

PEOPLE'S DEMOCRATIC AND REPUBLIC OF ALGERIA
MINISTRY OF HIGHER EDUCATION AND SCIENTIFIC RESEARCH
MENTOURI UNIVERSITY OF CONSTANTINE
FACULTY OF LETTERS AND LANGUAGES
DEPARTMENT OF FOREIGN LANGUAGES/ENGLISH

Communitarism In Britain: The Integration Of The Pakistani Community In The British Society

A Dissertation Submitted In Partial Fulfilment Of
The Requirements For The Degree Of Master
In British and American Civilisation

Submitted by: Bouhadjadja Nesrine **Supervisor:** Pr. Harouni Brahim

JUNE 2010

Dedication

To the dearest people to my heart

To my parents, Fatma and Messaoud

To my sisters Meriem, Imen, Hanin

To my brothers Raed, midou, Amir

To my dear Maram

To my best friends Samira and Meriem

I say, I love you so much

ACKNOWLEDGEMENT

I am extremely indebted to my supervisor Dr. Harouni Brahim for his valuable guidance, precious advice, and constructive criticism. I wish to express my sincere gratitude to him for his unrelenting assistance and notably for the time he devoted to me.

I'm very grateful also to Mr Dalichaouech for the priceless documentation he had provided me with and which had been of great help for this research.

Possibly no words could accurately convey my profound gratitude and heartfelt thankfulness for my dear family. My parents Fatma and Messaoud remain unmatched in their incomparable sacrifices, deepest love, boundless patience, and chiefly greatest encouragement.

My brothers and sisters deserve all my gratitude for their encouragement.

Abstract

The present work looks at the attitude of Pakistani immigrants toward the United Kingdom with two different views; the first one is that of the first generation of immigrants who went to Great Britain after the Second World War as economic migrants in search of their dream of better life and at the same time with the dream of returning to the home land . The second view is that of the British born Pakistanis who stayed in Britain and see her as their first and may be their only home country.

The object of the present research is to analyse the process that the Pakistani Community followed to integrate into the British society, and that strengthened the advantages that the United Kingdom offered when she passed the British Nationality Act which gave more support to the Pakistani Community to integrate into Britain in social, economic and educational spheres.

The discussion reveals that the British born Pakistanis had no other choice but integration into British society, thus they found themselves torn between two cultures; that of their ancestors and the one of the host society with a support from the second side offered many advantages such as education.

Résumé

Le présent travail porte sur l'attitude des immigrants Pakistanais vers le Royaume-Uni avec deux points de vue différents: le premier est celui de la première génération d'immigrants qui sont partis vers la Grande-Bretagne après la Seconde Guerre Mondiale en tant que migrants économiques à la recherche de leur rêve de vie meilleure et en même temps avec le rêve de retourner en arrière à la terre d'accueil. Le second point de vue, c'est que des Pakistanais qui ont séjourné **Pakistanais** nés en Grande-Bretagne et de la voir comme la première et peut-être de leur pays d'origine seulement.

L'objet de la présente recherche est d'analyser le processus qui a servi la communauté Pakistanaise à s'intégrer dans la société Britannique, et que renforcée par les avantages que le Royaume-Uni a proposées, quand elle a adopté la loi sur la nationalité **Britannique** qui a donné davantage de soutien à la communauté pakistanaise à s'intégrer dans la Grande-Bretagne dans les domaines social, économique et éducatif.

La discussion révèle que les Pakistanais nés en Grande Bretagne n'avait pas d'autre choix que l'intégration dans la société britannique, donc ils se trouvent partagés entre deux cultures, celle de leurs ancêtres et celle de la terre d'accueil avec un appui de la deuxième face qui a offert plus d'avantages tels que l'éducation.

ملخص:

كانت هجرة الباكستانيين إلى المملكة المتحدة على غرار باقي المهاجرين الأكثر أهمية و بنسب كبيرة، بحيث أنها ساهمت في حل أزمة بريطانيا بتغطية نقص العمالة الذي عانت منه على إثر الحرب العالمية الثانية. و إنَّ موقف المهاجرين الباكستانيين إتحاء المملكة المتحدة كان مغايرا حيث يمكن تصنيف رأيهم لها بنظرتين مختلفتين: فالمهاجرون الأوائل الذين قصدوا بريطانيا العظمى بعد الحرب العالمية الثانية كانوا مهاجرين إقتصاديين في رحلة بحث عن حلمهم بحياة أفضل حاملين على عاتقهم حلم العودة إلى أرض الوطن. أما نظرة الأبناء المولودين في المهجر فقد كانت الإعتراف المطلق بإنتمائهم إلى بريطانيا كمواطن لهم. و إنَّ الهدف من هذه الدراسة هو تحليل الخطوات التي إتبعها الأقلية الباكستانية للإندماج في المجتمع البريطاني و الذي تعزز بالإغراءات المقدمة من طرف المملكة المتحدة مثل قانون منح الجنسية البريطانية للمهاجرين : مما شجع أكثر فكرة الإندماج في مختلف المجالات: إجتماعية و إقتصادية و تعليمية. و قد إتضح من خلال مناقشة موضوع إندماج المهاجرين المولودين بالمملكة المتحدة لم يكن لديهم خيار آخر غير الإندماج، حيث أنهم كانوا محتارين بين ثقافتين، تلك الخاصة بأجدادهم و الأخرى الخاصة بالمجتمع الإنجليزي ، بيد أن هذا الأخير كان مغريا خصوصا بتقديم خدمة التعليم.

Table of Content

<u>Introduction</u>	1
<u>Chapter 1: Immigration and Settlement Patterns of Pakistanis</u>	4
Introduction	
1.1 The origins of the British and Pakistani relationship.	
1.2 Causes of Immigration of Pakistanis and their Immigration.	6
1.3 The British Authorities' Policy of Immigration.	7
1.4 Areas of Pakistanis' Settlement in Britain.	8
1.5 The Background of the Pakistani family.	
1.6 Resettlement of Pakistanis in Britain.	10
1.7 The New British.	11
Conclusion	12
End Notes	
Works Cited	
<u>Chapter 2: Housing Strategies in Britain</u>	15
Introduction	
2.1 Homelessness.	
2.2 Housing the homelessness.	16
2.3 Pakistani Households and Council Housing.	17
2.4 Generation Gap in Pakistani Households.	18
2.5 Racial Harassment Locally.	19
Conclusion	20
End Notes	
Works Cited	
<u>Chapter 3: Working Relations and Integration through Education</u>	23
Introduction	

3.1 Places of work.	
3.2 Domains of Work and Occupational Class.	25
3.3 Unemployment and Discrimination in Places of Work .	26
3.4 Minority Rights under the Race Relations Act.	27
3.5 Minority Students in Multi-racial Schools.	28
3.6 Pakistani Parents and Multicultural Education.	29
3.7 Education and Islam and Racial Abuse .	31
3.8 New British and the myth of return.	33
Conclusion	34
End Notes.	
Works Cited	
Conclusion	38
Bibliography	39

Introduction

The present research probes into the issue of Communitarism in Great Britain, taking the integration of the Pakistani Community into Britain as a case study. The Pakistani minority integrated into the British society in different spheres of life.

