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**THE ROLE OF SCHOOLS IN THE INTEGRATION OF  
YOUNG ASIANS IN THE ENGLISH SOCIETY**

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## **Abstract**

This study deals with the role of schools in the integration of young Asians in the English society during the 1970s to the present days. Pakistanis are taken as a case study.

In post Second World War Britain's integration of groups was variously perceived by a white majority to be racially, ethnically or culturally different. The functions of an education system are crucial. So how does a community strive to create the tools for integration for themselves and their children into the larger society? How successful has Britain been in accommodating racial, religious, and cultural diversity in the education system? Have there been contradictory policies that have encouraged migrant labor while urging immigration control?

The study is concerned with the historical, cultural and social context in which young Pakistanis are building their identities and futures and in which they engage with English education system. So the study falls into three chapters. The first one deals specifically with cultural background of the Pakistani community living in England. It consists of three parts:

The first part deals with the value of education in Pakistan, it goes on to deal with education after gaining independence in 1947, it covers the structure of Pakistani educational system, the types of schools. The chapter goes on to deal with the history of Pakistani migration to Britain and finally, the third part focuses on the reaction of British society to the growth of Muslim population.

The second chapter deals with the English educational policies towards integration. The chapter deals with the English schools and its structure, types of schools. It covers the educational disadvantage of Pakistani children including Islamophobia which affects pupils achievements and how to tackle Islamophobia in schools. The chapter goes on to examine the educational policies in order to prepare all pupils in multi-cultural society, by addressing some reports like the Swann Report, the Cattle Report, the Islamophobia Report . The Third chapter discusses in more details Pakistani response to the English education system. It goes on to examine the various programs intended to incorporate minorities into general educational improvements, it covers the curriculum changes, the educational needs of Pakistani pupils, how government can help Muslim pupils for better integration, how to guide Pakistani pupils in British schools. Finally, it covers the achievements of minority children. It expresses concern at the poor academic achievements of Muslims in Britain particularly those from Pakistan.

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## **General introduction**

The question of identity has become more and more important not only from the point of view of an individual but regarding group , communities societies, nations which are always presented as extremely important especially in a multi-cultural and multi-racial society like Britain. Britain today is a multi-faith society; it has continuous high immigration rates.

Most of the immigrants of the last decades came from the Indian subcontinent or the Caribbean ie mostly from former British colonies .This means that nowadays, Britain has become a plural society that consists of different religious, ethnic and racial groups.

In 2004 the number of people who became British citizens rose to record 140,795, a rise of 12 percent on the previous year. This number had risen dramatically since 2000 and the overwhelming majority of new citizens have come from Africa (32 percent) and Asia (40 percent). Assessing how these immigrants have been welcomed in Britain is a complicated task. The study focuses on education, how Muslim children are treated in British schools with respect to their language and identity.

The purpose of this study is to show one possible way of perceiving British education. This latter seems to be of very specific importance nowadays, stressing mainly the role of education in the integration of Muslim children in Britain.

In England Muslim children come from a wide diversity of ethnic backgrounds. Over 40 percent are of Pakistan origin and nearly 20 percent of Bangladeshi origin about 15 percent from India, up to 10 percent are from Turkish or the Caribbean origins.

The question of how immigrant groups integrate into their new home countries has long been debated, whether Muslim migrant in Europe absorb the new country's values or carry their culture with them which will be the focus of this study, are the integrationists. The study will focus on Pakistanis who struggle to define themselves in this new context.

These immigrants realized that they needed to establish tools to help themselves preserve Islam and integrate their Islamic beliefs and practices into the British society.

The Muslim community in England and Britain at large can be divided into two categories "assimilationists" and "integrationists" which are closed to each other. The multiculturalists think that immigrant groups should keep their culture of origin.

The aim of the English education system is to prepare all pupils in a multicultural society meeting the particular needs of Muslim pupils to allow them regardless of their ethnic origin, to achieve an acceptable level of education and at the same time enable them to keep their cultural identity.



# CHAPTER I

## CULTURAL BACKGROUND OF THE PAKISTANI COMMUNITY LIVING IN ENGLAND AND WALES

### I- Introduction

At independence in 1947, Pakistan had a poorly educated population and few schools and universities. Although the education system has expanded greatly since then, debate continues about the curriculum and quality remained a crucial concern of educators in the early 1990s. Pakistan lacks an equitable education system including low public spending, literacy and enrolment levels, high dropout levels, acute gender and regional inequalities. Government policies and reform efforts have clearly failed to address the economic, social and political dimensions of the problems facing the education system.

Adult literacy is low, but improving. In 1992 more than 36 percent of adults over fifteen were literate, compared with 21 percent in 1970. The rate of improvement is highlighted by the 50 percent literacy achieved among those aged fifteen to nineteen in 1990. Relatively limited resources have been allocated to education, although there has been improvement in recent decades. In 1960 public expenditure on education was only 1.1 percent and by 1990 the figure had risen to 3.4 percent.

At independence, Pakistan inherited an underdeveloped educational infrastructure from the British. The current makeup of Pakistan's education sector is fundamentally derived from the colonial system. The more westernized segments of the population prefer to send their children to private schools, which continue to offer education and instruction in English. The division of the educational system into a private westernized section and Islamized section caused the problem of "brain drain". The immigration to the West of many of the better-educated members of the population grew but these immigrants upon their arrival faced many difficulties; they found a culture different from their own culture. They faced difficulties in practicing their religion in a society where the majority is hostile to Muslims because of the lack of understanding of Islam.

## **II-Cultural Value of Education in Pakistan**

Pakistani culture is heavily influenced by Islam with its emphasis on education. The state schools in Pakistan provide free education, although limited resources reduce the quality of the education. Private schools provide a higher quality education, and parents usually try to enroll their children in private schools. For this reason, young children experience great pressure to pass preschool admission examination to get into good private schools.

Comparison of data for men and women reveals significant disparity in educational attainment and educational levels for female are lower than those for male. By 1992, among people older than fifteen years of age, 22 percent of women were literate, compared with 49 percent of men. The discrepancy between rural and urban areas is even more marked. In 1981 only 7 percent of women in rural areas were literate, compared with 35 percent in urban areas. The biggest barrier to a girl's education in Pakistan is her lack of access to it. Cultural limitations prevent parents from sending their daughters to mixed gender schools.

Pakistan has never had a systematic, nationally coordinated effort to improve female primary education; despite its poor standing .The reasons behind low female enrollments were cultural. Concern about family honor is a major factor behind why many parents don't send their girls to school, particularly in rural areas where villages may have no school facilities and the girls would be forced to travel outside of their communities. Though all parents value education, concern about security and reputation is restricting women's movement outside the home in Pakistan – and limiting their access not only to education, but also to medical care, opportunities for paid work, voting, and other forms of political and community participation.

Education in Pakistan is divided into five levels: primary (grades one through five); middle (grades six through eight); high (grades nine and ten, leading to the secondary school certificate); intermediate (grades eleven and twelve, leading to a Higher secondary school certificate); and university programs leading to graduate and advanced degrees. All academic and technical education institution is the responsibility of the federal ministry of education, which coordinates instruction

through the intermediate level. Above that level, a designated university in each province is responsible for coordination of instruction and examination.

## **1) The Pakistani educational system**

Pakistan's education sector has been classified into three parallel systems: public or government run schools, private schools and religious education or *madrasas*, each of which follows its own curriculum, teaching methods and examination processes

### **1.2) The Public schools**

Public schools in Pakistan provide free education; they suffer from overcrowded classrooms in school buildings, limited resources, and consequently by a lower quality of education. Private schools are expensive but they are known for quality education. Because of economic reasons and the cultural value placed on education, even families with limited resources try to send their children to private schools.

