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***British Asians Economic and Social Integration Revealed: The Case  
Study of Indians and Pakistanis***

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## **Dedication One**

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## **Abstract**

The present dissertation examines whether Indian and Pakistani communities living in the United Kingdom have boosted the British economy or rather caused racial tensions and social disintegration. This study seeks to understand the British economy and how these minorities helped raise it after the war years. The aim of this work is to shed light on the past and present socio-economic situation of ethnic minorities in Britain, using Indians and Pakistanis as case studies in a comparative study through the method of comparative research. It also focuses on Britain's anti-discriminatory policy and its desperate efforts to reduce racial prejudice and discrimination since the British Nationality Act was passed in 1962. This research concludes that both Indians and Pakistanis had a positive impact on Britain's economy after World War II. The results also prove that Indians and Pakistanis have made great efforts to build their lives in Britain in some areas such as London, Birmingham, Manchester, and others. Indian communities, in particular, have achieved a high level of education and are known for their resilience. In contrast, Pakistanis often turn to private businesses, such as restaurants or traditional clothing shops, despite facing social challenges such as racial discrimination, Islam phobia, and xenophobia.

## ملخص

تناولت هذه الأطروحة ما إذا كانت المجتمعات الهندية والباكستانية التي تعيش في المملكة المتحدة قد عززت الاقتصاد البريطاني أو بالأحرى تسببت في التوترات العنصرية والتفكك الاجتماعي. تبحث هذه الدراسة عن معرفة اقتصاد بريطانيا وكيف ساعدت هذه الاقليات في رفعه بعد سنوات الحرب. الهدف من هذا العمل هو تسليط الضوء على الوضع الاجتماعي والاقتصادي الماضي والحاضر للأقليات العرقية في بريطانيا، وذلك باستخدام الهنود والباكستانيين كدراسات حالة في دراسة مقارنة من خلال طريقة البحث المقارن. كما يركز على سياسة بريطانيا ضد العنصرية وجهودها اليأسة لحد من التحيز العنصري والتمييز منذ صدور قانون الجنسية البريطانية عام 1962. ويخلص هذا البحث إلى أنه كان لكل من الهنود والباكستانيين تأثير إيجابي على اقتصاد بريطانيا بعد الحرب العالمية الثانية. كما تثبت النتائج أن الهنود والباكستانيين بذلوا جهودا كبيرة لبناء حياتهم في بريطانيا في بعض المناطق مثل لندن وبرمنغهام ومانشستر وغيرها. وقد حققت المجتمعات الهندية، على وجه الخصوص، مستوى تعليميا عاليا لأنها معروفة بالمرونة وقبولها في مختلف المجتمعات. وفي المقابل، يلجأ الباكستانيون في كثير من الأحيان إلى الشركات الخاصة، مثل المطاعم أو محلات الملابس التقليدية، على الرغم من مواجهة تحديات اجتماعية مثل التمييز العنصري، وراهب الإسلام، وكرهية الأجانب.

### List of Abbreviation and Acronyms

<b>CSV</b>	<b>Comma separated values</b>
<b>EU</b>	<b>European Union</b>
<b>GDP</b>	<b>Gross Domestic Product</b>
<b>NHS</b>	<b>National Health service</b>
<b>UK</b>	<b>United Kingdom</b>
<b>WW1</b>	<b>World War 1</b>
<b>WW2</b>	<b>World War 2</b>



## List of Tables

<b>Tab. 1.</b> Population of Two Ethnicity with Percentage in England and Wales.....	11
<b>Tab. 2.</b> Population of Two Ethnicity over Time.....	12
<b>Tab. 3.</b> Percentage of Economically Active People Who Were Unemployed, by Ethnicity over Time from 2004 until 2022.....	47
<b>Tab. 4.</b> Percentage and Number of Economically Active People Who Were Unemployed, by Ethnicity 2022.....	48

## Table of Contents

<b>Introduction.....</b>	<b>1</b>
<b>Chapter One: The Journey of Indians and Pakistani immigrants to the UK.....</b>	<b>4</b>
1.1 Historical Relationship between Britain and Pakistan and India .....	4
1.2 Indian and Pakistani immigration to the UK.....	6
1.2.1 Indian immigration to the UK.....	8
1.2.2 The Pakistani immigration to the UK.....	9
1.3 Indian’s and Pakistani communities in the UK.....	11
1.4 Britain immigration policy.....	13
1.5 Areas of settlement of Indians and Pakistanis .....	15
1.6 Educational performance of the two minorities.....	16
1.7 Educational Performance of Indians.....	17
<b>Chapter Two: Britain’s Economic Gains from Indian and Pakistani Immigrants</b> .....	<b>20</b>
2.1 UK Economy during WW2.....	20
2.1.1 The Long Depression .....	20
2.1.2 British economy during WW1.....	21
2.2 Post World War 2.....	22
2.2.1 Reconstructing the Economy.....	22
2.3 The Impact of British Colonies on UK Economic Growth .....	24
2.4 Domains of work of the two ethnicities .....	25
<b>Chapter three: Educational and Social Challenges of Indians and Pakistanis in the</b> <b>UK.....</b>	<b>30</b>

3.1 British Educational System .....	30
3.1.1 Policy of Integration and Assimilation.....	31
3.1.2 Multicultural Education.....	33
3.2 Anti-racist Education .....	35
3.3 Educational achievement of two ethnicity.....	37
3.4 The Challenges faced by the two Minority Groups.....	38
3.5 Social and Racial abuses towards Indian and Pakistanis Minorities.....	40
3.5.1 Racism.....	40
3.5.2 Islam phobia.....	42
3.5.3 Xenophobia.....	44
3.5.4 Unemployment .....	45
<b>Conclusion.....</b>	<b>51</b>
<b>Notes .....</b>	<b>55</b>
<b>Work Cited.....</b>	<b>57</b>

## Introduction

Britain embarked several exploratory journeys to several countries worldwide to identify nations, which are rich in natural resources and favorable location for establishing settlement and colonizing them. The most eye-catching countries in Asia were India and Pakistan. India during the British colonization was known as “Jewel of the crown” due to its immense significance economically, strategically, culturally and politically within the British Empire. This dissertation sheds light on how Britain benefited from the integration of Indians and Pakistanis into British society economically and socially. In other words, it seeks to investigate the impact of social and economic integration of Indians and Pakistanis in the UK by assessing whether these dynamics have resulted in positive or negative outcomes for the communities and their broader implications for the country.

This research project suggests that the social and economic integration of Indians and Pakistan in UK society led to a harmonious multicultural society where cultural diversity is celebrated and contributes to economic growth. This research was conducted throughout comparative research methodology and historical analysis of the data related to the origins of Indian and Pakistanis presence in the Britain.

The topic of the socioeconomic integration of South Asian minorities mainly Indian and Pakistanis attracted the attention of many researchers and politicians. In book titled *Cultural Integration in the United Kingdom* by Georgiadis and Meaning, stated that the UK is among countries that have witnessed a significant polarization of immigrants compared to other European countries. During the 1960s, people from the Indian sub-continent including Indians, Pakistanis and Caribbean’s migrated to the United Kingdom mainly because there was a demand for labor to address shortages in various industries. Therefore, Britain designed several integration polices to help

immigrants to assimilate within its society.

Another point that is highly important in relation to the topic. According to Laamanen Tanja in his research paper called *The UK Economy and Immigrants*, he mentions that Indian immigrants in the UK began opening shops where they sold traditional Indian clothing such as saris or sarees. This was a way for them to hold onto their cultural roots and connect with others from their home country. The first of these shops was started in Leicester in 1969. These shops did not just sell clothes but also offered various products, including food. It is interesting to think about how these ethnic shops can be a way to preserve cultural heritage but might also make it challenging to fully blend into British society. How well immigrants integrate depends on their personal choices. It is important to note that many immigrants also opt to work in ethnic restaurants, creating job opportunities within their communities.

Another important idea to be discussed Anne Di Bartolomeo in her entitled book *Migrants integration between homeland and host society*, Indians migrated to the UK during the era of the British Empire seeking better opportunities and living conditions. Initially, unskilled Indian men were the primary group moving to work in British industries. However, in the mid-2000s, a significant number of Indians participated in the Highly Skilled Migrant Programme in the UK, with around 81,000 individuals arriving in 2006. Despite their high qualifications, some ended up in jobs that did not require high skills. Many Indian men from the North and South-West regions choose to study Science or Business as graduate students in England due to favorable conditions in the UK and limited opportunities in India's middle class.

This dissertation is composed of three chapters. The first chapter is entitled “The Journey of Indian and Pakistanis Immigration to United Kingdom ,” it deals with the historical relationship between Britain and its former colonies and aims to clarify

the reasons that led the government to accept the Indian and Pakistanis in the UK. Along with showing what are the most pluralizing areas in which the south Asians minorities settled in UK. “Britain’s Economic gains from the Indian and Pakistan immigrants” is title of the second chapter, which focuses on the economic growth of UK society and the impact of British colonies on United Kingdom economy.

Finally, the third chapter entitled “An analysis of Educational and Social challenges of Indians and Pakistanis in the UK” which concentrates on depicting the Educational achievements combined with social and racial abuses that the two ethnic minorities suffer from.

One of the main goals of this research is to understand the circumstances that led Indians and Pakistan minorities to immigrate to the UK. This work also aims at comparing between the economic and social integration of Indian and Pakistanis in United Kingdom society. A number of questions, among which the following will be deeply examined and will guide the progress of this research study: What were the socioeconomic factors that pushed Indians and Pakistanis to immigrate to the UK? How Indians and Pakistanis were able to integrate in the British society?

## Chapter One

### The Journey of Indian and Pakistani Immigrants to the UK

Immigration is considered as one of the human phenomena that affects the cultural and economic structure of the host countries, especially Britain that is known as the most attractive place for immigrants. Thus, Immigration to the United Kingdom from various countries such as India and Pakistan is an integral part of its modern history. Consequently, this chapter delves understanding the historical relationship that exists between Britain and its former colonies as well as the main reason for choosing the United Kingdom as a homeland to achieve their goals and find good job opportunities. The chapter raises a complex problem about the settlement of minorities in different regions of the United Kingdom, in addition to the motives for their integration into Britain. It highlights the period that witnessed the highest rates of migration from the years 2001, 2011 and 2021. However, it presents the most important policies implemented by Britain to reduce the proportion of immigrants and identifies the British regions that most attract these immigrants. Furthermore, it recognizes the impressive educational achievements of these ethnic minorities in Britain.