The integration of the Pakistani Community into Britain is a result of a non calculated process , starting from migration of some Pakistanis who went to the United Kingdom after the Second World War, to improve their financial position then return back home, who were later followed by their families and who formed Pakistani communities. The shape of the Pakistani family seems to be through time, and to be changing through time to integrate to the British way of life in many fields of their living.

This research delves in the subsequent probing questions:

What were the factors that led Pakistanis to migrate to Britain? And what were the patterns of settlement?. What were the difficulties that faced the Pakistani immigrants and was life in Britain easy and profitable at the point they thought ? Did the new British (British born Pakistanis) keep stuck to their cultural background?

And did discrimination prevent Pakistanis from co-existing in Britain?

Did integration of the New British affect the old dream of returning to Pakistan?

The study of the Pakistani integration to Britain encompasses three chapters each one of them discusses a given part of the Pakistani experience of immigration into the British society.

For a clear assessment of the relationship between an Empire and its Emperor that of Pakistan and Great Britain, moving to the two main causes that led to the Pakistani immigration to Britain and the immigration process used by Pakistanis to settle there. There is also an overview about the Moslem Pakistani way of life, to show the great difference between the t two societies in all spheres of

life . The Pakistani community in Britain could be divided into two parts; the first immigrants and the British born Pakistanis .This is the concern of the first chapter.

Chapter Two investigates the Housing Strategies followed in Britain toward the Pakistani minority, focusing on the hard housing conditions experienced by the homeless Pakistanis. It also deals with the bad experience of Households with the council housing in order to get an accommodation. There is also a reference to the generation gap in the new households in comparison with the old ones .More importantly, the Chapter introduced the racial harassment that Pakistanis saw in the housing sector.

Chapter Three looks at the working relations in the Pakistani minority focusing on the industrial regions of Great Britain, working occupation, experiencing the very bad working conditions, dirty professions and unemployment with a reference to the growing rate of poverty among the Pakistani Community. The Chapter also unveils the situation of the Pakistani employers and discrimination they faced in places of work, and thus the organizations that worked to favour them.

The Chapter also covers the Pakistanis' integration through education, taking the process of being minority students in Multi-racial schools, with an attempt to show the role of multicultural schools in helping the Pakistani students to co-exist and to communicate with the natives. More significantly, the Chapter exposes the co-operation between education and Islam, and the presence of racial abuse in Multi-racial schools. The Chapter also, deals with the old dream of returning to the home land of parents.

The bulk of the present work deals primarily with the issue of the Pakistani integration into Britain and Communitarism in the United Kingdom as a Multicultural

society. An analytic approach is adopted in this study; since the present thesis is an attempt to answer the previous questions with a view to analyse the process that the Pakistani minority followed, starting by migration for the sake of establishing a good financial position, moving to their immigration and settlement in industrial regions then the resettlement and the formation of Communities. Following the process to reach the mixture of the British and the Pakistani cultures by the British born Pakistanis, and that is called integration.

The present research also, bears much to history as the subject deals with an early Second World War to be the main cause of the first step in the process of integration, which is migration of Pakistanis into Britain after the Second World War. As such, a descriptive approach to the situation of the Pakistani Community in different spheres of their life in Britain is used.

CHAPTER ONE

IMMIGRATION AND SETTLEMENT PATTERNS OF PAKISTANIS

INTRODUCTION

As a Multi-Racial society , Great Britain encouraged migration when it was in need of industrial labour from different Commonwealth countries especially Pakistan. Pakistanis went to Britain looking for jobs and better conditions for their families. Different acts were passed by the U.K governments to encourage migrants to fulfil industrial professions in the big and industrial regions of Great Britain, where there was already a Pakistani community. Few years later there was a resettlement of immigrants especially with the arrival of new generation of immigrants in the 1970s , who formed their own places of settlement a bit different from the old culture of Asians generally and the Pakistani one which based on Islam particularly. Despite the efforts of the first immigrants to preserve the Pakistani culture in their children, did the New British keep stuck to their cultural background , those based on Islam's principles?

1 The Origins of the British and Pakistani Relationship

The United Kingdom is a monarchical society with a parliamentary system of government. It used to be the biggest empire of the world with more than a quarter of the Earth under its control. It had colonies in Africa, America, Australia, Europe and especially in Asia particularly the Indian Sub-Continent.

The Indian Sub-Continent was part of the British Empire until 1947, when it got its independence. Before the partition of India, Pakistan was a part of the Indian Sub-Continent which included India and Pakistan. The Commonwealth countries are the former colonies of the United Kingdom; and their citizens had the right to enter Britain during the period that followed the Second World War with the encouragement of the British Government as British citizens. Many Pakistanis immigrated to Britain for two main reasons: the need of Britain to labour

force to cover its acute shortage and for reconstruction, the completion of the Mangla Dam (1) in Pakistan that caused a severe economic crisis. Pakistanis emigrated to Britain in order to improve their living conditions, but, was life in Britain as good and as easy as Pakistanis thought?

Since 1960 the rate of Pakistanis emigration to the UK increased dramatically in comparison to immigration from other regions taking the Bangladeshi one to be compared with the Pakistani, since both were the most prominent minorities in the 1960 s wave of immigration to Britain.

Table: Annual gross immigration to the United Kingdom from Pakistani and Bangladesh 1966-1988

Year	Pakistan	Bangladesh	Total
1966	32, 251	NA	32,251
1967	44, 291	NA	44,291
1968	39,166	NA	39,166
1969	40,729	NA	40,729
1970	43,139	NA	43,139
1971	37,644	NA	37,644
1972	34,531	5,508	40,039
1973	48,780	9,248	58,028
1974	49,303	9,897	59,200
1975	52,500	14,959	67,459
1976	60,929	16,893	77,822
1977	70,557	17,798	88,355
1978	81,085	20,128	101,213
1979	89,000	22,000	111,000
1980	83,000	24,000	107,000
1981	86,000	24,000	110,000
1982	90, 000	25,000	115,000
1983	95,200	22,400	117,600
1984	105,000	24,400	129,400
1985	118,000	28, 300	146,300
1986	117,000	28,500	145,500
1987	101,000	25, 800	126,800

1988 107,000 26,900 133,9

NA: Not Available (Peach, 486).

