Identity and contribution to development

Ashok Ohri *explores the experience of young people whose ancestral home is in India or Pakistan and their contribution to development work in their country of origin. As there is little written research about the contribution that migrants to Britain have made to their countries of origin, and even less about young people, this article draws on Ashok's personal experience as a migrant and a community development worker.*

The 1991 census showed that 2.4% of the population of Britain were of South Asian origins, including Indian (mainly from rural areas of Gujerat and Punjab), Pakistani (from Kashmir, in particular the Mirpur area) and Bangladeshi. These settlers tended to live in distinct communities with others of the same religion or from the same geographical area, eg: Gujerati Muslims settled in significant numbers in West Yorkshire whereas Gujerati Hindus settled in Leicester.

It has been estimated that over 8 million people of South Asian descent live outside South Asia. According to Vertovec (1992) the modern Indian diaspora has arisen through the migration of labourers under various terms of contract, including indentured labour to Burma, Malaysia, South Africa, Guyana and other parts of the Caribbean in the nineteenth and early twentieth centuries; the 'free' or passage migration of merchants especially in the late nineteenth to mid twentieth centuries; the transport of educated Indians as colonial administrators and clerks prior to the second world war; travel by students to Western industrialised countries; the migration of semiskilled workers to Britain in the 50s and 60s; and secondary migration from within the diaspora since the 1970s e.g. relocation to Britain from East Africa because of political conflict and unrest.

The forming of communities in Britain

The 1960s and 1970s were an inward looking time for communities of Asian origin in Britain. Their primary energies were concentrated on adjusting to, and surviving in, the new environment. The first arrivals were typically men in their 30s, who came to unskilled and labouring jobs (Iqbal, 1990). Hayter (2000) notes that even when migrants had qualifications and skills they were employed in low paid jobs with harsh conditions. Their families followed when enough money had been saved to send for them. With the booming economy of the time and ample employment, family life was often based around the double shift. Men worked long hours and/or night shifts in factories and service industries. Women worked in the home and took responsibility for childcare but many also worked long hours for low wages in factories and on seasonal work, often earning half the amount laid down by the Wages Council (Hoel 1982). Any spare resources, both in terms of energy and finance, were directed towards their country of origin. Individuals saved what they could to send back home to their families, often contributing to capital investment such as buying more land, building houses and extensions, buying tractors and installing water pumps. Many also sent money for the education of younger relatives. In addition they contributed to the wider community back home by supporting their Mosque, Temple or Gurdwara. The relationship was further cemented by regular return visits (Iqba, 1990). Everyone in my personal circle of friends and family living in Wolverhampton in the 1960s regularly sent money 'home.'

By the 1980s Asian communities were beginning to feel more rooted in British society and younger people were looking for different channels to express themselves. Underlying changing attitudes was the realisation that 'going home' was no longer a reality. The generation that was born in Britain expected to have the same rights and opportunities as the rest of the population. The disturbances on the streets of many British cities in the 1980s were an expression of discontent because of discrimination, prejudice and institutional racism (Scarman, 1981) but they also resulted in members of the community who may not themselves have been involved in the uprisings, re-appraising their position and their stake in Britain.

The economic restructuring of the 1980s forced Asian communities to re-assess their economic priorities and to develop a new balance between work and leisure. With the decline of industries where Asian men had been employed, men were no longer working such long hours, if they were working at all, and women were starting to negotiate new roles within the family and community. Younger members of the community were prepared to make demands on the state (e.g. The National Black Youth Workers Group articulated demands for the greater involvement of black young people in civic life.) The community was more firmly established, more confident and more visible. Ouseley's recent report (2001) on race relations in Bradford and Cantle's report on the disturbances in Oldham, Burnley and Bradford highlight the disillusionment of young people and demonstrate that the state did not respond to the needs of the community.

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The 1980s also saw a growth in the Asian voluntary sector and increasing engagement in a range of community development initiatives (Ohri, 1991). The focus was different from earlier community organisations (the first Edinburgh Indian Association was formed in 1883), formed mainly of students or visiting professionals, which had functioned as support groups and also focused on issues of independence in members' countries of origin.

The question of a new identity

The issues for young people born in Britain of parents who came from India and Pakistan are in some ways very similar to that of their parents. Their parents were trying to retain a sense of who they were and young people born in Britain are trying to develop a sense of who they are, while growing up in a 'British' environment which is often hostile to their ethnicity. Their countries of origin are portrayed as poor and inadequate. Many of them grow up speaking one language at home and another in school. The religious and cultural messages they receive at home and at school are often at odds. Though many schools make an effort to be 'multi-cultural' it is often an add-on rather than an integral part of the mainstream curriculum.

One of the challenges that young people often face is how to educate those around them about their background in a way which challenges the stereotypes and prejudices that exist. Some do not find this easy and slowly distance themselves from their own cultural and religious practices and lose their language skills in their mother tongue (Ohri 1997).

A visible way in which the debate about emerging identities is manifest, is through finding ways to describe who we are. Many of us, born or brought up in Britain, no longer see ourselves as immigrants. We live here and we are staying. In the last half-century we have seen labels to describe us come in and out of fashion. The term immigrant was replaced in the early sixties with the term coloured – implying at best that the British, without us, were colourless and at worst being resonant of the structures in Africa and the Caribbean where to be 'coloured' implied more privilege than being black but less privilege than being white. This term was replaced in the 70s with 'Asian' – a generic term for all people from South Asia. It came into fashion with the arrival of Asians from East Africa, when a headline in a tabloid newspaper announced, 'The Asians are Coming'. By the 1980s we were referred to in most official policy and strategy documents as 'ethnic minorities' – usually in the phrase 'black and ethnic minority communities.' This served to distinguish us from settlers from Africa and the Caribbean, which is helpful if we are looking at issues of specific cultural need but not helpful if we are looking at issues of racism. To understand and challenge racism many of us rejected these labels and recognised the need for a collective identity. The concept that unites us is that of being black people in Britain. It is the political term that unites those of us who experience racism because of our colour.

The debate about identity is an ongoing one. The latest contribution to the debate by Madood (1992) suggests that people define themselves by religion or the country of origin of their parents along with their current nationality, resulting in a dual expression of identity, eg: 'British Pakistani' or 'Glasgow Muslim.' This is quite different from the previous generation who would describe themselves as Pakistani or Indian. The new identity is more complex and serves to put some distance between the individual and the country of origin of their parents. It also roots the younger generation in Britain.

Whilst the older generation of settlers organised themselves in community and religious groups that helped to maintain their sense of identity, the younger generation tended to mirror the development of community organisations in the wider society. Broadly speaking the younger generation, though actively engaged in some of the social and religious activities of religious or ethnically focussed welfare groups, are not to be found on the committees. Their participation is more likely to be in women's groups or supplementary schools, concerned with issues of health, education or housing. They may be involved in campaigns to challenge injustice and racism or with development processes within their own communities. My own first step in development work was to run a youth club for Indian and Pakistani young people in Wolverhampton in the early 60s on a voluntary basis. Finding employment in social welfare work was a natural progression. This was not the norm in the community at the time. The pressure was on those of us who were being educated in Britain to enter the 'high' professions – medicine, law, accountancy – or to follow our parents into the factories or the transport system. As one of the first to break the mould in Wolverhampton I like to think that I was a role-model for other young people.

The arrival of the Ugandan and Kenyan Asians in the 70s had an enormous impact on the communities that were already settled here. They brought with them not only skills and resources but an understanding of what it was to have a dual identity. Having already migrated once from India to various parts of Africa they had already struggled with the notion of juxtaposing places, religion and culture. By the 80s there was an expansion of people with roots in India or Pakistan becoming involved in public sector organisations and NGOs. Their focus was not on development in the countries of their ancestral homes but on challenging racism and discrimination in Britain. Part of the journey from immigrant to settler required that we become visible and assertive. We needed to consciously challenge the misinformation and negative images that are often associated with our background. Our key contribution has been to develop Britain as a truly multi-cultural and multi-racial society. The bigger challenge is to assert our identity within the European context where the language is still of

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immigrants and guest workers, implying a transient community.

Development work and young people

A key activity of the Asian voluntary sector is supplementary schooling. This after-school education focuses on the linguistic, religious and cultural needs of the community which are often neglected by the state system. No doubt this helps young people to relate better within the family and the community. However there is no research evidence to show that it contributes to emotional ties with the country of origin or any concern for development.

Development education in schools and some youth projects has offered opportunities for young people to develop a concrete connection with issues in the county of their ancestral home, making links and setting up exchange schemes. However, these efforts are small in number. The overwhelming reality is that young people are disconnected from their ancestral homes. As one young man said in response to this article, 'Our parents want us to be like them. We want to be local and not outsiders. We don't feel that we have the responsibility of the extended family. The only contribution I make is when the mosque is raising money for causes in Pakistan. I contribute to that.'

Another challenge to the 'limitations' imposed by adults on the young is through popular music and arts. In recent years there has been a development of drama, dance, visual arts and comedy that is rooted in the experience of young people fusing two or more cultures and challenging their environments. A popular music group called Asian Dub Foundation make these points in an interview on their web site: 'The limitations are a result of communities being displaced or setting up in a new country and are an attempt to hold on to the culture of the 'mother country'. Young suffer the brunt of these limitations.... Arranged marriages and attitudes to them vary according to peoples' religion, country, caste, class, geography etc. We are neither for or against them – *but* distinction must be made between 'arranged' and 'forced' marriages. Sexism – isn't just domain of Indian society and should be challenged everywhere in all its forms. Ultimately, within Asian communities as everywhere else, women will force the changes themselves whether through their individual efforts or working collectively in organisations such as 'Southall Black Sisters'. Tension between different religions have long been imported from India and passed on to our generation. Why should we be made to continue vendettas from another time and another place? – Religious and other prejudices within our communities make mockery of the ant-racist struggles that we are involved in on behalf of ALL people of colour.'

The recent devastating earthquake in Gujerat acted as a catalyst for those of Gujerati origin of all ages. Indian and Pakistani communities throughout Britain raised funds.

Young people were involved in sponsored walks and five-aside football in Luton. In Sandwell a group of school students fasted for 24 hours and raised £2000. In 1967 the Wolverhampton Youth Club referred to above engaged in very similar activities, organising a sponsored walk and fasting to raise money for the Indian famine. These activities, then and now, are not seen as traditional development education. They are part of the contribution that people make to the development of their countries of origin. The older generation's contribution was a financial contribution to their extended families for their personal and capital development. The younger generation's contribution is collectively organised and is a response to crisis.

Ways forward

Like their parents, young people are struggling to find a place in their present environment. Some of the values of their parents which helped them to sustain a link with their ancestral home and contribute to development are not so easy for the younger generation to access. If they are going to maintain links, this has to be consciously facilitated. It will require a rigorous and targeted programme of personal development, exchanges with the country of origin and access to opportunities within Britain for debate and exploration of the issues. At present these opportunities do not exist in a systematic way. Existing NGOs that are involved in Asian countries have an important part to play in this strategy.

> **Their focus was not on development in the countries of their ancestral homes but on challenging racism and discrimination in Britain.**

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The corporate identity or in other terms, corporate image is the way a firm presents itself to internal or external stakeholders which may include employees.Â An identity of the company is like the identification card of any person or a social profile of the person. It helps others to acknowledge and maintain the image of the company and it is expected of a company to proactively build a corporate identity. Following is the importance of building corporate identity: A homogeneity of corporate communications and will establish consistency of the company. Corporate identity is essential for all business. If you want to monetize your idea, you need to show clients who you are. Business identity is the way which you present yourself to the audience. It defines your interaction with the consumers, the employees and the investors. Reasons for creating corporate identity. The value of your product depends not only on its quality, but also on buyer's feelings and perception. 94% of customers prefer and recommend companies they emotionally engaged with. People often behave irrationally, so a successful brand should be created simultaneously in 2 reali Safe Zone Identity Development. 4. Identity Acceptance: This stage involves more interaction or connection with the LGBTQ+ community. They start to validate their identity and may begin to have a preference to be around others who are LGBTQ+. There are two general ways that the legitimacy of their identity can be interpreted at this stage: 1) Identifying oneself as LGBTQ+ is legitimate in private, but should not be displayed in public. Start studying identity and development. Learn vocabulary, terms and more with flashcards, games and other study tools.Â Only RUB 220.84/month. identity and development. STUDY. Flashcards.Â others' contribution to self esteem. affected by approval and support they recieve from others we develop our sense of self esteem by internalizing the views that importnt other shave of us children sense of self is grounded in the qulaity of their relatinoships with others links between attachment status and children's self esteem or positive self perception parents who regularly react tot heir childrens's uacceptable behavior.