Graduates of public schools have limited opportunities to achieve high level jobs in a highly competitive job market or to get admitted to colleges and universities this obliges even the poor families to make great sacrifices in order to send their children to private schools, parents and other family members often deprive themselves even of the necessities of life in an effort to send their children to private schools to improve their future opportunities.

Parents feel their children future is dependent on them and they feel that it is their responsibility to give whatever they have toward their children's education. They often live in slums to save money for school books, supplies, uniforms, etc on the other hand, children who are aware of the sacrifices being made by their family members feel responsible for making the best of this education opportunity. In the rural areas there are no private schools. Children attend public schools and aspire to do well so they can get jobs in big cities. The state school inability to respond to the country's educational needs has benefited the religious schools and private schools.

### **1.2) Private schools**

Private schools are under a lot of pressure because of the influx of student. They are very selective in their admission policies .The four year olds have to take tests and pass them in order to be admitted into a private school. Family members begin to prepare the toddlers for this test when they are about two and a half or three. The pressure to pass the test and get admitted to a school of choices is immense on the young ones. The private sector has similarly benefited from the failure of the public school system. Unlike the public schools which teach in a vernacular language, the private schools use English.

### **1.3) Religious education**

Religious education provided in religious schools after the academic school day is also important to Pakistanis. Religious education begins in early infancy. In Pakistan, teachers are revered, Islamic tradition values knowledge and respects those who possess knowledge, so education is a religious duty and a social obligation. Therefore every adult family member assumes the educational responsibility of the infant .Since the extended family is still quite prevalent in Pakistan children grow up having several "teachers" around them at all times.

The infant is taught social manners combined with very basic religious prayers. Religious education proceeds in religious schools. After returning from academic schools, children go to religious schools where they are taught how to recite the Qur'an. As they finish each chapter, they are recognized with social recognition as well as gifts.

### III- The History of Pakistani Immigration to Britain

When the Second World War ended, it was quickly recognized that the reconstruction of the British economy required a large influx of immigrant labor. There were too many jobs and too few workers. So postwar immigration attracted large numbers of workers and their families from the commonwealth mainly from the Caribbean and from India and Pakistan.

This immigration was encouraged by the British Nationality Act of 1948, which gave all commonwealth citizens free entry into Britain. Large number of people from India and Pakistan settled in large industrial towns and were given full citizenship. In addition, the Royal Commission on Population reported in 1949 that immigrants of 'good stock' would be welcomed 'without reserve'.<sup>1</sup> It means that skilled immigrants with large scale could be welcomed and had a free entry into Britain without limitations.

By the mid 1960s large numbers of immigrants came to Britain. They were from a variety of backgrounds including Hindus from western India, Sikhs from the eastern Punjab region and Muslims from Pakistan and Bangladesh. Immigration from Pakistan to Britain is undertaken for economic reasons as young men immigrate for few years, to earn and save money and eventually to return to their countries.

It is characterized by certain selective factors such as the immigrants areas of origin and their socio- economic background, the bad situation in Pakistan pushed a lot of people to escape the poverty and high unemployment and a low standard of living, to immigrate to Britain with the hope to find work and to have a better life for themselves.

The majority of Pakistani immigrants descended from rural areas around 95 percent.<sup>2</sup> While the remainder originates from urban areas, most of them were involved in agricultural work. Generally they have received lower education quality in their country of origin. The most two areas from which people immigrate abroad are the Mirpur district of Azad Kashmir and Punjab. Punjab mentioned here refers to the Pakistani Punjab. This latter lies in the North West of Indian subcontinent. The word

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<sup>1</sup> Child s, David. Britain since 1945. London: Routledge, 1992. P197

<sup>2</sup> Dahya, Badr. "Pakistanis in England". Journal of the Community Relations Commission Vol. 2, No 1, winter, 1972- 3.p 25.

Punjab comes from two Punjabi words. «Pun" (five) and "ab" (waters) and it refers to the land of five waters or rivers.

At the time of partition of colonial India into two new states India and Pakistan in 1947, Punjab was divided into two parts, The West Punjab with Muslim majority areas became part of Pakistan and the East Punjab with the Hindu and Sikh majority became part of India.

At the beginning, the Pakistani immigration is characterized by the predominance of males adolescent boys and absence of women and girls. Although, during the 1960s some wives and children have gradually begun to arrive. The arrival of women and children indicates that migrants try to make a permanent life and not to improve their living standard in Pakistan.

There were many signs, therefore, of the desire to settle, most of the new immigrants looked to Britain as " the mother country " and were aware that they had the right to enter Britain and settle .Immigrants took up a variety of occupations, with men concentrating on railways and women on hospitals, and Britain came to depend upon them . Children (particularly those whose parents came from a rural background) found themselves in an education system and culture that was not only unfamiliar to them but also to their parents. For many, the first day at school was also the first intimate experience of English culture, food, people and even language.

Between 1980 and 1995, Islam strengthened its influence, the number of Muslims was doubled to 1.200.000 and the issue of ' fundamentalism ' took on new colour. <sup>3</sup> In England, the presence of a Muslim community was stronger than the other religious communities. At the end of the twentieth century, there were about two millions in Britain. <sup>4</sup> The Muslim community is largely based in the major British cities especially London, Birmingham, Manchester, Bradford and Glasgow.

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<sup>3</sup> Briggs, Asa. A social History of England .3<sup>rd</sup> ed. England: Penguin Group, 1999. p341

<sup>4</sup> "Islam " .Encyclopedia of Contomporary British Culture. Ed. Peter childs. 2002. p280

Table1: Minority religious populations in Britain<sup>5</sup>

	2001(England)
Muslims	<b>1.546.626</b>
Hindus	552.421
Sikhs	329.358
Jews	259.927
Buddhists	144.453

The table shows that the number of Muslims in England is larger than the other religions population over 1.546.626 than Hindus over 552.421, 259.927 Jews and 144.453 Buddhists. The largest ethnic groups among British Muslims are Pakistani over 42%, Bangladeshi over 16% and Indian 8%

For centuries people from overseas have settled in Britain, either to escape political or religious persecution or in search of better economic opportunities. Between 1975- 2001, the ethnic minority population grew larger and larger. So Britain non-white Immigrants increased rapidly in size.

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<sup>5)</sup> Johnson,Paul.Twentieth Century Britain: Economic,Cultural And Social Change .Ed.Fransisca Carnevali.Great Britain : Longman,1994.p329

Table2: Proportion of population by Ethnic Group 1991<sup>6</sup>

White	94.5
other groups	5.5
of whom:	
Black	1.6
Indian	1.5
Pakistani	0.9
Bangladeshi	0.3
Chinese	0.3
other	0.9

The 1991 census recorded some 5.5 per cent of the population as ethnic minority with Black majority over 1.6 per cent. . Enoch Powel, a conservative MP, warned of the growth of non-white population ' the English become strangers in their own country '. <sup>7</sup>

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<sup>6</sup> Britain 1994: An Official Handbook, 1992.p30

<sup>7</sup> Bartlett, C.J. A History of Post war Britain: 1945-1974. New York: Longman, 1977. p277



#### **IV-Reaction of the British Society to the Growth of the Muslim population**

Britain, relative to continental Europe, has had a history of openness of other ethnicities. However, openness to immigration had limits and these limits were tested as immigrants from the Indian Subcontinent, Africa and the Caribbean flowed into the country under laws that gave automatic citizenships to members of the Commonwealth. Until the second half of the 20<sup>th</sup> century, at first, people of English background did not feel disturbed by the trickle of "Asians" coming to work temporarily or seek education and return to India, Pakistan and Bangladesh.

