An investigation into how Algerian women living in the United Kingdom, negotiate social activities and cultural practices within virtual Third Spaces.

Submitted for the Degree of Doctor of Philosophy at the University of Northampton

2020

Fatima Zahra Zahaf

Acknowledgements

Dedication

To the memory of the people who left without return: my beloved mother Hadjira, my father in law Mohamed, my friend Kenza, and my teacher Mohamed Tahar.

Table of contents

List of tables

List of figures

x

Abstract

This thesis explores the Third Spaces developed by a group of Algerian female migrants, who migrated to the United Kingdom. The research captures the online activities and cultural practices of this group of women in the context of migration. The research participants are 12 Algerian women from the first generation of migration. This enabled me to see how their merged identities – relating to home culture and host culture – occur.

Data were collected using an online discussion board on a Facebook group created for the purpose of collecting the data for this research. The first part of the online discussion board is devoted to the online activity discussions, while the second part is for the discussions related to life in the UK. This was followed by semi-structured interviews. Verbal data were transcribed to facilitate thematic analysis; generating codes and building themes. The epistemology guiding this research is interpretivism: constructivism.

This research links migration theories, the concept of home, acculturation strategies, and imagined communities to Third Space. Due to the widespread use of social media, there is now a possibility to explore virtual Third Spaces, and the possibility of linking the previously mentioned concepts to the virtual world, which enables new understandings of their implications. The findings showed that the Algerian female migrants are creating virtual Third Spaces: social, cultural, and academic and professional.

The research findings showed the possibility of creating virtual Third Spaces as a form of virtual homes, virtual social networks, virtual transnational social spaces, and virtual imagined communities which play a significant role in the process of migration and acculturation.

1 Chapter one: Introduction

1.1 Introduction

In 2014, I received a scholarship to pursue my doctoral studies at a UK university. At that time, I have attended several workshops organized by the Algerian Ministry of Higher Education and Scientific Research, along with the British Council in Algeria. Those workshops were run by a group of English professors and university lecturers at UK universities, along with other Algerian university teachers of English. It was a very interesting experience meeting people from a different culture, though it was an academic meeting. This was my first contact with people from a different culture, and I could notice the difference. At the end of the workshops, the English teachers flew back to England and left their contact details, then my colleagues and I started contacting them. In few months, we could secure PhD and pre-sessional places at several UK universities. At that stage, I started looking at different information on the internet about life in the United Kingdom, laws, culture, traditions, and even geographical location and weather. Throughout this thesis the concept of culture is used when discussing the differences and adaptations the research participants found and made. This is not to say that I believe that culture is deterministic, 'all UK people are like this', or 'all Algerian people are like that', however the concept is still useful to gain broad understandings.

Later, I started sending requests to several groups on Facebook, which are devoted to the Algerian community living in the United Kingdom. I remember the group named 'the Algerian community in the UK' was my very first point of contact with Algerian migrants who are living in the United Kingdom. The contact was expanded to other groups later, and my focus at that time was to know more about life in the UK. I asked questions about my concerns, and I received so many replies about visa issues, migration process, and general information about life in the United Kingdom. People were very helpful, and they were happy to give advice. Later, I started reading posts by these people which are about different topics related to

migration and other cultural, political, and historical topics, and which are about both; the sending and the receiving countries. I have noticed that people who are engaging in these topics are Algerian migrants who are living in the UK, and Algerian people who are living in Algeria. At this stage, I have realised that they are creating an online communicative space which is playing an essential role in the process of migration.

Later, in May 2015, I travelled to the United Kingdom for the first time. At arrival, I perceived the new place around me as different to mine back home. I remember that I started contacting Algerian people who are members of those online communicative spaces to ask about various matters like medicines and how to use some local services. I realised that I became an interactive member of these online communicative spaces. At this stage, I came to the assumption that these spaces can be virtual Third Spaces. The Third Space was suggested by Bhabha (1994) and is a symbolic space in which two cultures interact and form a new hybrid space. It is a postcolonial concept which suggests how the coloniser was stereotyping the colonised people, which could lead to the cultural mummification, and hence a hybrid identity (Bhabha, 1994). The concept was applied later into migration studies and gave a clear clarification of how new migrants live within and cope with a new cultural space (see section 3.1).

Whenever people travel from one country to another, they face new cultures, traditions, norms, and many aspects of life which are partly or totally different and new to them. They will find themselves in a situation where they may still carry with them their own culture; however, they may need to adapt to the new culture and possibly new languages. In the middle of the cultural change relating to migration, they may create a Third Space to combine the two cultures together. This study, therefore, makes use of the concept of the `Third Space', in a migration context, more specifically in an online context. The significance of those online communicative spaces, which I mentioned earlier, in the process of migration, drew my attention to the importance of exploring Third Space in migration and online contexts.

Burnapp *et al.* (2012) explain that the Third Space is more than an overlap, it is, in fact, a generative space, and also that Third Spaces, making use of the internet, can now also include virtual Third Spaces. Many social support provisions, which are essential in the lives of migrants, now rely on the use of the internet, for example, for obtaining information and making reservations and booking appointments. Furthermore, current theories of multiple identities (Norton 2001), related to the use of different languages amongst multilingual migrants, can also be related to Third Spaces, along with other concepts like; the concept of home, acculturation and migration theories.

This research is considering the social activities and online performances of a group of Algerian women who are living in the United Kingdom. It explores the linguistic, administrative, educational, and social aspects of their adaptation process of the new cultural space, in particular when they use online services, to investigate whether they create a virtual Third Space.

1.2 The rationale of the study

The study is conducted to explore the online activities and cultural practices of a group of Algerian women in a migration context via the use of virtual Third Spaces. The rationale for this innovation is based on the following points.

First, many scholars researching migration center their research around concepts of Third Spaces, imagined communities, migration theories, and identity (These concepts will be the literature review). Moreover, "many studies have investigated social network communities. So far little work has been done to explore the virtual identity construction in social network communities" (Hu *et al.*, 2014). In this context, I developed the idea of researching online identity performances in online spaces, and because I am researching a group of migrants, I thought of the concept of 'Third Space' suggested by Bhabha (1990), as these migrants may create Third Spaces to discuss their community matters and perform their identities.

This could be linked to online uses; "later this theoretical framework 'Third Space' was extended to explore the possibility of a virtual third space" (Burnapp and Feng, 2007 as cited in Burnapp *et al.*, 2012, p.221).

Second, the idea of home is changing along with migration movements. It can be the place of origin, and it can be the place where someone returns to, as it can be both (Bhabha, 2015). The importance of this study is to explore how virtual Third Spaces may help the understanding of the idea of home in the minds of Algerian female migrants on the one hand, and how they may help the acculturation process on the other hand.

Third, "transnationalism can extend face-to-face communities based on kinship, neighbourhoods or workplaces into far-flung virtual communities, which communicate at a distance" (Castles *et al.*, 2014, p.41).

Fourth, it is important to explore how Third Spaces may help to create virtual imagined communities as now "it is possible to think increasingly in terms of virtual communities enabled by technologies" (Huddart, 2006, p.105).

Fifth, most of the researches which have been done on the Algerian community living in the United Kingdom included both male and female migrants. One example is the research done by Change Institute (2009), entitled; Understanding Muslim Ethnic Communities: The Algerian Muslim Community in England. In this research, the one to one interviews were tackled with 12 Algerian migrants in the United Kingdom who are nine males and three females only. However, the rate of female migrants from Algeria to the rest of the world increased to 47.2% in 2017, while it had been 45.2% in 2000 (United Nations, 2017).

The results of this research are important and add to the previous body of knowledge in this area of research, linking multilingualism, identity, and online social networking. No matter what the findings are, they may be useful for other researchers conducting similar studies.

1.3 The research questions

This study is led by the following research questions:

1. What are the online social support provisions accessed by Algerian women living in the United Kingdom, and how do they may help the process of migration?
2. Do Algerian women living in the United Kingdom create virtual Third Spaces to help their acculturation process, and to what extent this facilitates their identity performances?
3. What is their perception of different social interactions and cultural practices offline and online?
4. Can the research findings indicate what are their attitudes towards living in the UK?

1.4 Aims and objectives

1. The study explores the online social activities and cultural practices of a group of Algerian women who are living in the United Kingdom, and their comprehension of those activities and practices within different contexts.
2. The study looks at their attitudes towards life in the United Kingdom, and how this may affect their identities.
3. The study explores their acculturation process in relation to their practices of values, cultural traditions, and the use of different languages.

To achieve these aims, I arrange for two data collection which are: online discussion board and interviews. For the online discussion board, I sample 12 participants who were asked a set of questions to express their experiences in relation to online social activities and life in the UK (see section 4.2). Then, I analyse the data collected from the discussion board in order to conduct interviews with the same participants, however, the questions of the interviews are different from the questions of the discussion board.

1.5 The structure of the thesis

The first chapter is an introduction of the research. I present how I reached the idea of working on virtual Third Space in relation to migration and specifically the uses of online virtual communities by the Algerian community who are living in the United Kingdom. That chapter details the different points I refer to for the rationale of the study, which suggests the possibility of using online networks and new technologies in relation to migration studies. The research questions and objectives are stated in this chapter. The chapter concludes with a brief summary of the structure of the thesis.

The second chapter is combined of two parts. The first part is an overview of the historical, political and social movements that took place in Algeria in the 1990s. This part begins with an illustration of the ethnicities, language, and religion in Algeria. Ethnicities in Algeria are Arabs and Berbers with four sub-groups which are Kabyle, Choauia, Toureg, and Mozabit. Colloquial Arabic is the spoken language in Algeria, while the standard Arabic used in education and the media, is the official language. Tamazight (Berber) is a national and an official language in Algeria, and French is the most dominant foreign language in Algeria after Arabic. Islam is the religion followed by 99% of the Algerian population. The purpose of this section is to identify some of the Algerian identity elements which may help in the discussion of the findings. In this chapter, I give a brief explanation of the Algerian civil war (1990-1999), and how it led to the movement of migration from Algeria to Europe and the United Kingdom. The rate of migration from Algeria to the United Kingdom increased during the 1990s, including different types of migrants; including women. The second part of the chapter discusses migration as a concept. A definition of migration is provided along with the different types of migrants in the United Kingdom. The chapter concludes with the problems which migrants may face during their stay in the new country, including the problems of integration and adaptation, racism and discrimination, economic issues, and language and communication.

The third chapter reviews the literature related to this research. The chapter consists of five sections; each section explains one theoretical framework. The first section explains the Third Space concept proposed by Bhabha (1994). The section details the origins of the concept, which came from the postcolonial context, how it was developed in that context, and how it was applied to migration studies by providing several examples. At the end of the section, there is a suggestion of how the Third Space may possibly be used in an online context. The second section explains the concept of home as a mythological place of desire. The section details the definition of home, the types of home, and what does home represent to migrants. The section ends by questioning how home can be related to the use of online communities by the participants of this research. The third section explains three migration theories which are: network theory, migration systems, and transnationalism. Network theory explains the social connections built between the migrants of the community on the one hand and the migrants and their people back home on the other hand. Migration systems suggests that the transmission of optimistic information and news from the country of destination to the country of origin contribute to the process of migration. Finally, transnationalism explains the networks built by migrants in their country of origin, while they are settling down in the new country. The section suggests the possibility of exploring the migration theories within a virtual context. The fourth section of this chapter explains the acculturation process. For this research, I have adopted the fourfold model of acculturation suggested by Berry (1997), which consists of four strategies which are: assimilation, integration, separation, and marginalization. The fifth and last section of this chapter reviews the literature related to the imagined community (Benedict Anderson, 2006) and imagined identity (Bonny Norton, 2000). There is a broad explanation of the imagined community and how it is applied to migration studies. The section finishes with a suggestion of the possibility of having virtual imagined communities.

The fourth chapter is the research methodology. The chapter explores the paradigm of the research, giving details about interpretivism as a paradigm, constructivism as an ontology, and phenomenology as a methodology. The methods of data collection are also explained broadly. I have also explained the data analysis process using qualitative thematic analysis, providing a justification for why I am using it as a method of data analysis. Ethical considerations which are considered to be the core of any research are explained in this chapter too. The chapter concludes with an explanation of the pilot study which was conducted before the actual start of the data collection, for the purpose of testing the online discussion board as an effective method for the data collection.

The fifth chapter is the analysis of the findings collected from the online discussion board. The chapter is divided into two parts; the first part is devoted to the analysis of the first part of the online discussion board, which is the online activities part. In this part, there is a deep explanation of the data analysis process, including a description of each theme, providing examples from the data. The second part of the chapter is devoted to the discussions in the second part of the online discussion board. Examples from the data are also provided during the explanation of each theme.

The sixth chapter represents the analysis of the findings from the semi-structured interviews. The first section explains the data analysis process by providing the list of themes and codes. Then the themes are explained in detail, providing examples from the data.

The seventh chapter is made of six main sections discussing the outcomes of the research in relation to the literature review and the research questions. The first section discusses the virtual Third Spaces developed by the Algerian female migrants in the United Kingdom, which are the social virtual Third Space, the academic and professional Third Space, and the cultural Third Space. Another sub-section discusses the Third Space as a merged identity, discussing the merged identity of the women as migrants placed between two different cultures. The second section discusses the

outcomes in relation to the concept of home. The section highlights the importance of the virtual Third Spaces in the creation of a virtual home for migrants. The third section highlights the outcomes related to the migration theories and their importance in the migration process of people migrating from Algeria to the United Kingdom. The importance of virtual Third Space in relation to the migration theories is explained in this section, stating that the virtual Third Spaces play a significant role in building virtual social networks, and virtual transnational social spaces, which helps the process of migration and supports further future migration. The fourth section discusses the findings in relation to the four forms of acculturation (Berry, 1997). Integration takes the largest part in the discussion, as the findings showed that it is the most preferred form of acculturation. The role of virtual Third Spaces in the integration process of the Algerian female migrants was discussed. The fifth section of the chapter is the discussion of the findings in relation to the imagined communities. The section discusses the imagined community of the Algerian migrants who are living in the United Kingdom, and then I explain the role of the virtual Third Spaces in the creation of the virtual imagined communities. The different identities which the participants constricted as migrants are also explored in this section. The last section in the chapter is the discussion of the findings in relation to the research questions. This section attempts to provide answers to the research questions.

The eighth chapter is the conclusion. This chapter discusses how I fulfilled the objectives of the study, the key limitations, the implications, the contribution of the study, an evaluation of the research methodology and methods, and finally, the agenda for future research.

2 Chapter two: Social and political trends in Algeria during the 1990s and migration

In this chapter, I give an overview of the historical, political, and social trends which took place in Algeria in the 1990s, that led to migration from Algeria to Europe and the United Kingdom. Then, I move to explain the different types of migration and the various challenges of a migrant. As a starting point, I give a brief explanation of the different ethnicities in Algeria with a short illustration of the various languages either spoken in Algeria or being taught at different educational system levels, and finally, the religions being practised in Algeria. Then, I move to explain the reasons which led numbers of the Algerian population to migrate to Europe and the United Kingdom, and this is the first part of the chapter. The second part of the chapter explains migration as a concept, types of migrant, and possible problems which migrants may face during their stay in a foreign country.

2.1 Part 1: Social and political trends in Algeria during the 1990s

2.1.1 Ethnicity, language, and religion

Algeria has several ethnic groups. Arabs are the largest group, though there is a significant presence of Berbers, according to some sources, around 10% of the Algerian population (Collyer, 2004). Berbers fall into four different sub-groups which are Kabyle, Choauia, Toureg and Mozabit, and they are considered as a single ethnic group in Algeria (Collyer, 2004). 1% of the remaining population consists of Europeans (Library of Congress, 2008).

The participants of this research are of different ethnicities, which allows them to speak other languages like Tamazight and Chaouia dialect in addition to Arabic, French, and English (some of them speak other languages like Spanish and Italian, more details found in section 4.3.1).

Standard Arabic is the official language of Algeria, and it is used in schools, media, and different governmental sectors of the state. It is stated in article 3 of the Algerian constitution that "Arabic shall be the national and official

language. Arabic shall remain the official language of the state" (The constitution of the People's Democratic Republic of Algeria, 2016, p.9).

The Arabic spoken in Algeria (colloquial), which is informally used for everyday discussions, is different from the standard Arabic (Collyer, 2004). Berbers speak Tamazight. In October 2001, the Algerian government announced Tamazight as a national language but not as an official language of the Republic (Library of Congress, 2008). However, by the constitutional reform of 2016, Tamazight became an official language. It is stated in the article 4 of the Algerian constitution that "Tamazight shall also be a national and an official language. The state shall endeavour to promote and develop it in all its linguistic varieties in use throughout the national territory" (The constitution of the People's Democratic Republic of Algeria, 2016, p10).

French, which after Arabic is the most dominant language in Algeria, is used as a lingua franca in the country (CIA Factbook, 2017, online). This is because of the historical reasons which went back to French colonialism in Algeria, which lasted 132 years, from 1830 to 1962. Another reason of the French importance in Algeria is that it is still being taught at schools till nowadays, from primary school to university level. French became the official language of Algeria when it was under the French occupation, and Arabic was actually described as a foreign language in 1938 (Abdelkarim, 2009). Benrabah (2013) described the educational and linguistic situation in Algeria after the independence:

> The illiteracy rate in Algeria stood at about 90%. According to one estimate, around 300,000 people, or 5.5% of the total population, could read Literary Arabic. Colonialism almost erased this language through the exclusive use of French in education, administration and public life. As to competency in French, 6 million people spoke it and one million could read it (Benrabah, 2013, p.48).

Since the independence, the French language has been taught in schools until today. Over a period of two decades (from 1970s to 1990s), French was considered as the first compulsory subject at the Algerian schools. "Pupil start studying French from the fourth grade in the primary school" (Benrabah, 2007, p.194).

French is also used as the language of teaching several modules at higher education and university level: 95% of university courses in scientific fields are taught in French, and most job opportunities require a high level in French skills (Miliani, 2000). As pointed out before, French is considered as a very important requirement in many fields of the Algerian labour market.

English is also being taught in schools as a second foreign language. Pupils of middle schools in Algeria start studying English courses at the eighth grade of middle school (Benrabah, 2007), (Now English is being taught starting from the 1st grade of the middle school following the reforms of the educational system). However, in 1993 there was a suggestion from the Ministry of National Education to introduce English at primary schools

> Under the influence of the pro-Arabization lobby, the Ministry of Primary and Secondary Education introduced English in primary school as a competitor to French in September 1993. Thus, the Grade Four pupils (8–9 years old) had to choose between French and English as the first mandatory foreign language (Benrabah, 2007, p.194).

This reform did not achieve the expectations of those who proposed it. Teaching English at primary schools was experienced in very few primary schools, but the vast majority of parents choose French to be taught to their children at that stage rather than English (Nadia, 2011). Benrabah stated: "Unexpectedly, the competition between the two European languages turned in favour of French. Between 1993 and 1997, out of 2 million schoolchildren in Grade Four, the total number of those who chose English was insignificant – between 0.33% and 1.28%" (Benrabah, 2007, p.194).

There are other languages being taught in Algeria, including Spanish, German, Russian, Turkish, and Italian at secondary schools and University levels. However, not everyone in Algeria will have the chance to study these languages because they are devoted to specific educational courses (literary and foreign languages stream in secondary schools and foreign languages at university level), which make these languages not spoken by the Algerian population. Still, there are a lot of private schools and institutions of languages which people may join to learn foreign languages and obtain a certificate. The certificate details the level of the candidate in a certain foreign language, but this certificate cannot be an equivalent of a university-level one.

Islam is the official religion of Algeria. According to the second article of the Algerian constitution: "Islam shall be the religion of the state" (The Constitution of the People's Democratic Republic of Algeria ,2016, p.9). Yet, there are still small groups in Algeria who follow other different religions. According to the International Religious Freedom Report for 2012: "Over 99 percent is Sunni Muslim. Groups together constituting less than 1 percent of the population include Christians, Jews, and a small community of Ibadi Muslims residing in the province of Ghardaia" (International Religious Freedom Report, 2012, p.2). All participants who are taking part in this study follow Islam as their religion.

2.1.2 The Algerian civil war 1990- 1999

The origins of the Algerian civil war go back to the collapse of the oil price in 1985-1986. According to Escribano (2016) "The Algerian economy was cash-strapped and the country had to undergo a tough stabilization and structural adjustment process, which exacerbated already mounting social discontent" (Escribano, 2016, p.7). The actions that were taken by the Algerian government to contain the crisis made the situation of the economic and social life of the Algerian population worse; Wages were frozen, and the prices of goods and services increased (Willis, 1996). Thus, a crisis was threatening the Algerian economic sector which is considered

as the core of the financial flow in the country, and which had a big impact on the other sectors, for example, fewer job opportunities, poverty, and national security. Therefore, riots occurred in many places across the country, including Algiers, the capital, and many other Algerian cities, including Oran, Mostaghanem, and Annaba (Willis, 1996). On the 5th of October 1988, Algeria witnessed five days of riots in many cities of the Republic, concerning the living costs, liberty, and democracy. Ageron (1991) explained the situation, and he stated: "they were basically bread riots, for food and housing, but they expressed an equally fervent longing for liberty and democracy" (Ageron, 1991 p.143). Philip Revzin, who is an American journalist, wrote a newspaper article in which he gave a clear image of the riots that took place in Algiers:

> Last month in Algiers and other Algerian cities, tens of thousands of restless young men with nothing to do went on a five days rampage, breaking windows and looting state-owned supermarkets, trashing the Ministry of Sports and Youth, burning state-owned buses, destroying a bar called the Blue Note where the "nouveau riche" youth relax after work (Revzin,1988, p1).

Since the Algerian independence from France in 1962, the only political party which had dominated the political scene in Algeria had been the FLN party (Front de Liberation National/ The National Liberation Front). However, Roberts (2003) reports that in February 1989, the president of the Republic Chadli Ben Djadid brought reforms to the Algerian political system and changed it from the one-party system (FLN) to pluralism, in introducing article 52 of the Algerian constitution which details the criteria and conditions to create political parties in Algeria:

> The right to establish political parties shall be acknowledged and guaranteed.

> However, this right may not be invoked in order to undermine fundamental freedoms, the values and the main constituents of the

national identity, the national unity, the security and integrity of the national territory, the independence of the country and the sovereignty of the people, as well as the democratic and republican character of the state.

In accordance with the provisions of the present Constitution, political parties shall not be founded on a religious, linguistic, racial, sexual, corporatist or regional basis.

Political parties may not have recourse to party political propaganda using the elements referred to in the previous paragraph.

Political parties shall be forbidden from having any form of affiliation to foreign interests or parties.

No political party shall resort to violence or constraint, of whatever nature or form.

Other obligations and duties shall be determined by the organic law.

(The constitution of the People's Democratic Republic of Algeria, 1996, p.24).

As a result of the new law, the way for the multiparty system was opened (Quandt, 2001), and the political scene in Algeria witnessed many changes. In February 1989, the FIS party was created (the Islamic Salvation Front - Front Islamique du Salut). Two years after the creation of the party, the FIS participated in the legislative elections of 1991 and won the majority of votes. "Algeria's leaders were stunned in December 1991 when FIS candidates won absolute majorities in 188 of 430 electoral districts, far ahead of the FLN's 15 seats, in the first round of legislative elections" (Library of Congress, 2008, p.7). One year later, the legislative elections were cancelled, and the FIS party was dissolved. Following the victory of the FIS Islamic party in the first round of the national legislative elections,

the Algerian military-led government cancelled the second round of the elections in 1992 (Library of Congress, 2008).

Therefore, there were many unresolved questions which lead to security tensions in the whole country, and 'Jihad' was started by the Islamic groups and their supporters. "The attacks and murders attributed to the Islamist groups and the actions of reprisal by the Algerian security forces, caused some thirty thousand deaths between the installation of the state of emergency in February 1992 and December 1994" (Quandt, 2001, p 215). The numbers of the persons killed daily in the country after May 1994 was estimated at between forty and sixty (Quandt, 2001).

As a result of the economic, political, and social circumstances in Algeria at that time, a large number of Algerian people moved to other countries including Europe and the United Kingdom as migrants, refugees, and asylum seekers.

2.1.3   Numbers of migration from Algeria to Europe and the United Kingdom

As a result of the social and political tensions that dominated Algeria in the 1990s, migration to the United Kingdom and the rest of Europe reached high levels. Gilles Kepel who is a political-science professor in Paris cited in Revsin (1988) says: "the more trouble there is in Algeria, the bigger the wave of immigration to France" (Revsin, 1988, p.1). As there was a lot of bloodshed in Algeria, migration was one choice, and for some Algerians the best way to get a better life. According to the International Organization for Migration, among the largest migration movements from Africa to other parts of the world is the migration movement from North Africa including Algeria, to France, which reflects the post-colonial connections (International Organisation for Migration, 2018). Despite the fact that the rate of migrants from Algeria to different parts of the world fell to 0.6% in 2017, which was 0.8% in 2000, the rate of female migrants increased to 47.2% in 2017 while it was 45.2% in 2000 (United Nations, 2017).

The migration from Algeria to the United Kingdom increased in the 1990s, including asylum seekers, refugees, students, and professionals; this includes women and some undocumented migrants (Change Institute, 2009, p.5-6-23) (Reasons why Algerian people chose the United Kingdom as a destination are explained in section 2.1.4). The United Kingdom received 11.622 asylum seekers from Algeria in the period between 1990 to 2003 (Change Institute, 2009, p.2). There was a small number of Algerian migrants who moved from Algeria to France, then they moved again from France to the UK, because they believed that the United Kingdom provides a welcoming environment for Muslims and that Britain is perceived by some people as more friendly to illegal migrants (Change Institute, 2009). All participants for this research have legal status. Further details are explained in the methodology chapter (see section 4.3.1).

2.1.4 The Algerian community in the United Kingdom: the presence of women

The second half of the twentieth century witnessed a large movement of migrants, especially between the countries who share political and historical links (coloniser and colonised). Collyer states: "During the 1950s and 1960s large-scale migration to Europe arose from historical, cultural or linguistic ties which had their roots in the colonial period" (Collyer, 2003, p.2). Throughout the history of migration, the rate of male migrants has usually been higher than the female rate. The rate of female migrants fell from 49% in 2000 to 48% in 2017 (United Nations, 2017). However, During the last decades, there was a significant number of women who moved to Europe. Kofman (2003) notes "in the past two decades, new patterns of female migration have emerged as a result of geopolitical conflicts and economic restructuring in Eastern Europe and the Third World" (Kofman, 2003, p.2). The rate of female migrants in Europe is higher than the male migrants' rate (United Nations, 2017).

After the independence and onwards, Algeria (which has political and historical ties with France) witnessed movements of migration from Algeria (colonised) to France (coloniser) and also to other parts of the world. However, there was a remarkable difference in the rate of male and female migrants so that the rate of male Algerian migrants is higher than that of women. This is because the "Labour migration had been almost exclusively male" (Collyer 2003, p.3) as most of the migrants who travelled from Algeria to other countries aimed to find better job opportunities, hence, better life conditions. The rate of male migrants to the United Kingdom from Algeria is also higher than the female rate. One possible explanation is that "a man without documents is more likely to be able to reach the UK than a woman" (International Organization for Migration, 2007, p.12). Another explanation is that "Algerian women are more likely to live with relatives and since Algerians are concentrated in France their family is more likely to be located there" (Collyer, 2004, p.17). Between 1975 to 1982, the rate of migrant women from Algeria to France raised from 18.8% to 23.7% (Khader, 1993).

The Algerian population living in the United Kingdom is geographically distributed across the country. The vast majority of the population were concentrated in London around Finsbury Park (Blackstock Road) and Waltham Forest. This is because the Algerian Refugee Council and the Algerian Welfare Association are situated there (Collyer, 2004 p.20). However, most of the participants of this research are based in London, and some others live in other cities like Edinburgh, Glasgow, and Birmingham.

2.2 Part 2: Migration

2.2.1 Migration

During their investigations in the field of migration, many researchers tried to present different definitions to 'migration' as a concept or a phenomenon. In the following section, I give two different definitions of migration.

First definition

The phenomenon of migration is defined in the glossary on migration as "A process of moving" (Perruchoud, 2004, p.41). Perruchoud continues, this process can be either external "across an international border", or internal "within a State". It is the movement of a population, "encompassing any kind of movement of people, whatever its length, composition and causes". The process of migration includes "migration of refugees, displaced persons, uprooted people, and economic migrants" (Perruchoud, 2004, p.41).

Second definition

"Migration is a process of social change where an individual, alone or accompanied by others, because of one or more reasons of economic betterment, political upheaval, education or other purposes, leaves one geographical area for prolonged stay or permanent settlement in another geographical area" (Bhugra, 2005, p.129).

These migrants are of different types according to push and pull factors. On the one hand, push factors are the reasons that make people leave their countries. These are usually because of war and political tensions or might be social and economic situations; one example is the migration of Algerians to different parts of the world due to the civil war in Algeria in the 1990s (see section 2.1.2). On the other hand, the pull factors are the good opportunities for a better life that interest people to move to a new country. According to De Beer (cited in Hampshire county council, 2008) "Push factors are those negative factors which drive people to leave a country,

whilst positive pull factors are those which attract them to their new country" (Hampshire County Council, 2010, p.6).

2.2.2   Types of migrants in the UK

This study is being explored with a group of female migrants who are currently living in the United Kingdom. In the following section, I explain the different types of migrants for further explanation of the concept of migration.

There are many types of migrants which are categorized according to their period of stay or to their status. Those that are categorized according to their length of stay are listed by Goodson (2017) as follows: "Migration patterns have also become more diverse, with contemporary migration flows encompassing short-term and circular or repeat migrants; long-term and settlement migrants, onward migrants and return migrants as well as re-emigrants" (Goodson and Grzymala-Kazlowska, 2017, p.2).

Concerning the types of migrants categorised according to their status in the United Kingdom, are listed as follow: Refugee, Asylum Seeker, Refused Asylum Seeker, Trafficked Person, Undocumented Migrant, Migrant Worker, Family Migrant, International Student (Migration Yorkshire, 2012, p.1).

I have created the following table to bring together the different types of migration described by a range of authors. The participants of this research belong to several of the categories listed in the table but not all, because this section is a clarification of migration generally.

Table 2.1 Types of migrants

Types of migrants	Definitions
Short-term migrants	"A short-term international migrant is someone who visits a country other than that of his or her usual residence for a period of between 1 and 12 months" (Office for National Statistics, 2014, p.3).
Long-term/ settlement migrants	"A person who moves to a country other than that of his or her usual residence for a period of at least a year (12 months), so that the country of destination effectively becomes his or her new country of usual residence. From the perspective of the country of departure the person will be a long-term emigrant and from that of the country of arrival the person will be a long-term immigrant" (United Nations, 2016, p.3).
Onward migrants also called secondary migration	"A movement of a migrant within a host country, away from the community in which s/he originally resided" (Perruchoud, 2004, p.59).
Return migrants/ re-emigrants	"The movement of a person returning to his/her country of origin or habitual residence usually after spending at least one year in another country. This return may or may not be voluntary. Return migration includes voluntary repatriation" (Perruchoud, 2004, p.56).
Asylum seeker	"Persons who have applied for international protection (refugee status or subsidiary protection) in respect of whom a final decision has not yet been taken" (Radjenovic, 2017, p.2).
Refused asylum seeker	"A person who was previously an asylum seeker, whose claim for protection and subsequent claims and appeals have been refused. They are also sometimes referred to as failed asylum seekers" (Migration Yorkshire, 2012, p.4).

Trafficked person	"A person who is a victim of human trafficking" (Migration Yorkshire, 2012, p.4).
Undocumented migrant	"Migrant workers or members of their families, who are not authorized to enter, to stay or to engage in an irregular situation employment in a State" (Perruchoud, 2004, p.67).
Migrant worker	"refers to a person who is to be engaged, is engaged or has been engaged in a remunerated activity in a State of which he or she is not a national" (United Nations, 1990, p.2).
Family migrant	"A person who has come to the UK to join a member of their family, and given a right to live in the UK. This term does not normally apply to EU migrants as they are able to enter the UK in their own right" (Migration Yorkshire, 2012, p.3).
International student	"are those who have crossed borders for the purpose of study. The UNESCO Institute for Statistics, the OECD and EUROSTAT define international students as those who are not residents of their country of study or those who received their prior education in another country" (OECD, 2013, P.1).

2.2.3 The United Kingdom as a country of interest for international migration

Throughout history, the United Kingdom has been considered as one of the top countries in the world that receive a high number of migrants yearly. The following table illustrates the distribution of migrants who arrived in the UK between 2004 and 2013 (Jones *et al.*, 2015, p.7).

Table 2.2 Migrants in the UK

	%	N
India/Pakistan/Bangladesh	16.0	3,929
China/Hong Kong	3.2	779
Africa	13.7	3,337
A8 (Czech Republic, Estonia, Hungary, Latvia, Lithuania, Poland, Slovakia, Slovenia)	29.9	7,317
Western Europe/old commonwealth	17.2	4,209
Other	20.0	4881
All	100.0	24,452

The aim of most of the migrants who travel from different parts of the world to the United Kingdom is to find a good job to make their life better. An interview was conducted by Collyer (2003) with some Algerian migrants, shows that one of the significant purposes of Algerians for their movement to the UK is to find a job. Collyer refers to other nationalities that share the same idea of finding a job with the Algerian people, Collyer claims:

> General attraction was mentioned that applies equally to many nationalities; the ease of finding work in Britain. This is well known and was cited by people from many nationalities whom I spoke to in the Red Cross centre at Sangatte (Collyer, 2003, p.14).

As a conclusion to his interviews, Collyer stated three different reasons why Algerian people choose the United Kingdom as a country of destination, which are:

- "The evolving profile of Algerian emigrants in the 1990s." many Algerians, for the time being, are better educated and employed which gave them more chances to travel. So, they chose Britain and other destinations around the world other than France. (This

does not mean that uneducated people are not involved in the migration movements) (Collyer, 2003, p.13).

- "The perception that British society was more tolerant towards Arabs and Muslims. As Algerians, many people felt that they were rarely the focus of racist views in Britain." (Collyer, 2003, p.13).

- "The concern over the close political links between the French and Algerian governments". Many of the Algerian living in Britain who are interviewed by Collyer expressed a desire to move to a place where there are no political ties to Algeria (Collyer, 2003, p.13).

The Algerian people who travel to the United Kingdom from France preferred Britain as their destination because it is considered as a Muslim friendly environment (Change Institute, 2009).

2.2.4 Migration problems

During their stay away from homes, migrants may face some problems related to social, cultural, and economic issues. Here are some common migrants' problems listed below. I identified these four problems because they are the most repeated themes in the articles and reports which were written about migration problems.

2.2.4.1 Integration and adaptation:

Integration is "The process by which immigrants become accepted into society, both as individuals and as groups" (Perruchoud, 2004 p.32). Conditions for the host society to accept the newcomers vary from one country to another. Integration depended on the acceptance of both; the receiving society and the newcomers, including "the host government, institutions, and communities" (Perruchoud, 2004 p.32). Integration is one form of the acculturation process, and it is broadly explored in section 3.4.

As far as integration is concerned for the Algerian community living in the United Kingdom, most of them are "keen to integrate but also to preserve some of their cultural traditions" (Change Institute, 2009 p.43). One of the

research aims is to investigate the integration process of the research participants, how their relationship with language and culture may affect this process, and whether online presence plays any role in this.

"Adaptation refers to changes that take place in individuals or groups in response to environmental demands" (Berry, 1997, p13). It may take a long or short time for the migrant to adapt. Short time adaptation may result in a negative character, but long-term adaptation usually results in a "positive adaptation to the new cultural context" (Berry, 1997, p13).

Cultural backgrounds and lifestyles are different across countries which make the adaptation of migrants to the new place as a challenge. Kouider states: "adaptation to the new society represents a major challenge" (Kouider, 2013, p.01).

2.2.4.2 Racism and discrimination

Racism and discrimination are considered to be big challenges sometimes to migrants. Due to some political practices and cultural backgrounds, many migrants from different origins and races may suffer from racism and segregation. Whatever their origins are, they will be treated differently in many situations in their daily life activities in the new country, Kouider asserts that: "discrimination against persons with a migration background is a common phenomenon in host societies" (Kouider, 2013, p.373). Delanty said: "indeed, the discursive construction of `us` and `them` is thus the foundation of prejudiced and racist perceptions and discourses" (Delanty *et al.*, 2011, p.4).

2.2.4.3 Economic issues

One of the most common reasons for migration is the hope of looking for a better life. However, migrants may face many obstacles during their journey in the country of destination. In a new country, where there are already

migrants from different cultures and backgrounds, most of the newcomers find it difficult to get a job, especially those who are staying illegally. If illegal migrants in some countries such as in the UK, the USA or Germany, became legal migrants by going through the legal process of migration, they would have much better opportunities than illegal migrants (Becker, 2011). Even when illegal migrants find a job, the jobs they usually get are not really of that high position nor well paid, Beker continues:

> Illegal immigrants can work but they are limited in the type of jobs they can have; they are in the under-ground economy pretty much entirely. We know from studies that the underground economy generally has low-skilled, lower-paying jobs, because a firm using many skilled workers really cannot function effectively being underground (Becker and Coyle, 2011, p.30).

In the case of Algerians who are living in the United Kingdom, most of them face a lot of difficulties to get a job even though they hold educational qualifications: "in spite of the professional and economic success of a section of the community, there remains a high level of unemployment within the Algerian community" (Change Institute, 2009, p.6). The main reasons for the unemployment among the Algerian community are the lack of communicative skills and illegal status (Change Institute, 2009).

2.2.4.4 Language and communication

Language is one of the central issues across international borders. A common point shared among migrants, including Algerian migrants, is that most of them have a lack of communicative skills in English. At their arrival in the United Kingdom, many Algerians had a lack of English competency, particularly women, which decreased their chances to enter the labour market. Some women used to get a translator when they visit their GP (Change Institute, 2009). As mentioned in the previous section, the lack of communicative skills is one reason for the high rates of unemployment among migrants.

3 Chapter three: Literature review

This chapter reviews the supporting literature of this study. It is made up of six sections explaining five different conceptual frameworks which are: Third Space, the concept of home, migration theories, acculturation, and imagined community, and the last section is an attempt to answer the research questions.

3.1 Third Space (Homi K. Bhabha)

In the first section of this chapter, I give a brief explanation of the historical background of the 'Third Space' concept which was proposed by Bhabha in a colonial discourse context, then I move on to explain how this can be related to the aims of this research, and in particular how it can be applied to online communities, for example, virtual communities of migrants.

Homi K. Bhabha (1994), one of the most significant philosophers of postcolonialism, suggested the concept known as "Third Space" and this takes a central place among the key concepts I am referring to in this research, along with other concepts which are explained later in this chapter.

Bhabha challenged one of the most important concepts of the colonial discourse which was its reliance on *fixity* "in the ideological construction of otherness" (Bhabha, 1994, p.66). This implies that the 'other' is fixed to one unchangeable culture. Bhabha disagrees with this concept as a "sign of cultural difference" in the colonial discourse and considers it as "a paradoxical mode of representation: it connotes rigidity and unchanging order as well a disorder, degeneracy and daemonic repetition" (Bhabha, 1994, p.66). Bhabha's interpretations of culture fall into the postcolonial context: "postcolonial criticism bears witness to the unequal and uneven forces of cultural representations involved in the contest for political and social authority within the modern world order" (Bhabha,1994, p.171). He believed that cultures are always in a continuous process of development and recreation; Bhabha says: "all forms of culture are continually in a

process of hybridity" (Rutherford, 1990, p.211). Hybridity also clashes with the idea of essentialism which is "a belief in the real true essence of things, the invariable and fixed properties which define the "whatness" of a given entity" (Fauss, 1989, p.xi). Bhabha disagrees with the principles of essentialism, which declare its opposition to difference and "seeks to deny or to annul the very radicality of difference" (Fauss, 1989, p.xii). Bhabha declares: "the act of cultural translation (both as representation and as reproduction) denies essentialism of a prior given original or originary culture" (Rutherford, 1990, p.211).

The relationship between a coloniser and colonised usually depended on politics, the economy, and more importantly, it "depended on cultural structures for its coherence and justification" (Huddart, 2006, p.35). However, the coloniser adopted the idea of stereotyping which Bhabha refers to as "a form of knowledge and identification that vacillates between what is always 'in place', already known, and something that must be anxiously repeated" (p.95). The Coloniser used stereotyping as a strategy of discrimination and racism against the colonised people (Bhabha, 1994). The discrimination was shown "through racist jokes, cinematic images, and other forms of representation, the coloniser circulates stereotypes about the laziness or stupidity of the colonised people" (Huddart, 2006, p.35). The coloniser aimed through stereotyping to fix the colonised people into one place and eliminate their sense of identity (Huddart, 2006). This indicates that the coloniser wants to create new identities fixed to the standards of his culture, which he considers as the superior one. One example is the French colonisation in Algeria, where the coloniser tried to impose its culture by providing the citizenship to the indigenous people provided that they give up their Muslim Faith. The Algerians protected their Islamic faith and take their refusal to send their children to French schools as a form of resistance (Acheraiou, 2011).

On the other hand, the colonised people could turn stereotyping into a form of resistance to colonialism by making jokes on the coloniser (Huddart, 2006). Mimicry was a result of the constant repetition of colonial

stereotypes of the colonised people, Huddart claims: "mimicry in general is one response to the circulation of stereotypes" (Huddart, 2006, p.58). Mimicry appears when there is an "exaggerating copying of language, cultures, manners, and ideas" (Haddart, 2006, p.57).

Bhabha defines mimicry as: "the desire for a reformed, recognizable other, as a subject of a difference that is almost the same, but not quite" (Bhabha, 1994, p.86). It should be recalled that in 1938, during French rule, Arabic was actually described as a foreign language in Algeria (see section 2.2). In other words, Bhabha was explaining that the coloniser wanted to transform and change the colonised 'other' to act and perform like him, but he could not achieve that point of performing exactly like him. This explains that the colonised became "almost the same" in copying the colonisers' language and culture "but not quite" (Bhabha, 1994). Bhabha says: "It unsettles the mimetic of narcissistic demands of colonial power but reimplicates its identifications in strategies of subversion that turn the gaze of the discriminated back upon the eye of power" (Bhabha, 1994, p.112).

This is mainly what Fanon (1967) referred to as "mummification of individual thinking". Fanon claims that the intention of the coloniser is not to make the culture of the colonised vanish, but the aim is rather to "a continued agony than a total disappearance of the pre-existing culture", the culture which becomes "closed" and "fixed" to the coloniser (Fanon, 1967, p.44). The discourse of mimicry which is "constructed around an ambivalence" must always produce difference in order to be effective and give power to the coloniser, Bhabha continues: "mimicry is, thus the sign of a double articulation; a complex strategy of reform, regulation and discipline, which 'appropriates' the other as it visualises power" (Bhabha, 1994, p.86). The aim of the ambivalence is to set the cultural representations of difference under the control of the coloniser's power (Acheraiou, 2011). Essentialism and mimicry both support fixity and deny difference which "fixes the colonial subject" (Bhabha, 1994, p.86), in contrast to hybridity, which is open to change and diversity. Therefore, hybridity is considered to be a form of resistance by the colonised against

the coloniser's "cultural, political, and ideological domination" (Acheraiou, 2011, p.95).