2 Causes of Pakistanis' Emigration and their Immigration

After the Second World War Britain was in need to cover its labour shortage and thus to reconstruct what the war had destroyed. Britain recruited labour from her ex-colonies mainly from the Island of West and South Indies. Many Indians and Pakistanis immigrated to Britain for the sake of improving their living and their families' life, especially because of the facilities Britain offered them. In the 1960s people started to emigrate from the Azad Jammu and Kashmir region (2). The towns were submerged by the water of the Mangla Dam which displaced thousands of people, destroyed hundreds of villages and pushed a large wave of emigration toward Britain.

Further more the British introduction to the Voucher System (3) in 1962 that allowed British Pakistanis or the Britons to provide their relatives with Vouchers (4), encouraged and increased the flow of immigrants who came to have the chance of better life for their families and themselves.

Most immigrants were Mirpuris, whereas the others came from Punjab, Cambellpur, Nowshera and Gujarat who suffered unemployment, poverty and homelessness. At that time any immigrant from the Commonwealth Countries entering the United Kingdom was considered a British Citizen that was what the British government announced to attract the sufficient number of labour force which industry needed. The majority of these immigrants were concentrated in the manual labour force and the dirty and most difficult occupations in addition to the dangerous jobs that the British refused to do.

Immigration of Pakistanis into Britain as a new society especially for Moslem people was not as easy as many thought. Thus the process of Pakistani settlement in any local area can be seen as a rational and not calculated reaction to a new situation. This situation is approached with the motives and goals of immigrants they wanted to achieve in the new society aiming at creating a better life. The intention of return to Pakistan, and the self- supporting Pakistani settlement mean

that Pakistanis can be conceptualized as part of a system of socio- economic relations independent of British society but as number of immigrants increased the need and opportunity of contact with natives decreased , because the increase of ethnic services and facilities produced an independence of the majority society in many spheres of life. Despite the racial tension immigrants confronted in their first settlement in the United Kingdom, they created their own existence.

3 The British Authorities' Policy of Immigration

When the United Kingdom was in need of labour force to cover its shortage , different Acts were passed ; first of all The British Nationality Act of 1948 that encouraged emigration and announced that any emigrant from the Commonwealth countries entering the United Kingdom was considered a British Citizen. But the coming Commonwealth Act that replaced the temporary workers movement by a permanent immigration of families was unfamiliar for immigrants in which families were obliged to choose between gathering in Britain or being separated from their relatives for long time . Thus the number of immigrants increased between 1961 and 1966 by over 40 percent.

On the other hand, the Commonwealth Act of 1962 introduced “the voucher system” to provide the British Pakistanis’ families and relatives with vouchers to enter Britain. But after the flood which took place that year in Britain another Act was passed; The Act of Restriction which came as a reaction against the growing rate of immigration to Britain .

Other Acts were passed to favour immigrants who suffered from different kinds of discrimination and abuse in public, working and learning places like The Race Relations Act of 1976. This act was the most prominent one; it was passed to put an end to racism and to punish people who discriminated against minorities. The Race Relations Act of 1976 set up The Commission For Racial Equality (5), which activated in different fields of minorities’ life and their attitudes in the British Society; furthermore, it represented minorities in the court.

4 Areas of Pakistanis’ Settlement in Britain

Among the areas which received most immigrants were the industrial ones which needed the labour force such as Bradford, Birmingham, Manchester, Liverpool, Glasgow, New Castle in addition to London and Wales. However, in these areas immigrants were living in the inner city wards.

The working and social conditions were the primary factor that controlled ethnic minorities (6) resettlement. With regard to work, immigrants looked for areas near their working places. Furthermore, the social condition was also an important factor for settlement since minorities were not welcomed by the British citizens who happen to be their neighbours. New Pakistani immigrants were sometimes confronted with a great racial tension.

So the first immigrants were obliged to live in the inner city areas where neither houses nor work were suitable and available for the very simple reason , that they were ethnic minorities of a different race. They were seen as abnormal creatures who could not live with the white people.

5 The Background of the Pakistani Family

Because most Pakistanis are Moslems, Pakistani families are dominated by the religious feature in all fields of life; sexual and marital relations, social, political and economic matters. The Pakistani way of life is called: “Moslem way of life”.

(Dr. Hashmi, 11).

The sexual and emotional matters were not widely or openly discussed, even among couples. It is a matter of shyness. Pakistanis in these matters are so severe and discreted; there are no relations out of marriage, because of the strong link between family and the Moslem teaching. Further more the man is not allowed to say that he prefer to marry such a women openly, thus

parents see that attitude as lack of respect, since the husband could not see his wife until the day of marriage. Actually Pakistani parents plan their children's marriage from their early ages.

Since no one of the couple chooses, the main reason of marriage for Pakistanis is to establish a family and to bring up children. Pakistanis like children so much and are usually good parents, who insist on upbringing them as gentle and educated as possible. Pakistanis parents also expect to prepare their children on a religious education, by teaching them in Koranic schools, in order to get the good Islamic principles. The principles, in which their ancestors grew up in, had to be passed to the coming generation to preserve the Pakistani culture and to establish a strong Islamic Nation.

Women are considered the most important member of society, because they play a crucial role in the stability of family. Although Islam gives women the right to choose and refuse, Pakistani women are not active in society because of customs and beliefs that deprive them of their rights. Very few women work outside houses, since the culture that dominates the Pakistani teaches that women are only good in dealing with matters of their houses and children. Even in marriage the woman has not the right to choose her husband or to ask for divorce. Further more, girls have to attend unmixed schools and only for the early ages of life, then they have to marry the persons their families choose.

As a Moslem nation based on Islamic principles Pakistanis insist on following those principles by choosing a respectful way of clothing especially for women who veil their faces and wear large clothes, starting from their early ages. Concerning trade, is ruling also by Islam, in which there are many forbidden things merchants avoid in their commerce such as alcoholic drinks and pigs meat. Pakistanis mainly work in the clothing trade, even when they immigrated in Britain.
(Dr. Hashmi, 11)

6 Resettlement of Pakistanis in Britain

In the early years of immigration, Pakistanis settled according to areas of work, i.e. in the industrial regions in the inner city, with the worst living conditions. However, few years later, Pakistanis survived with the ease of being a minority in the new society and started to establish their own life by forming communities (7), in which they practiced their own religion freely and behaved according to their customs and culture.

As an Ethnic Minority, Pakistanis were selective in choosing the areas of settlement, those far from the abuse of the opponents and near to the other communities. Moreover, the resettlement depended on two elements: schools that their children attended; since they are Moslems they did not accept mixed schools for their daughters. On the other hand Pakistanis did not like houses of the council, they preferred their own ones, and to live in a community of only Pakistanis sharing the same way of life and the same customs and culture.