Assessing how these immigrants have been welcomed in Britain since the 1950s is a complicated task as about a quarter of a million of west Indians living in Britain arose problems of housing and education, the newly emergent immigrants occupied certain labor market positions, lived in particular areas and faced particular forms of racism. People from Bangladesh, Pakistan and the Caribbean were some of the most oppressed and exploited sections of the working class having (the worst working and housing conditions) high rate of unemployment among immigrants, they lived in deteriorated urban environment.<sup>8</sup>

As mentioned above, the post war years saw considerable migration into Britain. Both from Commonwealth and elsewhere. In 1961 there were around 100,000 Asians born in India and Pakistan. Asian and black immigration was becoming controversial as government ministers expressed their anxiety over immigration which became a subject of public concerns. Discrimination affected many blacks and Asians, even trade unionists tried to keep them out of certain manual occupations. So they left unskilled, since they came from rural background but was partly due to discrimination.<sup>9</sup>

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<sup>8</sup> Thomson, David. England in the Twentieth century <1914-79>. Pelican Books: Geoffrey Warner. 1981. p 357.

<sup>9</sup> More, Charles. Britain in the Twentieth Century. Great Britain: Pearson, 2007. P 240

"[...], many accounts of blacks and Asians in the 1980s have emphasized the weight of institutional racism encountered by these groups in the fields of education, employment, housing and police policy".<sup>10</sup>

Discrimination in employment was mostly directed against Indians and Pakistanis."In important respects, then, the matched Asian and English youths obtained jobs of similar level of skill. But. On the other hand, the Indians and Pakistanis had more difficulty getting them".<sup>11</sup>

Educational authorities started resenting the presence of large numbers of non-English pupils in schools as high percentage of Immigrant pupils in schools alters the Englishness at education provided.

"We are satisfied from evidence that we have received that educational problems are created as a rapid influx of a large number of immigrant children...the presence of a high proportion of immigrant children in one class...hampers the progress of the whole class...If a school has more than a certain percentage of immigrant children among its pupils the whole character and ethos of the school is altered, immigrant pupils will not get as good an introduction to British life as in a normal school".<sup>12</sup>

Problems of the education of immigrant children are particular to each cultural group. West Indian children may speak English and uses some words, particular for them but Indian and Pakistani cannot speak English at all.<sup>13</sup>

The 1960s brought the immigration issue into the public discourse, as the UK experienced a large inflow of non Europeans. In total there were perhaps 350.000 non-whites in Britain in early 1962, around 0.7 per cent of the population.<sup>14</sup> These

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<sup>10</sup> Holmes, Colin. A Tolerant Country? Immigrants, Refugees and Minorities in Britain. London. Faber and Faber, 1991. P89

<sup>11</sup> Taylor, j, h. "High Unemployment and Coloured School Leavers: The Tyneside Pattern". Journal of the Community Relations Commission vol 2 N°1, (Winter 1972-3). p86.

<sup>12</sup> Sally Tomlinson. Race and Education. London: Agency of Ltd of Saffron House, 2008. p30

<sup>13</sup> King, Ronald. Education. London and Harlow: Longman, Green and co. Ltd, 1969. p122

<sup>14</sup> Pearce, Robert. Longman Advanced History. London: Addison Wesley Longman, 1996. p 233

migrants came for a variety of reasons which were characterized by 'pull' and 'push' factors attracting them to Britain were:

- The Shortage of labor jobs were available which attracted workers from the west Indies
- There were economic problems at home including poverty, unemployment and a high birth rate pushed them to escape from their country with the hope to find work and to have a better life for themselves and their families pulled the migrants in.

Almost as soon as large-scale immigration began, there were calls for restrictions. Racism had long been a prop of the British Empire. There had been a minority of racists, with policies based on the idea of 'keeping Britain white' and banning all immigration. Enoch Powell depicted Britain as swamped with uncontrollable waves of immigrants.<sup>15</sup> There were many Acts were passed in order to restrict immigration such as:

- The Commonwealth Immigration Act of 1962 applied to all Commonwealth immigrants. The law was amended in 1962 to get rid of the automatic citizenship provision and to restrict entry of immigrants from the Commonwealth. It made it difficult for men in search of work to enter Britain. The 1962 introduced a system of work voucher in which only a limited number of vouchers could enter Britain
  - In 1964 the Commonwealth Immigration Act was renewed and voucher system restricts immigration. Campaign against racial discrimination was set up.
  - 1965 Race Relations Act was to curb racial discrimination
  - In 1968 a Commonwealth Immigration Act was introduced. Those who are partials with father or grand father born in the U.K have priority to enter Britain.
  - The 1971 Immigration Act, stopping all 'primary' immigration.
  - 1976 Race Relations Act made direct and indirect discrimination unlawful in the areas of employment, training, education, and housing. It became unlawful for educational establishment to discriminate and allowed for provision of education to meet the particular needs of ethnic minority pupils.

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<sup>15</sup> Ibid. p250

The Commission for Racial Equality (created as part of the 1976 Race Relations Act) have tried to ensure that the principle of racial equality is put into practice.

- In addition the 1988 Immigration Act came to amend the Immigration Act of 1971 and made it difficult for wives and children to join their husbands and fathers.

## **V-CONCLUSION**

In the early days, as mentioned above, most Pakistani immigrants to Britain saw themselves as temporary visitors who would one day return to their country of origin. A turning point came in 1961. For a range of reasons, the vast majority chose to settle, a right which had been confirmed by the British Nationality Act of 1948 but which was taken away in 1962. Over the centuries immigrants have influenced every aspect of life in Britain from clothes, food and language, to religion and politics. It was then that the UK government began to restrict immigrant workers through the Commonwealth Immigration Act. By 1964, the Ministry of Labor had stopped granting permission for the unskilled to work in Britain.

The UK experienced a large inflow of non-Europeans. These rising figures of immigrants led to demands for immigration control which asserted negative and contradictory policies by British government. Though the benefits of migrants to reconstruct the British economy, they faced various degrees of racism and hostility in employment, housing and even their children suffered racial disadvantage and discrimination in schools which led many Pakistani parents to demand to establish minority faith schools that meet the needs of Pakistani and ethnic minority pupils at large.

## **CHAPTER II**

### **THE ENGLISH EDUCATIONAL POLICIES TOWARDS INTEGRATION**

#### **I-INTRODUCTION**

It was realized that schools were failing to meet the educational needs of ethnic minority children. So the government tried different policies to meet these needs starting from the assimilation policy of the 1950s and 1960s through integration. Integration attempts to give some recognition to the ethnic minority towards multicultural education which give more recognition to all pupils.

Assimilationist approach maintains the idea that immigrants take pains to blend in with British society. Ethnic minorities upon their arrival to Britain faced many difficulties .The assimilationists model saw that these difficulties would be eased by learning and working along side English people .Ethnic minorities people should be absorbed into the British culture and the key social cohesion was seen as assimilation of the immigrants

The English model assumed assimilation a situation in which migrants relinquish their own cultures and languages to become indistinguishable from the majority. For example, Birmingham immigration control association set up the first department for teaching English as a second language and therefore the teaching of English was promoted as the key means to assimilation and the first steps towards integration.

Integration among Muslims in particular is sometimes more difficult than among other immigrant groups. Muslims are integrating less completely and more slowly than non-Muslims, moreover, Muslim youths reacting to alienation from Western culture and politics embracing revivalist Islam.

The integrationists are those who attempt to take the best of both worlds, Islamic and Western ,and embrace that Islam is meant to be faith for all times and places and should be seen as flexible enough to handle a new environment .These integrationists have been a prominent part of the creation of Muslim-British culture. By 1970s anti immigrants hostility still dominated the agenda but the realities of

minority settlement led to social integration and the beginning of an acceptance of Britain as plural, multicultural society .Educators had certainly begun to accept the view that minorities should acquire equal rights.

Education has a duty and role in clarifying and tackling inequality, racism and discrimination in its own practices and institutions and in the wider society the major purpose of education in a plural, multicultural society must remain that of providing all young people with means to live independent economically, socially, and politically in a globalised world.