The concept of hybridity is considered as one of the most important concepts of the postcolonial context. It is "Celebrated and privileged as a kind of superior cultural intelligence owing to the advantage of in-betweenness, the straddling of two cultures and the consequent ability to negotiate the difference" (Hoogvelt, 1997, p.158). This idea of in-betweenness or in-between spaces initiates "new signs of identity and innovative sites of collaboration" (Bhabha, 1994, p.1). Bhabha refers to hybridity as:

> The sign of the productivity of colonial power, its shifting forces and fixities; it is the name for the strategic reversal of the process of domination through disavowal (that is, the production of discriminatory identities that secure the 'pure' and original identity of authority) (Bhabha, 1994, p.112).

In this definition, Bhabha points to the ideology by which the coloniser constructed the other, through making the colonised obtain a new identity which is the pure, superior, and original identity of the coloniser. As mentioned earlier, stereotyping is a way of discriminatory actions which the coloniser adopts to show that his culture is superior, and also, it is a part of the hybridity process. Bhabha says: "Hybridity is the revaluation of the assumption of colonial identity through the repetition of discriminatory identity effects. It displays the necessary deformation and displacement of all sites of discrimination and domination" (Bhabha, 1994, p.112). Although mimicry was a form of resistance of the colonised against the coloniser, Bhabha considers it as well another part of the process of hybridity, in the sense of the colonised people turned the stereotyping of the coloniser into mimic discriminatory jokes on the coloniser himself.

Bhabha's discussion of the cultural hybridity focused on the fact that this process (the process of cultural hybridity) gave birth to something

"different", "new", and "unrecognizable" (Rutherford, 1990, p.211). According to Acheraiou cultural hybridity is characterised by its "transformation" and "newness". Hybridity is the concept through which Bhabha tries to explain the space located in between two different cultural spaces where there is a "cutting edge of translation and negotiation" (Bhabha, 1996, p.38); the translation of cultural similarities and differences which allows new modes of cultural identification; and the negotiation of cultural identities and meanings (Acheraiou, 2011). The space which occurred between the two cultural spaces Bhabha called a 'Third Space', Bhabha says: "for me the importance of hybridity is not to be able to trace two original moments from which the third emerges, rather hybridity to me is the 'third space' which enables other positions to emerge" (Rutherford, 1990, p.211).The Third Space concept is "posited as a site of subversion, displacement, newness, renegotiation of cultures and identities, and multiple positionality" (Acheraiou, 2011, p.91). The first space is the culture of home, the culture of the indigenous people, while the second space is the culture which the coloniser brought and imposed, and the Third Space is the hybridity of the first and second spaces "where the oppressed make plans for liberation and where the oppressed and the oppressor come together and collectively dissent and come to understand their new identity" (Boumlik and Schwartz, 2016, p.323).

The concept of Third Space is now being applied into different disciplines and contexts, including the field of migration which is why I am using this concept in the present study. In the following section, I present few examples of the Third Space concept being applied to migration studies.

Esmaeil Zohdi (2017) wrote an article entitled "Lost Identity; A Result of "Hybridity" and "Ambivalence" in Tayeb Salih's Season of Migration to the North", where he applied the concept of Third Space to this postcolonial novel, which tells the story of two migrants who travelled from the South (Sudan a former colony of Britain) to the North (which is the home of the coloniser: London). Zohdi came to the conclusion that there is a "merged-identity" as a consequence of hybridity when a person is living between two

different spaces, however, this can go beyond that and leads to the "lost-identity" (Zohdi, 2017).

Bhabha himself referred to the 'Third Space' concept in the context of migration, and he claims: "the non-synchronous temporality of global and national cultures opens up a cultural space – a third space – where the negotiation of incommensurable differences creates a tension peculiar to borderline existence" (Bhabha, 1994, p.218). Bhabha supported his idea by a quotation from the article 'The New World Border' by Guillermo Gomer-Pena (1992) who claims: "this new society is characterised by mass migrations and bizarre interracial relations. As a result, new hybrid and transitional identities are emerging" (Bhabha, 1994, p.218). This explains that the cultural Third Space can be created in a coloniser and colonised relationship, and it can also be created in a migration context as well, where two different cultural spaces meet and open the way for the Third cultural Space to emerge. Frohlich (2017) claims that Bhabha's Third Space concept can "generate new political and cultural practices" which denies the colonial idea of superior and inferior (the Western societies as superior and the non-western societies as inferior and uncivilised) which paved the way to "the humane treatment of immigrants" (Frohlich, 2017, p.11).

Another example of Bhabha`s interpretations of the cultural Third Space within the migration context is shown through his analysis of Salman Rushdi's novel The Satanic Verses. The novel "serves as a supplement/minority discourse that opens up a new cultural space - "the third space"- where borderline characters must resolve inner tensions by negotiating differences" (Summer, 2004, p.158). According to Summer, Bhabha's interpretations of the novel focused on the migrant as "a hybrid figure".

Constructivism is the epistemology of "the nature of learning" (Schunk, 2012, p.230). According to Vygotsky, knowledge is socially constructed, and because the cultural development can never happen in isolation, he focused on the connections between people on the one hand and the cultural context

on the other hand. This latter is the space where people "act and interact in shared experiences" (Sehgal, 2005, p.9) and is considered as a key to human development (Schunk, 2012). Human development also occurs through the use of cultural tools like language and symbols by people in order to "mediate their social environment" (Sehgal, 2005, p.9). Therefore, migrants use the different cultural tools of the new culture and also the ones of the home culture in order to formulate a superdiverse multicultural society, which links the concepts of Third Space and Constructivism to the setting of migration.

Multiculturalism is a term used in the United States to describe the *politics of identity;* the human rights of different groups of different orientations. However, in Britain and the rest of Europe, it is used to describe the multicultural society which witnessed the fundamental movement of people by migration (Modood, 2013). An example of multiculturalism and cultural diversity is Birmingham City (United Kingdom). During the last two decades, Birmingham has hosted a considerable number of migrants from different parts of the world with different cultures and backgrounds. This resulted in what is now called a 'superdiverse' society with a "variety of cultures, identities, faiths, languages, and immigration statuses" (IRIS, 2018). The superdiversity these migrants created is the Third Space which is an overlapping of the culture of their homes of origin and the culture of the new home.

Although this community created a Third Space in a city; a 'place', this does not mean that Third Space is fixed to a geographical location only, but it can be online as well. When Bhabha first proposed this concept of hybridity and Third Space, there was very a limited use of the internet at that time. Since then, the use of the internet was broadened, and it happened that there is a possibility of applying the Third Space concept online. Burnapp (2012) explored "the possibility of virtual third space" (Burnapp, 2012, p.221); how online communities could help a group of Chinese students, who are doing their studies at a UK university, to gather information and get help in the learning process by drawing on resources from both China

and the UK. Hence, a virtual Third Space was successfully created as an online platform where they share information and exchange ideas.

The Third Space concept can be applied into many fields (Boumlik and Schwartz, 2016), including the field of migration studies and human mobility. Therefore, my research project investigates the social activities and cultural practices of a group of migrant women who travelled from Algeria to the United Kingdom, including researching the online social activities of these women in the context of migration. The purpose is to see whether they create virtual Third Spaces by the use of different social media platforms and online activities on the one hand. On the other hand, the research aims to provide a better understanding of how their hybrid identities (if there are any) may help in the integration process by forming a cultural Third Space. (further explanations about how the Third Space concept is related to this research can be found in section 4.2.1).

3.2 The concept of home

The idea of home is changing over time and being understood differently by different people. Some people may think that home is the place where they were born and raised, and some others may consider new places where they settle down as their home. Home also can be considered as a nation, and everything beyond the borders is considered as a strange land (Ahmed, 1999). It can also be seen as something imaginable or mythological which a person always wants but cannot reach; Brah says: "'home' is a mythic place of desire in the diasporic imagination. In this sense, it is a place of no return, even if it is possible to visit the geographical territory that is seen as the place of 'origin'" (Brah, 1996, p.192). The perception of home is different among people and depends on their different choices and narratives (Bhabha, 2015). the following section explains home as a concept and how it applies to this research.

Ahmed (1999) defined home as "a purified space of belonging in which the subject is too comfortable to question the limits or borders of her or his

experience" (p.339). In her narratives, Ahmed considers home as where a person usually lives or where his family live and also his country of origin. She gave an example about having multiple homes and is similar to the idea Bhabha presented (explained later in this section). She refers to England as the home where she was born and currently living in. Her second home is Australia, the space where she was raised, and finally Pakistan as a third home where her family members are living (Ahmed, 1999). In this context, home is the place where you feel the desire to be, and this desire disappears as soon as you are there. Being at home is where someone has no desire for something other (Ahmed, 1999). Nalina Persram, (1996, p.213) as stated in Ahmed (1999, p.339) defines home as where there is "being but no longing". In this sense, home is where a person finds his or her comfort and rest, without having that feeling of missing someone or something. The different elements or settings of a certain place, and the experiences that a person lived in a certain place, also refer to home; Brah said:

> home is also the lived experience of a locality. Its sounds and smells, its heat and dust, balmy summer evenings, or the excitements of the first snow fall, shivering winter evenings, sombre grey skies in the middle of the day… all this, as mediated by the historically specific everyday of social relations (Brah, 1996, p.192).

Bhabha refers to "home" as a concept which has two different aspects. The first aspect is "something to do with the normalised, the naturalised, the inevitable, the original" (Bhabha, 2015, p.14). Bhabha then elaborates: "it's there – the 'thereness' of your existence, even more than the 'hereness' of your existence". Here Bhabha refers to home as the place where someone was born and raised, despite travelling to different places and settling down somewhere for a long period of time, or possibly permanently, he or she would always feel that the original place "the thereness" is home. He continues: "it is always there, this is my home" which is the place where someone came from. His justification for the concept of home in this context is that everything there is familiar to the person, he said: "I understand this

landscape. I know these people. I know the language, and so on" (Bhabha, 2015, p.14).

The second aspect Bhabha refers to concerning the concept of home is that "home is what you return to". In this context, the place that someone has the desire to return to is not necessarily the place of his origin. However, feeling at home in a place which is not the origins of someone does not mean that he is rootless, Brah argues: "the multi-placedness of home in the diasporic imaginary does not mean that diasporian subjectivity is rootless" (Brah, 1996, p.197). Bhabha himself considers some places (England before, and now the United States) as his home; even though he is originally from Mumbai. Bhabha mentioned that he regularly visits India because his family members are based there, and he possibly would not go if his family are not there. His family is a marker of home along with other markers he refers to, which are work commitments and lecturing commitments. (Bhabha, 2015). However, these latter markers of home are located in the United States which indicates that the United States is his home too. Bhabha agreed with the idea that Ahmed presented which is that a person can have multiple homes. Another example provided by Brah (1996) was about a woman who feels London as home, despite being originally from Kingston, Jamaica, and she prefers to present herself as Jamaican.

Bhabha sees that home cannot be fixed, a person may change the idea or the sense of home from one location to another, so that he no longer has a homing desire to a certain place. Bhabha provides an example about himself that he no longer considers London as a home like before; he said: "now London is not as it had been the primary home; I spent more years in England than I had in either the States certainly, or in India. Now I no longer go there in that "homey" way" (Bhabha, 2015 p.15). The perception of this place or that place as a home depends on the different decisions and judgments that people make, and which help them to create what is called home. Bhabha said:

My natal home is in Bombay. My home that came out of my work is in the United States. London used to be an in-between-space of a certain home. But that changes. So I think there is a continual transvaluation, or a changing. That depends very much on the decisions you make (Bhabha, 2015, p.16).

The participants of this research lived in Algeria and currently live in the United Kingdom. Some of them also lived in other countries like France, Germany, and Egypt. The study looks at the identities of these migrants and their sense of belonging. The understanding of their perception of the idea of home will help to indicate their attitudes towards life in the United Kingdom, hence, a better understanding of the adaptation process into a diverse society. This looks at how home can possibly be related to the use of online communities.

3.3 Migration theories: network, migration systems, and transnationalism

The following section explains various theories concerning how migrants keep connections to their homes of origin. It explores the connections among migrants, and also the connections between migrants and people back home, and how this may help in the process of migration. The emphasis of these theories is centred around the links between the sending and receiving countries via the transfer of goods, money, ideas, and different information and news (Castles *et al.*, 2014).

Network theory deals with the connections built among migrants in a certain community, and also between migrants and people from their country of origin. Migration sometimes results from a collective process which would affect both sending and receiving locations (Castles *et al.*, 2014). Therefore, the communication between migrants and people back home who are seeking to migrate plays an important role in the process of migration. Social networks are a "well-established social unit" which includes a group of people who belong to a "common origin-community" (Munshi, 2003,

p.551). This theory explains the tied relationship between migrants in one community living all together in a certain country, and also the ties with their family and friends back home, and how these ties contribute to smooth future migration movements (Castles *et al.*, 2014). The migrant networks provide information for the members of the community about housing, job opportunities and also help the newcomers to understand the new culture (Martinez-Brawley and Zorita, 2014).

A previous study by Portes and Bach (1985) as cited in (Castles *et al.*, 2014), was conducted with a group of Mexican migrants who travelled to the United States in the 1970s. The research aimed to see how social networks have an impact on the migration process. The study came to the conclusion that the vast majority of those Mexicans who took part in the study got legal residence in the United States through those connections they built with their family and employers. This indicates that the social networks created among migrants help the adaptation process into the new place. Furthermore, the establishment of social and economic infrastructures for a certain community of migrants attracts more people from back home to migrate to the same location (Castles *et al.*, 2014).

Migration systems theory is another theory of migration which suggests that the transmission of optimistic information about the life of a migrant from one country to another, would help in the process of migration. The migration systems theory was proposed by Magobunje (1970) to show the importance of feedback and the transmission of ideas from one district to another would help people to move to it. Magobunje asserts the importance of the migration systems and states that: "favourable or positive feedback will encourage migration and will produce situations of almost organized migratory flows from particular villages to particular cities" (Magobunje, 1970, p.13). However, this theory was generalised later on to include international migration as well as regional migration (Castles *et al.*, 2014). Migration systems theory generally come alongside the network theory and summarizes the ties between people in the country of home and the country of destination (Backwell, 2014). However, this theory "looks at how

migration is intrinsically linked to other forms of exchange, notably flows of goods, ideas, and money; and how this changes the initial conditions under which migration takes place, both in original and destination societies" (Castles, 2014, p.43). The importance of migration systems is that they keep the community connected to each other through the transmission of information from migrants to the people back home, which would help and support further migration (Backwell, 2014). Therefore, migration systems' transmission of positive ideas and constructive information plays a significant role in the process of migration. Backwell stated: "this migration system links people, families and communities over space in what today might be called transnational or trans-local communities" (Backwell, 2014, p.303).

Migration as a phenomenon arose from "the existence of prior links between countries based on colonisation, political influence, trade, investment or cultural ties" (Castles *et al.*, 2014, p.44). Examples of migration systems based on those types of relationships are the movements of migrants from Korea and Vietnam which were a result of the military involvements of the United States army in these countries (Castles *et al.*, 2014). Another example is the Algerian migrants in France due to the former colonisation relationship. It is the same case for migrants from Pakistan, Bangladesh, and, India who came to the United Kingdom as a result of the pre-existence of the British colonialism in these countries (Castles *et al.*, 2014).

Another theory, called the transnational migration theory or what is known as transnationalism, is defined as "a process of movement and settlement across international borders in which individuals maintain or build multiple networks of connection to their country of origin while at the same time settling in a new country" (Fouron and Glick-Schiller, 2001, p.60). The implications of this theory are that migrants create transnational social spaces by travelling regularly to their country of home, and hence, they create social relationships and stay connected with the people in their country of origin. Castles *et al.* claim: "globalization has increased the ability of migrants to maintain network ties over long distances" (Castles *et al.*,

2014, p.41). For instance, Kenyan migrants in the United States usually participate in making political decisions in Kenya. In 2008, a significant number of Kenyan migrants travelled all the way from the United States to Kenya to vote in the elections (Odera, 2010). The Kenyan migrants represent the transnational migration process, and they are known as transmigrants; a term which defines those migrants who travelled and settled down in a new county, but still keep ties to their family members in their country of origin by organizing their "daily economic, familial, religious, and social relations within networks that extend across the borders of two nation-states" (Fouron and Glick-Schiller, 2001, p.60). To go through the sense of nostalgia, transmigrants try to create a similar atmosphere of the home through cooking food, singing songs, and telling old stories. Fouron and Glick-Schiller (2001) gave an example of George who is a transmigrant who travelled to the United States and keeps connections to his home of origin, Haiti, through sending money and gifts to his family there. Transnational migration now is becoming easier due to the improved technology and the widespread use of the internet and technological devices such as telephones and televisions. These new technologies help migrants to keep ties with their families back home easily (Castles, 2014). Castles says: "transnationalism can extend face-to-face communities based on kindship, neighbourhoods or workplaces into far-flung virtual communities, which communicate at a distance" (Castles *et al.*, 2014, p.41).

All the previously listed theories of migration explain the connections of migrants to their country of origin through social networks and communities. One of the main attempts of this research is to investigate the social networks being created by a group of Algerian female migrants. This would help to understand more about the nature of networks which may be created by them, and how this may help the community members and people outside the community but who are still a part of their social networks (people in Algeria). Nowadays, there is a possibility of "virtual social relationships" where people can maintain their relationships within

social networks online (Gualda *et al.*, 2012, p.53). As the internet is taking a significant role in establishing social networks among people, social networking sites are a common tool of online communication among communities of migrants (Nessi and Bailey, 2014). A big part of the analysis for this research is devoted to investigate the online social networks of the Algerian female migrants.

3.4 Acculturation

The current high level of migration is due to various reasons, like escaping from war zones or looking for better living conditions. Rudmin (2003) claims: "war, political oppression, economic disparities, and sentimental pressures produce millions of new migrants annually, regional and global free-trade arrangements encourage international marketing and international recruitment of skilled personnel" (Rudmin, 2003, p.3). According to the International Migration Report (2017), the number of migrants increased from 172.604 in 2000 to 257.715 in 2017 (United Nations, 2017). The culture, lifestyles, and languages are different across countries, which place migrants in face-to-face contact with a new culture which they may have to familiarise themselves into. The process of adaption into a new and different cualtural background is considered as a real and a big challenge to migrants (Kouider, 2013). The process in which migrants are trying to deal with two different cultures, the traditional culture or the culture of home and the host culture or the dominant culture, is called acculturation. In order to help understand what acculturation is, it is important to review some significant sociological terms and definitions which would help to understand the concept.

When we talk about the society we talk about culture because neither can exist without the other. Culture is "made up of all of the ideas, beliefs, behaviours, and products common to, and defining, a group's way of life. Culture encompasses everything humans create and have as they interact together" (Stolley, 2005, p.41). Language, laws, religion, food and the way of clothing are the elements of culture that combined the society together

(Stolley, 2005, Bhugra and Becker, 2005). Stolley (2005) referred to the different types of culture, which are material culture, nonmaterial culture, high culture, and popular culture. First, material culture is all physical objects that are created by humans. The material culture includes things like books, food, machines, and technological inventions. Second, the nonmaterial culture includes the different ideologies of people like language, ideas, behaviours, values, and lifestyle. Third, the high culture consists of things like opera, balls, classical music, and fine arts. This kind of culture is usually associated with the elite. Fourth and finally, is the popular culture which is the activities that are accessible by all people from all different social classes. Television shows, best-selling novels, and musical concerts are examples of the popular culture.

According to Stolly (2005), the concept of culture has four different aspects which are values, norms, symbols and languages. Values are the core of any culture. They are a set of ideologies which define how a culture should be. Norms are usually taken from the social values, and they establish the rules or the way how people should appropriately behave in certain situations. Norms are very important to the stabilization of social life. A symbol is something which represents something else in the culture. It may represent ideas; for example, a white dove is a symbol which represents peace in some cultures or represents emotions; for example, a red heart is a symbol of love. A symbol may signify many things like beliefs, values, events and also attitudes. Language is written or oral symbols that people of the same culture use to communicate with each other (Stolley, 2005).

Acculturation is "the process of assimilating the ideas, beliefs, customs, values, and knowledge of another culture through direct contact with it, usually after migration from one place to another" (Colman, 2015, p.5). Another understanding of acculturation explains the experiences of different groups of migrants and is defined as "The progressive adoption of elements of a foreign culture by persons, groups or classes of a given culture" including cultural values, norms, traditions, language and behaviours (Perruchoud, 2004, p.5). The adaptation to the new culture can be partial

or total, and it is the result of the migrants' interactions between their culture of origin and the new culture of the country of destination (Perruchoud, 2004). A classical definition of acculturation goes back to 1936 by Redfield *et al.* "acculturation comprehends those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequente changes in the original cultural patterns of either or both groups" (p.149). Redfield *et al.* made a distinction between acculturation and cultural change which is according to them is "one aspect of acculturation", and between acculturation and assimilation which is considered as "a phase of acculturation" and which will be explained later in this section. The last difference they made was between acculturation and diffusion which they explained as a "phenomenon which frequently takes place without the occurrence of the type of contact between peoples specified in the definition given above" (Redfield *et al.*, 1936, p.149-150).

3.4.1 Berry's model of acculturation:

The fourfold model indicates that "a person can appreciate, practice, or identify with two different cultures independently of one another" (Rudmin, 2003, p.3). In this model, the migrant is placed in the middle of two cultures and has to deal with both, which are the culture of home (or the culture of origin) and the culture of the new country (Van de Vijver, 2015). The following figure clarifies Berry's model of acculturation, and in the following section, there is a further explanation.
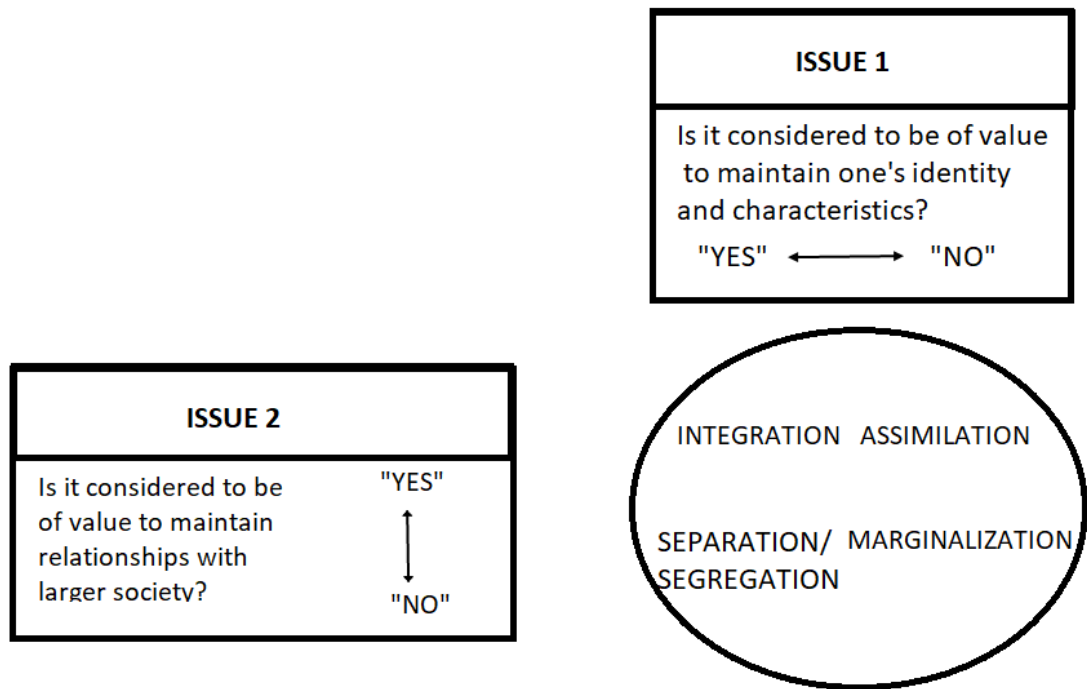
Figure 3.1 Acculturation strategies

Source: (Berry, 1997, p.10).

Berry's acculturation model defines four different strategies which are assimilation, integration, separation, and marginalisation. The following representation of the different forms of acculturation reflects how the members of the "non-dominant groups" or members of a certain community of migrants choose to acculturate to the dominant culture (host culture) (Berry, 1997).

Assimilation happens when migrants favour the culture of the new place and take its elements, for example cultural values and practices, like language and also interpersonal associations, while their culture of origin diminishes (Odera, 2010). According to Berry, assimilation is "when individuals do not wish to maintain their cultural identity and seek daily interaction with other cultures" (Berry, 1997, p.9). In a study by Berry *et al.* with a sample of Vietnamese migrants, the members of the group

preferred to assimilate into the dominant culture (Berry and Sabatier, 2010).

Integration is when both cultures; the culture of origin and the dominant or host culture, are maintained by the migrants. They protect the cultural values of their home culture, and also, they are open to the new culture and take cultural elements from it (Odera, 2010). According to Berry integration is "when there is an interest in both maintaining one's original culture, while in daily interactions with other groups […] there is some degree of cultural integrity maintained, while at the same time seeking to participate as an integral part of the larger society" (Berry, 1997, p.9). In a study by Segle (1996) as cited in (Odera, 2010), which examines the cultural adjustment of a group of migrants from South Africa who moved to the United States, it was found that participants preferred integration to the American culture.

Separation is when migrants prefer to practice their traditional culture or the culture of origin, while they choose not to deal with the host culture nor to adopt any of its values (Odera, 2010). According to Berry, separation is "when individuals place a value on holding on to their original culture, and at the same time wish to avoid interaction with others" (Berry, 1997, p.9). There are two examples of separation which are provided by Van de Vivjver (2015) the first one is Muslim mothers in western Europe who prefer to stay at home and not to engage with the cultural practices of the host country. The second example is the Turkish women who have lived in western Europe for a long period of time but are still unable to speak the language of the receiving country.

Marginalisation is when migrants have lost their ties to the original culture, while at the same time do not establish ties to the host culture (Odera, 2010). According to Berry, marginalisation is "when there is little possibility or interest in cultural maintenance (often for reasons of enforced cultural loss), and little interest in having relations with others (often for reasons of exclusion or discrimination)" (Berry, 1997, p.9). An example of

marginalization can be the Moroccan-Dutch young people who reject belonging to the Moroccan culture and at the same time cannot belong to the Dutch culture, because "they are discriminated against in the Dutch society" (Van de Vivjer, 2015).

According to Berry and Sabatier (2010), there are many studies which showed which acculturation forms or strategies is the most preferable by migrants. The conclusions showed that integration was the most preferred form of acculturation while marginalisation was the least preferred. Berry also argued that the preference of assimilation and separation differs from one community of migrants to another. Berry suggested that this difference depends on "the ethnic group and the society of settlement, as well as situational domains" (Berry and Sabatier, 2010, p.477). He illustrated separation was higher than assimilation for the Turkish samples and assimilation was the preference of the Vietnamese sample (Berry, 2010).

For the purpose of this research and to help answer the research questions number 3 and number 4, I adopt this model to help understand the process of acculturation and cultural adjustment among this group of Algerian migrant women who are living in the United Kingdom. Depending on the data I collected from the online discussion board and the follow up semi-structured interviews I explain which form of acculturation is the most preferable to this group of women and which one is the least interested.

3.5 Imagined communities (Benedict Anderson/ Bonny Norton)

According to Anderson "nation, nationality, nationalism – all have proved notoriously difficult to define" (Anderson, 2016, p.3). However, I am referring to different definitions to help explain the nation as a concept. According to Smith (2002), a nation is a community whose people have a specific name and a historical land. The people of the community share old folklore like myths and memories, and have a common culture, laws, and customs (Smith, 2002). Benedict Anderson defined a nation as "an imagined political community – and imagined as both inherently limited and

sovereign" (Anderson, 2016, p.6). These three elements; imagined, limited, and sovereign are explained in the following paragraph.

Anderson illustrated his explanation of a nation as imagined "because the members of even the smallest nation will never know most of their fellow-members, meet them or even hear of them, yet in the minds of each lives the image of their communion" (Anderson, 2016, p.6). A nation is imagined as a limited community because it contains a large number of people, and it has boundaries beyond which other nations exist. A nation is imagined as sovereign because this concept came in the age of Enlightenment when there were revolutions against the monarchy so there was no authority over the people. Lastly, a nation is imagined as a community because it is "conceived as a deep, horizontal comradeship" where the members of the nation are "willingly to die" for it (Anderson, 2016, p.7).

One example about the sense of nationalism of the Algerian people is when the remains of Abd al-Qadir were returned to Algeria. Emir Abd al-Qadir was an Algerian revolutionary figure and a national hero who fought against the French colonialism in the nineteenth century, until when he was exiled to France then Damascus, Syria, where he died. Abd al-Qadir is considered as a key figure in the representation of the nation (Algeria). In 1966, his remains were brought back to Algeria and this "symbolically united Algerians in the worship of the nation and its virtues" (McDougall, 2006, p.181). The occasion was marked with celebrations across the country in which there were 'religious vigils' in Constantine and Tlemcen, and Qur'anic recitations in Oran and Batna. In fact, the return of the remains of Abd al-Qadir resulted in "a newly imagined common ancestry" (McDougall, 2006, p.182). Every single member of the Algerian population (as an imagined community) imagines that he or she belongs to a single community which links them through certain national and cultural representations. Hence, "each member of the imagined community precisely able to imagine him- or herself as one among many, right here, right now" (Huddart, 2006, p.106). This is also an example of how the Algerian imagined community is 'limited', because if we go across the borders to the other nations, Abd al-Qadir is not a historical symbol in Tunisia or Morocco for example, he is a

historical representation for only the Algerian community; hence, it is limited. It is the same case for Islam for example. Despite the fact that there is a large number of people who follow this religion, the Muslim imagined community is limited because there are other large imagined communities of other faiths and beliefs (Christian imagined community as an example).

Anderson's concept of imagined communities persisted into the study of identity and more specifically gendered identity and migration, which was discussed by Pavlenko and Norton (2007) and Norton (2015). Norton refers to identity as 'Multiple', she continued: "a site of struggle and changing across time and space" (Norton, 2015, p.376). Identity to Norton is the way of how people understand the relationship between them and the world, how it is structured throughout time and space, and how they understand future possibilities (Norton, 2013). Norton gave an example of a student called Paul who had multiple identities (Ugandan student and Canadian student) and he was struggling to understand the relationship between him and the Ugandan world after his return from Canada. Paul's relationship with the new world (Ugandan schools) was being enacted, but still he needs to understand his future possibilities. These future possibilities are the "imagined identity" and the "imagined community" of Paul (Norton, 2015).

Norton referred to the hybrid multilingual identities and how multilingual speakers will "imagine themselves as members of a linguistically diverse world" rather than being fixed to a world which is dominated by standard English (Pavlenko and Norton, 2007, p.678). She referred to the experiences of female English learners from different backgrounds. She made a comparison about the desire of learning English between female students in Japan (for whom English was a foreign language) and migrant women in Canada (for whom English would be a second language). While the former are very positive about learning English in order to liberate themselves, and also in order to travel to the different English speaking countries, migrant women see that learning English is not the only way to achieve "social mobility and enhanced opportunity" (Pavlenko and Norton,

2007, p.678). The migrant women in Canada see that greater mastery of English limits their productivity and decreases their chances to get support from their colleagues (Pavlenko and Norton, 2007). In her study of migrant language learners in Canada, Norton referred to a story of two migrant women who are Katarina from Poland and Felicia from Peru. These two women dropped their class because their teacher was unintentionally unsupportive to their "investments in particular imagined communities" (Pavlenko and Norton, 2007, p.679, Norton 2001, Norton, 2015). Norton argues that "an imagined community presupposes an imagined identity-one that offers an enhanced range of possibilities for the future" (Pavlenko and Norton, 2007, p.679).

In this research, I investigate the imagined community of a group of Algerian women in relation to some shared factors among them. These factors can be homesickness, shared concerns about their family and community, or possibly common interests. The Algerian community living in the United Kingdom created many online groups in different social media platforms which possibly make them consider themselves as parts of a single community. Imagined communities can be virtual, Huddart says: "it is possible to think increasingly in terms of virtual communities enabled by technologies" (Huddart, 2006, p.105).

For the purpose of doing this research, I have created an online discussion board where these women discuss their community matters and daily life activities in relation to online uses. I analyse their online discussions to see whether they consider themselves as one community and hence creating a virtual imagined community. During the discussions I asked them about the different uses of social media platforms they have access to in terms of community connections and how the perception of online Algerian groups may help to shape a virtual imagined community.

3.6 Digital migration

There are many studies which I referred to earlier in this chapter about the incorporation of migration studies into the use of the internet. Those studies supported the possibility of relating the concepts of Third Space, migration theories, and imagined communities to the use of the online spaces within the migration context. First the use of the online communities as a source of information by Chinese students who are studying at UK universities (Burnapp, 2012). Second, the work by Nessi and Bailey (2014) which suggests that the social networking sites are considered to be common tools for migrants to communicate with the other members of the community (Nessi and Bailey, 2014). Third, Huddart (2006) suggested the possibility of creating virtual communities enabled by technologies. In the following section, I present how several migration studies give a clear representation of the process of migration within an online context, and how digital migration studies can be an expanding field of research.

Digital migration is an emergent field of research which seeks to understand the relationship between migrants and the use of digital media technologies; and how this is playing an essential role in the process of migration. Leurs and Smets (2018) explained the methodological and ethical issues related to digital migration research. They referred to three different digital migration study paradigms which are: migrants in cyberspace, everyday digital migrant life, and migrants as data (Leurs and Smets, 2018). Researchers developed the migrants in cyberspace paradigm by "raising greater awareness of how offline cultural differences are similarly manifested online" (Leurs and Prabhakar, 2018, p.251). The second paradigm "everyday digital migrant" is a non-digital-media-centric, as its focus is the "online-offline relationships as its main unit of analysis" (Leurs and Prabhakar, 2018, p.252). In this paradigm, the researchers consider conducting the fieldwork in "physical places" and at the same time observing "digitally mediated practices" (p.252). Migrants as digital data is the third Paradigm which "invites migration researchers to consider drawing on new tools and techniques to gather computational data generated by

users" (p.254). The paradigm is also followed by the authorities to control the borders by the biometric databases and to predict migrant flows through analysing social media data.

Media and communication technologies play a significant role in keeping migrants connected. "It is well documented how migrants have historically maintained transnational networks through letters, newspapers, radio, satellite television and the telephone" (Leurs and Prabhakar, 2018, p. 247). However, nowadays, migrants use smartphones and social media platforms (Twitter and Facebook as examples) to get different information about the process of migration and to connect with people who may help in the process (Frouws et al, 2016). Voluntary and forced migrants use social media platforms in their daily lives, Leurs and Prabhakar said: "smart phones, social media platforms and apps are used by migrants as new channels to access information, resources and news; for purposes including communication, emotion-management, intercultural relations, identification, participation, political protest and sending/receiving remittances" (p.247). They gave the example of the Syrian community across Europe which is using Facebook pages and groups as a source of information about migration as well as a point of contact with other people from the host country.

A paper by Frouws et al, 2016, illustrates how migrants and refugees use ICTs (information and communication technologies) and social media to get information about their routes to Europe prior to their departure. The paper pointed out five ways in which migrants are using ICTs and social media for the purpose of migration. The first way is to get the "updated information on migration routes" using social media. This allow migrants/refugees to be aware of the risks and conditions of their journey on the one hand, and to keep the connection with their family and friends on the other hand (Frouws et al, 2016). Although there are a lot of data available online, there are many migrants/refugees who prefer "initiating contact with smugglers/brokers", and this is the second way of how migrants use ICTs to migrate. These smugglers and brokers are available to be contacted

online via Facebook groups like "Smuggling into the EU", "How to emigrate to Europe", and "Smuggling from Turkey to Europe" (Frouws et al, 2016, p.6). However, the information available online for migrants prevents the smugglers from exploiting them. The third way is that migrants use ICTs to get "data on intended country of destination" (Frouws et al, 2016, p.8). This would allow them to know more about the environment of the host place which would help them in the integration process by maintaining "cultural ties through socio-cultural networks" (Frouws et al, 2016, p.8). Fourth, social media platforms are used as a source of information about "safety and rescue en route" (p.8). For example, a Facebook page called Lukman Derky, belongs to a Syrian migrant who is living in France and who provides information about the boats of irregular migrants who went missing in the Mediterranean Sea. Fifth, the use of ICTs and social media platforms as "a platform for migrant and refugee voices" which motivates people to migrate through the successful stories of migrants who arrived safe and started a new life (Frouws et al, 2016, p.10).

New media is playing a significance role in keeping migrants in contact with their families back home. According to Madianou and Miller (2012), Filipino mothers who are migrants in the United Kingdom and Saudi Arabia previously used phones as means of communication with their families back home. Later however, despite their limited media literacy, with their husbands' help started using new media like emails in their communications with their families. Among the younger generation social media platforms like Facebook were common. There are many other studies which research migration within the online/digital context, the following table gives a few examples of these studies.

Table 3.1 Examples from digital migration studies

Study	Explanation
The Mexican European diaspora: class, race and distinctions on social	The study is looking at how migrants use the social networking sites to make distinctions related to class and racial differences among

networking sites (Nessi Garcia and Guedes Baily, 2019).	"relatively privileged groups" through the content shared in social media profiles. The study was conducted with Mexican social networking sites users, who were born in Mexico and currently living in Europe.
News from the Levant: a qualitative research on the role of social media in Syrian diaspora (Miconi, 2020).	The article identified three different uses of social media by Syrian migrants and refugees which are: • Relying on social media as a reliable source of news about Syrian events. • Maintaining social ties with relatives and friends through social media platforms like Facebook. • Social media helped Syrian migrants and refugees to resettle in a new country by: looking for information about the new place they are moving to prior to their departure, organizing their everyday lives in the new place by looking for jobs, learning a new language, and finally, Facebook (social media) helped them to build a community.
Social media and migration: Virtual community 2.0 (Komito, 2011).	This research was conducted with 65 Polish and Filipino migrants in Ireland to look at how social media platforms support transnational communities. The research suggests that different practices within online platforms help migrants to maintain their ties of affinity on the one hand, and to contribute to the community they built on the other hand. The research concluded that new technologies are being used by migrants as a source of

	information, and as a way to maintain social contacts.

4 Chapter four: Methodology

This chapter explores the different philosophies and concepts related to this research and their relation to qualitative research. It also explains the different methods of data collection I am using for the study, which are the online discussion board and semi-structured interviews. Qualitative thematic analysis is the method used to analyse the data of this research, and which is clarified below with justifications. A pilot study was conducted before the actual data collection process for this research, and this is also explained in this chapter. Ethical considerations for the study are clarified at the end of the chapter.

4.1 Research paradigm

4.1.1 Interpretivism: constructivism

This research is involved with the online activities, and cultural practices being performed online and offline, by a group of Algerian female migrants who are living in the United Kingdom. In the various online platforms which are devoted to the Algerian community living in the United Kingdom, the women usually discuss their community matters and daily social activities. For the purpose of this research, I have created an online discussion board, which was used for data gathering, as an imaginary online platform for these women. The data collected is an illustration of shared ideas, thoughts, activities, identities, and languages of these women. The focus of this research is to interpret, explain, and understand these elements which are being performed by these women in the online discussion board. To analyse the data collected, I use the interpretive approach. Myers (2008) said: "interpretive researchers assume that access to reality (given or socially constructed) is only through social constructions such as language, consciousness, shared meanings, and instruments" (Myers, 2008, p.38).

The interpretative research involves analyses and interpretations of the identities, behaviours, thoughts, and attitudes of people throughout their social interactions. Willis explained: "interpretivists believe an

understanding of the context in which any form of research is conducted is critical to the interpretation of the data gathered" (Willis, 2007, p97). The purpose of an interpretivist is to understand the research context rather than the universal laws (Willis, 2007). According to Bryman: "the social world must be interpreted from the perspective of the people being studied" (Bryman, 2016, p.393).

Constructivism is an epistemology which is built on the assumption that reality is constructed by the persons who contribute to it (Willis, 2007). In social constructivism, there is an emphasis on the social exchanges that people engage in: people shape their understanding of the world through experiences (Willis, 2007). Interpretivists adopt the idea that knowledge is constructed through a social process: "humans in groups, and using the traditions and the tools of the group (including language), construct meaning and thus are able to share their understanding with other members of the group" (Willis, 2007, p.97).

The implication of constructivism to this study is to see how the Algerian women living in the United Kingdom understand the social world through the daily life experiences they are living, and I explore how they understand and construct realities in an online context via the creation of 'virtual Third Space'. These Algerian women may share the same traditions, thoughts, beliefs, ideas, and languages which will smooth their understandings of the social world on the one hand, and facilitates the task for me to conduct this study from on the other hand.

4.1.2   Methodology: phenomenology

The approach taken for this research can be thought of as phenomenology. Phenomenology is "the study of people's perception of the world" (Willis, 2007, p.107). Concerning research with groups of people, this requires exploring the shared meanings of the "lived experiences of a concept or a phenomenon" for that group of people (Creswell and Poth, 2016, p.75). Phenomenology explores a phenomenon which is experienced by a group

of people, and which is subjectively perceived by them (Qutoshi, 2018). Its purpose is to understand the world from people's perspective (Willis, 2007). For this project, this choice leads to the methods used. "Phenomenology is part of constructivist/interpretivist paradigm" (Qutoshi, 2018, p.218). Within phenomenological research, data collection methods like interviews and discussions are generally used, (Qutoshi, 2018) and hence the reports must contain lengthy extracts from the participants own words (see chapters 5 and 6). For this research, I used the online discussion board and semi-structured interviews to collect the data which both fit within the phenomenological research. For this research, I am adopting the hermeneutical phenomenology which "describes how one interprets the 'texts' of lived experience" (Sloan and Bowe, 2014, p.10). The texts of lived experiences being interpreted from this research are the data collected from the online discussion board and interviews. For this research, I followed phenomenology as a methodology in order to interpret and understand the lived experiences of the women online. Using the online discussion board and the interviews, the participants illustrated their experiences in relation to the online activities and cultural practices. The research interprets these experiences gathered in an online context in relation to their migration. Their perception of the new place enables me to understand their acculturation process.

4.2 Methods of data collection

For this research, I am using two main tools for data collection, the online discussion board and interviews. The whole process of the data collection is explained in the following section.