The Pakistani community remarkably improved its own business, mainly the clothing trade. Other kinds of business took place in the community such as groceries and restaurants, where Indian and Pakistani foods are prepared. But although achievements and skills that

Pakistanis reached it stills an ethnic minority. As it is said:

The process of Pakistanis settlement in any local area can be seen as a rational almost inevitable ...reaction to a new situation . This situation..comprises certain options and constants and is approached with the motives , goals and priorities of a migrant from a particular cultural background with certain limited options and constant and is

approached with the motives, goals and priorities of a migrant from a particular cultural background with certain limited resources and skills (Khan, 222).

The first migrants to the United Kingdom were very stuck to their culture and tried their best to keep these customs and traditions, for that reason they formed the communities to pass that culture to their children.

7 The New British Pakistanis

The first Pakistanis, who went to the United Kingdom after the Second World War, were industrial workers, who worked for long hours and gain low salaries to improve their families' living conditions, and to provide better life for their children. The first generation of immigrants also wanted to keep the Pakistani culture. Thus the New British found themselves between two cultures, that of their parents based on Islam, and the one of the host society (8), with a huge difference between the two.

Despite the attempts of the first immigrants to preserve their culture, they could not avoid the British influence on their children. The young Pakistanis attended the British schools listen to their music, watch their films. So there is a mixture of the British and old Pakistani culture among the New British or the New generation of immigrants born and growing up in the United Kingdom , and that created a struggle between the two cultures.

Despite all the achievements of immigrants to improve themselves , by creating communities , grocers , restaurants, discrimination was present and still exists in all Pakistanis spheres of life as well as other communities .(Din, 23).

Conclusion

It is evident that immigration was not more beneficial for migrants than for the United Kingdom which covered its shortage of labour in cheap prices. Despite the bad conditions Pakistani workers lived in industrial areas, they survived and succeeded in creating their own life in the

British society; even though discrimination was the ghost that was threatening their lives. However, discrimination was not the only threat, thus the new generation of immigrants or the New British expressed another threat, a cultural one, since they are influenced by the life style of the host society. That influence seems to be the social integration of Pakistanis in the British society.

ENDNOTES :

1 Mangla Dam: The twelfth largest Dam in the World is located in Pakistan

2 Azad Jammu and Kashmir Region : (A.J.K) is a Mirpuri district

3 The Voucher System : the primary mean of immigration to Great Britain

4 A Voucher: is a piece of paper that allows people to travel to an other country and may be used to buy goods and an exchange.

5 The Commission for Racial Equality: (C.R.E) is an organization working for the elimination of discrimination and promoting equality of opportunity and good relations between different racial groups.

6 Ethnic Minority: is the group of people that lives in a strange society from it with different culture.

7 A community: a group of people living in one area, sharing the same religion , customs and the same way of life.

8 Host society: is the society which receive a strange people and here is a reference to Great Britain.

Works Cited:

Peach, Ceri . “Estimating the growth of the Bangladeshi population of Great Britain”, *New Community* , 16 (4). 1990: 486.

Dr. Hashmi, Farrukh . *The Pakistani Family in Britain*. London: Community Relations Commission, 1969: 11, 13.

Khan, Saifullah. “Pakistanis in Britain: Perception of a population”, *New community*, V (3) .1976: 222.

Din, Ikhtlaq. *The New British: the Impact of Culture and Community on Young Pakistanis*. UK: Ashgate, 2006: 23

CHAPTER TWO

HOUSING STRATEGIES IN BRITAIN

Introduction

After the economic crisis that Pakistanis experienced in the 1950s, a lot of them migrated to Britain mainly to work and to gain money, then return back to their country. But the question is, was the situation as easy as migrants thought?

Immigrants generally and Pakistanis as a case to study overseas faced the worst living conditions often in all field of life, one of it is in the housing sector. Pakistanis left their houses and families looking for a better life, particularly for work and house. However in Britain, many families were homeless or own very poor quality housing in the inner city areas , without any sources to improve it. In this respect the Joseph Rowntree Foundation (1) announced “British Pakistanis have been persistently disadvantaged in housing, experiencing poor conditions and lack of access to social renting” (J.R.F, 5). However, most Pakistanis who were living in hotels with their families hadn’t even a poor house in addition to discrimination. But how was discrimination applied on Pakistani minority in the housing sector?

1 Homelessness

There is no specific definition of homelessness , but the most suitable one is that of Mc Ewen: “Homelessness is one that equates with rooflessness, those sleeping rough in derelict building barns. Wrapped in newspapers, old sacks and old clothes” (506) .

Migrants were not considered homeless until the passage of the Housing Act of 1977 in which the person had to register himself and his family members to the Council of Housing and wait for a house.

The capability of the Local Authority to provide the homelessness requirements of houses is dependent on two elements:

First, the nature and the quality of available accommodation in the area in which the house must be suitable for the number of the family members, for example it is not logical for a family of seven members to settle in one room.

Second, the number of homeless who make the application i.e., if there are sufficient houses to be settled , if there is not people must wait until houses reach a certain number that could serve all the homelessness .

The government statistics showed that the number of homelessness was arising in the 1960s because of the increase of immigrants, and continued to be a growing problem in the United Kingdom . About this issue Mc Ewen said : “... . While the position of homeless, and the black homeless , in London is particularly acute, recent surveys on Asian homelessness demonstrate that it now constitutes a national crisis” (507).

2 Housing the Homelessness

To deal with the crisis of homelessness, local authorities in the Housing Act of 1987, in an attempt to avoid their obligations, in front of the housing stress, interpreted three key terms those of: Accommodation, priority need and intentionality. Let us look at each of them

The Housing Act of 1985 did not define accommodation itself , but defined when accommodation is available for occupation for ethnic minorities in which accommodation must be suitable for occupants i.e., it must be large enough to accommodate people and provide the basic requirements for basic family life.

There are four categories of priority need , which the Housing Act specified to deserve houses : applicants with dependent children , the pregnant or the resident with a pregnant woman , the homeless because of an emergency of a flood or another disaster ; the fourth and the most important category is vulnerability i.e., weak persons such as those old aged , mentally ill, and handicapped.

The third key word, intentionality also received attention. In this respect, when the first Housing Act was established in 1977, immigrants had to register themselves and their families as homeless in order to get an accommodation, so those people are intentionally homelessness. Where as those who are not registered are not intentionally homeless.

The Housing Act saw many changes in immigration rules affecting people who had settled in Britain after January 1983, and who hadn't the right in the housing and supplementary benefit, family income supplement for which the House secretary Leon Brittan, announced in 1985 : “... .

Men living in single persons accommodation marry women overseas, bring them to this country and expect the council to rehouse them. The council can not, and the couple then have to put up in hotels". (Mc Ewen, 512).

Since the Housing Authority is dealing mainly with immigrants issues, it becomes the Immigration Authority. However Glasgow district council is the largest local Housing Authority in Europe. Many British Pakistanis are waiting for a council house, while others are sharing one house with other families.

