci 19. století, kdy Británie procházela industriální revolucí. Rozkvět průmyslu s sebou přinášel nedostatek pracovních sil, což byla příležitost pro imigranty. Nicméně, jak počet imigrantů narůstal, vláda začínala být znepokojena a imigrace se stala předmětem mnohých politických a společenských debat. Nejvýznamnější skupinou imigrantů se stali Židé, kteří přicházeli především z východní Evropy a vytvářeli malé komunity. Židovská komunita také vytvořila fond na podporu ruských Židů, kteří na konci 19. století přechali z Ruska. Tento fond jim umožnil emigrovat do Spojených Států Amerických, ale mnoho z těch, kteří emigrovali před rokem 1914, se usadilo v Londýně. Příliv Židů byl stále větší a větší, což vedlo k všeobecným ale také politickým obavám, jejichž výsledkem bylo na začátku 20. století vytvoření zákonů, které měly imigraci omezit.

Nedostatek pracovních sil přilákal také imigranty z Irské republiky, kteří ve své rodné zemi čelili nedostatku pracovních míst a chudobě způsobené hladomorem. Nicméně Irové se v Británii vyskytovali již v době před průmyslovou revolucí, kdy pracovali sezónně na farmách, ale se zvyšující se poptávkou po pracovní síle přesídlili do měst, kde se trvale usadili. Díky blízkosti obou zemí byli Irové vždy nejpočetnější migrační populací v Británii.

Se stále se zvětšujícími počty příchozích Židů narůstaly také nepokoje a anti-semitistické hnutí byly na vzestupu. Nejen narůstající počty Židů, ale také špatná ekonomická situace byly náznakem toho, že bude nutné udělat nezbytná opatření. Roku 1905 parlament schválil ‚Cizinecký zákon‘ (‘Aliens Act’), který představil určitá omezení pro příchozí imigranty. Zákon měl zabránit například příchodu chudých nebo kriminálních do země, a stejně tak se měl zabývat vyhoštěním těch, kterým se podařilo do země nezákonně dostat. Jedním z hlavních cílů byla kontrola imigrace Židů z východní Evropy. Nicméně, zákon se nevztahoval pouze na Židy, ale na všechny, kteří nebyli občany Britského Společenství (‘Commonwealth’). Počátkem první světové války, 1914, stejně tak i rok po jejím skončení, 1919, byly schváleny další zákony omezující vstup do Británie. Tyto se týkaly zejména občanů bývalých válečných nepřátelských států.

V letech 1914-1945 v Británii pobývaly tisíce mužů z celého Impéria, kteří přišli bojovat za svou mateřskou zem. Přicházeli zejména z oblasti Karibiku nebo z Indického subkontinentu a bojovali na západní frontě. Většina z nich se po skončení války vrátila domů, někteří však zůstali v Británii i v meziválečném období a vytvořili malé komunity, například v přístavních městech. Usadili se zde nejenom obyvatelé kolonií, ale také někteří Evropané, kteří hledali úkryt před blížící se válkou. Mezi ně patřili především němečtí Židé, kteří prchali před nacistickou vládou, jakmile ale byla vyhlášena druhá světová válka, imigrace z Německa ustala.

S koncem druhé světové války začalo Britské Impérium ztrácet svou moc a prestiž. Británie čelila nejen finančnímu bankrotu, ale na vzestupu byly také protikoloniální hnutí v Evropě, která byla pod nadvládou jak Spojených Států Amerických, tak Sovětského Svazu. Imigrace nabrala nových rozměrů, jelikož miliony lidí například z Karibiku, Jižní Asie či Afriky začaly migrovat do Británie. Poválečná imigrace se také přesunula z dříve preferovaného Londýna na venkov. Z důvodu nedostatku pracovních sil a také ze snahy o rekonstrukci státu začala vláda hledat zdroje levné pracovní síly a imigranti byli ta správná volba. Jelikož Poláci, Irové či Italové nedokázali pokrýt poptávku, začali do Británie přicházet také lidé z oblastí bývalých kolonií, například z Karibiku, Indie nebo Pákistánu. Mnoho z nich přišlo za účelem sjednotit rodiny, získat lepší práci nebo v případě imigrantů z Pákistánu se snažili uniknout občanské válce. Za jednu z největších vln imigrace je považována ta z oblasti Karibiku, kdy na lodi *Empire Windrush* přicestovaly stovky Jamajčanů, aby v Británii získali zaměstnání. Příjezd této lodi znamenal obrovskou změnu pro britskou společnost. Byl to nejen start masivní imigrace do Spojeného Království, ale znamenalo to také příliv různých kultur. Cesta k vytvoření multi-kulturní Británie se začala pomalu formovat.