4.2.1   Stage one: observation/ online discussion board

I have created a Facebook group devoted only for the data collection of this research which I named "The Online Discussion Board". The online discussion board is considered to be an asynchronous online focus group. An example of the asynchronous online focus groups is email. For example,

the researcher sends the email which includes the question or topic of discussion to the focus group of participants, who would later reply to the researcher and to the other members of the focus group (Bryman, 2016). For the purpose of developing this approach, I built the idea of creating an online discussion board using Facebook. As I mentioned before, I created a Facebook group which I am the only administrator of, and I made it closed so that non-members will not be able to have access to it or even to have a look at its content. I have used two Facebook accounts to moderate the group, in case I lose one account, I would have access to data from the other one. Only the 12 participants and I are members of this group.

The participants had weekly discussions about topics related to social activities and cultural practices that they usually perform within an online and migration context. There are eight topics which have been discussed among the participants over a period of 10 days. The eight online social activities are followed by other six topics related to identity and life in the UK, which are the topics of discussions for the second part of the online discussion board. All topics which have been discussed among the research participants are detailed below.

The participants of this research have had the freedom to use any language (Arabic, French or English) in the discussions; and part of my research is to analyse such language choices relating, for example, to topics being discussed. The initial plan was to translate the participants' contributions which they were supposed to be added in Arabic and French into English, and then ask a translator to check my translation. However, all the contributions added by the participants were in English, so there is no data in other languages to be translated.

The sources used to derive the discussion topics are previous researches which were already done about the Algerian community living in the United Kingdom. The following list is the title of each research/report and the authors:

1- Algeria, Mapping Exercise; carried out by the International Organization for Migration (2007).
2- The Algerian Muslim Community in England; carried out by the Change Institute (2009).
3- Refugee Populations in the UK: Algerians; carried out by Michael Collyer (2004).

As this is exploratory research, it was always likely that new topics would emerge, therefore the final discussion was reserved for discussing any such additional topics.

4.2.1.1 Stage one: part one: online social activities

I designed a list of social activities resulting from topics identified in the previous researches which were done about the Algerian community living in the United Kingdom, and which are listed above in the previous section. The research participants discussed these online social activities using the online discussion board.

The first part of the first stage of data collection was a 10 days' period from the 24th of February until the 3rd of March 2018. On the 4th of March, I observed the data collected in the past eight days, to look for merged themes, and I gave the participants the chance to add any contributions to the discussion. I chose 10 days' period because I believe it is largely enough to get the necessary data for my research, with an average of one day to each discussion and other two spare days for more contributions. All discussions were uploaded to the online discussion board, which I used for the purpose of collecting the data at this stage. I posted one topic to be discussed daily. The participants could express themselves freely by going back to the previous days' discussions and adding comments and asking and answering questions. This was during the second part of the first stage of data collection. The discussion was closed as soon as I finished collecting the data for the two parts of the first stage. However, it was possible to go back to the discussion and ask them to add more contributions. This allowed

me to have enough data to serve the research on the one hand and to design the interviews on the other hand.

Note:

I asked the participants about the different social media platforms and whether they have access to them in order to share their ideas, concerns, and daily life events, and whether they create an online group along with other people from the same community. However, I did not have access to these groups to observe or analyse their interactions and identities being performed in there. This is particularly related to the first section of the first part of the online discussion board and which will serve the answer to the first research question of this research.

Another important point to mention is that in this research I am not searching the online activities in Facebook particularly, however, the participants' online activities were discussed from two different aspects (form and content). The online discussion board, which I created for the purpose of doing this research as a tool to gather the data, is also meant to be an online platform for these women to discuss the topics I referred to in the two parts of this section 4.2.1. I analyse their interactions, reactions, and performances in this online space (the online discussion board) which is created to serve this research. The first part of the first stage topics of discussion are not related to migration, but to the general use of the internet services. This is to observe their interactions within the online discussion board to see whether they create a virtual Third Space within the board or not.

The other phase of the analysis is to understand the content of the discussions about their online interactions with the other members of the Algerian community, and how they interact and engage in different discussions within the online Algerian migrant groups. The discussions also covered other topics related to the cultural practices of their daily life as a migrant. These topics also are detailed below. I used both data collection

methods, the online discussion board and the semi-structured interviews, to cover these topics. The analysis of the data collected based on the topics related to the cultural practices would help to answer the research questions.

I divided the topics of the discussions into several categories. Each category has sub-categories which have their own topics to be discussed. The table below gives a clear plan of the categories of the online social activities' discussion topics:

Table 4.1 Topics of discussions categories

Category	Sub-category	Topics of discussion
Administrative	Financial	Shopping
		Payments
		Billings
	Online booking	Transportation and flights
		Appointments
	Community-related issues	NHS
		Government
		Home office
	Job	
Social	Search online	
	Newspapers and magazines	
	Games and leisure	
	Social networking	
Education	Online classes	
Linguistic		English

	The use of languages	Arabic, French, other languages
	Learning English	

The table below lists the online discussion board topics (online social activities), the start and end dates of the data collection at this part, the discussion prompts, and finally the sources from where these topics were derived. As I noted before, the topics of the first part are about the use of internet services which the migrant uses daily, and may not be directly related to migration, but they would help to create discussion among the participants, which would serve this research to answer the research questions.

Table 4.2 Discussion prompts 1

Discussion topics	Discussion prompts	Source
Discussion 1: Searching online	1-What are the main topics you are looking for in your daily online activity? Why? 2-Do you usually look for issues related to Algeria? 3-What is the source of information do you use to get the information needed (google, social media)? Why? 4-When you are looking for something related to Algeria or any other issue back home, what is the best way to get the information online? 5-What languages do you use?	"Algerian women arriving to the UK face a host of problems in common with other new migrants. Many lack English language skills, and have to learn to understand and navigate a completely different Socio-cultural, economic and political system than the one they are used to" (Change Institute, 2009, p 41). There are many websites devoted to the Algerian matters. These websites

		are either the official websites of the Algerian national newspapers and governmental departments or websites that are created for migrants like cultural pages (Collyer, 2004).
Discussion 2: Social networking	1-What are the most frequent topics discussed among the Algerian women living in the United Kingdom? Why? 2-Are the issues discussed online are similar to those being discussed offline? Why? 3-What are the languages used in the discussions? Why?	"information on Algeria can only be obtained through specialist news sources since the dominant media rarely covers Algerian issues" (Collyer, 2004, p.44). Algerians usually seek help and advice from their friends and relatives; however, they prefer to take advice and support about their community matters from a certain organization like 'The Algerian League', 'The Algerian Refugee council' and 'The British Arabs Resource Centre' (International Organization for Migration, 2007).
Discussion 3:	1-Do you make your bookings online? Why? And if not online, how?	Algerians prefer to use buses, undergrounds, and mainline trains to transport (International Organization

	2-What are the major things you prefer to book online? (bus/flight tickets, doctor appointments, cinema…). 3-Do online bookings facilitate your everyday tasks? How?	for Migration, 2007). In the light of this, I would ask the participants about the online bookings of these services.
Online booking		
Discussion 4: Online shopping	1-Do you prefer to do your shopping online or to go to shopping centres? Why? 2-As a Muslim woman, what are the websites do you do your shopping in? (websites of Muslim women or any other websites). 3-How would you describe your experiences in online shopping?	In the light of the other discussions' resources about the lack of English communicative skills, I added this discussion for the purpose of language use.
Discussion 5: Online payments	1-Do you make your payments online? Why? 2-Does it facilitate your everyday life tasks? How?	In the light of the other discussions' resources about the lack of English communicative skills, I added this discussion for the purpose of language use.
Discussion 6: Online newspapers and magazines	1-Do you read online newspapers and magazines? Why? 2-Do you read UK newspapers, or you read Algerian ones as well?	"the popularity of El Khabar (an Algerian Newspaper) can also be seen in the Algerian Community in the UK, however access to the newspaper is usually via

	3-In which language, do you read newspapers and magazines? Why?	the Internet" (Change Institute, 2009, p47).
Discussion 7: Online games and leisure	1-Do you play online games? Why? 2-To what extent do online games have an impact on you? 3-What language do you choose for games instructions? Why? 4-Do you devote a special time to play games?	In the light of the other discussions' resources about the lack of English communicative skills, I added this discussion for the purpose of language use.
Discussion 8: Online classes	5-Do you attend online classes? 6-What type of classes? 7-What languages do you use during the class? 8-What are the aims which you want to achieve by attending online courses? 9-Those who are attending English classes or any other courses, and using English in class, how do the online courses ameliorate your communicative skills?	"Within the segmented Algerian community in the UK, there are a small number of female professionals and students" (Change Institute, 2009, p.41).

After collecting and reviewing the data collected for stage one, part one of the online social activities, I have created a new discussion which is related to the online social activities. Later, I named the discussion as discussion "9" and entitled "Social Media". This discussion went through the same process as the other discussions. I posted the questions I raised for this

discussion to the online discussion board straight as soon as the participants finished adding their contributions to the first eight discussions. After posting the new discussion to the board, the research participants started adding their contributions. Here are the questions raised for the discussion:

Table 4.3 Emergent themes 1

Title	Questions	Source
Discussion 9: Social media	1. Do you have access to social media platforms? Specify? 2. What types of groups that you are a member in? (give names of the groups if there are any). 3. As Algerian female migrants, do you create online groups which are devoted to the community matters? 4. What are the different topics do you come across in your discussions in these groups? 5. What languages do you use in these discussions?	This discussion was created depending on the different topics raised on the eight different discussions of the first stage of the online discussion board (online social activities).

4.2.1.2 Stage one: part two: life in the United Kingdom

In this part, the participants discussed topics related to the way of life in the United Kingdom. The topics were discussed in the online discussion board as well. The discussion prompts were inspired from three different research projects which are previously done about the Algerian community living in the United Kingdom, and which are mentioned earlier in this chapter (see section 4.2.1). This part lasted a period of 25 days to collect the data because the topics that the participants discussed were wider than those of the first part. The initial collection of the data for this part on the online discussion board was 17 days, and another 8 days were devoted to

the observation of the discussions, to see if further contributions from the participants were needed, and to add emergent themes which occurred during the discussions.

All details about the topics discussed among the research participants in the second part of the first stage of the data collection (the online discussion board) are listed in the following table:

Table 4.4 Discussion prompts 2

Discussion topics	Discussion prompts	Sources
Discussion 10: Self-belonging	1- Do you identify yourself as British or Algerian? Why? 2- Do you keep links to Algeria?	"Algerian nationals maintain strong ties with their country of origin" (International Organization for Migration, 2007, p.7). "The need to return or maintain some contact with Algeria is growing in importance as the Algerian population becomes more settled" (Collyer, 2004, p.44).
Discussion 11: Identity	1-When you travel to Algeria, do you perform as Algerian or as British? Why? 2-While you are in the United Kingdom, do you perform as Algerian or British? Why?	"The Algerian community in Britain is diverse, with varied patterns and reasons for migration which have an important impact on the expectations and choices they have made in their adopted country" (Change Institute, 2009, p.6).

Discussion 12: Raising children	1-Do you prefer to bring up your children as British or Algerian? Why and how? 2-What languages do you wish your children to speak? Why? 3-Do you teach them Arabic by yourself, or do you send them to Arabic language teaching schools?	"these parents are keen to ensure that their children retain their language and Algerian roots" (Change Institute, 2009, p.34).
Discussion 13: Lifestyle	1-What would you say about the lifestyle in Algeria and the United Kingdom?	The Algerian women arriving at the United Kingdom face some problems like "to understand and navigate a completely different socio-cultural, economic, and political system than the one they are used to" (Change Institute, 2009, p.41).
Discussion 14: Adaptation and integration	1-Is it easy to adapt? 2-How would you describe your place in the British society? Explain? 3-How long does it take you to adapt? 4-Can you list any obstacles you faced to get into the British way of life?	Many Algerians living in the United Kingdom are keen to integrate, but also, they preserve some of their cultural traditions (Change Institute, 2009).
Discussion 15: Language	1-How did you learn the English Language? 2-Did you take English courses when you arrived in the United Kingdom? (are	Many new arrivals to the United Kingdom had problems with the English language, which made it difficult for them to

	you currently still taking the course? 3-Did you learn English from your daily interactions? 4-Do You master the English language since you were in Algeria? (study English at primary school, Middle School, Secondary School or do you have a university degree in English). 5-How long does it take for you to learn the English Language?	enter into two-way dialogue (Change Institute, 2009).

Following the data collection for the second part of the first stage of the data collection (online discussion board: Life in the United Kingdom), I have prepared another two new discussions which were raised from the participants' discussions. The new discussions were added to the online discussion board, and the participants added their contributions to the new discussions. Here is a description of the two new discussions:

Table 4.5 Emergent themes 2

Title	Discussion prompts	Source
Discussion 16: Students' online interactions	(This discussion is for students only and also for those who are now graduated and want to share their experiences). 1-How do online interactions help you in your studies?	The theme of this discussion was raised from the participants' discussions of the second part of the online discussion board: life in the United Kingdom.

	2-Do you create online platforms which are devoted to you as a group of students? If yes, what are the most common discussions (Topics)? 3-Can you list some websites that you usually visit as a student?	
Discussion 17: Advice	What is the best advice you can give to those who are still learning English (improving their English skills)? Note: Refer to any websites you used or currently using, and you think it is useful.	The theme of this discussion was raised from the participants' discussions of the second part of the online discussion board: life in the United Kingdom.

Note: Depending on the data collected from the online discussion board, I have designed the semi-structured interviews which are the second stage of the data collection process. The online discussion board and semi-structured interviews are tied to each other, so that all of the participants would take part in both, the daily discussions and the interviews as stated in the consent form.

4.2.2   Stage two: interviews

Interviews are considered as one of the most important data gathering tools, "interviews have been the basis for many important studies" (Edwards and Holland, 2013, p.1). By conducting a well-structured interview, the researcher could get detailed information about a specific area of research (Kumar, 2014). Interviews took a big part in the data collection of this research and are the second stage of the data collection process. Following the observation of the online discussions, I made an initial analysis of the data which enabled identifying specific areas to follow up on individual interviews. The replies from the participants are very important to serve my research and to answer the research questions.

The qualitative interview tends not to be very structured (Bryman, 2016). In qualitative interviewing, the researcher is always interested in the views of the participant. This would give the researcher the chance to ask more follow up questions. Therefore, qualitative interviews are flexible in terms of asking questions in a random order and directing the interview questions depending on the participant's responses. Using qualitative interviews also allows the researcher to go back to the participants and ask them to provide further reflections. This would allow the researcher to get detailed responses may enable the emergence of new themes (Bryman, 2016). In this research, I used qualitative interviewing; specifically, semi-structured interview which is "a list of questions or fairly specific topics to be covered, often referred to as an interview guide" (Bryman, 2016, p.468). By conducting semi-structured interviews, I gave the chance to the participants to speak more, provide different replies and stories and provide elaborative ideas, which would be valuable to this research.

Most of the interviews were done by Skype; however, three out of the twelve interviews were a phone call as the participants requested. Conducting online interviews would result in better replies from the participants because they are being interviewed in "the comfort of a familiar environment" (Salmons, 2009, p.9). Also, "online interviews allow

researchers to better understand the participant's cyber experience",
Salmons continues. Most of the interviews lasted around 25 to 40 minutes,
however, three of them last for more than one hour. With the consent of
the participants, all of the 12 interviews were recorded. I used two personal
devices to record the interviews (My galaxy tablet and my mobile phone).
Both devices have a security code which I only I know. I used a third
separate device to be used as a tool of communication (skype/phone calls)
with the participants. Again, they were free to use any language (Arabic,
French, and English) but all of them preferred to use English, while Arabic
was used for very few Algerian terms like names of food or few religious
terms. When I finished interviewing the participants, I transcribed the
verbal data. The original plan was to translate the data provided in French
and Arabic by the participants, and then I ask a translator who is
professionally qualified to check my translation and who will complete a
confidentiality agreement before doing the translation for ethical issues.
However, they all provided replies in English, which allowed me to work on
the data directly without the translation process.

4.2.2.1 Description of the interview questions

The interviews are divided into three parts. The first part is designed to
serve this research by asking questions related to the research questions
and to concepts discussed in the literature review and based on the data
which have already been collected from the online discussion board. All the
questions asked for the first part were asked to all participants. The second
part is a follow up to the online discussion board. In this part, I asked
questions related to some data given by the participants in the discussion
board, particularly when this data are a little bit ambiguous and need more
clarification. The questions of the second part are different from one
interview to another as they are related to a specific participant. The third
part are questions related to the discussions of the first stage of data
collection. I asked questions related to the discussions which a certain
participant did not take part in, which allowed me to get more information
about the cultural practices and the online social activities of these

participants. The following table shows the questions of the first part only of the semi-structured interviews along with a brief description of each question:

Table 4.6 Description of the interview questions

Questions	Description
1. How did you travel to the UK?	I asked this question to see which type of migrants the participants are, as I referred to the different types of migration in chapter two (background chapter), section 2.2.2. Thus, it is important to identify the different types of migrants the participants of this research are.
2. How do online activities help you stay connected to Algeria?	This question shows how the participants of this research keep their connections to Algeria through different online activities. The connection is either with their family and friends, or their interest in knowing the news about Algeria.
3. How do online activities help you to learn English?	This question makes the participants talk more about their experiences in learning the language. The answers to this question would help to answer the research question number two (2).
4. You have mentioned that you are a member of Algerian groups online, do you believe that this is the community you	Through these questions (4, 5, 6, 7, 8, 9) I want to know how the participants feel about their identity. In other words, these

really belong to and do you feel yourself as part of it?	questions are directly related to some theoretical frameworks, including imagined communities and Third Space, which would help to provide answers to the research questions.
5. What are the common topics usually discussed in these groups?	
6. What is your point of view about these groups? How do you perceive them?	
7. Do you think that these platforms help to unify the Algerian community living in the UK?	
8. What is the first idea that comes to your mind when you log into the Algerian community in the UK groups in the online platforms?	
9. When you are seeking advice or looking for recommendation, who will you ask?	
10. Is there anything that you would love to add about these online platforms?	This question gives the participants the chance to talk more about their online experiences. This allows me as a researcher to obtain more information to serve this research.
11. Do you consider yourself as an active member of the Algerian community in the UK? How?	Throughout the discussions of the participants in the online discussion board, I have noticed that some of the participants have some activities offline which are related to their life in the UK; friend groups

	and social activities, some of which are related in one way or another to the Algerian community in the UK. Again, this possibly could be applied online for some of them.
12. Do you feel nostalgic? 13. What do you do when you feel homesick? 14. How does the Algerian community in England reduce the feeling of homesickness?	This is an important issue to be raised and discussed when it comes to migration. Some participants talked about it but without illustrations during their discussions in the online discussion board. I devoted these two questions (12,13, and 14) to cover the theme of nostalgia in order to give the participants enough space to talk more about it. Again, these questions serve this research in relation to the concept of home explained in section 3.2 of the literature review chapter.
15. Tell me about life In England? 16. How do you compare it to life in Algeria?	These two questions (15, 16) can help to answer the research question number (4).

Note: when I finished transcribing the interviews, I let each participant to have a look at the interview transcript which I had with her. This is to make the participants sure that I have not brought any changes or misunderstanding of their answers.

4.3 Participants and sampling

In this study, I have chosen the Algerian community living in the United Kingdom as the population I am researching, specifically women aged over

18 (for ethical reasons relating to informed consent). The sample for this research is purposive. A purposive sample is when the researcher "does not seek to sample research participants on a random basis" (Bryman, 2016, p.408). A purposive sample is not randomly selected because it is directly related to the research questions (Bryman, 2016). According to Bryman (2016), small samples are appropriate for qualitative research. Based on this and based on the results of the pilot study, which is explained later in this chapter, I selected 12 Algerian women who are living in the United Kingdom to take part in this study. They are from the first generation of migrants in order to connect my research to the theories of migration that I am referring to in this research. The participants are geographically distributed over the United Kingdom and are of different ethnical backgrounds from Algeria.

I used existing social media platforms for Algerian women living in the UK in order to make invitations to participate in the research. There are existing Facebook groups; like "The Algerian community in the UK", "The Algerian women in the UK and Ireland", and "DZ community in England" (DZ refers to Algeria). I posted a call for participation in a research project in these groups, stating that I am looking for female participants for my PhD research, and I received many responses from many women. Then, I provided the women with an information sheet in which I explained the broad outlines of my research. This allowed them to know what they are going to take part in. In the end, those women who accept to take part in this study signed a consent form.

The participants of this research fall under the criterion sampling approach, which is "sampling all units (cases or individuals) that meet a particular criterion" (Bryman, 2016, p.409). In the following table, there is a detailed explanation of the criteria I followed in selecting the participants for this research among all those who contacted me to take part, and they must meet the following criteria:

Table 4.7 Criteria of participants' selection

Criteria	Explanation
Migrants in the United Kingdom from the first generation	This is the most important criteria for selecting the research participants, and they must be migrants who are currently living in the United Kingdom, and who lived in Algeria before. This allow them to talk about both cultures, which would serve the research.
Participant over 18	This is related to ethical issued associated with the consent form.
Ethnicity	As I referred to Ethnicity in Algeria in section 2.2. Algeria has different ethnic groups; thus, different languages and dialects are spoken among the Algerian population, and also different traditions across the ethnicities. These differences would allow the participants to talk more about the varieties in the Algerian culture, and this would serve the research in understanding their acculturation process. There are four participants who are Tamazight, belonging to the Kabyle and Choauia sub-ethnicities. This would allow the understanding of how multiple identities are being performed in a new cultural context.
Marital status	The marital status of each participant is important to serve this research, because there are some sections in the data collection process are devoted to married women who have children. This does not mean that the single participants cannot take part in this but, they could interact from different points of view; for example, how they will deal with this with their children in the future, or how they lived this experiences in their childhood, or how they deal with this with their little brothers and sisters. This will allow

	them also to talk about different experiences from one participant to another. This would allow me to get more rich data about the life a migrant woman.
Occupation	The participants are of different occupations (employees or students or doing both at the same time). Some of them are not working (housewives). These differences would help to understand more about the different uses of online provisions from different perspective from one hand. From the other hand, this would help their understandings of the receiving culture from different points of view.

4.3.1 Description of the participants

This table gives a brief description of the participants who gave consent to take part in this research. The names given in the table are pseudonyms, I just kept the first letter of each real name and replaced with a pseudonym.

Table 4.8 Description of the participants

Participant	Description
Participant 1 Lamis (Kabyle)	Lamis was born in Tizi Ouzou, Algeria. She lived in Tizi Ouzou, Tiaret, and Algiers. She identifies herself as British Algerian Kabyle. She did her first degree in Journalism in Algeria, then she worked at the department of communication at ANEP (Entreprise Nationale de Communication d'Edition et de Publicite). Lamis later got married and moved to the United Kingdom with her husband, where she worked as a journalist in El-Khalidj TV. She later stopped her job as a journalist and started a new degree as a medical student at the University

	of Bristol. She is currently living in London with her husband and their two children.
Participant 2 Sara (Kabyle)	Sara was born in Bejaia, Algeria. She identifies herself as Algerian Kabyle. She is a full-time student at the University of Birmingham. She is single, living with another Algerian female student.
Participant 3 Aya	Aya was born in Bisikra, Algeria. She is a student at Oxford Brookes University and currently on a placement year working as data security at IBM. She is single and living with her family in Oxford.
Participant 4 Yousra	Yousra was born in the capital Algiers. She identifies herself as Algerian. Her occupation is a primary school teacher. She is married with two children (a boy and a girl). She is currently living with her little family in London.
Participant 5 Badra	Badra was born in Germany. She is full time employed. She identifies herself as Algerian. She is single living in Edinburgh.
Participant 6 Loubna (Kabyle)	Loubna was born in Tizi Ouzou, Algeria. She identifies herself as Algerian Kabyle. She is single living with her family in East Sussex, doing a PhD in biomedical science.
Participant 7 Hiba	Hiba was born in Algeria. She identifies herself as Algerian. She is working as a parent mentor. She is living in Harrow with her husband and their four daughters.
Participant 8 Mounira	Mounira was born in Skikda, Algeria. She identifies herself as Algerian. She is 45 years old. She is

	married and has three children, two girls and a boy. She is working as a teacher in a primary school. She is living with her little family in London.
Participant 9 Souraya (Chaouia)	Souraya was born in Oum Elbouagi, Algeria. She identifies herself as Algerian Chaoui. She is a full time PhD student at the University of West of Scotland and living in Glasgow.
Participant 10 Noura	Noura was born in Dijon, France. She identifies herself as Algerian French British. She moved to London in 2007 with her family and living since then in South London. She is working in real estate. She can speak Arabic, French, English and Spanish as she can understand Italian and Portuguese, but she cannot speak them.
Participant 11 Yamina	Yamina was born and lived in France, at the age of 7 she moved to Algeria and settled down there with her family in a city called Oran. She identifies herself as Algerian British, French from her mother side. At the age of 15, she moved again with her family to the United Kingdom. She did her degree at a UK university and now she is living in London with her family.
Participant 12 Nadjma	Nadjma was born in Tizi Ouzou, Algeria, and grow up in Algiers, the capital of Algeria. She identifies herself as British Algerian. She is married and a mother of three children. She is a housewife. She graduated from the University of Algiers (Arabic Literature). She is now living in London with her husband and their children.

4.4 Data analysis

4.4.1   Qualitative thematic analysis

The data collected for this research were gathered through the use of the online discussion board and follow up semi-structured interviews. I have transcribed all the data collected from both stages. This research is qualitative, and because thematic analysis is considered to be a significant method for qualitative data analysis (Braun and Clark, 2006). The transcripts were analysed using the qualitative thematic analysis method, using Braun and Clark (2006) model.

The qualitative thematic analysis is used to analyse themes and patterns derived from the data, then illustrate them in detail through interpretations (Boyatzis, 1998). Braun and Clark (2006) gave a clear explanation of the thematic analysis process and claimed that the thematic analysis is used for "identifying, analysing, and reporting patterns (themes) within the data. It minimally organizes and describes your data set in (rich) detail" (Braun and Clark, 2006, p.79).

> Thematic moves beyond counting explicit words or phrases and focuses on identifying and describing both implicit and explicit ideas. Codes developed for ideas or themes are then applied or linked to raw data as summary markers for later analysis, which may include comparing the relative frequencies of themes or topics within a data set, looking for code co-occurrence, or graphically displaying code relationships (Namey *et al.*, 2008, p.138).

Before I move to the explanation of how the thematic analysis process goes through, I would refer to the definition of two important terms, a 'code' and a 'theme'. According to Braun and Clarke "a theme captures something important about the data in relation to the research question and represents some level of patterned response or meaning within the data set" (Braun and Clarke, 2006, p.82). It is the decision of the researcher to choose themes from the data depending on whether they demonstrate significant

links to the research questions (Braun and Clarke, 2006). A code is what a theme is built on. The second step in qualitative thematic analysis, after familiarising the researcher his/herself with the data, is to identify codes from the transcripts. The repetition of the emergent codes would help in the identification of the themes (Bryman, 2016).

The thematic analysis goes through a process of coding in six linked stages which are: reading the materials, coding the materials, elaborating many of the codes into themes, identifying and evaluating the themes, examining possible connections between concepts, and writing up a final report (Bryman, 2016). The following table gives a brief explanation of each stage:

Table 4.9 Qualitative thematic analysis process

Stage	Description of the stage
1- Reading the materials	At this stage, the researcher must read through the data (materials) then notice the familiarization (Bryman, 2016). The process of familiarising the researcher himself with the data can also be through its transcription, which would help the researcher to notice the initial codes (Braun and Clarke, 2006). For the case of this research I have two types of data (written data and verbal data). The written data are through the different written contributions that the participants provided in the online discussion board and the verbal data which are collected from the interviews. I used both reading and transcribing to familiarise myself with the data. Further details are explained in this chapter and the data analysis chapters.
2- Coding the materials	At this stage, the researcher starts coding the data and giving names to each code (Bryman, 2016). By the end of the coding process, the researcher gathers

		the data associated with each code together (Braun and Clarke, 2006)
3-	Elaborating many of the codes into themes	Reduce the number of codes and start to write summaries of what is meant by the codes and themes in a form of memos. The researcher must provide names for the codes and themes (Bryman, 2016). Just like the previous process, the researcher gathers the data relevant to each theme together (Braun and Clark, 2006).
4-	Identifying and evaluate the themes	At this stage, the researcher starts looking for sub-themes and giving labels to the themes and the sub-themes with reference to the literature that relates to the focus of the study. At this stage, the names can be considered as concepts (Bryman, 2016).
5-	Examining possible connections between concepts	The researcher examines whether the concepts vary in terms of features of the cases, for example (women vs men) (Bryman, 2016).
6-	Writing up a final report	Write up a report on the light of the previous stages to give a persuasive narrative about the data (Bryman, 2016).

4.4.2   Why qualitative thematic analysis

I selected the qualitative thematic analysis to analyse the data collected for this research because:

- "The thematic approach can produce an insightful analysis that answers particular research questions" (Braun and Clark, 2006, p.97).
- This study based on interpretation: all the data collected for this study were interpreted to serve the research questions. The

interactions, contributions, identity performances, and self-presentation of the research participants were interpreted. Therefore, the participants' interpretations are very important with regards to giving explanations about their ideas, activities, and behaviours (Alhojailan, 2012). According to Braun and Clarke (2006), constructivism is one paradigm which within its context researchers can conduct thematic analysis. As mentioned earlier in this chapter, social constructivism is the approach conducted in this research.

4.5 The research process

This section explains the different stages that this project went through. The first step after getting the research proposal approved by the Research degrees Committee at the University of Northampton was to review the literature. Third Space, imagined community, performative identity, code switching, and migration theories are the concepts which were initially identified in relation to the research. Then, I identified three different researches and reports which were done about the Algerian community residing in the United Kingdom (see section 4.2.1). Based on these researches and reports I derived the topics of discussion for the data collection. The initial analysis of the data clarified for which concepts I should consider in the literature review. I dropped 'performative identity' and 'code switching' from the literature review and I identified two new concepts which are 'home' and 'acculturation'. Therefore, the choice of the concepts was related to the research questions and the initial findings from the data.

The process of data collection was divided into two parts. The first part was the online discussion board and the second part was semi-structured interviews. Based on the analysis of the first part I designed the follow up interviews. The research diary is a common and an important tool used by researchers to reflect on the progress of their research process (Browne, 2013). Therefore, during the data analysis, I kept research notes to record

my reflections on the progress of the process. The following table gives an example of the notes I developed during the first part of the data collection.

The table represents the total contributions of the participants for 10 discussions (out of 17).

Table 4.10 Research notes

	D 1	D 2	D 3	D 4	D 5	D 6	D 7	D 8	D 9	D 10
Lamis	√	√	√	√	√	√	√	√	√	√
Sara	√				√	√				
Aya		√	√	√		√	√	√	√	√
Yousra	√	√		√	√	√	√	√	√	√
Badra	√	√	√	√	√	√	√	√	√	√
Loubna		√	√	√	V			√		
Hiba	√		√		√	√	√	√	√	√
Mounira	√	√	√	√	√	√	√	√	√	√
Souraya	√	√	√	√	√	√	√	√	√	√
Noura	√	√	√	√	V	√	√	√		√
Yamina	√	√	√	√	√	√	√	√	√	√
Nadjma	√	√	√	√	√	√	√	√	√	√
Total contributions	10	10	10	10	11	11	10	11	9	10

To test the methods of data collection I conducted a pilot study over a course of one week. The online discussion board was the only method discussed. The pilot study also allowed me to confirm that the number of the participants chosen for the study is enough (for more information about the pilot study see section 4.7).

There were many problems encountered during the research process which were mainly related to recruiting the research participants. Also, during the data collection, the participants took more time than I expected to add their contributions and I had to remind them from time to time. One key limitation of this research is that the findings cannot represent the whole community of migrants in the United Kingdom. This is because the participants are females only who are members of the Algerian migrants in the UK online groups. For further explanation about the research limitations and the possibility of generating the findings see section 8.3. Another issue

which I faced during the data analysis process was the use of NVivo. Although I attended many workshops and online tutorials about NVivo, I was not confident about using it for the data analysis process for this project. My low mastery of the software drove me to use pens and cards of colours while analysing the data manually, and I now think this brought me closer to the data.

4.6 Ethical considerations

The ethical considerations for this research are based on the research ethics code and procedures of the University of Northampton.

In every research that contains human participants, some ethical issues must be considered, hence I commit myself to work ethically, in particular:

- All of the research participants were given an invitation to participate in this research. I gave a brief explanation about what the research is about. The invitation was through social media platforms, specifically some Algerian Facebook groups which are mentioned earlier in this chapter.
- All of the research participants were given an information sheet, which I prepared following the University of Northampton Research Ethical Guidelines, and which help them to understand the different aspects of the research. The information sheet helped the potential participants to take a decision regarding their participation in the study.
- I collected an informed consent reply from them, which gives a detailed clarification of the data collection process.
- The information sheet details for them that they would have an online discussion board in a closed Facebook group as a first step of obtaining research with them.
- In order for this research to be confidential, I created 12 Facebook accounts and gave random names to the accounts. I let each participant have access to one account. The accounts were permanently deactivated after I had finished the data analysis. I still

though, have contact with the participants through their personal Facebook accounts, phone numbers, and email addresses.

- I have read the Facebook terms and conditions of use and confirm that my research is not breaking any of these conditions.

- The online discussion board is a closed Facebook group. The 12 participants are the only members of this group and I as a group administrator. I have access to the online discussion board through two different Facebook accounts, in case I lose one, then I have access from the other one.

- After the first stage of data collection, the online discussion board, the participants were interviewed. The interviews were recorded based on the permission I got from each participant. All records were destroyed after the data analysis stage finished.

- The names of the participants were anonymized at all stages of data collection, while analyzing the data, and writing up the results.

- The participants also have the right to have a look at the transcripts so that they make sure that there are no changes have been brought to the original records.

- All data records and transcripts were saved in a locked cabinet and will be destroyed completely once the research has finished. The University of Northampton provides lockers at the research students workspace where I store the data while I am at the University.

- Transcripts do not include the participants' real names, and I used code-names instead. Each code-name starts with the same letter as the real name of the participant. The list of real names with code-names is stored in a locked cabinet.

- The 12 participants have the right to withdraw their participation in the research until the data are made anonymous. The procedures of withdrawal are clearly stated and explained in the informed consent. Specifically, it was explained at which stage the participants had the right to withdraw or not.

- This research has been approved by the University of Northampton Research Ethics Committee.

- This research would not cause any physical or emotional harm to the participants.

4.7 Pilot study

I conducted the pilot study over the course of one week. The participants were three Algerian women who are living in the United Kingdom, one of them identifies as Kabyle. The participants of the pilot study are not the same participants of the research, they are different people who fall in the same criteria of the research participants' selection (see section 4.3). Their participation was voluntary, and they gave me the consent to participate in this pilot study. The study was conducted for the purpose of examining the feasibility of the approaches applied to this research and to test the methods of the data collection. It was also to test whether the number of participants I chose would bring enough data for the research. This would ensure the validity of this research.

Table 4.10 Description of the pilot study

Number of participants	Three Algerian women living in the United Kingdom
Language used in the discussions	English
Duration	One week
Method tested	The online discussion board
Discussion topics Note: I used the same discussions which were used in the data collection of this research. This is because the participants who took part in the pilot study are not the same participants who took part in the data collection of the project.	- Online bookings - Online shopping - Online searching - Social networking - Adaptation - Self-belonging

I familiarized myself with the data and I noticed the similarities in participants' responses, then I started writing down codes. The following

step was that I started building themes based on the codes that arose from the data. Here is an explanation of the different themes I derived from this pilot study. I am not providing the list of the codes, as I think it is not necessary at this stage, but I provided the list of codes in which I built each theme while explaining the data analysis process in the data analysis chapters 5 and 6.

Table 4.11 Discussion of the findings from the pilot study

Themes	Explanation	Excerpts	Discussion
The use of online spaces.	The participants discuss their uses of online activities namely online services which are related to online shopping and booking, and they indicate the following: Some of them prefer to do the bookings through a phone call, or to go to the agency and buy their tickets from there, or by going to the GP and book by themselves there. They limit their bookings online to academic	"I just love clothes and checking sales time so I look at all online shopping websites to see if I can find anything new". "I prefer for doctor appointments to go myself there because I will have some special requirements and I need to explain them face to face". "I always book online for trips or other appointments because it saves me time and effort	The participants used the online discussion board to share their experiences about their online activities, and to advise each other depending on their experiences. They are using online spaces to communicate with their family and friends in the United Kingdom and

	and social events only. Other people prefer to do their shopping and bookings online. This is because they think it facilitates the task for them. Online discussions: All participants claimed that they have online discussions with family, friends, and community members. However, some of them trust online discussions and share their secrets with some people, but others prefer to discuss sensitive discussions offline, depending on the nature of the topic being discussed.	especially when I have a full schedule during certain days".	back home in Algeria. Therefore, they are creating virtual social Third Spaces along with transnational communicative spaces.
Education	They mentioned two main points about their	"I do attend some webinars in relation to	The participants are using online

	education and learning online which are: •They feel confident about their academic career through the use of university online courses and webinars which helped them to develop academic skills and cooperation's. •They referred to self-confidence as well through the use of different languages (Arabic, English, French, and Kabyle) in different social and cultural contexts.	research where only English is used. This has allowed me to enhance my accent, my fluency and self-confidence". "being able to speak English fluently helped me a lot".	platforms to enhance their academic skills, including their language skills which suggests two points. The fist point is that their discussions about their academic activities suggests the possibility of creating an academic virtual Third Space. The second point suggests that their interest in using different languages, including English, would help to understand their acculturation process, specifically integration.

Racism	They discussed religion in relation to racism, and they all agree that they feel it through mistreatments and misunderstandings. One woman referred that other people ask her about her scarf for racist purposes, yet some others ask her just because they like its colours and the way she wears it. Acceptance: Acceptance denotes the way in which Algeria women are perceiving the British society, and how this latter perceives them. These women felt that they are not accepted because of their religion and cultural background.	"I sometimes feel I am not welcomed because of Hijab or because I am an Arab and foreigner". "I realise that some of the British people find it difficult to accept me as I am with my religious tendencies and perceptions of the world. I would be identified sometimes as an outsider".	Racism is one of the problems that a migrant may face during his or her stay in the new country (see migration problems section 2.2.4). The participants mentioned some stories about racism in relation to their religious identity. This indicates that they are performing their identity, hence, integrating by maintaining their own culture on the one home. On the other hand by taking the example of the scarf, those

			people who are asking about it for racist purposes are push factors for integration, while those who like it are pull factors to it.
Adaptation	They discussed the cultural shock that happened to them when they first arrive at the United Kingdom. However, through the time, they get used to some extent to the life in England so that when they travel home (Algeria) they face a second cultural shock.	"It is not easy at all at the very beginning. It took me forever to adapt and adjust to this British and European community".	This is another migration problem which I mentioned in section 2.2.4. Their adaptation to the new culture is an indication that they are open to the new culture, therefore, integrating to the culture of the new place.
The sense of belonging	The participants identify themselves as Algerian, and they have different ways in performing their identities	"When I travel back home, I face a big obstacle or if I can say self-struggle because I find everything	This section gives a clarification of their self-identification. This helps in

	which are categorized as follow: Category 1: identify Algerian in Algeria and an Algerian in England. Category 2: identify Algerian in Algerian and adjust actions according to the British society norms in England. Category 3: identify Algerian in England but struggle to act as Algerian in Algeria.	changed or maybe it's me who changed". "I return to the UK again, I try my best to remember how things are and try to coexist and adjust as quickly as possible". "when I am in Algeria I act as an Algerian…When I am in the UK I act as an Algerian as well".	the understanding of their identity performances within an online and migration context. This helps also to know more about the imagined communities they are creating.
Homesickness	They discussed the different activities they do online and offline to avoid the feeling of homesickness. And how they keep links to Algeria through following the news. Ennahar TV and Echourouk News are Algerian TV	"In order to check what is happening in Algeria, I always type Ennahar tv or watch Echourouk news for every detail I am looking for" "Sometimes we (refers to the participant and	This section shows the importance of the online platforms and the Algerian TV channels in reducing the feeling of homesickness. This theme "homesickness" would help to

94

	channels which the participants watch to keep themselves updated about the news back home in Algeria.	other Algerian women) tell our personal issues to each other to feel at home and fill that gap of missing our families".	focus more on how online communities and social networks of migrants may help to overcome through the feeling of homesickness by creating a sense of home.
Multiple identities	They discussed the different native identities they perform in their daily life online and offline activities: •Muslim identity. •Algerian identity. •Kabyle identity.	"I never felt British, I always feel that I am Berber and Algerian".	This section also reflects their identities being performed. This helps to know more about their acculturation process and merged identities as a result of the cultural change.

4.7.1   Preliminary conclusions from the pilot study

These conclusions are just of a small pilot study, there is a more investigation in the data collection and analysis of the project, so that the conclusions could be different or similar to these ones.

Algerian women access different online provisions like Facebook, YouTube, and shopping websites. They share similar ideas associated with their community matters and other social and cultural discussions. This helps them to create an imagined community which has among its roles to create a sense of home. They create an online Third Space to help themselves to adapt to the new life through different online discussions. The creation of online Third Space also helps them to build social networks. Their use of different languages (Arabic, English, and French) in different contexts helps to understand their acculturation process and imagined identities.

5 Chapter five: Findings from the online discussion board

This chapter is the data analysis of the first stage of the data collection process (the online discussion board). This chapter is divided into two main parts; the first part is devoted to the online activities and the second part is for the life in the UK discussions. The following table lists the discussions' topics of the first and second parts of the online discussion board.

Table 5.1 The online discussion board's topics of discussion

Part one: online activities	
Discussion number	**Title**
Discussion 1	Surfing in the internet.
Discussion 2	Social networking.
Discussion 3	Online booking.
Discussion 4	Online shopping.
Discussion 5	Online payment.
Discussion 6	Reading online.
Discussion 7	Online games.
Discussion 8	Online classes.
Discussion 9	Social media.
Part two: life in the UK	
Discussion 10	Self-belonging
Discussion 11	Identity
Discussion 12	Raising children
Discussion 13	Lifestyle
Discussion 14	Adaptation and integration

Discussion 15	Language
Discussion 16	Students' online interactions
Discussion 17	Advice

5.1 Part one: online activities

5.1.1 Data analysis process

The first part covers the first discussion only as an example of how I generated codes. Following this, I explain the process of how I built themes. This discussion is an example only of the data analysis process, there is not a similar presentation of the other 16 discussions. The discussions from 2 to 9 for the first part, and from 10 to 17 for the second part, are presented through the themes later in this chapter. However, all discussions went through the same process of analysis as the first discussion. I used pens of different colours to highlight the important sentences which indicate initial codes, which were then grouped into themes (see section 4.4.1 concerning the approach to codes and themes). By the end of the analysis of the first part of the data collected from discussions 1 to 9; online activities, I established 11 themes which are explained in the first part of this chapter.