3 Pakistani Households and Council Housing:

Pakistani Households (2) tend to be larger than in the general population, though there are also small households; such as women living alone and single parents families who were a result of separation or who had no family. Pakistani household had more experience in applying for and living in council housing than any other ethnic minority in Britain.

(Mc Ewen,512)

However, many applicants to Council Housing rejected it, since most of it were far from areas of work and unsafe. Thus many Pakistani families suffered harassment and preferred to join the overcrowded extended family home. Thus the majority of households are owner occupiers, as Peach argued: "Indian and Pakistanis housing tenure are shown to have great similarities in terms of owner occupation, but to diverge greatly in terms of house type and location" (489). Pakistanis in general prefer owner occupation and few of them rent houses from the council.

4 Generation Gap in Pakistani Households

At the beginning of the resettlement of the Pakistani community there was a kind of solidarity among Pakistani as a Moslem society based on Islam principles and traditional attitudes those of loving and helping each other, those are the principles that the Pakistani family knew from ancient decades and before Migration. The first generation of Pakistani household were attached to Islam and the old culture; in those households the family contained a large number of members

called the big family. The big family is composed of the grand mother, the grand father, the father, the mother, and children in addition to the uncle and the aunt. Moreover in many cases there were also the cousins; all these members were living in one house.

The situation in the old generation of immigrant household was not mainly due to homelessness, but to the spirit of group that characterized the traditional society. In fact, the New Generation was not similar to the old one; the British way of life started to appear among the New British household of Pakistani origin few years later. The New Household preferred an independent house far from the parents and the grand parents and the noise of the big family taking the announcement of a man who had come to Britain as a young boy: “It used to be unthinkable that Asian should go into old people’s houses, but as I see it now, going into the Nineties, most of the parents and grand parents are going to be shuttled off to institutions....because the family unit is breaking down” (Ellis, 367) .

Furthermore, the New Households thoughts went further than being separated from the big family in which the British influence have been clearly seen, that the couple supported the idea of giving birth to only one or two children in order to form the symbolic British family . The difference between the two generations is clearly seen in the Pakistani household and that what is called the generation gap (3).

5 Racial Harassment Locally against Pakistanis

Discrimination against (4) ethnic minorities was not only verbal, but also violent performed in physical attacks on the person and on his house, that is called“ harassment locally”. Many Pakistanis experienced violence or Harassment in which they were attacked and thrown with their houses by different objects. Harassment is one of the most significant causes of the poor housing conditions of the Pakistani community in Britain and its existence in the inner city areas of the United Kingdom, since they were not welcomed within the white society.

However in renting cases the largest group of ethnic minority tenants were housed from the waiting list. They were housed as homeless because of the miserable situation of the houses they expected to settle. In that case Sim states: “officials don’t treat minorities fairly...”. (Sim, 527).

Number of families complained of harassment to the council, but there were no solution despite the continuation of harassment, on the other hand the lack of care of the officers appeared clearly in the areas occupied by Asians and Pakistanis particularly, who remained in poor situation because of the absence of finance for repairs. Moreover harassment restricted Pakistani housing choice, that it limited their chance in taking houses in certain areas where British were living.

Although the passage of the C.R.E code of practice in the field of rented housing that warned from discrimination, Migrants were still suffering from it. The C.R.E dealt with the issue of housing and made many investigations concerning the homeless immigrants.

Conclusion

During the two decades 1960s and 1970s immigrants from the commonwealth countries and Pakistanis as a case to study settled in the slums of the inner wards of the industrial cities. Some writers such as Badr Dahya (5) explained this pattern of settlement in terms of racial discrimination. Moreover, migrants in the host society experienced the most difficult housing conditions and were prevented from access to housing in the private sector, for that reason immigrants were seen only in the twilight zones with the worst houses, that did not contain even the basic services of life. That what the first generation households experienced, where as the new households, the British born ones seemed to introduce a gap between the two generations, because of the differences that took place and that approve the British influence on the New British.

ENDNOTES

1 J.F.R, i.e. The Joseph Rowntree Foundation is an organization dealing with migration issues and making research on it.

2 Household : people living in one house (family members)

3 Generation Gap: is the cultural difference between two generations.

4 Discrimination against is the bad treatment and the abuse that applied on some people especially of different race.

5 Ducan Sim: a lecturer in the housing administration at the University of Stirling.

6 Badr Dahya is the author of articles on Arab and Pakistani immigration into Britain.

Works Cited :

Immigration and social cohesion in the UK , “ The Rhythms and Realities of every day life”.

London : The Joseph Rowntree Foundation, 1998: 5.

Mc Ewen , Martin . “ Homelessness , Race and Law” , *New Community* ,16 (4). 1990: 506, 507, 512.

Peach, Ceri . “Estimating the Growth of the Bangladeshi Population of Great Britain” , *New Community* , 16 (4) . 1990: 489.

Ellis, Jean. “Local Government and Community needs : a case study of Muslims in Coventry”, *New Community*, 17 (3). 1991: 367.

Sim, Duncan. “Ethnic minorities and Council Housing in Glasgow”, *New Community*, 16 (4) . 1990: 527.

CHAPTER THREE

WORKING RELATIONS AND INTEGRATION THROUGH EDUCATION OF THE PAKISTANIS

Introduction

After the completion of the Mangla Dam and the destruction of many villages, the economic situation of Pakistanis experienced a severe crisis and for that reason many people emigrated to Britain looking for job to improve their living. Industrial factories concerning: textile, construction are the most attracting factories to Pakistani workers especially male, who like to work the night shift more than female. Would the case of being uneducated and unskilled affected the professional future of the Pakistani minority?

Pakistani pupils are the largest Ethnic Minority group in primary and secondary schools in Britain attending Multi-racial Schools (1), where different ethnic minorities are present. Several factors were working for the benefit of Pakistani pupils, despite the presence of discrimination, did

that prevent the New British from co-existing in Multicultural Britain?(2). Can we say that the Pakistani Britons integrated through education? Integrity of the New British seems to eliminate some projects and dreams of parents. Can we say that integration reflected a negative influence on old immigrants and Islam?

1 Places of Work

The first immigrants from Pakistan and the Sub-Continent in general settled in the early years of migration in the industrial cities like: Bradford, Birmingham, Manchester, Glasgow, London and Ireland. Later after the resettlement of those Immigrants in business that they have established, the cycle that was limiting their existence enlarged to other British Regions such as Northern Ireland; that has received large number of Pakistanis who established their own business of shops and restaurants. Other regions as well received Pakistani minorities business like Batley, but not in great number, however this represented an other area of work for different ethnic groups in addition to Bradford and Rochdale where textile industries were available.