Vláda ovšem začala vynakládat velkou snahu, jak masivní vlnu imigrace zmírnit a postupem času vstoupilo v platnost několik imigračních zákonů. Nejdůležitějším z nich byl pravděpodobně zákon z roku 1948 ('British Nationality Act'), který měl omezit příchod především černých a asijských imigrantů, ale také měl jasně definovat podmínky občanství. Všichni občané britských teritorií, kolonií nebo samosprávných členských států Společenstva byli považováni za britské občany. Ti, kteří dokázali, že byli narozeni v rámci Impéria, později Společenstva, měli nárok na plná občanská práva.

Dalším důležitým zákonem byl zákon z roku 1962 ('Commonwealth Immigrants Act'). Všichni občané kolonií a Společenstva, kteří se chtěli usadit v Británii, museli

mít takzvanou pracovní poukázku. Museli zároveň mít zajištěnou práci, nebo mohli mít specifické dovednosti, nebo spadali do skupiny žadatelů o takovou práci, která byla zrovna v danou chvíli potřeba. Tento zákon se však nevztahoval na ty, kteří byli narozeni ve Spojeném Království nebo byli držiteli pasu vydaného britskou vládou. Ačkoliv měl tento zákon původně zabránit vytvoření multi-rasové společnosti, stal se jejím počátkem. Roku 1971 byl schválen další zákon, který měl povolit vstup do Británie pouze těm, kteří měli britský pas a zároveň pracovní povolení, nebo těm, kteří prokázali, že jejich rodiče či prarodiče byli narozeni v Británii. Účelem toho zákona bylo ukončit primární imigraci z oblastí Karibiku, Afriky a Indie. O dekádu později, s příchodem nové ministryně, Margaret Thatcherové, parlament schválil další zákon týkající se občanství ('British Nationality Act 1981'). Plná práva ohledně pohybu a vstupu do Británie měli pouze plnohodnotní občané Británie, všichni ostatní museli podstupovat náročné procesy výběru, které byly podmíněny potřebám země.

Koncem 20. století, kdy byla imigrace do Británie více méně stabilní, začaly etnické menšiny formovat své vlastní malé komunity, neboť se začaly objevovat rasistické útoky od většinové společnosti. Ve školách byly snahy o asimilaci menšin do většinové společnosti nahrazeny teorií multikulturalismu a děti byly podněcovány pracovat v rámci svých kultur.

I když od prvopočátků masové imigrace do Británie uplynulo již více než 50 let, stále si můžeme klást otázku, zdali je Británie schopna stát se multi-kulturní společností, nebo je-li před ní ještě dlouhá cesta. Zejména v poválečném období sehráli imigranti důležitou roli v rozvoji konceptu multikulturalismu. Přinesli pozitivní rozvoj stejně tak jako kořeny rasismu, nenávisti a xenofobie, které v Británii přetrvávají dodnes. Již první osadníci začali formovat jak kulturní tak ekonomický a politický rozvoj země. Různé kultury a národnosti ovlivnily Británii v mnoha směrech a nebyť těchto imigrantů, Británie mohla být úplně jinou zemí, než jak ji známe dnes.

Druhá část práce je věnována japonské imigraci do Velké Británie. Jelikož Asie či Spojené Státy Americké jsou Japonsku mnohem blíže než Británie, japonská imigrace zde probíhala spíše v menších číslech. Japonci přicházeli více méně individuálně než ve velkých skupinách a byli to především studenti, obchodníci, ale také služebníci, kteří ovšem nepracovali pro britské rodiny ale pro bohatší Japonce. Se stoupající ekonomickou aktivitou Japonska stoupaly také počty imigrantů v Evropě, především pak v Británii. Přicházeli za účelem zaměstnání nebo vzdělání s myšlenkou absorbovat moderní a racionální západní způsoby. Jelikož jejich počty nebyly tak velké jako jiných