5.1.1.1 Discussion 1: surfing the internet

This discussion was posted on the online discussion board on 24th February 2018, and the participants kept adding their contributions over a period of 10 days. These are the questions I asked:

While surfing the internet:

1. What are the main topics you are looking for in your daily online activity? Why?

News from back home (Algeria):

2. Do you usually look for issues related to Algeria?

3. What is the source of information you use to get the information needed (Google, social media)? Why?
4. When you are looking for something related to Algeria, what is the best way to get the information online?
5. What are the different languages you use?

The justification of why I raised these topics in the discussion board is explained in section (4.2.1.1) in the methodology chapter. All contributions to the discussion were in English, except some religious terms, names of Algerian dishes, and the names of some Algerian daily newspapers which are in Arabic.

After I familiarised myself with the data through reading the contributions for several times, I designed the following table which shows the original data to the left side, and the right side of the table lists the different codes taken out from the data. Either the data presented from the first discussion which is an example of the data analysis process, or the examples I presented from the data as examples for different themes are unedited and contain errors, lexical insertions from Arabic and French, online abbreviations etc.

Table 5.2 Discussion 1

Raw data	Codes
Lamis: *I'm a medical student so I use google scholar mainly. As a visual learner I use YouTube for some topics that I find tricky. Other websites include <u>patient.co.uk</u>, webbed, NICE and <u>NHS.co.uk</u> I hardly look for Algeria's news apart from The news shared on Facebook. However, I use YouTube to find some Algerian recipes.*	Field of interest, medical field, subject difficulty, different sources of information, seeking knowledge, use social media, Facebook, Algerian culture, nostalgia, language for specific purposes, use of different languages: Arabic, English.

For the languages; I use English mainly and Arabic for some anatomy videos.	
Yousra: *I use the internet to scroll through my various social media platforms and interact with friends. Each platform is used for a different purpose, whether it be to keep up to date with current news or to see funny memes. I'm mainly interested in topics that are directly related to me in terms of teaching, parenting, health, etc As for news about back home, I am always interested in current news but feel inundated with pointless political propaganda and that makes me less ready to search for news and just rely on what comes up on my newsfeed. I feel like that things shared by friends and family are more likely to be accurate or have some merit.* *I mainly read news in French and English, my Arabic Reading is very rudimentary and it's difficult to read big pieces of information using that basic knowledge.*	Social networking, stay connected, different uses of social media, obtain news, storage of memories, seek knowledge in relation to the field, teaching, parenting, health, personal concerns, no determination to know about back home news due to the type of information, political propaganda, media misleading of public opinion, local news, stay connected with friends and family, reading, news, the use of English, French, not good in Arabic.
Badra: *It depends! When at work I look for topics related to my job so*	search online for: personal interests, job, local news, back

anything that has to do with real estate whether it is the market or clients/tenants/industries that impact the market. I also usually nread the news, BBC for UK/world news. *In my free time, I read a lot about nutrition, health, sport (I have IBS and I love sport so that is a big part of my googling habits!:)) and I watch Le Quotidien on TMC when I have time.* *Back home - I read the news every day mostly through El Watan online and social media (facebook/twitter) through pages like Algerie360, Algerie Presse Service etc. Why I read the news (because I am interested in my country's present and future) why social media (because it is the most effective way of getting information albeit I tend to avoid ennahar etc. as it is pure brainwashing in my opinion). I also read a lot of Qsid as I am a huge chaabi fan.* *Languages vary, I use english, darja, french, fos7a. For back home news though I will rarely use english.*	home news, watching tv, reading about; nutrition, health, sports, keep ties to Algeria: stay connected by reading Algerian newspapers, France, French tv show the use of different social media platforms: Facebook, Twitter, media misleading of public opinion, cultural ties: Algerian popular music and poems, languages: Arabic (standard and dialect), English and French.
Nadjma: *Hi,usually I use the social media to be connected with friends*	Keep ties to Algeria through social media connections, local news:

close to me or living in Algeria. For local news I use bbc but for international news I use social media sometimes they show you what tv hide in some countries. *I also like to use Mr Google when I struggle with my English and my understanding for some articles or sentences.* *I usually use French when I do any research but in some case I try to use English.*	BBC, international news: social media, media misleading of public opinion, lack of English skills, languages: English, French.
Mounira: *I have to check every day my email boxes , where I receive everything related to my children schools, career and any offers . I watch every morning GMB because they abord different news in the UK and arround the world.* *I am also connected to Algeria and specially my town which is Skikda, via Facebook.* *I like reading everything related to my religion Islam, losing weight, cooking and cake making in any language arabic, French or English.* **Sara:** *Oh mashallah... you must be busy all the day with your kids and daily activities...* **Mounira:** *Oh yes, tks darling*	Personal concerns, parenting, school, job, local news, international news, keep ties to home, social media: Facebook, reading, religious topics, health, losing weight, cooking, religious identity, using words in Arabic which are directly related to Islam, busy life.

Yamina: *Politics and comedy, beause I am interested in it and it distracts ne* *No* *Bloomberg, Google and Facebook because i am active on these platforms and its easy access* *I go on Facebook Algerian pages on Facebook or go on dz newspapers online* *English and French*	Personal interests, politics, comedy, keep ties to home, use social media: Facebook, Bloomberg, google, reading, Algerian newspapers, languages: English and French.
Noura: *I mainly use google to check anything i want* *I have realise that if a big event occurs Facebook news appears to* *So i have realise i found myself reading more news via Facebook than google* *However i go on news le monde everyday to read things about France and the rest of the world* *I like reading some random stories on daily maim when I have time*	Use of social media, Facebook, easy way to get the information, France: reading newspapers, international news, read stories.
Souraya: *First of all, i surf the net for two main things: searching for references and information about my studies and watching movies and series for entertainment. For the second question, i rely on the social média and FB in particular to get news about my country. I find fb is the easiest source of getting*	Academic purposes, search for references/ information about her studies, entertainment: YouTube, keep ties to home, stay connected, use of social media, Facebook: easy way to get the information, Facebook feed news, study: Google, languages: English, French, Arabic.

this news because I simply connect to my FB account then everything is displayed there. Concerning my research, i always use Google and i surf the net using English, French or Arabic	
Hiba: *I use the internet for news UK and international including news about Algeria obvious. Plus research in other field to be more updated on parenting/DV/autism and more as well as looking stuf on eBay .Amazon etc*	Local news, international news, ties to home, Algerian news, personal concerns, parenting, health (DV, autism), online shopping.
Sara: *Well, I am doing a PhD in education so I do search mostly for articles related to research area... sometimes I do read about health: diseases, medicines... I do read about relationships to widen my knowledge on that...* **Sara:** *I do use social media because I find it fast and people comment on it so I get deeper information about the issue and I even get back to it whenever something happens back home or when I want to know what's up back home*	Student, academic interests, articles related to her research, reading, articles, health, diseases, medicine, seek general knowledge, use of social media, connect with people and get information, ties to home, through connections using social media platforms.

When I finished initiating the codes from the data, I tried to group the different codes and gather them together under themes. The following table

summarises the first attempt I made, for this first discussion there were initially fifteen (15) themes:

Table 5.3 Initial themes

Initial Theme	Codes
Field of interest	Medical field, teaching, parenting, health, parenting, school, job, religious topics, health, losing weight, cooking, comedy, parenting.
Seeking knowledge	Subject difficulty, seeking knowledge, seeking knowledge in relation to the field: teaching, parenting, health, religious topics, health, health (dv, autism), reading: articles, health: (diseases, medicine), seek general knowledge.
Nostalgia	Nostalgia.
Cultural ties	Algerian culture, Algerian popular music and poems.
Keeping ties to Algeria	Social networking: stay connected, back home news, reading Algerian newspapers, keep ties to Algeria through social media connections, keep ties to home, keep ties to home, keep ties to home: stay connected, ties to home, Algerian news, ties to home: through connections through social media.
Keeping ties to France	France: French TV show, France: reading newspapers.
Personal concerns	Search online for: personal interests, job, reading about: nutrition, health, sports,

	parenting, school, job, busy life, health: (diseases, medicine).
Political propaganda	No determination to know about back home news due to the type of information provided: political propaganda, media misleading of public opinion, media misleading of public opinion, politics.
Reading	Reading: news, reading about: nutrition, health, sports, reading Algerian newspapers, reading: religious topics, health, losing weight, cooking, Algerian newspapers, reading Algerian newspapers, France: reading newspapers, international news, read stories.
Academic concerns	Academic purposes: search for references/ information about the field of study, study: google, articles related to her studies, reading: articles.
Entertainment	Entertainment: YouTube, online shopping.
News	Different sources of information, Facebook, easy way to get the information, Facebook feed news, different uses of social media, obtain news, media misleading of public opinion, local news, local news, back home news, watching tv, local news: BBC, international news: social media, local news, Algerian newspapers, Facebook: easy way to get the information, France, reading newspapers, international news, local news,

	ties to home, Algerian news, use of social media to get information.
Online platforms	Use social media, Facebook storage of memories, use of Facebook, Twitter, Bloomberg, Google, easy way to get different information, use of social media, connect with people and get information.
Friends zone	Stay connected with friends and family, the use of social media, connect with people.
Religion	Religious identity: using words in Arabic which are directly related to Islam like: inshaAllah, MashaAllah.

After reviewing the list of themes which I derived from the data in the table above, I designed the following map which identifies the three final main themes taken from the first discussion:
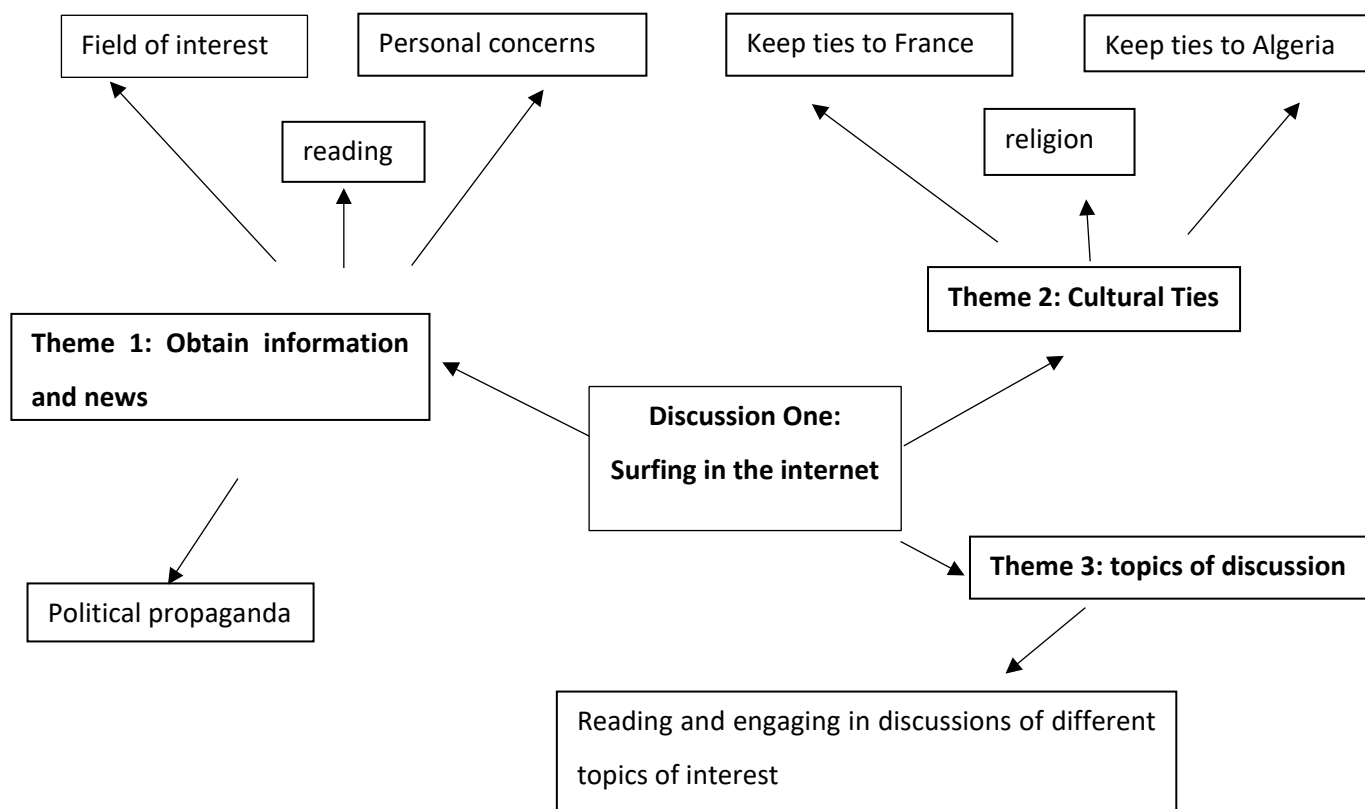
Figure 5.1 Final themes for discussion 1

For the remaining discussions I present the themes and connect them to the codes which constitute them as follow:

Table 5.4 Codes and themes from the online discussion board: part one

Themes	Codes
Social life	Friendship zone, friend's groups, family and neighbours, family and friends, keep contact, links, connect.
Obtain information and news	Politics, current state affairs, taboos, stay updated about the news in Algeria, read online newspapers and magazines, easy way to obtain data, Algerian newspapers, French newspapers, stay updated with local and international news.
Topics of discussion	Individual interest, personal interests: children routine, daily plans, discuss different daily life practices: children, financial issues, holidays, family back home, topics of interest: cyber security, technology, topics related to job, personal interests: shopping, job, immigration laws, immigration matters, immigration matters, academic concerns, daily life in England, studies, everyday living concerns, favourite topics: cooking, education, religion, health, fashion: Clothing, latest fashion, traditional

	wedding outfits, medical magazines, reading for specific purposes, reading online in relation to the field, different topics of interest like cuisine, decoration, sports, fashion.
Seeking advice	Seek advice, daily life struggles, seek advice, give advice, recommendations, give advice, try to solve people's problems.
Online discussions	Type of topics, offline preference, online is not secure, sharing personal status, express feelings: happiness, face to face conversations, confidential matters, real life conversations, similarities and differences in online and offline discussions, similarities in online and offline topics, the use of online connections, trust, receive confirmation (receipts), Not confident about using online bookings, trust the quality of goods, visit shopping centres rather than shopping online, the issue of confidentiality discussed four times: receipts, PayPal, trusted websites, unsecured websites.
Cultural Ties	Conservative culture, traditional wedding outfits (Algerian culture),

	cultural issues: food, marriage, food, marriage.
Sharing experiences	Booking online advantages: cheaper, more convenient, save time, save money, save money by comparing offers, cheaper goods and services, facilitate life, save time, save money, availability of goods. shopping experience, easy process, sharing good and bad experiences with each other, easy and efficient, save time.
Identity reflection	Muslim clothing websites: Modanisa (three participants referred to this website as their preferred regarding Muslim women dresses).
Entertainment	Reduce stress, entertainment, leisure.
Education: sub-theme: Learning English	Reading games instructions in English, chatting with other players. Learn English.
Education: sub-theme: academic and career purposes	Online assessments, online courses related to the field of career, cake decoration online course, seeking knowledge.
Building up a community	Joining many groups online, stay connected with Algerian people.

5.1.2 Description of the themes

5.1.2.1 Theme 1: social life

The participants' socialisation with people centres around family and friends. They share their daily life matters and concerns with them. In the following excerpts I present the data exactly as supplied by the participants, without editing errors, as I wished to present their original voices.

Excerpt 1

Nadjma: *I talk with my friends most mof the time.*

Excerpt 2

Lamis: *I don't have many Algerian friends here in the UK. And the very few I have are the ones I share my happiness as well as my sorrows with.*

Excerpt 3

Aya: *The only Algerians I know here are families and neighbours.*

Online platforms are playing a significant role in keeping people connected to each other. The participants considered these online platforms as a good tool to keep connections with people. They are used by the participants to create an online community in order to stay updated about different community matters, and news.

Excerpt 4

Yousra: *I use the internet to scroll through my various social media platforms and interact with friends.*

Yousra uses social media platforms for different purposes, including interactions, and creating online database for different discussions and news with her family and friends. Sara is using the online platforms for the same purposes as Yousra Stated.

Excerpt 5

Sara*: I do use social media because I find it fast and people comment on it so I get deeper information about the issue and I even get back to it whenever something happens back home or when I want to know what's up back home.*

Some topics may not be discussed openly online, depending on the person they are having the discussion with, or may be depending on the topics which are of interest for the members of the group. This is because they do not know all the community members which would not allow them to openly discuss confidential topics.

Excerpt 6

Yousra: *I think it strongly depends on friendship group to friendship group* (referring to the topics being discussed online).

The socialisation may depend on their orientations and academic interests. Some people prefer to interact online with other people of the same interest. This would allow them to create the suitable atmosphere to discuss and share different ideas.

Excerpt 7

Souraya: *we are Algerian students living in the UK*

Some other participants do not have many or any friends or family in the United Kingdom, however they choose to give a general idea about the other discussions going on in other online groups which are devoted for the Algerian community living in the United Kingdom (the topics of different discussions are explored in other themes in chapter six).

Excerpt 8

Badra: *I don't have any Algerian woman friend in the UK.*

Excerpt 9

Loubna: *i dont have many friends in the uk.*

5.1.2.2 Theme 2: obtain information and news

Getting news and information about different topics is one of the online activities that the participants would do. They like to read and discuss different topics, in Algerians' in the United Kingdom social media platforms, related to politics and current issues raise back home in Algeria.

Excerpt 10

Yousra: *I'm more likely to get into in-depth conversations about politics and the current state of affairs.*

Excerpt 11

Mounira: *you are communicating with somebody back home, friend or family, because you want to know everything happened.*

Another way which most of the participants prefer to get different local and international news is through reading online newspapers. Reading newspapers would make the participants on track about all what is happening in the political scene in Algeria. This is a way to get updates about the situation back home in Algeria, which would allow them to go for further discussions with the other members of the Algerian community online platforms.

Excerpt 12

Badra: *I think paperless is the new trend and it is easier to have access to a broader range of info.*

Excerpt 13

Hiba: *I use the internet for news UK and international including news about Algeria.*

The following table lists the different newspapers and other sources of information that the participants get the news from:

Table 5.5 Sources of information

Source of information	Description
British newspapers	Evening Standard: free daily British newspaper published in London from Monday to Friday, Metro: free daily British newspaper published from Mondays to Fridays.
Algerian newspapers	El-Watan online: Algerian daily newspaper.
French newspapers	Le Monde: French daily afternoon newspaper, Le Figaro: French daily morning newspaper.
Other sources	Social media: Facebook, YouTube, Linked In, google scholar, Medical magazines (the participants did not specify any), Television: BBC and other TV shows in other channels, Radio: English Radio channels, Beur FM which is a French radio station which broadcasts in Arabic and French and also north African dialects. It is mainly devoted for Algerian, Tunisian and Moroccan population living in France,

	Websites: patient.co.uk, webbed, NICE, NHS.co.uk.

This helps them to stay updated with local news in the United Kingdom and international news about Algeria. However, most of them read British newspapers as a part of their daily activities. Five participants prefer to read UK newspapers only, either online or a physical copy, despite most of them prefer reading a hard copy rather than online. They prefer physical copies of newspapers because they use other apps and online platforms to obtain different information as explained in the table above. This would help them to stay on track of the UK news which is important for a migrant.

Excerpt 14

Yousra: *If it's a physical copy, it's most likely to be the Evening Standard,* she continues: *I use the internet to scroll through my various social media platforms […] to keep up to date with current news.*

Excerpt15

 Mounira: *I don't read newsletters online, I prefer the paper version.*

Despite some of the participants reading online news.

Excerpt 16

Badra: *I read both but mostly Algerian ones"* (referring to online newspapers).

Most of the participants use other sources of information rather than online and physical copies of newspapers, like Television and Radio. In one occasion, during their discussion, Badra mentioned that she is very interested in her country's present and future and that is why she always wants to get news about Algeria.

Excerpt 17

Badra: *Back home - I read the news every day mostly through El Watan online* (explained in the table above) *and social media.*

Excerpt 18

Noura: *Yes (referring to online newspapers) everyday i read french news le monde le figaro before work I listen to beur fm* (explained in the table above) *on the way to work that is how i get info about Algeria.*

This points out that the participants use other sources of information rather than reading newspapers only. This indicates also that they are interested in the news of other countries they had been living there before (see excerpt 18).

Excerpt 19

Sara: *I prefer listening to the radio or watching news on fcbk (she meant Facebook) or yutub (she meant YouTube) that how I cope with the World.*

Excerpt 20

Yousra: *I read random news articles on Facebook and get updates via the News app but from a range of sources.*

Yousra prefers to get news and updates about Algeria from the news shared by her friends on their newsfeed on Facebook.

Excerpt 21

Yousra: *As for news about back home, I am always interested in current news but feel inundated with pointless political propaganda […] I feel like that things shared by friends and family are more likely to be accurate or have some merit.*

This shows that they are establishing links with the other members of the community which allowed them to share trustful news about Algeria. This indicates also that Facebook is considered as a good source of news about Algeria for many participants.

Excerpt 22

Lamis: *I hardly look for Algeria's news apart from the news shared on Facebook.*

Nadjma agreed with the idea of Yousra and the other women which specifies that social media platforms are accurate and trustful in transmitting the news to people.

Excerpt 23

Nadjma: *For local news I use bbc but for international news I use social media sometimes they show you what tv hide in some countries*.

Mounira who prefers to watch Television (Good Morning Britain) to get different local and international news, prefers as well to follow the news about Algeria via Facebook.

Excerpt 24

Mounira: *I am also connected to Algeria and specially my town which is Skikda, via Facebook.*

Excerpt 25

Noura: *i found myself reading more news via Facebook than google.*

Excerpt 26

Yamina: *I go on Facebook Algerian pages on Facebook or go on dz newspapers online.*

Excerpt 27

Souraya: *i rely on the social média and FB in particular to get news about my country.*

It is agreed among them that Facebook is the easiest way to get news about Algeria. The participants also read about other different topics rather than news to enhance their knowledge.

Excerpt 28

Sara: *I do read about health: diseases, medicines... I do read about relationships to widen my knowledge on that*.

Excerpt 29

Badra: *"In my free time, I read a lot about nutrition, health, sport (I have IBS and I love sport so that is a big part of my googling habits!*

The topic of health is among those most preferable topics of interest to the participants. This would help them to live a healthy lifestyle, especially mothers who have to take care of their children on one hand. On the other hand, the different social and scientific articles and passages shared on social media and online platforms would help the participants to broaden their knowledge, and to help in their academic and professional career.

Excerpt 30

Nadjma: *I read newspapers and magazines when I have a free time […] I can get some good informations specially from medical magazine.*

Excerpt 31

Aya: *I read the articles on LinkedIn because I have to keep up to date with the technology news due to my role at work I must always stay*

relevant and have businesses and customers news in order to perform the best.

5.1.2.3 Theme 3: topics of discussions

As mentioned in the previous section, most of the online activities of the Algerian women living in the United Kingdom are being practiced depending on their interest and personal concerns. Yet, they also use online platforms to discuss topics which related to the economic, family, immigration, and career issues.

Excerpt 32

Yousra: *I'm mainly interested in topics that are directly related to me in terms of teaching, parenting, health, etc.*

Excerpt 33

Mounira: *I have to check every day my email boxes, where I receive everything related to my children schools, career and any offers*.

Here is a brief exploration of the most common topics of interest which they usually discuss online:

Economic issues: they discuss financial issues to help themselves manage their budget. They also check the rate of the pound in the market. Some of them often send some money back home to their families.

Excerpt 34

Lamis: *we talk about […] financial issues.*

Excerpt 35

Noura: *how much the pond is.*

Family issues: issues which are related to their children and their schools and parenting were raised in their discussions. They also discuss the different daily activities they do with their children.

Excerpt 36

Nadjma: *it's about children the routine and what we want to do at home or outside.*

Excerpt 37

Lamis: *we talk about children […] our families back home.*

The education of their children is also a concern for their mothers. They discuss how to raise their children in relation to religion (Islam).

Excerpt 38

Mounira: *how to educate the kids relating to religion.*

Migration issues: this issue is very important to any community of migrants; thus, usually it takes a big part in the discussions of the Algerian migrant women.

Excerpt 39

Noura: *immigration matters.*

Excerpt 40

Yamina: *Immigration laws are often brought up online*.

Topics related to migration are brought up online, because a large number of people have access to online platforms, which makes the task of transmitting the information easier.

Fashion:

The participants refer to fashion and traditional clothing as one among the topics being discussed online by the Algerian women living in the UK.

Excerpt 41

Yousra: *there might be one group that only discusses the latest fashion and traditional wedding, etc.*

Excerpt 42

Mounira: *different discussion […] about also fashion cuisine, beauty, decoration.*

They also join online groups which are devoted for women clothing and fashion. Nadjma mentioned that she is a member of a group in which they discuss topics related to fashion and selling and buying clothes which called *"Lujain Fashions".*

Other issues: these are other general topics which the participants discuss or look for online.

Excerpt 43

Nadjma: *we talk about […] Holidays.*

Excerpt 44

Aya: *keep telling me about marriage proposals.*

Excerpt 45

Yamina: *Food, marriage, shopping, job hunt and domestic issues.*

Excerpt 46

Noura: *food, marriage.*

Excerpt 47

Mounira: *My favourite topics are cooking in general.*

5.1.2.4 Theme 4: Seeking advice

The participants talked about the cooperation among the Algerian community living in the United Kingdom. They seek advice from each other in relation to the different daily life matters.

Excerpt 48

Nadjma: *sometimes we can find a very Good advice from each other when we struggle in our daily lives.*

Excerpt 49

Lamis: *try to ease and listen to each other's concerns and give advice/ help whenever possible*.

Furthermore, they try to find practical solutions to the problems that the community members sometimes face.

Excerpt 50

Mounira: *try to solve some people's problems.*

Excerpt 51

Nadjma: *We talk about some people issues and how to help them and sometimes we give advise from our own experience and it can help like visa travelling.*

They also ask for recommendations about locations and other matters, for example visa issues.

Excerpt 52

Badra: *I think a lot of them look for suggestions on where to buy something or how to deal with visa issues.*

5.1.2.5 Theme 5: Online discussions

Online discussions are very important to the participants. It is a way to keep them connected with people and updated with news.

Excerpt 53

Mounira: *Online you discuss more than offline, especially if you are communicating with somebody back home, friend or family*.

This is possibly because using social media and online platforms is easier and cheaper in terms of online free calls. Besides, some of their online conversations are very important to them.

Excerpt 54

Yamina: *Immigration laws are often brought up online rather than offline*.

This is because the topic of migration is very important to the Algerian community living in the United Kingdom, as it is presented earlier as one of the most important topics the community members. Discussing this topic online would give the chance to a large number of people to have access to the information, as a large number of the community have access to online social media platforms, which would help to spread the information to reach to everyone. However, to some of the participants, the topics discussed online are similar to those topics offline.

Excerpt 55

Yamina: *overall pretty similar topics on or offline.*

Excerpt 56

Souraya: *I could say that they are the same topics online and offline.*

This may not apply to everyone as some others see that not all topics are eligible to be discussed online.

Excerpt 57

Nadjma*: What we discuss offline are more confidential […] we always keep in our mind when we are online it's not secure.*

Excerpt 58

Lamis: *I feel I'm more open when I talk to my friends offline as we can share things that we don't want to be public or others to be aware of. It is like face to face conversation.*

This is because of the nature of the Algerian conservative mentality, especially when the topic is a taboo back home in Algeria.

Excerpt 59

Yousra: *Because Algeria is a conservative culture, I think people are far more open in offline conversations*.

Therefore, some confidential topics are not in the centre of the online discussions. Discussing some topics offline rather than online indicates that the participants are extending their social networks with other community members from online to real world.

In the following section, there is a representation of some of the online activities' topics of discussion which I provided for the purpose of creating a discussion among them as migrants. The discussions were helpful in terms of providing information to each other about the online shopping, booking and payments. They were also of benefits to me as a researcher, because it gave me the chance to observe how they developed a discussion among

them. The following table represents the online activities and the different services they buy and book online.

Table 5.6 Online services

Online bookings	bus journeys, train tickets, conference tickets, concerts, events, seminars, flights, children's activities, gym classes, yoga classes, doctor appointments.
Online shopping	Modanisa, Aniiqa, Debenhams, Mark&Spencer, Monsoon, John Lewis, H&M, Ted Baker, Dr Martens, Amazon, Paperchase, Ocado, Muji, social media platforms (Facebook), What do they buy: clothes, grocery, perfumes, make up, shoes, books, home decorations.
Online payments	Pay for: online services, bills, transfer money or paying a friend.

They advise each other to do their bookings, shopping, and payments online, because there are invoices provided, which makes people confident about it.

Excerpt 60

Yamina: *I always get the receipt online (saves me from losing it) […] I receive confirmation to my email box.*

However, not all the participants are happy and confident about the online bookings. Due to previous bad experience with a hacker (the story of a hacker who took almost all of her savings, along with those of her with husband, which she shared with me later while I was doing the interview with her) the participant is no longer trusting the online bookings, payments

or shopping. By stating that she is a victim of hacker for many times, she is trying to warn the other participants while using the internet to sell and buy things, hence, she is creating a useful discussion.

Excerpt 61

Nadjma: *For me I use the online booking as the last alternative, I had so many adventures when I was doing that so I prefer to pay cash […] I use my debit card when I am at the event […] I was victim of hackers many times.*

The fact that most of the participants prefer to use online services to book their journeys and appointments does not eliminate the use of other services rather than the online one. In many occasions the participants point to the use of phone calls instead of online bookings especially when calling for GP appointments.

Excerpt 62

Souraya: *if I want to see a doctor, I need to call them by phone.*

Or when calling the company to buy a flight ticket.

Excerpt 63

Badra*: I used to pick up the phone to air algerie and book over the phone.*

This would help them also to save their time.

During their discussion, the participants shared their views about shopping online. They advised each other to trust branded and well-known websites and shops only. They argued that this makes them sure that goods are of a good quality, like Aya who prefers to buy online from Modanisa which is a branded Turkish website, while she prefers to buy other stuff from shops.

Excerpt 64

Aya: *modanisa I think because they have really nice hijabi style.*

The overall agreement among the participants is that they are confident to a certain extent regarding the online shopping as most of them would prefer to go to shopping centres if they have a spare time.

Excerpt 65

Lamis*: if I have time during weekdays I go to shopping centre […] If i don't have time I shop online.*

Excerpt 66

Badra: *If I have time and I can go to a decent shopping centre.*

However, having a spare time is not the only reason for them to go to shops and do shopping as some of them find their excitement in going out and doing shopping. They consider it as a big opportunity for them to get away from the migrant's daily life routine and stress.

Excerpt 67

Nadjma: *I prefer to do my shopping by my self it's the way for me to have some free time just to spend for my self.*

Excerpt 68

Lamis: *I go to shopping centre as I consider it as a therapy and sometimes I meet a friend to have fun.*

Some of them talked about the disadvantages of online shopping through spending a lot of money without controlling their budget.

Excerpt 69

Yousra: *I do think it's deceptively easy to use a lot of money because you're not always conscious of that transaction*.

Another participant prefers to go to do her shopping in the shops despite she is busy in her daily life.

Excerpt 70

Noura: *I shop in the shop i need to try clothes on i need to touch them and i really enjoy the all experience of going to a shop and look around.*

When the participants do their bookings and shopping online, their main concern is a secure online payment. They trust online payments as they receive receipts which help them manage their money.

Excerpt 71

Yamina: *It helps me budget and keep my receipts online/by way of email.*

However, they do not trust any website except those they know.

Excerpt 72

Badra*: I will make payments online when I know the website/company and can ensure that it is a trusted site. I don't want to end up having my card details stolen.*

In this context, Sara shared her story with the other women about an online payment which she made for creating an online CV, she paid for that 1.60£ and in the end the same website took 13£ from her bank account, the thing which Sara was not happy with. At this point the participants started supporting each other by giving advice about the best way to make online

payments. Sara, Loubna and Mounira had a discussion which ended up with the agreement that PayPal is the safest way to do an online payment.

The overall conclusion from this discussion is that the participants were ready to advise each other regarding their online experiences. They shared different thoughts about the advantages and disadvantages of the use of online services. The creation of these discussions is very important to answer the research questions.

5.1.2.6 Theme 6: sharing experiences

As mentioned in the previous section, the discussions that they had, no matter what the topics are, are playing an important role to answer the research questions. Among their discussions, they talked about the advantages of the use of online services which are saving time, managing their budget (saving money), and facilitating their everyday life tasks. They save money through searching for deals and comparing prices in different websites.

> **Excerpt 73**
>
> **Lamis:** *it is cheaper and more convenient.*
>
> **Excerpt 74**
>
> **Badra:** *It is easier and allows me to compare offers/options especially for flights.*

Most of the participants are either doing a full-time job or students at universities, and some of them are doing both at the same time. This makes their lives busy especially those mothers who have children to take care of. Doing online shopping, online payments, and online bookings facilitates their lives through saving their time as they are considering it as an easy process.

Excerpt 75

Badra: *it takes less time than waiting on someone to pick up the phone […] if you book through the same website multiple times, you can usually save all your details and it saves you the hassle of having to look for them.*

Excerpt 76

Hiba: *I do most of my daily life online to save time.*

Excerpt 77

Aya: *of course I book most stuff online and in advance because it's cheaper and easy as well as it saves me time […] Indeed online bookings facilitate my everyday tasks because I work full time in London and I travel every day to work I leave early morning and come back late at night so I never get chance to be in either London or oxford at working hours so the only option is buying or booking online even for simplest things must be bought online.*

During their discussion about online shopping, the participants showed their satisfaction about it. They are satisfied because the online shopping facilitates their lives through spending less time on shopping at the one hand and saving a lot of money on the other hand.

Excerpt 78

Mounira: *With shopping online, I do nice bargains, I save time and money too.*

Excerpt 79

Lamis: *I usually buy the same items so it saves lots of time.*

Excerpt 80

Badra: *because I rarely have time/energy, I will often buy things online.*

Excerpt 81

Yamina: *if I do go online its mostly because of time, value for money.*

Although the participants agreed on some websites as good websites to do shopping and despite they agreed on managing their budgets by saving money from the cheap online deals, there are some points as well which most of them are not satisfied with. The quality of goods they are buying online was really a concern to them. They shared their online experiences to warn other members of the consequences of bad choices while using the internet.

Excerpt 82

Mounira: *if I am not sure about the quality, specially clothes and shoes, I have to visit the shop.*

Aya supported the same view of Mounira and says:

Excerpt 83

Aya: *I had bad experience with online shopping regarding sizes I never get the right size*.

Excerpt 84

lamis: *it can be disappointing when it is the wrong size or the real item doesn't look the same as the picture shown on the website.*

Most of the participants are happy to use online payments. They gave advice to each other in order to avoid dissatisfaction, however they see it as the best way to save time, as they consider it as easy and efficient.

Excerpt 85

Yamina*: because its efficient and easy.*

Excerpt 86

Hiba*: I make my bill payment online few minutes and I am done instead of queuing at banks.*

Excerpt 87

Loubna: *i do make payment online is much easier.*

Excerpt 88

Souraya: *Yes, i always make my payments online because it is more convenient to me.*

Excerpt 89

Lamis: *Very easy & convenient […] Saves time.*

Excerpt 90

Badra: *It does facilitate your life because it is simple and you don't have to move from the comfort of your sofa!.*

5.1.2.7 Theme 7: cultural ties

The different components of the Algerian traditional culture are presented in their discussions such as Algerian weddings, the traditional dresses, and food.

Excerpt 91

Yamina: *Food, marriage, shopping, job hunt and domestic issues.*

Excerpt 92

Noura: *food, marriage.*

They use online platforms also to look for things related to Algeria such as the Algerian traditional food.

Excerpt 93

Lamis: *I use YouTube to find some Algerian recipes.*

This makes them, to a certain extent, reduce the feeling of nostalgia by having something for dinner which smells Algerian. In the same context of reducing the feeling of homesickness, Badra reads Algerian poetry and listens to the Algerian popular music.

Excerpt 94

Badra: *I also read a lot of Qsid (which is the Algerian poetry) as I am a huge chaabi fan (which is a type of music in Algeria).*

5.1.2.8 Theme 8: identity reflection:

Among the websites that some participants recommended for the others is a Muslim clothing website called Modanisa. Three participants referred to Modanisa as their favourite website to buy Muslim clothing. This is because the quality of the dresses and also the availability of such type of dresses is not very much available in the United Kingdom. This is an indication that some of them are protecting their Muslim identity by wearing the clothes which reflect it.

Excerpt 95

Aya: *even modanisa I think because they have really nice hijabi style that I can't always find it in Uk shops.*

Excerpt 96

Mounira: *I like shopping from Modanisa website for every day wear and even special occasions.*

Excerpt 97

Badra: *I have also tried Modanisa.*

This indicates that they reflect their Muslim identity through their clothing style and also through learning the Islamic religion. In order to get more knowledge about the religion, Mounira reads a lot about it.

Excerpt 98

Mounira: *I like reading everything related to my religion Islam.*

5.1.2.9 Theme 9: entertainment

There are many ways which the participants use to make their busy life less stressed. In this section there is a description of the different ways that the participants shared with each other during their discussion to keep themselves entertained. Despite the fact that some participants do not play online video games due to their busy life, many of them believe that playing games is a sufficient way which they use to get rid of stress. Some participants who are full time employees like to play games after a full day of tiring work, so that they reduce stress and keep themselves entertained.

Excerpt 99

Noura: *I used to do some session sometimes after work.*

Excerpt 100

Yamina: *Candy crush on the train all the time and solitaire to keep me entertained […] Yes my commute to work times (morning and evenings).*

It is considered also for them as an entertaining tool while traveling,

Excerpt 101

Noura: *I play a lot when i travel.*

Badra likes to play while she is staying with her family.

Excerpt 102

Badra: *I will only play if I am at home with family.*

This is may be when she travels to Algeria, her daily routine changes which allows her to have more free time in Algeria than in the United Kingdom.

In the same context, some other participants use other ways to keep themselves entertained. Souraya, who does not like to play online games, prefers to watch movies and series to keep herself entertained.

Excerpt 103

Souraya: *watching movies and series for entertainment.*

The use of online video games and watching movies and series as a way of entertainment for the participants extended to other purposes. They use them as well as a way of learning the language, thus developing their communicative skills as migrants (This is expanded in the following sections).

5.1.2.10 Theme 10: education
5.1.2.10.1 Sub-theme 1: learning English

All participants who play online video games use the languages which they understand (either French or English) for game instructions.

Excerpt 104

Yamina: *main english I understand perfectly.*

Excerpt 105

Nadjma: *the language English or French.*

Excerpt 106

Souraya: *I use English language for games instructions.*

Aya shared the story of her brother who learned both English and French by playing online video games. The instructions in the games along with the interactions and chats with other players in the game helped him to learn the language.

Excerpt 107

Aya: *my brother is a video game addict he learnt English and French from playing with different people.*

But for Aya herself, she believes that the best way for her to learn English is to attend online classes. All the classes she attended, whatever the purpose of the course is, are in English which helps her to learn the language.

Excerpt 108

Aya: *I take online classes to learn new skills and that's in English because I must learn in English I have never learned anything in another language.*

5.1.2.10.2 Sub-theme 2: academic and career purposes:

The participants who attended online classes shared their experience with the other women. Most of them do online courses as a part of, or in relation to, their academic degrees.

Excerpt 109

Yousra: *I've had to take some assessments online as part of my degree.*

Excerpt 110

Lamis: *any classes related to medicine (physiology, cardiology, neurology).*

This helps Lamis to know a lot of information about her degree and a lot information as well to take care of her children.

Excerpt 111

Lamis: *It allows me to enhance my knowledge while looking after my children.*

There are so many online free courses which are recorded in a video and available in YouTube which makes it easy to get access to different courses in the field.

Excerpt 112

Loubna: *I don't attend online classes however I sometimes watch videos online to enhance my knowledge as a part of my research degree.*

They advised each other to attend online courses to develop their skills at work, which enables them to perform better.

Excerpt 113

Badra: *Yes sometimes, accountancy classes […]. Acquiring new skills. They don't necessarily improve my communicative skills but the content certainly helps shape some arguments i have to use at work.*

However, some of them attend online classes to develop their professional and academic skills, but for others to enhance their hobbies and personal skills.

Excerpt 114

Mounira: *I attend cake decoration online course*

Issues which are related either to their career or to their university degree were presented in their discussions and considered as a significant online activity.

Excerpt 115

Badra: *I look for topics related to my job so anything that has to do with real estate whether it is the market or clients/tenants/industries that impact the market*

They either discuss them with other community members who are interested in the same field of expertise.

Excerpt 116

Aya: *the topic I discuss are mainly about cyber security and technology.*

Excerpt 117

Souraya: *different issues related to our studies.*

Or they look for them in the different online databases.

Excerpt 118

Lamis: *I'm a medical student so I use google scholar mainly. As a visual learner I use YouTube for some topics that I find tricky.*

During their discussion, the participants suggested some online platforms and databases which they consider as a good source to get knowledge about different fields.

Excerpt 119

Souraya: *searching for references and information about my studies.*

Excerpt 120

Sara: *I do search mostly for articles related to research area.*

5.1.2.11 Theme 11: building up a community

The participants referred to building up a community with other Algerian people who are living in the United Kingdom. They referred to the communities they built online in different social media platforms.

Excerpt 121

Mounira: *I use Facebook the most.*

Excerpt 122

Nadjma: *yes I do have access to social media: facebook messenger what up viber Skype ,shpock.*

Excerpt 123

Souraya: *i do have acess to FB and twitter.*

Excerpt 124

Hiba: *As everyone I use Facebook,Instagram LinkedIn.*

Excerpt 125

Aya: *I use most of social media sites.*

All of the participants stated that they are active on social media platforms, which are good spaces, according to them, to start discussions and establish relationships with other people, especially those of the same orientations. Most of them stated that they are members of many communities online including Algerian communities. The following list is the different groups of online communities that the participants mentioned that they are members in. Some of the communities in the list are devoted for migrants, and others are of different purposes.

- Algerian Community in the UK.
- Sisters solidarity.
- Algerian Doctors.
- DZ community in the UK.
- Bristol Mature students.
- HLS community.
- Algerian women in the UK.
- Italians in Edinburgh.
- Edinburgh skills swap.
- Algerian military army.
- Algerian supervisors of education.
- People of Ain Kercha.
- Arabs in UK.
- Bnat Leblad (a group devoted for Algerian women).
- Help Samy to walk.
- Arab culture.
- Accenture ambassadors.
- private group for employees or the societies by OXFORD BROOKES UNIVERSITY.