#### 1.1 Historical Relationship between Britain and Pakistan and India

According to Collins Larry and Dominique La Pierre, in their book titled *Freedom At Midnight* the relationship between India and Pakistan during British colonial rule traces back to the era of the British Raj, which commenced officially in 1858 following the Indian Rebellion of 1857 when the British Crown assumed control of the Indian subcontinent from the British East India Company (6). They informed that, Prior to British rule, the territories now known as India and Pakistan were comprised of numerous princely states and territories under the British administration a

strategy of divide and rule was employed, often exacerbating existing religious and cultural divides among the diverse communities. For instance, the partition of Bengal in 1905, though officially cited for administrative efficiency was perceived to exploit communal divisions (6-7). It appears that, he did not concentrate on the deepness of the connection in between India as well as Pakistan, neglecting the function of Britain in boosting stress together with sectarian division.

Notably, during the early 20th century the Indian independence movement gained momentum led by figures like Mahatma Gandhi, who advocated for a unified independent India. Alongside this movement, the All India Muslim League, under Muhammad Ali Jinnah's leadership, began advocating for a separate nation for Muslims, where they were in the majority (Dominque and Collins 7-8). It is conceivable that, the authors of the entitled book oversimplified the challenges and the complexity that faced the Indian independence movement; they primarily focused on showing the contributions of Mahatma Gandhi and Muhammad Ali Jannah.

Accordingly, as demands for independence grew louder the Muslim League's call for Pakistan. The idea of a separate Muslim state resonated particularly in the northwestern and eastern regions of India with Britain's post-World War II economics and policy declined, and the push for independence intensified (Dominque and Collins 9-10). Britain after World War II lost its power, which helped countries like India and Pakistan gain their independence, but the truth is there were also social and economic reasons that helped people achieve their freedom.

Furthermore, despite resistance from the Indian National Congress, which favored a united independent India, the British government led by Lord Mountbatten as the last Viceroy determined that partition was the only viable solution to sectarian conflicts and diverse demands. In addition to, the India Independence Act of 1947



subsequently partitioned British India into two independent dominion states: India and Pakistan based on religious majorities (Dominque and Collins 14-16). To simplify, it discusses the partition as a simple and easy solution implemented by Britain under Mountbatten's leadership, without addressing the Indian National Congress's opposition to this division, nor the ensuing issues such as sectarian conflicts, which entailed dividing people according to their religion.

Likewise, the hurried partition resulted in one of the largest mass migrations in history displacing an estimated 10-15 million people and sparking widespread communal violence that claimed hundreds of thousands, if not millions, of lives. This division also gave rise to enduring geopolitical issues, such as the Kashmir dispute, leading to multiple wars and ongoing tensions between India and Pakistan (Dominque and Collins 25). In other words, this system pushes millions of people to immigrate which led to many geographical and political conflict around multiple regions particularly Kashmir territory.

After World War II, Britain saw labor shortages, the British government encouraged immigration from Commonwealth countries resulting in a significant influx of people from regions like the Caribbean, India and Pakistan. This marks the start of more direct cultural and demographic links between Britain and the newly formed nations of India and Pakistan (Dominque and Collins 26). Simply, the authors did not focus on the impact of immigrants on British society or how the relationships between Britain and these countries changed after independence.

## **1.2. Indians and Pakistani immigration to the UK**

According to Sabahat Usman, human migration is far from a modern phenomenon, it has been a constant in the saga of humanity since ancient times, with people moving from place to place for myriad reasons. Short-term moves are often

undertaken by individuals who are considered tourists, journeying to experience different cultures temporarily (Journal of Educational Research 14). In simple words, it has proven to us that migration has a history and has distinguished for us between the transient movements of tourists and the long-term patterns of migration.

In contrast, those who relocate with the intent of establishing themselves in a new country engage in immigration or emigration being designated as immigrants or emigrants. This movement, driven by the pursuit of diversified career paths and enhanced opportunities in the arenas of education and employment has adorned numerous countries with a rich tapestry of skills and expertise. Hence, the UK for instance, is a prime example where such settlers contribute significantly across various sectors including business, finance, entertainment and others enriching these fields with their distinct backgrounds and talents (Usman 14). To make it clear, Migration is not only about presenting positive results, but about it also presents the challenges that people face in the host country.

Considerably, Sabahat Usman highlight the remarkable migration event of 2005 when more than 190 million people chose to leave their birthplaces and establish new homes abroad, a figure that translates to roughly 3% of the world's population signifying a considerable demographic shift. Many of these individuals sought to make a permanent home for themselves in various parts of the globe drawn to countries that offer diverse prospects such as the United States, England, Ireland, Scotland, France, Japan, China, Dubai, the United Arab Emirates, Norway, Italy, and Greece. It is argued that, in 2005 around 3% of all people in the world, which is more than 190 million, moved to new countries looking for better chances in life (14).

### **1.2.1. Indian immigration to the UK**

According to Abdul Olam entitled article “An Overview of Indian immigration to Italy, England and America immigration to the United Kingdom “can be categorized into three distinct eras. From the 1950s to the 1970s, people from countries in the Commonwealth including India could move to the UK with fewer restrictions (6). He mentioned that, during 1971, Britain had 240,730 Indian nationals living in the United Kingdom due to the country's need for skilled workers. This category included a variety of skilled workers, such as doctors who were working in the British healthcare system, as well as individuals who were holding a variety of jobs necessary after the war (6).

In doing so, he explains that during the period of 1970s Indian people coming from Africa, like Kenya and Uganda also moved to the UK because they had to leave their homes. These people often had their own businesses like shops and they started opening them in the UK (6). The paragraph effectively summarizes the history of Indian immigration to the UK post-World War II highlighting the labor demand driving initial migration and the subsequent influx of entrepreneurs from Africa in the 1970s, without mentioning the socio-economic impacts of these migrations.

Additionally, Olam states that the second phase of Indian migration to the UK spanned from the mid-1970s to the late 1990s, characterized by minimal immigration activity. This era saw significant restrictions on primary immigration imposed by the Commonwealth Immigrants Act of 1962 and the Immigration Act of 1971 (6). Furthermore, throughout 1985 only 5% of all immigrants to the UK originated from India, as reported by the UK government's Labor Force Surveys. Most Indian migrants during this era arrived in the UK through family reunification channels following relatives who had settled earlier. In 1981, approximately 18,000 Indians immigrated to the UK (6).

The third wave of immigration to the UK is underpinned by the arrival of highly skilled migrants, a movement shaped by a series of immigration policies introduced under Tony Blair's government beginning in 2002. However, these policies facilitate an increase in the number of Indian migrants, with figures climbing to over 1.5 million by the year 2008(Olam 6).

Consequently, the Indian demographic has emerged as the third-largest ethnic group in the UK, trailing only behind the Polish and Irish populations. Family reunions, visas for proficient workers, and the educational pathways for students remain the predominant methods for Indian nationals to establish their lives in the UK (Olam 6). In other words, due to strict immigration laws the Indian migration to the UK saw a reduction from the mid-1970s to the late 1990s, primarily for family reunification followed by an increase in highly skilled migrants in the early 2000s making Indians one of the largest ethnic groups in the UK(6).

### **1.2.2. The Pakistani immigration to the UK**

British citizens of Pakistani descent are often referred to as Pakistani Britons or British Pakistanis. Their ancestral lineage primarily hails from the areas of Punjab and Kashmir in Pakistan. In terms of language, they typically converse in British English and are fluent in other languages such as Urdu, Potwari, and Kashmiri. Although Islam is the predominant religion among British Pakistanis, the community is diverse with the presence of minorities, including Hindus and Christians (Usman 15). In other words, the overview of British citizens of Pakistani origin lacks depth in depicting the complex cultural, social and economic dimensions of their identity and experiences in the UK, and needs a more comprehensive exploration of their challenges and contributions to British society.

According to Sabahat Usman, the beginnings of Pakistani migration to the UK

can be linked to the 1600s when the region's inhabitants served in the British Indian Army under the British Raj. However, it was after World War II, during the decline of the British Empire, that there was a notable rise in the number of Pakistanis moving to the United Kingdom due to labor deficit in Britain along with two major historical events that played pivotal roles in shaping this movement (15).

According to Manami Hamashita in article titled *Ethnic Minorities in Britain: The Educational Performance of Pakistani Muslims*, the two historical events that led to this movement the 1947 partition of British India that led to the creation of India and Pakistan triggered a monumental cross migration occasioned by religious affiliations Hindus and Sikhs moved to Indian Punjab whereas Muslims headed to Pakistan. Amid this chaos, a number of these migrants turned their gaze towards Britain optimistically seeking a life of stability and prosperity. These immigrants often relied on sending remittances back to their families as they established their foothold in their new country (80). To put concisely, she provides a clear connection between the partition of British India and the subsequent migration to Britain, it could benefit from an expanded examination of how the socio-political dynamics within Britain itself, such as labor market needs and immigration policies also significantly influenced these migration patterns.

Moreover, the construction of the Mangla Dam in 1961 had profound repercussions for residents of Pakistan's Murpor District, leading to the submersion of approximately 250 villages. As a remedial measure, the Pakistani government relaxed emigration policies to duly compensate those affected by the dam. This change paved the way for many from the Mirpur region to migrate to Britain in pursuit of new opportunities and to rebuild their lives in the face of such monumental disruption (Hamashita 80). In my view, Hamashita's highlights the impact of the Mangla Dam's

construction on Mirpur residents, leading to migration to Britain facilitated by relaxed emigration policies, but it overlooks the broader implications for community dynamics both in the originating and in receiving regions.

### 1.3. Indian and Pakistanis Communities in the UK

The UK is a vivid mosaic of social variety house to a wide variety of ethnic minorities that add to the country's vibrant plus diverse culture. Amongst these areas the Indian as well as Pakistani populaces stand apart because of their substantial numbers. These teams have actually developed a significant visibility in the UK boosting the social material with an abundant mix of customs, languages, as well as foods (Thornton 11). They play an essential duty in different industries, from service together with medication to the arts as well as education and learning, mirroring their significance along with combination within the more comprehensive tapestry of British life.

Consequently, the Indian as well as Pakistani neighborhoods are not simply substantial in numbers however likewise in their effect and impact throughout the UK (Thornton 10 -11).

**Tab. 1.** Population of Two Ethnicity with Percentage in England and Wales.

**Source:** Data (Comma –Separated Values).

Ethnicity	%	Number
Asian	9.3	5,515,455
Bangladesh	1.1	644,900
Chinese	0.7	445,646
Indian	3.1	1,864,304
Pakistani	2.7	1,587,822
Asian other	1.6	972,783

According to the data from the 2021 Census in survey entitled “Ethnicity facts and Figure”, the population of the United Kingdom stood at approximately 67.28

million individuals. Breaking down the demographic details, a substantial majority, amounting to 44.4 million people, or 74.4% of the population, identified themselves as part of the white British group. An additional 3, 7 million, representing 6.2% of the populace, were recognized under the white “other” ethnic category. Meanwhile, a significant 5.5 million people, or 9.3% of the UK’s population, belonged to various Asian ethnic groups. Amongst these, the Indian ethnic group comprised roughly 1.9 million individuals, accounting for 3.1% of the total population, while the Pakistani ethnic group constituted 1.6 million people, making up 2.7% of the residents (Comma-Separated Values). The extracted data from table 1 reveals that, the significant presence of Indian and Pakistani communities in the United Kingdom is attributed to a combination of historical, cultural, economic, and social factors, reflecting the diversity and multiculturalism of the country.

**Tab. 2** Population of Two Ethnicity over Time.

**Source:** Data (Comma –Separated Values).

Ethnicity	2021%	2011%	2001%
Asian	9.3	7.5	4.4
Bangladesh	1.1	0.8	0.5
Chinese	0.7	0.7	0.4
Indian	3.1	2.5	2
Pakistani	2.7	2	1.4
Asian other	1.6	1.5	0.5

From 2001 until 2021, there has been a notable shift in the ethnic composition of the population. The above table illustrates the shift quite clearly.

The proportion of individuals identifying as White British has seen a decline from 87.5% to 74.4%. Similarly, those who identify as White Irish have decreased from 1.2% to 0.9%. In contrast, the White 'Other' ethnic group has experienced the most

significant growth among all ethnicities, increasing from 2.6% to 6.2%. Within this category, individuals born in Poland constitute a considerable share, with a population of 743,100, making them the second-largest group of residents in the UK born outside the country. The largest non-UK-born group remains those born in India, with a population of 920,400. Furthermore, there has been a substantial rise in the number of individuals who classify themselves as 'any other ethnic background', with the figure soaring from 219,800 to 923,800 (Comma-Separated Values). The extracted data from table 2 shows that, Pakistani and Indian people are most likely to become present in Britain. Their continuous and noticeable increase is closely linked to the available job opportunities and high quality of life in UK.

#### **1.4. Britain's Immigration Policy**

Immigration policies and regulations are uniquely crafted by each country. In the case of the United Kingdom, the government sets distinct and specific rules for immigration that are subject to change and adaptation as time goes on. Noticeably, Anne Unterreiner states in her chapter “Flowing the global Computation for Talent : What Risks to Integration to the UK” Initially during the 1950s, the British authorities adopted an open-door approach to immigrants from the New Commonwealth, as dictated by the 1948 Citizenship Act, also known as the British Nationality Act this legislation allowed individuals from all British territories, including India and Hong Kong, Pakistan to freely enter and settle in the UK, effectively granting them British citizenship upon arrival ( 109).This indicates that the Nationality Act of 1948 was a legislative encouragement for migration, proclaiming individuals from the Commonwealth arriving in the United Kingdom to be recognized as British Citizens. However, this period was marked by a growing unease over immigration from non-white countries, an issue that began to seep into political conversations and was



amplified by the emergence of far-right factions (Unterreiner 109). Due to racial tensions, the UK adjusted its immigration policy where the government influenced by these tensions tightened entry rules and enhanced efforts against racism. These measures represent a major shift in the UK's immigration perspective (Unterreiner 109).

Additionally, the Commonwealth Act of 1962 marked a shift in British immigration policy, although there was an economic demand for a bigger labor force, the legislation placed restrictions on the entry of British subjects and this change led to a decline in labor-focused immigration and an increase in the occurrence of family members joining their relatives already in the country. As a result, the UK redirected its efforts toward catering to the needs of its diverse ethnic groups and fostering better relations between them instead of focusing exclusively on economic aspects of integration (Unterreiner 109).

Furthermore, the 1971 Immigration Act represented a major transformation in British policy with its goal of achieving “zero net immigration,” seeking to balance incoming and outgoing populations. This Act not only repealed previous statutes but also established rigorous entry restrictions for many would-be residents. A crucial change was the creation of distinct legal statutes for UK-born individuals versus passport holders, marking a departure from traditional practices. As a result, individuals from erstwhile British territories, such as India, were subjected to these tightened immigration directives (Somerville and Dhudwar 47).

Moreover, the Nationality Act of 1981 was a significant legislative step that altered the citizenship status of individuals from Commonwealth countries. Prior to this Act, these individuals had certain rights to British citizenship, but after its enactment, these rights were rescinded, placing prospective immigrants from India and other Commonwealth nations on an equal basis with entrants from across the globe regarding

British citizenship suitability (Castle 24).

Aleksandra Krawczak entitled article *Labour migration and integration in selected EU members states* explains that , the sequence of Acts from 2002 to 2006 established a framework for regulating immigration to the UK beginning with the Nationality, Asylum and Immigration Act of 2002, it necessitated that immigrants demonstrate substantial knowledge of UK life including language and social norms also instituting citizenship ceremonies with oaths to the Queen and overhauling the status of children born out of wedlock ( 69).

Furthermore, the Asylum and Immigration Act of 2004 expanded criteria that could jeopardize asylum applications, set stricter support guidelines for asylum-seeking families and introduced fines for arriving without proper documents (Krawczak69). Lastly, the Immigration Asylum and Nationality Act of 2006 implemented a five-tier, points-based system for visa entries, curtailed appeal rights, introduced penalties for employers of illegal workers, and facilitated data sharing for border control, reinforcing the ability to reject asylum for and deport individuals considered threats to national security (Krawczak 69).

### **1.5. Areas of settlement of Indians and Pakistanis**

The regions that welcomed the greatest number of immigrants were those with robust industrial sectors in need of workers. This included cities like Bradford, Birmingham, Manchester, Liverpool, Glasgow, and Newcastle, as well as broader areas like London and regions of Wales. In these locales, immigrant populations were typically found residing in the urban districts situated at the heart of the cities. The 2011 census revealed that Leicester has the largest number of people of Indian origin, 126,421 (94%) living outside of London in England and Wales. The cities with the next highest numbers are Birmingham with 64,621, Sandwell with 31.400, Wolver Hampton

with 32,162 , Coventry with 2.0% , Slough with 1.6% , Bolton with 1.5 % , Blackburn with Darwen with 24,389, Buckinghamshire with 24,181, and Kirklees with 1.5% (Census of England and Wales ) . Despite these high numbers, nine boroughs within London, Harrow, Brent, Hounslow, Hillingdon, Ealing, Redbridge, Newham, Barnet, and Croydon have even larger populations of Indian ethnicity (Unterreiner 105).

Based on the 2021 census in England and Wales, the largest settlements of Pakistani ethnicity are concentrated in Birmingham with a population of 195,102, followed by Bradford with 139,553 inhabitants. Manchester hosts a Pakistani community of 65,875, while Kirklees has 54,795 residents of Pakistani descent. Redbridge and Luton also have significant Pakistani populations, amounting to 44,000 and 41,143, respectively (wiki/British Pakistanis.com).

### **1.6. Educational Performance of Indians and Pakistanis**

Indian and Pakistani students are integral to the UK's education system, enhancing its cultural diversity. Both nations prioritize academic excellence, leading many students to pursue education abroad. In the UK, they enroll in various institutions and Indian fields benefitting from top-tier facilities and educators. Actively engaging in extracurricular activities, they enrich their educational experience and contribute significantly to the academic community, gaining essential skills for their future endeavors (Hamashita 87).

According to Manami Hamashita article entitled Ethnic Minorities in Britain The Educational Performance of Pakistani Muslims, educational and employment inequities are central to racial inequality, with pronounced effects on Pakistani communities in the UK due to their history of undervalued education. This has led to an intense emphasis on education within these communities to escape socioeconomic limitations (87). Hamashita discussion is too narrow, focusing just on education history

and not on the wider range of issues that cause inequality for Pakistani Muslims in the UK.

Furthermore, Pakistani parents see education as key to improve employment prospects and social status for their children, fostering a strong educational drive. However, there has been long-standing educational achievement gaps for Pakistani students, despite progress and interventions aimed at fostering educational equity (Hamashita 87). Pakistani parents in the UK really believe in the power of education to improve their children's lives, their kids still face struggles at school that aren't going away, even with attempts to fix this issue.

In addition to that, aspirations for higher education among Pakistanis in the UK are influenced by family and societal expectations, the desire for community esteem, and cultural opposition to dropping out. The community remains committed to overcoming educational and employment barriers through the promotion of higher education and systemic change (Hamashita 87). In simple words, Pakistani families in the UK really push for university education to gain prestige and go against the grain of dropping out, but wanting it isn't enough they need big changes in the system to really break through the school and work challenges they face.

### **1.7. Educational Performance of Indians**

The Indian community in the UK has exhibited remarkable educational success, with over half of its population obtaining higher-level qualifications such as university degrees. This is a significant stride in comparison to the general population, with 34% of individuals over 16 years old in England and Wales reporting such achievements a considerable 52% of those identifying as Indian have reached this level of education, within this demographic subgroup ( Dhudwar and Someville 44- 46). In other way, the Indian population in Britain is thriving in their educational pursuits and achieving better

results than many peers. Their commitment to education and ability to integrate into society is evident as a result this dedication not only helps them personally but also enhances the UK's cultural mosaic.

Culturally, Indian families prioritize education as a pathway to socioeconomic advancement, driven by historical influences and contemporary expectations. There is a strong push for academic excellence within Indian households, often focusing on professions requiring advanced degrees like medicine, engineering, and information technology. Many Indian immigrants to the UK were highly educated themselves, setting expectations for subsequent generations (Dhudwar and Someville 44-46). To simplify, Parents have a significant and vital impact on their children's lives; they are often the driving force behind their children's success and distinction in British society.

Additionally, the Indian community benefits from a supportive network that emphasizes educational achievement through supplementary schools, tutoring groups, and role models in various professional fields. Selective migration may also contribute to higher educational attainment among Indian immigrants, as individuals may already possess higher qualifications or aspire to acquire them in the UK. However, disparities within the Indian community itself are influenced by factors such as region and socioeconomic background, warrant consideration in discussions of educational performance (Dhudwar and Someville 44-46).

Britain with its grand tapestry of cultures and civilizations stands as a testament to the rich diversity of human heritage. A nation once known for an empire that stretched over seas and lands; it was famously called "the empire on which the sun never sets". Within this rich history Britain has turned into a light of hope for many people looking for new opportunities, especially drawing in a large number of black and Asian people from countries like India and Pakistan who are attracted by the wide

variety of available opportunities.

The origins of this migration movement can be traced back to the demands of the Second World War, where there was primarily a demand for labor. Over time, migration waves increased with people escaping from political issues or searching for freedom during the post-colonial period. The controversial and conflict-ridden partition between India and Pakistan marked an important point that resulted in the amplification of migrations.

As these communities took root in UK's, urban landscapes from the bustling streets of London and Birmingham to the industry heartlands of Manchester and Bradford—their influence has been palpable. Indian and Pakistani minorities, in particular have placed a venerable emphasis on educational attainment, driven by familial aspirations to transcend the limitations of their forebears who had contended with meager wages. The result is a remarkable socio-economic symbiosis: these immigrants have not only invigorated the British economy through their skilled contributions but have also imbued British society with the vibrancy of their cultural legacies. In the silence of libraries the bustle of businesses and the corridors of hospitals and their impact resonate.

Of all the different cultures that exist in Britain, a big question arises: Have the Indian and Pakistani groups kept their traditions alive while integrating into British society? The answer lies in the languages that these minorities in Britain use among themselves to communicate and the happy festivals that they enjoy together. Parents' values to their British-born children. India and Pakistan have not only helped lift the economic situation in the UK; They have become very much part of the mix of cultures, creating their own unique identity while also joining in and shaping British life .

## **Chapter Two**

### **Britain's Economic gains from the Indian and Pakistan Immigrants**

The world witnessed the outbreak of many wars that posed a threat in various parts of it. Consequently, these conflicts are the result of many motives including economic and political issues along with the depletion of the resources of former colonies such as India and Pakistan. Indeed, these factors led to increased aggression and internal and external unrest, particularly during the period of World War II. Hence, this chapter aims to explore the hidden reasons and ascertain the most prominent contributors who were the spark for the advancement of the British economy in a short period. Moreover, it will discuss the most important topics that this chapter addresses, including the economy during World War I and World War II, and how to rebuild it, as well as the impact of the colonies. Additionally, it will delve into the Indian and Pakistani influence on the British economy. It also investigates the places where most Indians and Pakistanis work, and where they have established their communities.

#### **2.1. The UK economy during WW2**

The economy is a construct of society. The account and balance of production and consumption, as well as the exchange of commodities and services, are the main concerns of the economy. The economy is made up of people and other entities, such as governments and corporations. Individuals make their own free will contributions or lack thereof, and the economy neither favors nor prohibits them from participating in it. An example of human behavior rather than economics is the concept of taxation without representation ( Kotova 1).

##### **2.1.1. The long depression**

Julia Wardley Kershaw and Klaus R schenk -hoppé notes that during the late

19th century, the Long Depression epitomized the first significant worldwide economic downturn, exacerbated by the intricate global networks forged in the Second Industrial Revolution. Beginning with the Panic of 1873, sparked by the overexpansion of the US railroad industry and compounded by the disappointing returns from the Suez Canal venture, the crisis plunged the British middle class, who had prospered from investments fueled by the Industrial Revolution, into financial distress. This middle-class, deeply invested in railway projects at home and abroad, saw their assets diminish, leading to reduced investment in the nation's infrastructure. The economic contagion engulfed not only the UK, but much of Europe and the US, with Britain enduring deflation, faltering wages, and a stark halt in the further economic expansion that had once been driven by industrialization. Despite maintaining productivity, the British economy encountered a period of prolonged stagnation, which saw the global economic hegemony it enjoyed being slowly eroded by emerging industrial powers. Thus, the Long Depression, resonating until 1896, underscored the intricate linkages between economic growth and the British economy crisis (376-377).

### **2.1.2. British Economy WW1**

World War I necessitated complete state control of the British economy, changing the trajectory of the conflict significantly. This shift in policy led to a dramatic increase in munitions output, going from 500,000 shells in the first five months of the war to an impressive production rate of 50 million shells a year by 1917, and a 14% rise in GDP from 1914 to 1918. However, the transition also introduced labor challenges as returning industrial workers found their positions filled by unskilled laborers and women, sparking fears of decreased labor value and resulting in a surge of union memberships and frequent strikes. In the agricultural sector, the initial shortage of workers and lack of food due to pre-war mechanization and imports was addressed



by redirecting human resources towards the farms, including children, returning servicemen, and prisoners of war, and by implementing rationing and converting non-farm land for crop production, which led to an increase in agricultural output in the latter part of the war, connecting the increased industrial output with a stabilization of the food supply necessary for the war effort and home front ( Kershaw and Schenk-Hoppé 377-378).

## **2.2. Post World War 2**

After World War II ended quicker than expected, the UK had to quickly figure out how to rebuild and fix its economy without being ready for it, because they didn't think the war would end so soon and were surprised when Japan surrendered in 1945. Since they did not plan for peacetime, it was tough to deal with all the damage from the war and change the economy to work without war. Moreover, the UK was in a lot of debt and did not have much money left, so they had to make big changes like limiting how much people could buy (rationing) and taking control of some businesses (nationalization). Additionally, they also had to get help from other countries with things like the Marshall Plan. Consequently, this time after the war was important because the UK had to change how it handled its money to make sure the country could recover from the effects of the war (Kershaw and Schenk-Hoppé 384).

### **2.2.1. Reconstructing the Economy**

According to Wardley and Schenk during World War II, the United Kingdom's export capabilities were severely restricted due to mutual aid agreements with the United States, resulting in exports plummeting to just 28% of pre-war levels by 1944 and deepening economic integration with the US and Canada. The end of the war brought no immediate relief as the UK struggled to disentangle its economy from

wartime partners while coping with maintaining troops abroad, resource shortages, and a growing balance of payments deficit. The post-war economic recovery occurred in two phases: the first, from 1945 to 1947, marked by challenges due to inadequate US aid (Marshall Plan), and the second, leading to eventual recovery. In 1946, the UK secured a US loan, prompting sterling convertibility in 1947 and triggering a financial crisis with a rapid depletion of dollar reserves. Responding strategically, the UK government prioritized capital investment, set export targets, and embraced managed economy principles to stimulate recovery and stabilize the economy. By 1951, the UK, was witnessing considerable economic progress, with high employment, economic growth, and controlled wage inflation, allowing a gradual easing of stringent wartime economic restrictions (384-385).

In addition to that, Post-WWII, Britain prioritized a ‘social contract’ recovery model, embedding state controls like nationalization and fortifying the welfare system, including the NHS establishment. These measures, aiming to ease the shift to a peacetime economy and mitigate the inter-war economic struggles, have been scrutinized for prompting industrial stagnation and diminishing Britain’s economic rank internationally. The welfare state is a system where the government offers social programs to support citizens in many domains such as healthcare, education, unemployment benefits and others because of the expansion of the welfare state in Britain, with programs like National Insurance and the 1948 National Assistance Act, provided many benefits but also made it harder for industries to modernize. Economists Broadberry and Crafts pointed out that the post-war strategies, while sensible at the time, actually prevented the necessary changes in industries to compete better economically. Issues like strong unions and businesses with too much control slowed down progress, and the focus on short-term stability stopped important reforms that

could have made the economy more flexible and competitive globally (Wardley and Schenk 385).

### **2.3. The Impact of British Colonies on UK Economic Growth**

The influence of the British colonies on the United Kingdom's economic expansion during the industrial revolution was profound and multifaceted, primarily hinged on the extraction of wealth and the establishment of new markets. The vast array of colonies like India provided an abundance of raw materials like cotton, rubber, and tea, which were indispensable for fueling the factories back in Britain. This not only powered the industrial revolution, boosting the domestic economy significantly but also reinforced Britain's dominance in global maritime trade and political affairs. The relentless pursuit of these resources necessitated the development of global trade routes and a powerful navy, essential for the economic and political hegemony enjoyed by Britain ((UK Economic Growth).

At the same time, the colonies also functioned as vital consumer markets for the products manufactured from these materials. The UK's industrial output found ready markets in the colonies, which were often coerced into prioritizing British goods over local or competing products, creating a cycle of economic dependency. This arrangement secured a consistent flow of wealth back to Britain, creating employment and driving the expansion of consumer culture. The infrastructural legacies left behind, such as transport and communication networks, were primarily oriented toward resource extraction and trade. Over time, this economic paradigm both solidified the UK's status as an economic superpower and led to long-lasting impacts on the socio-economic structures of the colonies, weaving a legacy that affected both the UK and the colonies well beyond the colonial period (UK Economic Growth).

## **2.4. Domains of Work of Two Ethnicities**

### **2.4.1. Pakistan**

According to Crosspay, entitled article “British Pakistani Community \_The significant impact”, the journey of British Pakistanis encompasses over three-quarters of a century a saga underpinned by their industrious nature, steadfastness, and accomplishments. Since the creation of Pakistan in 1947, many Pakistanis settled in the UK, securing livelihoods in essential industries like steel and textiles, and playing a pivotal role in the NHS. These contributions were crucial to Britain’s recovery in the post-war era. Immigration continued in stages, with academics and healthcare professionals arriving in the 1950s, and additional influxes followed due to conflicts in the Indian subcontinent and internal strife within Pakistan (2-3).

Today, the British Pakistani populace constitutes an integral segment of the UK’s fabric, having established a strong presence through professional roles in healthcare, engineering, education, and culinary arts, as well as in public service. Their entrepreneurial ventures have left an indelible mark on the British economy, with figures like Sir Anwar Pervez, knighted for his business acumen and philanthropic efforts, exemplifying the influence of the community. Despite various obstacles faced, British Pakistanis have etched their success stories as formidable entrepreneurs within the UK (Crosspay 2-3).

### **2.4.2. Indians**

According to a study conducted by Grant Thornton entitled “India in the UK: Diaspora effect” during the 1960s, the Indian community has flourished significantly, forming a vibrant and influential minority of approximately 1.5 million people within

the UK. Attracted originally by the promise of better opportunities and, for some, a safe haven from political upheavals or problems these individuals have since reached unparalleled heights of integration and achievement. Exhibiting the highest employment rates across all minority groups and with over half possessing degrees, their educational and professional credentials showcase both their commitment to advancement and the positive outcomes of seizing educational prospects (9). That is to say, Since the 1960s, the Indian population in the UK has grown to 1.5 million, succeeding due to good job prospects and a stable environment. They stand out for having the most jobs and the most education among all minority groups, showing they have really made the most of their chances.

In the business sector, the contribution of the UK's Indian diaspora is nothing short of remarkable; they own over 65,000 businesses, infusing the economy with dynamism and innovation. Particularly noteworthy are the 654-standout businesses that significantly amplify the community's economic footprint through substantial turnovers and tax offerings (Thornton 9).

Industrial titans, including the Hinduja family and Lakshmi Mittal, often featured among the UK's wealthiest, exemplify the prosperity achievable by members of the Indian diaspora, echoing the entrepreneurial spirit initiated by early forerunners such as Lord Noon. The continued expansion of this spirit is evident in the endeavors of contemporary business magnates like the Issa brothers and Rishi Khosla, who represent the diverse sectors the community is pioneering. Anticipated trends predict that by 2022, Indian individuals will be even more prevalent in the highest-earning sectors, reinforcing their evolving and vital role in the British economy and contributing to the diverse cultural fabric with increased significance (Thornton 10).

Simply, The UK's Indian diaspora runs over 65,000 businesses, making a big

impact on its economy with standout firms leading the way in earnings and taxes. Prominent Indian-origin business figures in the UK show the high potential for success, and predictions suggest their influence in top-earning industries will grow even stronger by 2022 (Thornton9-10).

Additionally, the extensive impact of the Indian diaspora in the UK stretches beyond business, with significant contributions to fields including academia, medicine, arts, media, and politics, thereby enriching the nation's intellectual and cultural capital. The legacy of academic excellence is personified by individuals like the late Baron Bhattacharya and Nobel laureate Sir Venkatraman Ramakrishnan, while the arts and media landscape is adorned with prominent figures like Sir Anish Kapoor and Dev Patel (Grant Thornton 11).

In the political arena, the community's active engagement is highlighted by milestones such as Priti Patel's appointment as the first female Home Secretary of Indian descent, and the participation of impactful lawmakers such as Rishi Sunak, Alok Sharma, and peers like Meghnad Desai, Baron Desai, and Lord Narendra Patel in the House of Lords. This ongoing narrative underscores the continually evolving and vital presence of the Indian diaspora, as they play a pivotal role in shaping the future of the UK (11). To clarify, The UK's Indian community contributes greatly not just in business but also in academia, healthcare, arts, media, and politics enhancing the country's knowledge and culture. They are represented by exceptional individuals across various fields, including the first female Home Secretary of Indian origin, and have an important impact in the UK's development.

The twentieth century commenced with considerable global upheaval, driven by the detrimental events of both World War I and II. The fallout from the first global conflict spurred the alienation and subsequent punishment of countries, notably

Germany, which subsequently fashioned the conditions for a second, even more devastating, global standoff. Concurrently, World War II intensified the United Kingdom's economic troubles, culminating in an increase in debt and the necessity for stringent resource rationing.

During the war, India and Pakistan helped the UK a lot, even though the UK used to rule them. They gave people and things to support the UK's war efforts. The UK's economy was struggling after the war, so they had to make big changes. They raised taxes and controlled how much food people could buy (rationing) to fix things. This time of the government stepping in to fix the economy is seen as a necessary response to the crisis. Help from outside, like the Marshall Plan, was key to getting the economy back on track, similar to how things were done after tough times like the Great Depression and the first world.

However, after the war many Indian and Pakistani workers came to the UK and helped industries in cities like Bradford, Manchester, and Leicester. This new phase showed a refreshed connection from the past when Britain used resources from its colonies to grow. The Indian and Pakistani communities' ongoing contribution has not only benefited the British economy but they made its culture more diverse and more beautiful.

Furthermore, many Indian and Pakistani people in the UK started businesses and worked in factories. Women and families played a big part in opening local businesses too. These new project did not just bring money; they also added to the UK's culture by introducing new foods and traditions that made British life more interesting.

Moreover, the immigrant families from India and Pakistan have had a significant economic impact on the UK beyond just filling job gaps. Their strong desire to start businesses has played a crucial role in the UK's continued growth. You can see

the impact and success of Indian and Pakistani businesses in the busy city centers and thriving commercial areas of the UK. These communities have left a strong impact on both the UK's economy and culture, enriching its diverse identity. Their successful integration and influential presence continue to shape a story of economic prosperity and cultural diversity, essential aspects of the UK's modern identity.



## **Chapter Three**

### **Educational and Social Challenges of Indians and Pakistanis in UK**

Education among Indian and Pakistani immigrants is one of the most important pillars in building their societies in Britain. It enables individuals to obtain value within this society and helps to acquire knowledge, skills and values that contribute to developing their personality and improving their abilities to interact with the British environment. This section aims to understand the extent of the integration of these Minorities in Britain. Moreover, it addresses several topics including the educational achievements of Indians and Pakistanis, the transformations of educational systems, and the prominent social problems that the two ethnicity face in their daily lives. Additionally, it seeks to provide a deep comparison between the two ethnic minorities regarding the educational level, along with their achievements, their jobs, and places of living.

#### **3.1. British Educational System**

The UK is a paradise of diversity with many different backgrounds and beliefs as it stands among the most colourful and diverse countries globally. Due to all these aspects, the educational field bears diverse cultural imprints that resonate with the society at large. This created conditions under which classrooms within schools or universities act as centers where cultures meet in harmony encouraging creation unique learning atmosphere. Tahir Abbas In his PhD thesis titled “How South Asians Achieve in Education: A Comparative Study of Bangladeshis, Indians, and Pakistanis in Birmingham Schools and Colleges” explores the multifaceted factors affecting educational achievement. Although the 1944 Educational Act aimed for equal educational opportunity based upon merit, studies conducted over the 20th Century uncover the great effect that a student's background has on his or her academic success

(20).

Beginning in the late 1950s, research has illuminated the ways in which socio-economic status can shape opportunities for social mobility within educational settings, including but not limited to universities and colleges. While children from middle-class families often enjoyed home environments that were supportive of learning, fostering their academic achievements, those from working-class backgrounds, particularly individuals from Indian and Pakistani minorities, were confronted with a wide range of obstacles. These included challenges related to language, perception, and ambition, all of which were intensified by socio-economic issues such as unemployment among their parents (Abbas 20).

### **3.1.1. Policy of Integration and Assimilation**

According to Tahir Abbas, upon arriving in Britain ethnic minority groups had other concerns that took precedence over education, specifically housing and employment. From the very beginning, the presence of ethnic minority students in schools was too negligible to draw the interest of the government and local education authorities, but as migration and settlement patterns advanced and children arrived to be with their parents, schools started to face some problems. These were such as the disruption of study timetables due to ethnic minority children being admitted any time of the year and the fact that many of them did not speak English as an added challenge to both the schools and the children themselves ( 21). In simple words, Ethnic minorities faced diverse challenges upon arriving to Britain like prioritizing housing and employment over education. Along with adapting the educational system of UK that was full of complications in terms of enrollment and language barriers. However, it does not address the proactive measures that schools and governments may have taken to address these complexities and issue.

First, ethnic minority students had difficulty adjusting to the norms of British schools and society. This created conflicts about their traditions and lifestyles. The above was apparent for Asian Muslims from rural environments that settled in big towns and found it difficult to adjust to school life. They, together with their practices, were often stereotyped by both teachers and fellow students. Initial efforts by the authorities to curb these cultural and educational challenges, especially the challenge of a language barrier, were insufficient (Abbas22). The evidence suggests that , students from ethnic minorities, especially Asian Muslims from rural Pakistan, found it very difficult to adjust to schools in Britain and to British society, and often stereotyped certain customs, and initial efforts to overcome these cultural and language challenges were mostly insufficient.

To combat the issue of educational underperformance in economically deprived areas, the central government began recruiting teachers to these locales. This approach however, backfired as it failed to attract highly qualified applicants instead drawing in many who were less qualified, thus reinforcing a detrimental narrative that the educational disparities were due to the student's backgrounds rather than systemic issues (Abbas 22).

As the presence of ethnic minority students grew, the strategy of fully integrating them into the school's culture was considered. This would supposedly eliminate the challenges they faced, but the system struggled to accommodate the sudden influx of South Asian students. Traditionally, much emphasis has been placed upon the teachers' role in addressing these conditions, resulting in the widespread adoption of an assimilation policy. This basically means that the minority students were expected to forego their customs to take up British cultural norms, but this strategy was again considered to be perpetuating institutional racism because it was seen to imply

that the minority groups were inferior (Abbas23). It appears that, the school integration strategy that pushed ethnic minority students to adopt British cultural standards was criticized for deepening institutional racism and ignoring the unique challenges faced by South Asian students, while also placing undue pressure on teachers. This approach was neglectful of individual needs and implied that the cultural practices of the minority were inferior.

Over time, there has been a change over the years from a call for assimilation of cultures to the tolerance of culture. This simply marked a change in policies that recognized the diversity of the minorities and further recognized the pervasive racism that impacted all facets of schooling. This also resulted in much wider acceptance of the cultural variations within the communities (Abbas23). The cultural assimilation policy being moved to one of cultural tolerance in educational frameworks is something noteworthy. Just knowing about the richness of diversity and the pervasiveness of racism is not adequate. It is only true progress when it translates into actual actions regarding bringing down systemic barriers, support to minority students, and assurance that the promise of educational equity is realized for all.

### **3.1.2. Multicultural Education**

In the late 1970s to early 1980s, much improvement along educational reform was done as two approaches emerged that were quite different from each other. Multicultural education represented a liberal ethos that idealistically celebrated diversity while doing very little to change the fundamental relationships of power in society. While on the other hand, antiracist education, which is based on Left-radicalism, sought to oppose and transform the institutionalized expressions of racism within the schooling system. Both, although they recognized the role of racism in education, multicultural education provided a way of cultural recognition within the

established framework, as opposed to antiracist education that sought to address and alter the entrenched structures of racial inequality (Abbas 23). In other words, it was during this period of transition from the 1970s to 1980s that a couple of educational reforms in the name of multicultural education diversity within existing systems and antiracist education confront and overhaul systemic racism sprang up, while both recognized the effect of racism, their approaches were different.

Schools integrated multicultural programs, as recommended by the Department of Education and Science in 1977 to develop respect for other cultures and religions to provide educational equity and to redress imbalance in the curriculum and to break down racial stereotypical barriers. However, although these programs were effective to some degree in engendering tolerance, they did not eradicate racism, with some teachers taking a 'color blind' approach, which means passive racism allowed to persist. Radical critics accused such approaches of merely touching on racism at a superficial level of personality, not as a systemic issue, suggesting that it inadvertently pathological ethnic minorities and acted as a form of social regulation that failed to empower individuals to deal with and combat effectively the structures of racism (Abbas24). It is argued that, the inclusion of multicultural programs in schools was deemed insufficient in combating systemic racism, criticized for a superficial treatment of the issue and the persistence of passive racism under a 'colour-blind' pretense, while potentially pathologizing minorities rather than empowering anti-racism actions.

Multicultural education of the 1980s emphasized celebrations of cultural diversity rather than structural inequalities. Research had pointed to a close link between ethnic minority student achievement and self-esteem, arguing that a pupil's educational achievement was directly related to their cultural self-image, which was not uniform amongst ethnic groups. Despite systemic obstacles, South Asian communities

in particular were noted to have a resilient, positive self-regard, attributed to the pivotal role of parents who instilled their positive educational values in their children (Abbas25-26). The 1980s multicultural education focused more on celebrating diversity than on tackling the underlying structural inequalities often overlooking the role that a positive cultural identity plays in the academic success of ethnic minorities.

Other factors, apart from self-esteem explored in psychological studies of schoolchildren, who are mainly carried out in the USA and Britain, are the factors of intelligence. There has been a long-standing division in the debate between hereditarians, who believe in genetic determination, and environmentalists, who place the emphasis on environmental factors and test bias. In this respect, studies have concluded that parental pressure, language development, and general learning opportunities outside school raise IQ scores. More recently, research on ethnic minority groups has emphasized the importance of the home environment in enhancing intellectual achievement (Abbas27). Simply, research links a supportive home environment, parental pressure, and external learning to higher IQs and academic success, especially in ethnic minorities.

### **3.2. Anti-Racist Education**

By acknowledging the diversity of ethnic groups, education that appreciates multiple cultures has made learning more inclusive and less stressful for students, but this didn't really change education in a big way. This made some teachers and ethnic minority thinker is unhappy, so anti-racist education started. Anti-racist education added new ideas to show where racism started a long time ago. People against racism thought that schools were actually helping racism to exist as part of society. Therefore, anti-racist education tried to do more than just make people think better about minorities; it also tried to fight racism where it exists in the system. When it came to what schools teach, anti-racist education worked on changing lessons

to get rid of racial unfairness and make fighting racism a big part of what students learn (Abbas 26). In simple words, Anti-racist education is seen as a response to discontent with just merely culturally inclusive curricula, working against systemic racism and reforming academic content to prioritize the eradication of racial biases and injustice.

Anti-racist education has been criticized for assuming that all white groups are complicitous in the educational struggles of ethnic minorities and for redefining racism as no more than prejudice plus power. This view overlooked social class and entrenched inequalities, focusing instead on a political agenda against racism alone such generalization did not recognize the different challenges different ethnic communities, such as African-Caribbeans and South Asians face, which require differentiated responses to their specific experiences of racism (Abbas 27). Anti-racist education has focused on the notion that white groups confront ethnic minorities, while ignoring other barriers affecting minorities, such as language.

Despite policy talks in the late 1980s and 1990s and the revealing Macpherson Report, actual progress since the mid-1980s was minimal, with systemic racism still firmly in place in institutions such as the London Metropolitan Police. The response of organizations like teacher unions remained guarded. By the end of the 20th century, racial minority issues had changed, becoming enmeshed with other issues of equality concerning disability and gender. Because of this, more general responses were required, and in the education context, new modern approaches to dealing with the new subtler forms of racism were required (Abbas 27- 28). In other words, despite the race debates and the Macpherson report, little actual change was able to be enacted against institutionalized racism and now new, wider approaches within education are required to deal with the many new and intricate forms of race issues.

Since the introduction of the Education Reform Act of 1988, the education system in the UK has gradually focused more on league tables and performance outputs, which reflect the policies favored by the educational New Right. There is a similar trend marked during the

1980s and 1990s in the United States, and has resulted in an educational system altogether different from the one formulated by the Education Act of 1944. The system induces competition and centralizes the curriculum, which has been criticized for defining British citizenship too narrowly, and has therefore created a landscape where educational inequalities have deepened. (Abass 28). The performance metrics and central curriculum initiated by the New Right have shaped the UK education system into a competitive view of education that would narrow down the meaning of citizenship and aggravate the educational inequalities.

Furthermore, some teachers and sociologists are advocating the end of the New Right domination in educational philosophy due to such problems as the high rate of exclusions from school of children from Indians and Pakistanis, African-Caribbean families, which denotes ongoing discrimination. Ethnic minorities now appear to be increasingly excluded from the educational policy process while, at the same time, schools are having to face a number of other pressures. Among these multifarious pressures, the highly damaging impact of racism in constructing the educational experiences and life chances of ethnic minority students cannot be ignored (Abbas 29). Simply, It calls for a departure from the educational philosophy of the New Right and points out that the school exclusions of Indian, Pakistani, and African-Caribbean students continue to be disproportionately high, suggesting discrimination, and goes on to describe how racism generally affects the educational and life chances of ethnic minority students in the face of their increased exclusion from the policymaking processes in education.

### **3.3. Educational achievement of two ethnicities**

Based on Rampton Report and Swann Report it was found that in Britain during the 1970s and 1980s parents from South Asian minorities were very supportive of their children's education, more than white parents. However, the studies also pointed out that some ethnic minority students did not perform as well in school, and without more help from local authorities and better schools, teachers felt they could not do much



about it. Students from India and Pakistan performed well in school not only because they belonged to privileged families, but truly because their respective cultures emphasize education a lot, and this effort was highly encouraged by their respective families. Students wanted to continue learning more than what was required, but it was a common case that they eventually fell into jobs below their qualifications because they either set their targets too high or were frightened by impartiality and justice in the job market process (Abbas 29-32). To sum up, the researchers showed that ethnic minorities in Britain were exerting effort to become successful in education but eventually failed in being socialized. They had high targets in education, but their social conditions were inconsistent from what they had wanted to become.

#### **3.4. The Challenges faced by the two Minority Groups**

According to Sheetal Sharma in her article entitled “South Asian Diaspora in the United Kingdom”, the journey of South Asian people to the UK has a history that extends over hundreds of years, and the nature of this migration changed after 1947, when India was divided, leading to the creation of separate Indian, Pakistani immigrant groups. However, despite their individual origins, people in Britain often lump South Asians together as one group, not acknowledging the deep variations in their cultures, languages, and religions. Within each nationality from South Asia, there are further differences, like religion or job status, especially among Indians (21-23). Without complexity, the migration of South Asians to the UK was centuries old and turned a new leaf after the 1947 division of India, which established their identities as separate groups of Indian and Pakistani immigrants. However, in Britain, the two are normally placed in the generic category of one group, which eliminates all cultural, linguistic, and religious diversity, not to mention internal differences in terms of religion and job status among the Indians.

South Asians living in the UK usually keep their cultural heritage alive and stay within their own close-knit ethnic communities, holding on to their customs and mostly socializing with others who share their language and background. Their choices of neighborhood, workplace, and cultural activities, such as food, attire, religious observances, and festivals, demonstrate this. Community groups play an essential role in keeping these cultural ties, often becoming centers for social life and sometimes even for arranging marriages. Even though they live under the influence of the Western economy, South Asians' attachment to their ancestry shows how complex and layered immigrant life can be in the UK, highlighting the importance of a detailed understanding of the unique experiences and ways these communities adapt (Sharma 21-23). This gives the reader a colorful picture of cultural preservation among South Asian communities of their culture through celebrations of religious occasions, clothing, food, or their mother tongue, because it is what expresses the individual.

Furthermore, the possibility of economic development and the democratic values of the Western countries are major lures for people from under-developed countries, who look to abandon narrow-minded individual freedoms and dim economic prospects. These Western states are considered as sources of economic opportunities, equality for all, a high class of livelihoods, availability of services, and respect for one's human rights. These countries also need extra workers to fill job shortages caused by their aging citizens and fewer births despite the economic contribution of immigrants; they have elicited intense debates on their place within society (Sharma 21-23). To put it differently, the better chances of getting a job, freedom, and higher standards of living are some of the things that the people from the less developed nations come looking for in the West. Although economically immigrants are assisting in taking up job opportunities, the debate about their place in society continues.

Even well-established immigrant groups face continued biases. The escalation of xenophobic attitudes has led to experiences of racial aggression, social exclusion, and sometimes violence tragic events, like the attacks of September 11, the London bombings of July 7, and the Madrid train bombings, increased the victimization of diaspora communities. They became targets for political groups that play upon the fear of the 'other' in locals. In spite of efforts to help immigrants blend into society, inequality and discrimination linger (Sharma 21-23). Due to the negative events that occurred in 2001, British society began to treat ethnic minorities in a bad way, as if they were responsible for these events.

### **3.5 Social and Racial abuses towards Indian and Pakistanis Minorities**

#### **3.5.1 Racism**

Racism in Britain, as discussed by Shankly and Rhodes in their article "Racisms in contemporary Britain ", is a complex issue deeply embedded in society, culture and politics. They involve systems that discriminate against people based on their race, culture or appearance. These processes involve classifying and assigning values to different racial and ethnic groups (205).

Historically racism in the UK has shaped policies and social attitudes since the end of World War II, particularly with the influx of immigrants from the New Commonwealth. These groups have met discrimination and negative stereotyping, and in turn, there are systemic inequalities in housing, employment, and the justice system. This has continued to reflect in the social fabric and everyday life within British society despite growing ethnic diversity and presence of different racial and ethnic groups past and present, with the persistence of racial biases (Shankley and Rhodes 205-206). Basically, racism in the United Kingdom has resulted in unfair treatment of immigrants since World War II, creating lasting inequities in living, working, and the law, yet

society is becoming increasingly diverse.

Racism goes beyond what we see on the surface; it is deeply rooted in our thoughts and how we interact with others. When we quickly judge people based on stereotypes, it can lead to exclusion and unfair treatment. This fundamental bias creates a system that benefits some and disadvantages others based on race, leading to inequality and disrespect for different racial and cultural backgrounds. Despite some progress in becoming more inclusive, many still hold on to these harmful beliefs, leading to unfair treatment based on race (Shankley and Rhodes 207-209). Simply, Racism is not necessarily in terms of obvious actions, but even quick judgments with regard to stereotyping, unfairness, and lack of respect for other races, though some are working toward being more open.

Studies and surveys over the past few decades illustrate mixed progress concerning racial attitudes in Britain. A modest improvement in acceptance, such as better attitudes towards mixed-race marriages, is placed into sharp contrast by the fact that some people still believe white Britons are superior to other races, such as Muslims. Racist prejudices persist, with 25% to a third of Britons admitting to them. These prejudices, challenging to dispel - particularly among men continue to undermine broader societal advances in tolerance, such as greater acceptance of same-sex relationships (Shankley and Rhodes 207-209). It is sad to say that most of the British population still has racist views against minorities, especially those from India and Pakistan, despite the noticeable improvement in some areas.

Since the EU vote, it feels like it has got worse: more unfair treatment of Black and Asian people, more mean behavior online. Kids and teenagers, above all, those from different ethnic backgrounds, have more bullying related to their race. People in charge and groups that look after kids are working hard to keep an eye on this. Official

figures support these observations in showing a worrisome climb in racially motivated hate crimes since 2013, with a corresponding dip in successful legal proceedings. As public events act as a catalyst for further racist acts, the justice system is stretched in its ability to address and curtail this rising tide of hatred (Shankley and Rhodes 207-209). It is interesting that since the vote in the European Union, hate crimes have increased, and this is due to the justice system that does not work well towards minorities.

### **3.5.2 Islamophobia**

As mentioned by William Shankley and James Rhodes in their article entitled “Racisms in contemporary Britain,” Islamophobia, or discrimination against Muslims, has seriously become more prominent in the last couple of centuries and has become so significant to be a major issue. Religion now dominates the racism today, where from a general xenophobia against Asians and Arabs, it has moved to anti-Muslim. A report by the Runnymede Trust in 1997 first put a spotlight on this issue, noting an upsurge in discrimination toward Muslims in areas such as the media, legal system, and job sector, especially after events like the Rushdie Affair and the Gulf War (213-214). In other words, Islamophobia is known as racism against Muslims increased in recent years due to means of communication and the events that occurred, including explosions and other events.

As these concerns deepened, events like the riots in British towns in 2001, and the terrorist attacks in the US and the UK have heightened the tension, embedding Islamophobia more firmly in British and European societies. While historically these regions have celebrated multiculturalism, there has been a pivot toward valuing 'integration,' often at the expense of Muslim communities consequently, this shift has made the Muslim communities often be tagged as 'outsiders' or viewed as a 'suspect community' that would threaten national security and cultural values despite the

diversity within the Muslim community (Shankley and Rhodes 213-214). Essentially, One of the events that raised fear of Muslims in Britain, especially Pakistanis and Muslims from other cities, was the new events of 2001, which led to them becoming marginalized in all aspects only because they were Muslims.

Moreover, this suspicion has been further boosted by associations with terrorism, crime, and other negative stereotypes, which raise questions of loyalty and belonging of Muslims to the nation. They are frequently perceived as upholding values incompatible with those of a liberal democracy like Britain. Such misperceptions overlook the wide spectrum of identities, practices, and contributions within the Muslim community (Shankley and Rhodes 213-214). Simply, the British ignore the positive actions and contribution of Pakistanis Muslims to the advancement of the United Kingdom economy, as they link all offensive acts of terrorism, riots, and slanderous crimes to this category.

Finally, not only have Islamophobic attitudes and policies in Britain become more commonplace, but also so has the targeting of Muslims, ranging from verbal abuse to outright violence. Noted scholar Alexander describes this as both an intensification and a trivialization of such sentiments, suggesting that anti-Muslim bias has not only escalated but has also been normalized, affecting everyday life for British Muslims. This treats the Muslim community as a monolith, disregarding the individuality and the varied experiences of its members (Shankley and Rhodes 214). People from Pakistan who follow Islam are just like us, with their own lives. It's not fair to judge them by things that happen, their faith, or because they are part of a certain group.

### 3.5.3 Xenophobia

As stated by Rifat Kamasak in his chapter "Race Discrimination at Work in the United Kingdom," Xenophobia is showing dislike or fear of people from other countries and this issue increased after the terrorist attacks on September 11, 2001. Moreover, Anti-Arab racism kindled again since Muslims have been criminalized as 'evil' because of issuing a fatwa killing the writer Salman Rushdie (111-112). In other words, xenophobia and Islamophobia are interconnected, but in different ways. Xenophobia it involves wariness of those who are seen as different or unfamiliar coming from other countries such as India and Pakistan. This fear can lead to discrimination and exclusion of individuals based on their nationality or background.

The situation was aggravated by the 1989 fatwa against Salman Rushdie, the author of "The Satanic Verses," which many Muslims found offensive. It led to violent reactions and reinforced the view of Muslims as a threat in Western societies. Also, the Gulf War has contributed to that negative perception, raising questions of British Muslims' loyalty and clashes between Western and Islamic values (Kamasak 111-112). Simply, judging the books by its title is something unethical and inappropriate this is what Muslim Pakistanis and Indians suffer from their settlement in Britain.

In British media, ethnic diversity is framed as a social problem, especially when discourse surrounds the allocation of resources and social welfare for migrants and refugees. The UK has hardened its stance on immigration with Brexit partly being driven by racially charged ideas about British identity and fear of European influence (Kamasak 111-112). In other terms, The British media most of the time present different cultures as a problem, highlighting how migrants and refugees use resources and care. The UK is becoming tougher on immigration can be linked to Brexit, where strong feelings of keeping British culture and lessening Europe's impact were really

felt.

### **3.5.4 Unemployment among Indian and Pakistani Minorities in UK**

As mentioned by the center for Social Justice in a research work entitled “Facing the Facts: Ethnicity and Disadvantage in Britain Disparities in Education, Work, and Family.” It is generally known that having a job really helps to avoid being poor and can help young people from families without much money move up in society. Even a temporary job can make a huge difference. A poor family will at least be better off with one parent in some work, however temporary, than with no such work at all (33). Simply, jobs are important for poor families. Working, even for a little bit, is how poor families make money and make sure their kids have a chance to really do better in life.

Many ethnic minority people believe that their ethnic group is a barrier to getting better jobs. Many ethnic minorities believe that they missed out on promotion because of their ethnicity. For example, a significant proportion of, Pakistani 35%, and Indian men 33%, and others believe that their ethnicity has negatively influenced their career progression (Facing the facts<sup>32</sup>).

According to McGregor-Smith review, one of the key issues at work with these groups were issues of racial discrimination and stereotyping, lack of mentors and role models in senior level posts, and lack of cultural awareness (33). People from India and Pakistan believe the propaganda that the British draw about them which is that both India and Pakistanis are inferior, uncivilized the thing that make them suffer in finding a job.

The findings of the review resonate with other broader evidence of discrimination that account for ethnic minorities' labour market prospects in the UK.



For example, studies have shown that such groups face discrimination at the very start of the process of seeking employment. Such perceived and actual discrimination means that higher rates of unemployment among ethnic minority women, in particular, and implies that such real labour market experiences of the different ethnic groups indeed reflect real differences (Facing the facts 33). In other words, Evidence shows that ethnic minorities suffer unequal treatment in the labor market in the UK, which contributes to the extensive unemployment, particularly among women from ethnic minorities.

According to what is stated in the article, a constellation of important factors emerges at the forefront as the real causes of unemployment, led by the phenomenon of racial discrimination, which produces what is called "racial penalties," resulting in significantly high unemployment rates among specific ethnic groups. This reality continues and manifests itself despite considering variable factors such as the geographic distribution, health status, the number of people the individual supports, educational level, as well as the type of work, be it full-time or part-time (Facing the facts 36). Put it differently, the main factor behind the presence of the large proportion of employed Indians and Pakistanis in Britain is due to the harsh treatment that they face based on their race, color, or even their physical appearance along with other factors such as health issues, education physical appearance along with other factors such as health issues, education.

**Tab. 3.** Percentage of Economically Active People who were Unemployed, by Ethnicity over Time from 2004 until 2022.

**Source:** Data (Comma - Separated Values).

Time	India		Pakistanis	
	percentage%	Number of UN people	percentage%	Number of UN people
2004	7%	39.800	13%	49.100
2005	7%	41.600	13%	50.800
2006	8%	49.300	15%	62.800
2007	7%	44.300	15%	62.800
2008	7%	47.100	15%	67.900
2009	9%	62.400	17%	84.900
2010	8%	60.100	16%	85.900
2011	-	-	-	-
2012	10%	81.100	17%	101.000
2013	9%	73.600	18%	119.100
2014	6%	50.800	14%	91.500
2015	7%	57.800	12%	78.300
2016	5%	44.300	11%	81.800
2017	6%	50.500	10%	74.600
2018	4%	39.200	8%	66.000
2019	4%	37.000	8%	64.000
2020	5%	54.600	9%	64.300
2021	4%	45.100	11%	76.600
2022	4%	41.100	9%	67.700

The clear statistical difference in unemployment not only highlights unexplained gaps between different races but also reveals gender disparities. Again, the importance of cultural, linguistic, and behavioral factors is brought to the fore as important influences that contribute to shaping these complex dynamics, whose effects vary from group to group, illustrating the complex interactions that lie behind unemployment figures (Facing the facts 36).

In this table 3 includes varied percentages from 2004 until 2022, as it is shown Pakistani community is constantly increased, reaching their highest number in 2012 and 2013 at 18%, while Indian community is increasing at small percentages, the highest in 2012 with 10% compared to the Pakistanis ethnic community. The extracted data from table 3 reveals that, the unemployment rate for these minorities, as Pakistan occupies large rates of unemployment due to social events and problems such as racial discrimination and terrorism from Muslims, as well as language difficulties, and it may depend on the level of education.

**Tab. 4.** Percentage and Number of Economically Active People Who Were Unemployed, by Ethnicity 2022.

**Source:** Data (Comma - Separated Values).

Ethnicity	% of people	Number of people unemployed
All	4	1,179,600
Asian	6	159,400
Indian	4	41,100
Pakistani, B	9	67,700

According to the Annual Population Survey 2022, from 2004 to 2022, unemployment rates varied among Indians and Pakistanis in the UK. For Indians, the

unemployment rate ranged between 4% and 10%. The highest number of unemployed Indians was 81,100 in 2012, and the lowest was 37,000 in 2019. For Pakistanis, the unemployment rate ranged from 8% to 18%. The highest number of unemployed Pakistanis was 119,100 in 2013, and the lowest was 49,100 in 2004. It is worth noting that both groups have seen significant differences in their unemployment numbers over the years. The data extracted from table 4 indicates that, Pakistani community considered the first community that suffer from different types of problems due to social and economic circumstances along with their limited level of adaptation within UK society.

The British education system has changed several times, but the motive behind every change was to eradicate racial discrimination between the majority and ethnic minorities like Indians and Pakistanis. Laws were implemented to assimilate these minorities, which is certainly opposed to the sacrificing of their cultures by many of them. The academic success of these groups was mainly because of the parents who motivate the kids for studying well and getting good jobs. The Indians were generally more successful than the Pakistanis because they assimilated with British society much better.

The Indians and Pakistanis have faced the evils of racial discrimination during all walks of their lives irrespective of the nature of their job. Incidents like 9/11 and other terrorist attacks have resulted in other problems like Islam phobia and xenophobia, which have substantially limited their basic rights in Britain and increased fear-based crimes. In addition to that, one major reason for the unemployment of the Pakistanis was the above-mentioned incidents and also their education. Most of them have resorted to opening shops. However, the unemployment rate among Indians in Britain is very low due to their high level of education and most of them are doctors

and professors in universities.

To conclude , despite of the hardships and difficulties and discrimination, it is pertinent to keep on proving oneself, just like the Indian and Pakistani communities who have made their lives and managed to keep their culture in the British society for so many generation

## **Conclusion**

This dissertation examined the social and economic integration of Indians and Pakistanis in the UK and investigated whether this process has resulted in positive or negative outcomes. The first chapter explored the historical roots of immigration, highlighting the deep relationship between Britain and its former colonies including India and Pakistan. This historical context sheds light on the factors behind immigration, initially driven by post-war labor shortages in Britain. Moreover, the chapter explored the distinct waves of migration and the reasons that pouched them to come to the United Kingdom.

Furthermore, the chapter explored the approximate number of the Asians and Pakistanis living in Britain and their main areas of settlement being mainly England's main industrial cities. The chapter ends by examining the educational performance of these groups showing a complicated picture. While Pakistani families prioritize education, their children continue to face challenges in the UK school system. Conversely, the Indian community demonstrates remarkable educational success likely due to, cultural values, strong support networks, and the selective migration of individuals with higher qualifications. Finally, the first chapter provides a foundation for understanding how Indians and Pakistanis have integrated into the UK, focusing on historical background, reasons for migration, where they settled as well as their educational success.

The second chapter of this dissertation entitled Britain's Economic gains from the Indian and Pakistan Immigrants examined the economic gains that Britain reaped as a result of its exploitation of India and Pakistan during the British colonial period, in addition to the significant impact of immigrants who moved to Britain to fill labor shortages by choosing to work in sectors most in need, especially in northern Britain,

where they helped revitalize industry and formed bridges to strengthen bilateral relations.

Throughout the varied titles of the chapter, it was revealed that Asians immigrants not only worked, but also established their own shops and commercial enterprises, adding to the British economic fabric diverse forms of work, food and customs. Thus, they have become active players in driving the economy and its long-term development. Today, Indian and Pakistani communities are an integral part of the British economy and culture, and play an important role in consolidating the country's cultural diversity. Their contributions were not limited to restoring the economy in the quarters after the war, but were also deeply engraved in British memory, leaving a positive legacy that remains tangible to this day.

Finally the third chapter observed the educational and social challenges encountered by Indians and Pakistanis living in the UK. Even though education is defined as a route to upward mobility, it also holds some significant barriers, which harm the social mobility and integration achieved by these groups. Coming largely from a working class background, these students had to face a range of problems, factors which included sparse homework support, limited proficiency in the English language, and societal expectations that did not stretch a pupil's capabilities sufficiently.

Therefore, the chapter focuses on the Asian community's struggle to move ahead educationally despite such hurdles and provide explanations and clarifications on the efforts to break through these challenge. It depicted the contradiction of the government's policies towards the minority groups. At times it calls for the elimination of cultural identities so that they adjust and assimilate and on other occasions in the name of multiculturalism celebrate the differences-but these are mere rhetoric as it does

nothing concrete to end racism. Consequently, such an approach makes one continue questioning the commitment of the state to genuine diversity.

The chapter also enlightened on the additional challenges encountered by Muslims, mainly those of Pakistani origin, who had to struggle with Islamophobia and negative media portrayals. It heightened the post-9/11 fear and suspicion of foreigners, which impacted Pakistanis and the Indian diaspora as a whole, and also the common feeling within these communities, that their ethnic background is an obstacle in their careers. This has led to discussing the need for a well-designed, multi-tiered course of action about this urgent need that ensures access to education and employment equal to all.

The contrasting experiences of the Indian and Pakistani communities in assimilating to British society be the conclusion of the chapter. It brings out the fact that while people of Indian origin are seemingly considered among the most successfully integrated communities with successful education outcomes and job prospects, people of Pakistani origin in the UK often have higher rates of unemployment. This may result from a failure or unwillingness to integrate themselves into British society. It brings out the implication that this discrepancy is an indicator of diverse experiences and unequal success among different ethnic groups; it underlines the impetus required in coming up with specific schemes that facilitate equal and just integration into society-lending credence to the promise of a focused endeavor that would hammer down on disparities and allow everyone equal opportunities.

This study wants to look closely at history to figure out why big countries like Britain and America became so powerful and how they influenced the world we live in today. It also looks at how people from India and Pakistan went to live in Britain, how they became part of British society, and what difficulties they might have had. The



research is not just about the times when these countries took over others , it is about getting a full picture of why these people moved and what their lives were like back then. In addition, it add important information to the studies of different cultural groups and help teach people about the history of these people, focusing on the hard times faced by those who moved to places in Europe, like Britain. It is helpful for people who really want to understand all the details and complexities of this subject.

### Notes:

**The British Nationality Act of 1948:** was a law passed by the United Kingdom Parliament that granted British nationality to all citizens of the United Kingdom and colonies without any distinctions based on race or ethnicity.

**The Commonwealth Immigrants Act 1962:** This law opened the door to immigration by highly skilled workers from countries with low immigration also, this act has two purpose. Firstly, to regulate the number of Commonwealth immigrants coming to settle in this country. Secondly, to give the courts power to recommend deportation of those immigrants of less than five years' standing convicted of offences and subject to a term of imprisonment.

**The Immigration Act 1971:** this law means that if you have a relationship or some type of connection with the United Kingdom, you can obtain residency there. This will include those who were British citizens by virtue of being born in the country or immigrant citizens who have a familial connection to the country, such as having a parent or grandfather being British.

**The British Nationality Act 1981:** Under that act, an individual who is born in the UK is a British citizen automatically from birth where one of their parents is British or settled here .It defines who is a British citizen.

**Asylum and Immigration Act 2002:** The law sets out how permission to enter the UK is granted. Rather than always granting entry in writing at a port of entry, the Act will allow an order to specify additional methods of granting entry.

**The Asylum and immigration Act 2004:** is a law that was created to make the process of exploring asylum more efficient, improve immigration control, and address issues like illegal working and overstaying. It is about making the immigration process smoother and stronger.

**The Asylum and immigration Act 2006:** is similar to the 2004 Act, but includes additional provisions to make it easier for people who need protection, strengthen immigration control, and address issues like illegal working and overstaying. It about making the immigration system better in the UK.

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