menšin, nebyli považováni jako hrozba trhu s prací. Byli považováni spíše za zdroj exotických diplomatických, obchodních a uměleckých kontaktů. Bohatší sféry Japonců se díky jejich mezinárodnímu obchodu dobře integrovaly do britské ekonomiky a také do společnosti. V celkovém měřítku se Japonci adaptovali lépe než jiné etnické menšiny. Nebýt tak druhé světové války, mohli být Japonci poklidně asimilováni do britské společnosti. S příchodem války se však museli rozhodnout, zda zůstanou v Británii, nebo budou věrni své zemi a vrátí se do Japonska. Ať jejich rozhodnutí bylo jakékoliv, čelili jak psychickému tak fyzickému strádání. Japonsko se ocitlo v boji o moc s Čínou a dramatické změny byly na denním pořádku. Ti, co zůstali v Británii, se stali takzvanými spojenci nepřítelů a japonská komunita, která dříve existovala s posláním být jakýmsi mostem mezi západem a východem, se rozpadla.

Z ekonomického hlediska se Japonci dobře integrovali do britské společnosti, neboť mnoho Japonců bylo vzdělaných a přijížděli do Británie jako zástupci velkých japonských společností. Snadná integrace byla spojena s faktem, že japonští podnikatelé nejenže zaměstnávali Brity, ale také s nimi obchodovali. Avšak z kulturního i společenského hlediska byli tito imigranti srdcem i duší věrni své zemi. Většina sňatků probíhala ve složení muž Japonec, žena Britka, navzdory tradičním japonským praktikám takzvaných dohodnutých manželství, které byly založeny na tom, z jaké rodiny uchazeč pochází, či zdali je společensky vhodný. Ale ani manželství s místní ženou nezměnilo pohled a vnímání Japonců. Jakkoliv byli ochotni se integrovat do britské společnosti, v jistém ohledu byli silně vlastenečtí a japonské hodnoty a víra v Japonsko byly zakořeněny hluboko v nich.

V poslední části své práce jsem se věnovala analýze dvou románů britsko-japonského autora Kazua Ishigura, který emigroval z Japonska do Velké Británie. V jeho dílech jsem hledala výskyt jak japonských tak západních prvků. Mezi nejvýznamnější prvky japonské kultury bych zařadila tradici dohodnutých manželství stejně tak jako silnou víru v Japonsko a její hodnoty. Po skončení druhé světové války se však v Japonsku začínají vyskytovat prvky západních kultur, mezi zásadní bych zařadila proces amerikanizace, snahu dosáhnout amerického snu ale také měnící se postavení žen v japonské společnosti a celkově odklon od tradičních japonských hodnot k demokracii a právům jedince. V dílech kontrastuje také pohled staré, tradiční generace s pohledem mladých lidí, kteří podporovali změny systému a v procesu demokratizace viděli naději na lepší zítřky.

Celkově jsem se ve své práci zabývala procesem imigrace, který postupně napomáhal vytvoření multi-rasové a multikulturní Británie. Bylo zde nemálo cizích vlivů a kultur, které pozitivně ovlivnily vývoj britské společnosti v mnoha směrech, ale objevují se zde také negativní prvky a ideologie, jako jsou rasismus nebo xenofobie. Tyto aspekty stále zabraňují vytvoření skutečné a neproblematické multi-rasové společnosti bez rasových předsudků a etnického odlišování. Jakkoliv početné etnické menšiny se ať již částečně asimilovaly či úplně integrovaly do britské společnosti. Některé si zachovaly své vlastní hodnoty a tradice, jak je tomu ukázáno na příkladu japonské menšiny. Výsledky analýzy Ishigurových děl potvrzují tendence, že asimilace či integrace úzce souvisí hlavně s kulturní a společenskou oblastí, jelikož tyto dvě jsou hlavními oblastmi osobního vývoje a rozvoje a celkového života ve společnosti.

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Annotation

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The thesis deals with the history of immigration to Great Britain. The main goal of the thesis is to show the largest immigration waves as well as the occurrence of various national minorities in order to support the process of creation of multi-cultural Britain. Special focus was given to the Japanese community with analysis of two early works of British Japan author.

Anotace

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Práce se zabývá historií imigrace do Velké Británie a jejím hlavním cílem je ukázat jak největší vlny imigrace, tak výskyt různých národnostních menšin s účelem podpořit proces vzniku multikulturní Británie. Jedna kapitola se zaměřuje na japonskou komunitu a práce je doplněna také analýzou dvou románů britsko-japonského autora.