All participants are members of several online groups. These groups are of different orientations, however, the topics discussed in these groups are actually the centre of interest for these women.

Excerpt 126

Mounira: *many different group of cuisin, group about losing weight and group about buying and selling staff in London.*

Excerpt 127

Aya: *i am only enrolled in fb groups related to university or work.*

The discussions in these groups are also of various topics, and again according to the matters they are interested in. The participants provided a list of some of these topics: cuisine, fashion, decoration, marriage, divorce, immigration, food, health, sports, nutrition, women rights, cultural practices, general queries.

Some of the women claimed that they are members of groups which are devoted for the people of their hometown in Algeria. This is a way how they keep contact with their family members and friends back home. This also helps them to easily obtain different news about their hometown.

Excerpt 128

Mounira: *Also I am a member of many groups related to my town which is Skikda* (Skikda is her hometown).

Excerpt 129

Souraya: *there are many groups i am in. For instance […] a group of people of ain kercha* (Ain Kercha is her hometown).

The majority of participants stated that they are members of online groups which are devoted for the Algerian migrant community living in England, (Algerian Community in the UK, Sisters solidarity (which is a group devoted for women living in the United Kingdom), DZ community in the UK, Algerian women in the UK, Arabs in UK). In these groups the Algerian community living in the United Kingdom raise discussions about different community

matters like migration, recommendations, and also exchanging ideas and advice.

Excerpt 130

Mounira: *Differents discussion about what happened […] in UK in the world.*

Excerpt 131

Nadjma: *I am part of group devoted to the community matters.*

5.2 Part 2: life in the UK discussions
5.2.1   Data analysis process

Table 5.7 Codes and themes from the online discussion board: part two

Themes	Codes
The sense of belonging	Algerian identity, proud to be Algerian, multiple identity (Algerian, British, and French), ethnically Algerian, changing identity, self-belonging (Algerian), the sense of nationalism.
Traveling to Algeria	Regular visits to Algeria (five participants mentioned that they go at least once a year to Algeria), Holidays, travel to attend social events.
Social life	Link up with Algerians, community collaborations, stay connected with family and friends back home, join Algerian events, social networking, shared memories.

Building up a community	Link up with Algerians, huge network, talented individuals, providing help, a member of children's school friends, made friends. Online community for students, exchange ideas and information.
Cultural practices	Love some parts of the British culture, act like British people, act as Algerian, cultural differences, British habits.
Adaptation	Adapted to the new place, difficult to adapt, cultural differences, good life condition in the United Kingdom, children facilitate the adaptation process, differences in languages and faith, the lifestyle, difficult to adapt back in Algeria, cultural adjustment, welcoming environment.
Cultural adjustment	Cultural differences between Algeria and the United Kingdom. Respect the British way of life, protect the Algerian identity.
Education: Sub-theme: Teaching languages to children	Teach her children Arabic, English, and French.
Education: Sub-theme: Learning English	English course, degree level: writing in English, daily interactions, interactions at school, still in the process of learning, intermediate and secondary school, English

	songs, watch movies, English course, ESOL, still in the process of learning from her children and their school homework's, school in Algeria, summer school in England worked with foreigners. Improve the speaking skill. Children channels, reading, intensive listening, interactions with native speakers, use different websites, watch English videos, learn English from children.
Education: sub-theme: Seeking knowledge	No age limit to seek knowledge, ambitions, learn about different topics.
Raising children	Teach them Arabic, teach them Islam, expose them to the Algerian culture.
Lifestyle: Sub-theme: Algerian lifestyle Sub-theme: British lifestyle	Prefer the Algerian lifestyle, comfortable in Algeria, same culture, family connectivity, prefer the British lifestyle, comfortable in the United Kingdom, the freedom to choose the lifestyle, more facilities and privileges in the United Kingdom, good use of time.
Nostalgia	Missing family, love sharing and family connectivity, close to family and traditions. Missing the family atmosphere.

A member of the British society	Solid member of the British society, active member of the British society: work, volunteer.

5.2.2 Description of the themes
5.2.2.1 Theme 1: the sense of belonging

The participants of this research identify themselves as a mix of identities. While some of them identify themselves as typically Algerians who love some parts of the English culture, others identify themselves as a mix of British and Algerian, and French as well for some of them, including the Kabyle and Choauia ethnicities. Six participants identify themselves as Algerians. In other words, they consider themselves Algerian although they lived in other countries, and currently are living in another country rather than Algeria. Badra sees that the "mentalities" back home in Algeria are changing, but this did not prevent her from identifying herself as Algerian.

Excerpt 132

Badra: *100% Algerian* 😊 *:) although I do feel mentalities are changing back home and some are losing track as to what it means to be Algerian… I am proud to be Algerian and will always be.*

Souraya who has been living in England for more than four years, identifies herself as Algerian. According to her, she never identifies herself as a British because of the lack of communication among people in the United Kingdom and migrants.

Excerpt 133

Souraya: *I never consider myself as a British person or citizen. I think thé main reason might be related to the current environment where i live. British or scottish people do not encourage building social relationship with strangers despite thé fact that they are nice and modest enough.*

Hiba who has been living in the United Kingdom for almost three decades, identifies herself as Algerian.

Excerpt 134

Hiba: *I am in this country since 1992. Never forgot that I am Algerian. I am a Muslim Algerian women who lives in England and a good citizen.*

Aya and Lamis identify themselves as Algerians. Aya expresses her sense of nationalism by taking the Algerian flag with her wherever she goes.

Excerpt 135

Aya: *algerian and i always take the algerian flag with me.*

Other two participants identify themselves as a mix of British and Algerian. Nadjma who is proud to be Algerian, considers herself as British because her children are British too. This would help her, according to her, to balance between the two cultures, and to teach her children how to adjust between them. (More explanation of how the participants raised their children in the middle of two cultures is expanded in a separate theme).

Excerpt 136

Nadjma: *I am Algerian and proud to be that and British as my children and try to find the best balance […] we are living in uk and we are part of the community and in the same time we can't forgot our background.*

Like Nadjma, Youssra also identifies herself as a mix of Algerian and British. She sees herself as Algerian ethnically, and this is possibly because she came to England when she was young. This is the justification she provided:

Excerpt 137

Youssra: *I feel very removed from what I view as 'typical' Algerian women that I encounter and don't feel like I have much in common with them.*

Youssra has been living in England for 25 years, but she does not identify herself as British while she is in England. During her stay in Algeria, she identifies herself as British.

Excerpt 138

Youssra: *I don't feel British in England though because I feel like there's so much more to me like the multilingualism and the understanding of some cultural norms that would never make sense to an English person. I feel like my life is more multicoloured than theirs, not just multicultural haha.*

Yamina identifies herself as a mix up of Algerian, British and French.

Excerpt 139

Yamina: *I feel sometimes British, Algerian or French.. but the beauty of it is that I can be all three at once.*

Noura who lived for a long period of time in France then moved to Britain in the past 10 years, still identifies herself as a French. She managed to adapt the life in England but not identifying as a British. She thinks possibly in the future she may change her mind as she thinks she needs more time.

Excerpt 140

Noura: *I don't think i can say i consider myself british because i very much attached to my culture, country history, education I have been living here for 10 years so i adapted myself to the small difference compare to my origin country but i can't call myself british.*

5.2.2.2 Theme 2: traveling to Algeria

The participants of the research stated that they travel back and forth to Algeria whenever they have the chance. Some of them travel once a year and others twice.

Excerpt 141

Badra: *yes as much as possible. I go back as often as I can.*

Excerpt 142

Yamina: *I visit about twice to once a year.*

Excerpt 143

Mounira: *Yes any time there an opportunity to travel, I travel to my country.*

Excerpt 144

Hiba: *every year going on holiday to Algeria with my husband and the girls.*

They travel back to visit their families and friends, for holidays, and also to attend special events like wedding celebrations. They travel to Algeria also to organize their own events, like Noura who went back to Algeria to celebrate her engagement party with the other members of her family.

Excerpt 145

Youssra: *I go back to Algeria at least once a year and all of our family weddings are still held over there.*

Excerpt 146

Noura: *i do keep going to Algeria […] I actually came back this January i went to celebrate my engagement party other there […] I try to go once a year at least!*

5.2.2.3 Theme 3: social life

Building and maintaining a social network with other people back home is very important to the participants. They keep links with their family and friends, and they are always interested to know about their news and updates.

Excerpt 147

Mounira: *I am always connected with my family and my friend back home.*

Excerpt 148

Souraya: *Always keep in contact with my family membres via skype or viber and also with my friends in Algeria as I feel more comfortable when I contact thèm.*

Excerpt 149

Nadjma: *all my family is in Algeria so of course I am connected to them all the time.*

Excerpt 150

Hiba: *always in touch with my relatives and friends […] I do call my brothers and sisters and old friends time to time because I can't be rootless.*

Other participants see that social networking is an opportunity to attend certain events or to celebrate their special moments together. Badra likes

to socialise with people, especially those talented people, so that they exchange ideas and experiences.

Excerpt 151

Badra: *I try to link up with algerians around me wherever possible.*

Excerpt 152

Yamina: *Yes I do, strongs links to my Algerian family/friends, I go to certain algerian* events*.*

5.2.2.4 Theme 4: cultural practices

During their discussions, the participants talked about the different cultural practices they perform during their daily life. Some of them took some good practices from the British culture and at the same time they preserved some Algerian cultural practices. Some others placed themselves in a neutral position but still do some British cultural practices because they consider them as good behaviours.

Two participants see themselves acting as Algerian and British in different situations and locations. Nadjma Always performs her Algerian and British identities at the same time when she is in Britain. However, in Algeria she always tries to perform the Algerian identity only, but some British habits takes place unintentionally. Youssra also performs like Algerian and British at the same time either in Algeria or in the United Kingdom.

Excerpt 153

Nadjma: *While I am in uk I act as Algerian and british.*

One participant stated that she performs the Algerian identity either in Algeria or abroad. The rest of the participants stated that they behave the same either in Algeria or in the United Kingdom. They did not refer to their identities being Algerian or British, but they mentioned that they love some

parts of the British culture and sometimes they have to do some British cultural practices to adjust.

5.2.2.5 Theme 5: cultural adjustment

The participants referred to some British cultural practices that they do while they are in the United Kingdom to adjust to the British culture. Souraya stated that she tries to perform like the British people at certain situations, like standing in the queue. She believes that she has to respect the British culture and has to behave like them, so that she will not be treated as a rude person. In the same context, Mounira sees that she has to act as British at some circumstances, and again she gave the example of queues, "*when you are queuing don't jump the queue".* All those who adjust to the British society hold great respect to the British culture and at the same time preserve and continue their own culture.

5.2.2.6 Theme 6: raising children

The participants discussed according to which culture they would prefer to bring up their children. The opinions were different with various explanations and justifications, however four of them decided to raise them according to the both cultures, the Algerian culture and the British culture. Being a part of both cultures will enable the children to cope with both societies.

Excerpt 154

Youssra: *My kids will be brought up in both worlds so will have both identities. They will have cultural norms from both cultures so that they could exist in both.*

Excerpt 155

Lamis: *Well balanced children with high degree of adaptation to both cultures/ they could be integrated in both countries.*

In the same sense, Mounira and Nadjma took the step to raise their children as Algerian and British, and insisted on teaching them the teachings of Islam. It is very important for these mothers to raise their children as good Muslim people.

Excerpt156

Mounira: *Also my kids got both identities but the best thing I am trying to build on them is to be a very good Muslim and prouve that Muslim people can go very fare in their life , as you are doing (she was addressing me in her speech).*

Excerpt157

Nadjma: *For me my children 'll be brought up as Algerian and British and the most important thing is to be proud of being Muslim.*

The justification of Nedjma is that her children are members of the British community, and that is the reason why she would prefer to raise her children as British. At the same time, she wants to raise her children as Muslim Algerian people because this is their origin which they have not to forget about. In the same context, Hiba considers her children as *Muslim British and Algerian*, however, her focus is to make them good people regardless who they are or where they came from.

Aya and Badra do not have children yet, but they gave their opinions about the topic. Aya wants to teach her children in the future everything about Islam and raise them as British and Algerian people, so that they can integrate to both cultures. She wants to teach them the good manners from the British culture and the good manners from the Algerian culture, so that they will be good people in their community in the future. However, Badra sees that it is important to raise her children as Algerians.

Excerpt 158

Badra: *probably by ensuring they have exposure to our culture asap and on a regular basis […] well it is our country and I am proud to be Algerian and I think we have so much to be proud of that it would be a shame to lose that part of us.*

Badra wants her children to identify British too, but, she thinks that since they are living in the UK, they will learn the British culture from their surroundings and school.

5.2.2.7 Theme 7: lifestyle

The participants discussed the different social and cultural elements that they like or dislike about the Algerian and the British lifestyles. Some of them see that life in Algeria is a comfortable lifestyle for them, especially being surrounded with family and friends. Some others, and even though the British culture is different to the Algerian one, think that the British lifestyle is organized, comfortable, and easy.

5.2.2.7.1 Sub-theme 1: the Algerian lifestyle

the participants gave their views about the lifestyle in Algeria. Some of them like some parts of the Algerian lifestyle while others do not.

Excerpt 159

Badra: *It is a very tough question as Algerian lifestyle will mean different things for different ppl* (people) *depending on how they have been educated.*

Those who like the Algerian lifestyle:

Souraya who identifies herself as Algerian prefers, the Algerian lifestyle instead of the British one (more details about the sense of belonging are

explained in a separate theme). According to her, there many *"significant privileges available in the UK"*, but she prefers the Algerian lifestyle.

Excerpt 160

Souraya: *I feel psychologically comfortable. The same culture is shared between everybody.*

Nadjma and Badra agreed partially with Souraya and think that some aspects of the Algerian lifestyle like family gatherings and traditions are the best thing about the life in Algeria.

Excerpt 161

Nadjma: *Algerian lifestyle for me comes with a lot of love sharing and connectivity.*

Those who dislike the Algerian lifestyle:

Other participants shared their views about some aspects of the Algerian lifestyle which they dislike. Youssra claimed that she could not live in Algeria, and even she finds it difficult to stay in Algeria for a long period of time. Youssra gave an Example about what she does not like about the Algerian lifestyle:

Excerpt 162

Youssra: *I don't understand how everyone doesn't meet deadlines or adhere to what I believe is common sense and order.*

Hiba and Badra agreed on the fact that life in Algeria is difficult. While Hiba sees that someone should work hard and do efforts to have a good lifestyle in Algeria, Badra sees that it is difficult for women to live in Algeria. She mentioned that she cannot go out at night by herself while she is there.

Excerpt 163

Badra: *What I would say is that Algeria is difficult to live in if you are a woman.*

5.2.2.7.2 Sub-theme 2: the British lifestyle

The majority of the participants gave positive views about the lifestyle in the United Kingdom. They agreed that the life in England is comfortable, easy, and more organized.

Excerpt 164

Youssra: *In the UK I feel like there's much more comfort, it's much better organised and is less full of things that make my brain hurt lol*

Lamis sees that people in the United Kingdom are more likely to live the way they want. In addition to that, there are many facilities which are available in the United Kingdom, and which create a good atmosphere to people to spend their time and energy on useful things. Hiba sees that people do not have to do big efforts to have a good lifestyle in the United Kingdom. In the same context, Badra sees that the life of a woman in the United Kingdom is easier compared to Algeria. She gave an example that she can go out at night in the United Kingdom (doing shopping at the supermarket at 1 am) and she feels safe. Nadjma agreed with the rest of the women that life in the United Kingdom is comfortable, yet, a little bit stressful.

Excerpt 165

Nadjma: *but the UK lifestyle even if I feel comfortable is just cold I feel my self running all the time no stop thankfully when you have good friends around you it's break the routine.*

5.2.2.8 Theme 8: nostalgia

During their discussions, the participants expressed their nostalgic feelings by missing their families and the gatherings they use to attend with them. Badra and Lamis referred to the fact that Algerians are very close to their families, and also have strong ties with their traditions, and this is what she is not able to find in the United Kingdom.

> **Excerpt 166**
>
> **Lamis:** *I miss being surrounded by my family and share my life with them.*
>
> **Excerpt 167**
>
> **Nadjma:** *missing our family weather.* (referring to the family atmosphere and being surrounded by family).

5.2.2.9 Theme 9: adaptation

Most of the participants described adaptation as a difficult process. It took for some of them many years to fit into the new culture.

> **Excerpt 168**
>
> **Souraya:** *i have found it very difficult to adapt*
>
> **Excerpt169**
>
> **Mounira:** *it is very difficult to adapt, because of the difference of the culture.*
>
> **Excerpt170**
> **Nadjma:** *it's not easy to adapt.*

However, it was not a big issue for others to adapt to the new society.

Excerpt 171

Noura: *Its was ok to adapt.*

Excerpt 172

Youssra: *I came very young so I don't remember anything different.*

The case for Noura and Youssra is that Nourra came to England after living for a very long period of time in France. She thinks that there is no big difference between the lifestyle in France and the United Kingdom. She managed to adjust the small difference she found, despite the few barriers she faced like sharing a house with strangers and her English level. Noura also managed to find a job easily.

Excerpt 173

Noura: *I have been living here for 10 years so i adapted myself to the small difference compare to my origin country.*

Concerning Youssra, she moved to the United Kingdom with her family when she was young, and this is may be the reason why she could adapt easily to the British society. Youssra sees that her adaptation to the atmosphere back home is difficult for her. She mentioned at many occasions that she loves to keep connections with her family and friends back home and also visiting Algeria every year, but a long holiday is not the ideal idea for Youssra.

Barriers to adaptation:

The participants mentioned many obstacles that they faced, and which made the adaptation process to them slow and difficult. The following two key barriers to adaptation the participants provided:

- Cultural differences: Souraya and Mounira see that the adaptation process was difficult due to the big cultural differences (including the

religion and other cultural aspects like drinking alcohol) between Algeria and the United Kingdom.

- Language barrier: for those who do not understand English, it was an obstacle for them to adapt. (the language aspect is explored separately in another theme).

Pull factors to adaptation:

There are two key points that the participants mentioned as good factors which help in the adaptation process. The first point is that the British people are friendly and welcoming, besides the good conditions available for a good lifestyle. The second point is from those participants who have children. Nadjma thinks that the presence of her children in her life helped her in the adaptation process.

> **Excerpt 174**

> **Nadjma:** *it's not easy to adapt. with my kids now it's more easy, everything comes up with them progressively.*

5.2.2.10 Theme 10: a member of the British society

Some participants consider themselves as members of the British society because they contribute in the development of the country's economy and help the community by volunteering. The common point among them is that they are employees who are contributing to the prosper of this country.

> **Excerpt 175**

> **Youssra:** *I'm a teacher so I would say I'm a solid member of the British community. Tax payer and tax user!*

> **Excerpt 176**

> **Lamis:** *An active one; I work, plus volunteer for many different organisations, as well as a member of my children's schoolfriends.*

In the same context Badra feels herself as *"a temporary addition to the society".* This is because she is holding a visa and every time she travels back to the United Kingdom she got questioned by the immigration officers.

5.2.2.11 Theme 11: education
5.2.2.11.1 Sub-theme: learning English

Some participants consider the language as a barrier to the adaptation process. For the purpose of learning the language, the participants used different ways such as doing English courses and daily interactions. Four participants mentioned that they attended English courses at their arrival to the United Kingdom. Lamis, Badra, Souraya, and Loubna took English courses to help them to learn the language before they start their courses.

Excerpt 177

Loubna: *when I arrived to Uk I had to do some course before doing my master.*

Many years after her arrival at the United Kingdom, Nadjma joined ESOL class to improve her English. However, daily interactions with people around her was her first strategy to learn English.

Excerpt 178

Nadjma *I started learning English from daily interactions.*

Interactions with other people is the same strategy of learning the language which other participants follow. Hiba claimed that she leaned the language from the daily interaction, Youssra from her interactions at school, and Mounira from her interactions with foreigners at work while she was still in Algeria. The period which took each participant to learn the language was different, but they claimed that even though they think that they are fluent in English, they are still in the process of learning. Online interactions are also playing an important role in the learning process of the language.

Excerpt 179

Souraya: *Online interactions help me improving m'y speaking skill in English.*

The participants referred to other ways of learning English. Lamis referred that she is currently studying at a degree level at university, and this involves writing assignments, essays and research papers in English, which helps her to develop her skills. Nadjma finds another way to learn English through her interactions with her children. She also usually helps them to do their school homework which helped her to learn many things about the language. Finally, Loubna devoted her entertainment time to learn English. She is using materials like songs and movies to learn English.

Excerpt 180

Loubna *I learned English my myself by singing English songs and watching movies in English.*

Tips which the participants provided for each other to learn English:

During their discussion, the participants provided some tips which help them and possibly help others to learn English, which are listed as follow:

- Watching everything in English like documentaries and movies with sub-titles. Children channels are also a good start to learn English.
- Listening to the radio like BBC and using some websites are helpful like wordreference.com and thesaurus.com for translation and synonyms.
- Doing a lot of reading and intensive listening will improve their level in English. The use of phonetics helps with pronunciation and intonation.
- Interactions with native speakers, English people are very willing to teach other people their language. Speaking English very

regularly is recommended even with children and their friends. One participant told the story of her mother who learned English through interactions with children as she was shy to use English with adults.

5.2.2.11.2 Sub-theme: teaching languages to children

While their discussion about how they raise their children, the participants of the research refer to the different languages they wish to teach their children in the future or already did. For these mothers, English is the top choice to be taught to their children. This is because they are currently living in the United Kingdom, thus, English is a part of their daily interactions, and also because English is the language of globalization.

Excerpt 181

Nadjma: *I would like my children to speak English Arabic and darja […] I speak with him mostly in darja to help him to learn.* (Darja is the Algerian dialect).

In the sense of making the children's communication with their families good, the mothers teach their children Arabic and ethnic languages like Tamazight (which the participant is calling Berber).

Excerpt 182

Lamis: *Berber, Arabic, English and bit of French/ it is great opportunity for them to be exposed to many languages + they could communicate with others back home.*

Excerpt 183

Mounira*: I want them to speak fluently Arabic language et Darja (*the Arabic spoken in Algeria*) to let them be close to my origin and close to the family in Algeria.*

For the purpose of teaching their children Arabic, the mothers sent them to Arabic schools (Saturday schools) to learn the language. In these schools the teachers teach them the standard Arabic along with the holy Quran recitation.

Excerpt 184

Nadjma*: I sent my son to Arabic school to learn Arabic and Coran.*

Excerpt 185

Mounira*: I can't teach my kids Arabic at home, I send them to a proper Arabic School, El Wissal in Bermondsey. They are learning Islamic studies, Reciting and Tajweed el Quran and Arabic language.*

It is noticeable that the participants of this research are very interested to teach their children Arabic. Some of them sent them to Arabic schools and some others like Hiba taught her children Arabic by herself at home, then sent them to an Arabic school. Youssra also worked hard to make her children bilingual, and her daughter speaks the Algerian dialect in a good way. Her daughter learned the Algerian dialect from her parents and the extended families. However, due to the issue of Autism, she was obliged to make English as the principle language for her eldest son.

Excerpt 186

Youssra: *I hope to put my son In arabic school when he's older and I find one that'll meet his needs inshallah.*

Even those participants who are not mothers yet, gave their views regarding teaching languages to their children in the future. Arabic, French and many other languages are in the list. Badra wants to teach her children in the future many languages because this may help them in their self-development, and also to integrate into other cultures. She thinks that the Algerian people specifically have an ease to learn languages, and she wants her children to take advantage of that.

Excerpt 187

Badra: *Algerian, French, English, Arabic, Italian, Spanish...the more they can speak the better […] I think speaking many languages help with integration and also help being open minded and more understanding towards other cultures.*

Excerpt 188

Badra: *My arabic is very poor so I will have to send them to a school and learn myself.*

Excerpt 189

Loubna: *I wish to teach my children both English and Algerian.*

Along with English, French, and Arabic, Souraya wants to teach her children Chaouia which is an ethnic dialect in Algeria.

Excerpt 190

Souraya: *I would like to teach my children Arabic, then my dialect which is Chawiya second, then English as it is the language of globalisation and lastly French.*

5.2.2.11.3 Sub-theme: seeking knowledge

The participants shared their tips regarding learning English, and they gave advice to each other to seek knowledge from different sources and about different topics. Hiba stated that there is no age limit to learn anything and she advised the housewives to watch BBC children as it provides a lot of information, besides the language. Nadjma sees that in the United Kingdom there are many opportunities to learn, especially if the person is ambitious. Mounira agreed with the same point of Hiba and Nadjma and she added:

Excerpt 191

Mounira:

I never stopped studying different subjects I like. After working two year as a teacher assistant, I am now studying cake decoration which is my favourite hobby.

5.2.2.12 Theme12: building up a community

The participants are very interested to build up communities of different disciplines and orientation. Badra wants to establish connections with Algerian people whenever she gets an opportunity. She thinks that she can create a huge network with individuals who are talented and have much experiences in different fields. This will help the community by providing help and giving advice to each other, which leads the community members to take a successful path in their life and career. Sometime after her arrival to the United Kingdom, Lamis made some friends and she joined the community of her children's school friends. Souraya talked about the small community she created with her colleagues at the university. They created an online platform devoted to share ideas, exchange information, and arrange for different academic events.

6 Chapter six: Findings from the interviews

This chapter is the analysis of the verbal data collected from the interviews. I have conducted 12 individual interviews with the research participants.

6.1 Data analysis process

The data analysis process for the interviews is similar to the one followed for the online discussion board, which is explained in section 5.1.1.1. I transcribed the verbal data and I familiarized myself with the data. by the end of the process I drew the following table which details the list of codes and themes for the interviews.

Table 6.1 Themes and codes from the interviews

Themes	Codes
The online Algerian Community	Groups on Facebook, the Algerian women in the UK, online Algerian communities, keep contact, online groups and platforms, the Algerian community in the UK, Facebook, good information, online Algerian communities, these groups, share information, variety in discussions, reminder of identity.
Education: Sub-theme: learning English	English course, TOEFL, foundation year, listening to music, watching movies, school, E2, E3, IELTS, GCSE, pre-sessional course, online group of native speakers, online activities, practice language, interacts with people.
Algerian organizations and Events	National Algerian centre, Algerian British Association, The Scottish

	Algerian association, point of contact, Eid (Muslim celebrations), charity events, parties, new year, Mouloud (Muslim celebration), organize events.
Nostalgia	Algerian food, Algerian music, miss parents, miss the weather, miss the food, miss the market, being so nostalgic, travel to Algeria, missed the sea, summer holidays, feels homesick, feeling homesick, feel nostalgic, eat Algerian food, making gatherings, family gatherings.
Home	Family, feel being at home, feeling that I am home, this feel like more home, my home, missing England, missing home, this more home, it feels like home.
Lifestyle: Sub-theme: The British lifestyle	Sense of politeness, openminded, tolerance, not racist, the British queues, people are lovely, freedom of choice, simplicity, educational system, isolating, stressful.
Lifestyle: Sub-theme: The Algerian lifestyle	Algerian mentality, chatting to people, wrong judgments, weather, food, respectful, afternoon gatherings, funny people, friendly people, welcoming people, parties, weddings, cannot work at night, negative connotations.

Social life	Stay in touch with friends, help each other, charities, follow my country's news, problems of migrants, keep in touch, connect, keep you attached, keep in touch, connected to Algeria, stay in contact with family, friends.
In-betweenness	You lose you, don't know where you belong, that is not my country, that is not my language, lost, who are they? What is their identity? I cannot speak in Arabic, cultural shock.
Adaptation	The language barrier, different lifestyle, imitate them, emotional difficulties.
Building social networks	Keep contact, stay in touch, stay connected to my community, group of 10 Algerian females, hold events, I made friends, the community got bigger, find Algerian people.
The sense of Belonging	I feel more Algerian, belong to that group, you belong there, I am Algerian, British-Algerians, mix identities, the other, I feel very Algerian, British citizen, Algerian identity, my French side, I feel Algerian, I am a part of this community.
The sense of nationalism	Sense of nationalism, Algerian flag, more nationalists, Qasaman (the

	national anthem of Algeria), depict the picture of November revolution.
Raising children	Teach the children Islam, give them the freedom of choice, no sleepovers, teach them Arabic.

6.2 Discussion of the themes

6.2.1 Theme 1: the online Algerian community of migrants

There are many online Algerian communities which are devoted for migrants and which exist in different social media platforms, for example Facebook. Some participants stated that they are not happy with the content shared in few of the Algerian online communities. They even left many of these online Algerian groups due to the poor content provided. Lamis stated that she really gets angry from the different "comments" that people usually add to the different discussions, especially those which are against women's right to work and to do other social practices. Lamis refers to a story of a girl who went out in one evening to do sport in a public space in Algiers, the capital of Algeria. The girl had a verbal discussion with a man there, and he ended up beating her. The story witnessed massive public reactions, and some people started criticising the Algerian women, therefore, Lamis was angry. She considers herself as a feminist and she thinks that this action is not acceptable.

Excerpt 192

Lamis: *do you remember the one who was like beaten the one she was jogging after or before iftar last Ramadan? They were all saying these stupid things. I am very feminist, and I am into feminism, a 100%. So, I do not accept like any like annoyed of comments like woman her place is in the kitchen, women should not study, I got so annoyed.*

168

Loubna agreed with Lamis that she is not satisfied with the content provided in some of these online platforms too.

Excerpt 193

Loubna: *I am not in the other groups to be honest I don't like the guys you know they say rubbish.*

Even though there are many nice people in those online communities, Lamis does not feel that she really belongs to them. She believes in differences among the community members, but negative people are pulling her back rather than pushing forward, and this is one reason why she migrated from Algeria to the United Kingdom. She thinks that accepting the other and being aware of integrity and equality may help the community to become more tied. On the opposite view, Mounira, who considers herself as an active member of the Algerian community living in England, is satisfied with the content provided in the online Algerian communities.

Excerpt 194

Mounira: *I am very satisfied I think.*

Souraya thinks that the online Algerian communities are a point of contact with other Algerians.

Excerpt 195

Souraya: *Well, I perceive them as very important to keep contact with members who belong to the same cultural and linguistic background. […] Algerians who are residents in the UK know each other mostly via online groups and platforms.*

Hiba and Mounira see that they belong to this group (the Algerian community in England), Although they do not know in real life the majority of its members.

Excerpt 196

Hiba: *We don't know each other, and it is just because it is Algeria you feel that you belong to that group.*

Excerpt 197

Mounira: *In this sense we cannot see each other in these groups but in some opinions, we are unified we think all the same way most of us.*

Mounira who considers herself as a member of Algerian community in the United Kingdom, referred to the important role of the online communities in providing information and sharing different news about the community.

Excerpt 198

Interviewer: You mentioned that you are a member of Algerian groups online, do you believe that this is the community you really belong to and do you feel yourself as part of it?

Mounira: *[…] I feel especially the Algerian community in the UK. It is very good, I learned a lot of things from them and too much about what happened many things about somebody died we know in these websites.[…] I have a good impression.*

Sara sees that it not necessarily being a part of the online community makes you feel Algerian, but the fact that she is chatting with Algerians makes her have the feeling of home. This indicates that the online Algerian platforms created an atmosphere of home to their members.

Excerpt 199

Sara: *staying in touch with my Algerian friends on Facebook […] is what makes me feel I am Algerian and gives me the feeling that I am home with my own native community (Algerians).*

Excerpt 200

Souraya: *These platforms help the UK citizens feel being at home so that they won't feel nostalgic and homesick.*

Yamina feels that the online Algerian communities are creating an Algerian atmosphere.

Excerpt 201

Yamina: *it did make me feel like basically I am in Algeria, but I am in London you know like being part of the community but also you meet people etc. I did feel.*

Another important role of the Algerian community in the UK, which the participants talked about, is that the community is building a social network among its members. Lamis and Hiba thinks that the Algerian online platforms are helping to unify the Algerian community in different ways. Whenever someone asks for help, many people are ready to help, which is the same case when someone needs an advice or asks for recommendations. Lamis herself asked for recommendations before when she intended to travel to Sweden, she wanted to know whether there are Algerian people there, so that they will show her halal shops if there are any. She also helped many people who are looking for medicines from France, as her husband travels to Paris very often, so he could bring the medication for them. Yamina also got help many times to find Algerian stuff.

Excerpt 202

Yamina: *for recommendations, yeah sometimes you know when I am looking for Algerian stuff like where can I find this and tell me where I get this, someone actually helped me to find a Kabyle dress so, I was really thankful for that.*

Badra thinks that the Algerian community members help each other by the spread of different information and help to solve the problems of each other.

Excerpt 203

Badra: *there too some good information sometimes, I think one of them has got a question about finding a job, there are some questions are quite useful and actually you get something out of it.*

Lamis stated that the different activities like funding and charities helped the community to stay tied. Hiba also thinks that the Algerian community in the United Kingdom help each other when someone needs help. Hiba herself is doing some charity activities to help those people in need, and hoping in the future to establish an official organization with other Algerian people to help each other.

Excerpt 204

Hiba: *just sometimes you know when you see like people need help and you can do it you just help that's all […] They do charity sometimes like helping people, well myself I do help people. I don't want to talk about myself. But I help people here and back home. Here well I got a network which is wealthy people do give furniture, when they buy a new one, instead of throwing it away we just look for people who need it here and at the same time I do collect dipper which is a nappy for elderly, like wheel chairs, eczema…frame… walking stick.*

Hiba helps also other people other than Algerians especially Muslim people.

Excerpt 205

Hiba: *I do help you know so many people, especially Muslim people like now I am just collecting clothes for Syrian for yamen for India.*

Hiba claimed that she is happy to help people from Algeria, however, the paperwork to send things to Algeria requires time, effort, and money, which makes her focus on other people from other nationalities other than Algerians. But she helped a lot of Algerian people, and she told the story of

an Algerian woman who asked her for clothes to her children, and Hiba was more than happy to offer this woman help.

Other performances of solidarity among the Algerian community living in the United Kingdom are listed by Noura. She refers to how people sometimes help each other by collecting money for those who are in need, visiting people who have a medical condition and staying in the hospital, or sometimes collecting money to cover the expenses of sending the body of someone who passed away in the United Kingdom to Algeria. Noura is impressed with the solidarity among the community members and she commented:

Excerpt 206

Noura: *I think this is where it is going interesting and the community like they get all together no matter you know what happened or who is the person you just want to help […] all these things they were quite good where people just come in and help and you know that is quite nice.*

Mounira said that the Algerian community living in the United Kingdom are '*united'*, especially when it comes to people in need. One example which Mounira mentioned, and which shows the solidarity of the Algerian people living in the United Kingdom, is the example of Hamza. Hamza is an Algerian teenager who was diagnosed with cancer and he needed a big amount of money for a surgery. The Algerian community in the United Kingdom raised the money and gave it to Hamza to cover the fees of his surgery. Other types of support like some people visited him, and other people asked about his health status, and other people make prayer for him. This type of good deeds done by people who do not even know each other personally make the Algerian community united according to Mounira.

Excerpt 207

Mounira: *[telling the story of Hamza…] this is a kind of United people.*

Nadjma also thinks that the online Algerian communities are playing an important role in the unification of the community through helping each other. These communities created for her an Algerian atmosphere.

Excerpt 208

Nadjma: *I try to stay connected to my community, the one I liked is Algerian community in the UK […] they do the best to show what happen in Algeria, last time they were doing like raising money for someone who was sick, someone who was in need in Algeria, and for me when you help them I felt myself in Algeria, living in Algeria and helping my neighbour, something like that […] we are Muslim people and we have to help each other.*

Aya mentioned a story which happened to her when she arrived at the United Kingdom for the first time. It was a weekend, and she had to wait till Monday to get her accommodation sorted. The person next to her heard her discussion on the phone with the school regarding the accommodation, and he offered to stay at his place with his family. Aya stayed with this family a whole week discovering England for the first time. This is another phase of people helping others from their own community.

Hiba wanted to help the Algerian government by the establishment of projects, which would help the Algerian families and possibly creating a social stabilisation. Five to six years ago, Hiba suggested a programme for the Algerian Ministry of National Solidarity, Family Affaires, and the Status of Women, to help families back home. She wanted to take her expertise as a parent mentor to Algeria, where she intended to give free services to raise awareness against domestic violence, and violence in the streets and stadiums. Unfortunately, her suggestion was rejected later because the ministry could not cover the flight ticket and accommodation expenses. Now Hiba is using the online Algerian communities to help the Algerian people who are in need, rather than establishing official governmental projects with the Algerian government.

Another role of the online spaces is that they allowed people from back home to get different information about the migration process. They usually contact people who are already based in the United Kingdom, and ask them different questions about job opportunities, and types of visa.

Excerpt 209

Interviewer: *do you think that they help people in Algeria who want to immigrate to the United Kingdom?*

Noura: *I think it does probably to some extent, because I saw few people they are based in Algeria they say I am based in Algeria, I am looking to come in, I am looking to do that, how soon can I find a job? […] hum what way can I come to UK from? If I am a student then do this, I think it does help to a certain extent.*

Excerpt 210

Nadjma: *They give information, someone had a company to send staff to Algeria cargo Algeria and I knew from these groups about it, they gave me information, these are things which we are as Algerians are looking for.*

The online Algerian communities keep the community members connected. Lamis talked about her experience in one of these online Algerian groups which called the Algerian women in the UK, and she is really impressed with the content. She mentioned a story about an Algerian woman who is a newcomer to the United Kingdom, and she was asking in the group to build connection with other Algerian women. Other women in that group were happy to build up a connection with her and they all have a valuable chat and talked about different topics, like from where to buy some stuff; such as good semolina to make 'Tamina' which is an Algerian traditional sweet. Lamis feels so happy because she belongs to this community, and she is happy because she helped other women, and other women helped her when she asked them once how to make an Algerian cake. Lamis is very satisfied about the content of this online community of Algerian women, and she

thinks that it is a positive push to the Algerian women living in the United Kingdom to stay more connected. Other participants praised this online community of Algerian women in the UK too.

Excerpt 211

Loubna: *I have only this group of women in the UK […] the women is good.*

Another important role of the online Algerian communities is that they keep the community members updated with the different news, either local news or news from back home. They are considered to be a source of information as well. Many participants are using these online platforms to get different news about Algeria, including the news related to different political events.

Excerpt 212

Sara: *They also enable me to follow my country's news either social or political.*

Excerpt 213

Souraya: *these groups also help me get updated with what is happening in my country.*

Excerpt 214

Youssra: *so, the people I talk to feel involved in the Algerian political events […] Again because mainly I mean like there is not really political website or anything you can really feel you can get news from online, so, Facebook groups can sometimes give you a more world round view of what is actually happening. I think they give you more authentically of what is happening in Algeria.*

Aya referred to an online Algerian group which she follows to get different news about Algeria.

Excerpt 215

Aya: *the group of DZ and I speak English […] that's how I get all the news about Algeria.*

The online Algerian communities are an open space for different discussions, suggestions, and also for entertainment, where people share different funny stories and jokes. Mounira listed some topics being discussed in these online platforms like offers on flight tickets, matters related to the community, and other discussions related to religion. Youssra listed some topics they usually discuss, and which are related to the Algerian culture, like everyday life in Algeria, Algerian food, and some events like Sabou'a (which is a celebration of the new born baby, when all the family gather together and prepare traditional cakes and food). Therefore, the online Algerian communities allow people to discuss different topics including those which are related to migration too.

Excerpt 216

Sara: *sometimes problems that Algerian migrants face in the UK such as rent issue.*

Excerpt 217

Yamina: *papers.*

Excerpt 218

Nadjma: *It is a good place to find all the info about Algeria and when you ask question they reply otherwise they send you a link and recommend to read more, many people asked about immigration information and they provided them.*

Excerpt 219

Souraya: *They help share information about life in the UK , and how migrants can manage their lives when they get there in the first instance.*

Badra thinks that there are many Algerians who are pleased to share their experiences about life in the United Kingdom as migrants, with those who are living in Algeria. They even like to meet each other and look for those

who are living with them at the same city or town. She gave an example that someone who lives in Newcastle is interested to look for people living in Newcastle and build a social network with them.

Excerpt 220

Badra: *in the end as Algerians in the UK are more than happy to speak about life in the UK.*

Excerpt 221

Youssra: *hum a wide range of people […] and each group it has a different purpose, like there is a group like more for comedy and there is more of Algerians in the UK that too for recommendations and help and support each other.*

Youssra sees that the discussions that the members of the online Algerian communities showed that they are of different orientations and views. She gave an example of a discussion about Brexit. She said that some people are happy and positive about Brexit while others are not. Even inside the large community, there are other communities with different ideas. Yamina agrees with Youssra and she thinks that the online Algerian communities are for different categories of people from different generations.

Excerpt 222

Yamina: *Mixed signals.*

Excerpt 223

Souraya: *social or academic life.*

Excerpt 224

Badra: *I like variety, they discuss Brexit, they discuss I don't know, they discuss how Algerians maybe can improve their community in the UK. […] Eventually it becomes an actual sharing platform where buying, maybe business ideas or exchange.*

Excerpt 225

Youssra: *Hum mix and match, I think even in the Algerian community there is pockets, I feel I belong more with some pockets than others […] So even within the same Algerian community there are pockets of people that you represent, that represent you more than others.*

However, Youssra believes in the fact that the Algerian online communities are an Algerian cultural space and a representation of identity. They help to remember the traditions for certain religious and national events, and share the different ways of how people celebrate these events.

Excerpt 226

Youssra: *I think it is a great reminder of identity, and hum, just a little of cultural stand points. So, traditions are passed down and traditions are remembered. Some people put down what they did for Mouloud,* (which is the celebration of the Birth of the prophet of Islam Mohamed), *some people put down what they did for Yennayer* (the first month of the Berber year which starts 12th January each year), *like you get reminded oh yeah this that's a cultural stand point I guess.*

Souraya also thinks that these platforms are a reminder of identity and culture.

Excerpt 227

Souraya: *These groups mostly reflect my local culture.*

The Algerian online communities allowed Noura to build social networks and to have new friends.

Excerpt 228

Noura: *I have done like some relationships at the back of it like good people and we become really friends.*

Our community is fragmented:

The participants stated that the Algerian community in England is fragmented. They think that the community is not unified as other migrants' communities in England. Sara sees that the Algerian online communities are unified online only, but in real daily life, they are not.

Excerpt 229

Sara: *Yes, it does for most of the members, but I think just as an online unity while when it comes to real life, most of the members prefer not to meet each other.*

Mounira talked about the weak connections among the members of the Algerian community, when it comes to events. She said that there are not a lot of events organized by and for the Algerian community living in the UK. She gave an example of the Pakistani community. According to her, they are very united, and they always organise events. She attended one of their events, where they discussed many topics in relation to Islam. Mounira wish the Algerian community will have more events in the future like other communities.