## II- The English Education System

All children in the UK are required by law to receive full-time education at school between the ages of 5 and 16 in England, Scotland and Wales and between 4 and 16 in Northern Ireland. So the British educational system consists of different systems ie the educational system in England and Wales is not the same as that of Scotland and Northern Ireland. So this study will be concentrating on the education system in England and Wales. The Education Act of 1944<sup>16</sup> will give a better Understanding of education in England and Wales.

In 1944 a New Education Act raised the school leaving age to 15 and schools were divided into primary and secondary schools. Between 1972 and 1973 the schools leaving age was raised to 16.

### 1) The School System in England

There are two school systems in England, the state sector and the private sector. Schools in the state sector are known as Grant maintained schools .There are more than 29.000 maintained in England and Wales .The maintained schools are those which are supported by public funds. Authority external to school is the responsibility of the Department of Education and Science and the local education authorities .The head teacher has most authority within the school and the teacher has most authority within classrooms. Following the 1944 Education Act, Two main types were created: County and Voluntary.

Primary and secondary county schools were provided by the local authorities of each county. Voluntary schools were those schools which had been founded by religious groups, usually by either the Church of England or the Roman Catholic Church, and Which are financed and maintained by local authorities. Today the Muslims are trying to establish voluntary schools for their children on the same lines. The voluntary schools have in general enjoyed a greater degree of control over staffing and curriculum than county schools and receive funding from LEAs.

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<sup>16</sup> The 1944 Education Act known as The Butler Act ,it is from the name of R.A ,Butler ,a prominent conservative statesman who had been appointed as a head of the board of education



There are three mainstream categories of school in the state sector. These categories of school are defined by who employs the staff, controls admissions. Each type has its own characteristics.

### **1.1) Community Schools**

Community schools consist of former county schools. They are owned and funded by LEA. LEAs have primary responsibility for controlling the admissions. The majority of Pakistani children in England attend community schools but many parents feel that community schools are not meeting the needs of their children because of poor levels of achievement by Pakistani children.

### **1.2) Foundation Schools**

Foundation schools have a religious character. All state schools work in partnership with, and receive recurrent funding from LEAs managing their budgets and staffing, Schools continue to be run by governing bodies, comprising parent school staff, LEA and local community representation.

### **1.3) Voluntary Schools**

Voluntary schools were divided into aided schools or controlled. Voluntary aided schools are church schools; they retain the right to give denominational religious instruction. Controlled schools are also church schools, they are controlled by LEAs and LEAs have primary responsibility for admission arrangements.<sup>17</sup> The debate about voluntary schools in the maintained (state) sector has recently attracted public attention because of demands from the Muslim community for existing, private religious schools to become voluntary maintained schools and acquire the same status as Church of England, Roman Catholic and Jewish schools within the state system.

The Education Reform Act 1988 has of course, removed many of these differences between voluntary and county schools. This Act reinforces the requirements of the 1944 Act.<sup>18</sup> The 1988 Act was an attempt to reconsider some of

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<sup>17</sup> Dent, H.C. The Educational System of England and Wales. 3<sup>rd</sup> ed. London: Warwick Lane, 1961. p31

<sup>18</sup> Lemosse, Michel. Education in England and Wales. Paris: Longman, 1992. p63

the basic principles of the 1944 Act that all maintained schools should provide religious education.

### III- Schools Management and Structure

The 1944 Butler Act divided state education into primary and secondary schools. Although there is no statutory requirement to education under-five, successive governments have enabled nursery education to expand. Children aged three and four receive education in nursery schools or infant schools so the expansion of education for children under the age of five is one of the more striking changes in education in 1970. In 1971 around 20 per cent of children aged 3 and 4 attended schools this percentage was raised to 64 per cent in 1999. In 2000.

Compulsory education starts in infant schools or primary school infant departments at the age of 7. Pupils move to the primary junior schools. The primary school is the link between the family and the secondary school system. The usual age to transfer from primary to secondary schools is 11. Over 87 per cent of state secondary pupils in England and all state secondary pupils attend comprehensive schools, these schools take pupils without reference to ability including those that take the full secondary school age range from 11 to 18.

- Middle schools 8 to 14 years of age.
- Schools with an age range of 11 or 12 to 16.

Unlike the comprehensive schools, pupils in grammar schools should have a high measured intelligence. Most Children attend grammar schools after selection procedures at the age of 11. The social structure and functions of grammar schools are related to the characteristics of their pupils intakes. In order to gain entry to the local grammar school, pupils have a test at the age of 11 called the 11 – plus test. Many of grammar school pupils have some kind of qualification, others go on to further education; the grammar school system has a high status. Pupils are proud to gain an entry to grammar school place; they stress the difference between grammar school and other kinds of secondary school. But there were selective grammar school, minority children especially black or Muslim, Were less likely to be selected than white children.

Pakistani pupils in English schools 2003 <sup>19</sup>

Region	Primary schools	Secondary Schools	Total	percentage
North East	1.680	1.270	2.950	1.7
North West	17.140	12.320	29.460	16.8
Yorkshire	22.260	17.380	29.640	22.6
East Midlands	4.040	2.730	6.770	3.9
West Midlands	23.200	16.960	40.160	22.9
East of England	5.430	4.380	9.810	5.6
London	16.630	14.000	30.630	17.5
South East	7.740	6.730	14.470	8.3
South West	690	520	1.210	0.7
Totals	98.810	76.290	175.100	100.0

Source-Statistics of Education: Schools in England

In 2003, there were 175.000 pupils in Pakistani in English primary and secondary schools. More than half (98.810 or 56 per cent) were in primary schools compared with 76.260 were in secondary schools. The large number was in two regions, the West Midlands and Yorkshire which indicates that the presence of Pakistanis in these areas. The other two areas were London (17.5 per cent) and the North West (16.8 per cent)

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<sup>19</sup> Richard, Robin and Angala Wood. The Achievement of British Pakistani Learners work in Progress. Yorkshire: Uniting Britain Trust.p6

## 1) National Curriculum

The subjects that are taught to children between the ages of 5 and 16 in state schools are determined by the National Curriculum which has four key stages. These subjects are English, Mathematics, Science, technology, Physical education and religions education.

History, geography, art and Music are also compulsory subjects in the earlier stages of the curriculum. A modern foreign language is added to the curriculum at key stage 3 and 4. For the key stage 4 the study of history, geography, art and music becomes optional, in Wales. In England, revisions to the national curriculum took effect in August 2000.

- Religious Education

Religious education taught to children and determined by the national curriculum all state schools must provide religious education, LEAS are responsible for producing a locally agreed syllabus. Syllabuses must reflect Christianity while taking into account of the other main religions in the U.K parents have the right to withdraw their children from religious education.

- Physical Education

Physical Education is another part of the National curriculum at every key stage, it includes: dance, swimming, games, gymnastic activities Pakistani parents are against Physical Education, they argue that there are some Islamic requirements which must be respected such as the free- mixing between sexes, Pakistani parents request single. Sex lessons for their children especially in the case of swimming. Such schools activities as mixed swimming and music are not allowed in Islam. Muslim girls try to give medical certificates<sup>20</sup> for exclusion from these activities

- Sex Education

State secondary schools are required to provide sex education for all pupils including education about HIV / AIDS and other sexually transmitted diseases. State schools must provide information to parents about the content of sex

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<sup>20</sup> Iqbal, M. "Education and Islam in Britain: A Muslim View". Journal of the Community Relations Commission vol.v,N<sup>o</sup>4 (Spring-summer 1990).p397

education courses. However, the main request of Pakistani parents is that, Withdrawal from Sex education lessons should be respected and children should be given alternative academic work for the duration of the lesson. "The introduction of sex education in schools would be vehemently opposed by the Muslim Community as a whole».<sup>21</sup>

#### Key Stages of The National Curriculum <sup>22</sup>

	Pupil ages	year groups
Key stages 1	5-7	1-2
Key stages 2	7-11	3-6
Key stages 3	11-14	7-9
Key stages 4	14-16	10-11

The National curriculum is set by the government and all schools must follow it. Its subjects aim to meet the needs of the contemporary world.