2 Domains of Work and Occupational Class

In the early years of the migration, Pakistani minority worked in industrial factories of textile in the night shift and with bad conditions. Few years later immigrants co-existed with life in Britain and started combining their own business, they worked in shops, concentrated in the clothing trade, moderate sized manufacturing plants in addition to other small business including groceries. In recent years restaurants appeared, those people were the semi and the unskilled group of Pakistani workers who tried and succeeded in creating their own existence in the host society. There are, as well other people; the skilled one who were at the beginning marginalized and working in manual jobs, complete the Pakistani minority such as physicians. Gradually the Pakistani trade proved its existence in different areas in the United Kingdom and started expending and engaging in a competition with other trade especially the clothing trade. However, other Pakistanis worked as cars' and busses' drivers. The economic factor could be taken as the main

cause of the Pakistani migration to Britain . After the economic crisis , many Mirpuris is took the way to the United Kingdom seeking good jobs and a better life, who could be classified into three occupational classes : non manual, skilled manual and semi or unskilled manual workers.

The non manual class is the very little group of the trained Pakistani who came to work in Britain and occupied non- manual jobs and didn't express a big number. However, the skilled manual group, who are people having a skilled manual jobs, had bigger rate than the non manual one. Unsimilarly, to the previous ones the semi skilled or the unskilled manual group had the biggest rate of immigrant workers. Thus many immigrants lacked industrial skills in their early entrance into Britain. (N. Marger, 204-208) .

3 Unemployment and Discrimination in Places of Work

Most Pakistanis worked in textile industries and others in other industrial mines, and all the Pakistani males were hitten severely by unemployment, in this respect “the period from 1984 to 1986 showed that Pakistanis had an unemployment rate of almost 40 percent.

(Penn, 182). From these data we can understand that the 1980s decline of textile industry brought a strong wave of unemployment for Pakistanis and Asians in general especially in the region of Rochdale.

However, in fact, the decline of the textile industry had no connection with non interferences of the Pakistani woman in any form of employment, but it is a general effect. Asian woman generally and the Pakistani one is a house wife and a few women worked outside. Pakistani minority were marginalized in the several fields of work because of the lack of the appropriate educational qualifications and the absence of the skilled labour force.

Despite the Pakistani attempts to improve their living conditions, and the efforts that immigrants and the British government did to decrease unemployment among communities, Poverty is still taking an important part in the Pakistani community. A study by Joseph Rowntree

foundation found that Pakistani Britons have the second highest poverty rate in Britain after Bangladesh with “55%”. (J.R.F, 7) .

Pakistani minorities in Britain experienced all kinds of abuse and discrimination against them , may be the abuse that they faced at work is the most difficult one, that could be taken from various corners ; in the bad way of treatment for instance, and the kind of works they were offered like the night tiring shift in addition to the long hours of work.

Discrimination is also clearly seen in the low salaries that minorities get despite the over time they work, and the abuse they confront if they showed any complaints, by dismissing them without paying their salaries.

After few years in Britain , some Pakistanis created their own groceries and shops, but discrimination continued against them, by breaking their shops and damaging their trade from people who opposed the existance of ethnic minorities .

4 Minority Rights under the Race Relations Act

The Race Relations Act of 1976, was past in order to preserve the rights of minorities in all walks of life, was set up The Commission for Racial Equality. In employment for example: the Race Relations Act was applied to all members of the working sector, employment and trade union. The Act was put to protect minorities against racial discrimination in all kinds of work with the different ages, especially in the case of dismissal. If there is a racial discrimination the R.R.A represented the Employment Protection Act (3) that follows the employer in the court until he gets his rights. (C.R.E, 14) .

The Race Relations Act of 1976 deals with people’s actions, and the effects of their actions, not with people’s attitudes or motives. Two main types of unlawful discrimination could be recognised, Direct Discrimination, most of the race cases heard in the courts about direct discrimination. It occurs when someone is treated less favourably than others in the same situation, and that not includes only race but citizenship or national origin also.

However, the Indirect Discrimination is less obvious it involves accepted ways of doing things that seems quite fair, because they are the same for every one. The law on indirect discrimination is very complicated, in this respect many things and arguments must be represented to convince the court that the discrimination is unlawful. As well, the race relations act of 1976 protects people who speak out in support of someone elses somplaints. (C.R.E.9) .

5 Minority Students in Multi-racial Schools

Many Pakistani pushed their children to study and insisted on attending schools as well as any other British child. However, in fact, minorities were not really welcomed in British schools, thus a few number of Pakistanis had this right , but not as easy as it seemed to be. Whereas the others attended the schools where several Ethnic Minorities studied, sharing the case of being a racial minority in a European society, who were trying to improve themselves to survive and to facilitate communication with natives.

Pakistani students were unsupported to be in British schools racial discrimination played a crucial role in forming the Multi- racial schools, in the respect that no British student accept an immigrant to share him a table or to be his classmate. The British Educational System is divided into four levels. Primary level from the age of 6 until 8, the second one is the secondary level from 9 to 12. After that pupil moves to the comprehensive school from the age of 12 until 16. Finally the high school or college starting from the age of 16. Those levels represented the British educational system . Pakistani were not really concentrated in education in the early years because of the unstable living conditions of the family.

6 Pakistani Parents and Multicultural Education in Britain

The first immigrants came to Britain in order to improve their financial position and thus to offer better life for their children , for that reason parents encouraged education and push the New British to attend the British schools to know more about the culture of the host society to learn more about language and to facilitate communication with natives.

The old generation of immigrants faced a several kinds of abuse and discrimination, but because of lack of education they could not reacted or defended their rights in a strange society, of a different culture that they did not know about. So parents wanted to bring up their children on a strong basis that of education , to warrantee an acceptable situation in the host society a good job , a comfortable house and respectful social position and mainly to develop strategies to challenge and dismantle racist practices.

In addition to the British schools , parents intended to send their children to mosques to know more about their religion Islam and to learn Koran even though at house. Parents were insisting to bring up their children on Islamic principles and Pakistani culture, in despite of the western environment that express a real threat on the Pakistani culture by the influence of culture and religion that Britain intended to apply on the new British Pakistanis especially in schools by providing Libraries for example with only Christian documentations.

(Driver, 354,356) .

Britain as a multicultural society (4) opened its doors to immigrants from different regions of the Commonwealth Countries and offered various advantages for their own culture. The Pakistani minority as a case to study and as a Moslem Community in Britain contributed its own existence although the difficulties that it faced at the beginning, for example there were mosques constructed in Britain. However, Multicultural education (5) was introduced to all pupils of all races and it is said to be good and appropriate for Ethnic Minorities ; some researchers in that field referred to multicultural education as a mean by which pupils could know more about other cultures and learn the different attitudes of people .

Multicultural Education focused more on raising levels of certification of minority pupils , on one hand , and also stressed the need for equality of educational opportunity . In addition its main concern was the under achievement of ethnic minority pupils. However, the main aim of schools was to prepare pupils for life in a multicultural society, in which Massey argued “the English educational system has a deep mono- cultural orientation”. (Massey, 74).

The religious issue of Britain’s schools curriculum is based heavily on “Christianity” ignoring the existence of other religions, or presenting them as “primitive” or “fanciful”.

An other issue “History” took place many years ago; it is that of the British empire, its achievements all over the world, and its crucial role in civilizing primitive people. “Geography” for its part is that of European and American map, the third world usually shown in terms of its problems, poverty over population and other negative sides. “Sociology and racial studies”, regularly focus on Britain, cultural activities and customs.

Finally “English literature in schools” is dominated by white English and American writers, in addition to other Arts such as: Music and Drama . (Massey, 8, 9).

7 Education and Islam and Racial Abuse

The Pakistani minority in comparison to other Minorities, is a Moslem Community based on Islamic principles, that put such rules in communication between individuals as well as limits and barriers between male and female sexes. The Pakistani community, then, called for the establishment of single–sex schools in addition to teaching Islam and co-existence and co-operation.

A large amount of signatories requesting re-organization of comprehensive education, to separate male students from female students , following Islamic statements . However, two problems took place there; first the plan of separation conditioned to be financed by the Moslem community in Britain. Second, the method could be followed in the comprehensive education, but it is not the case in high education; thus in college there is no separation.

Pakistani as being settled in a multicultural society asked for teaching Islam, however, in fact their approach takes account of all faiths avoiding devotions to any one of them, except the Christianity religion which was put as a basic study in the British Curriculum. There are several books on Islam for children in the mosque or at home, furthermore, Moslem writers and as well as non Moslem ones write about Islam. Books on Islam by Moslem writers for Pakistani children in the mosques or at home aim at attracting devotion to Islam. Thus, in an attempt by parents to decrease the influence of Christianity on the Pakistani Pupils. However, the number of Moslem writers who write about Islam are very few in comparison to non Moslem ones because of the lack of writing skill.

A Multicultural Society where there are multiple races, multiple cultures and multiple religions doesn't lead excessively to a complete abandon of the "Religio-Cultural Identity". If the Moslems immigrants maintain a strong faith in Islamic principles, they could live in a Multicultural society, since Islam has never been tolerant toward other religions.

In that context Hidayatullah argued "...Muslim children can have a proper education in this country; they do not need to separate educational institutions". (Hedayatullah, 395).

As a Moslem Community, Pakistani needed a spirit of co-operation and co-existence to live peacefully; "neither the complete ignorance of mother culture, nor condemnation of other cultures with attachment to Islam's principles". (Iqbal, 401) .

Racism can be expressed in a variety of forms such as physical attack, by using hands or educational materials such as pair of seaxers or any other harmful instrument. Verbal abuse also is considered one of the most useful kinds of discrimination, where different names to be used as "big bastards" (6) and other words in addition to racist jokes.

However another kind of abuse took place in schools such as avoiding sitting with minorities and refusing to declare them as classmates, who shares respect and refuse to co-operate with people because they are Ethnic groups. There are other specific statements used to insult Pakistanis in

which students say: “I hate the pakis because they are so dirty and they work all the hours....”
(Massey, 78)

Racial abuse also could be seen from teachers toward pupils; many teachers prevented pupils from participation in the class room and refused to listen to them or even answer their questions, because of their ethnic race.

8 New British and the Myth of Return

The Pakistani migrants to the United Kingdom went to solve their financial position and return back home, “the myth of return” (Khan, 223) . Few years later and after the arrival of the new generation of immigrants, the idea of returning back started to disappear, especially after the advantages that “Vilayat” (7) offered. Parents are still linked to Islam and to the day they would return to Pakistan, whereas their children seem to be influenced by the host society’s way of life, style of clothing, language and education.

The New British entered the British schools, as well as any other British citizen, under the British nationality Act. Since they are born in the United Kingdom Pakistani children are forgetting the dream of their parents. At the present time, the Pakistani children seem to be less aware of the attitude and the nature of the society and the inevitable influence of the British education. In the future there will be more Pakistanis who have been wholly educated in Britain, and who are aware of their common disadvantages and external definition of the majority society.

CONCLUSION:

Despite the difficulties and discrimination that the Pakistani ethnic minority faced in the industrial places of work in different regions in the United Kingdom . The first immigrants tried to provide their children with jobs and better life in order not to experience the hard life that their parents experienced in the textile industries and other industrial places of work. Many researchers proclaimed the success of Pakistani entrepreneurship to solidarity and trust in family in which Massey claimed that: “the success of Pakistani entrepreneurs depended to a high degree on trust which is needed to facilitate the extension of credit, expedite transactions and reserve as a form of guarantee . Trust is generated via ritual kinship and family ties”. (571). The integration of Pakistanis in the economic sphere may be regarded as a necessary development if “equality of opportunity” is to be achieved”. The study of the Pakistani integration through education has shown the difficulty of dealing with new tasks, in spite of all helping factors, as well as the encouragement of parents to their children and the establishment of Multicultural Education to favour pupils. The racial abuse which Pakistani pupils face doesn’t make co-existence and integration impossible. Thus, the old dream of the first generation of immigrants “The Myth of Return” to the mother land is disappearing by the fact the new generation of British born Pakistanis feel more at home in Britain than in Pakistan.

END NOTES:

- 1 Multi- Racial schools: schools contributed specially for ethnic minorities of different race.
- 2 Multiculturalism is a movement occurred after the Second World War and encourage migration and the existence of several cultures in Britain.
- 3 Multi-cultural society: society contains different and many cultures of various ethnic minorities.
- 4 Multi-cultural Education: putting an education program that work for the benefit of all pupils of different cultures.
- 5 N. Marger: the author of journals of Race and Ethnic Relations which dealing with Ethnic Minorities' issues in Britain.
- 6 Statistics from the Joseph Rowntree Foundation .
- 7 The Employment Protection Act of 1978 offered by the R.R.A to protect the rights of the working minorities
- 8 Big bastards is a term used to insult someone, especially man to be cruel
- 9 Vilayat, i.e. the land of dreams. For Pakistanis and other migrants is "Britain".

Works Cited

N.Marger, Martin. "Asians in the Northern Ireland", *New Community*, 15 (2). 1989: 204-208.

Penn, Roger. "The Dialect of Ethnic incorporation and exclusion: Employment Trajectories of Asian Migrants in Rochdale", *New Community*, 16(2). 1990: 182.

_ *Advice and Assistance from The C.R.E.* London: The Commission for Racial Equality, 1994: 14.

Massey, Ian. *More than Skin Deep: Developing anti-racist Multicultural education in schools.* Great Britain: British Library, 1991: 571

Driver, Geoffrey. "Cultural Competence, social power and school achievement: West Indian pupils in the West Midlands", *New Community*, V (4). 1977: 354-356

Massey, Ian. *More than Skin-Deep: Developing anti- racist Multicultural education in Schools.* Great Britain: British Library, 1991: 8, 9, 74, 78.

Hedayatullah, M. " Muslim migrants and Islam", *New Community*, V (4). 1977: 395

Iqbal, M. " Education and Islam in Britain- a Muslim view", *New Community*, V (4). 1977: 401.

Khan, Saifullah. " Pakistanis in Britain: Perceptions of a Population", *NewCommunity*, V(3). 1976: 223

CONCLUSION

Pakistanis introduced the largest and the most prominent Community in the United Kingdom, in this respect the old Pakistani Minority saw Great Britain as the land of their dreams only to secure their financial position in which the desire to return home was great .

Clearly, integration of the Pakistani Community into the United Kingdom come in a non calculated process which could be precised from the Post-Second World War until the present time, since the idea of return back home was quickly dismissed by the arrival of the British born Pakistanis who experienced the advantages that vilayat offer them and their families.

Yet, the strong « push and pull » factors that attracted Pakistanis migrants in the Post-Second World War did not really disserve the great importance which Pakistanis gave, since the work that minorities offered was a manual profession in industries with low salaries, long hours of work and in dangerous areas. In general, Pakistani minority occupied the dirty jobs that natives left, in addition to the discrimination and the abuse that employers faced.

The first immigrants to the United Kingdom experienced the most hard living conditions for long years ; homelessness and poverty under the escape of the British Governments from their obligations, the Pakistani community fought the disadvantages and created its existence. However, the new British seem to change their life; to condemn their culture and enjoy the British society.

When Britain established multiculturalism and opened her doors to immigration, her main air was to reconstruct the destruction that the second world war affected, but not to favour Pakistani immigrants who were in need to improve their living condition. When the shortage of labour covered, authorities restricted migration. We can not assume that the British governments were

totally tyrannical because every government is working for the benefit of its country. However, economic disadvantage, social exclusion and institutional racism helped to perpetuate a very bad living conditions for British Pakistanis, but better and safer ones do exist, in face of these constraints.

Clearly, education in Multi-racial schools was beneficial for the Pakistani Community, where students learned about the culture and the language of the host society that could help them in communications and treatment with the native British. Despite the racial discrimination students confronted with in the British schools, British Pakistanis felt more comfortable in Britain than in Pakistan.

I think that one of the most unfortunate things about the Pakistani integration into the British society is the condemns of the British born Pakistanis to their parents' culture and their great influence by the culture of the host society. The failure of the first generation to preserve the Pakistani culture in their children introduced a big disaster for them in which their hope and dream to return back to their homeland disappeared. Thus the new British feel more at home and sociable in Britain than in Pakistan.

BIBLIOGRAPHY

Primary Sources:

1_ *Advice and assistance from the C.R.E* . London: The Commission for Racial Equality, 1994.

2 Hickman, Mary, Helen Crowley and Nick Mai. *Immigration and Social Cohesion in the UK : The Rythms and Realities of Every day life*, London: The Joseph Rowntree Foundation.

Secondary Sources:

1 Afshar, Haleh . “Gender Roles and the moral economy of Kin among Pakistani Women in West York Shirs”, *New Community*, 1989, 15 (2): 204-208.

2 Aldrich, Howards, John Carter, Trelvor Jones, David Mc Evoy and Paul Veleman . “ Asian Residential Concentration and Business Development : Analyses shop- keepers’ customers in three cities”, *New Community*. 1986. 13 (1) : 52-60.

3 Anwar, Muhammad. “The Myth of Return”, *Pakistanis in Britain* , London: Heinemann, 1979.

4 Badr, Dahya. *The Nature of Pakistani Ethnicity in Britain*. In. A. Cohen (Ed.), 1974.

5 Bentley, Stuart. “Harmony: multi-racial Families in Britain”. *New Community*, 1977. V (4): 495.

6 Bowes, Alison, Jacqui Mc Cluskey and Duncan Sin, “Ethnic minorities and council Housing in Glasgow”. *New Community* , 1990. 16 (4): 525-529.

7 Charlot, Claire, Monica Charlot and Bernard d’Hellencourt. *A Divided Britain*. France: Longman, 1991.

8 Din, Iklaq. *The New British : the Impact of culture and community on young Pakistanis*. UK : University of Bradford.

9 Driver, Geoffrey. “A Cultural Competence, Social power and school achievement: West Indian pupils in the West Midlands”. *New Community*, 1977. V(4): 354-356.

- 10 Ellis, Jeans. "Local government and community needs: A case study of Muslims in Coventry", *New Community*, 1991. 17 (3) : 359-365.
- 11 Favell, Adrian. *Philosophies of integration, immigration and the idea of citizenship in France and Britain*. New York: Palgrave, 2001.
- 12 G. Pearson, David. "West Indian Communal Associations in Britain: Some Observations, *New Community*, 1977. V (4): 371.
- 13 Hedayatullah, M. "Muslim migrants and Islam", *New Community*, V (4). 1977: 395.
- 14 Iqbal, M. "Education and Islam in Britain-a Muslim view", *New Community*, V (4). 1977: 401.
- 15 Khan, Saifullah. "Pakistanis in Britain : perception of a population", *New Community*, 1976. V (3) : 223-225.
- 16 Massey, Ian. *More than Skin- deep: Developing anti racist Multicultural Education in Schools*. Great Britain: Hodder and Stoughton L.T.D., 1991.
- 17 Mac Ewen, Martin. " Homelessness, Race and Law". *New Community*, 1990. 16 (4): 506-529 .
- 18 Mc Grath, Morag. "The Economic Position of Asian Immigrants in Batley", *New Community*, 1976. V (3): 240-245.
- 19 Peach, Ceri. " Estimating the Growth of the Bangladesh Population of Great Britain", *New*

Community, 1990. 16 (4): 486-489.

20 Penn, Roger, Hilda Scattergood and Ann Martin. “ The Dialects of Ethnic incorporation and exclusion: Employment trajectories of Asian Migrants in Rockdale, *New Community*, 1990. 16 (2): 179-182, 184-188.

21 Piggott, Gareth. *2001 Census Profile : Pakistanis in London*. London: DMAG Briefing, 2005.

22 Ram , Monder. “Work place relations in Ethnic minority firms Asians in the West Midlands clothing Industry” *New Community*, 1977.V (4): 354-356.

23 Richardson, Robin and Angela Wood. *The Achievement of British Pakistani Learners Work in Progress*. Britain : Trenthan Books, 2004.

24 Taylor, Charles, K. Anthony Appiah and Jurgen Habermas. *Multiculturalism Examining the Politics of Recognition*. New Jersey: Princeton University press.

25 Tomlinson, Sally. *Race and Education : Policy and Politics in Britain* . UK: Open University press, 2008