Excerpt 230

Mounira*: But the problem with the Algerian community, with we don't have events at all, I don't know what happened with our community, the other communities they meet during holiday.*

Badra thinks that other communities' members are close and tight to each other, unlike the Algerian community.

Excerpt 231

Badra: *I used to live in London and I lived with Turkish people and they are very tight together. They help each other, whereas I think the Algerians are not. I don't know why actually, but I don't think it really works for them. It is a trust issue or something.*

Yamina stated that the Algerian online communities are bringing the community members closer, but it is not at the stage of unification yet like other communities.

Excerpt 232

Yamina: *I would not say it is unifying but I would say bringing it closer, coz unifying is a big word, now as unified as other communities not, but um I would say that it is bringing it closer to some extent.*

6.2.2   Theme 2: education
6.2.2.1 Sub-theme 1: learning English

Many participants learned English before and after migrating to The United Kingdom, using different strategies. Noura learned English at school and when she arrived at the United Kingdom she did TOFEL. Nadjma changed the language from French to English in her electronic devices, as a first step to learn English. Aya took her foundation year as she arrived at the United Kingdom, besides she listens to music, watches movies, and also, she is doing a lot of reading and writing to improve her language skills. Yamina arrived at the United Kingdom at the age of 15, so she joined school and at the same time she took an English course to learn the language. Lamis as well was keen to learn English. One month after her arrival to the United Kingdom, besides using other ways of learning English like television channels, Lamis took some English courses.

Excerpt 233

Lamis: when I came a month later, I started like from E2 which is elementary to E3 to level 1 to level 2 to do first certificate and do the IELTS. I did GCSE in English.

But later she stopped doing any course, because she thinks that she achieved the required level that she was aiming at. Lamis later did GCSE as a requirement to start her University course. The participants also used online interactions to help them to improve their language.

Excerpt 234

Loubna: *In the beginning yeah, it helps a lot yeah.* (referring to online activities, and different online discussions she had in English either with Algerian people or with English people too).

Online platforms are playing an important role in the process of learning English. Sara and Souraya are using online platforms to learn English, and now their level is ameliorated by learning new vocabulary.

Excerpt 235

Sara: *I recently joined an online group where native and internationals discuss issues about teaching. I felt that I learned new vocabulary which I did not know before. I think that most of the online tasks I am doing, where English is involved, helped me to ameliorate my English. I would also point out the PhD conferences groups I am member in, which also enhanced in some ways my English.*

Excerpt 236

Souraya: *Well, they* (the online activities) *help me acquire vocabulary. They also help in participating and interacting actively with others. Therefore, I practise the language.*

However, not all participants used online platforms to learn English.

Excerpt 237

Hiba: *Actually, I learned English before the internet comes, I have been in this country since 1993 no internet, no mobile phone, nothing, it was colleagues, hum movies you know like tv watching songs you know games.*

Youssra learned English from school and from interactions with people and family.

Excerpt 238

Youssra: *for me, so, yeah it was school cause […] it is from interacts with people and I learned some from family here as well. My dad's family all live in England, so I learned English through interactions with them too.*

Mounira also chooses other ways to learn English at her arrival to the United Kingdom. She prefers daily interactions with people, and later with her children too to learn English.

Excerpt 239

Mounira: *When I come here when you are facing people I better learn English better than when I was in my country. […] so, with kids with everything, so you have to face people to learn the language.*

Mounira focused on teaching her children English and Arabic. They study in English at schools and they have three days of the week to speak English at home. At the same time, they study Arabic at Arabic school (Saturday Schools) and they have three days of the week to speak Arabic at home. They have one free day when they are allowed to speak both languages at home. This system helped the children to learn the two languages.

Excerpt 240

Mounira: *they have also Arabic schools in Saturday, so I have like three days English three days Arabic one day free.*

6.2.3   Theme 3: Algerian organizations and events

There are many participants who referred to the National Algerian Centre (NAC), and its role to organize some events for the Algerian community living in the United Kingdom. It is playing an important role in reminding the Algerian migrants in the United Kingdom with their culture and traditions.

Excerpt 241

Youssra: *I guess that is a nice point of contact for some people that wanna have a bit more of an authentic Algerian experience.*

The Centre organizes some events like dinner in Ramadan, especially for those people who does not have money or those who are missing a taste of home, so they join dinner at the centre.

Excerpt 242

Noura: *the NAC centre […] they are quite good at organizing few events especially when it comes down to Ramadan and things like that […] so NAC done some parties.*

Noura used to attend some parties organised by a middle eastern restaurant called Arabian Garden. The restaurant owner used to organize events for Ramadan and Eid (an Islamic event celebrated by Muslims twice a year) and he used to invite Algerian people.

Excerpt 243

Noura: *it used to be a restaurant called ah Arabic garden they used to do a lot off parties like there was Eid or Ramadan or hum any parties really, they will be posting that online and they used to have people Algerian guy to this parties to the restaurant place.*

Yamina helped with many charity events and other different events organized by the Algerian community living in the United Kingdom. She attended also many other events organized by the National Algerian Centre.

Excerpt 244

Yamina: *there was this centre called NAC, National Algerian Centre I think, and we did quite a lot of events there and it was good we grouped quite a lot of Algerians.*

Badra as well attended some events organized by the National Algerian Centre, and volunteer in others. She thinks that it is the most active organization which organizes events for the Algerian people living in the United Kingdom. Badra regularly goes to the National Algerian Centre events each week, especially Chaabi parties (Chaabi is the Algerian popular music).

Excerpt 245

Badra: *I attended those by the National Algerian Centre, well I got in touch with them because I find them quite active […] I use to go every week.*

Badra used to attend other events organized by a charity organization called Algerian British Connection (ABC). But not many people attend their events because, according to Badra, not many people heard of it.

Excerpt 246

Badra: *there is the called ABC Algerian british connection or something like that. it was a very small group like 5, 6 people and just playing chaabi and I was just sitting and listening. But I don't think people hear about it very often.*

There is also the Scottish Algerian Association which regularly organizes many events for Algerians based in Scotland, mainly Eid Festivals.

Excerpt 247

Souraya: *I and some of my Algerian friends attended one of these gatherings organized by the Scottish Algerian association in Glasgow to celebrate Eid.*

However, not all participants are aware of the existence of these centres and organizations, as Lamis who stated that there are no Algerian organizations for migrants and when I told her about the National Algerian Centre, she replied that she is always busy, and this is the reason why she is not aware that this centre exists. However, she always goes to the mosque to join an Algerian lady working there for religious events.

Mounira used to organize events, like inviting people for lunch to celebrate Eid, Mouloud (the celebration of the Birth of the Prophet Mohamed), New Year celebrations, and other events for the children.

Excerpt 248

Mounira: *I used to organize events […] Eid party, new year, Mouloud […] all of them were happy.*

Mounira attended an event organized by the Algerian British Association in London to celebrate the memory of the 1st November rebellion, which took place in Algeria in 1954, against the French colonisation. Mounira met the mayor of Islington at that time (Mouna Hamitouche who is an Algerian woman) at the event and asked her to organize more events in the future for the community.

Excerpt 249

Mounira: *I met the mayor of Islington She is a lady from Algeria, you know her we did ask her why not to organize too much events […] she said we are trying.*

Again, Mounira asserted on the importance of the Algerian online communities to advertise for such type of events, so that a big number of people will be able to help in the organization and attend the events.

Excerpt 250

Mounira: *So that's why in online we have to advertise more events, create more events, even like ask for help, we can help, we are big community.*

Aya attended some events organized for Eid in London. She is very grateful for such events, because they gather the community together.

Excerpt 251

Aya: yes, there is. I attended some Eids hum my first Eid I was completely alone here, so my neighbour took me, and I think it is a good way to celebrate because especially in like UK none celebrate Eid except Muslims, but it was a great way to get the community celebrate not alone.

6.2.4   Theme 4: nostalgia

The participants have regular visits back and forth to Algeria, once or twice a year, for holidays and to visit their families. Lamis who did not visit Algeria last summer (2018) is feeling so nostalgic and homesick. She stated that the only thing that she can do to get rid of this feeling, is to buy a ticket and fly to Algeria. She is missing different setting from the Algerian daily life, and this caused the feeling of homesickness.

Excerpt 252

Lamis: *to be honest I miss my parents and I miss the weather and I miss the food, I miss the market, I miss the mess, I miss everything.*

Excerpt 253

Lamis: *I have one year I did not go, I start being so nostalgic, all I need to go.*

Excerpt 254

Badra: *now I go back three to four times a year, I am not completely removed from it.*

Likewise, Mounira likes to travel to Algeria each year during summer holiday. Since she moved to England, each year she travels to Algeria with her husband and their children, except one summer when she gave birth to her daughter. The seaside is a symbol of nostalgia for Mounira. She used to live in Algeria in a town called Skikda, which is a seaside city. Mounira missed everything about her hometown Skikda, particularly the beach during summertime.

Excerpt 255

Mounira: *I lost my mam but when it is summer time I want do go there. The sea we missed everything especially I am from skikda, so our lives is linked to the sea.*

Youssra as well feels very nostalgic. She always has the desire to visit Algeria at least once a year. She did not visit Algeria last summer (2018) and she is feeling that there is something missing. However, when she travels to Algeria, she misses England too.

Excerpt 256

Youssra: *Well when it comes to the summer holidays like this summer is the first summer in my life I did not go to Algeria I cannot explain it is just something was missing so I go to Algeria at least once a year every year since we came here […] so yes it does get a difference when I am not going home. I used to have it the all way*

around as well, if I go to Algeria and stay too long I feel like I get very upset for England.

Aya who spent most of her childhood in France, feels nostalgic to France. She feels she is missing her family who are based there, but not the country.

Excerpt 257

Aya: *well France because I have all my family there so that's why it feels like homesick not the country but the family.*

However, when she moved to the United Kingdom, she felt nostalgic to Algeria in her first three years, but now she is no longer feeling nostalgic because her family joined her.

Excerpt 258

Aya: *it was for the first two to three years I was feeling homesick and I go every holiday. After my family joined me, so now I feel like I belong here.*

Likewise, Badra felt nostalgic the first years when she started her course in the United Kingdom, but now she does not feel nostalgic for Algeria to a certain extent. She lived before in Egypt and she was so nostalgic and attached to Algeria. Badra is nostalgic for a different image of Algeria in her mind, but not the current one.

Excerpt 259

Badra: *I think I am nostalgic of the Algeria I dream of not nostalgic of the current Algeria […] I no longer have that nostalgia that I really want to go home because now home is Scotland.*

But she is still nostalgic, and she realised that through the different decorations she has at home. All the decorations at her home are from Algeria, she listens to the Algerian music, and she reads in Arabic. All these things are signs of her nostalgic feelings towards her country of origin.

Excerpt 260

Badra: *Hum well I still feel nostalgic, if you live with me you know I am a 100% nostalgic, all the decoration at home is from Algeria, even my carpet is from there […] actually I listen more to the Algerian music in the UK, now I live in the uk rather than before, I read more in Arabic […] when I came here I try to read in Arabic. I think nostalgia is there to an extent constantly, but it is not in a sad way, it is just that I stay very close to my culture.*

Hiba is feeling so nostalgic as well, and she wants to go back definitely to Algeria and settle down there. However, she does not want to take her daughters with her, as she thinks that they have their lives in England. They work and study, and she does not want to force them to go back and settle down in Algeria as other migrants in France do.

Excerpt 261

Hiba: *I feel homesick, now I am tired, and I want to go back to Algeria definitely, but I want to go by myself without my family members, all my daughters have their lives here.*

Whenever Yamina, Nadjma, and Souraya feel nostalgic, they arrange a group meeting with their Algerian friends and create an Algerian atmosphere, thus, they reduce the feeling of homesickness.

Excerpt 262

Yamina: *well I meet with my Algerian friends, we eat Algerian food and listen to Algerian music […] sometimes you know it is like hey missed Rechta* (an Algerian traditional dish). *Oh my God you know like el3id* (Eid) *you know sometimes like you know we spend it by ourselves lets spend it together so yeah definitely.*

Excerpt 263

Nadjma: *Nostalgia is always there but when you got friends this feeling is reduced.*

Excerpt 264

Souraya: *Generally by making gatherings. […] We did not feel homesick but rather we felt much attached to our country.*

The online activities that the participants do, like the interactions with people from their community, help them to go through the feeling of homesickness. Sara is an active Facebook user and she is following many Algerian online groups. These groups usually share childhood stories and pictures of different toys and objects that children used to play with when Sara was young. Whenever Sara sees those posts on Facebook, she feels so nostalgic, especially those posts related to family gatherings.

Excerpt 265

Sara: *when I see posts that represent family gatherings or other social events. This breaks my heart and make me feel like I want to travel home immediately without return.*

As I mentioned earlier, Sara's use of social media platforms decreases her feeling of homesickness on the one hand. On the other hand, her online interactions with people from the same community helped her to feel home.

Excerpt 266

Sara: *I feel that any online activity I perform such as Facebook chats fills that gap I developed abroad in terms of missing my home country.*

Youssra also sees that the Algerian online communities help to reduce the feeling of homesickness. They create an atmosphere of home through sharing different post about Algeria.

Excerpt 267

Youssra: *Yes, I think they are very valuable, especially for people who are missing home, and you know when you like need a flavour of Algeria or reminder of home it is really nice really helpful.*

6.2.5   Theme 5: home

The image of home in the minds of the participants is different. It depends on how each participant acknowledges her home or homes. Aya feels that her home is where her family are. Youssra also sees that her home is where her family live. All her family are living in the United Kingdom; therefore, she feels her home there.

Excerpt 268

Youssra: *the thing is I got a big family in England, so all my cousins are here all my auns and uncles so actually this feel more like home.*

Lamis sees that Algeria is not her home because she cannot live there permanently as she got used to the life in England, but it is her home because she feels that she belongs to Algeria. She feels the need to visit Algeria at least once a year. In her opinion, there are many settings, which she listed, that represent her home like her parents, her room back home, the market she used to go to with her sisters, and the food that she used to eat at the restaurants when she used to go to the seaside. All these nostalgic settings are representations of home to Lamis.

Excerpt 269

Lamis: *it is not my home I would not live there to be honest […] I need that like once a year a month […] it is my home of course it is my home I cannot deny I cannot consider myself as an English person to be honest I am still Algerian and proud of it and I really like my country as it is it is just I cannot live there for long time.*

Excerpt 270

Lamis: *when I go to Algeria after few weeks let's say like 3 or 4 weeks I start missing England it is so strange you live in between so I think home is half here half there it can't be here surely and it can't be in Algeria it is just half, half which is so hard.*

Nadjma sees that home is in England, and if her mother was living with her in England, she probably would not visit Algeria again.

Excerpt 271

Nadjma: *I feel England home Algeria is for holidays only, I miss England when I go to Algeria. If my mother is in England I will not go there.*

Mounira thinks that the Algerian people who are living in the United Kingdom are very connected to Algeria. They love their country, and they always travel there even though the flight tickets are very expensive. However, she thinks that Algeria is a temporary home, while she feels home in England, because she is staying there permanently.

Excerpt 272

Mounira: *They want to go there, I don't know why, if you compare it to other communities, I think Algerians are very attached to their country […] attached to their families.*

Excerpt 273

Mounira: *I think here* (referring to England as a place of home) *it is home either here or there, it is the same, but it is limited time.* (referring to her visits to Algeria as a temporary stay).

Although Youssra has been living in England for a long period of time, she still thinks that Algeria is a home for her. She mentioned that online Algerian communities create an atmosphere of home.

Excerpt 274

Youssra: *Yes, I think they are very valuable, especially for people who are missing home, and you know when you like need a flavour of Algeria or reminder of home it is really nice really helpful.*

Unlike other participants, Noura thinks that she has been living in the United Kingdom for a long period of time which makes her consider Britain as her home, although she lived in Algeria and France.

Excerpt 275

Noura: *I say here I call it home here I have been here also 11 years, so I feel like this more home for me.*

Badra who lived in Germany, Algeria, Cameron, Egypt, and the United Kingdom considers Scotland as her home.

Excerpt 276

Badra: *Hum, I think the time that goes away, and very interesting that few months ago, I was coming back to Scotland, and I was like oh you know what, it feels like home so, I no longer have that nostalgia that I really wanna go home because now home is Scotland, it was quite interesting to realise.*

6.2.6   Theme 6: lifestyle
6.2.6.1 Sub-theme 1: British lifestyle

There are many cultural elements which the participants like about the British lifestyle. Lamis likes the fact that people in the United Kingdom can live the way they want, without any judgments or bad comments from the British people.

Excerpt 277

Lamis: *the thing I like in England you live your life the way you want.*

Aya agreed with most of the views of Lamis, and she thinks that people in England are tolerant. She was planning to go to study in France, but she decided to stay and study in England, because in France, she might be asked to take off her scarf. She also likes the life in England because it is a safe place and easy to get a job and build a career.

Excerpt 278

Aya: *I would say tolerance because I was supposed to go study in France but the main reason I came to England is because hum they are tolerant and not racist so I don't have to take off my scarf […] organized like you know the British queues (laughing) hum, the freedom I guess like I do whatever I want none can judge […] I guess safer I can walk on my own on the road and just even in library I used to stay until 4 am in the morning go back home nothing would happen […] I can work here in a bank with my degree like I am not even graduated but I am getting a job in the bank.*

Excerpt 279

Souraya: *Well, I live in Scotland. People are lovely and helpful whenever help is required, but it is still hard to live there due to the differences between nations and their cultures.*

Yamina also believes in the freedom of choice that she finds in the British lifestyle.

Excerpt 280

Yamina: *I think it is more freedom […] in the sense of doing whatever you want, and whatever job you want to. If you want not work, you cannot work.*

Badra loves many things about the British lifestyle, namely the different services provided by institutions and companies, salaries and the level of income, and lastly, the freedom of choice.

Excerpt 281

Badra: *for me living in the UK offers the simplicity that does not exist there.*

Mounira does not like the busy life in England as she has many obligations that she must do every day. However, she is very satisfied with the

educational system in the United Kingdom. Her main reason why she is staying in England is for her children to receive a good education.

Excerpt 282

Mounira: *It is the education of the kids […] I am here following my husband yes, but, I am here for the education of the kids, but believe me if my husband says to me we are going to Algeria today, and we are going to stay there for the life, I go definitely.*

Even Aya and Badra agreed with Mounira regarding the education. They think that the educational system in the United Kingdom is of a high level compared to the one in Algeria.

Excerpt 283

Aya: *education also like, hum, university schools everything is different everything here is better.*

Excerpt 284

Badra: *the English educational system is the best, at least in primary and secondary school.*

Excerpt 285

Nadjma: *Children are in good schools where teachers teach them, and the children experience everything while in Algeria they teach then theoretical part only.*

6.2.6.2 Sub-theme 2: Algerian lifestyle

There are many cultural settings which the participants like about the Algerian lifestyle. Mounira liked the fact that children in Algeria walk to their schools by themselves safely. She also likes the traditional image of the Algerian family, when the husband works and does the administrative paperwork, while the wife stays at home and takes care of the household.

Even the neighbours visit each other and have many sorts of communication. These are some points which Mounira mentioned that she loves about the Algerian lifestyle, and which she did not find in the United Kingdom. Lamis mentioned the simple and happy life moments which she lives when she is in Algeria.

Excerpt 286

Lamis: *when I go to the market I talk to people who I would not to talk to in England I talk to the guy who is selling me potatoes I have fun like laughing with him then I talk to the guy like the shop keeper you know like you go out and you talk to people.*

Lamis shared two different stories which represent the solidarity and unity of the Algerian people back home. The first story is when she wanted to take a taxi from one province to another once in Algiers, but she did not know where to find a taxi. Lamis asked a taxi driver who stopped to fill his car with petrol if he can take her home. Despite the taxi driver was out of service, and he was in a hurry to visit his family in another Algerian county, he offered to take her home for free. The second story is when she was trying to find bread to buy it for dinner, and it was 9 pm. She went to a shop nearby and the merchant told her that there is no bread to sell, however, he was happy to share with her his own bread. These two stories reflect the unity, caring, and generosity of the Algerian people towards each other, and it is the thing that Lamis claimed that she could not find in England. However, Lamis does not like one thing about the Algerian lifestyle. She thinks that in Algeria people live their lives according to the standards of the society.

Excerpt 287

Lamis: *in Algeria you live your life the way other people want it.*

It is the same idea which Aya talked about; that the Algerian people are judgmental, and this is one big difference between the Algerian and the British people.

Excerpt 288

Aya: *[…] I guess like I do whatever I want none can judge me comparing to Algeria because although we are Muslims and everything […] they will judge you.*

Noura also talked about the strong relationships among the Algerian families which she could not find in the United Kingdom. She even talked about her hometown in Algeria (Oran), and how people are friendly and happy.

Excerpt 289

Noura: *I like the weather I like the food I like the spirit between families people are like respectful to each other and being just connected to each other being supportive to each other that you don't always find in the UK […] sometimes it is very hard to see a family in the UK having dinner on the table all together […] you know your dinner or your café in the afternoon together so hum that's quite I like that […] I like the fan I like people being fanny like especially when I go with my family and where we from just a lot of dancing and being happy and hum […] I just like the spirit […] Oran is good fun people are very friendly very nice […] I used to been to Sahara it is very nice people are so welcoming they love showing you their culture.*

Yamina loves the freedom of choice in the British lifestyle, but she is missing the family atmosphere that the Algerian lifestyle has. But she thinks that once someone gets used to a lifestyle, it is hard to come back to the other one.

Excerpt 290

Yamina: *definitely, the family side, that it is a bit. I would say Algeria has that way where you have it is your home you know everyone, and if you need help there is always someone there but here a bit isolating also may be at times also stressful.*

Aya prefers to celebrate the religious and traditional events in Algeria rather than the United Kingdom. This is because of the family gathering and the different and special way that the Algerian people celebrate their weddings.

Excerpt 291

Aya: *[…] even the parties like everything the wedding so boring I have to go back home do it like the whole week wedding.*

Hiba talked about how her daughters perceive the Algerian lifestyle. She believes that if one of them will move to Algeria she will not be able to adopt, as life is difficult there, especially for a woman. A woman in Algeria cannot stay out late, and for their safety, not all types of jobs are eligible for women.

Excerpt 292

Hiba: *for example, my daughters although they love Algeria, they see Algeria the same way as they see it when they go for holidays. But if one of them will move to Algeria definitely she will not be happy. One example is around 5 to 6 pm they have to be at home, for example I have my daughter, she is studying and at the same time she works for delivery on her free time, she works at night, she cannot do this in Algeria.*

Yamina talked about some cultural differences between life in Algeria and England. She tackled the issue from a woman's point of view, as she cannot do many things in Algeria as a woman.

Excerpt 293

Yamina: *I am coming from a woman point of view it is very different. Well in Algeria I cant really get to some places, I cant really wear somthings.*

While in England she can wear the style of clothing she wants, and she can go to any place safely. Even the way she deals with people is different according to her. In England she usually has polite conversations with people, making sure that she says the right words. She concluded that the lifestyle in Algeria and in the United Kingdom is a total difference.

Excerpt 294

Yamina: *I would say the way I communicate with people it is very different than in Algeria, you know here you have to be so diplomatic, and you have to be careful with every word you use, you know.*

Youssra also has some negative thoughts and experiences about life in Algeria. She thinks that even the important facilities for daily life are not available, like train tickets and buses. Therefore, she thinks that life in Algeria is restricted with so many regulations.

Excerpt 295

Youssra: *I have like a little bit negative connotation about life in Algeria. I have a quite negative comparison […] like TFL like when I go there, oh my God, I can't just take a bus anywhere, I can't just buy a ticket on the train and travel […] there is just like so many rules and regulations when you are in Algeria it is a lot more restrictive I think.*

Whenever Youssra visits Algeria she feels a cultural shock. She finds life in Algeria is not organized, especially when it comes to following the rules, particularly in queues. While in England she sees life as more organized and

people follow the rules, and this is why she usually has a cultural shock whenever she visits Algeria.

6.2.7   Theme 7: social life

It is very important for the participants to stay connected with their family members. They like to communicate with their families back home in Algeria, and also family members in other countries. The use of the internet made the process of communication with people back home easier.

> **Excerpt 296**
>
> **Lamis:** *my parents in Algeria, so I keep in touch with them by phone or like mainly viber and that's all.*
>
> **Excerpt 297**
>
> **Loubna:** *I use the internet to connect with my family and friends.*
> **Excerpt 298**
> **Hiba:** *Viber imo messenger, these are the means of communication to keep you attached with Algeria.*
> **Excerpt 299**
> **Sara:** *Using all sorts of social media allows me to keep in touch with all the members of my family and stay attached to them.*
> **Excerpt 300**
>
> **Yamina:** *I use face book aaah you know to connect with my families um in Algeria.*
>
> **Excerpt 301**
>
> **Souraya:** *Basically, online platforms are the only tool that keep me connected to Algeria.*

It is noticeable that the internet is playing an important role to facilitate the communications of the participants. The creation of online databases and groups on social media, helped the establishment of social networks, and

contributed on spreading the information across the borders. Mounira uses Facebook to connect with her family and friends. It is considered to be a good source of information and news for her, especially news from back home. Yousra agrees with Mounira and thinks that social media platforms are a good way to obtain information and news about Algeria, as there is not a big Algerian community in England. Yamina declared that all the news she gets about Algeria are from Facebook.

> **Excerpt 302**
>
> **Mounira:** *especially with Facebook now, you know there is a lot of a lot of websites especially with my town Skikda so I am always connected sometimes I know about the news better than them.*
>
> **Excerpt 303**
>
> **Yousra:** *Yes, sure, they help me to stay in contact with other Algerians, because there is not a big Algerian community. They are my source of information about Algeria, so I get check with most of the people.*
>
> **Excerpt 304**
>
> **Noura:** *mainly Facebook like I do connect with people with Facebook I also say from different post what's been happening in Algeria what's going on.*
>
> **Excerpt 305**
>
> **Yamina:** *to be honest all what I know about Algeria is in Facebook.*

According to Badra, social media platforms, like groups on Facebook, some Twitter accounts, and online newspapers help her to stay updated about different news about Algeria; and also, to stay connected to her family and friends.

6.2.8 Theme 8: in-betweenness

Some participants talked about feeling their identities are lost in the middle of the two cultures.

Excerpt 306

Lamis: *once you live here for a long time I think you lose you don't know where you belong because when you are here in the uk you feel like hum that's not my country that's not my language you know it is not my country like not home for me never say that it is home it is a half of it and the other half is in Algeria.*

Hiba see herself from the best generation that Algeria ever had. She was raised up according to good values, and when she travelled to England, she carried those values with her. When she gave birth to her daughters, she raised them according to those values. She raised them as Algerians living in the United Kingdom. However, when they travel back to Algeria and see people doing bad things, they feel confused because they are Algerians, but they cannot do such things. At this point they raise the question who we are?

Excerpt 307

Hiba: *when I gave birth to my daughters I raised them as not British, I told them you are not British you are Algerians, when you go to Algeria you will see. When my daughters go to Algeria they tell me mama you see that lady how she did, then I tell them not to do like her, then they asked me this question, who are we, we are not British, and we don't have to do some things like Algerians. I feel my daughters are lost, they cannot do forbidden things like English people, like going to the club or having a boyfriend, which such things are there in Algeria, but the question is who are they? What is their identity? Algerians born in Britain, Muslim.*

Whenever Youssra visits Algeria, she feels that she is no longer able to speak Arabic, although she can speak it. This is according to her due to the cultural differences and the differences in mentalities.

Excerpt 308

Youssra: *I feel like in Algeria as well like I can't speak in Arabic anymore.*

Even when she talks to people who she does not know, she always tries to analyse and interpret what they are saying. This is because people usually, according to her, say something and mean something else.

Excerpt 309

Youssra: *I also feel like when I am talking to somebody who I don't know I try to analyse what they saying I am really self-conscious when I am in Algeria, I can say I feel a big cultural shock and when I go people really like you are really naive and I just like oh no there is just a difference of mentality*

6.2.9   Theme 9: adaptation

The participants talked about their different experiences they faced during their adaptation process to the British society. Loubna talked about her experience as a student in the process of learning. She faced many obstacles especially in relation to the language. But her supervisor supported her and gave her instructions to go through it.

Excerpt 310

Loubna: *bad moments when you feel like you can't do that anymore you know studies in here is not the same as back home and sometimes the languages especially reading articles in the beginning I was crying especially when you read scientific article […] at the beginning I was scared I was thinking go back home.*

Yamina found it very difficult to adapt to the British lifestyle, especially coming from a totally different culture. It takes a long time for her time to adapt, because she is trying to protect her Algerian identity. Besides, one obstacle she faced during the adaptation process is the language. She just

learned English at middle school in Algeria which is not enough for a proper communication with people. She finds it difficult to talk to people especially teenagers, and she always ask them to repeat what they just have said in order to understand them.

Excerpt 311

Yamina: *but you have a different lifestyle uhm so I think it was very difficult for me to adapt to the British lifestyle especially coming from Algeria […] sometimes it is scary because sometimes you use your identity that you want to imitate them but you can't because your Algerian culture prohibits you to certain things, so yes that was a bit difficult.*

Excerpt 312

Yamina: *I think the language […] So the language barrier was very difficult.*

Sara who is a student as well, faced another type of difficulties which she called *emotional difficulties.* Her biggest challenge is to live far away from her family who are all living in Algeria.

Excerpt 313

Sara: *I faced emotional difficulties in England. This include being away from my family. Also, living the different national celebrities such as Ramadan and Aid away from my country.*

6.2.10 Theme 10: building social networks

The Algerian online communities allowed Noura to build social relationships. She started chatting with a lady from an online Algerian group, called the Algerian Community in the UK, and then they met in the occasion of her birthday. After that, they had regular meetings and attended together many events at the Arabian Garden restaurant (explained earlier under the theme

of Algerian events and organizations). Later, Noura attended the wedding of this lady and met another person who became her husband later. This indicates the importance of the online Algerian communities in shaping social networks among its members.

Excerpt 314

Noura: *[…] Always chatting and this on privet and she said it is my birthday how about you come in so I went then met other girls and guys and then from them we went to few parties together that were organized by Arabic garden and then from there I meet with other people. […] Then got married inviting me and my friend to the wedding and then there I met my husband.*

Youssra considers herself as an active member of her small social group. With other 10 Algerian women, Youssra created a social network for the purpose of organizing events and teach their children the Algerian culture.

Excerpt 315

Youssra: *Within my social circle yes, I got like a group of 10 Algerian girls and we hold events between us, you know we make our children see each other so they will keep the Algerian culture.*

Nadjma as well built a social network with other Algerian female migrants. They usually meet together and organize events and celebrations which are related to the Algerian culture.

Excerpt 316

Nadjma: I *made friends here in the UK, I met an Algerian lady, we have a community centre and I was taking my kid to play there so I met her and we became friends, then the community got bigger and now we are 5 Algerian women so we all gather together and celebrate Eid and organize events and teach our children the Algerian culture.*

Badra talked about forming social networks within the Algerian community living in the United Kingdom. She mentioned that someone who lived in Newcastle would be pleased to meet with Algerian people from the same city to form a small social network. This is what Badra did when she moved to Edinburgh, she was trying to look for Algerians based there to make a social network, but the big challenge was that most people she met are undocumented, which makes forming the network a little bit hard.

Excerpt 317

Badra: *the first thing I did is like trying to find Algerian people because I thought it is a good idea to create a social network, it was difficult because a lot of them are not in a regular situation. I mean you find people but it is tuff to form a proper network.*

However, not all of them prefer to build social networks with Algerian people for different reasons. Loubna does not want to become a friend with Algerians because of the difference in mentalities.

Excerpt 318

Loubna: *I don't have any friends or in the beginning I tried to make some, you know mentality.*

Interviewer: *you did not have any Algerian because of the mentality?*
Loubna: *yeah, I can't.*

6.2.11 Theme 11: sense of belonging

The participants talked about their sense of belonging as Algerians.

Excerpt 319

Hiba: *even if you are far away, or you don't agree with some political ideas, but when someone mention your country you feel like you belong to there.*

Being a part of the online Algerian communities reminds some participants of their origins and they consider them as a representation of their Algerian culture.

Excerpt 320

Sara: *I immediately think that I am Algerian, and this group represent my culture and identity.*

Youssra identified herself as a mix of British-Algerian identity. Most of her friends are British-Algerians who share the same culture and identities. She believes that she mostly identifies with Algerians who are brought up in the United Kingdom rather than those who migrated to the United Kingdom recently.

Excerpt 321

Youssra: *Hum so most of my friends that I say I identify the most with are also like British-Algerians, we they got a mixture of both cultures and identities I think these are the people identify the most […] I have most in common with the people that have been brought up in the UK already.*

However, she always identifies herself as the 'other'. She is proud of herself being Algerian while she is in England. She even usually shares Algerian traditions with other people in England. But, when she travels to Algeria, she feels more British, and she even feels the cultural shock.

Excerpt 322

Youssra: *I am more the other one, in England I feel very Algerian, cause in comparison to my English friends, I feel such a strong culture, you know such a strong cultural identity, I make all my English friends know about Algerian food […] but when I go to Algeria, like oh my God I am actually, You know I feel the cultural shock.*

Nadjma identifies herself as British because she is living in the United Kingdom, and because her children are British, but at the same time she protects her Algerian identity. However, she learned a lot of British habits which now become as a part of her identity. She respects the queues, and

she always makes sure that she arrives on time for meetings, but she does not like to say specific words which English people say when they fight.

Excerpt 323

Nadjma: *I am a British citizen with an Algerian identity. […] British people are honest, and I become like them. Also, I am an English tea lover, I cannot go on my day without my cup of the British tea.*

Yamina identifies herself as French because she was raised in France and her mother is French. She recognizes herself as someone who has French roots and Algerian origins. She identifies herself Algerian because she shares a lot of common things with her family in Algeria like the culture, the language, and many other things like some types of food and music. Yamina talked about an Algerian traditional dish called Bouzelouf, as a symbol of her Algerianness, and she said:

Excerpt 324

Yamina: *You can only like it if you are Algerian you know, you only like Bouzelouf if you are Algerian.*

Yamina feels that she is British in the sense of taking some of their behaviours, like disciplined communications and being polite.

Excerpt 325

Yamina: *well I lived in France as well for 6/7 years, so and my mom is French so this is like my French side […] relate to a lot of things a lot of Algerian things because I feel that's my origin […] british in the sense where the communication that you have to learn here, they communicate very disciplined […] the mentality hum, they have a very different sense of politeness.*

Yamina performs her Algerian identity when she travels to Algeria. This is because she lived in Algeria for several years before she moved to the United Kingdom, and her parents use to visit Algeria regularly. Yamina mentioned that some of her friends who are born and raised in the United Kingdom, find it difficult to adapt to the life in Algeria, and even they

experience a cultural shock when they travel there. But for Yamina, it is very important to protect her Algerian identity.

Excerpt 326

Yamina: *whereas me I see it is very important to me to remain Algerian. I keep my identity as Algerian. Although, in England, I have some attributes of the British like just being at work, but I definitely feel Algerian.*

Yamina thinks that she belongs to the British community more than any other community, so she called herself as British Algerian.

Excerpt 327

Yamina: *I pay my taxes (laughing). Hum, I would say that I am a part of this community more than any other communities. I work here, I live here, I pay my taxes, I don't know I do everything to the UK. So, it is very difficult for me to be somewhere else, hum, I will definitely call myself as British Algerian.*

6.2.12 Theme 12: sense of nationalism

The participants talked about their sense of nationalism and the different ways of how they express this feeling.

Excerpt 328

Hiba: *We the old generation are more nationalists than your generation, we wake up on Qasaman* (which is the national anthem of Algeria) *and we sleep on Gasaman, we use to depict the picture of November revolution and the Modjahidin* (soldiers who fought against the French colonisation in Algeria) *as something holy as the Holy Quran. Even we get out from the country we still love our country.*

Excerpt 329

Hiba: *my generation people from 1962 to 1968 we consider ourselves as the best generation that Algerian ever had […] we are all nationalists we love our country that is why we are the best generation.*

Yamina Always has the sense of nationalism when she talks about Algeria.

Excerpt 330

Yamina: [Yamina was talking about her sense of belonging as Algerian…] *the sense of nationalism where you like, I can talk about my country.*

Badra is very nationalist. She has been building her career for years to devote all her knowledge, time, and efforts to serve her country. She even has many Algerian decorations at home including six flags.

Excerpt 331

Badra: *when I was in Egypt and especially in Egypt, I was very close to Algeria, I am a nationalist and definitely I would say I am a nationalist, the more often when I go back to Algeria the more well I studied here on purpose was to build my knowledge, go back and create something you know change things get job etc…. I still go very often I still my country yeah and we all love it as Algerians because yeah, we are known for this it is like the flag is everywhere I got like six.*

6.2.13 Theme 13: raising children

The participants talked about the different strategies they use to raise their children under two different cultures. Youssra stated that she uses to organize events with other Algerian females as a strategy to teach her children the Algerian culture. The events are culturally Algerian, and they let their children meet each other. This is a way for them to let their children learn more about the Algerian culture and traditions. Mounira's focus about

raising her children is their education. Mounira wants her children to receive the best education at schools. At the same time, she considers the importance of the outdoor and indoor activities for the children to build their identities. It is a big advantage for her children being in the United Kingdom, to have such kind of activities, which they would not have if they are in Algeria. Mounira wants to teach her children that they are free in their choices for everything, and this is the opportunity which many children get while they are living in the United Kingdom. However, these choices are limited to the fact that they are Algerians and Muslim. She focused on teaching them Islam, the way how to pray, and also encouraged them to read and understand the Holy Quran.

Excerpt 332

Mounira: *for me, I am saying look, I live in this country, why the things which I did not when I was young my kids have the opportunity to do it here. It is hard for me, but I want them to do everything they want. When they grow up they don't say ah because I am Algerian I am not English my mom did not let me to do that. No, I wanted them to test everything they want if they like it they follow it if they don't like it mommy I want to stop.*

Interviewer*: so, you are raising your children according to Islam?*

Mounira: *We have to because I tell you it is busy time here and since the kids are young I make them know as much as I can about Islam. They pray, to read and understand Quran.*

Mounira wants to teach her children everything about Islam. She wants them to be ready to answer any question about Islam which their friends and classmate may ask at school. She even does not want them to go for sleepovers, because she does not want them to be influenced by other people from other cultures and religions.

Excerpt 333

Mounira: *I don't want to send my children to sleep in the houses of their friends. I am very concerned about especially teenager age, you don't know who is the good one. for me the community where I live it is scary, you don't know people how they may react, different mentalities, different religion, there is people they don't have any religion at all, they don't believe even in God and they are in the same class with them. That's why you have to do an Islamic strategy with them. Because when they are facing them in the classroom, and people when they ask them a question they have to know, how to answer. We know as adults but as kids it is a little bit difficult.*

7 Chapter seven: The discussion of the findings

This chapter discusses the findings in relation to the existing literature and the research questions. It explores the participants' social activities and cultural practices in a new location and their role in the migration and acculturation processes. In this chapter, there is a reference to some excerpts as examples of what the participants said during their discussions or quotations from the interviews to clarify some findings (see chapters 5 and 6).

7.1 Third Space

Third Space is a result of the hybridisation process between two different cultures (see section 3.1). It comes from a postcolonial context to explain the merged identity as a result of the cultural interaction between the coloniser and the colonised. Later, the Third Space concept was applied to migration studies to explain on the one hand the space where people share different information and news about the sending and receiving destinations, and on the other hand, the hybrid merged identities they perform because of being located in between two different cultures (Bhabha, 1994). The findings from this research (see chapters 5 and 6) showed that a Third Space is created and developed by the Algerian women living in the United Kingdom, and this is supported by online activities, making it a virtual Third Space. The virtual Third Space has been embodied in relation to the participants' social activities and cultural practices. It is represented in two different ways which are; the Third Space as a social support provision of the Algerian women living in the United Kingdom, and the Third Space as a merged identity which they developed. The discussion of each of these two ways is followed by an elaboration to deepen the discussion.

7.1.1 Virtual Third Space as a social support provision of the Algerian women living in the United Kingdom

Throughout the data collection stages, the participants discussed different topics which are related to migration, cultural events, online activities, and social life. The findings from this research showed that the women are developing different types of virtual Third Spaces in relation to their social activities. The examination of the findings exposed various themes which were about the creation of online communities and building social networks for the Algerian community living in the United Kingdom (see chapters 5 and 6). The analysis of the findings revealed the different topics that the participants focus on during their online discussions, which depended on their different orientations (examples are presented throughout the discussion in this chapter by referring to the number of the excerpt chosen as an example). They even create online Third Spaces devoted to a certain topic; like groups for migrants, doctors, students, and many other groups which are devoted for a certain category of people or for certain demographic locations (see section 5.1.2.11 and 5.2.2.12). Based on these analyses of the findings, I divided the virtual Third Spaces created and developed by the Algerian women living in the United Kingdom into three main types which are: social virtual Third Space, academic and professional virtual Third Space, and cultural virtual Third Space. Even within the online discussion board, which was created for the purpose of collecting the data for this research, they created a Third Space among them. The following sections discuss each of them with reference to the findings.

7.1.1.1 Social virtual Third Space

The Algerian women living in the United Kingdom have created social virtual Third Spaces to socialise with their family and friends who are living in the United Kingdom and back home in Algeria. They created social virtual Third Spaces to make their access easier for everyone, as the majority of the community members have access to these online spaces. Therefore, building and maintaining social networks with other people from the United

Kingdom and from Algeria is a form of creating a Third Space (see sections 5.1.2.1, 5.1.2.5, 5.2.2.3, and 6.2.11, For more elaboration see excerpts 4, 5, and 53).

The analysis of the findings showed that the online Algerian social groups, which are created on different social media platforms like Facebook, paved the way for the Third Spaces to be created (see section 6.2.1). One role of the social virtual Third Spaces is to deliver different information and news about Algeria. The participants used different sources and online databases to get the news, including those on social media. The social media platforms are social virtual Third Spaces (see excerpt 10). The Third Spaces are even a confidential and a reliable source of information. This indicates that the social virtual Third Spaces created by these women are successful in terms of keeping links of migrants to their home country (see excerpts 20 and 21).

Another role of the social virtual Third Spaces is that they are helping migrants in terms of getting different information about the life in the United Kingdom, including economic issues, family issues, immigration issues, and many other issues like fashion, holidays, marriage, and shopping (see section 5.1.2.3, and section 6.2.1, see excerpt 202 as an example). On the other hand, these social virtual Third Spaces are also helping those people who are in Algeria and who are intending to migrate to the United Kingdom, by providing different information about the migration process and the life abroad (see section 5.3 and 5.5, see excerpt 54 as an example).