<sup>21</sup> Ibid .p397

<sup>22</sup>The Office of National Statistics.Britain 2001.London:The Stationery Office,2000.p126

### **1.1) Assessment and Testing**

The general certificate of secondary education is the main examination taken by pupils at the end of compulsory schooling at the age 16.

All GCSE and other qualification offered to pupils in state schools must be approved by the government.

### **1.2) School Performance**

State schools in England and Wales are regularly inspected by the office for standards in education OFSTED in England aim to help improve the quality and standards of education by means of inspection and advice.

Every six years, schools are inspected in England and Wales. School performance is regularly monitored by LEAs which ensure that school's plans meet national guidelines that set out by the government. Parents also have the right to be informed about schools and to choose a school for their child .They must be given a summary of the school's National Curriculum assessment including the public examination results.

### **1.3) Further Education**

When students complete compulsory education, there are others who continue to study for examinations that lead to higher education, professional training or other qualifications which include the academic general certificate of education (GCE). Advanced level. The GCE A level is usually taken at age 18 after two years of study.

At age 16 young people are free to choose wether to remain on education, go into training or seek employment .Teachers in primary and secondary schools are required to be graduates they must be qualified teachers, a trainee teacher is appointed by the school. After two years of training, qualified teacher status is granted.

## 2) The Educational Disadvantage of Minority Children

The educational performance and achievement of minority children and young people assumed crucial importance during the 1970s. "There was continued documentation of the lower school achievements of minorities, especially west Indian children because of racism".<sup>23</sup> Pakistani parents became anxious because the education system could not provide their children with qualifications and non racist curriculum.

Moreover teachers had lower expectations of black pupils and often exhibited negative patterns in teaching them. So children faced racist behavior in schools which reflected on widespread poor academic achievements among Muslim children Because of Islamophobia. Which resulted in the demand for Muslim schools included Muslim protests against the publication of Salman Rushdie's *the satanic verses*

" By the 1980s Muslims had become a major force in the religious life of Britain ,but *The Satanic verses* affair was to underscore their own since of insecurity and, conversely, the feeling of the rest of the population that Islam had become a ' threat '.This last perception was a revealing one because it points up the extent to which a predominantly secular society still felt it self challenged by religion .During the 1990s and early 2000s the radicalization of unrepresentative small minority of Muslims contributed to the growth of misplaced and generalized Islamophobia ." <sup>24</sup>

### 2.1) Islamophobia and Fundamentalism

Problems of coping with secularism and distinguishing between Islam in general and Punjabi/ Mirpuri traditions and culture in particular were escalated by rising levels of Islamophobia alternatively known as anti-Muslim racism throughout the 1990s.At the same time, there was a growth world-wide in so called fundamentalism or political Islam.

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<sup>23</sup> Sally Tomlinson.p55  
Pearce,Robert.Longman Advanced History.London: Addison Wesley Longman,1996.p

<sup>24</sup> Johnson, Paul. p334

The term Islamophobia refers to unfounded hostility in unfair discrimination against Muslims individuals and communities. Islamophobia is primarily about a fear of the religion of Islam. The word Islamophobic has appeared throughout the twentieth century. In 1997 the Runnymede Trust published a report which had a major influence on the discussion of Islamophobia. Clearly, Islamophobia has much in common with racism, it is targeted against people because of their religious affiliation.

Islamophobia phenomena includes for example attacks against mosques, discrimination in the employment .In addition laws or policies which do not take the problems faced by Muslims seriously or do not provide protection against discrimination . The Islamophobia is the extent of victimization suffered by Muslims such as calling them Islamophobic names and taunts, pulling Girls' *hijab* at school etc

## ***2.2) Tackling Islamophobia at School***

Many Muslim organizations have sought to combat Islamophobia in education .the central issue is rather that of protecting Muslim children against discrimination and other forms of offensive behavior. In the UK, the struggle to combat Islamophobia has achieved widespread acceptance as something positive. In order to tackle Islamophobia at school and to help foster a better understanding of Islam and Muslims:

- Authorities like school have a duty to protect Muslim pupils from Islamophobic (and racial) harassment and to take action against the attacker.
- The government should collect data on religious affiliations of pupils in all schools;
- Issue a set of principles for teaching about religion and citizenship in a multi-faith society.
- Pupils should inform teachers, if they felt threatened at school or were abused in any way and they should report it to their teachers. This is one way in which the teachers can be made aware of what is occurring and take preventative measures against it. Supervision by teachers can be increased in the school, so that the teachers are more on the look-out for Islamophobia and tackling the culprits.



- Pupils should write formal letters to their headteacher about all the Islamophobia they are receiving. Compiling a list of possible points that the head teacher should take into account .Parents can also write a letter to the school, to complain and inform the school what exactly is going on. The school will take a greater interest, especially if it is coming from a parent;
- Write a good article on Islamophobia and its effects, trying to reach out to others, and explaining to them what the real Islam is about;
- Make an assembly on their faith, and the harassment that you they are getting (ie racist, Islamophobic remarks).In the assembly, they explain what Islam is about, and Islamophobia, making others really realize what it is that Islamophobia is, and what it is doing to others. What the effects of it are; such as causing sadness and frustration.
- Learning about Islam (and other faiths) should be part of the national Curriculum.

## IV-Education Policy of Equality and Justice

The 1980s was a decade of advance in education for a multicultural non-racist society. Education of pluralism was an approach, which focused on understanding of racism as a central feature of British society and on the need to eliminate discrimination from the education system , to achieve more social justice and equality , to meet the educational needs of Muslim children and helping them to compete in the employment market on an equal opportunities with other British citizens by means of addressing reports which discuss racism, ethnicity, community cohesion ,educational disadvantage and faith schools .

The demand for minority faith schools must also be seen as a response to racism. Many members of the ethnic minority communities experience British society as hostile environment in which prejudice, discrimination and harassment are wide spread. For many parents, the education system is not seen as one which adequately addresses these issues. It is an understandable community response that some parents seek to establish their own schools to help develop pupil confidence and as a protection against the hostility or indifference of the wider society.

### **1) *The Swann Report***

The first significant report to discuss the issue of education of ethnic minority children was the Department of Education and Science report known as the Swann Report in 1985 which encouraged "*Education for All*".<sup>25</sup> The 1980s was a period of advance in both the education of minorities and for the majority of young people.

The report deals with the problem of racism and discrimination in education, taking seriously how education could contribute to a harmonious cohesive society. The report constituted a high point in positive recommendations for offering all pupils a good, relative education for life in Britain. The report took the view that the aims of multicultural anti-racist curriculum were synonymous with a good education designed to produce decent, tolerant knowledgeable citizens.

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<sup>25</sup> Sally Tomlinson.p10

## **2) The Cantle Report**

A report of *Community Cohesion* known as the Cantle Report .It discussed issues of community cohesion, it identified separate educational arrangements as one of the main factors contributing to the ' parallel lives ' of different ethnic communities .<sup>26</sup> A search for *Community Cohesion* began with the setting up of interfaith groups and a commission on Community Cohesion and integration.

The Cantle team recommended the promotion of *Community Cohesion* based on a greater interaction between cultures .Moreover schools should respect the needs of different faiths and cultures ie a good education for ethnic minorities in parallel to white majority achieved cohesive society.

## **3) The Islamophobia Report**

The Islamophobia report was the Runnymede Trust's report entitled *Islamophobia – a challenge to us all* which had a major influence on the discussion of Islamophobia .The report attempted to take a holistic approach to Islamophobia , and portrayed it as a major problem in British society .The report' attempts was to address information on racial violence and harassment .

Islamophobia means a discrimination against people because of their faith. So people were not discriminated against because of their color but because of their religious affiliation "Islam being a focus for racist hostility at least as important as colour".<sup>27</sup> The report was to protect Muslims against racist hostility. The central issue was to meet the needs for coherent policies on religious education by including Islamic issues to the curriculum.

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<sup>26</sup> Sally Tomlinson.p14

<sup>27</sup> Ibid.p105

## V-CONCLUSION

At the government level, British society must legislate and adopt specific policies to fight prejudice and discrimination .One of these policies is the development of educational initiatives that move away from the focus on Christian religious education and towards the development of multicultural training for all students.

Educational institutions must also develop guidelines to address values germane to Muslim lifestyles, such as dealing with headscarves in the public school .Another important legislation concerns employment discrimination. Of course, a major part of the integration efforts has to come from Muslim community themselves. The Pakistanis do not necessarily reject the policies of multiculturalism and integration but they refuse any educational policy that may lead to a dilution of their identity as religion and tradition which are parts of it.

## **CHAPTER III**

### **PAKISTANI RESPONSE TO THE ENGLISH EDUCATION SYSTEM**

#### **I-Introduction**

In the interests of equality, justice and fairness, the minority faiths should be allowed to establish voluntary maintained schools in exactly the same way as the Christian denominations. Currently some 23 per cent of all pupils educated in state schools attended schools with voluntary status, there were 4768 primary and 233 secondary Church of England 1863 primary and 421 secondary Roman Catholic schools, 16 primary and 5 secondary Jewish schools.

There were no voluntary maintained schools of ethnic minority faiths, although there were private Muslim schools. The demand from the Muslim community to claim voluntary aided status for Islamic schools has never been debated. The only way to Muslim and other minority faith parents to teach their children religious education was to send them to private schools. Response to these demands, government tried to discuss the historical background to minority faith schools, and their legal status, to examine the case for and against an extension of voluntary maintained status to minority faith schools.

Some ethnic minority parents saw that the establishment of voluntary maintained schools is a means of nurturing their faith and ensuring that their children are educated within an appropriate spiritual environment and ethos. While others feared that minority faith schools would be bad for race relations, since children of different races would have little experience or understanding of each others' cultures and identities.

## II-The National Curriculum and Cultural Dimension

In order to respond to the pluralistic, multi-ethnic nature of British society, efforts have been made to promote multi-cultural forms of education in the areas with large numbers of children of West Indian or Asian origin. A multi-cultural education cannot be based upon a single culture but should involve the experiences of the many cultures that make up the British society .The Swann report stressed the need for this multi-cultural approach, and had a powerful influence within the educational establishment .

In1988 the Secretary of State for Education wrote to the National Curriculum Council requesting that the Council should take account of the ethnic and cultural diversity of British society and that the curriculum is important to promote equal opportunities for all, regardless of ethnic origin or gender. <sup>28</sup>

The Comission for Racial Equality conclude that «the development and future of religious schools which happen to be of ethnic minority religions cannot and should not be divorced from the future of the large network of existing religious schools in the maintained sector " <sup>29</sup>

Curriculum developments, teacher and head teacher training in race awareness and race equality, parent involvement, pre-school education, business causes for minorities and many others, were some of the projects which continued into the 1990s. Many of these recommendations were repeated in the 2000s with schools being exhorted to bring about community cohesion. In order to respond to the educational problems, the government offered Education Support Grants initiated by a 1984 Education Act. The purpose of the grants was to target these problems which were considered of national importance.

"recommendations were that "local authorities should have primary responsibility for administering the grants and money should targeted at meeting ethnic minority needs arising from racial disadvantage." <sup>30</sup>

And minority communities should be more involved in grant use

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<sup>28</sup>---."Education and Training"vol.17,N°3,April,1991.p434

<sup>29</sup> Ibid. p 436

<sup>30</sup> Tomlinson, Sally.p84

### **1) Single Sex Education**

The majority of Muslim parent support single-sex schooling for their daughters after puberty .It is therefore possible that the community believes this to be the only way of preserving the option of single sex education for its daughters. One of the major changes in the state education system has been the decline in the number of single sex schools.

### **2) Teacher Training**

Teacher training for a multicultural society become some thing of priority. Teachers are crucial agents in any society that is attempting successfully to incorporate immigrant group children into the education system and offer them equal opportunity to learn. In a society in which the majority are hostile to minorities, teacher also have a key role in educating the majority towards knowledge, understanding and acceptance of minorities as equal citizens.

Teachers should also be trained to offer support to Muslim pupils who are victims of Islamophobia. Teachers should respect children's Muslim identity and avoid low expectation of Muslim pupils.They should be encouraged to adopt assessment practices that respect cultural diversity. There is a need for Muslims in positions of authority because only Muslim teachers who can provide Muslim role models for Muslim students in schools.

In 1994, a Teacher Training Agency was created to prepare all teachers for teaching in multi-ethnic society. The demand of more minority teachers was aimed by government since the publication of the Swann Report in 1985 which had indicated the low representation of ethnic minorities in the teaching profession because only 2 per cent of teachers were from minority group in 1980s.<sup>31</sup>

### **3) Religious Education**

Many minority group parents regard mainstream state education as Christian dominated. So Muslims do not want their children to be targeted by Christians that's why Pakistani parents want Muslim schools to be state funded. Schools must provide religious education for all registered pupils, though there is legal right for parents to

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<sup>31</sup> Tomlinson, Sally .p122

withdraw their children. Many oppositions see that state maintained education should be secular, and that any religious provision should be a matter for the churches and religious communities themselves are not supported from public funds.

The fear of growing fundamentalism <sup>32</sup> has been an important factor in the opposition to voluntary schools for ethnic minority religions. It seems that Muslims would use their schools as a way for promoting fundamentalist ideology .Muslim schools in the state maintained sector should be implementing the National Curriculum. This means that Muslim school has the same scholastic objectives as every other state school in the country and school governors and head teachers should be liable in law for ensuring the implementation of the National Curriculum.

#### ***4) Supplementary Schools and Mother Tongue Classes***

There are a considerable number of supplementary schools and language classes in addition to compulsory schools and there are often provided in local mosque but not alternative to mainstream schooling, Mosques are not only places of worship, they also offer instruction in the Muslim way of life and facilities for education children learn Arabic in order to recite the Quran and they study the principal beliefs of Islam and basic requirements of the *Sharia*

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<sup>32</sup> Fundamentalism is the practice of following very strictly the rules of Islam. There clearly some aspects of Islam that are problematic in a secular democratic state



### III- Educational Needs in a Multi-ethnic Society

There was a more recognition that the racism and ignorance of the majority society needed combating and that education for an ethnically diverse society was now of importance. Concerns about public order that minorities needed more equal education and employment opportunities. Policies were shifting towards an understanding that education had a crucial role to play in determining the relations between ethnic minorities and the white majority society.

"The curriculum should reflect a sympathetic understanding of the different cultures and races that make up our society ".<sup>33</sup>

The Swann Report was clear that meeting the needs of ethnic minority pupils and broadening the education offered to all pupils some recommendations which claimed that "every school would be obliged to offer the entire curriculum in Gujarati and Punjabi so as not to favor Christianity over Hinduism and Islam.

"the government's basic analysis is that a great deal of the disadvantage the minorities suffer is shared with the less well off members of the indigenous population and their most fundamental needs, jobs, housing, education and the health service, are essentially the same as those the general population "<sup>34</sup>

#### **1) Integration in Education**

In Post- Second World War Britain the integration of groups variously perceived by a white majority to be racially ethnically or cultural different .The functions of an education system are crucial. Muslim families have to realise the importance of education for their children. Muslim communities have to do more to get integrated, particularly on issues of language and education.

The early 1960s view that immigrant workers and their children needed to be assimilated into British way of life. By the later 1960s notions of assimilation gave way to discussion of integration and cultural pluralism. As Roy Jenkins, Labor Home Secretary declared in a much quoted speech that the policy of integration was " not

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<sup>33</sup> Tomlison, Sally.p82

<sup>34</sup> Ibid.p55

as flattening process of assimilation but as equal opportunity accompanied by cultural diversity in an atmosphere of mutual tolerance" <sup>35</sup> Moreover young British Muslims are an important component of British society and policy makers ought to be free of potential contribution this growing generation of young British Muslims stands to make in the future of British life ."Despite their linguistic handicaps, immigrant pupils can become involved in the instrumental aspects of education; they can learn facts and skills."<sup>36</sup> A significant contribution to National Health Service was also made by Commonwealth doctors <sup>37</sup>

The realities of colour and cultural difference had penetrated official thinking and a language of integration and pluralism together as a process whereby a minority group while retaining its own culture and religion adopts itself to and is accepted as a permanent member of the majority society.

When the New labor government under Blair came to power in 1997, it affirmed commitment to social justice and to education as a means of creating a social just society "nations that succeed will be tolerant, respectful of diversity." <sup>38</sup> The new government had attempted to grapple with long-standing grievances and inequalities as well as making a decision to offer Muslim and other faith schools state funding similar to that offered to Jewish and catholic schools.<sup>39</sup>

## **2) Guiding Muslim Pupils Through the English Curriculum**

Islamophobia is one such prejudice, and Muslim students in state education become potential victims. The government embroiled in contradictions as to how social institutions and society in general should treat minority citizens, migrants of all kinds and especially the muslim population The education system of Britain has been experiencing more downs than ups recently. The need for Muslims is to seriously seek alternative forms of education. The local Standing Committee on Religious Education (SACRE) expressed concern about schools which permit other faiths to

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<sup>35</sup> Marwick, Arthur. British Society Since 1945. Pelican Books: Penguin Group, 1982. p

<sup>36</sup> King, Ronald. p123

<sup>37</sup> Marwick, Arthur. p164

<sup>38</sup> Tomlinson, Sally. p 126

<sup>39</sup> Ibid .p127

withdraw their children from acts of worship and hold alternative worship.<sup>40</sup> The SACRE should have primary responsibility to guide parents of specific curriculum requirements.

The SACRE views the school as the facilitator of integration into the wider community, it addresses:

- Modesty in dress from school uniform to sports
- The principles of halal food and the adab of eating
- Provisions for prayer
- The practices of Ramadan and Islamic festivities
- Religious education and the statutory right to withdraw
- Sex education and the statutory right to withdraw
- Modern foreign languages
- Expressive arts (music, drama, etc.)
- Islamic resources in the school library
- Educational visits
- Muslim names
- Shaking hands
- Muslim participation in school governance and mosque education

DES should invite all LEAs to define their policy and commitment to multicultural education and describe how this put into practice in schools

- Sex and relationship education. Sex and relationship education (SRE) lessons are not standard. That is, the Department of Education and Employment only offers guidelines, but the details of the lesson are determined by schools. The guidelines cover the reproductive system, fetal development, adolescent emotional and physical development, human sexuality (for secondary schools), sexual health, learning how to avoid exploitation and abuse, contraceptives, avoiding unplanned pregnancies, importance of the family, and delaying sexual activity.

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<sup>40</sup> ---" Education and Training"vol.17,N°3,April,1991.p437.

- For those families that allow their children to attend SRE classes, when possible, students will be allocated a teacher according to their gender
- Parents do have the legal right to withdraw their children from attending this subject.
- However it does not state what the students will be doing if they do not attend.
- Art. This section covers acceptable forms of art, including calligraphy, textiles, ceramics, metal/wood work, landscapes, architecture, geometry, photography, and mosaic.
  - Muslim students should not be asked to color or reproduce images of any of the prophets.
  - Music. The SACRE acknowledges that the relationship with music varies according to differing Muslim cultures, and it calls upon sensitivity to anything that contradicts religious beliefs.
  - Dance. SACRE acknowledges that there is no difficulty with it when the occasion takes place within a single-sexed environment.
  - Drama. The concern here is for parents who do not want any form of drama that contradicts Islamic beliefs or involve physical contact with the opposite gender. The guide, however, also states that many Muslim pupils will want to participate, so maybe the parent is not an important factor here.
  - Religious education. Christian belief is the essence of collective worship in schools, allowing for other acts of worship that reflect Christian beliefs. However, where there is a large multifaith school population, a school can refer to SACRE for dispensation. Where the school has a majority of Muslim pupil population, then an application can be made by the Muslim group for separate worship, the cost and resources of which must be provided by the group. In other words, the whole responsibility will be on the shoulders of the group, including arranging for a suitable person to lead the worship.
    - Parents have the right to withdraw their children from any acts of worship, to which the school has to comply with an explanation and the headmaster has to clarify the following: the religious issues involved the practical implications, and what can be accommodated.
    - However, the guide sways on the side of persuasion toward school collective worship.

- Islamic dress code. The guide gives a brief summary of the Islamic dress code for boys and girls. Pertaining to the hijab, the guide allows for the hijab, but in subjects, like practical science (laboratory class) and domestic science, the guide rightly states that hijab should be secure (i.e. not loose), by tucking the loose ends inside a laboratory coat

Students are to be discouraged from wearing hijab that reaches the waist as they are a safety risk. The new uniform policy places emphasis on eye contact between teacher and student, but the guide does not quite say that the niqab (face veil) cannot be worn.

- Sportswear. In brief, the guide recommends the tracksuit as the most suitable form of sportswear uniform for Muslim boys and girls. It should be accepted that Muslims will not participate in communal showers and that they should be allowed to shower when they get home in cases where there are no single shower. And clothing should neither be transparent nor tight-fitting, but this is not reflected in recommendations for swimwear, that is, swimming costumes with legs and sleeves made of Lycra are allowed. The guide even goes as far as to recommend the burkini, which is not accepted by many Muslims because it shows the shape of the body.

- The only real concession here is that Muslim students can shower in their swimming costumes. There is no concession over mixed swimming, or the gender of the swimming attendant. The only concession suggested is for the holy month of Ramadan due to the practice of fasting.

- Attendance. Lack of attendance due to religious observance is not to be factored into the records of school attendance, but this observance is limited to the two 'Eids plus three days for the school year. The guide encourages schools to plan those allowable days of worship with other major religious observances so that fewer children miss out of school activities. The only additional concession is given to Shiite Muslim pupils as regards the acts of worship and commemoration of 'Ashuraa'.

School Meals. A brief is given on the nature of non-halal meat, which is defined by a list of pork products and food prepared with alcohol. Concern is given to utensils used with non-halal food and then used to prepare halal food. A brief list of acceptable meals is given; with the name of the school catering that provides a halal

option. The guide refers to Sikhs who will not eat halal meat, so the emphasis is placed on schools where there is a significant Muslim population.

- The guide encourages the schools during Ramadan to give a packed lunch to Muslim pupils who are entitled to free school meals, so they can break their fast with an adequate meal when they get home.

- Social school events are referred to where there may be fashion shows and wine served because by their nature, they exclude parents belonging to a faith.

- Prayer. "Of the five pillars of Islamic faith, the most likely to impinge on school life are the obligatory five daily prayers, and the dawn to sunset fast during the holy month of Ramadan," states the guide. Then it continues by stating that "Dhur, 'Asr and Maghreb are all likely to occur during school hours." The guide goes on to suggest to schools to add 10 minutes at the beginning or the end of a lunch break to allow Muslim children to pray. The guide also recommends that a clean room be provided by schools where students could pray. All school staff should be informed of the arrangements, and advice and support should be sought from the local Muslim community, e.g. in the absence of available staff, a Muslim parent might provide any necessary supervision. However, just as Christian practice differs from Christian to Christian, and denomination to denomination, so does Islamic practice among Muslims, so it would be less contentious if advice is sought from those in authority to give sound Islamic advice from an established mosque, like the London Central Mosque.

- Ablution. The guide simply recommends a washbasin connected to running water. The guide does take into consideration how many Muslim pupils there are and how much time can be wasted waiting in a queue to do ablutions. This would definitely add to the 10 minutes allowed at the beginning or the end of a lunch break, if the school allows for these 10 minutes.

- Jumu'ah Prayer. A brief is given on the requirements of Jumu'ah Prayer (Friday Prayer). The Education Reform Act 1988 allows for students to leave school premises to receive religious education, which is not reflected under the heading "Religious Education." With a written request from the parents, parents may "take their child to the mosque for part of the afternoon." However, that time may be from the time given for school lunch, and parents have to make sure their children return straight after Jumu'ah Prayer. Schools with a significant Muslim population are advised not to schedule important classes during Jumu'ah Prayer.

- Ramadan and fasting. Here, a short summary is given on the timing of Ramadan and the nature of fasting. The guide refers to the Muslim Council of Britain's guidelines on what has been established as "good practice" in some British schools. Then the SACRE guide provides a longer list of aspects of Ramadan that "might impinge on school life." A couple of aspects considered a problem during Ramadan seem to undermine what was allowable elsewhere.

- Schools outings what was not a problem under the Prayer section — when the guide recommended that schools provide a clean room for prayer — is now a problem. Although not stated, it might be because more Muslim children practice acts of worship during Ramadan, so there might be a space problem. In response to space problem, more children may ask to go home to pray. Again, what was not a problem under Jumu'ah Prayer is viewed as a problem during Ramadan, but the reason for this is not so apparent.

- An Additional concern here is that the guide states fasting as being obligatory on reaching puberty. As puberty age differs from one individual to another, and as children fast from the age of 9 years old, the concern for the "health and safety" of the pupil is not warranted

There is nothing to prevent a Muslim pupil from attending visits to churches, synagogues, temples, or gurdwaras (Sikh place of worship). It is suggested to avoid arranging visits on Jumu'ah and during Ramadan without adequate facilities for prayer. The guide gives the following list of things that a school should observe for excursions that involve overnight stay: A detailed explanation of the objectives of the trip and the format it will take, and recognition that Muslims might find some venues unacceptable.

- - Availability of segregated washing and sleeping facilities for boys and girls.

- - Availability of non-haram food, such as vegetarian or seafood alternatives.

- - Availability of suitable facilities for prayer.

- -Provision of a compass to determine the kiblah.

- - Availability of adequate adult supervision.

- Awareness of teachers that most Muslim parents would not find attendance at a disco acceptable.

## IV-The Academic Achievements of Pakistani Pupils

With more attention paid to the need to acquire educational credentials, minority parents were becoming aware that their children needed good GCSE and A levels to progress into higher education or professional training. Although there have been some positive legislative and policy developments to meet the needs of Pakistani pupils, the government found difficulty in offering a fair and equal education. "Black parental anxiety about the education of their children continued into the 1990s, with much disillusionment that despite the hopes generated after the Swann Report and the development of equal opportunity policies, there had been little change."<sup>41</sup>

The role of parents in the schooling of children is also an important debate that Muslim communities do not seem to have grappled with yet." Low parental education levels generally lead to low achievement levels among Pakistani and Bangladeshi children."<sup>42</sup>

In addition, the regional differences also have an effect on the pupils attainments. There were regional differences that should be taken into account .In 2004 Pakistani heritage pupils in London, both boys and girls, achieved above the Pakistani pupils in Yorkshire. About 50.2 per cent of Pakistani boys in London achieved 5 or A\*-c grades compared with 32.3 per cent of Pakistani heritage boys in Yorkshire region and 63.3 per cent of Pakistani girls, compared with only 42.7 per cent of Pakistani heritage girls in the same region. Other regions with large numbers of Pakistani heritage pupils, the achievement of pupils as follow: In the North West, for example, 47.8 per cent of Pakistani heritage pupils achieved five or more A\*-C grades and the West Midlands the percentage was 43.5.In the 19 LEAs, the proportion of Pakistani heritage pupils achieving five A\*-C were: Birmingham( 45.2%),Bradford( 34.4%), Nottingham(53.3%), Lancashire (46.1%) , Manchester (54.2% ).<sup>43</sup>

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<sup>41</sup> Tmolinson, Sally.p 118

<sup>42</sup>Ahmed, Sughra. Seen and Not Heard: Voices of Young British Muslims. Leicestershire: Policy Research Centre, 2009.p 39

<sup>43</sup> Angela, Wood and Robin, Richardson . The Achievement of British Pakistani Learners. Yorkshire : Uniting Britain Trust, 2004. p 28



In 1992 only 26 per cent of Pakistani heritage pupils achieved this level, compared with 37 per cent of white pupils and 38 per cent of Indian heritage. These statistics show that Pakistani learners are achieving below the national averages. The main reason of the low achievement levels of Pakistani pupils is that, they are affected by poverty, social exclusion and racism.<sup>44</sup>

Another reason of Pakistanis low achievement in English schools is the amount of time Muslim children and young people spend at religious schools. Many schools are worried that after a long hours in mainstream schools, their pupils go to religious schools for several hours. These hours spent after school have an effect on work during school time, and consequently on levels of attainment.

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<sup>44</sup> Angela, Wood and Robin, Richardson . The Achievement of British Pakistani Learners. Yorkshire : Uniting Britain Trust, 2004. P18

## IV- Conclusion

Although government had now accepted that settled black and Asian minorities suffered racial disadvantage and discrimination, there was still no leadership to inform hostile white population of the economic reasons and benefits for immigration and settlement.

To conclude , is that the development and future of religious schools which happen to be of ethnic minority religions cannot and should not be divorced for the future of the large network of existing religious schools in the maintained sector. The Commission believes that it is essential for the DES, the government as a whole, and religious and educational institutions to respond openly to the Swann Report' recommendation .

## GENERAL CONCLUSION

Pakistani was heavily influenced by Islam religion they have their own cultures, their own traditions and own beliefs. It is impossible to expect that the Pakistanis lose their identity and to be assimilated into British society. Pakistani community school be treated equally as a permanent member in British society but they accept integration as equal members of multi-faith school society without losing their identity in order to promote this balance they faced many problems .

Upon their arrival, Pakistanis faced a culture different from their culture, many Pakistanis could not speak English, and most importantly they faced difficulties in relation to the practice of their religion. as Muslims in a society where the hostility and harassment are rife, and lack of understanding of Islam and Muslims as British system of education is largely secular which relates to worldly life,

Many Pakistani parents express their anxiety at the permissiveness of young people in England and the moral socialization of their children at school which led many parents to demand a single sex schools and Muslim schools, to be adopted in the state sector, in order to ensure that their children are educated within an appropriate spiritual environment and ethos.

Many Minority group parents regard mainstream state education as Christian dominated. This must be seen as an obstacle to integrate schooling for all religious groups within the state sector. Many minority parents see that single- sex schools, non-discriminatory education including dress, prayer facilities schools meals, and procedures for dealing with social harassment would be a way of good ethnic minority school achievement. So the underachievements of Pakistani are due to poverty, discrimination poor regions they live in, which affect their performance and achievements.

The local Education Authorities should have responsibility to face such disadvantages in order to meet ethnic minority needs. A successful integration in schools should be based on willingness of British government to encourage Muslims schools to be state funded which ensure a good achievements of Pakistani pupils.

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