The community members created a social virtual Third Space to give advice to each other, and to cooperate with other community members. There are many stories shared by the participants which showed solidarity among them, and how the virtual Third Spaces helped in the process of raising awareness of many matters (see sections 5.1.2.4 and 6.2.1). See the story of Hiba helping an Algerian woman who needed clothes for her children; Noura referring to some forms of help that the Algerian people do; like visiting people who are in the hospital, or collecting money to cover the

expenses of sending the body of someone who passed away to Algeria; the story of Hamza which Mounira shared (See excerpts 205, 206, 207, 209, 210). Finding practical solutions for each other and asking for different recommendations is a form of creating a virtual social Third Space (see section 5.1.2.4, see excerpts, 48, 49, 50, 51, 52 for more details). Based on the findings, it is discussed that the virtual social Third Spaces which are created by the Algerian community living in the United Kingdom, helped the community members to stay tied and united (see excerpt 207).

7.1.1.2 Academic and professional virtual Third Space

The Algerian women created virtual Third Spaces for Algerian students to discuss different matters which are related to their studies; like sharing ideas, exchanging information, and academic events. These are academic virtual Third Spaces which are devoted to students and academics only (see section 5.2.2.11.3). The academic virtual Third Spaces are playing a significant role in the learning process regarding general knowledge or learning the language (see excerpt 179, 235, 236 as examples). They are also a way to develop their personal and professional career (see section 5.1.2.10.2). It is important to refer to the significance of the online databases in the learning process, like YouTube, Magazines, Newspapers, Journals, websites, besides Television shows which the participants referred to as a part of their daily online activities. However, the role of the academic and professional Virtual Third Spaces cannot be denied in the learning process.

7.1.1.3 Cultural virtual Third Space

As explained above, the Algerian women living in the United Kingdom created social virtual Third Spaces for the purpose of socializing with other people and sharing news about Algeria and other different matters. In addition, they create cultural virtual Third Spaces to make an Algerian atmosphere and continue their traditions. Because Algeria is a multi-diverse country, they share how they celebrate their religious and cultural events

across the different parts of Algeria. They share pictures, videos, and even written posts with other people, which represent how they celebrated the event. The virtual cultural Third Spaces are considered to be a reminder and a representation of identity (see section 6.2.1). They are also a way to reduce the nostalgic feelings of the participants through looking for and sharing different posts about the Algerian traditional culture like weddings, traditional dresses, traditional food, and reading Algerian popular poetry (see excerpts 226 and 227).

7.1.1.4 Creating Third Space within the online discussion board

Even within the online discussion board, which I created for the purpose of collecting the data for this research (see section 4.2.1.1), the women developed a social virtual Third Space, where they discussed different issues related to their online activities (see sections 5.1.2.5 and 5.1.2.6). The purpose of the discussions which tackled the topic of online services was to see whether the participants would interact with each other. The findings showed that the participants shared their experiences about online activities, and they gave advice to each other about different situations which happened to them online; like hacking, avoiding shopping on some websites, recommending some others, and managing their budgets and bargains. Even mothers shared their experiences on how they save their time and efforts through their online activities. They even shared their ways of getting rid of stress, especially for those who are employees (see section 5.1.2.9). During their discussion, they gave tips for each other about easy ways to learn English (see section 5.2.11.1.) This indicates that the women are open to creating a social virtual Third Space, and in fact, they created it.

In a previous study by Burnapp (2012), he came to the conclusion that the Chinese students created social and academic virtual Third Spaces (see section 3.1). However, the findings from this research showed that the creation of cultural virtual Third Space is possible too.

7.1.1.5 Elaboration

Many participants create virtual Third Spaces with other Algerian people, but not all of them. Some others preferred to step away from the virtual Third Spaces created by Algerian people because they are not happy with the content which was shared in these spaces. Some members usually provide some content which does not help the community or does not go along with the different ideologies of some people. One example is Lamis who left many virtual Third Spaces because she is feminist, and in that group, some people discussed a topic which is against the rights of women. This topic does not serve the community of the migrants on the one hand and it is against the ideologies of some members on the other hand (see section 6.2.1).

The role of the virtual Third Spaces in serving the Algerian migrants and those who have the intention to migrate cannot be denied. However, some participants think that the Algerian community is not unified like other migrant communities, and they think that this is related to different reasons (see section 6.2.1.). This may affect the role of the virtual Third Spaces to a certain extent, but the overall conclusion coming from the analysis of the findings is that the virtual Third Spaces are playing an important role as a part of the migrants' daily online interactions.

7.1.2 Third Space as a merged identity

The participants of this research are living between two cultural spaces. The first space is the culture of home, the culture of Algeria, and the second space is the culture of the new place, the culture of the United Kingdom. The Third Space is the combination of the two cultures where the participants took cultural elements from both cultures and created a Third hybrid cultural Space or what is called as a merged identity. There are a lot of components from the British culture which the participants adapted, and at the same time, they are protecting other components from the Algerian culture, which they could practice within the British cultural environment.

By combining these elements from both cultures together, the creation of a unique hybrid identity happens; a merged identity. The analysis of the findings showed that the Algerian women living in the United Kingdom developed merged identities as a result of the hybridization between the two cultures. One example about one aspect of the merged identity is the woman who has the freedom of choice and who can go out at late hours at night to get ice-cream from the shop, which is allowed, according to the British culture. But she cannot go to the late-night parties, because it is not allowed, according to the Algerian culture. The participants do not practice all cultural traditions from both cultures; however, they adjust their actions to fit into the British and the Algerian cultures (see sections 5.2.2.4 and 5.2.2.5).

Another example is the way how they raised their children (see section 5.2.2.6). They want to raise their children to cope with both cultures, rather than one culture only. They are trying to make their children be both, but in fact, they cannot be both because each culture has its own characteristics and limitations, which may contrast each other. The merged identity is to make their children create a third new hybrid identity or a bridging identity which takes few elements from both and rejects other elements from both at the same time. Hence, they developed a merged identity.

The merged identities are a result of the in-betweenness of two cultures, but also, there is a possibility of creating hybrid merged identities as a result of living in more than two cultures. There are three participants who lived in more than two countries and lived in different cultural settings. They constructed their identities depending on certain cultural elements from some or all cultures they lived in. Yamina lived in Algeria, France, and currently living in Britain. She identifies herself as Algerian, British, and French. Thus, she is developing a new hybrid identity from three cultures rather than two. As mentioned before, developing a hybrid new identity from more than two cultures is a possibility which does not apply to everyone (Badra as an example) as not all migrants necessarily have to follow every cultural tradition or norms from the cultures they are living in.

Badra, who lived in Algeria, Germany, Cameron, Egypt, and the United Kingdom, identifies herself as Algerian (see sections 5.2.2.1 and 6.2.11). However, on many occasions, she referred to some British habits which she adapted in her daily life. This indicates that she is developing a new identity depending on the hybridity of the Algerian and the British cultures. Even those who identified themselves Algerians, and that they have an Algerian identity are in fact taking and adapting many cultural elements from the British culture which would allow them to build a unique identity (see sections 5.2.2.1 and 6.2.11).

7.1.2.1 Elaboration

All forms of cultures are in a process of hybridity, and the mix of two cultures creates a new hybrid identity (a merged identity) (Bhabha, 1994). However, this may lead to what is called a lost identity. The analysis of the research findings showed that migrants could lose their identity; not in the sense of not knowing who they are, but it is a lost identity in the sense of not being able to locate themselves within a cultural space.

One participant identified herself as Algerian and British. She is taking cultural elements from both cultures, which paved the way for the merged identity to emerge. She sometimes identifies herself as Algerian, and sometimes ethnically Algerian. In other times, she identifies herself as British with some cultural adjustments. Therefore, she is developing a merged identity. But, her confusion about it is when she identifies herself as Algerian but, she cannot feel Algerian while she is in Algeria. However, when she identifies herself as British, she cannot feel that she is British while she is in Britain, she always identifies the other in both cases (see excerpt 138 as an example).

Another participant talked about her daughters whom she taught to be Muslim Algerians. When they usually visit Algeria, they noticed that some people do bad deeds. They asked their Mother why we do not do the same since we are Algerian. While their stay in England, they asked their mother

to go out at night and go to the pub, their mother rejected and said this is against our beliefs. They ended up asking her why we cannot do this since we are British, and thus who we are; Algerians or British. These daughters were still uncertain about the merged identity they developed between two different cultures, in addition to the Muslim identity. Hence, the process of hybridity resulted in the lost identity. This result reflects the result by Zohdi (2018) who found that the merged identity is a result of the hybridization between two cultures, but the hybridization may go beyond that and lead to the lost identity.

7.2 Home

The idea of home can be seen in different ways by different people. It can be the country of origin or the country where they are currently living at or even the country where their families are living (Ahmed 1999). It is the place of origin where everything is familiar to them or the place where people have the desire to return to, even though it is not their place of origin (Bhabha, 2015). The analysis of the findings from this research showed that the participants are developing different ideas about their homes. Some of them have one home only, and some others have multiple homes (see section 6.2.5). They developed their ideas about their homes from the different cultural settings which they consider as markers of home, like country of origin, the new place, family, and lifestyle.

7.2.1   One home only

Some participants have one home only which they have the desire to return to, but no desire to return somewhere else. They established this home in relation to where their families are based. One example is Youssra, who has all her family members settled down in England. She identifies just one home for her, which is England because her family are based there. Badra also identifies Scotland as home, although she lived in several countries before. Other participants identify the country of origin, Algeria, as a home. The different settings of the Algerian culture like family, traditions,

celebrations, and habits of daily Algerian life contributed to the development of the participants' idea of home. One example is Souraya, who considers Algeria as a home and Britain as a temporary residence. Her desire of return to Algeria makes Algeria her home, including the fact that all her family members are based there. This indicates that it is a possibility for migrants to have a new home which is different to the home they used to have. This supports the idea of Bhabha, which indicates that home is not fixed (Bhabha, 2015). Therefore, there a possibility for a migrant to have multiple homes.

7.2.2 Multiple homes

The findings from this research demonstrate that some of the participants have multiple homes. According to Ahmed (1999), it is possible to have multiple homes, like herself, she has three different homes. The first one is England, where she was born and currently living in, the second home is Australia, where she was raised, and the third home is Pakistan, where her family are living. In relation to these narratives and based on the findings from this research, some participants identified two homes. The first home is their country of origin, Algeria. They consider Algeria as a home because it is the place where they were born and raised, and it is the place where their family members are living. It is the place where they have the desire to go back to. They travel back to Algeria on a regular basis, and they feel nostalgic to their first home, to meet their families, and to do different social activities like they used to do before they migrated. They feel the need to return to their original home where everything is familiar to them, and at the same time, they have the desire to go back to their second home too. The second home is the new country where they migrated to and settled down. Hence, home is where someone has the desire to return to, not necessarily the origin. One example is Mounira, who considers Algeria and England as homes (see section 6.2.5). Algeria as a familiar place to Mounira is her home where her family are living, and at the same time, England is a place she returns to, where she developed a new home.

7.2.3   Home, Third Space, and imagined community.

The participants are using different ways to create a home atmosphere. They attend different events organized by the National Algerian Centre, the Algerian British Connection, and the Scottish Algerian Association for the Algerian community living in the United Kingdom (see section 6.2.3). These organizations run events like musical parties (playing Algerian music), Algerian national celebrations, and religious celebrations. These events are a reminder of home, and the participants' passion from attending these events is to feel its atmosphere. Other events which the participants themselves used to organize within their own social circle, helped them to create a home atmosphere. Some of the participants meet with their friends who are Algerian female migrants and celebrate religious and cultural events or do some activities to teach their children the Algerian culture.

Virtual social and cultural Third Spaces are considered to be an online home for migrants. The findings from this research showed that the participants consider the online Algerian platforms as a home (see section 6.2.1). The different social and cultural events they share with each other online, like sharing pictures and videos about the Algerian national, religious, and cultural events produces a sense of home. This indicated that there is a possibility of having a virtual home.

In addition, the virtual home that the participants created is for Algerian people only. For example, Britain can be a home for its citizens, and a home for migrants who consider it so. But the Virtual home is for its people only. For example, the Algerian virtual Third Spaces are devoted to Algerian people only which is the case for virtual homes. It is the same case of the imagined community which contains a large number of people, with their own religion, political system and culture, but beyond the border other nations exist (Anderson, 2016). The findings of this research discussed in section 7.5 of this chapter show that it is possible to create a virtual imagined community. In this narrative, virtual homes are considered to be a virtual imagined home. Hence, migrants may have one or multiple homes

and also it is possible to have a virtual home which can be a virtual imagined home.

As discussed above, the participants may have two homes, the home of origin and the home of the new place, and both of which they have the desire to return to. However, in their attempts to create an atmosphere of home, they always choose the home of origin to do that. This is because they are living in the new home, and since they are there, they have no desire or nostalgic feelings to. On the contrary, they have the desire and the nostalgic feelings to their home of origin. These cultural practices they do to remember their home of origin are a part of the merged identity they developed as a result of living between two different cultures. In fact, most of the participants who have one or multiple homes continue Algerian cultural practices in the new home. This indicates that the merged identity is playing an important role in the construction of home in the minds of migrants.

7.3 Migration theories

The relationships established among the members of migrant communities and between them and people back home who intend to migrate are playing an important role in the process of migration. This is what the migration theories shed light on in their discussion of migration. While the networks theory (see section 3.3) looks at the connections built among the members of a certain community of migrants and between migrants and their people back home. The migration systems theory (see section 3.3) looks at the transmission of optimistic information about the life of a migrant in the new place. Finally, the transnational migration theory or transnationalism (see section 3.3) is the creation of transnational social spaces where the migrants keep ties to their families back home through travelling forth and back regularly and through taking part in the decision making about either family matters or political decisions like elections. These are examples of forms of how migrants keep ties to their country of origin. The overall purpose of these theories is to explain how social networks contribute to

the process of migration. The findings from this research showed that the Algerian women living in the United Kingdom established links between the sending country, Algeria, and the receiving country, The United Kingdom. The participants keep contact with other people from the Algerian community (see sections 5.1.2.1, 5.2.2.3 and 6.2.7). They socialise with their family and friends in the United Kingdom and back home in Algeria to get different information and news and to discuss different topics like migration, politics, and culture. These connections and ties are contributing to a certain extent to help the process of migration (examples are presented in this section later).

The online platforms are playing a significant role in facilitating the connection among migrants (see sections 6.2.7 and 6.2.10). The participants are using online platforms to keep connections among them and the other people of the community, and also with people back home (see section 5.1.211). They consider themselves as migrants who are members of the migrant community and who can never forget their background (see section 5.2.2.1). For Example, Mounira is using Facebook to stay connected with the Algerian people who are living in the United Kingdom, and the Algerian people who are living in Algeria, especially those from Skikda (an Algerian province), her town of origin. These connections or virtual social networks are being used to serve the Algerian community, and they are actually helping to unify the Algerian community living in the UK. They allow the community members to discuss different topics in relation to financial issues, family issues, and migration (see sections 5.1.2.3 and 5.1.2.5). Linking the findings from this research to the network theory shows that the participants have established social networks with other Algerian migrants and at the same time with their family and friends from back home. Thus, it is possible to build virtual social networks.

The online social networks are considered to be a good 'frequently asked questions' platform for people in Algeria who have the intention to migrate to the United Kingdom. The findings show that migrants who are members of the virtual social networks usually provide different information about the

migration process and about life in the United Kingdom. According to the participants, this helps a lot of migrants to understand more about migration laws and different recommendations and suggestions about locations on the one hand. On the other hand, it helps a lot of people from Algeria to get the different information they need about migration (see sections 5.1.2.4 and 6.2.1). People from back home usually ask questions about visa issues, travelling, job opportunities, university courses, life in the United Kingdom, and anything related to the migration process, and the Algerian migrants usually provide helpful information (see section, 6.2.1). The different stories that the migrants share about the problems that migrants may face during their stay abroad and their solutions, and how they manage their lives in a new place to adapt, are pull factors for further migration in the future. This is actually related to the migration systems theory which looks into the transformation of optimistic information from migrants to those people who intend to migrate to help the process of migration. Migration systems theory is directly related to the network theory because the optimistic information which are related to the former are being communicated via the use of the latter. Thanks to the online platforms which are easier to use and cheaper in terms of online free calls (see section 5.1.2.5 and 5.1.2.11), the transmission of information is becoming easier and faster. This finding agreed with what Backwell (2013) said, that the network theory and migration systems theory come alongside to explain the ties between the migrants and their country of origin. Thus, the virtual social networks which I consider, depending on the findings from this research, as social virtual Third Spaces are playing an important role in making the ties of migrants between the sending and receiving destinations continue.

The findings from this research showed that the participants are creating transnational social space by travelling forth and back to Algeria. They travel once or twice a year to visit their friends and families, for holidays, or to attend social, cultural, and religious events, and hence, they are transmigrants (see sections 5.2.2.2 and section 6.2.4). They also create

transnational social spaces by organizing different social and cultural event, where they cook different types of the Algerian traditional food and do different activities which allow their children to learn more about the Algerian culture (see section 6.2.4). This usually happens during the religious events, but also, whenever they feel nostalgic, they usually gather together and cook Algerian food and sing Algerian songs. The Algerian organizations in the United Kingdom like the National Algerian centre, the Algerian British Connection, and the Scottish Algerian Association are playing an important role in the creation of transnational social spaces. They regularly organize events for the Algerian community living in England, like musical parties; where they play Algerian music, Eid festival, and celebrations related to Algerian national occasions (see section 6.2.3). These events which create an Algerian atmosphere are forms of transnational social spaces. Another example of how transmigrants extend their relations beyond the borders is how the Algerian migrant women help other people back home by sending stuff like clothes and furniture to those people in need back home and even supporting them emotionally, especially online (see section 6.2.1). Thanks to the online platforms now it is possible to create transnational virtual social spaces. In these virtual spaces, they usually share the needed useful information about the migration process. They are also a space where they share different materials in relation to the Algerian national, religious, and cultural events to create a home atmosphere and to get through the nostalgic feelings (see section 6.2.4).

The role of the transnational virtual social spaces is to combine the three migration theories together; network theory, migration systems theory, and transnational social spaces. It is possible for the transnational virtual social spaces to be a point of contact for migrants, where they can build social networks and keep ties with other migrants and people from back home. As mentioned in the previous paragraph, different information about the migration process are being transmitted via the virtual transnational social spaces, and these are the implications of the migration systems theory. Finally, the transnational virtual social spaces where migrants build social

networks, share information and create a home atmosphere are a form of virtual Third Spaces.

7.3.1 Migration theories and virtual Third Space

The findings from this research showed the importance of the virtual social networks in the process of migration. The virtual social networks are a form of virtual Third Spaces. The virtual Third Spaces that the participants have created contributed in building social networks among migrants and people back home. Virtual Third Spaces are playing an important role to keep the migrant community tied to each other and help them to keep links to the country of origin (see section 7.1). They are also related to the migration systems theory by playing the role of transmitting information from the migrant community to the country of origin. Finally, the virtual Third Spaces are a form of virtual transnational social spaces which the migrants created. In the virtual Third Spaces, the participants usually share with other people from the community different posts which create an Algerian atmosphere. Therefore, the virtual Third Spaces are directly related to the online implications of the migration theories. Hence, it is possible for network theory, migration systems theory, and transnational social spaces to be applied online and be a form of the virtual Third Spaces. In fact, they can be a virtual home for the Algerian migrant imagined community, which helps the integration process. It is a home because the transnational social spaces are providing the Algerian home atmosphere through different online contributions about Algeria. It is an imagined community because it includes migrants and non-migrants, but they are all Algerians who share the same interest. Finally, thanks to the important information provided by the migrant community members, which help in the integration process. Thus, the virtual Third spaces are making the process of migration easier.

7.4 Acculturation

When people migrate from one country to another, they get direct contact with a new culture which is partly or totally different to theirs. The newcomers usually familiarise themselves with some or all elements of the new culture, in order to adapt. This process of adjustment between two different cultures, the culture of home and the culture of the new place, is known as the acculturation process. Acculturation is the adaptation process of the cultural elements of a foreign culture, including values, norms, traditions, and language. I integrated Berry's model of acculturation in this research. It is also called the fourfold model, and it has four different strategies of acculturation which are marginalisation, assimilation, separation, and integration (see section 3.4).

The research participants are of different types of migrants. Three of them came to the United Kingdom to join their husbands holding a spouse visa. Five other participants joined UK universities and educational institutions to pursue their studies. The family members of one of these students joined her and settled down in the United Kingdom, after settling down in France and Algeria before. Three other participants travelled with the whole family to the United Kingdom, some of them during the Algerian civil war. Finally, one participant travelled to the United Kingdom to join her new job (a full participants description is provided in section 4.3.1). The participants of the research came to the United Kingdom for different purposes, but they all came from one background the culture of which is different from the new one. The culture of their background is the culture of home, Algeria, and new culture is the culture of the new place, the United Kingdom. The findings from this research showed that they are aware of the cultural differences between the two cultures, and they are open to the cultural adjustment to adapt to the new lifestyle (see section 6.2.9). There were moments when they faced obstacles like the language, cultural differences, and sometimes they went through emotional crises. In this section, I discuss the acculturation process of the participants of this research.

7.4.1 Marginalisation

The findings from this research showed that there are no signs of marginalisation among the Algerian women living in the United Kingdom. They are criticising some of the cultural habits of both cultures. They stopped doing some Algerian negative habits like not respecting the time and not following the rules on the one hand. On the other hand, they rejected some parts from the British culture like going to the night club or drinking alcohol. But the women did not lose their ties to the culture of origin, and they still carry many of their cultural traditions and norms. At the same time, they established ties to the host culture by adapting some British cultural traditions and norms. Therefore, marginalisation is the least preferred strategy of this group of Algerian women living in the United Kingdom.

7.4.2 Assimilation and separation

The findings from this research show that the Algerian migrant women reject some parts of the Algerian lifestyle; like not respecting deadlines; or depicting Algeria as a difficult place for a woman to live in. In Algeria, the life of a woman is difficult; for example, a woman cannot wear certain outfits outside and inside the house and cannot go outside alone at night or even cannot go to certain places by herself safely.   The participants were criticising some parts of the Algerian lifestyle which indicates that they are not rejecting the Algerian culture, as they are also continuing cultural traditions and norms from the Algerian culture (see section 5.2.2.9). On the other hand, the participants gave positive views about the British lifestyle, and they refer to it as comfortable and well-organized.

The findings show that there are signs of separation which are represented throughout the data. Some women state that they do not adopt some cultural habits like going to the pub or going out late at night. One woman stated that she is very attached to her culture of home, however, she culturally adjusted to the difference between two cultures (see section

5.2.2.5). They reject some cultural elements from the new culture, but at the same time, they are adapting to others. For example, one participant prefers the Algerian lifestyle, but, this does not mean that she is separating, in many occasions she stated that she is adjusting to the British culture, she gave the example of the queues, and she is learning English, which is a form of integration.

Assimilation and separation are together representing one pattern of integration, which is maintaining both cultures, the traditional culture and the host culture, by migrants. Adapting some elements from the host culture and neglecting the traditional culture is assimilation. Separation is to neglect the host culture and continue the traditional culture. However, the women are taking from both cultures some cultural elements, and at the same, time they are rejecting some cultural elements from both cultures. Thus, they are integrating instead of separating and marginalising.

7.4.3   Integration

Being located between two cultures developed the participants' cultural awareness about the similarities and differences between the two cultures which helps them in the integration process. The findings from this research show that the participants are integrating to the British culture, through the adaptation of some parts of the new culture. The different ways that they are using to integrate I am calling "integration patterns". From the findings of this research, I identified four patterns of integration which are; being open to maintaining two different cultures; recognizing the welcoming British environment; learning the English language; and using online platforms. When they travelled to the United Kingdom, the participants have kept links to the Algerian culture. They continue their traditions through the different cultural, religious, and national celebrations. Cultural celebrations such as Yennayer which is the celebration of the beginning of the Tamazight year, religious celebrations like Eid, and national celebrations like the 1st November which is the memory of the Algerian rebellion against the French colonisation. The National Algerian Centre, the Algerian British

Connection, and the Scottish Algerian Association usually organize such celebrations which help the women to maintain their culture of origin (see section 6.2.3). They also continue other forms of the Algerian cultural elements like listening to the Algerian popular music and reading Algerian poetry (see section 5.1.2.6). Even the Algerian decoration in their homes in the United Kingdom is a sign of integration (see section 6.2.1). Most of them feel nostalgic, and in order to go through this feeling, they organise a meeting with other Algerian people and create an Algerian atmosphere by cooking Algerian food for example, and this is a form of integration. The women continue their cultural practices, and at the same time, they adopt cultural elements from the British culture (see section 5.2.2.4). For instance, they talked about respecting the queues as a good British habit which they adapted to adjust themselves to the daily life habits of the British lifestyle. In addition to the different social activities they do, besides their jobs, like volunteering and being members of some organizations, helped them to integrate to the British society and to identify themselves as members of the British society (see section 5.2.2.10). It is the same case for their children, those participants who are mothers are helping their children to integrate (see sections 5.2.2.6 and 6.2.13). They brought up their children to fit in both cultures by teaching them cultural norms and traditions from the Algerian culture alongside the British culture. They regularly organize events where they create an Algerian atmosphere on purpose to help their children learn some of the Algerian cultural traditions. Besides, they teach their children as much as they can about Islam; how to pray and how to recite and understand the Holy Quran. All the previously mentioned points are representations of the Algerian women maintaining both cultures, the culture of home and the culture of the new place. This supports the first integration pattern, which indicates that the participants are open to maintain two different cultures, the culture of origin and the host culture. The findings also show that during their shopping activity, they mentioned a long list of shopping supermarkets that exist in the UK and online. Despite there are Algerian shops across London and other cities and towns in the UK, the participants did not mention any. This indicates that

they are integrating to the new society by going to the shopping centres and buy things which are linked in one way or another to the host culture.

The research findings showed that some participants find it easy to adapt to the new culture. However, some others find it difficult to adapt and faced some barriers to adaptation; such as the cultural differences between the Algerian and the British culture, including religion and the language (it is important to remember that there are distinct groups who have their own language/dialects; like Tamazight, or their own behaviours in relation to their religion; like Muslims). Yet, there are some pull factors that help the participants adapt to the British lifestyle such as the good life conditions available in the United Kingdom to have a good lifestyle; besides, the British people are friendly and welcoming (see section 5.2.2.7.2). According to the findings, British people are more than happy to help you to learn the language (see section 5.2.2.11.1). This indicates that the welcoming environment which the British people create for migrants helps in their integration process to their culture. Besides, the British people, according to the participants, are non-judgmental and tolerant, which helped migrants to integrate to the host culture and maintain their own culture. This tolerance created a friendly Muslim environment, especially for those women who are wearing a scarf. Aya who wears a scarf chooses to study at one of the UK universities, rather than at French Universities, as an example (see section 6.2.6.1) (it is important to note that the references to Britain as a 'Muslim friendly environment' is based on the lived experiences of the participants of this research, and that this view is supported in the literature by Change Institute (2009); see section 2.1.4 and by Collyer (2003); see section 2.2.3). Britain is an easy country to live in for women, unlike in Algeria (see section 6.2.6.2). They find in the UK the freedom of choice in the sense of doing whatever they want, choosing the job they like to do, or to work or not to work as an example (see section 6.2.6). There are many other services provided in the United Kingdom like the good services provided by institutions and companies, salaries and the level of income, and the high level of the educational system. The welcoming

environment of the United Kingdom is considered to be a pull factor for migrants to integrate and also a pull factor for future migration to the country. The findings show that the welcoming British environment has helped in the integration process. However, not all of them agree with this idea, one woman thinks that there is a lack of communication among migrants and the British people (see section 5.2.2.1), and this is according to what she has witnessed in the town where she is living. Yet, this woman, according to the findings, is adapting to the British lifestyle and maintaining her own culture, and therefore, she is integrating.

Learning the language of the host country is another pattern of integration. Van de Vivjver (2015) gave an example of Turkish women who have lived in western Europe for a long period of time but are still incapable of speaking the language of the receiving country and this is a sign of separation. Thus, learning and speaking the language of the host culture is a sign of integration. This is the case of the Algerian women who are living in the United Kingdom, the findings show that they are learning the language of the host country since their first few months of travel. They are learning the language in different ways and for different purposes. All of them learn English at schools in Algeria and or at schools in the United Kingdom. Later, when they travelled to the United Kingdom, some of them joined institutions of teaching English for foreign people, some others did pre-sessional courses and foundation year, and others are learning the language from daily interactions with English people (see section 6.2.2.1). There are many other ways the women used to learn English like doing a lot of reading, writing, listening to music, watching movies and series, and even playing online video games (see sections 5.1.2.10.1, 5.2.2.11.1, and section 6.2.2). Their purposes of learning English is to pursue their studies at UK universities which require a certain overall band score in IELTS or successful foundation year/ pre-sessional course, to get a job which requires good English skills, and also to facilitate their communicative skills with other people because it is the language of the host country. They also used online platforms to learn English. They joined online platforms where they discuss

English teaching methods and many other topics which helped them to acquire new vocabulary. Depending on this discussion, the women are integrating into the host culture by learning its language, English.

Online platforms are tools used by the women to learn English which is a part of the integration process and also, they use them to maintain both cultures, the traditional and the new one. They maintain the culture of home by the different posts (pictures, videos, and texts) they share about the Algerian culture on the one hand. On the other hand, the different posts that they share on these platforms regarding the life in the United Kingdom, enabled them to understand more about the UK laws and lifestyle, which would help to integrate. Therefore, the online platforms are playing a significant role in the process of integration. Further explanations about how online platforms help migrants to integrate are explained below.

7.4.4   Integration and virtual Third Space

The virtual Third Spaces are playing an important role in the integration process. The information shared about the migration process and lifestyle in the United Kingdom helped the integration process. Therefore, the cultural virtual Third Spaces are a tool to maintain the host culture on the one hand. On the other hand, the cultural virtual Third Spaces help the Algerian community to create an atmosphere of home online (see section 7.1). Hence, the cultural virtual Third Spaces are a tool for the Algerian women to maintain their culture of home. During their discussion on the online discussion board, the participants created a virtual Third Space (see section 7.1). In discussion 17, they gave advice to each other on how to learn English. Hence, they are helping each other to integrate, and the virtual Third Spaces are facilitating this process.

7.5 Imagined communities

Anderson (2016) explained a nation as an imagined community (see section 3.5). The members of the imagined community do not know most of the other members of their community, yet they have many things in common.

They share the same language, religion, or symbols of nationalism. The community is limited to its own political, historical, and cultural elements. There are other communities which exist beyond the borders of each community, and which have different political, historical, and cultural elements, with different a language, religion and symbols of nationalism. Nowadays, with the wide movements of migration, it is possible to create an imagined community of migrants. They share the same background, language, culture, and they are all settled down in a new location. This section explores the possibility of creating an imagined community of the Algerian migrant women who are living in the United Kingdom.

One interesting finding from this research changes the traditional idea of a community as a large number of people who live in a certain land or territory. The imagined community may extend the borders through migration. The participants of this research identify themselves as Algerian nationals, and they carry with them symbols of the Algerian nation like the flag, which indicates that they are a part of the Algerian imagined community (see section 5.2.2.1). It is possible also to be a part of two imagined communities or more. Some participants identify themselves as Algerian nationals and British nationals as well. In their minds, they are a part of the imagined British community as well (see excerpt 136 as an example). The findings from this research show that the Algerian migrants who are living in the United Kingdom create an imagined community for themselves. The numerous groups of the Algerian community in the UK online, reflect the imagined community they have created on their minds (see excerpts 196 and 197 as examples, see section 5.1.2.11 for more details).

Different social media platforms like Facebook and Twitter make it easy for members of the community to access the online migrant platforms. In these platforms, they discuss different topics in relation to the community matters, migration, news back home, and many other topics (see section 5.1.2.11). Therefore, it is possible to create virtual imagined communities. This finding is supported by Huddart (2006), who suggested the possibility

of virtual imagined communities enabled by technologies. The atmosphere created by the members of these communities is in the form of a friendly environment, where people introduce themselves to each other, showing their will to help building the community, and sharing their own personal stories. Besides all forms of help, either by giving advice or raising money for someone or doing different forms of charity are considered to be characteristics of one bond community (see section 6.2.1) In fact, the Algerian migrant online communities are playing a significant role in keeping people updated about information and news and even about future events organized by the community. Also, they have created a sense of the Algerian home, which creates a family environment and reduces the feeling of homesickness (see section 6.2.1). Thus, the Algerian community living in the United Kingdom have created virtual imagined communities. Third Spaces help the community members to build social networks among them. These social networks will allow its members to understand more about the cultural settings of the sending and receiving destinations. Hence, they will understand how they will construct their identities, and in which context they will perform them.

7.5.1   Imagined communities and virtual Third Spaces

It is explored earlier in this research that it is possible to create virtual Third Spaces and virtual imagined communities. The virtual Third Spaces discuss different topics and most of the members give their own opinions, suggestions of future plans, and propositions of solutions to the community member's problems. In fact, the gives the virtual Third Spaces a colour of a community of people who do not know each other, yet they offer help to each other, which is the case of the Algerian community living in the United Kingdom. Therefore, it is possible as well for the virtual imagined communities of migrants to be a form of virtual Third Spaces, either social, cultural, or academic.

7.5.2 Other implications of imagined community in relation to the literature review and the research findings

The concept of imagined community was expanded to study identity by Norton (2007) (see section 3.5). The findings show that the women's identities are changing across time and space. Some of them have multiple hybrid identities which are structured during their stay in the United Kingdom as migrants. The following figure represents the identities being performed by the women.
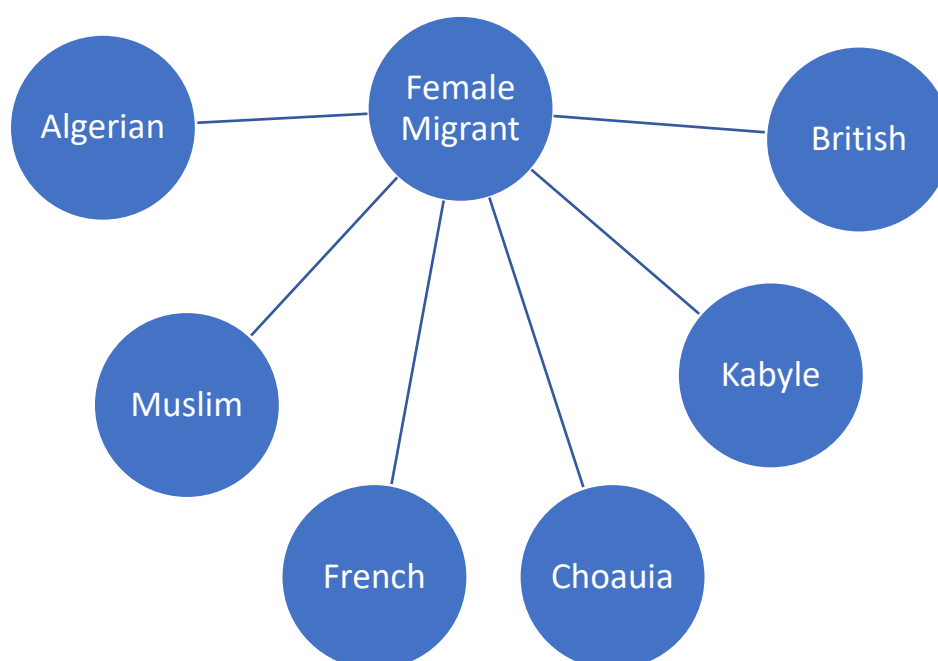

Figure 7.1 Performed identities

The analysis of the findings revealed some themes which explain how the participants construct their identities within the cultural changes and how they understand their relationship with the British and the Algerian worlds. The women construct their British identity during their stay in the United Kingdom through the use of the British cultural elements. They took many cultural elements like the language and some British habits to build their British identity. It is the same case for the Algerian identity, and they use the Algerian cultural elements to perform their Algerian identity. They can perform all of their identities at the same time. For example, they may go out on Friday night for dinner which is a British habit; hence, they are

performing the British identity. They go to a halal food restaurant, and they ordered juice because they do not drink alcohol obeying the rules of Islam; therefore, they are performing their Muslim identity. During dinner, they have several discussions using the Algerian dialect, Tamazight or Choauia, and here they are performing one of their identities (Algerian, Kabyle or Choauia) depending on the language they are using. This is just an imaginary example which I provided to argue that the multiple identities can be performed all together at one occasion. There are many examples which the participants of this research provided during their discussion. The following table gives examples of how the women perform each identity.

Table 7.1 Performed identities

Identity	Examples from the data	Elaboration
Algerian	*well I meet with my Algerian friends, we eat Algerian food and listen to Algerian music […] sometimes you know it is like hey missed Rechta* (an Algerian traditional dish).	They usually perform their Algerian identity by continuing their cultural traditions. Cooking Algerian food and listening to the Algerian music are signs of the sense of Algerianness they hold.
British	*we are living in the uk and we are part of the community*	They are part of the community and they contribute in the development of the British society (see section 5.2.11). In addition to that, they speak English which is one cultural element

		that reflects the identity. Besides, there are other British habits which they adapted and made them as a part of their identity performances like respecting time, respecting queues, and saying "thank you" to the bus driver.
French	*I feel sometimes British, Algerian or French.* *well I lived in France as well for 6/7 years, so and my mom is French so this is like my French side*	This participant performs multiple identities, including the French identity. This is because she lived there for several years, besides her mother is French.
Muslim	*They are learning Islamic studies, Reciting and Tajweed el Quran and Arabic language.*	Teaching Islam to their children is a way of protecting their Muslim identity, hence identifying as Muslim.
Choauia	*I would like to teach my children Arabic, then my dialect which is Chawiya second*	Teaching her children Choauia dialect is an indication of performing her native Choauia identity.

| Kabyle | Berber, Arabic, English and bit of French/ it is great opportunity for them to be exposed to many languages + they could communicate with others back home. | Likewise, the Choauia identity, teaching her children Tamazight indicates that the mother and the children are performing their Kabyle identity. |

Understanding the relationship between the women and the British and Algerian worlds helped them to construct and perform their identities. Their understandings of both cultures helped them to distinguish between the cultural elements that suit each identity. For example, some women stated that they could not go to the night club because they are Muslim, yet they are British, and they adapt other British cultural elements in order to perform their British identity, and this is a part of the integration process (see section 7.4). Performing the Algerian identity also helped them to understand the Algerian cultural context, which is in a constant change according to the findings (see excerpt 132 as an example).

Their understanding of both worlds would help them to understand their future possibilities as multiple identity migrants. The findings show that the women's future possibilities regarding their life plans are quite clear. For example, some of them decided to settle down in the United Kingdom, and some others are moving back to Algeria after a specific period of time, and some others are not sure about this step yet. Their future possibilities are based on their current understanding of the British and Algerian cultural contexts and depending on this, they will construct their future possibilities.

Norton (2000) found that female migrants in Canada are less motivated to learn English because it limits their productivity and they get less support from their colleagues. The findings from this research show that the Algerian women living in the United Kingdom are motivated to learn English (see sections 5.1.2.10.2, 5.2.2.11.1 and section 6.2.2). Their purpose for

learning English is to develop their communicative skills and capacities as students and employees. Yet, the women speak other languages, which are either their mother tongue or other acquired languages (all languages that each woman speaks are listed on the participants' description, section 4.3.1.). The findings showed that the women imagine themselves as members of a multilingual society rather than a society which is limited to one language only, see excerpt 138 as an example.

7.6 Discussion of the findings in relation to the research questions

1. *What are the online social support provisions accessed by Algerian women living in the United Kingdom, and how they may help the process of migration?*

The findings show that the Algerian women living in the United Kingdom are creating virtual Third Spaces; social virtual Third Spaces, cultural virtual Third Spaces, and academic and professional virtual Third Spaces. The Third Spaces are groups and pages created on social media platforms, namely Facebook, by the Algerian community of migrants living in the United Kingdom (see sections 7.1.1.1, 7.1.1.2, and 7.1.1.3). The virtual social Third Spaces are considered to be the online social support provisions accessed by the women, including other online databases like YouTube, internet websites, online newspapers, Radio, and Television channels. These provisions are playing a significant role in keeping the women updated about the news about Algeria. They are also considered to be a cultural meeting point and a tool to continue their traditional culture. They are playing a significant role in the process of migration as well.

Virtual Third Spaces are also considered to be a form of virtual social networks and virtual transnational social spaces (see section 7.3.1). The virtual social networks of the women are a virtual platform where they established connections with each other and with people from back home. People from Algeria usually ask about different types of visa and migration issues. Using the virtual transnational social spaces, the Algerian migrants

answer those question about visa types and migration process, besides other stories which migrants share about their migration experiences. Therefore, the virtual transnational social spaces which are also considered as virtual Third Spaces are playing an important role in the process of migration. Virtual Third Spaces are helping in the process of migration and supporting further migration in the future.

2. *Do Algerian women living in the United Kingdom create Third Spaces to help their acculturation process, and to what extent this facilitates their identity performances?*

The Algerian women create virtual Third Spaces to support the migration process and to facilitate their acculturation process as well. The findings show that integration is the most preferred acculturation form. They use the virtual Third Spaces to maintain the host and the traditional cultures. Their discussions about the British lifestyle, help them to understand the cultural settings of the new place, which enables them to familiarise themselves with it. In the same context, their discussions about the Algerian lifestyle; including the Algerian national and cultural events, helps them to maintain their culture within the new place. Therefore, the virtual Third Spaces are helping the women in their acculturation process; integration.

Some of the participants identify as Algerians. By maintaining their culture of home, they are performing their Algerian identity. Their contributions on the virtual Third Spaces about the Algerian culture indicates that they are performing their Algerian identity and the virtual Third Spaces are a way to reflect their identities. This is the case for those who identify British, French, Kabyle, and Chaouia, most of their contributions via virtual Third Spaces are a reflection of their identities. However, for those who do not reflect their identities in the virtual Third Spaces, the findings show that they are performing their identities offline. As a result of being placed in the middle of two cultures, which are maintained by them to integrate, they developed a merged identity (see section 7.1.2). But, understanding their relationship

with the British lifestyle and the Algerian lifestyle enables them to perform their identities (see section 7.5.2).

3. *What is their perception of different social interactions and cultural practices offline and online?*

The participants' perception of both; the new place and the place of origin, helps them to identify their home. Their social and cultural interaction offline, whether with migrants or with the British people, enables them to identify their own markers of home. Depending on these markers, the participants choose to have one home or multiple homes. Having a desire to return to a certain place (home) is reflected through their social interactions and cultural practices. They create a home atmosphere by organizing and attending social events in which they continue their homely cultural practices. For example, they organize an event to celebrate Eid in order to feel home. They also perceive their social interactions and cultural practices as a strategy of integration. Their interactions with other people enable them to learn the language, which is a part of the integration process. Besides, cultural practices are the process of maintaining both cultures; therefore, integrating to the British society.

The online interactions are playing a significant role in the creation of the sense of home. The different social-friendly interactions and the contributions which are being shared in the virtual Third Spaces are considered to be markers of a virtual home (see section 7.2.3). Therefore, their perceptions of social interactions and cultural practices online enabled the creation of virtual home. Their perception of the social interactions and cultural practices offline is that they are an imagined community, sharing several characteristics; Algerians, living in the UK, and speak the same language etc. The findings also showed that their perception of these interactions and cultural practices online suggests the possibility of a virtual imagined community of the Algerian migrants who are living in the United Kingdom (see section 7.5.1).

4. Can the research findings indicate what are their attitudes towards living in the UK?

The findings showed that the majority of the participants have optimistic thoughts about the lifestyle in the United Kingdom. They think that it is more comfortable, organized, and provides opportunities for people to spend their time on useful things (see section 5.2.2.7.2). However, they like some cultural elements while they dislike others. The women are open to adapt to the British lifestyle by taking some cultural elements which go along with the values of their identities; for example, they do not drink alcohol because they are Muslim. They are adopting the good cultural elements from the British culture like respecting the queues, respecting the time, talking to people politely, food habits, the way of dressing, and most importantly the freedom of choice.

The findings also indicated the participants' attitudes towards the Algerian lifestyle. They love their culture, their home, their food habits, their traditional dresses, yet they dislike some Algerian habits. They dislike the fact that the Algerian people do not respect time, and they like the British lifestyle because people respect time. They dislike the limited number of choices in the Algerian lifestyle, and they like the freedom of choices in the British lifestyle. They dislike the fact that some of the Algerian people may judge other people, and they like the British lifestyle because none will judge them. They dislike life in Algeria because there are no enough facilities and services, but they like the British life because Britain provides good facilities and services for its people, including good education. The overall impression of the participants towards life in the United Kingdom is positive. They usually share this positive impression with the other members of the social network, using virtual Third Spaces, which would contribute to the process of migration by supporting further migration in the future.

8 Chapter eight: Conclusion

8.1 Summary of the main research findings

The study has identified three different virtual Third Spaces, which are created by the migrants, which are social virtual Third Space, cultural virtual Third Space, and academic and professional virtual Third Space (see section 7.1.1). The role of the virtual social Third Space is that it provides information to migrants in relation to the migration process, including other issues related to economy, family, marriage, fashion, and shopping on the one hand, and to facilitate cooperation among the community members by providing help for those who need it on the other hand. Another role of the social virtual Third Space is to provide information about migration and visa issues to the people back in Algeria who are intending to migrate to the United Kingdom (see section 7.1.1.1). The role of the academic and professional virtual Third Space is to develop the academic and professional career of the migrants, through exchanging information related to the field and sharing innovative ideas (see section 7.1.1.2). Virtual cultural Third Spaces play the role of a cultural point of contact among the Algerian migrants (see section 7.1.1.3).

The second major finding was that the participants are developing the idea of home in their minds depending on several cultural settings or home markers which are related to their home of origin and the new place. The findings indicate that some of the participants have one home only, and some of them have multiple homes. Those who identify one home only are relating the establishment of the idea of home in their minds to their markers of home like where their family are living, getting used to the new environment, and cultural settings. The one home only which was identified in the findings is: Algeria as the only home that she has the desire to return to, England as the home she has the desire to return to, and Scotland as the home she has the desire to return to (see section 7.2.1). Multiple homes which were identified in the findings are Algeria and England, which are considered both as a home for some participants. They have the desire to

return to their first home which is Algeria, and at the same time, they have the desire to return to their second home, which is England (see section 7.2.2). The study has shown the possibility of developing a virtual home. The social and cultural virtual Third Spaces are considered to be a form of a virtual home along with imagined virtual communities (see section 7.2.3).

This study has found that the migrants establish social networks among the community migrants and between the sending and receiving countries; Algeria and Britain. These social networks are being facilitated by the online platforms, hence, the possibility of creating virtual social networks. Using virtual social networks, the migrants transfer optimistic information to the country of origin, linking the virtual social networks to the migration systems theory. The findings show that the migrants are building transnational social spaces which are linked to the use of online platforms and therefore, the possibility of transnational virtual social spaces which are used to share religious and cultural Algerian events to create an atmosphere of home (see section 7.3). The findings show that the virtual Third Spaces are forms of the social networks in the sense of linking the members of the community together, playing the role of migration systems in the sense of transforming information to people back home to support further migration, and a form of transnational virtual social spaces in the sense of creating a homely atmosphere (see section 7.3.1).

The study looked at the acculturation process of the migrants and show that integration is the most preferred form of acculturation. The findings show that they are integrating to the British culture, through the adaptation of many cultural elements from the British culture. The findings identify four integration patterns which are; the participants are open to maintain two different cultures, welcoming British environments, English learning, and online platforms (see section 7.4.3). The findings show that the virtual Third Spaces are playing an important role in the integration process. The information about the lifestyle in the United Kingdom, along with their recommendations on how to learn English using virtual Third Spaces, help in the integration process of the migrants (see section 7.4.4).

The findings show that the imagined community may extend the border through migration. However, the findings show that it is possible to create virtual imagined communities. The Algerian female migrants are creating virtual imagined communities via the use of the online Algerian migrant platforms available in social media. They are creating the community through sharing information, news, future events, and suggest solutions to problems (see section 7.5). The virtual Third Spaces are also considered to be a form of the virtual imagined communities (see section 7.5.1).

The study looks at how the women are constructing their identities within a migration context. The findings show that some of them are developing a hybrid identity, which is known as a merged identity. Being in the middle of two cultures; the Algerian culture and the British culture, creates the merged identity. The findings show that the merged identity may lead to the lost identity, in the sense that the migrants are not able to locate themselves within a cultural space (see section 7.1.2). The findings also show how they are performing their identity or identities (Algerian, British, Muslim, Choauia, Kabyle, and French) depending on their understanding of the cultural contexts (see section 5.7).

8.2 Aims of the thesis

Aim 1: this study explores the online social activities and cultural practices of a group of Algerian women who are living in the United Kingdom, and their comprehension of those activities and practices within different contexts.

The purpose of this research is to investigate the online social activities and cultural practices of a group of Algerian female migrants, who are living in the United Kingdom, and their role in the creation of Third Space (1994). It adds to knowledge the importance of the use of the online spaces in the personal, social, and economic lived experiences of the Algerian female migrants in the UK. It also contributes to the understanding of how virtual Third Spaces are developed by migrants. The study gave a clear explanation

of the relationship between virtual Third Spaces and other conceptual theories like home, migration theories; social network, migration systems, and transnationalism, acculturation, and imagined communities. Another innovation added by this study concerns the idea of home. This was presented by Ahmed (1999) and Bhabha (2015): my research suggests that home can be virtual. The innovation extended to suggest the possibility that virtual Third Spaces, either social, cultural, educational, or professional Third Spaces, can be a form of virtual homes, virtual transnational social spaces, and virtual imagined communities. They also can be a way to maintain the new culture and possibly languages, and hence, virtual Third Spaces are playing an important role in the migration process.

Aim 2: the study looks at their attitudes towards life in the United Kingdom, and how this may affect their identities.

The data collected from the second part of the online discussion board particularly helped to fulfil this aim because most of the discussion topics were centred around life in the UK. The findings show that the migrants are open to the new culture. The women are adopting some cultural elements from the British lifestyle as a part of their integration process. However, at the same time, they continue their traditional culture through practising religion, celebrating national and cultural events, and even for some of them by the way they dress. This affected their identities and led to what is called a merged identity; hence, their attitudes towards life in the UK impacted their identities. However, this affected their identities partially, because they are still performing their Algerian, (including Kabyle or Choauia) and Muslim identity. Being a part of the everyday life of the UK makes them decide on their future possibilities in relation to their imagined community.

Aim 3: the study explores their acculturation process in relation to their practices of values, cultural traditions, and the use of different languages.

The findings from the online discussion board and from the interviews show that the participants are continuing their culture of home. It is shown

through celebrating the Algerian national and cultural events. At the same time, they are adopting to the new culture, and it is shown through the different cultural elements they have taken from the British lifestyle. The research identifies four different integration patterns which are: being open to maintaining two different cultures; recognizing the welcoming British environment; learning the English language; and using online platforms. The first two patterns helped the participants to maintain the two cultures. The third pattern, which is learning English, played an important role in their integration process on the one hand and helped them to understand the acculturation process on the other hand. Finally, the online platforms helped their members to maintain both cultures via the use of the cultural virtual Third Space. Therefore, this research has successfully managed to fulfil the aim set to explore the participants' acculturation process.

8.3 Key limitations

Recruiting participants: I used existing online groups on Facebook to invite participants to take part in this study. I posted calls for participation in those groups where I gave a brief explanation of the research and the criteria of the participants' selection. I received many replies for some calls (including replies from male migrants), and very few or any reply for others. I also received many replies from some women who did not meet the criteria of selection. Another challenge is that I received replies from some potential participants who never got in touch again. When I had the complete number of participants, I received an email from one participant stating that she is no longer in the criteria of selection of the participants for this research, because she is moving to Qatar one month before the starting date of data collection. At this stage, I made another call looking for one more participant; luckily, I received a reply from a potential participant in a short time.

Challenges during the data collection stages: I faced challenges during the two stages of data collection. I was committed to finish the online discussion board discussions in a certain period of time. The challenge was that the

participants were very busy with their jobs, studies, or taking care of their families. Whenever I posted a discussion, I had to remind them at least twice to log in and add their contributions into the discussions. Another challenge was that I did not receive contributions for some discussions from some participants. The solution for this challenge was to cover the uncovered discussions by participants during the individual interviews. During the second stage of data collection, interviews, I faced the same challenge that the participants were very busy. I managed to schedule dates for the interviews, but some of the participants could not make it on the date of the interview, so I postponed some interviews many times, more than four times for one participant.

Another limitation is that this research was conducted with a specific group of migrants. The findings from this research reflect the understandings of these particular participants of the online activities and cultural practices in a migration context. The findings might be generalisable to other female migrants who are of the same criteria as the participants, however, the findings certainly do not represent the whole community of Algerian migrants as it is limited to females only, and it cannot represent all Algerian female migrants as well, as some of them may not be members of the online communities of Algerian migrants, or perhaps not social media users.

8.4 The implications of the study

This research suggests the following implications to people, organizations, and institutions helping migrants:

The findings from this research provide a clear understanding of the importance of the virtual Third Spaces in the migration process. This research can guide the Algerian people who are intending to migrate to the United Kingdom, of where to find useful information about the migration process. The findings also help them to distinguish between the different types of virtual Third Spaces; hence, they will ask about specific information in the right virtual community. For example, for those who are intending to

migrate to continue their studies in UK universities, the findings from this research suggest that they will find useful information in the academic virtual Third Space.

The findings from this research would also help the migration organizations and institutions to reach more migrants via the use of virtual Third Spaces. There are some Algerian organizations which are based in the United Kingdom, which usually run events for the Algerian community. However, most of the participants are not aware that these organizations exist. The findings from this research are significant to those organizations to think of the ways of communication with the members of the community, by using the social and cultural virtual Third Spaces. This will give these organizations the opportunity to reach more people to attend their events. The findings also list the different cultural and religious events that the members of the community want to attend, therefore, this research helps these organizations to think of those suggested events and plan them within their future schedule.

The findings can also help those institutions who help migrants to get used to the life in the United Kingdom. The research demonstrates the most and the least preferred acculturation forms for the research participants. Integration was the most preferred form of acculturation to them. The integration patterns which I identified throughout the discussion of the findings will help the organizations to help migrants to integrate into the new culture.

8.5 Contributions

The aim of this research is to explore the online activities and cultural experiences within a migration context, using online spaces. By achieving this aim, the research contributes to the understanding of the role of virtual Third spaces in the migration process, thus contributing to the previous body of knowledge in this area of research. It also can be used by other researchers conducting research in the same area. The research contributes

to the understanding of the integration patterns which help the migrants to maintain their original culture and enjoy the new culture. It also helps to understand the identity construction of migrants and how the new culture may affect it. Furthermore, this research provides insights into the online activities and cultural experiences of a group of Algerian female migrants in the United Kingdom, which will help future research about the Algerian community living in the United Kingdom.

Understanding the role of virtual Third Spaces in the process of migration:

This research highlights the importance of the virtual Third Spaces which are created by migrants in helping migrants and those people who are planning to migrate to get useful information about the migration process. The contribution of this research is that it provided three different types of virtual Third Spaces which are social virtual Third Spaces, cultural virtual Third Spaces, and academic and professional Third Spaces. This research demonstrates the importance of these virtual Third Spaces in transforming news, sharing ideas, continuing the culture, and sharing experiences. This helps the community to unify its members, on the one hand, on the other hand, these new experiences and information shared in the virtual Third Spaces would help those people who are intending to migrate to take a step forward to migrate, hence, they support further future migration.

The role of Third Spaces in the creation of virtual homes for migrants

This research demonstrates the importance of virtual Third Spaces in creating a sense of virtual home. The traditional understanding of home is always related to a location which people have the desire to return to. The contribution from this research is the introduction of the possibility of having a virtual home. The findings demonstrate that it is possible to feel at home while using virtual Third Spaces. Sharing cultural events, caring for and helping each other, and making jokes and sharing funny pictures make

them feel a part of a homely virtual community. Therefore, they can create a virtual imagined community of people who share the same ideas, orientations, and interests. This research contributed to supporting the idea of creating virtual communities for migrants. Creating the transnational virtual social spaces in an online context is another contribution to the field of migration studies being explored. The different types of virtual Third Spaces and their role in the creation of the virtual home, virtual imagined communities and transnational social virtual spaces all together are helping in the integration process. They are considered to be a tool of maintaining both cultures; the culture of origin and the culture of the new place. The findings from this research contribute to understanding the use of virtual Third Spaces as a tool of integration. The overall contribution of this research is that I make use of the Third Space as a central concept to which I connected the other concepts which are related to migration and linked them all to the online uses.

8.6 Evaluation of the methodology and research methods

Using phenomenology provides me as a researcher with insights on how to understand and interpret the data collected for the research on the one hand, and how social constrictions such as the language and shared ideas helped in this process from the other hand. Using the online discussion board, the women shared their ideas, experiences, and views, by which they constructed meanings, using English as a language being understood by all members of the group. This enabled them to share their understandings about the online activities and cultural practices as migrants. Their construction of ideas helped the research in terms of providing answers to the research questions by linking the findings to the literature review. It helped also to achieve the promising research aims. Using qualitative thematic analysis allows me to identify emergent themes from their discussion.

I used the online discussion board and semi structured interviews as methods to collect the data. The purpose from using two methods for data collection is to triangulate the qualitative data. Creating the online discussion board as a closed group in Facebook makes it easy for me and for the participants to access the group, as we are all already Facebook users and we know how to use it, which make the process easier for both. The advantage of using the online discussion board and the semi-structured interviews online is that this gives the participants a comfortable space while answering the questions, which would ensure the quality of responses.

8.7 Agenda for future research

A key limitation presented earlier was that this research is limited to Algerian women living in the United Kingdom, and who are users of social media platforms. The following three recommendations for future research are to be conducted with all members of the community, including men and women, and both social media platforms users and non-users.

Firstly, the findings suggested that there are three types of the virtual Third Spaces which were created by these participants; social virtual Third Spaces, cultural virtual Third Spaces, and academic and professional Third Spaces. Another topic which the participants referred to occasionally in the online Algerian communities is politics. At the beginning of 2019, there were protests against the Algerian regime and calls for democracy (Grewal *et al.*, 2019). Since the beginning of these protests, there were many Algerian online groups created for the purpose of supporting the protests, including groups created by the Algerian community living in the United Kingdom. The data collection period of this research took place one year before the protests started, and this is a possible reason that the participants did not talk much about politics (see section 6.2.1 and excerpts 212, 213, 213). Combining these elements together caused me to want to explore the possibility of other types of virtual Third Spaces, for example, the possibility of creating political virtual Third Spaces.

Secondly, this research looked at the merged identities of only first-generation women (see section 7.1.2.) who lived within the environment of both cultures, the Algerian culture and the British culture. Among the themes raised during the analysis of the data is raising children, (see sections 5.2.2.6 and 6.2.13). The findings show that the women are trying to make their children adjust to both cultures; the British culture that they are learning from the environment where they were born, raised, and currently living, and the Algerian culture which is being taught by the mothers, or they interact with it whenever they travel to Algeria with their parents. The question which could be raised for future research is whether migrants from the second generation have multiple identities (see section 3.5) or merged identities (see section 3.1), and to explore links between the types of identity and the two cultures; the host culture, and the parents' home culture.

Thirdly, different patterns of integration were identified during the discussion of the findings, and integration was found to be the most preferred form of acculturation for these participants. However, this research is a qualitative study with a small group and does not provide any numerical findings, and possibly conducting a larger quantitative research will allow me to present statistics about the exact rates of the most and least preferred form of acculturation. Further investigation into the relationship between the members of the Algerian community in the UK and other communities of migrants would probably suggest new understandings of the acculturation process, and how the interactions of migrants with other communities of migrants and the British people may impact the acculturation process. This research would show if the outcomes of interacting with migrants from the same community and migrants from the other communities of migrants be similar to those migrants who chose to interact with British people only.

References

- Abdelkarim, C. (2009) A historical background of the linguistic situation in Algeria. *Journal of Attitudes for Research and Studies in Society and History*. **4**, pp.387-395.

- Acheraiou, A. (2011) *Questioning hybridity, postcolonialism and globalization*. London: Palgrave Macmillan.

- Ageron, C. and Brett, M. (1991) *Modern Algeria: A history from 1830 to the present*. Trenton, N.J.: Africa World Press.

- Ahmed, S. (1999) Home and away: Narratives of migration and estrangement. *International Journal of Cultural Studies*. **2**(3), pp.329–347.

- Alhojailan, M. I. (2012) Thematic analysis: A critical review of its process and evaluation. *West East Journal of Social Sciences*. **1**(1), pp.39-47.

- Anderson, B.R.O.G. (2016) *Imagined communities: reflections on the origin and spread of nationalism.* Revised. London: Verso.

- Bakewell, O. (2014) Relaunching migration systems. *Migration Studies*. **2**(3), pp.300–318.

- Becker, G. S. and Coyle, D. (2011) The challenge of immigration: a radical solution. *Institute of Economic Affairs Monographs Occasional Paper No. 145* [online]. Available from: SSRN: https://ssrn.com/abstract=1846567 or http://dx.doi.org/10.2139/ssrn.1846567 [Accessed 12 July 2018].

- Benrabah, M. (2007) Language-in-education planning in Algeria: historical development and current issues. *Language Policy*. **6**(2), pp.225–252.

- Benrabah, M. (2013) *Language conflict in Algeria: from colonialism to post-independence*. Bristol: Multilingual Matters.

- Berry, J.W. (1997) Immigration, acculturation, and adaptation. *Applied Psychology*. **46**(1), pp.5–34.

- Berry, J.W. and Sabatier, C. (2010) Acculturation, discrimination, and adaptation among second generation immigrant youth in Montreal

and Paris. *International Journal of Intercultural Relations*. **34**(3), pp.191–207.

- Bhabha (2015) Homi K. Bhabha in interview with Klaus Stierstorfer on "diaspora and home". In: Kläger, F. and Stierstorfer, K. *Diasporic Constructions of Home and Belonging*. Berlin/Boston: De Gruyter, Inc, pp.11-20.

- Bhabha, H. K. (1996) *Cultures in between. Questions of cultural identity*. S. Hall and P. Du Gay. London: Sage Publications.

- Bhabha, H.K. (1994) *The location of culture*. London: Routledge.

- Bhugra, D. (2004) Migration, distress and cultural identity. *British Medical Bulletin*. **69**(1), pp.129–141.

- Bhugra, D. and Becker, M.A. (2005) Migration, cultural bereavement and cultural identity. World psychiatry. *Official journal of the World Psychiatric Association (WPA).* **4**(1), pp.18–24.

- Boumlik, H. and Schwartz, J. (2016) Conscientization and third space: a case study of Tunisian activism. *Adult Education Quarterly*. **66**(4), pp.319–335.

- Boyatzis, R.E. (1998) *Transforming qualitative information: thematic analysis and code development*. Thousand Oaks. Calif. London: Sage.

- Brah, A.K. (1996) *Cartographies of diaspora: contesting identities*. London: Routledge.

- Braun, V. and Clarke, V. (2006) Using thematic analysis in psychology. *Qualitative Research in Psychology*. **3**(2), pp.77–101.

- Browne, B. C. (2013) Recording the personal: the benefits in maintaining research diaries for documenting the emotional and practical challenges of field work in unfamiliar settings. *International Journal of Qualitative Method*. **12**(1), pp.420-435.

- Bryman, A. (2016) *Social Research Methods.* 5th ed. London: Oxford University Press.

- Burnapp, D., Feng, Y. and Zhao, W. (2012) the development of transcultural third spaces by internationals. In: Pilch-Ortega, A. and Schröttner, B. (2012) *Transnational spaces and regional localization:*

social networks, border regions and local-global relations. Münster: Waxmann, pp.217-227.

- Castles, S., Haas, H. and Miller, M. J. (2014) *The age of migration: international population movements in the modern world*. 5th ed. Stephen Castles, Hein de Haas and Mark J. Miller. Basingstoke, Hampshire: Palgrave Macmillan.

- Central Intelligence Agency (2017) The world Factbook: ALGERIA. *Central Intelligence Agency* [online]. Available from: https://www.cia.gov/library/publications/the-world-factbook/geos/ag.html [Accessed 28 December 2017]

- Change Institute (2009) The Algerian Muslim community in England: understanding Muslim ethnic communities. *Department for Communities and Local Government* [online]. London. Available from: https://www.researchgate.net/publication/330324155_The_Algerian_Muslim_Community_in_England. [Accessed 14 November 2015].

- Collyer, M. (2003) Explaining change in established migration systems: the movement of Algerians to France and the UK. *Sussex Migration Working Paper no.16*. Brighton: Sussex [online]. Available from: http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.605.3421&rep=rep1&type=pdf [Accessed 20 November 2015].

- Collyer, M. (2004) Navigation guide to refugee population in the UK: Algerians. ICAR [online]. Available from: https://www.yumpu.com/en/document/read/33672948/navigation-guide-refugee-populations-in-the-uk-algerians-icar [Accessed 20 October 2015].

- Colman, A.M. (2015) *A dictionary of psychology*. 4th ed. Oxford University Press.

- Creswell, J.W. and Poth, Cheryl N. (2018) *Qualitative inquiry & research design: choosing among five approaches*. 4th ed. John W. Creswell, Cheryl N. Poth. international student., Los Angeles: SAGE.

- Delanty, G., Jones, P. and Wodak, R. (2011) *Introduction:* migration, discrimination and belonging in europe. In: Delanty, G., Wodak, R.

and Jones, P. (eds) *Identity, Belonging and Migration*. Liverpool University Press, pp. 1–18. doi: 10.5949/UPO9781846314537.001 [24 February 2017]

- Edwards, R., and Holland, J. (2013) *What is qualitative interviewing*. London.

- Escribano, G. (2016) The impact of low oil prices on Algeria. *Columbia University in the City of New York* [online]. Available from: https://energypolicy.columbia.edu/sites/default/files/The%20Impact%20of%20Low%20Oil%20Prices%20on%20Algeria.pdf [Accessed 5 July 2017].

- Fanon, F. (1967) *Towards the African revolution*. Translated by H. Chevalier. Harmondsworth: Pelican.

- Fauss, D. (1989) *Essentially speaking: feminism, nature and difference.* London: Routledge.

- Fouron, G. E. and Glick-Schiller, N. (2001) The generation of identity: redefining the second generation within a transnational social field. In: H. Cordero-Guzman, R. C. Smith, and R. Grosfoguel (Eds.). *Migration, transnationalization & race in a changing. New York.* Philadelphia, PA: Temple University Press, pp. 58–86.

- Fröhlich, C. (2017) A Critical view on human mobility in times of crisis. *Global Policy*. **8**(supplement S1), pp.5–11.

- Frouws, B., Phillips, M., Hassan, A., and Twigt M. (2016) Getting to Europe the whatsapp way: The use of ICT in contemporary mixed migration flows to Europe (Briefing Paper 2). *Danish Refugee Council. Regional Mixed Migration Secretariat*. Available from : http://www.mixedmigration.org/wp-content/uploads/2018/05/015_getting-to-europe.pdf. [Accessed 07 Avril 2020].

- Goodson, L. and Grzymala-Kazlowska, A. (2017) Researching migration in a superdiverse society: challenges, methods, concerns and promises. *Sociological Research Online*. **22**(1), pp.1–13.

- Grewal, S., Kilavuz, M. T. and Kubinec, R. (2019) Algeria's uprising: a survey of protesters and the military. *Foreign Policy at Brookings*[online]. Available from:

- https://www.brookings.edu/wp-content/uploads/2019/07/FP_20190711_algeria.pdf

- Gualda, E., Fragoso, A., Lucio-Villegas, E., Gomez, T. G. and Martins, V. (2012) Social networks and identity building process through transnational/cross regional experiences of experts in southern Europe. In: Pilch-Ortega, A. and Schröttner, B. (2012) *Transnational spaces and regional localization: social networks, border regions and local-global relations*. Münster: Waxmann, pp.53-64.

- Hampshire County Council (2010) The Story of UK Migration: A Compilation of the Literature on Immigration and Emigration in the UK and the Implications for Hampshire. Spatial Strategy and Research. *Hampshire County Council* [online]. Available from: https://documents.hants.gov.uk/facts-figures/TheStoryofUKMigration.pdf [Accessed 25 October 2017].

- Hoogvelt, A.M.M. (1997) *Globalization and the postcolonial world: the new political economy of development*. Baltimore, MD: Johns Hopkins University Press.

- Hu, C., Zhao, L. and Huang, J. (2014) Exploring online identity re-construction in social network communities: a qualitative study. *PACIS 2014 Proceedings*. 36. Available from: https://pdfs.semanticscholar.org/c709/678c5349b4a3bd92a796def9943082fc0c35.pdf

- Huddart, D. (2006) *Homi K. Bhabha*. New York: Routledge

- International organisation for migration (2018) world migration report. *International organisation for migration* [online]. Available from: https://www.iom.int/sites/default/files/country/docs/china/r5_world_migration_report_2018_en.pdf. [Accessed 2 January 2019].

- International organization for migration (2007) Algeria: mapping exercise London [online]. Available from:

https://web.archive.org/web/20110716163142/http://www.iomlondon.org/doc/mapping/IOM_ALGERIA.pdf [Accessed 23 November 2015].

- International Religious Freedom Report (2012) Algeria international religious freedom report. *United States Department of State: Bureau of democracy. Human rights and labor* [online]. Available from: https://2009-2017.state.gov/documents/organization/208594.pdf [Accessed 16 September 2017].

- IRIS (2018) about superdiversity. *IRIS* [online]. Available from: https://www.birmingham.ac.uk/research/superdiversity-institute/about/about-superdiversity.aspx. [Accessed 2 October 2018].

- Jones, T., Ram, M., Li, Y., Edwards, P. and Villares, M. (2015) Super-diverse Britain and new migrant enterprises. *IRIS working paper series, No. 8/2015*. Birmingham: *Institute for Research into Superdiversity* [online]. Available from: https://www.birmingham.ac.uk/Documents/college-social-sciences/social-policy/iris/2015/working-paper-series/IRiS-WP-8-2015.pdf [Accessed 14 February 2016].

- Khader, B. (1993) L'enjeu migratoire dans les rapports Europe-Maghreb. *Confluences*. **5**, pp.61-73.

- Kofman, E. (2003) The economic and social aspects of migration. In *Women Migrants and Refugees in the European Union*[online]. pp. 1–26. Available at : http://www.oecd.org/migration/mig/15515792.pdf [Accessed 25 October 2016].

- Komito, L. (2011) Social media and migration: virtual community 2.0. *Journal of the American Society for Information Science and Technology.***62**(6), pp.1075-1086.

- Kouider, E.B., Koglin, U. and Petermann, F. (2013) Emotional and behavioral problems in migrant children and adolescents in Europe: a systematic review. *European Child & Adolescent Psychiatry*. **23**(6), pp.373–391.

- Kumar, R. (2014) *Research methodology: a step-by-step guide for beginners*. Los Angeles: SAGE.

- Leurs, K. and Prabhakar, M (2018) Doing digital migration studies: methodological considerations for an emerging research focus. In: Zabata-Barrero, R. and Yalaz, E. (2018) *Qualitative research in Eropean migtation studies*. Cham: Springer, pp.247-266.

- Leurs, K. and Smets, K. (2018) Five questions for Digital migration studies: learning from digital connectivity and forced migration in(to) Europe. *Social Media Society.* **4**(1).

- Library of Congress – Federal research division (2008) Country profile: Algeria. *Library of Congress* [online]. Available from: https://www.loc.gov/rr/frd/cs/profiles/Algeria.pdf [Accessed 12 Novebmber 2017].

- Mabogunje, A.L. (1970) Systems approach to a theory of rural-urban migration. *Geographical Analysis*. **2**(1), pp.1–18.

- Madianou, M. and Miller, D. (2012) *Migration and new media: transnational families and polymedia*. New York: Routledge.

- Martinez-Brawley, E. and Zorita, P. M-B. (2014) The neglect of network theory in practice with immigrants in the southwest. *The Journal of Sociology & Social Welfare* [online]. **41**(1). Available from: https://scholarworks.wmich.edu/jssw/vol41/iss1/7.

- McDougall, J. (2009) *History and the culture of nationalism in Algeria*. Cambridge: Cambridge University Press.

- Miconi, A. (2020) News from the levant: a qualitative research on the role of social media in the Syrian diaspora. *Social Media Society*. **6**(1).

- Migration Yorkshire (2012) Who are migrants. Migration Yorkshire [online]. Available from: https://www.migrationyorkshire.org.uk/?page=whoaremigrants [Accessed 2 December 2017].

- Miliani, M. (2000) Teaching English in a multilingual context: the Algerian case. *Mediterranean Journal of Educational Studies.* **6**(1), pp.13-29.

- Modood, T. (2013) *Multiculturalism*. Oxford: Wiley.

- Munshi, K. (2003) Networks in the modern economy: Mexican migrants in the US labor market. *The Quarterly Journal of Economics*. **118**(2), pp.549–599.

- Myers, M.D. (2008) *Qualitative Research in Business & Management*. SAGE Publications.

- Nadia, R., 2011. Teaching English in Algeria and educational reforms: an overview on the factors entailing students failure in learning foreign languages at university. *Procedia - Social and Behavioral Sciences* **29**, pp.1327–1333.

- Namey, E., Guest, G. Thairu, L. and Johnson, L. (2008) Data reduction techniques for large qualitative data sets. In : *Handbook for team-based qualitative research*. **31**(4), pp.Scitech Book News, Vol.**31**(4).

- NESSI, L. and BAILEY, O.G. (2014) Privileged Mexican migrants in Europe: distinctions and cosmopolitanism on social networking sites. *Crossings: Journal of Migration & Culture*. **5** (1), pp.121-137.

- Nessi Garcia, L. and Guedes Baily, O. (2019) The Mixican European diaspora: class, race and distinctions on social networking sites. *Journal of Ethnic and Migration Studies.* **45**(15), pp.3007-3022.

- Norton, B. (2001) Non-participation, imagined communities, and the language classroom. In: M. Breen (Ed.) *Learner contributions to language learning: New directions in research*. Harlow, England: Pearson Education, pp.159- 171.

- Norton, B. (2013) *Identity and language learning: extending the conversation*. 2nd ed. Bristol: Multilingual Matters.

- Norton, B. (2015) Identity, investment, and faces of English internationally. *Chinese Journal of Applied Linguistics*. **38**(4), pp.375–391.

- Odera, L. (2010) *Kenyan immigrants in the United States: acculturation, coping strategies, and mental health*. El Paso: LFB Scholarly Publishing LLC.

- OECD (2013) Education Indicators in focus: how is international student mobility shaping up?*. OECD* [online]. Available from: https://www.oecd.org/education/skills-beyond-

school/EDIF%202013--N%C2%B014%20(eng)-Final.pdf [Accessed 5 August 2016].

- Office for national statistics (2016) Short-term international migration annual report: mid-2014 estimates. *Office for national statistics* [online]. Available from:file:///C:/Users/99904932/Downloads/Short-term%20international%20migration%20annual%20report%20mid-2014%20estimates%20(1).pdf [Accessed 11 November 2017].

- Pavlenko A. and Norton B. (2007) Imagined communities, identity, and English language learning. In: Cummins J., Davison C. (eds) *International handbook of English language teaching*. *Springer International Handbooks of Education*. Boston, MA : **15**. Springer, pp.670-680.

- Perruchoud, R. (2004) *Glossary on migration*. Geneva: International Organization for Migration.

- Quandt, W. (2001) *Revolution and political leadership: Algeria, 1954-1968. Studies in comparative politics*. Cambridge, Mass.; London: M.I.T. Press.

- Qutoshi, S.B.(2018) Phenomenology: a philosophy and method of inquiry. *Journal of Education and Educational Development*. **5**(1), pp.215–222.

- Radjenovic, A. (2017) Secondary movements of asylum-seekers in the EU asylum system. *European Parliamentary Research Service* [online]. Available from: http://www.europarl.europa.eu/RegData/etudes/BRIE/2017/608728/EPRS_BRI(2017)608728_EN.pdf [Accessed 4 January 2018].

- Redfield, R., Linton, R. and Herskovits, M.J. (1936) Memorandum for the study of acculturation. *American Anthropologist*. **38**(1), pp.149–152.

- Revzin, P. (1988) Population Bomb: North Africa's cities, full of jobless youths, cast shadow on Europe --- Rioting already hits Algeria; emigration to find work is likely to keep rising --- The 'Mexico' of the continent. Eastern edition*. Wall Street Journal*. 3, November, pp.1-6.

- Roberts, H. (2003) *The battlefield Algeria, 1988-2002: Studies in a broken polity*. London: Verso.11.

- Rudmin, F.W. (2003) Critical history of the acculturation psychology of assimilation, separation, integration, and marginalization. *Review of General Psychology*. **7**(1), pp.3–37.

- Rutherford, J. (1990) The third space: interview with Homi Bhabha. In: J. Rutherford (Ed.), *Identity: community, culture, difference*. London: Lawrence & Wishart, pp. 207-221.

- Salmons, J. (2010) *Online interviews in real time.* California : SAGE Publications, Inc.

- Schunk, Dale H. (2012*) Learning theories: an educational approach*. 6th ed. Boston: Pearson.

- Sehgal, A. (2005) *Social work psycho-social empowerment.* Volume 3. India: Delhi: ISHA BOOKS.

- Sloan, A. and Bowe, B., (2014) Phenomenology and hermeneutic phenomenology: the philosophy, the methodologies, and using hermeneutic phenomenology to investigate lecturers' experiences of curriculum design. *Quality & Quantity*, **48**(3), pp.1291–1303.

- Smith, A.D. (2002) When is a Nation. *Geopolitics*. **7**(2), pp.5–32.

- Stolley, K. S. (2005) *The basics of sociology*. Westport CT: Greenwood Press.

- Summer, P. (2004) Hybridity is heresy: Homi Bhabha and the satanic verses. *South Asian Review* [online]. **25**(2), pp.153-164. DOI: 10.1080/02759527.2004.11932351 [15 Mars 2017].

- The constitution of the people's democratic republic of Algeria (2016) Algerian constitutional Council. Translated by Gharbi, S. Alger: High Arab institute for translation.

- United Nations (1990) International convention on the protection of the rights of all migrant workers and members of their families adopted by General Assembly Resolution 45/158 of 18 December 1990. In: Cholewinski, R.de G.P.P.A., Pécoud, A. and Pécoud, A., (2009) *Migration and Human Rights: The United Nations convention*

- *on migrant workers' rights. Leiden*: Cambridge University Press. pp. 393-436.

- United Nations (2016) Defining and measuring circular migration. economic commission for Europe. Conference of European Statisticians. Luxembourg [online]. Available from: https://www.unece.org/fileadmin/DAM/stats/documents/ece/ces/bur /2016/February/14-Add1_Circular_migration.pdf [Accessed 12 September 2017].

- United Nations (2017) International migration report. United Nation [online]. Available from : https://www.un.org/en/development/desa/population/migration/pub lications/migrationreport/docs/MigrationReport2017_Highlights.pdf [Accessed 12 October 2018].

- Van de Vijver, F.J.R. (2015) Dimensions in acculturation: one, two, or many?. *Psihologia Resurselor Umane*. **13**(1), pp.25–31.

- Willis, J.W. and Nilakanta, R. (2007) *Foundations of qualitative research: interpretive and critical approaches*. SAGE Publications Inc.

- Willis, M. (1997) *The Islamist challenge in Algeria: a political history*. New York: New York University Press.

- Zohdi, E. (2017) Lost-identity; a result of "hybridity" and "ambivalence" in Tayeb Salih's season of migration to the north. *International Journal of Applied Linguistics and English Literature*. **7**(1), pp.146–151.

Appendix 1

Consent Form

Study title: An investigation into how Algerian women living in the United Kingdom, negotiate social activities and cultural practices within virtual Third Spaces.

Name of Researcher: Miss Zahaf Fatima Zahra

Participant Full Name: …………………………………………………

I give the consent to be a participant in this research and I acknowledge the following: (*please tick each box*)

I acknowledge that I have read the information sheet and understand the nature of this research.
Yes   □   No   □
I understand the research aims and objectives.
Yes   □   No   □
I agree to take part in weekly online discussions over 8 weeks.
Yes   □   No   □
I agree to take part in follow-up interviews by skype or by telephone.
Yes   □   No   □
I understand that the weekly online discussion and the follow up interviews are tied to each other and I will take part in them both.
Yes   □   No   □
I agree that these interviews may be recorded (Please note: you are free to refuse this, and in which case I will take notes during the interview instead.)
Yes   □   No   □
I understand that my name will be anonymous and will not be identified in the future publications from this research.
Yes   □   No   □
I understand that I could withdraw my participation by contacting the researcher until the data collection has been completed and anonymised.
Yes   □   No   □

Date:

Signature:

Appendix 2

Information Sheet

Study title

An investigation into how Algerian women living in the United Kingdom, negotiate social activities and cultural practices within virtual Third Spaces.

About the Researcher:

Full Name: Zahaf Fatima Zahra

Course: Postgraduate student in the school of Arts and Humanities at the University of Northampton.

Research: Funded by the Algerian Government, and supervised by Dr Dave Burnapp, and Dr Sonya Andermahr, and Prof Mathew McCormack of the University of Northampton.

Why have I been invited?

It is my pleasure to invite you to participate in my research which will examine the how Algerian women living in the United Kingdom negotiate online social activities and cultural practices. The study looks at how the acculturation process and migration are being enabled by the use of Virtual social networks.

Research aims:

The aims of this research are explained as follow:

- The study explores the online social activities and cultural practices of a group of Algerian women who are living in the United Kingdom, and their comprehension of those activities and practices within different contexts.

- The study looks at their attitudes towards life in the United Kingdom, and how this may affect their identities.
- The study explores their acculturation process in relation to their practices of values, cultural traditions, and the use of different languages.

Data Collection Procedures

Observation

We will have weekly discussions about the social activities that the participants usually perform online. There will be eight topics; each week we will have one topic to be discussed. You will have the right to use any language (Arabic, French or English) in the discussions. You will be given a Facebook account using a code-name to use during the discussion so that you will be anonymous and so each participant will not recognize the others. The group and the Facebook accounts will be completely blocked at the end of this research.

Interviews: skype or telephone.

Following the observation of the online discussions I will identify specific areas to follow up in the individual skype or a phone interviews. The interview will last about one hour. If you consent the interviews may be recorded, and again you may use Arabic, French or English.

Participation:

This research is voluntary, and you have the right to withdraw your participation in the research until the data are made anonymous, about one month after the observation.

Confidentiality:

The data collected from my participants will be confidential and anonymous. The information will be digitally stored at the University of Northampton

storage which have a password. All documents which include the participants' information will have a password so that I am the only one who has access to this information.

Potential Risks:

There are no potential risks or harm will be caused to you in this research. You will not be paid for your participation in this research.

Next step

I would be pleased if you accept to take part in this research. If you choose to participate in the research, please sign and send the consent form to the email written below. I am looking forward to hearing from you soon.

Best Regards,

Miss Zahaf Fatima Zahra

Email Address:

 Fatima.zahaf@northampton.ac.uk

Phone number:

07534871601

Thank you for considering taking part in this study.

Appendix 3

Ethical Considerations for data collection	
Issues	**Strategies**
recruitment of participants	• Invitations to participate will make use of existing social networks for Algerian women living in the UK. There are existing Facebook groups; like the Algerian community in the UK and The Algerian women in the UK. I will write to some women who are members in those groups. • All of the research participants are over 18 (research ethics code procedures, section 5.5.9). •
Consent form	• The researcher should obtain a freely-given consent forms from the research participants (research ethics code procedures, section 5.3). • I sent the consent form to the participants via email and I received them through the same tool (research ethics code procedures, section 5.3.11).
Training	• No training is required for this study.
Risks and Assessment	No harm will be caused for participants when sharing their personal experiences about social activities in the online discussion board (research

	ethics code procedures, section 5.5). There are no potential risks or harm will be caused to the participants in this research. They will not be paid for their participation in this research.
Withdrawal	• Participants will have the right to withdraw until the data are made anonymous (research ethics code procedures, section 5.3.2).
Method of recording data	• With those who give the permission to record while interviewing, I will make a digital recording. • I will be writing notes in those cases when the participants will not give the permission to record the interview conversation. • The data will be saved electronically in the University of Northampton storage and will be destroyed as the research finished (research ethics code procedures, section 5.6).
Confidentiality and Anonymity	• All details of the research participants and data records will be confidential, secured and kept anonymised and confidential. (research ethics code procedures, section 5.4.2). • The names of the participants will be anonymized at all stages of data collection, while analyzing the data, and writing up the results. (research ethics code procedures, section 5.4.3).

Appendix 4

Consent Form for taking part in the pilot study

Research title: An investigation into how Algerian women living in the United Kingdom, negotiate social activities and cultural practices within virtual Third Spaces.

Name of Researcher: Miss Zahaf Fatima Zahra

Participant Full Name: …………………………………………

I give the consent to be a participant in the pilot study of this research and I acknowledge the following: (*please tick each box*)

I acknowledge that I have read the information sheet and understand the nature of this research.

Yes ☐ No ☐

I understand the research aims and objectives.

Yes ☐ No ☐

I agree to take part in weekly online discussions only.

Yes ☐ No ☐

I understand that my name will be anonymous and will not be identified in the future publications from this research.

Yes ☐ No ☐

Date:

Signature: