A PORTRAIT OF MODERN BRITAIN

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About the Authors

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Prior to joining Policy Exchange, Rishi worked for over a decade in business, co-founding a firm that invests in the UK and abroad. He is currently a director of Catamaran Ventures, a family-run firm, backing and serving on the boards of various British SMEs. He worked with the Los Angeles Fund for Public Education to use new technology to raise standards in schools. He is a Board Member of the Boys and Girls Club in Santa Monica, California and a Governor of the East London Science School, a new free school based in Newham.

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Acknowledgements

Introduction

The face of Britain has changed. Among the heroes of Britain's 2012 Olympic triumph were a Somali immigrant and a mixed-race girl from Yorkshire. Mo Farah and Jessica Ennis captured the spirit of the nation and came to represent Britain's incredible diversity. Black and Minority Ethnic (BME) people now make up a significant and fast-growing part of the population. However, understanding of these communities has not kept up with their rising importance.

From a political perspective, few attempts have been made to properly understand Britain's minority communities and there is a tendency in the media to assume that all BME communities can be treated as a single political entity – as if all ethnic minorities held similar views and lived similar lives.

But clearly there is no single 'BME community'. Over 100 different languages are spoken on London's playgrounds alone. Families that came to the UK decades ago from the Caribbean will be quite different to recent arrivals from Somalia, or indeed Indian immigrants from East Africa. And single ethnic identities are themselves becoming more complex due to the growth of the Mixed population and generational change.

This report starts to answer the question: *'Who are Britain's BME communities?'* It draws on an extensive set of survey, census, academic and polling data to build up a detailed portrait of the five largest minority communities in the UK. The report outlines the demographics, geography, life experiences, attitudes and socioeconomic status of each of these major ethnic groups. These research findings are brought to life through 'pen portraits' from contributors spanning the worlds of politics, medicine, media, social action and religion.

The report's conclusions are clear. BME communities will continue to become an ever more significant part of Britain. There are clear and striking differences between communities. These differences should be understood by policymakers and politicians. *A Portrait of Modern Britain* serves as a rich, authoritative and accessible reference guide to furthering that understanding.

Executive Summary

Population

- 8 million people or 14% of the UK population belong to an ethnic minority
- The 5 largest *distinct* minority communities are (in order of size): Indian, Pakistani, Black African, Black Caribbean and Bangladeshi

Figure ES 1: Population of the UK's five largest ethnic minority groups

Indian	Pakistani	Bangladeshi	Black African	Black Caribbean
1,412,958	1,124,511	447,201	989,628	594,825
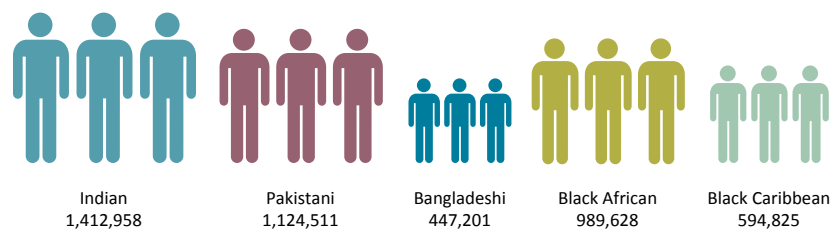
- The UK's Bangladeshi population represents the largest concentration of Bangladeshis anywhere outside Bangladesh. The UK is also home to the second largest Indian population in the western world
- Over the past decade, the UK's White population has remained roughly the same size whilst the minority population has almost doubled
  - BME groups accounted for almost all (80%) of the UK's population growth
- Black Africans are the fastest growing distinct ethnic group. The slowest growing are White and Black Caribbean groups
- People of Mixed ethnicity now represent the second largest (non-distinct) minority population, and are the fastest growing
- With the exception of the Black Caribbean population, all BME groups display a much younger age structure than the White population
  - Ethnic minorities represent just 5% of the Over-60 population, but 25% of the Under-10 population
- The median age of BME communities ranges from 22 (Bangladeshis) to 38 (Black Caribbeans). The White median age is 39
- By 2051, it is estimated that BME communities will represent between 20–30% of the UK's population

Geography

- BME groups are highly concentrated, living mostly in just a few very large cities
- Someone from a BME background is seven times more likely to live in an urban area than someone who is White
  - 98% of BME residents live in urban areas compared to 80% of White residents

Figure ES 2: Map of the England & Wales five main ethnic minority groups by percentage of local population
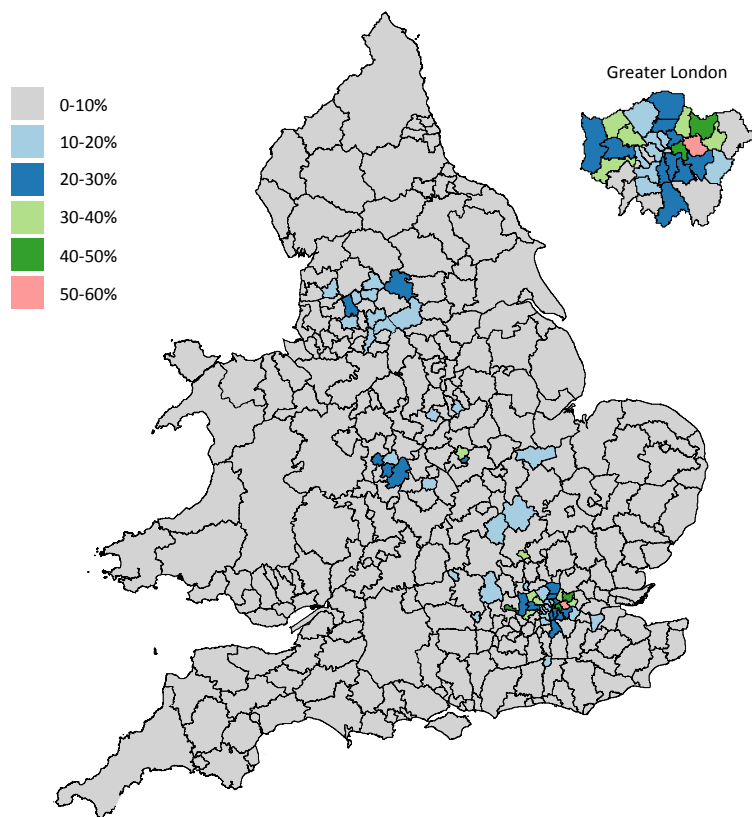
	Greater London		Greater Birmingham		Greater Manchester	
	% of national minority group population	% of local population	% of national minority group population	% of local population	% of national minority group population	% of local population
Indian	33.7%	(6.6%)	10.7%	(6.5%)	0.8%	(1.5%)
Pakistani	13.4%	(2.7%)	16.3%	(7.9%)	7.8%	(8.0%)
Bangladeshi	42.6%	(2.7%)	9.9%	(1.9%)	7.0%	(2.7%)
Black African	53.9%	(7.0%)	3.0%	(1.8%)	2.6%	(2.6%)
Black Caribbean	51.4%	(4.2%)	11.5%	(3.2%)	1.6%	(1.0%)
		(23.3%)		(21.2%)		(15.8%)

- Just three cities (London, Greater Birmingham and Greater Manchester) account for over 50% of the UK's entire BME population
- Indians are the most geographically dispersed of the five main BME groups; Bangladeshis are the least
- 25% of the UK's Bangladeshi population lives in just two adjacent areas in East London. Over half of the UK's Black population lives in London
- BMEs already represent 40% of the population in the UK's largest cities
  - In London, non-Whites outnumber Whites at every age up to 20
- The Black Caribbean population displays the greatest geographical mobility
- 90% of White and minority residents feel that their local area is a place where people from different backgrounds get on well together

Citizenship and identity

- With the exception of the Black African community, minorities overwhelmingly believe they have a UK-centric identity

Figure ES 3: Percentage of five main ethnic minority groups identifying with a 'British only' identity
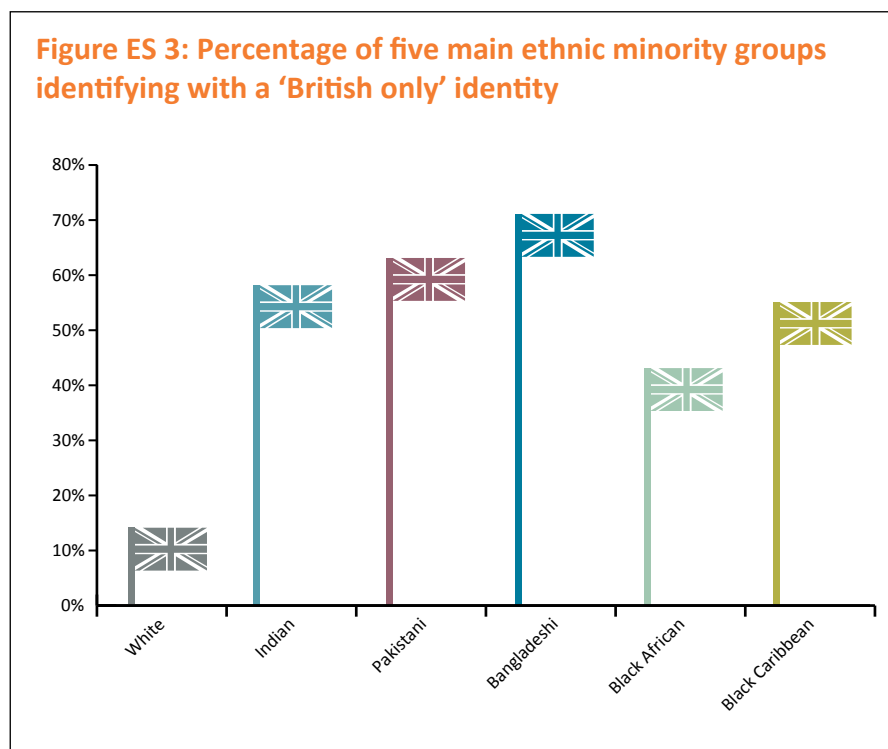
- Ethnic minorities are three times more likely than the White population to feel that 'being British' forms some part of their identity
- 'Being British' is also cited as more important to ethnic minority residents that the White population
- Except Black Africans, all minority groups show very high levels of citizenship uptake (especially among 1.5 and 2nd generation immigrants), which compares favourably internationally

Religion

- In contrast to Whites, BMEs are more likely to have a religion, more likely to practice that religion regularly, and more likely to feel religion plays an important part in their life
- Indians are the most religiously diverse community, spread across Islam (14%), Hinduism (45%) and Sikhism (22%). Bangladeshi and Pakistani communities in the UK are almost entirely Muslim. Black Caribbeans are largely Christian (and often from the newer denominations), and Black Africans are largely Christian with a significant minority of Muslims (20%)
- The majority of Hindus, Sikhs and South Asian Muslims attend places of worship with people from the same ethnicity. However, only a quarter of Black African Muslims do so
- Christian denominations have the most diverse places of worship
- The majority of Black Caribbeans, Bangladeshis and Pakistanis attend religious services every week (compared to just 10% of the White population)

- Those same groups overwhelmingly (70%) believe religion plays a great part in their life – compared with just 14% of the White population
- Although religion is clearly a significant part of their cultural identity, Indian and Black African groups are 2–3 times more likely than other BME communities to say religion makes little or no difference to their life

Figure ES 4: Religious identity, practice and perception among ethnic groups

Legend:
- Identify as religious
- Practice their religion weekly
- Consider religion to make a great difference to their lives
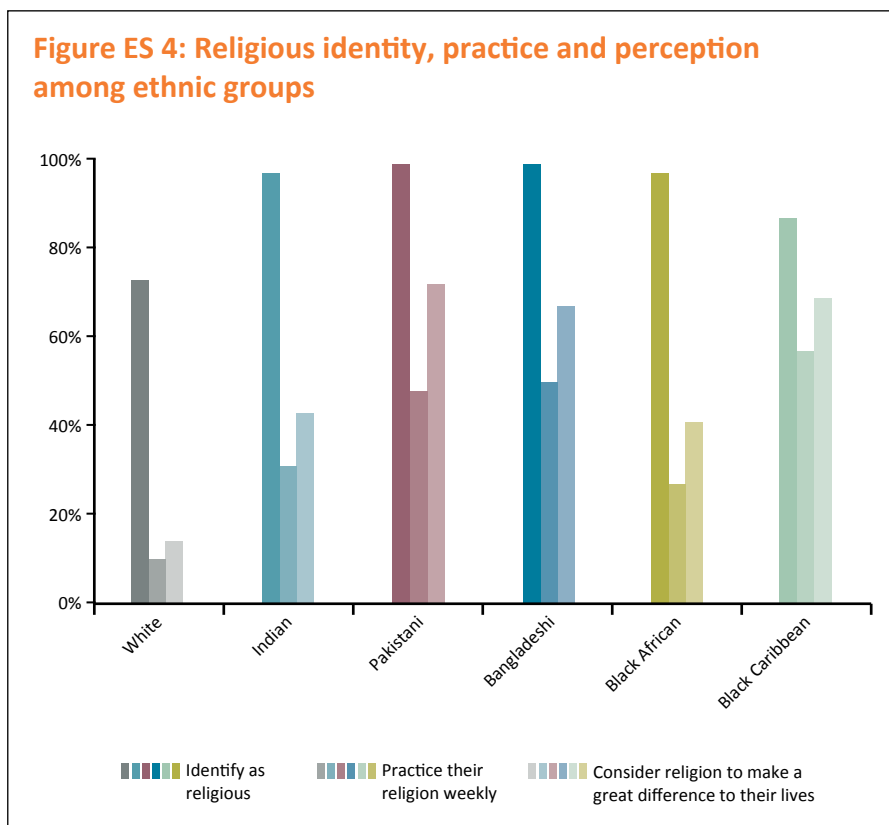
Household composition

- All minority communities live in larger households than the White population, with Pakistanis and Bangladeshis especially likely to live in very large households. This could be because competence in English is markedly lower among early generations of people from the Indian subcontinent.

Figure ES 5: Average household size of ethnic groups

White British (2.2) Indian (2.6) Pakistani (3.2) Bangladeshi (3.6) Black African (2.1) Black Caribbean (2.4)
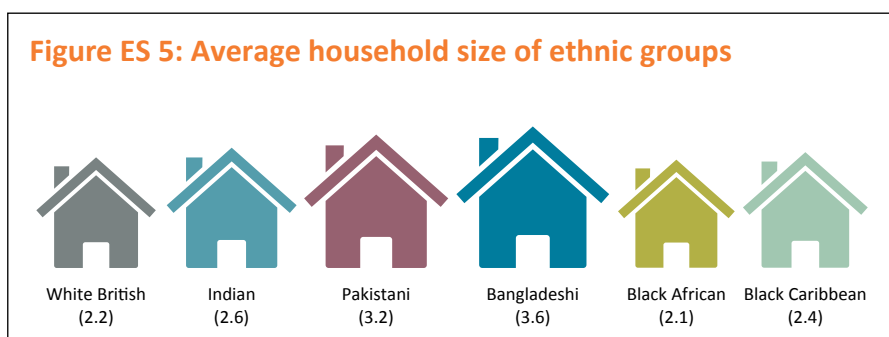
- South Asian children are most likely to be living in a home with a married/ civil partnership couple. However, 47% of Black Caribbean children live in a lone parent household

- A Bangladeshi or Pakistani household is almost twice as likely to contain dependent children than a Black Caribbean household
- Within one-family households, South Asian groups are overwhelmingly married or in civil partnerships. Almost a third of Black Caribbean one-family households are co-habiting
- Black Caribbeans have the highest rate of intermarriage with White people, and almost half of Black Caribbean men in couples have a partner from another ethnicity
- 40% of Black residents live in social housing, whereas 65% of Indian and Pakistanis live in owned accommodation
- Pakistani households have the greatest proportion of households with car availability, Indians are most likely to have more than 1 car, and over around 40% of Black households have no car availability

Economic activity

- Although Indians disproportionately concentrate in the highest skilled professions and compare well with the White population, BME communities generally have lower economic activity rates, higher unemployment and lower levels of full-time workers than the White population
- Almost all minority groups have unemployment rates that were almost double the national average (6.6%). Black Africans have the highest unemployment rate (14.8%), Indians the lowest (8.1%)

Figure ES 6: Unemployment rates by ethnic group
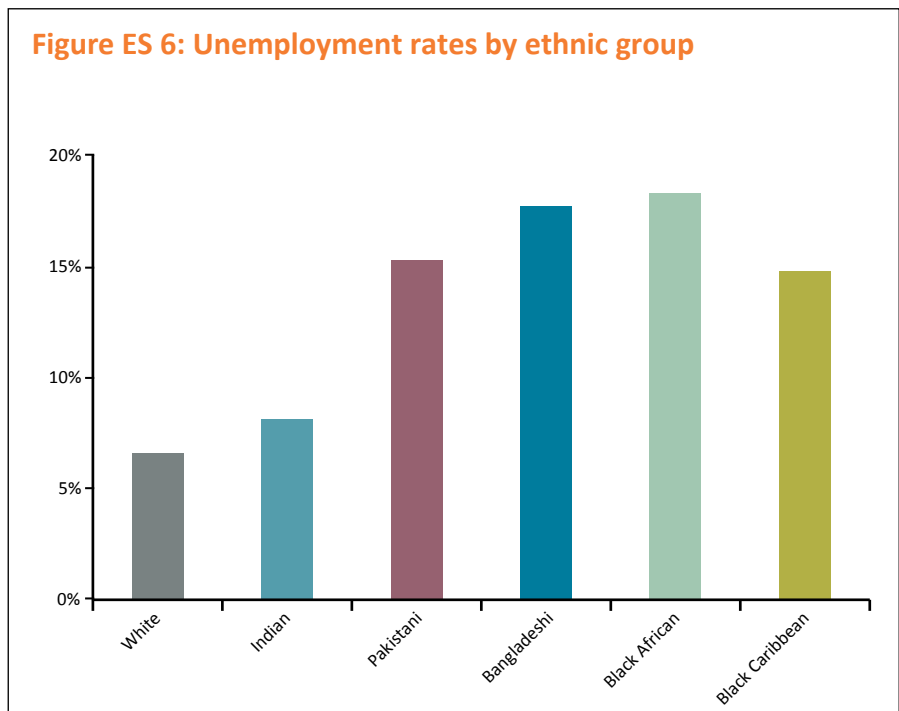
- Pakistanis and Bangladeshis are the most likely to be self-employed, and 50% of Bangladeshis only work part time
- 43% of Indians work in the highest skilled professions, and 35% of both Bangladeshis and Black Caribbeans work in the lowest skilled professions. However, Black Africans cluster in both high (39%) and low (34%) skilled professions

- BMEs also tend to concentrate in specific sectors of the economy – around 24% of Pakistani men are taxi-drivers, and almost half of Bangladeshi men work in restaurants. Both Black Africans and Caribbeans show considerable clustering in the Public Sector
- Indians skew to working in larger-than-average enterprises, Bangladeshis skew to working in smaller-than-average enterprises
- 39% of Pakistani women and 42% of Bangladeshi women have never worked, although a large proportion of these women are caring for other family
- 11% of all Indian women work in higher managerial jobs, such as directors of major organisations or senior officers in national governments
- Black Africans have the lowest job satisfaction, whilst a large proportion of Bangladeshis and Pakistanis appear to earn below the minimum wage

Health
- Most ethnic groups report very good or good health. The outliers are the Black Caribbean community who are a little less likely to have good health, and the Black African population who are highly likely to have good health
- South Asians are six times more likely to have diabetes than the general population and 50% more likely to die prematurely from heart disease
- There is an elevated risk to Black communities of high blood pressure and stroke
- Life expectancy among our BME groups ranges from 77.13 for Black Caribbean men to 83.17 for Black African women

Education
- Ethnic minorities account for around 30% of the pupils in state-funded primary schools
- Levels of attainment and rates of improvement vary meaningfully between different BME groups, with the Indian population performing well on almost every metric

Figure ES 7: Percentage of pupils attaining 5 A*-C grades (including English and Maths) at GCSE
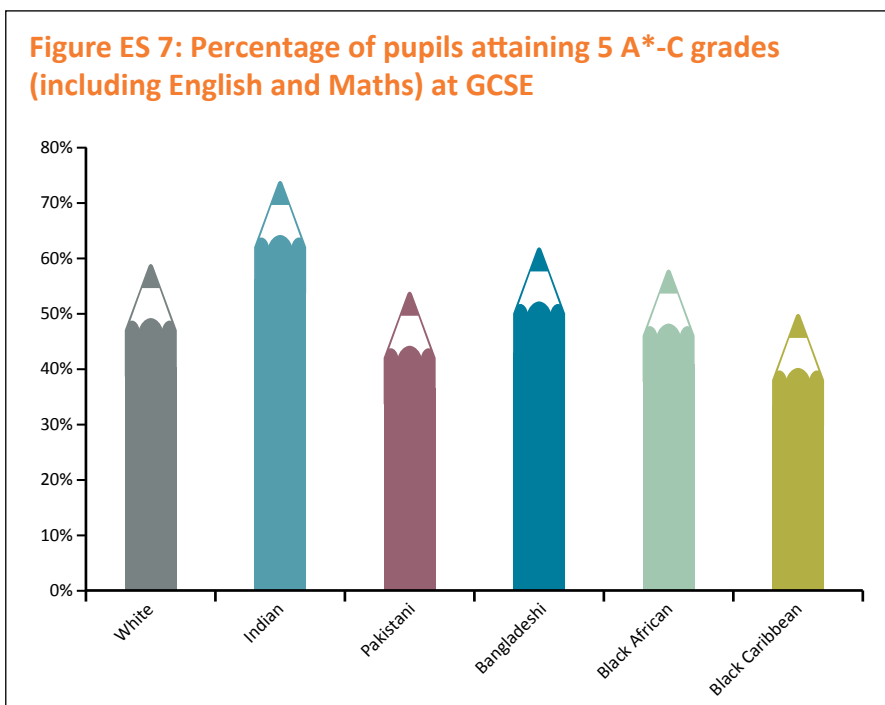
- Bangladeshis have the lowest proportion of students at Academy schools (27%) compared to 40% of Indian or Black African students
- Black African students are most likely to be eligible for Free School Meals, Indians the least
- At GCSE level, 75% of Indian pupils achieved 5A*-C grades (including English and Maths) compared to 50% of Black Caribbean students
- Bangladeshis are the fastest improving BME group at this level (62%) and have overtaken Whites in GCSE performance (59%)
- All minority groups have higher proportions of students staying on in formal education at 16 and 18 than the White population
- 37% of Indian students attending university went to top third institutions; only 15% of Black Caribbean students were in the same category

Media

- BME groups as a whole engage with both mainstream and ethnic media
- Asian media has successfully proliferated in the UK, especially TV. There are around 50 different Asian TV channels across different genres, ethnicities and religions

Figure ES 8: Representation of ethnic minorities in the media

Ethnic minority population of UK (14%)

Ethnic minority representation in the media (5.4%)

■ White ■ Ethnic minority groups
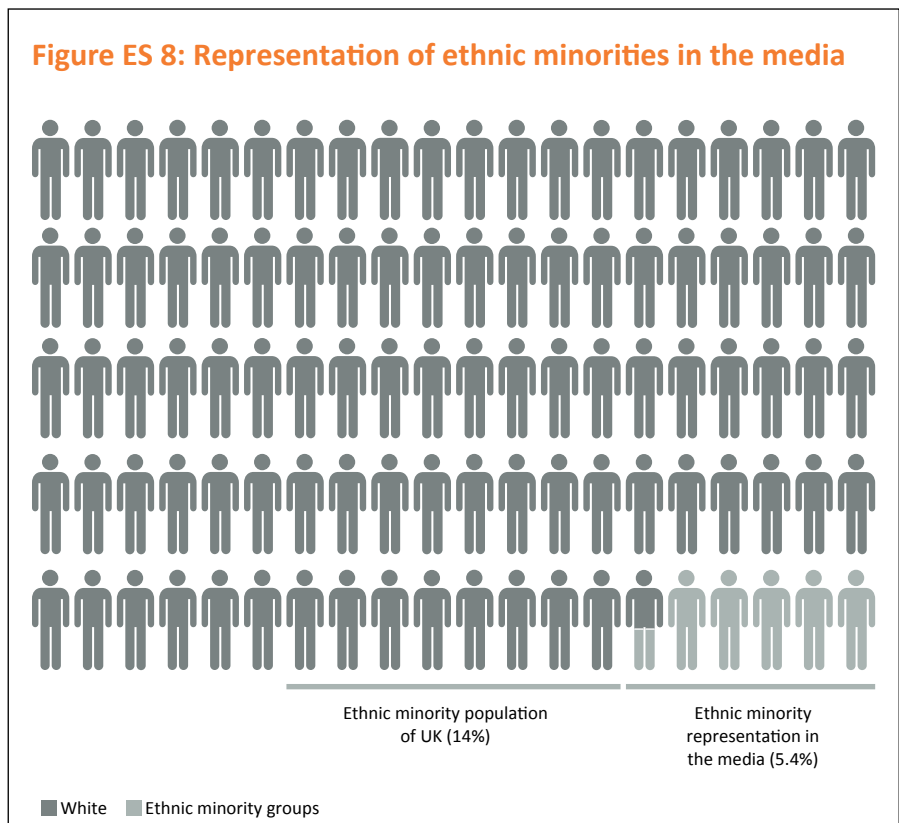
- Black media is more scarce and less stable, although *The Voice* remains the most established and successful minority newspaper in the UK
- BMEs make up for only 5.4% of those employed in the media. Between 2009 and 2012, the number of people working in the creative industries grew by 4,000, the number of BMEs fell by 2,000

Politics and civic engagement

- Levels of political partisanship are reasonably similar across BME groups and similar to the White population
- While Bangladeshis are amongst the lowest registration rate (78%) they are also amongst the highest turnout rate (also 78%). Pakistanis have the highest registration rate (83%), although this is still well short of the 91% of White people registered to vote
- Minorities as a whole are more likely than the White population to believe they can influence decisions affecting both their local area and Britain

Figure ES 9: Reported vote share for different ethnic groups in the 2010 General Election
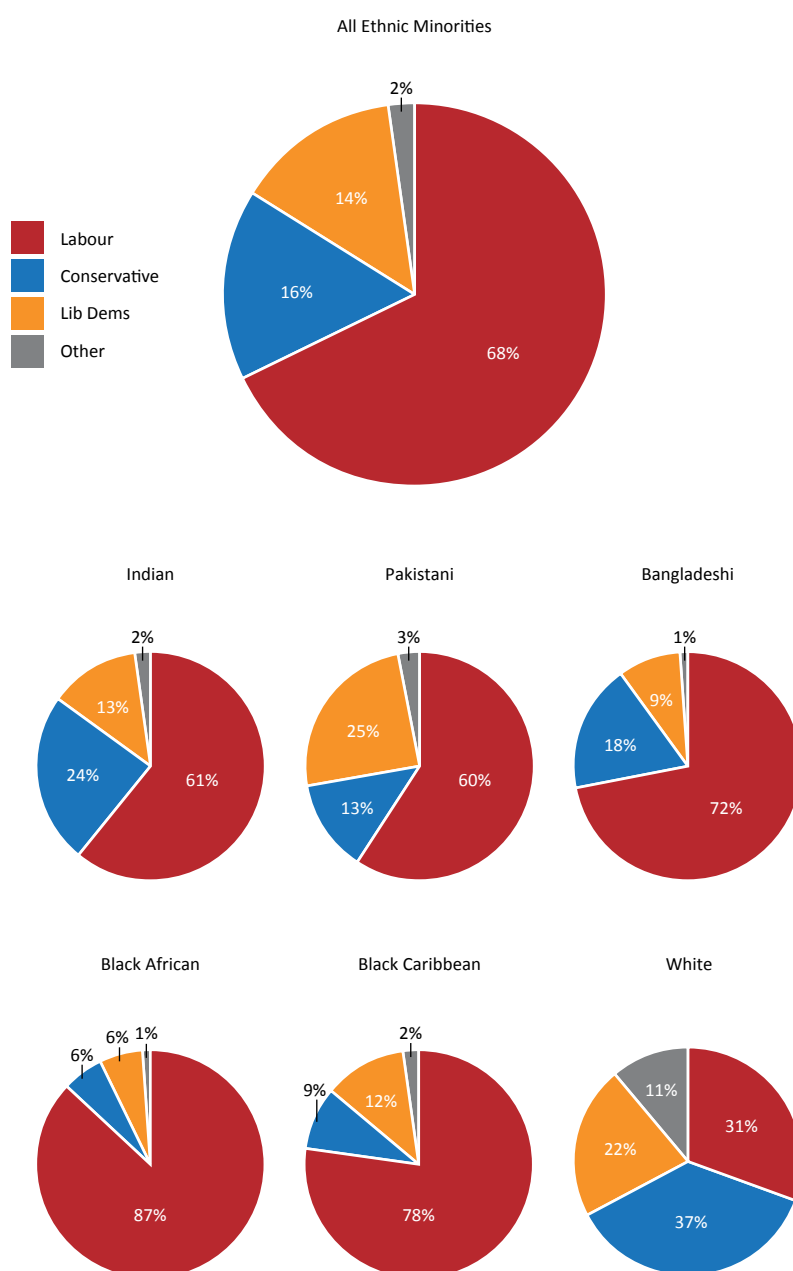
- All ethnic minority groups overwhelmingly identify with and vote for the Labour Party
  - This is the case regardless of class or association with Conservative policies and holds true even for recent arrivals
  - 68% of minorities voted for the Labour Party in 2010, 16% for the Conservative Party and 14% for the Liberal Democrats
- Indians are four times more likely to vote Conservative than Black Africans (24% to 6%)
- Asian groups display lower than average interest in politics whilst Black groups have higher than average levels of interest
- Most minority groups show similar if not higher levels of trust and satisfaction in political institutions than the White British population
- However, Black Caribbeans express low levels of trust in the police and Parliament, whereas Bangladeshis and Black Africans have high levels of trust
- Ethnic minorities now engage in civic life and volunteering at levels similar to the White population

1
Background

Scope

What constitutes a Black and Minority Ethnic (BME) group? In previous years BME groups could have been described as 'non-white', with the main groups emigrating from Asia, Africa and the Caribbean. Today, however, as a result of EU expansion and migration policies, the definition of BME communities might more broadly encompass White European migrants. And this is not limited solely to Eastern Europeans – in 2012 the French consulate in London estimated that between 300,000 and 400,000 French people lived in London alone.[1] This is comparable with the total Chinese population of England and Wales, and makes London France's sixth biggest city in terms of population.[2]

Similarly, the rapid growth of people with Mixed ethnicity is challenging preconceptions of what constitutes a BME citizen. Notably, a mixed race family took centre-stage at the London 2012 Olympics Games Opening Ceremony, and Olympic gold winning heptathlete Jessica Ennis, whose parents are of Jamaican and English heritage, became the 'face of London 2012'.

Over the last decade, the Mixed ethnicity population has almost doubled in size, growing faster than any other minority group. Although Mixed ethnicity residents only account for 2% of the total population,[3] the majority of this community are under the age of 20. With such a young age structure, Mixed ethnicity residents are set to make up a larger share of the overall population.

However, while the Mixed ethnicity population and the White population not born in the UK are interesting topics for future research, today we are limited by the fact that most government departments and national polls do not provide data broken down to this level of detail. And although the term BME generally does encompass smaller minority groups, such as the Arab and Chinese populations, this report will focus primarily on the five largest, distinct ethnic minority groups in the UK – Indian, Pakistani, Bangladeshi, Black African and Black Caribbean.

Sources

Most polls, surveys or studies of the UK population do not capture enough members of ethnic minority groups to permit proper analysis of those groups individually. We are indebted to several sources that have overcome this hurdle.

The 2011 *Census for England & Wales* provided the foundation for much of our research and analysis. As separate figures were collected for Scotland, this report is only able to use data relating to England and Wales. However, Scotland accounts for only 3% of the BME citizens in England, Scotland and Wales.[4] In light of the much smaller BME population in Scotland, and in order for convenience,

1 French consulate in London, quoted by BBC Radio 4, *The French East End*, 30 May 2012

2 Office for National Statistics (ONS), Census 2011

3 Ibid

4 National Records of Scotland, *Scotland's* Census 2011

reference may be made to the United Kingdom (UK) when discussing certain results that are based on data solely from England and Wales.

A second major source was *Understanding Society*, the UK's largest longitudinal survey which captures the social and economic circumstances of 40,000 UK households. The size of the survey and its booster sample of ethnic minorities allow rich analysis of the various BME communities.

The *Ethnic Minority British Election Study (EMBES) 2010* was also significant source of information, and has been described in some respects as the 'most comprehensive study of ethnic minorities in Britain' conducted in over a decade. Based on EMBES, *The Political Integration of Ethnic Minorities* (2013) by Heath, Fisher, Rosenblatt, Sanders and Sobolewska, was also a valuable source of data.

Definitions

The terminology used to describe people from contrasting backgrounds has evolved over time. The Institute of Race Relations describes Black and Minority Ethnic (BME), or Black, Asian and Minority Ethnic (BAME) as the terms 'normally used in the UK to describe people of non-white descent'. Although it has been pointed out that these phrases are slightly cumbersome and bureaucratic, they have the advantages of very broad understanding and acceptance, and attempt universal coverage. In this report we will use 'Black and Minority Ethnic', 'minority', 'ethnic minority' and 'BME' interchangeably. When writing in a national context, the term BME will generally refer to the total non-white population of England and Wales or the UK.

2
Origins

Black Caribbean

Black Caribbeans were the first of our main ethnic minority groups to arrive in substantial numbers in the UK. After the Second World War, they were invited to meet staffing vacancies and work on the London Underground and as nurses in the NHS.

The majority of Black Caribbeans came from Jamaica, although there were large numbers from all Caribbean islands. This was in part because, until restrictions were brought in by the 1962 Commonwealth Immigration Act, Government policy was to grant all citizens of the colonies citizenship of the United Kingdom and Colonies. This gave them right to enter the UK at will, and immediate citizenship and voting rights on arrival.

While, in some ways, these Black Caribbean workers were like migrant workers in Central East and Northern Europe after the war, there are a number of notable differences. Black Caribbean people who came to work in the UK were often qualified and skilled, particularly the Black Caribbean nurses. In addition, they spoke English and were largely Christian. Black Caribbeans were also socialised under British rule and familiar with British institutions and values. Furthermore, many served with the armed forces or merchant navy during the Second World War and, therefore, felt a strong pull to the UK. These migrants were also largely voluntary – meaning that they came of their own wish to the UK, often in response to adverts.

Pen portrait 1: Windrush passenger 1948[5]
Mr. Oswald 'Columbus' Denniston

'Word went round that this boat was taking passengers for a cheap fare £28.10 shillings to go to Britain. It was common knowledge that there was work in Britain, just after the war. The war ended 3 years earlier. So there was a lot of scope. It took me a week to wind things up to travel.

'I had no ties I wasn't married or anything like that I come from Montego Bay, Jamaica. I knew no one in England, I had travelled before to America and Panama. I had no idea what I was coming to.

'I was self-employed in Montego Bay. I trade now as 'Columbus'. At Montego Bay, there were near 600 people on the voyage, some were demobbed service men and women, the rest were like me, never been in the services. I can remember some of the people I travelled with, if I see them, but I don't know where they are now. All in all it was a good journey to Britain for me, yeah it was.'

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5 Excerpt from Mike Phillips and Trevor Phillips, *Windrush: The Irresistible Rise of Multi-Racial Britain*, HarperCollins, 1998

The London 2012 Olympic Games Opening Ceremony celebrated the historic arrival of the *Empire Windrush* vessel at Tilbury in Essex 1948. The *Windrush* had come to the UK from the Caribbean, carrying on board a few hundred migrants (many ex-servicemen); pictures of these early Caribbean immigrants walking down the gangplank onto British soil remain an evocative image today. The arrival of the *Windrush* is a landmark event said to mark the beginning of mass post-war migration to the UK and it gave rise to the term the '*Windrush generation*'.

Migration from Caribbean countries was stable until 1962 and the advent of the Commonwealth Immigration Act. As Black Caribbeans have been established in the UK for a considerable amount of time, a substantial number in current polling and research exercises will have been born in the UK (often to parents also born in the UK), unlike other minority groups. They also have the highest rate of intermarriage with white British people.[6]

Table 1.1: Black Caribbean adult migrants[7,8]

Main countries of origin	Jamaica (59%)	Barbados (6%)	Trinidad (4%)	Antigua (4%)	Dominica (4%)
Reasons for migrating	Better life (40%)	Join family (26%)	Earn money (22%)	Live in Britain (12%)	To be a student (10%)
Average time since arrival	23 years				
Citizenship	British (89%)	Commonwealth (8%)	Other (1%)		
Main Language at home	English (98%)	French (1%)	Spanish (1%)		
Religion	Other Christian (31%)	Pentecostal (22%)	None (18%)	Catholic (15%)	Anglican (12%)
Secondary/ higher foreign qualifications	16%				
Born outside the UK	40%				
% of Arrivals Under Age of 24	69%				

Indian

Indian migration began in the 1950s and, like the Black Caribbeans, mainly consisted of highly skilled individuals responding to job vacancies in the UK. For example, the first Indians to come to the UK in great numbers were highly skilled Gujaratis coming to work as doctors in the NHS. And, like Black Caribbeans, many Indians served in the armed forces during the Second World War.

In addition, dislocation and displacement have been a major source of Indian migration to the UK. Considerable numbers of Sikhs came over from Punjab following the partition of India in 1947. Similarly, while Indians were originally recruited by the British to work in lower levels of government service in East Africa, many of these Indians were displaced following independence in the 1960s and subsequent policies of Africanisation. In Uganda, for example, Idi Amin notoriously

gave Indians ninety days to leave the country in 1972. Despite initial resistance, this eventually led to the British Government relaxing the entry rights put in place by the 1962 Commonwealth Immigrants Act, in order to admit many displaced Indians.[9]

Indians are now the largest minority group in the UK, with almost 1.5 million people accounting for 2.5% of the population of England and Wales. Of this, many are still first generation, although over 40% of the Indian population are under 30.[10]

Table 1.2: Indian adult migrants[11,12]

Main countries of origin	India (86%)	Kenya (4%)	Uganda (2%)[13]	Mauritius (2%)	Sri Lanka (1%)
Reasons for migrating	Join family (40%)	Better life (24%)	Earn money (24%)	To be a student (19%)	Live in Britain (6%)
Average time since arrival	17 years				
Citizenship	British (51%)[14]	Commonwealth (48%)			
Main Language at home	English (35%)	Punjabi (18%)	Gujarati (15%)	Hindu (11%)	Tamil (7%)
Religion	Hindu (48%)	Sikh (21%)	Catholic (10%)	Sunni Muslim (7%)	None (5%)
Secondary/ higher foreign qualifications	76%				
Born outside the UK	57%				
% of Arrivals Under Age of 24	59%				

Pakistani

Pakistani migrant patterns have several similarities with Indians. Although they arrived in East Africa pre-partition, many who came to be post-partition Pakistanis worked in East Africa in the same colonial government roles as Indian middlemen, and were similarly expelled by policies of Africanisation. Muslim Punjabis were also displaced by partition in the same manner as Sikh Punjabis. And like both Indians and Black Caribbeans, many had fought in the armed forces during the war and settled in the UK in the decades after.

Many migrants also came from the disputed region between India and Pakistan known as Azad Kashmir, and particularly from the Mirpur district following the Pakistani government's decision to build the Mangla dam in 1961–7, which displaced more than 100,000 people.[15]

As Anthony Heath notes in his book *The Political Integration of Ethnic Minorities in Britain*, although recent migration has taken the form of family reunion, this is not specifically women reuniting with their UK-based husbands. He references the fact that many British Pakistani women follow the tradition of marrying close kin, which had led them to search for a husband from their families' original villages in the Mirpur or the Punjab and settle with them back in the UK.

9 Heath, ibid.

10 ONS, Census 2011

11 EMBES 2010

12 Additional figures from ONS, Census 2011

13 This likely underestimates the numbers of Indians who came to the UK from East Africa

14 This is affected by the fact that the Indian Government refuses to allow dual citizenship

15 Heath, ibid, p.23

Table 1.3: Pakistani adult migrants[16,17]

Main countries of origin	Pakistan (95%)	India (2%)	Kenya (1%)		
Reasons for migrating	Join family (61%)	Better life (22%)	To be a student (13%)	Earn money (8%)	Live in Britain (2%)
Average time since arrival	17 years				
Citizenship	British (74%)	Commonwealth (25%)			
Main Language at home	Urdu (36%)	Punjabi (25%)	English (24%)	Mirpuri (10%)	Pashtu (3%)
Religion	Sunni Muslim (85%)	Other Muslim (13%)			
Secondary/ higher foreign qualifications	46%				
Born outside the UK	44%				
% of Arrivals Under Age of 24	67%				

Bangladeshi

Bangladeshi migrants were the last of the main South Asian groups to come to the UK. They are also the most homogenous, with no ethnic or religious divisions. Most Bangladeshis in the UK came from Sylhet – an area displaced by the war of independence with Pakistan – and speak Bengali or a Bengali dialect known as Sylheti. Some also came here after working in the British merchant navy.

Early Bangladeshi migrants had lower educational attainment levels than their Indian counterparts. However, as migration continued, mainly as a result of family reunion, so has the prevalence of a greater number of Bangladeshi migrants with secondary or higher qualifications.[18]

Table 1.4: Bangladeshi adult migrants[19,20]

Main countries of origin	Bangladeshi (99%)	India (1%)			
Reasons for migrating	Join family (51%)	Better life (27%)	Study (20%)	Earn (10%)	Freedom (6%)
Average time since arrival	16 years				
Citizenship	British (75%)	Commonwealth (23%)			
Main Language at home	Bengali (82%)	English (15%)	Sylheti (2%)		
Religion	Sunni Muslim (88%)	Other Muslim (9%)	Hindu (3%)		

16 EMBES 2010

17 Additional figures from ONS, Census 2011

18 Heath, ibid

19 EMBES 2010

20 Additional figures from ONS, Census 2011

Secondary/ higher foreign qualifications	37%			
Born outside the UK	44%			
% of Arrivals Under Age of 24	70%			

Black African

Black African migrants were the most recent large-scale arrival (outside of EU countries). They are also the most diverse group of migrants, coming from a number of different countries both outside and within the Commonwealth.

Some post-colonial immigrants from places like Nigeria and Ghana were not labour migrants (those who came to fill job vacancies) but rather educated young people from affluent backgrounds who initially came to study at British universities and then stayed.

Conversely, a number of Black African migrants have arrived as refugees, fleeing civil war and persecution in non-Commonwealth countries such as Somalia and Congo. Therefore, they have been referred to by Heath as 'the first largish group of 'visible' minorities who do not have a strong colonial or postcolonial tie with Britain'.[21] For most minority groups, the population is split reasonably evenly between those born in the UK and those born abroad. However, as the most recent arrivals, almost two thirds of the current Black African population in the UK were born abroad.

Table 1.5: Black African adult migrants[22,23]

Main countries of origin	Nigeria (27%)	Ghana (14%)	Somalia (13%)	Zimbabwe (8%)	Congo (6%)
Reasons for migrating	Better life (28%)	To be a student (23%)	Join family (22%)	War (12%)	Persecution (8%)
Average time since arrival	13 years				
Citizenship	British (58%)	Commonwealth (29%)	Other (14%)		
Main Language at home	English (64%)	Somali (9%)	French (5%)	Yoruba (3%)	Akan/Twi (4%)
Religion	Pentecostal (31%)	Catholic (17%)	Other Christian (15%)	Sunni (14%)	Other Muslim (12%)
Secondary/ higher foreign quals	82%				
Born outside the UK	67%				
% of Arrivals Under Age of 24	55%				

21 Heath, ibid, p. 26

22 EMBES 2010

23 Additional figures from ONS, Census 2011

Black Africans are also the fastest growing of our main ethnic groups. The number of Black Africans has more than doubled in the past decade. And while they come from a mix of Commonwealth and non-Commonwealth countries, a large number speak English. The largest proportion of Black Africans in the UK belong to Christian denominations. However, recent Muslim refugees have also come to Britain fleeing persecution in countries in the Horn of Africa. And while a number of Black Africans have come to the UK as a result of civil strife or persecution in their home country, it is worth noting that, according to the EMBES, they recorded the largest proportion of migrants with secondary or higher foreign qualifications.

Most ethnic immigrants to the UK arrived young, with around two thirds of all BME immigrants arriving in the UK before their 24th birthday. However, the Black African population is an exception, with a greater proportion of its immigrants arriving as mature adults (25–50 years old).[24]

Pen portrait 2: Lessons in integration from centuries of immigration to Britain
David Alton – Lord Alton of Liverpool[25]

Liverpool describes itself as 'the whole world in one city'. Creating respectful relationships is key to a harmonious society but these don't happen by accident and have to be worked at, deepened and renewed in every generation.

Liverpool's tolerant image has emerged following a troubled history – it was both the epicentre of the slave trade and a major destination for those fleeing the Irish famine.

One hundred years later Irish émigrés were still fleeing poverty and destitution. I'm the son of an Irish immigrant whose first language was Irish and who left the West of Ireland with her brothers and sisters when her parents died in conditions of chronic poverty. As most immigrant families experience, education gave me all the opportunities in my own life and is still key to creating a meritocratic society.

With the exodus of Irish people came Irish cultural and religious differences, and Liverpool became riddled with Northern Ireland-style sectarianism. On arriving in Liverpool as a student I was shocked to find such bigotry (and cards in newsagents' windows advertising accommodation but telling me 'blacks and Irish need not apply') but I was also struck by the vibrancy.

Something remarkable happened in the 1970s and 80s – when incredible ecumenical leadership enabled those old hostilities to largely melt away. That ecumenism has extended into strong inter-faith relationships as the city learned the art of 'living together.'

The traumatic Toxteth Riots in 1980 placed greater emphasis on addressing racial discrimination, community policing, inner city regeneration and promoting social justice. And in 1997, on the bicentenary anniversary of the abolition of the TransAtlantic Slave Trade, for the first time, the City Council unanimously passed a resolution recognising Liverpool's role in the trade and committing itself to work for greater social justice. This was commemorated in three statues – one each in Liverpool, West Africa and Virginia – to mark the triangle of the trade and ensure the story was told to another generation.

Today, with more than 100 public lectures, and good citizenship awards, Liverpool John Moores University celebrates the memory of memory of William Roscoe, one of slavery's most outspoken opponents, and father of Liverpool culture. This is an important part of telling a community its story, helping to heal history, and create tolerant debate.

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24 ONS, Census 2011

25 Lord Alton of Liverpool holds the Roscoe Chair in Citizenship at Liverpool John Moores University. For 25 years he was a Liverpool City Councillor or MP. He is now a Crossbench Independent member of the House of Lords.

3
Population

Size and growth

According to the last Census in 2011, 14% of the population of England and Wales, 8 million people, come from an ethnic minority. This compares to less than 9% in 2001. Whilst the White population has remained roughly the same size over the past 10 years, the BME population has almost doubled[26] – on an ethnic basis, the vast majority of the UK's net population growth now comes from the growth in minority communities.

Table 3.1 below shows the population breakdown in 2001 and 2011 for the main ethnic groups in the UK:

Table 3.1: UK population by ethnicity[27]

	2001		2011		2001–2011
	Number	**% Total**	**Number**	**% Total**	**% increase**
All	52,041,916	100%	56,075,912	100%	7.8%
White	47,520,866	91.3%	48,209,395	86.0%	1.4%
Mixed	661,034	1.3%	1,224,400	2.2%	85.2%
Indian	1,036,807	2.0%	1,412,958	2.5%	36.3%
Pakistani	714,826	1.4%	1,124,511	2.0%	57.3%
Bangladeshi	280,830	0.5%	447,201	0.8%	59.2%
Black African	479,665	0.9%	989,628	1.8%	106.3%
Black Caribbean	563,843	1.1%	594,825	1.1%	5.5%
All other ethnicities	784,045	1.5%	2,072,994	3.7%	164.4%

The Indian population continues to be the largest BME group in the UK. As a result, the UK is home to the 2nd largest Indian population in the western world outside of India, behind only the US.[28] Although the Bangladeshi population in the UK is not large relative to other minority groups, London is home to the largest concentration of Bangaldeshis anywhere outside of Bangladesh.[29]

Of the smaller ethnic groups, Chinese account for 0.7% of the population (393,141 people) and Arabs make up 0.4% of the population (230,600 people). Of the other distinct groups, including religious groups and people born in

individual EU states, Sikhs accounted for 0.8% of the population (423,158 people), Jews 0.5% (263,346 people) and Polish-born people 1% of the population (579,000 people) – coming second between India and Pakistan for residents not born in the UK.[30]

Table 3.2: BME groups ranked by size and growth

BME Groups Ranked by Size	BME Groups Ranked by Growth
Indian	Black African
Mixed	Mixed
Pakistani	Bangladeshi
Black African	Pakistani
Black Caribbean	Indian
Bangladeshi	Black Caribbean

In aggregate, BME groups account for over 80% of the UK's recent population growth as shown in Figure 3.1 below. Of the major ethnic groups, the one community which has a slower growth profile most similar to the White population is the Black Caribbean community. In contrast, the Mixed and Black African populations have shown considerable growth over the past decade.

Figure 3.1: 2001–2011 UK population growth split by ethnicity[31]
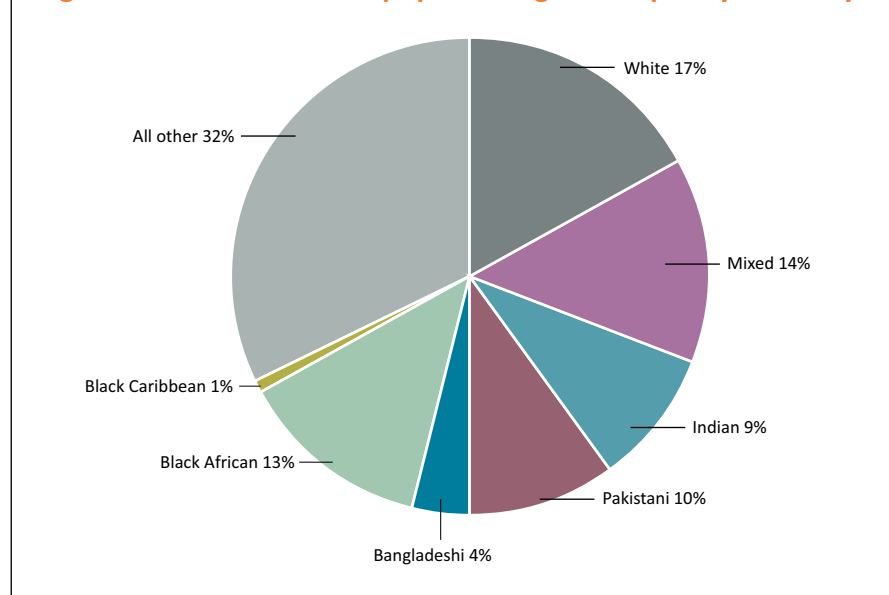
Age structure

The UK's ageing population is a well-documented fact: the 2011 Census recorded that almost quarter of the population of England and Wales were over 60. And with a further 40% in the 30 to 60 age group, the challenges of an ageing population are obvious and daunting for policy makers.

30 ONS, Census 2011

31 ONS, Census 2011

65% of the Department of Work and Pensions benefit expenditure goes to those over working and NHS spending on retired households is nearly double that for age non-retired households.[32] A report by the House of Commons Library in 2010 noted that 'state benefits and the NHS accounted for just under half of government expenditure in 2009/10. With much of this spending directed at elderly people, their growing number will present challenges for providers of these particular services as well as for the public finances as a whole.'[33]

Beyond public spending, the charity Age UK notes that an ageing population raises other policy issues, such as alleviating age discrimination in the workplace, adequate provision of community services allowing elderly people remain in their own homes, and combating loneliness and isolation among older citizens.

However, among BME communities specifically, this patterned of ageing is reversed. As Figure 3.2 below shows, the major ethnic minority communities are generally weighted towards the younger generation, with most ethnic minority groups having more than half of their population under the age of 30. In 2016, the projected median age for the BME population 'will be between 11 and 13 as compared to 40 for the white population'.[34]

Figure 3.2: Age structure by ethnicity[35]
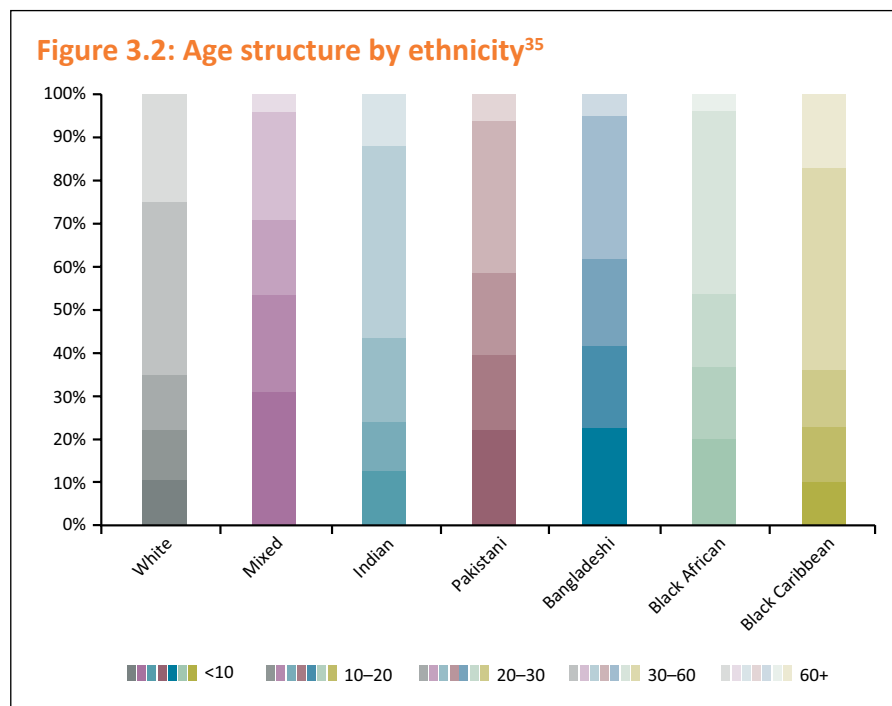
As further illustration of the youthfulness of the BME population, it is worth noting that whilst minorities account for 14% of the total population, they represent just 5% of the total over 60 population and 25% of the total population under 10. And according to the last Census, non-Whites already outnumber Whites in *every* age group in London up to 20.

One outlier to this trend is the Black Caribbean population. As the longest settled minority community in the UK, perhaps it is unsurprising that Black Caribbeans have an age structure that is most like the White population with a significant proportion of citizens over the age of 60. Therefore, the median age of Black Caribbeans is similar to that of the White Population – approaching 40 –

32 Richard Cracknell, *The Ageing Population*, House of Commons Library, 2010

33 Ibid

34 Nat Lievesley, *The future ageing of the ethnic minority populations in England and Wales*, The Runnymede Trust and Centre for Policy on Ageing, 2010, p. 46

35 ONS, Census 2001

while all our other BME groups sit below the national average (37) and Pakistanis and Bangladeshis skew towards the early 20s.

Figure 3.3: Median age by ethnicity[36]
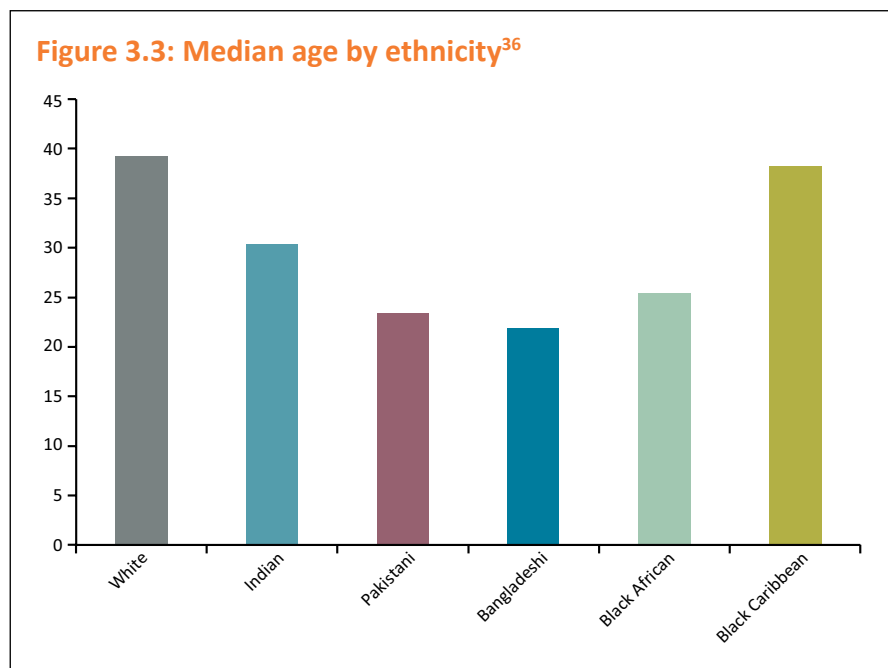
With such a youthful age structure, it is likely the UK's BME population will represent a larger proportion of the UK's population over time. This young BME population, with a larger proportion of working age adults, provides an interesting counterweight to the pressures of an ageing population elsewhere.

Professor Philip Rees from the University of Leeds has designed a complex database that models population growth and is capable of making ethnic population projections at a local area level. His findings show that by 2051 the UK will have a larger and more ethnically diverse population – with ethnic minorities making up 20% of the total UK population and doubling in number to almost 16 million. These conclusions were based on the 2001 Census and once this work is revised to include the 2011 Census it is likely to point to an even larger percentage of the population coming from a minority community. Indeed, another research institute, the Centre for Policy on Ageing, predicts that up to 30% of the UK population will come from an ethnic minority by 2051.[37] Furthermore, it is predicted that over this time ethnic minorities will move 'out of deprived inner city areas and into suburbs and surrounding towns…[echoing] the way that white groups have migrated in the past with the growth of the middle classes'.[38]

36 Bespoke table by Professor Rees, using ONS, Census 2011

37 Nat Lievesley, ibid, p.56

38 Professor Philip Rees, *What happens when international migrants settle? Ethnic group trends and projections for UK local areas under alternative scenarios',* University of Leeds, January 2013

4
Geography

BME communities display similar settlement patterns. All minority groups are highly concentrated geographically, clustered in large urban areas, and tend to inhabit the same few major cities. Where they are different is in their mobility, with Bangladeshis and Pakistanis displaying the least mobility of all groups.

The extent to which ethnic minorities concentrate in urban areas is striking. Table 4.1 below shows just how rare it is to find minority residents outside of cities. Someone from a BME background is almost seven times more likely to live in an urban area than someone who is White. Furthermore, within urban areas, ethnic groups have largely settled in the UK's largest cities, such as Greater London and Manchester, rather than mid-sized cities like Bournemouth or Bristol (Figure 4.1).

Table 4.1: Location of population[39]

	Urban	Rural
White	79%	21%
Indian	97%	3%
Pakistani	99%	1%
Bangladeshi	99%	1%
Black African	98%	2%
Black Caribbean	98%	2%

Figure 4.1: Urban split of population[40,41]

Major Urban Conurbation   Minor Urban Conurbation   City/Town
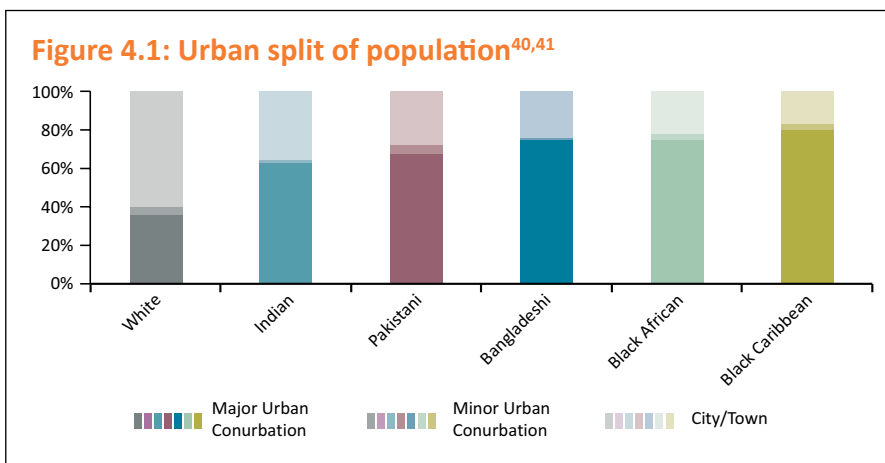
39 ONS, Census 2011

40 ONS, Census 2011

41 See Appendix A for a definition and examples of these geographical areas

Another striking finding is that just three UK cities – Greater London, Greater Birmingham (West Midlands metropolitan county) and Greater Manchester – account for around 50% of the total BME population of England and Wales. In London and the West Midlands, ethnic minorities already account for over 40% of the population.

Figure 4.2: Dispersal of each ethnic group across the UKs largest cities[42,43]
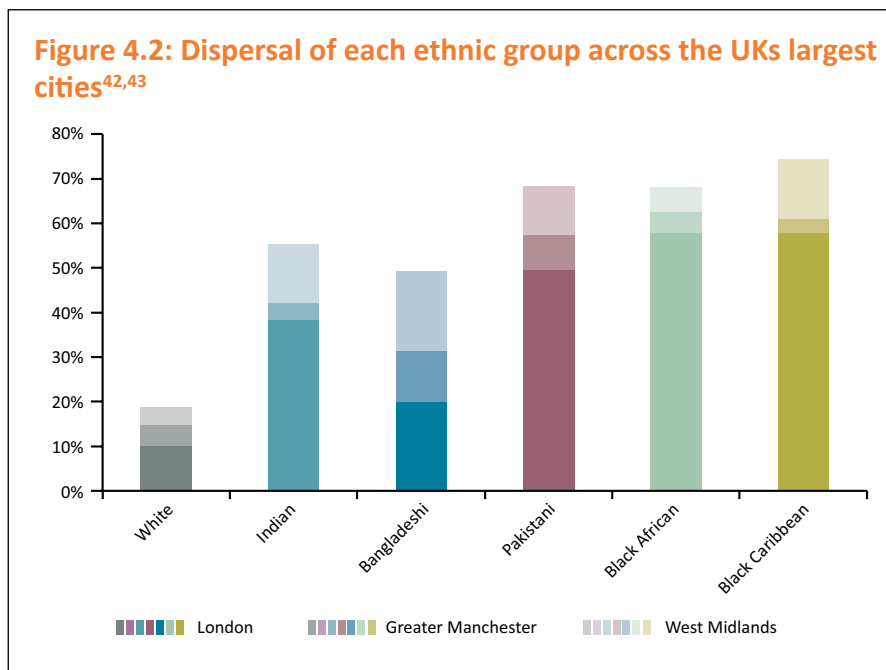
Indians are the most dispersed of the main ethnic groups, with 70% of the Indian population spread across 47 local authority areas. Conversely, the other 4 main ethnic groups are mainly concentrated in just 30 or so local authorities. Over half of the UK's Black population resides in London and 25% of UK's Bangladeshi population live in just two adjacent council areas in east London (Tower Hamlets and Newham). Government survey data shows that both the White population and all ethnic minorities taken as a group overwhelmingly (almost 90%) agree that their 'local area is a place where people from different backgrounds get on well together'.[44]

Pen portrait 3: The most diverse place on the planet
Rt Hon Stephen Timms MP – MP for East Ham

The London Borough of Newham is said to be the most diverse community on the planet.

According to the 2011 census, one resident in six is white British, the lowest proportion among all UK local authorities. 14% are from India or Sri Lanka, 12% from each of Africa and Bangladesh, and 10% from Pakistan. 11% are 'white non-British' – mainly East European – and 5% have roots in the Caribbean. About half my constituents describe themselves as Christians, a third as Muslims.

I moved to Newham – already multi-racial – in 1978. I went to join a church I had helped out with as a student. Elected to the Council in 1984, I thought people of other faiths might view me with suspicion.

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42 ONS, Census 2011

43 Figures are for the West Midlands conurbation or metropolitan county and not the West Midlands region

44 Cabinet Office, *Community Life Survey*, 2013, p.16

As planning committee Chair in the late 1980s, mosques asked my help to find Muslim burial space. Families often had to fly bodies back to Pakistan. It struck me it was in everyone's interests for the large Pakistani community to feel fully at home in Newham. We eventually set aside an area in the municipal cemetery.

In February 1994, the MP for East Ham, Ron Leighton, died suddenly. Ahmed Din, who chaired the Alliance of Newham Muslim Associations, called me. 'We believe in God', he said. 'You believe in God. We think you should go for this.' He supported my selection as Labour candidate for the by-election.

In May 2010, I was stabbed by a young woman who believed she was doing her Islamic duty. I was inundated by messages. Many were from Muslims, letting me know they were praying for a speedy recovery.

I visit lively Hindu temples in my constituency, as well as churches and mosques. The faiths are different, but their values are shared. And those values provide a sound foundation for building a thriving community.

Appendix 2 provides a detailed breakdown of each BME population by Local Authority; the summary tables below show the five most significant local authorities for each BME group. There are two ways to consider 'significance': firstly, local authorities where the absolute number of people from a minority community is highest; and secondly, local authorities which have the highest concentration of that community within their overall population. For example, Oadby and Wigston is a relatively small area, so the absolute number of Indians living there is not significant relative to their presence in the UK. However, it is notable for being a very 'Indian' local authority area with almost 20% of the population belonging to that particular ethnicity.

Indian

Local Authorities with Highest Number	Local Authorities with Highest %	
Leicester	Leicester	28%
Birmingham	Harrow	26%
Harrow	Hounslow	19%
Brent	Brent	19%
Ealing	Oadby and Wigston	18%

Pakistani

Local Authorities with Highest Number	Local Authorities with Highest %	
Birmingham	Bradford	20%
Bradford	Slough	18%
Manchester	Pendle	17%
Kirklees	Luton	14%
Redbridge	Birmingham	13%

Bangladeshi

Local Authorities with Highest Number	Local Authorities with Highest %	
Tower Hamlets	Tower Hamlets	32%
Newham	Newham	12%
Birmingham	Oldham	7%
Oldham	Luton	7%
Redbridge	Redbridge	6%

Black African

Local Authorities with Highest Number	Local Authorities with Highest %	
Southwark	Southwark	16%
Newham	Barking and Dagenham	15%
Lambeth	Greenwich	14%
Greenwich	Newham	12%
Lewisham	Lambeth	12%

Black Caribbean

Local Authorities with Highest Number	Local Authorities with Highest %	
Birmingham	Lewisham	11%
Croydon	Lambeth	10%
Lewisham	Croydon	9%
Lambeth	Hackney	8%
Brent	Brent	8%

Analysis from the University of Manchester shows that today's ethnic minority population is actually more evenly spread across the nation than it was in 2001. They also demonstrated that within households, ethnicities are increasingly mixing: 1 in 8 multi-person households now contain people from more than one ethnic group, and half of multiple-ethnicity households contain mixed ethnicity partnerships. The White British population is the only group that lives in relative isolation from others, on average living in areas with 85% White British residents.[45]

Pen portrait 4: Integrate not alienate
Sir Robin Wales, Mayor of Newham

One of Newham's greatest strengths is its diversity. Some people question whether what we do to integrate people is right. I say it is. We're not seeking to make everyone the same. We celebrate our diversity.

We also know that a strong and cohesive community is one where people mix across religious, ethnic and community groups. I believe that a council should invest in the

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45 Ludi Simpson, *The Dynamics of Diversity*, University of Manchester, 2012

convergence of life chances, not lifestyles. There is no one way to achieve this, but equally it does not happen by chance. That is why we promote integration and it seems to be working – 87% of residents state that this is a place where people from different backgrounds get on well together.

Our approach is about building common ground and developing the aims and interests we all share to strengthen our whole community's resilience. That is why we insist that all the activities we fund are open to everyone, not just single identity groups. We also encourage contact between people from different backgrounds through our annual free community events.

People are rightly proud of their heritage – we recognise and support this, celebrating the many influences that have made Newham great, and raising the flags of a dozen different nations on their national days alongside the Union Flag.

We recognise the importance of speaking English. Language is vital to allow individuals to achieve their full potential, and in supporting the networks that help whole communities improve together. That is why we invest in English language classes, so that people who want to learn have the opportunity to do so. It is also why we have removed foreign language newspapers from our libraries and reduced the translation service that's available.

Our approach is also about promoting fairness and avoiding jealousies and suspicions. For example, our housing allocations policy is open and transparent, whilst also prioritising those in work and members of the armed services. We have a Newham residency requirement for housing and for our employment service Workplace, to ensure we support people who are putting down roots in our community. That's about your contribution, not where you come from.

I love Newham and I am proud to call it my home. We are diverse and different but all part of one community. We are building on everything that is great about Newham to make it a better place for everyone who lives, works and visits here.

Analysing mobility, it appears that BME groups are more likely to be living closer to where they grew up than the White population. This is especially true for Bangaldeshi and Pakistani communities who show the least geographical mobility of all ethnic groups. However, the Black Caribbean community is the second most mobile minority population in the UK (behind the Chinese).

Table 4.2: Percentage of population living at least 5 miles from where they grew up[46]

	< 5 miles	< 10 miles
White	41%	59%
Indian	46%	63%
Pakistani	62%	75%
Bangladeshi	56%	78%
Black African	39%	69%
Black Caribbean	36%	60%

Pen portrait 5: White flight?

By Eric Kaufman, Professor of Politics at Birkbeck College, University of London

A major headline from the 2011 census which reported at the end of 2013 was that London's White British population declined by over 600,000 between 2001 and 2011 – a period during which its population increased by over a million.

Research I conducted with Gareth Harris for an ESRC-Birkbeck College-Demos project examining the response of the White British majority to increased diversity in England finds the same pattern in many other English cities. In fact 38 Local Authorities in England, led by Birmingham, were on the top 50 list for both gains in ethnic minorities and losses in white British population during 2001–11. Academics and pundits offer two competing explanations. Is this 'white flight' as White British people chose to leave places that had become uncomfortably diverse? Or does it reflect material constraints, with the White British more likely than minorities to possess the means to leave deprived inner-city wards?

Our work comprehensively tested the two theories with data from the ONS Longitudinal Study and BHPS/Understanding Society surveys. We found neither explanation convincing. On the one hand, white British working class and lower-middle class people were more likely to leave diverse wards for white ones than white professionals and managers. This questions the class-based interpretation. On the other hand, white liberals and conservatives, racists and non-racists, tabloid and broadsheet readers, Tories, Liberals and Labour supporters, English and British national identifiers – all left for whiter areas in roughly the same proportions. And this holds within class and age bands. This casts doubt on the white flight argument that anti-immigrant whites are more likely to flee wards with large shares of minorities.

We surmise that something correlated with ethnicity – such as ties to family and friends, or distance to cultural amenities such as football grounds, markets or houses of worship – drives the patterns we see. So white British and minorities choose destinations based on cultural attractiveness rather than ethnocentric repulsion or 'flight'. Motivation is thus not a worry, but if minorities in certain areas grow increasingly isolated from the white British, the end result may be.

5
Citizenship and Identity

With the exception of the Black African community, minorities overwhelmingly believe they have a UK-centric national identity. What is perhaps more surprising is that they identify with being specifically 'British' to a much greater extent than the White population, who self-identify largely with only the individual UK home nations (i.e. English, Scottish, Welsh or Northern Irish).

The idea of 'Britishness' and ethnic minority groups' identification with it has often been used as a way in which we can assess the success of integration of ethnic minorities into UK society. According to Dr Alita Nandi from the Institute of Social and Economic Research, 'national identification is widely regarded as an important indicator of social cohesion within societies and [has] implications for the incorporation or alienation of minorities'.[47]

In previous years the focus has been on how strongly ethnic minorities identify with a British identity and particularly how British identity ranks alongside their ethnic minority identity. However, implicit to this focus on minority groups was the idea that the majority population of the UK had a strong single national identity. Dr Nandi went on to argue that 'if minorities are being encouraged to sign up to a 'national story' it is clearly important to understand the extent to which that identity is held or endorsed by the majority society'.[48]

In the 2011 Census, respondents were asked to describe their national identity and provided with the following options: English, Welsh, Scottish, Northern Irish, British and Other (which they were asked to specify). Respondents were also allowed to give more than one answer to this question. The results of this question demonstrated that ethnic minorities express a far stronger association with a 'British Only' identity than the White majority. Only 14% of the White population gave 'British' as their *only* answer, whereas this figure was more than quadrupled for each of our minority ethnic groups – with Bangladeshis being over five times more likely to identify with a being solely British than the White majority.

It is possible to broaden the approach and look at people who consider being British to be at least *part* of their identity. These people feel they are either solely British, or they have both a British and another UK identity (English, Welsh, Scottish or Northern Irish). A similar pattern emerges – just 25% of White people feel being British forms any part of their identity. However, ethnic minorities are up to three times more likely to feel the same. Most of the White population in England and Wales, more than 60%, feel they have an 'English Only' identity, compared to just 20% of all ethnic minorities.

Table 5.1: Degrees of identification with various UK entities[49]

	British only	British only AND British & other UK	English only identity	Any form of UK identity
White	14%	25%	64%	95%
Indian	58%	61%	12%	75%
Pakistani	63%	67%	15%	84%
Bangladeshi	71%	74%	8%	84%
Black African	43%	45%	10%	59%
Black Caribbean	55%	60%	26%	88%

These figures directly confront the question of whether the growth and integration of ethnic minorities into the UK are threatening the idea of a specific British identity, or 'Britishness'. Admittedly, respondents were not asked to describe what they believed it meant to be British, and were this to be asked perhaps we could expect greater fluctuations both within ethnic groups and between them.

Pen portrait 6: National identity of majority and minority Brits[50]
Alita Nandi and Lucinda Platt

We set out to investigate British identity across all the UK's ethno-religious groups, taking account of other factors that are likely to influence such British identification and comparing majority society attachment to British identity. Our key conclusion was that minorities express strong British identities – stronger in fact than the White majority, and that these increase across generations. Moreover, we noted that political identification is positively associated with a stronger British identity.

Minority identification does not necessarily imply a loss of national identity. Indeed the most common pattern in our sample of minorities was to hold strong national and minority identities at the same time. Since this is most likely to lead to positive psychological adaptation to the majority society, this should be encouraging for all concerned about minority alienation. Moreover, Muslims are not more likely to have a separated (strong minority only) identification than any other group – in fact the opposite is the case.

Minorities have been the explicit target of concerns about lack of national identification and the failure of multiculturalist policies to create a coherent sense of national belonging; yet majorities do not themselves sign up to national identification in systematic or consistent ways. Competing identities are offered by country level identities [i.e. English, Scottish, Welsh and Northern Irish], which can be considered more ethnic than civic national identities.

The multicultural project does not seem to have created the problems claimed for it… However, as around half of the majority population endorse country specific identities, and do not spontaneously identify being British as their chosen national identity, the 'national story' may not be one that, for the population as a whole, is linked into a common sense of Britishness…This raises questions as to what exactly is the national story …and how might the White majority be led to sign up to it more strongly?

49 2011 Census, ONS

50 Edited excerpt of Alita Nandi and Lucinda Platt, *Britishness and Identity Assimilation among the UKs Minority and Majority Ethnic Groups*, IESR, 2014

A further study as part of the Ethnic Minority British Election Study (EMBES) found that 99% of second generation ethnic minority groups (i.e. those born in the UK to immigrant parents) have British citizenship. Additionally 94% of what is called the 'one point five' generation (i.e. those born abroad who arrived before their 16th birthday, and who have consequently been to school in Britain) are British citizens.[51] This latter figure is perhaps more interesting as it references people who arrived in the UK at a reasonably young age with a different nationality and actively chose to take up British nationality.

The EMBES also reveals higher than expected levels of British citizenship among first generation ethnic minority groups (those born abroad who arrived in the UK aged 16 or above). The Indian community are an outlier, as the Indian government does not allow dual citizenship. However, 84% of Indians migrating from East Africa have British citizenship, and 79% of Indians from other states have British citizenship.[52]

Figure 5.1: Degrees of UK/Commonwealth citizenship[53]
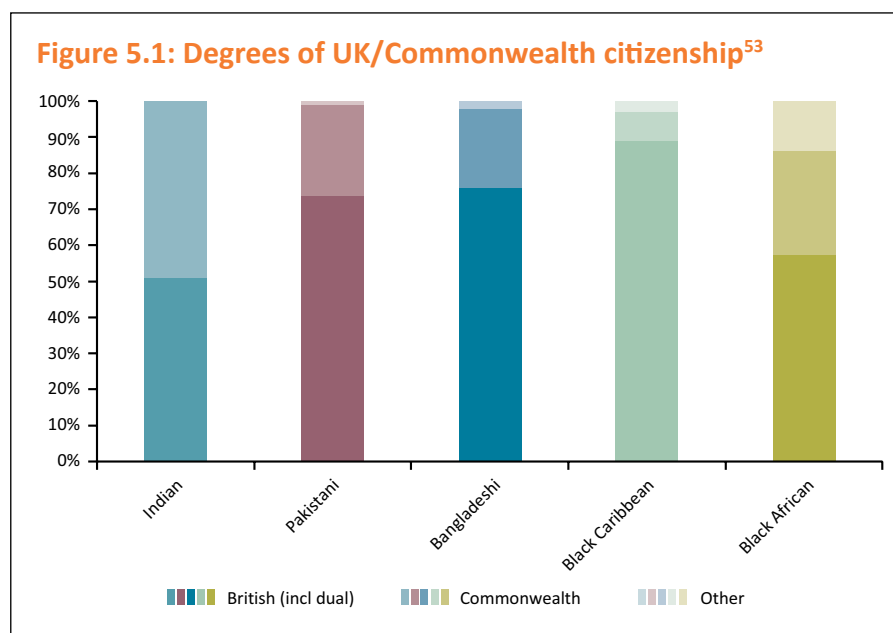
This also compares favourably at an international level: in the USA the citizenship rate is only 37% among those with eleven to fifteen years' residence, whereas in Canada the citizenship rate for the same group is 83%.[54] When the same calculation was done here the equivalent for Britain was 79% – which includes the substantial number of Indians who cannot legally have dual citizenship.[55]

Pen portrait 7: Diversity is not just about differences
Richard Fuller MP – MP for Bedford and Kempston

Bedford is a traditional English county town with a long history of welcoming new migrant communities. 30% of Bedfordians can trace an Italian heritage to the thousands of labourers who came from southern Italy in the 1950s to work in the brickyards on the outskirts of town. It was tough, demanding work that quite literally helped rebuild Britain brick by brick.

51 Heath, ibid, p.137

52 Ibid

53 EMBES 2010

54 I. Bloemraad, *Becoming a citizen in the United States and Canada; Structured Mobilization and Immigrant Political Incorporation*, in Social Forces 85, 2006, p. 670

55 Heath, ibid, p. 137

They were followed by people from the Caribbean islands, India, Pakistan, Bangladesh, the countries of Africa, Eastern Europe, Canada, America, pretty much all over, making Bedford probably the most ethnically diverse town in the country. In fact, our Polish community is on its second wave, with the recently arrived joining those who came to Bedford during the war.

As Member of Parliament for Bedford, you become knowledgeable about, and sensitive to, topics such as female genital mutilation (FGM), the impact of 'stop and search' and caste discrimination.

Politicians can, though, spend too much time focusing on differences, when really it is shared values such as family, a sense of justice, and even the sports team you support that can matter more. And, while policy has its place in my experience, nothing beats being accessible and open to having a conversation.

A 1970 book about Bedford – *The Unmelting Pot: An English Town and its Immigrants* – highlighted the tensions of acceptance, assimilation and integration that were then prevalent.

There was hope in the experience of Bedford then as a town that welcomed migrants. I believe that hope has been vindicated by the forty years that have passed but there remains more progress to be made – brick by brick.

Government survey data shows that, as a group, the vast majority of ethnic minorities (88%) believe that they 'belong strongly to Britain'.[56] And this level of belonging is exactly on par with the White population. Similarly, when asked by the UK Household Longitudinal Study *Understanding Society*, how they rank the importance of being British, our main ethnic groups again demonstrated a strong commitment to being British. And here, in line with the Census and the EMBES, each of our minority ethnic groups identified *more* strongly with being British than the White majority.

Figure 5.2: Importance of being British, ranked from 1–10 – percentage of each group which ranked between 8–10[57]
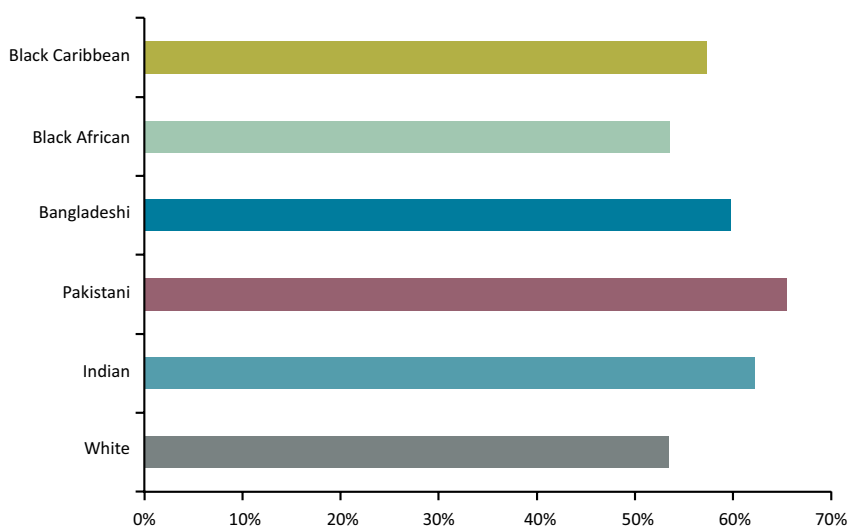
The high figures for British identity and British nationality among ethnic minority communities in the UK raises some interesting observations about the much contested idea of multiculturalism. To many, multiculturalism is seen to mean simply welcoming and accepting the presence of people of multiple ethnicities and religions in the UK. To others, however, multiculturalism is more strongly taken to mean the assimilation of minority ethnic identities within a shared British identity.

Pen portrait 8: Brothers in arms – BMEs in the armed forces[58]
By Shiraz Maher, Senior Research Fellow at the International Centre for the Study of Radicalisation, Kings College London

Hundreds of thousands of Muslims volunteered to fight for Britain during the First and Second World Wars. In 1914, they even fought the ostensible Muslim power of the day – the Ottoman Empire – with whom it was feared their loyalties might lie. Indian Muslim leaders successfully defined the conflicts as political in nature, not religious; and Indian Muslim leaders successfully counteracted the propaganda of Germany, the Ottoman Empire and pan-Islamists, which sought to portray fighting for Britain as a betrayal of Islam. Furthermore, the British military and politicians went to great length to support and welcome Muslim servicemen: both stressing that the Empire was in no way involved in a religious conflict with Islam, as well as providing for the spiritual and cultural needs of Muslim servicemen.

Of course, it was not just Muslims who volunteered. During the Great War, over one million men from across the Commonwealth enlisted for the British war effort from territories as far and wide as the British West Indies to Egypt; from the Indian subcontinent to Mauritius, Fiji and China. Hindus, Sikhs and other from within the Indian Empire played their own particular distinguished parts in this record of service.

In 2006, Lance-Corporal Jabron Hashmi was killed after suffering injuries in a Taliban rocket attack on his Platoon House in Helmand. He was the first British Muslim serviceman to have died in combat in Afghanistan. I visited the Hashmi family at their home in Birmingham in 2009 and interviewed Jabron's older brother Zeeshan, who also served in the armed forces, completing two tours of duty in Afghanistan.

'[Jabron] went to Afghanistan hoping to build bridges between the East and the West. He combined his love of Islam with the love of Britain and his main reason for joining the army was to make a difference. He certainly did that', Zeeshan said. Jabron's commitment is something that the family is keen to honour. Two beaming pictures of him dressed in full military regalia with a glowing smile have pride of place in their living room, alongside copies of the Quran and rolled-up prayer mats.

'I chose to be here', Zeeshan said, 'and we should be like anyone else and give back to our society in whatever way, whether its joining the army or the civil service or being a doctor – that's up to you'.

6
Religion

In contrast to the White population, BME residents are more likely to have a religion, more likely to practice that religion, and more likely to feel that religion is an important part of their life. However, this generalisation masks meaningful differences between different minority groups.

In the last Census, 70% of the population stated that they had a religion; with 60% stating that they belong to one of the Christian denominations (although this has fallen from over 70% a decade ago). Conversely, the number of people who state that they have no religion has risen from 15% to 25% over the past decade. A significantly smaller proportion of our main ethnic minority groups have no religion, with as little as 1% of Pakistanis and Bangladeshis stating that they have no religion.[59]

Similarly, when the EMBES asked respondents whether they belonged to a religion, many ethnic minorities reported that religion was 'very' or 'extremely' important to them. Black Caribbeans had the lowest number of people stating that they belonged to a religion, although their figure was as high as 67%.[60]

Perhaps unsurprisingly, our main ethnic groups largely follow the predominant religion of their origin country – Indians are split between Hinduism, Islam and Sikhism; Pakistanis and Bangladeshis are overwhelmingly Muslim; and Black Africans and Black Caribbean are mainly Christian with a sizeable amount of Muslim Black Africans as well.

Table 6.1: Religious identification[61]

	Christian	Hindu	Jewish	Muslim	Sikh	No religion
White	64%	0%	1%	0%	0%	27%
Indian	10%	44%	0%	14%	22%	3%
Pakistani	2%	0%	0%	91%	0%	1%
Bangladeshi	1%	1%	0%	90%	0%	1%
Black African	70%	0%	0%	21%	0%	3%
Black Caribbean	74%	0%	0%	1%	0%	13%

According to the EMBES, the majority of Hindus, Sikhs and South Asian Muslims attend their place of worship with people sharing their ethnicity. However, only a quarter of Black African Muslims do so. As would be expected

in a country with a large Christian population of multiple ethnicities, Christian denominations have the most diverse places of worship. However, between 35% and 50% of non-Anglican or Catholic Christians (whether Indian or Caribbean) reported that most of their congregation shared their ethnicity.[62]

Table 6.2: Percentage of each group who said their place of worship was most frequented by their own ethnicity[63]

	Indian	Pakistani	Bangladeshi	Black Caribbean	Black African
All	70	70	56.5	31.5	37
Christian	15	-	-	31.5	41
Of which:					
Anglican	-	-	-	21	23
Catholic	10	-	-	9	29.5
Pentecostal	37.5	-	-	45	49
Baptist	-	-	-	37	46.5
Methodist	-	-	-	39	41
Hindu	75.5	-	-	-	-
Sikh	87	-	-	-	-
Muslim	55	70	56.5	-	26.5

As Table 6.3 below shows, our main ethnic groups are not only more likely to identify with a religion, but are also more actively involved in their religions, with between a third and a half of our main ethnic groups attending religious services at least once a week.

Table 6.3: Attendance at religious services[64]

	Weekly	Monthly	Yearly	Never	Only for events
White	10%	6%	15%	23%	46%
Indian	31%	24%	23%	11%	11%
Pakistani	48%	13%	13%	16%	9%
Bangladeshi	50%	8%	10%	21%	11%
Black African	27%	14%	17%	18%	24%
Black Caribbean	57%	17%	12%	10%	5%

The data so far shows Indians and Black Africans lagging slightly behind our other main ethnic groups, with reference to having a religion, and attending religious services on a weekly basis. As Figure 6.4 below demonstrates, this gap widens when we look at whether religion makes a difference to people's lives. Indians and Black Africans are two to three times more likely to state that religion makes little or no difference to their lives when compared to our other main ethnic groups.

62 Ibid

63 Maria Sobolewska, *Religion and Politics among Ethnic Minorities in Britain*, for British Religion in Numbers, 2011

64 Understanding Society, Wave 1, 2011

This should not be taken to mean that religion is not as important to Indians or Black Africans – especially given that 97% of them identify with a religion. However, it highlights the risk of using ethnicity and religion as proxies when targeting public policy at specific groups. It also highlights the faulty assumption that all ethnic groups feel the same about specific issues, least of all religion.

Figure 6.4: Ethnic groups by percentage who state that religion makes a great difference to their lives[65]
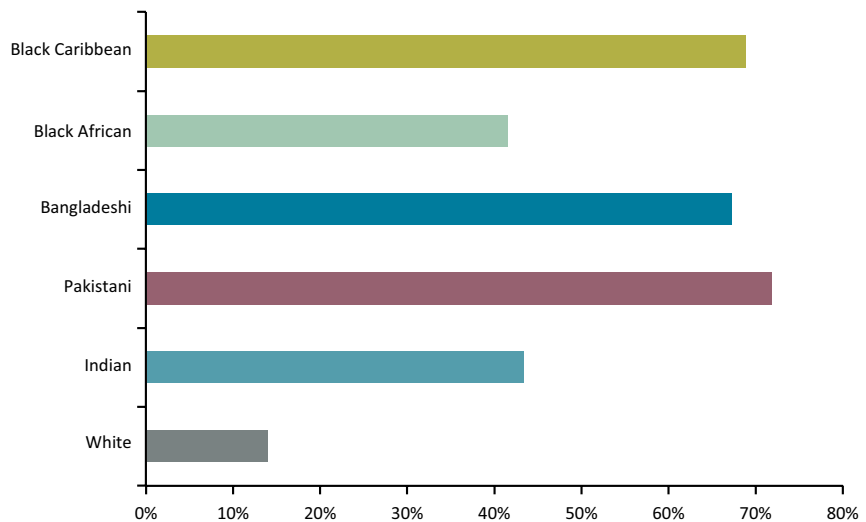
Pen portrait 9: The church's role in aiding integration within the UK

By Rev Rose Hudson-Wilkin, Chaplain to the Speaker of the House of Commons, Parish priest

The majority of those from the Caribbean who came to Britain in the late 50s and throughout the 60s and 70s were Christians – many belonging to the 'historic churches' (the C of E; Methodist; Baptist; Roman Catholic etc). Faith was the one thing that they had learnt to rely on and so during the difficult challenges that they were faced with on their arrival, it was to the Churches of which they were familiar that they turned to.

Sadly, they discovered that the church was not waiting with arms outstretched to welcome them. That many remained within these historic churches is a testament to the depth of their faith and courage. Some did leave however and started their own denominations.

Today in our inner cities, up and down the country, our churches are filled with significant numbers of those from the minority ethnic community. Their children fill the Sunday Schools and our Schools. The reality is that we are looking at 2nd, 3rd and

65 Understanding Society, Wave 1, 2011

4th generations now. The majority of the minority ethnic population cannot be referred to as a migrant community. They are British; they belong here; this is their home. They do not want to be tolerated and they do not want to be treated as visitors. It has taken the churches a rather long time to embrace its minority ethnic population. This has in turn left the minority ethnic membership of the historic churches, feeling like they are on the margins instead of being at the heart of the church's life.

It is important to note that church is the one place where we have people from different cultures and class meeting and 'drinking from the one cup.' Christian Leaders will have to commit themselves to ensuring that their minority ethnic membership does not just remain in the pews, but that they are engaged in leadership within the church. The younger generation needs to see reflections of themselves in all walks of life. This is how they will know that 'this belongs to them' and therefore they can become whatever they want to be because there will be no barriers. The Church leadership has a unique role to play and a responsibility in helping its members to become established within the community through the life of the church and very often its Church schools.

7
Household Composition

BME groups exhibit varied patterns of household composition. All minority communities, except Black Caribbeans, live in larger households than the White population, with Pakistanis and Bangladeshis especially likely to live in large families. This could be because competence in English is markedly lower among early generations of people from the Indian subcontinent. The incidence of lone parent families is particularly high among the Black population; and consistent with age structure, retired households are uncommon among the Asian population. Bangladeshi households are twice as likely as Black Caribbean households to be home to dependent children. A large proportion of dependent Black children live in single parent households, whilst Asians overwhelmingly exhibit the formality of marriage/ civil partnerships rather than co-habitation.

In 2013 there were 26.4 million households in the UK, with 29% consisting of one person and 20% consisting of four or more people. Lucinda Platt, Professor of Social Policy at the London School of Economics, analysed the composition of families by ethnic group of the head of the family unit. The figures below demonstrate that ethnic minorities are more likely to live in an above average sized household. Close to 50% of Pakistanis and Bangladeshis are likely to live in a household of more than four people.

Table 7.1: Size of family[66]

Ethnicity of Head of Family Unit	Average Family Size	% of Families with 4+ People
White British	2.2	16%
Indian	2.6	28%
Pakistani	3.2	43%
Bangladeshi	3.6	49%
Black Caribbean	2.1	16%
Black African	2.4	24%

66 Lucinda Platt, *Ethnicity and Family Relationships Within and Between Ethnic Groups: an analysis using the Labour Force Survey*, Equality and Human Rights Commission, 2010 , using LFS Household data sets October-December 2004 to April-June 2008, p. 23

Although most ethnicities from the Indian subcontinent live in 'one family' households, 20% are classified as living in 'other' households. This likely includes situations where an elderly parent/relative has come to live with a family, or where more than one family live together in one home.

The incidence of elderly relatives living within larger households could explain why Indian, Pakistani and Bangladeshi households are less likely to speak English at home – as competence in English is markedly lower among early generations of people from the Indian subcontinent (see Figure 7.1). For example, a Black Caribbean household is three times more likely than a Bangladeshi household to have English as the main language spoken.

However, when compared to previous results in 1997, all ethnicities are demonstrating progress in this area, with Black Caribbeans, who have been settled in the UK the longest, having the strongest figures.

Figure 7.1: English is main language spoken at home – 1997 compared to 2010[67]
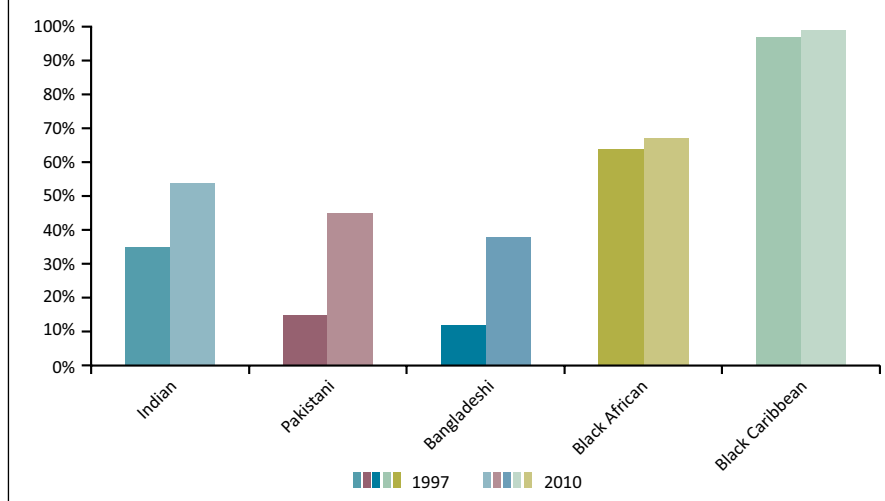
Figure 7.2: Competence in English by ethnicity by generation[68]
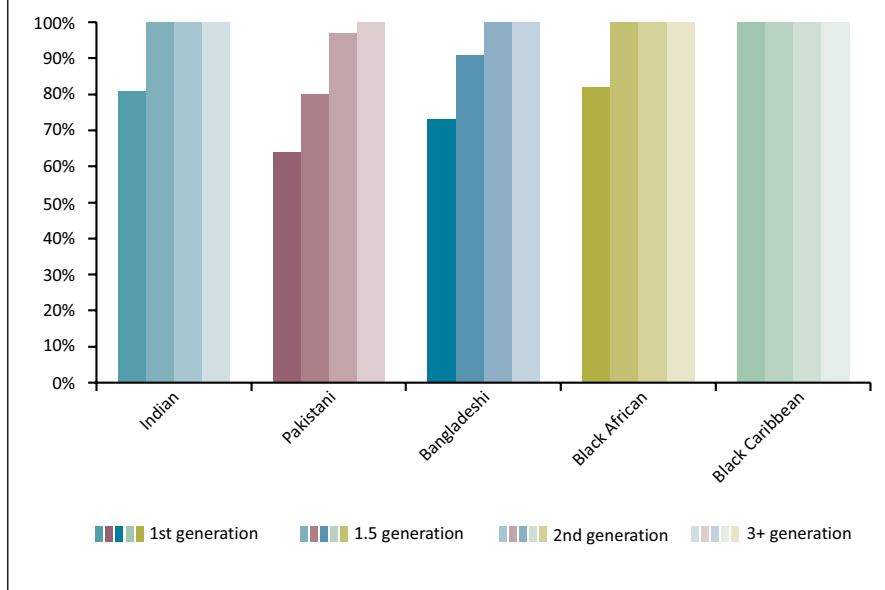
Pen portrait 10: Multi-generational Indian families – The Kumars at No. 42
Comedy chat show starring Sanjeev Bhaskar and Meera Syal

The Kumars are a well-off Indian family whose son Sanjeev fancies himself as a chat show host. To facilitate this, his Mum and Dad have helpfully bulldozed their back garden and built a TV studio on the back of their suburban home.

Each week Sanjeev gets to interview celebrity guests whilst fending off the countless interruptions from his doting parents and overbearing grandmother, much to the amusement of the guests in attendance.

With three generations together under one roof, the show neatly illustrates the kind of household often found in the Indian community.

Rather than concentrating in 'one family' households, Black Africans and Black Caribbean communities are more even spread across one person households, one family households, or lone parent households. This correlates with a report by The Centre for Social Justice in 2011, which found that, among Black African and Caribbean communities, the 'risk of separation from parents' was 37%, compared to 19% for whites.[69]

Table 7.2: Overview of household types[70]

	One person	One family	Retired	Lone parent	Other
White	17%	43%	23%	10%	6%
Indian	12%	53%	7%	7%	20%
Pakistani	10%	52%	3%	11%	23%
Bangladeshi	9%	53%	2%	12%	24%
Black African	23%	33%	2%	24%	18%
Black Caribbean	28%	25%	14%	24%	10%

Within one family households, most ethnic groups exhibit formal arrangements such as marriage or civil partnerships. However, these two institutions are counted as a whole and it is not possible to assess how many in each ethnic group are married or in a civil partnership. The Black Caribbean community is the main outlier among our groups with almost a third cohabiting. The Black Caribbean community is also notable for the high incidence of mixed relationships, more so than any other BME group. The Labour Force Survey reveals that '48% of Black Caribbean men and 34% of Black Caribbean women in couples are with partners of a different ethnic group – with higher proportions still among younger cohorts'.[71]

69 The Centre for Social Justice, *Completing the Revolution: Transforming Mental Health and Tackling Poverty*, 2001, p. 136

70 ONS, Census 2011

71 *The Economist*, 'Into The Melting Pot', 8 February 2014

Figure 7.3: Types of partnerships in one family households[72]

Figure 7.4: Percentage of households with dependent children[73]
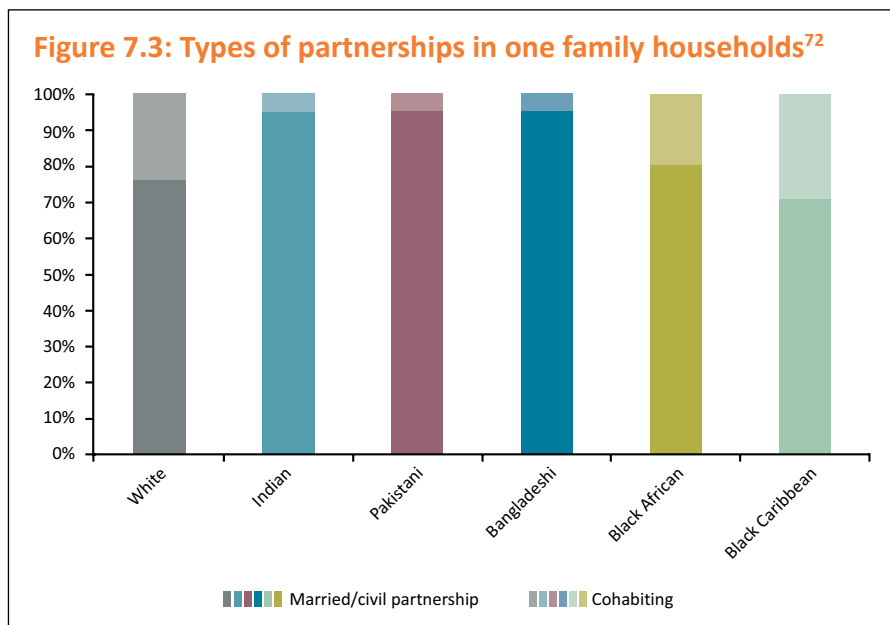
Within all household types, our main ethnic groups are more likely to have dependent children than not. This is led by the Bangladeshi, Pakistani and Black African communities, for which between half and two thirds of all households have dependent children (Figure 7.4). And while around two thirds of Indian, Pakistani and Bangladeshi children are in households which include married adults or those in a civil partnership, a significant proportion of Black African and Black Caribbean children live in lone parent households.
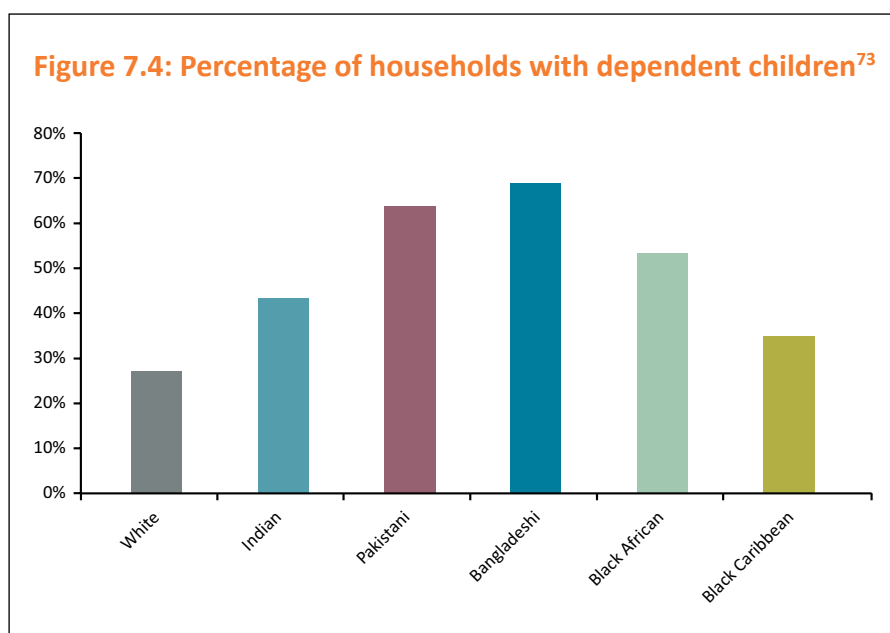
72 ONS, Census 2011

73 ONS, Census 2011

74 ONS, Census 2011

75 Runnymede Trust, *Fact Sheet: David Lammy on Fatherhood*, 2010

76 The Centre for Social Justice, *Fractured Families: Why stability matters*, 2013

Table 7.3: Types of households with dependent children[74]

	Married / Civil Partner	Cohabiting	Lone Parent	Other
White	53%	16%	25%	7%
Indian	68%	2%	9%	21%
Pakistani	61%	2%	13%	24%
Bangladeshi	62%	2%	12%	24%
Black African	38%	8%	38%	16%
Black Caribbean	28%	11%	47%	14%

Separate work by the Runnymede Trust showed around 59% of Black Caribbean, 44% of Black African and 61% of children in mixed race households grow up in single parent families; while 22% of all children in the UK live in lone parent families.[75]

Pen portrait 11: The consequences of fractured families[76]
The Centre for Social Justice

The centre-right think-tank The Centre for Social Justice (CSJ) has a distinguished history advocating stable families and highlighting issues than can be caused as a result of family breakdown. In their 2013 report *Fractured Families: The consequences of family breakdown* they referenced the following anonymous quote:

'A myth has grown up in parts of the black (and the white) community around here that children don't need a dad, almost as if it's a luxury, and not a necessity.

'In this community, too many people are ashamed of the wrong things – like not having the latest 50-inch plasma TV on the wall or, for women, not being able to cook. I'm not an advocate of publicly shaming people, but it is shameful when children have never met their biological father. They may say they don't care, but their heart wants a dad, deep down, even if they say something different. I see far too many boys playing football and think: what a shame their dad isn't watching them play.'

Living in social housing is often taken as an indicator of overall economic circumstances. Figure 7.5 below shows that high numbers of Bangladeshi, Black African and Black Caribbean individuals live in social housing – around 40% or six times more likely than the Indian population. Indians and Pakistani communities on the other hand have a high numbers of home owners – at around two thirds.

However, these figures for Indian and Pakistani communities should not be taken to simply imply that there are low levels of poverty in these communities. Lucinda Platt has argued that while there are levels of inequality between ethnic minority groups, we have failed to properly examine levels of inequality within ethnic minority groups as well.[77] And while home ownership may imply lower levels of poverty, it also often equates to higher housing costs and lower levels of disposable income.

77 Lucinda Platt, *Inequality within ethnic groups*, Joseph Rowntree Foundation, 2011

Figure 7.5: Housing tenure by ethnicity[78]
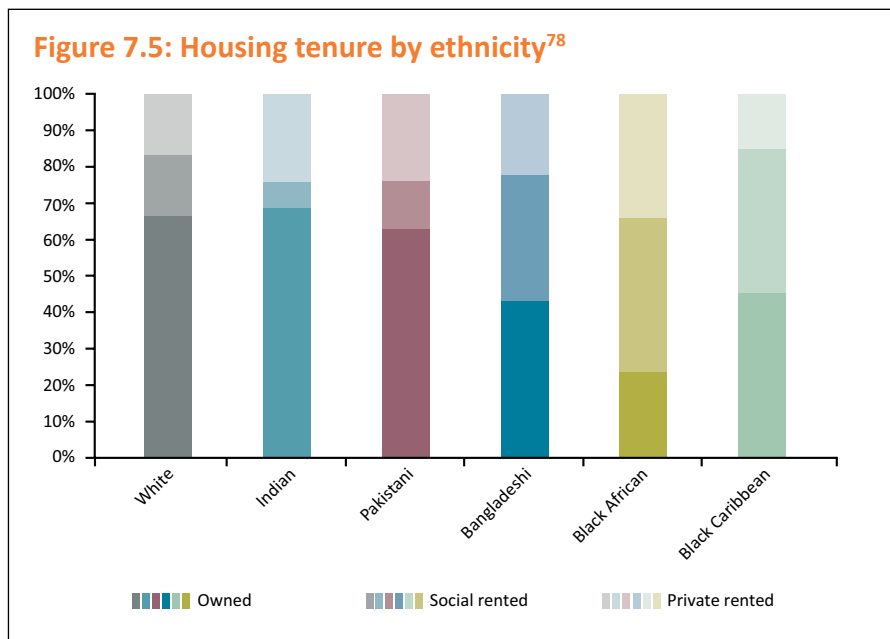
Household car availability is often used by governments as another indicator of affluence levels. Again, the Indian population maintains levels of car ownership in line with the White population. Pakistanis overall have the greatest proportion of households with car accessibility (83%). Bangladeshi, Black African and Black Caribbean groups have almost twice the number of households with no access to a car compared to other groups. However, although affluence may be a reason for this, the greater concentration of these communities in London with its extensive public transportation network and Congestion Charge is another possible contributory factor.

Table 7.4: Car availability by ethnicity[79]

	No Cars	1 Car	2+ Cars
White	18%	39%	44%
Indian	18%	38%	44%
Pakistani	17%	45%	38%
Bangladeshi	30%	47%	23%
Black African	42%	41%	17%
Black Caribbean	39%	41%	20%

78 ONS, Census 2011

79 ONS, Census 2011

Pen portrait 12: Working to create positive futures for young people

Chris Henriette, South London Youthwork Manager, XLP Social Action Organisation

XLP works across seven inner-city London boroughs which have a rich tapestry of diversity in every community. This creates great opportunities but also some serious challenges which are often linked in with the issues of poverty, poor housing and educational failure in those communities. In the borough of Tower Hamlets for example, there is huge diversity within areas such as Whitechapel, Shadwell and Brick Lane; you can buy all sorts of exotic foods and it is easy to see the influence the large population of Bangladeshi families has on the area. However, the stark divide between rich and poor is illustrated by the towers of Canary Wharf which loom over every part of Tower Hamlets, a borough which has a child poverty rate of almost 50%.

Greenwich is another of the boroughs XLP works in, and on the Abbey Wood estate the challenges of working with the BME populations are clear. There is a divide between the white working class indigenous groups and the BME 2nd and 3rd generation groups. A culture of segregation has built up between large groups of young people with no real link to each other apart from the area in which they coexist, causing problems with anti-social behaviour because of fights that break out and tension within the community.

As part of our work on the estate, XLP runs mentoring for at-risk young people in partnership with the local secondary school, and we support the school with a drop-in advice service. Outside of the school XLP runs a drop-in youth club through our XL-R8 bus project; a double decker bus kitted out with computers and other equipment to engage young people and help them interact with other young people from the different groups in the community. We also started a football project to engage on a different level – the first week we ran this the young people divided themselves by colour of skin and wanted to play whites against black in the usual style of the area, effectively drawing battle lines. The youth workers involved were shocked; it wasn't something they had ever had to deal with before but they challenged the ideology of the young people, encouraging them to play together and over the following months the group began to mix and get to know each other. As part of this project the group were eventually taken to play in tournaments against other areas, allowing them to take the identity as one whole Abbey Wood group: playing in competition with other areas gave them a joint purpose and identity.

Not all the problems have been solved in this area, there is still a long way to go, but for this group of young people the cycle of hatred against those they don't know no longer has the hold it once did.

8
Economic Activity

There are marked differences in the level and type of economic activity among different minority communities. Although Indians disproportionately concentrate in the highest skilled professions and compare favourably with the White population, all BME communities exhibit lower economic activity rates, higher unemployment and lower levels of full-time workers than the White population. Minority groups also appear to concentrate in specific sectors of the economy. Black Africans, however, have a sizeable proportion at both ends of the spectrum, representing the extremes of diversity within their own ethnic group.

Strikingly, all groups except Indians have unemployment rates that are more than double the average rate of the White population.

Table 8.1: Unemployment rate among different ethnic groups[80]

White	6.6%
Indian	8.1%
Pakistani	15.3%
Bangladeshi	17.7%
Black African	18.3%
Black Caribbean	14.8%

Of those that are employed, Whites and Indians disproportionately concentrate in the highest skilled professions, with 35% and 43% respectively of these groups working in these groups. Conversely, Bangladeshis and Black Caribbeans disproportionately concentrate in the lowest skilled professional (35% of each group). Black Africans are a bar-bell population with strong proportion of both highly skilled (39%) and low skilled (34%). Although we have no further breakdown of the country or year of origin of each ethnicity by their socioeconomic group, the balance of the Black African population at either end of the socioeconomic groupings echoes the balance of the heritage of Black Africans in the UK – with some well educated individuals coming to the UK to study and then staying, and others fleeing ethnic and religious conflicts more recently as refugees.

80 ONS, Census 2011

Figure 8.1: Socio-economic groupings by ethnicity

Legend:
- 1. Higher managerial
- 2. Lower managerial
- 3. Intermediate occupations
- 4. Small employers
- 5. Lower supervisory and technical workers
- 6. Semi-routine occupations
- 7. Routine occupations
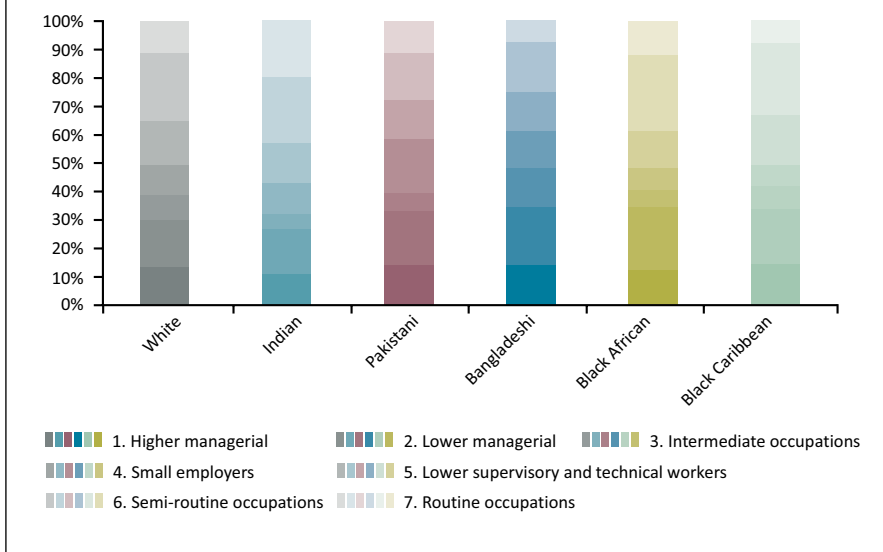
Table 8.2: Socio-economic classifications and example occupations[81]

National Statistics Socio-economic Classification	Example Occupations
1. Large employers and higher managerial and professional occupations	Directors of major organisations; officers in armed forces; senior officers in national government; clergy; medical practitioners; higher education teaching professionals
2. Lower managerial and professional occupations	Journalists; newspaper editors; musicians; nurses; paramedics; school teachers
3. Intermediate occupations	Graphic designers; medical secretaries; travel agents; ambulance staff (excluding paramedics); police officers (sergeants and below)
4. Small employers and own account workers	Farmers; hotel managers; product designers; roofers; taxi-cab drivers
5. Lower supervisory and technical occupations	Bakers; electricians; gardeners; road construction operatives; train drivers
6. Semi-routine occupations	Dental nurses; farm workers; housekeepers; scaffolders; traffic wardens
7. Routine occupations	Butchers; cleaners; domestics; furniture makers; labourers in building and woodworking trades; waiters/waitresses

Most of our main ethnic groups tend to mirror the national average when it comes to self-employment and part-time employment. Notable exceptions are Pakistanis who are more likely to be both self-employed and also in part-time employment; and Bangladeshis, for whom 50% of those employed are in part-time employment. This poses an interesting opportunity for policy makers considering policies that affect those without full-time employee status. It is unclear from existing data sources whether the high incidence of part-time employment is a matter of active choice for these two communities.

81 Frances Drever, Tim Doran and Margaret Whitehead, *Exploring the relation between class, gender, and self rated general health using the new socioeconomic classification*, J Epidemiol Community Health, 2004, p. 591

82 ONS, Census 2011

Table 8.3: Self- employment and part time employment among different ethnic groups[82]

Self-Employed / Total Employed		Part-Time / Total Employed	
White	16%	White	27%
Indian	16%	Indian	23%
Pakistani	26%	Pakistani	39%
Bangladeshi	17%	Bangladeshi	50%
Black African	12%	Black African	28%
Black Caribbean	11%	Black Caribbean	26%

Those who are economically inactive (not employed or seeking employment) follow a similar pattern, with most ethnic groups following the national average, and Pakistanis and Bangladeshis being the outliers. Bangladeshi and Pakistani women have the lowest employment rates of all groups with just 30% being employed. Fully two thirds of Bangladeshi women are economically inactive, compared with just a quarter of White women.[83]

Figure 8.2: Incidence of and reasons for economic inactivity among different ethnic groups[84]
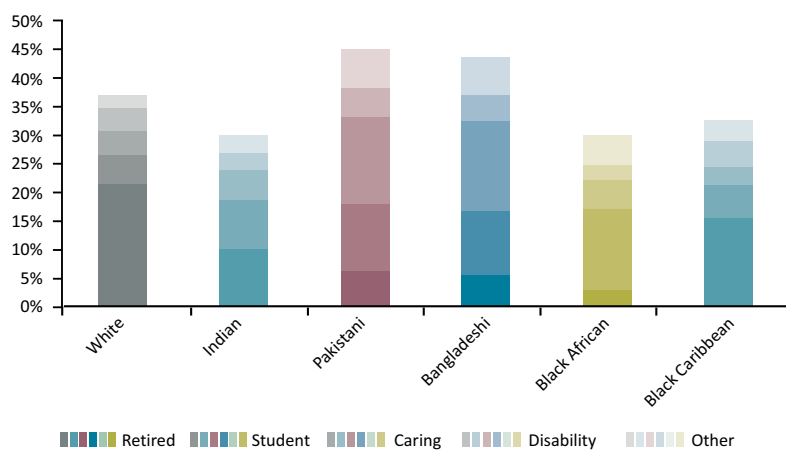
As previously noted, the Black Caribbean population is the longest settled minority group in the UK, and consequently has an older age structure common with the White population. This is further illustrated by the high incidence of retirement as a reason for economic inactivity among this population.

Among the Pakistani and Bangladeshi communities, 'caring' is the greatest reason for economic inactivity. This fits in with the model most commonly described for groups from the Indian subcontinent (particularly Pakistani and Bangladeshi), where multiple generations may live together with one person taking responsibility for the care of younger children and older relatives.

However, although that household model is historically common among Pakistani and Bangladeshi families, research by the Runnymede Trust for the All

83 Department of Work & Pensions Ethnic Minority Employment Stakeholder Group, *Ethnic minorities in the Labour Market*, www.dwp.gov.uk,

84 ONS, Census 2011

Party Parliamentary Group of Race and Community, found that these groups also experience specific difficulties in finding work either because they have a lower understanding of the employment market and the jobs available, or they are unable to find jobs which suit the working hours they are willing to commit to.[85]

It is possible to analyse which sectors of the economy different populations are employed in. The data reveals some interesting patterns of occupational concentration. Firstly, the Bangladeshi and Pakistani population is much less likely to be employed in the public sector compared to other groups. Contrastingly, the Black population is very heavily concentrated in the public sector. Lastly, the Bangladeshi and Pakistani population concentrates heavily in the hospitality sector.

Around a third of Pakistanis and Bangladeshis (in this dataset these two groups are assessed together, not separately) work in hotels and restaurants. Other reports have noted that as many as 42% of Bangaldeshi men work specifically in restaurants.[86] However, this pattern may be beginning to change: according to a report in The Economist, the number of Bangladeshis working in the restaurant trade used to be as high as 55%. As a result of better educational attainment, more Bangladeshis are opting for new types of careers.[87] Another example of occupational clustering can be found in the Pakistani community – academic research has estimated around 24% of Pakistani men are taxi drivers.[88]

Table 8.4: Percentage of each ethnic population employed in various sectors[89]

	Agriculture	Energy	Manufacturing	Construction	Hotels/ Restaurants
White	1%	2%	10%	8%	18%
Indian	0%	1%	8%	4%	22%
Pakistani and Bangladeshi	0%	1%	6%	2%	32%
Black	0%	1%	5%	3%	14%
Other	0%	1%	6%	4%	27%

	Transport/ Comms	Finance	Public Sector	Other Services	Total Services
White	9%	17%	30%	6%	87%
Indian	15%	19%	27%	3%	90%
Pakistani and Bangladeshi	17%	16%	24%	2%	93%
Black	11%	18%	42%	5%	94%
Other	9%	17%	30%	6%	93%

85 All Party Parliamentary Group on Race and Community, *Ethnic Minority Female Unemployment*, 2012

86 *The Economist*, 'Giving up the gosht', 19 October 2013

87 Ibid

88 Smeaton, D., Hudson, M., Radu, D. and Vowden, K., *Equality and Human Rights Commission's Triennial Review: Developing the Employment Evidence Base*, Policy Studies Institute, 2010, p. 58

89 ONS 2013

Pen portrait 13: Bangladeshi success in the restaurant industry
By Syed Nabir Miah, Bangladeshi Restaurant Owner

I emigrated to the UK in 1989. I was 21 years old and arrived with my mother and younger sister to join my father in Birmingham. I left 2 other sisters and brothers behind in Sylhet, Bangladesh. At home, I had seen pictures of England and it looked very nice. But I remember seeing our terraced housing when we arrived and thinking it was a lot more cramped than our home in Bangladesh and it had no garden!

In Bangladesh, I was studying for an Economics degree at Sylhet University. But I came to the UK because I had to earn money. In my family, I was the only person who could work and support my elderly parents, sisters and brothers back home. The opportunities were better in England.

Just five weeks after arriving here, I started work in an Indian restaurant. I had a brother-in-law in Southampton who knew the restaurant owner and he arranged a job for me. I knew I would do this work – that's what all the Bangladeshi guys did. But it was very hard. I worked 6 days a week, from 11am to midnight with just a few hours break in the afternoon. I wanted to stop but I had to work to support my family.

I came to enjoy the work. I liked meeting customers and getting to know the regulars. I am now 47 and 4 years ago I started my own restaurant called Coriander Lounge in Southampton. I saved for a long time to do this and we now employ more than 20 people.

I have 4 children. My eldest daughter is 17 and she is studying for her A-Levels, her favourite subject is English. I do not want my kids to work in the restaurant industry. It is very hard work and they should have better, professional jobs. My nieces and nephews work in banks like Santander and Barclays, another is at John Lewis and one is a teacher. These are better professions.

I love living in Southampton. I enjoy sport and have had a season ticket at the Saints for many years. I have met many famous players like Matthew Le Tissier at the restaurant.

In the old days, Bangladeshi people came here just to work for a few years and then go back home. Now, they want to come and build a proper life here and be part of the culture. I have family living in Bognor Regis, Newcastle, London, Manchester, Sunderland and Birmingham. This is our home now.

When it comes to job satisfaction, all ethnic groups follow the national norm, with Bangladeshis and Black Africans on average slightly more dissatisfied. Indians tend to work in slightly larger companies than other ethnic groups, whereas Bangladeshis skew towards working in smaller enterprises – to illustrate, around 70% of the UK population work in enterprises smaller than 200 employees. The same is true for only 60% of Indians but 80% of Bangladeshis.

Table 8.5: Job satisfaction among different ethnic groups[90]

	Dissatisfied	Satisfied
White	15%	78%
Indian	17%	74%
Pakistani	15%	74%
Bangladeshi	22%	68%
Black African	23%	69%
Black Caribbean	19%	70%

For Bangladeshis, lower levels of job satisfaction might be linked to the fact that a third of Bangladeshis appear to earn under the National Minimum Wage (£6.31 per hour). However, it is not possible to derive non-compliance with employment laws from these statistics, as the figures do not provide information on whether individuals work full- or part-time, or whether their lower wages are supplemented by training or benefits-in-kind. Nevertheless, this significantly bucks the national trend and is around double the proportion of people who earn lower than the national minimum wage in each of the other ethnic groups, except Pakistanis.

Table 8.6: Percentage of population self-reporting earning below the minimum wage[91]

White	14%
Indian	13%
Pakistani	29%
Bangladeshi	32%
African	15%
Caribbean	10%

There are distinct patterns in how various ethnic communities commute to work. Bangladeshis are more likely than other groups to use the Underground or walk, and Black communities are much more likely to use a bus than other groups. Pakistanis are most reliant on getting a lift from someone else.

Table 8.7: Method of commuting to work[92]

	Drive Myself	Get a Lift	Bus	Train	Tube	Cycle	Walk	Other
White	62%	7%	7%	4%	2%	4%	12%	2%
Indian	46%	8%	14%	7%	8%	1%	14%	2%
Pakistani	50%	10%	11%	6%	8%	1%	14%	1%
Bangladeshi	37%	3%	16%	8%	18%	0%	17%	1%
African	40%	3%	23%	10%	9%	4%	12%	1%
Caribbean	36%	3%	31%	10%	8%	2%	10%	1%

Pen portrait 14: Bringing benefits to all communities
Pindy Kaur Chahal, Community Development Officer, Sikh Community Centre & Youth Club

The Sikh Community Centre & Youth Club (SCCYC) was formed in October 1996 to provide services that other organisations were unable to provide to Sikhs living in Northamptonshire. Indeed the SCCYC is the only Sikh Community Centre in Northamptonshire. SCCYC is recognised as an innovative and strong forefront organisation that provides quality services to the Sikh, local and wider communities. We aim to meet the needs of the wider Northampton community irrespective of religion or race. We have 700 people enrolled as members from the Sikh Community and 300 from other local communities.

The Centre is located in Castle Ward, one of the most deprived areas of Inner Northampton. It ranks very high on the Index of Multiple Deprivation; within the worst 10% in the UK for health and disability indices. And there are low levels of skills and qualifications and educational achievements at schools are lower than the Northampton average at all Key Stages.

SCCYC exists to meet the social, cultural, educational, wellbeing and issue based needs of the community by involving community members in shaping their own lives. We aim to improve the quality of life of all inhabitants of Northamptonshire through structured provision of support services, education, integration, leisure, social, health, heritage and issue based facilities to all ages and backgrounds, in a safe environment.

The projects we have completed in the past have had a number of wider benefits, including breaking down inter-generational barriers, working with other communities and faiths and building the skills of young people to run and manage projects. We place a strong emphasis on involvement in music and heritage activities and we have found that these build confidence and skills, as well as teaching young people respect and values. Involvement in local festivals and events such as the Northampton Carnival increases the sense of pride of all age groups and fosters inter-community links. In this current economic climate, providing education, training and volunteering opportunities is also high on the agenda to assist communities back into employment.

9
Health

All ethnic minorities self-report good or very good levels of health, higher than the proportion of the White population. However, there are specific illnesses which ethnic minorities are disproportionately susceptible to – diabetes for South Asian, and high blood pressure and stroke for Black Africans and Caribbeans. However, there is limited evidence documenting the causes for these susceptibilities, nor how the impact of the universal coverage of the UK's healthcare system has impacted the susceptibility of ethnic minorities across the 1st, 1.5, and 2nd generations and onwards. Almost all BME groups trail the national average for life expectancy, apart from Black Africans who have the highest life expectancy for both men and women.

The Census 2011 asked people to self-report on their general health. Most major ethnic groups had above average proportions of people stating that they were in very good or good health. The Black Caribbean community was a slight negative outlier, and the Black African community a slight positive outlier.

Table 9.1: Self-reported health status[93]

	Very good or good	Fair	Bad or very bad
White	80%	14%	6%
Indian	85%	11%	4%
Pakistani	83%	11%	5%
Bangladeshi	83%	11%	6%
Black African	92%	6%	2%
Black Caribbean	77%	16%	7%

Understanding Society also asked respondents to self-identify health conditions from which they have suffered (Table 9.1, above). The NHS states that South Asians (which includes Indians, Pakistanis and Bangladeshis) are up to six times more likely to have diabetes than the general population, and there is a specific issue among Pakistani women.[94] South Asians are also '50% more likely to die prematurely from coronary heart disease than the general population'.[95] However, the reasons for these high incidences of particular health issues among specific ethnic groups are still not completely understood.

93 ONS, Census 2011

94 NHS Choices, *Live Well: South Asian Health Issues*, www.nhs.uk

95 NHS, *Heart Disease And The South Asian Population*, 2004, p. 5

Pen portrait 15: Treating South Asian patients at a primary care level

By Dr Bram Ganesan, General Practitioner

I am a general practitioner in Southampton. As someone of South Asian descent I feel privileged to have a large population of South Asian ethnic groups as part of my practice patient list. Writing generally about this group I feel there are two clear cohorts of differing socioeconomic levels.

The lower socioeconomic cohort tends to live in larger households with poor understanding and practice of health promotion. In my experience, middle-aged males in particular in this cohort tend to have lower life expectancy often with alcohol as a significant co-factor. Males tend to engage in high risk health behaviour and do not tend to engage with practice in health screening or health reviews. Generally I find females in this cohort to be quick to seek medical attention for other family members but often reluctant to seek attention for themselves. This may be a reflection of the cultural challenges in approaching a male doctor.

Although I would not describe either socioeconomic group as being particularly health aware compared to other ethnic groups, the more affluent cohort do appear to take more of an interest in their health needs. This does lead to some improvement in health goals, but is still short of what I would hope to achieve with other ethnic groups of similar affluence. In my experience this is in part due to the cultural ties from which they originate. This could be in the form of a reluctance to make dietary modifications (or inability through lack of choice to modify ethnic diets without having to partially adopt a western diet) or embrace changes in lifestyle such as exercise.

These are general comments and do not reflect a minority cohort of younger (<40 yrs) South Asian descendants, that appear to have strong cultural ties to the United Kingdom, are of relative affluence, and who are easier to manage in terms of health promotion and more engaging to treatment and medical advice.

The most prevalent ailments among my South Asian patients are diabetes and heart disease. Diabetes in particular is complex because of its progression over time, complications and resource implications. Many patients can delay the onset of diabetes by managing lifestyle and diet in their middle years. My general observation is that this seems to be less well practiced in the South Asian population. Once a diagnosis of diabetes is made, good management of the condition can make complications of diabetes less prevalent but again, this requires active co-operation and engagement by the patient which is often hard to get.

The NHS also highlights the risk to Black African and Black Caribbean communities of high blood pressure and stroke, however, again, they state that it is not fully understood why this higher risk occurs. Conversely, the Health Survey for England 2004 found that Black Africans are less likely to suffer from cardiovascular disease.[96]

Given the growth of ethnic minority communities in the UK, there appears to be a strong case for further work on the specific health issues facing ethnic minority groups in the UK. This should include the differences between 1st generation individuals who had lived for a significant time in a different country and environment, and subsequent generations who have benefitted from access to universal healthcare, early-years immunisations, etc.

96 The Information Centre, *Health Survey for England – 2004, Health of Ethnic Minorities*, 2004

Table 9.2: Incidence of various health issues among different ethnic populations[97]

	Asthma	Arthritis	Heart disease	Angina	Diabetes	High blood pressure	Depression
White	14%	16%	2.0%	3.3%	6%	20%	7%
Indian	9%	7%	1.3%	1.1%	9%	12%	2%
Pakistani	12%	7%	1.0%	3.0%	9%	9%	4%
Bangladeshi	10%	5%	1.9%	1.2%	10%	12%	2%
Black African	13%	11%	0.6%	1.0%	10%	21%	4%
Black Caribbean	6%	3%	0.1%	0.5%	3%	11%	2%

While Black African and Black Caribbean respondents were less likely to state that they suffered from depression, recent reports have made a strong link between both Black groups and mental health issues. The Centre for Social Justice made a link between Black children from broken homes and mental issues in later life. They reported that 'Black African-Caribbean groups had a seven fold increased risk of psychosis', but compared this to the Care Quality Commission's findings in 2009 which showed that Black people are 40% more likely to be turned away than White people when they asked for mental health services.[98]

Pen portrait 16: Completing the revolution[99]
The Centre for Social Justice

BME mental health has been the subject of many official enquiries and policy initiatives yet has seen little or no progress in some of the most important indicators. Surveys show BME patients' dissatisfaction with mainstream services (although voluntary and community sector organisations receive higher scores), high detention rates and excessive restraint, seclusion and medication. Problems of access to the primary care, mental health promotion and specialist community services which might prevent or lessen their mental health problems have also been reported, with people getting the mental health services they do not want but not the ones they do or might want.

Black people were 40 per cent more likely to be turned away than White people when they asked for help from mental health services. A wide-ranging review of research and practice into mental health services for BME populations undertaken by the then National Institute for Mental Health found that the stigma associated with mental health problems can be made worse by discrimination faced by this patient group. Access to appropriate assessment and treatment may be hindered as a result.

A body of evidence shows that out of all ethnic groups, Black and African Caribbean people are disproportionately represented in mental health services and experience poorer outcomes. In 2005, the first Count Me In Census report showed that Black people are 44 per cent more likely than average to be detained within psychiatric settings under the Mental Health Act, and Black Caribbean men are 29 per cent more likely to be physically restrained.

97 Understanding Society, Wave 1, 2011

98 The Centre for Social Justice, *Mental Health: Poverty, Ethnicity and Family Breakdown*, 2011

99 The Centre for Social Justice, *Completing the Revolution: Transforming Mental Health and Tackling Poverty*, 2011

While there are higher detention rates for this group, it is argued that there is no conclusive evidence of a higher prevalence of mental illness among the UK's African Caribbean communities – either of common mental disorders or of psychosis. Rather, many argue that people from Black and African Caribbean groups are more likely to be wrongly diagnosed or over-diagnosed for psychotic illness like schizophrenia. Studies also show that ethnic differences in clinical presentation, racial stereotyping and language barriers are all likely to be causes that result in wrong diagnosis among Black patients. And after controlling for other factors, Black Caribbeans (and indeed other BME groups) are not more likely to have psychosis than White people.

Research suggests that family breakdown and early separation – as well as unemployment, living alone and limited social networks – affect rates of psychosis in the African-Caribbean population, where there is a greater prevalence of these factors. It found that those with psychosis were two to three times more likely to have been separated from a parent because of family breakdown or to have lost a parent before the age of 16.

Life expectancy for BME groups is broadly in line with the national average and White population. However, both Black African men and women have the highest life expectancies (79.83 and 83.17 respectively). Black Caribbean and Bangladeshi men (77.13) and Pakistani women (80.77) have the lowest life expectancy in each sex.

Figure 9.1: Life expectancy by ethnicity[100]
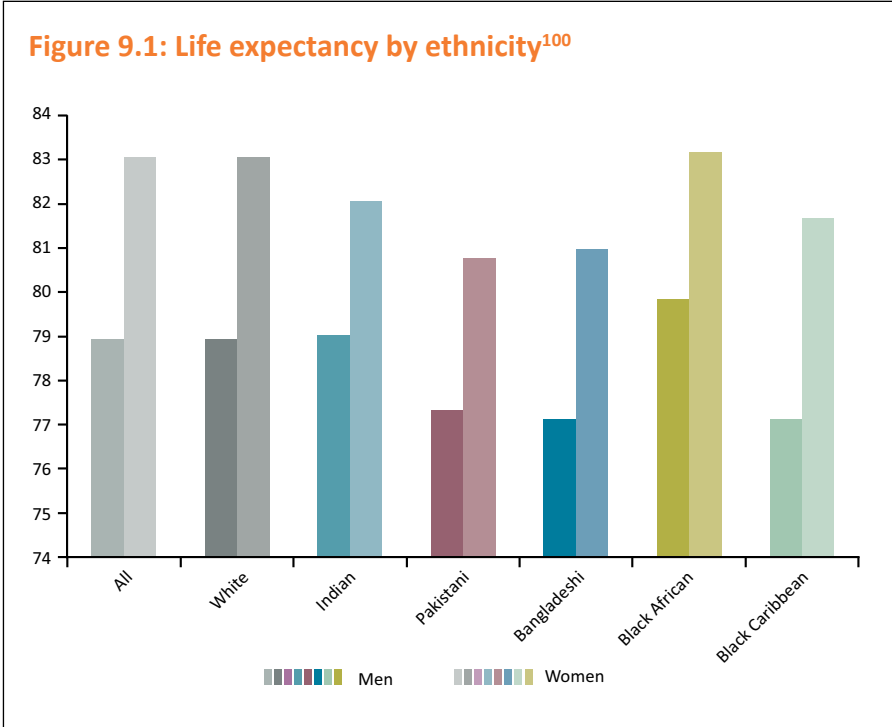
10
Education

Ethnic minorities are a major feature of the state school system. Almost 30% of pupils in state-funded primary schools and around 25% of pupils at state-funded secondary schools were classified as being from a minority ethnic group.[101] Levels of attainment and rates of improvement vary meaningfully between different BME groups, with the Indian population performing well on nearly every metric. Conversely, on some dimensions, especially for older pupils, the White population is now starting to lag behind ethnic minority groups.

Academies are publicly-funded independent schools that are free to innovate and raise standards in their own way, and they are a central plank of the government's education policies. Of those at secondary schools, there has been a relatively even coverage of pupils – 40% – from each ethnicity attending academies, although the main outliers are the Pakistani and Bangladeshi communities. Further work is needed to establish whether this lack of representation is a simple function of location – perhaps these communities live in areas with low Academy penetration – or whether some other factor inhibits these particular minority groups accessing or choosing Academy schools for their children.

Figure 10.1: Percentage of pupils attending academy schools[102]
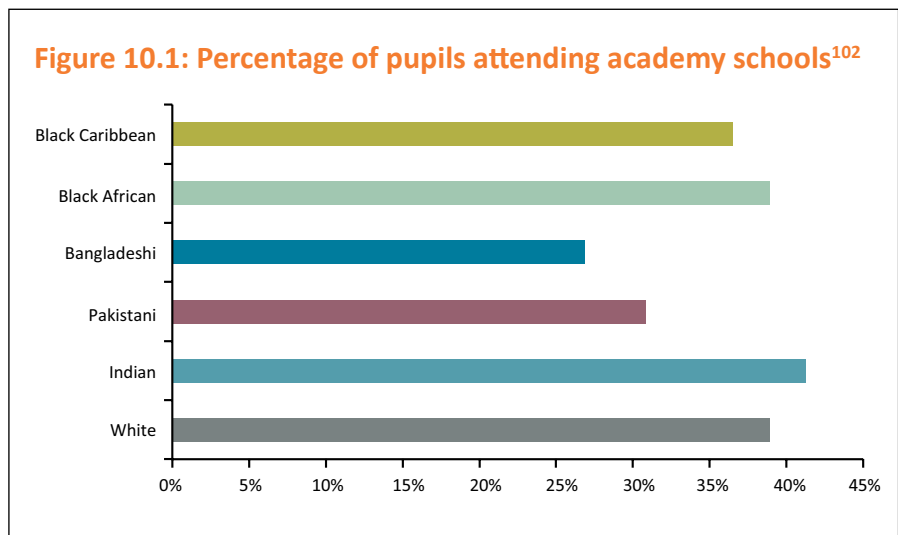
Pen portrait 17: Nishkam School Trust, a Sikh-based free school in Birmingham

By Dr Brin Mahon, Director and Chair of Governors, Consultant Radiologist

In 2007 a UNICEF report on child well-being in rich countries placed the UK bottom out of 21 of the world's richest nations when looking at child well-being.

To tackle this concern at the core, we at Nishkam School Trust (NST), aspired to develop an educational system based not only on academic excellence, but on a foundation of faith values, to guide day to day decisions for our pupils. These values of a deep sense of love, compassion, forgiveness, humility, integrity and service, reborn through the practice of faith, will lead to the building blocks of cohesive families, communities and a strong and united Britain.

NST arose out of a Sikh faith charity, Guru Nanak Nishkam Sewak Jatha (GNNSJ), founded in the 1970s in Handworth, Birmingham, on prayer and selfless service (Nishkam) serving 20,000 free meals every week at our Gurudwara or place of worship. In addition, GNNSJ, over the last two decades has developed an international multi-faith track record.

We believe that the Sikh principles are uniquely placed for such an educational system because at the core of this philosophy there is no desire to convert or evangelise. In the Sikh tradition, we believe that it not enough just to tolerate the other, but moreover to uphold and support other faith traditions, as a brotherhood of humanity as one originating from the same divine root.

It is on this basis, that the NST educational philosophy is delivered through, a strong multi-faith, values driven ethos, open to all pupils irrelevant of background, where the faith of every individual is equally cherished – a faith school model which we believe is unchartered and goes far beyond the traditional single faith school model. In this model pupils are instilled in common faith values, to become not only life long learners, but positive contributors to society with a greater purpose in life.

Many parents often comment that our pupils already, in the short time we have been open in our three schools in Birmingham and West London, come home bringing a strong sense of love for not only learning, but love for others back into their families.

With this shared deeper understanding and respect for one another across faiths, truly cohesive communities for the common good will be founded. We, in modern Britain, can ill afford to take the 'head in the sand' approach of state secularity (as in parts of Europe), where the differences of the other are not respected will further lead to lead to divisive communities through ignorance and misunderstanding.

In England, children are entitled to receive free school meals if their parents receive certain support payments (although from September 2014 all children in reception, year 1 and year 2 in state funded schools in England will be eligible for free school meals). Currently, the incidence of free school meal eligibility can be used as an indicator for the economic circumstances of a school's pupils. There is no clear trend between ethnic minority groups in relation to free school meals: Indians and Black Caribbean are well below the national average, while Black Africans are at almost double the national average.

Figure 10.2: Eligibility of free school meals at Key Stage 1 (5–7 years old)[103]
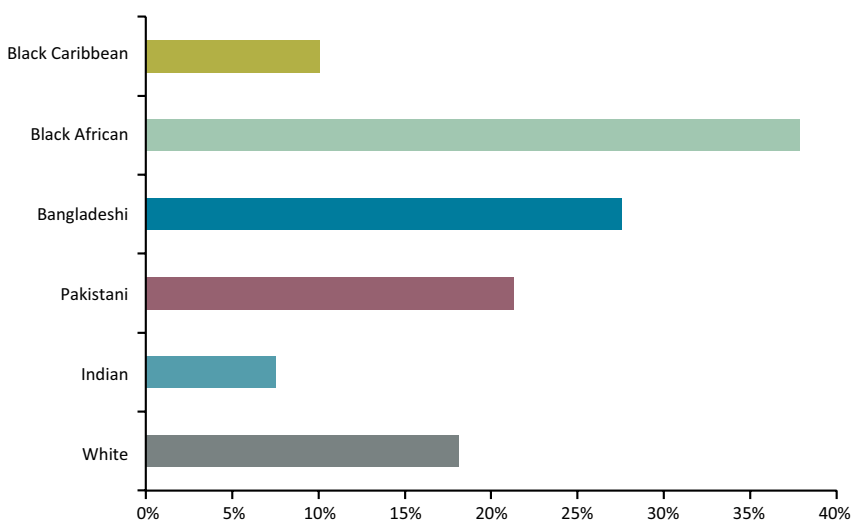
Turning to attainment, at Key Stage 1 (5–7 year olds), there is little significant difference between ethnic groups for children achieving the expected Level 2 or above. However, differences emerge among those attaining the higher grades of Level 2A or Level 3. Pakistanis have the lowest proportion of children achieving the higher grades in reading and science and Black Caribbeans have the lowest proportion of children achieving the higher grades in writing and Maths.

Table 10.1: Percentage of pupils attaining different levels at Key Stage 1 (5–7 year olds)[104]

	Reading level		Writing level		Maths level		Science level	
	2+	2A/3	2+	2A/3	2+	2A/3	2+	3
White	89%	56%	85%	37%	92%	52%	91%	23%
Indian	94%	64%	92%	50%	95%	61%	93%	27%
Pakistani	87%	45%	83%	31%	88%	41%	85%	13%
Bangladeshi	89%	51%	86%	35%	90%	46%	87%	15%
Black African	90%	54%	86%	35%	90%	44%	88%	16%
Black Caribbean	88%	47%	82%	30%	89%	37%	88%	14%

Indian pupils outperform all other population groups at Key Stage 2 and continue to outperform at Key Stage 4 (GCSE), with a greater proportion of the Indian population gaining five A*-C grades, a greater proportion of those including Maths and English, and a greater proportion of those attaining A*-C in a Modern Language.

Historically, Pakistani and Bangladeshi pupils have performed worse than their Indian counterparts. The Runnymede Trust claims that this has mainly been explained by poverty, social background, and the fact that English is a second

103 DfE, National Pupil Database, 2013

104 DfE, National Pupil Database, 2013

language for many Pakistani and Bangladeshi children.[105] However, Bangladeshi pupils have been improving at a significant rate. In 2006/07 only 40% achieved 5A*-C grades including Maths and English but, by 2012/2013, this had improved substantially to 62%. For context, that improvement means a greater proportion of Bangladeshi pupils now achieve this academic benchmark than their White peers.

A Harvard University study into educational differences between Pakistani and Bangladeshi pupils in London cited the concentration of Bangladeshis in Tower Hamlets and the impact of the borough's success in recruiting teachers from Bangladeshi backgrounds, which has helped to tackle language based issues affecting attainment levels.[106]

Similar to Bangladseshi students, the number of Black African pupils obtaining 5A*-C including Maths and English has improved from 40%, in 2006/07 to 58% in 2012/13. However, Black Caribbean pupils have not made quite the same improvement. In 2006/07, only 34% Black Caribbean children gained 5A*-C grades including Maths and English, trailing behind other ethnic groups; they still lagged in 2013. Part of the poor attainment levels among Black Caribbean has been attributed to behavioural issues. The Office of the Children's Commissioner found that a Black Caribbean boy was 37 times more likely to be excluded than a girl of Indian origin. Research shows that excluded pupils are four times more likely to finish their education without having gained academic qualifications.[107]

Table 10.2: Percentage of pupils attaining different levels at Key Stage 4 (16 year olds)[108]

	5 A*-C	Including Maths and English	Including Modern Languages
White	83%	59%	28%
Indian	91%	74%	47%
Pakistani	83%	54%	29%
Bangladeshi	85%	62%	29%
Black African	84%	58%	32%
Black Caribbean	80%	50%	19%

After completing GCSEs, 89% of the national population go into some form of sustained education or employment (including a sixth form to study for A-Levels, further education colleges, apprenticeships, or other employment with training). All BME groups have higher proportions of students attending a traditional Sixth Form than the White population; Indian pupils continue to stand out, with three quarters of students following this path.

105 Runnymede Trust, *Briefing on ethnicity and educational attainment*, 2012, p.3

106 Runnymede Trust, *Briefing on ethnicity and educational attainment*, 2012, p.3

107 Runnymede Trust, ibid, p.3

108 DfE, National Pupil Database

Figure 10.3: Destination of pupils after Key Stage 4[109]
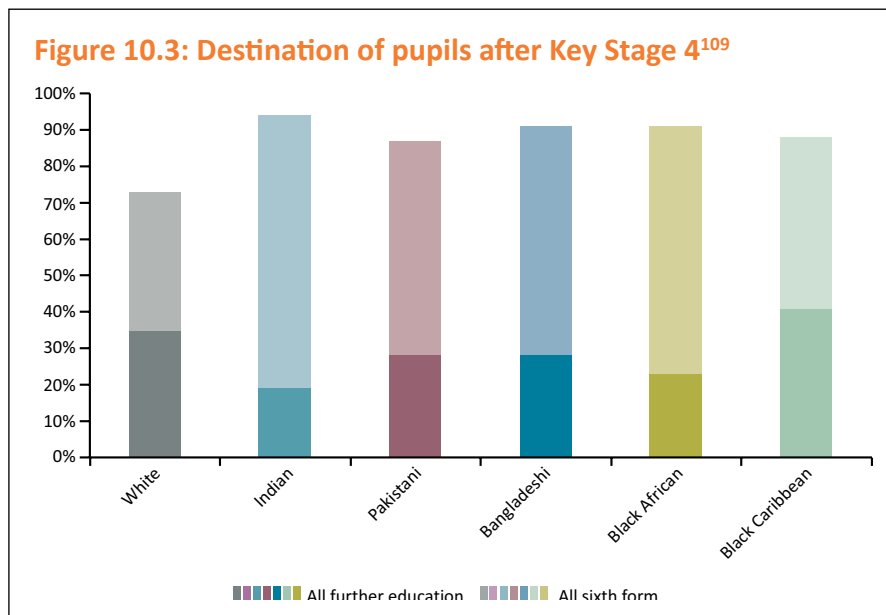
This pattern is replicated when looking at the destination of students after Key Stage 5 (A-Levels). All minorities have a higher proportion of pupils staying in some form of education, and specifically higher education, than the White population. Again, Indians are highly likely to go into higher education whereas less than half of White pupils will pursue the same path.

Table 10.3: Destination of pupils after Key Stage 5 (A-Levels)[110]

	Some Form of Education	Higher Education
White	62%	43%
Indian	81%	70%
Pakistani	77%	62%
Bangladeshi	76%	63%
Black African	79%	66%
Black Caribbean	71%	53%

Pakistanis, Bangladeshis and Black Africans compare well with the proportion of pupils attending both the top third of Higher Education Institutions, and those specifically attending one of the 24 leading universities in the UK that form the Russell Group. As before, Indians outperform all other ethnicities, with twice the proportion of pupils attending Russell Group universities, compared to the White population.

109 DfE, ibid

110 DfE, ibid

Table 10.4: Pupils attending Higher Education Institutes (HEIs)[111]

	Top Third HEI	Of which: Russell Group
White	25%	6%
Indian	37%	14%
Pakistani	23%	7%
Bangladeshi	27%	5%
Black African	21%	6%
Black Caribbean	15%	3%

When the same statistics are considered as a proportion of the total HEI intake, Indians continue to outperform each of the other minority groups in each category. Furthermore, demonstrating the high educational attainment of ethnic minorities in the UK, all ethnicities combined account for 22% of the intake of top third HEIs, significantly higher than the 14% of the population which this group represents.

Table 10.5: Composition of HEI population[112]

	Top Third HEIs	Russell Group
White	78%	80%
Indian	5%	5%
Pakistani	2%	2%
Bangladeshi	1%	1%
Black African	2%	1%
Black Caribbean	1%	0%
Other and Unclassified	11%	10%

Pen portrait 18: Breaking through the glass ceiling
Andrea Cooper, CEO of UpRising

UpRising is a charity providing leadership development training to talented young people from under-represented groups, including those from white working class, black and ethnic minority backgrounds, as well as those with disabilities. This ranges from public speaking and media training to developing social action campaigning skills.

UpRising then connects them with current leaders in politics, business and civic society to act as mentors to them via an organised networking programme. And, accordingly, all three of the main party leaders – David Cameron, Nick Clegg and Ed Milliband – are founding patrons of the charity.

The three political party leaders are involved for another reason: it is critical that the lack of social mobility in Britain today – the lowest in Europe apart from Portugal – is addressed at the same time as young people are re-engaged with the democratic

111 DfE, National Pupil Database

112 Ibid

process. Youth voting at the last General Election was at its lowest level ever and it is perhaps unsurprising that as the numbers of young people voting has fallen and are therefore less influential in the political process, the age of parliamentarians has risen. The average member of our current House of Commons is older than those in the parliaments of 1979, 1983 and 1987; at the same time only 4 per cent of members are from an ethnic minority – compared with over 12 per cent of the population – and only 22 per cent are female compared with over half of the country.

As part of our work to re-engage young people as a force in society and political discourse 'UpRisers' are supported to engage in community projects and, in some cases even set up social enterprises. In the last five years, UpRising has worked with 450 people, and 66% of these have gone on to take part in and lead social action projects in their communities. This compares very favourably with the 29% of all young people in Britain who take part in any form of regular volunteering with a social purpose. Furthermore, 17% of UpRising's alumni have gone on to start a social enterprise after completing the programme – compared to 1.7% of young people across the whole of Western Europe.

A survey of our alumni has identified two key routes to their success: practical leadership experience and developing networks with people in leadership positions. Taking part in social action projects is a proven way to develop both these attributes.

11
Media

With a significant and growing BME population switching seamlessly back and forth between ethnic and mainstream media outlets, it is unsurprising that ethnic media is continuing to flourish. The success of ethnic media has been further catalysed by technological change allowing cheaper and more wide-reaching digital distribution, whether online or through free-to-air TV or DAB radio. However, there is a striking contrast in the success and proliferation of Asian media outlets compared with the relative paucity of Black media.

People from ethnic minority backgrounds engage with both traditional British media and their own ethnic media. Online panels carried out by Omnicom Media Group show that only 18% of ethnic minorities in Britain watch only mainstream television. That is almost matched by the 16% who will only ever put on ethnic programming; in between, is 60% of ethnic minorities who switch on both mainstream and ethnic minority stations.[113]

One challenge in analysing the true reach of ethnic media is the lack of reliable audience data. Traditional UK audience measurement services like Broadcasters Audience Research Board (BARB) and the Audit Bureau of Circulations (ABC) do not capture the full universe of ethnic media outlets given their fragmentation.

Asian media

The largest ethnic media market by far is for South Asian media outlets. A recent report by the Institute of Practitioners in Advertising (IPA) listed around 50 different South Asian television channels, 14 of which had launched since 2010. The coverage of these channels ranged from general entertainment and news, to Bollywood films, to youth programming and even a channel devoted to yoga and self-help. They also spanned multiple ethnic groups: Pakistani, Indian, Asian, Sikh, Bangladeshi, Muslim, Punjabi, and Sri Lankan.

The growth of free-to-air platforms as a result of the digital switchover has fuelled this diversity, allowing the growth of ethnically focused media companies and the diversification from channels focused on attracting first generation, to those focusing on British-born South Asians. To this latter group, the channels can bring them the sort of content they would get from a mainstream media outlet, but also focus on South Asian celebrities, programmes, news and music.

Rather than remain niche start-ups, many Asian ethnic channels are owned by global media conglomerates and/or originate as established channels from Asia. Colours, a high-profile newcomer to the UK, was imported directly from

113 Institute of Practitioners in Advertising, *Multicultural Britain*, 2012

India, where it is one of the most popular channels. Colours is owned by Viacom, a global media business which also owns MTV and Nickelodeon among other channels. The very popular Asian Star TV group of channels is owned by Fox Entertainment, the entertainment arm spun out of Rupert Murdoch's News Corporation. UMP Stars is a leading Indian movie channel available in the UK whose Indian parent company is part-owned by Disney.

Table 11.1: UK Asian TV landscape

	General Entertainment	News	Movies	Music	Other (Religion, Lifestyle etc)
Asian/Indian	Sony TV Asia Star Plus Star One Star Life Star Gold Zee TV Zee Cafe Sahara One Colors Rishtey Venus TV	Aaj Tak News18 NDTV 24	B4U Movies Zee Cinema Sony Max UMP Movies	B4U Music BritAsian TV Music India	Aastha
Pakistani	Geo PTV Prime PTV Global ARY Digital	Geo News ARY News Samaa		ARY Musik	ARY QTV
Muslim		Islam Channel			MTA IQRA TV Noor TV
Bangladeshi	BanglaTV ATN Bangla UK Channel i				Chs TV
Other	The Sikh Channel Zee Punjabi Deepam TV PTC Punjabi				Sangat

As a sign of the growing importance of ethnic media channels in the UK, it is interesting to note the role of the Sikh Television Channel in a political event earlier this year. Following publication of old government papers, the Prime Minister ordered an investigation into the Thatcher Government's potential involvement in historic events in Amritsar, India. In June, 1984, the Indian Government had ordered a controversial military operation inside a prominent Sikh's Gurdwara (the Golden Temple). The Prime Minister recorded a message for the Sikh Television Channel, which also hosted a roundtable debate between Conservative MP Paul Uppal, and Labour MPs Pat McFadden and Tom Watson. The story took on a more serious political tone when Uppal disclosed on the program that he was meeting the Cabinet Secretary alone and without any Labour MPs.

Sunrise Radio was the UK's first independent radio station catering to the Asian audience and was founded in the 1980s. It grew to be a significant presence in the media landscape and a household name. The BBC's Asian Network radio station

began life as a daily show on BBC Leicester in 1977. The show grew to encompass other local stations before becoming a proper network in its own right.

In a similar way, South Asian TV has benefitted from free-to-air platforms and the arrival of digital radio has resulted in a growth of South Asian radio stations. There are even stations that appear around major festivals with specially tailored programming, and then close again when the festivals are over. Many newer Asian radio stations are regional or even smaller with volunteer-based, community radio stations serving quite small localities. Today, Asian-oriented radio channels are proliferating and a cursory glance through any digital TV programming guide provides an insight into the level of specificity these channels reach.

Notable Asian press titles include Eastern Eye, Asian Age, The Daily Jang (the UK's leading Pakistani, Urdu based paper), and Asiana (a glossy, women's magazine).

Pen portrait 19: Bridging mainstream, Asian and global media
Tasmin Lucia-Khan, TV Presenter

I'm coming up to my 15th year working in the media. At the age of 18, I would never have believed that I would be live on air on the UK's biggest mainstream broadcasters – BBC and ITV, as well as global Asian Networks such as Zee TV, and now even a major American channel NBC.

For me the audience always comes first. Whether it's breaking the biggest news stories around the globe – the 7/7 London Bombings, the death of Michael Jackson and the USA's first Black President – to interviewing A-list celebrities such as Bill Clinton, Angelina Jolie and Bollywood star Shahrukh Khan – it is a privilege and duty to be the trusted voice and face to millions around the world. I never thought I'd miss waking up at the crack of dawn presenting breakfast news, but you really can get so much more work done when your day starts at 4am!

Off air, I am heavily involved in charity work and giving back as much as I physically can. I am honoured to be an Ambassador for the British Asian Trust and regularly meet the President of the charity, HRH The Prince of Wales. The Trust has already touched the lives of more than 1 million people in the poorest communities in South Asia. I am committed to various charities in Bangladesh, where my family are from, including Restless Beings which gives street children in Dhaka a second chance – these children are often forgotten by other organisations. I was proud to be named as one of the UK's most influential British Bangladeshis, making it on to the BB Power 100 List unveiled at the House of Lords in January 2014.

It's been a thrilling journey so far and I am really looking forward to the next 15 years. I just hope I don't have to wait in the rain outside St Mary's Hospital for another Royal Baby any time soon!

Black media

In contrast to the Asian population, Black communities have far fewer dedicated TV and radio stations. However, they have the most notable success in the print media: The Voice has a distinguished 30 year history, strong circulation and consistent involvement with topical issues relevant to its community.

Its articles last year on the Conservative Party's approach to Stop and Search policies, the significance of the BME electorate, and whether Labour was taking

the Black vote for granted, were all picked up widely in the mainstream press. However, the financial environment is tough for Black print titles – The Voice's long-time rival New Nation recently closed and even The Voice is constantly adapting to stay relevant.

ChoiceFM, founded in 1990 in Brixton, was the leading independent radio station targeting the Black Caribbean audience. Ultimately financial pressures forced the owners to sell to a larger company and last year ChoiceFM was rebranded as Capital XTRA. The demise of ChoiceFM leaves Colourful Radio, founded in 2006, as the only legal and fully-licensed news and music station for the Black African and Black Caribbean audience.[114]

Some have argued that Black communities have fewer minority media outlets as a result of their successful integration into British society. It certainly can be argued that Black culture, both African and Caribbean, has had a significant impact on mainstream British society and British culture, particularly music. This has also been bolstered by the effect of American culture, specifically television, on British culture and the greater presence of African-American culture on American popular media.

One area that is showing promise is Nigerian broadcasting, particularly with TV stations showing movies from the Nigerian film industry, known as 'Nollywood'. Nollywood Movies is a Nigerian premium movie channel available on Sky Digital, while Hi TV and OBE (Original Black Entertainment) are other leading entertainment channels directed at the broader Black African population in the UK.

Pen portrait 20: Creating creative diversity
Josie Dobrin, Chief Executive of Creative Access

Creative Access was born out of the flames that engulfed parts of London and other major UK cities in summer 2011. The woeful lack of understanding in the media of the communities worst affected by the riots, and the endless parade of white middle-class commentators appearing on our screens, brought a small group of people together with a single mission: to try to do something urgently and directly about the marked under-representation of people from Black and Asian backgrounds working in the media.

Anecdotal evidence was backed up by hard facts. Despite over 50% of Londoners now coming from a Black, Asian and Ethnic Minority (BAME) background, the proportion of people from non-white backgrounds working in the creative industries is half of what it is across the rest of the economy. At senior levels within the industry it's as low as 3%. The 2012 Employment Census published by Skillset in July 2013 showed that BAME representation across the creative industries has in fact fallen in recent years.

However, our story at Creative Access has so far been very positive. In the period from April 2012 to March 2014, we will have placed 150 interns – most of them graduates, all of them BAME – with companies and organisations across the creative sector, from television and film to publishing and print journalism, advertising and PR, theatre and music. By 2016 our target is to place a further 300 young people. The long-term aim is for these interns to bring others from under-represented communities in alongside them, and so the scheme will develop its own sustainability.

Working with the UK's most successful creative firms, Creative Access provides a foot in the door for young people who would otherwise have little or no chance of making

114 *The Voice*, 'Is Ethnic Media Becoming An Endangered Species?', 19 October 2013

a career in the media. As a charity, we firmly believe that the absence of diversity in the media is not only bad for our society but is also bad for business, which thrives on having a diversity of ideas and opinions. Britain's creative sector will lose out if it fails to recruit the best and brightest talent from every background.

12
Politics and Civic Engagement

Ethnic minorities share broadly similar levels of partisanship as each other and the White population. They also appear to feel well represented by mainstream political parties. All minorities have lower electoral registration rates than the White population, with Black Africans lagging by 25 percentage points. However, general election turnout for all ethnic groups is relatively similar. The degree to which all BME groups identify with and vote overwhelmingly for the Labour Party is striking. In the 2010 General Election, almost 70% of minorities voted for Labour. However, this masks quite different levels of support for the Conservative party, who are most likely to attract the votes of the Indian community. Levels of interest in politics vary across BME groups, with the Asian population being slightly less interested, and the Black population slightly more interested. Most minority groups show similar if not higher levels of trust and satisfaction in political institutions than the White British population. Again, there are meaningful differences between groups, with Black Caribbeans in particular showing high levels of distrust of Parliament and the police. As a whole, the BME population now participates in civic life and volunteering to a similar degree as the White population.

Only 20% of ethnic minorities are 'non-partisan', in the sense that they do not identify with any particular political party. Levels of partisanship are reasonably consistent across minority groups and it is notable that this is a similar level of identification as found in the White population; there is no sign of a significant failure to identify with any political party as research has found for Asian Americans and Latinos in the USA.[115] This is consistent with academic findings that in the UK 'most minority members felt their views were represented reasonably well, and most disagreed that a separate minority political party was needed to deal with their social problems effectively'.[116]

The Cabinet Office's Community Life Survey does not provide data by individual ethnic group, but the data shows that minorities as a whole are more likely than the White population to believe they can influence decisions affecting both their local area (49% for minorities versus 36% for Whites) and Britain (37% versus 20%).[117]

Registration and subsequent turnout of ethnic minorities at general elections is consistently lower for all groups compared with the White population. When this issue was researched as part of EMBES, the most common reason was that they weren't eligible (28%) – although the survey notes that many of these were eligible because they were Commonwealth citizens. The next most common was

115 Hajnal and Lee, *Why Americans Don't Join the Party: Race Immigration, and the Failure (of Political Parties) to Engage the Electorate*, Princeton University Press, 2011

116 Heath et al., *The Political Integration of Ethnic Minorities in Britain*, Oxford University Press, 2013

117 Cabinet Office, *Community Life Survey*, 2013, p.15

'I have recently moved' (24%), 'I am not interested in elections' (10%), 'I didn't know how to register' (8%) and 'I just couldn't be bothered' (6%). However, once ethnic minorities are registered, the turnout rates are similar to the White population.

Table 12.1: Political party identification across different ethnic groups[118]

	No Party	Labour	Conservative	Liberal Democrat	Other
Indian	18%	54%	17%	10%	1%
Pakistani	18%	53%	9%	16%	4%
Bangladeshi	24%	59%	8%	8%	1%
Black Caribbean	18%	69%	7%	6%	1%
Black African	17%	73%	4%	6%	1%
White	22%	28%	31%	13%	6%
All Minorities	19%	61%	9%	10%	1%

Table 12.2: Registration and validated turnout by ethnicity[119]

Ethnic group	Registered to vote	Validated turnout
White	91%	78%
Indian	80%	75%
Pakistani	83%	78%
Bangladeshi	78%	78%
Black African	66%	72%
Black Caribbean	80%	77%

It is striking the degree to which BME communities have shown a consistent historic allegiance to and identification with the Labour Party. According to figures from the last election, ethnic minorities voted overwhelmingly for the Labour Party, which holds a strong majority of support among each of the main ethnic minority groups in the UK.

Furthermore, the EMBES found that, regardless of social class or association with Conservative positions on specific issues, ethnic minorities are still more likely to vote Labour. This pattern holds true even for recent arrivals, implying the cause is not to be found in people's historic experience of the Labour Party or Labour governments.

Although it is often noted that the Conservative Party does not attract considerable support from BME voters, this generalisation masks a meaningful difference in support between different minority groups. Indians are four times more likely to vote Conservative than Black Africans.[120] And the level of BME support for the Conservative Party in 2010 was a marked increase on its performance in 2005 – its share of BME votes went from roughly 11% to 16%.[121,122]

118 EMBES 2010

119 EMBES 2010

120 EMBES 2010

121 Roger Mortimore and Kully Kaur-Ballagan, *Ethnic Minority Voters and Non-Voters at the 2005 British General Election*, Ipsos MORI, 2006

122 Roger Mortimer has recalculated the figures from the original source work to make it comparable with EMBES

It is clear that as ethnic minorities increase as a proportion of the population, it will become increasingly important for political parties to increase or maintain their appeal to ethnic minority voters.

Table 12.3: Reported vote share for different ethnic groups in the 2010 General Election[123]

	White	All Ethnic	Indian	Pakistani	Bangladeshi	Black African	Black Caribbean
Labour	31%	68%	61%	60%	72%	87%	78%
Conservative	37%	16%	24%	13%	18%	6%	9%
Lib Dem	22%	14%	13%	25%	9%	6%	12%
Other	11%	2%	2%	3%	1%	1%	2%

Pen portrait 21: Muslims and the Conservative Party
Mohammed Amin[124]

Some British Muslims, under the influence of extreme religious views, consider that voting is un-Islamic. However the overwhelming majority do vote, with participation rates equivalent to, if not higher than, non-Muslim white Britons. Historically, most of them have voted for the Labour Party, for two reasons. Firstly, Muslims tend to be poorer than non-Muslims, and political affiliation tends to correlate with income. More significantly, the Labour Party has historically been much more active than the Conservative Party in promoting racial equality, while the Conservative Party is associated in the minds of many with racism. The memory of Enoch Powell is not easily forgotten.

However, significant progress has been made since 2005. As leader of the Conservative Party, Michael Howard appointed the first Muslim Conservative Parliamentarian when Mohamed Sheikh (chairman of the Conservative Muslim Forum) was elevated to the House of Lords. David Cameron continued by ennobling Sayeeda Warsi and Tariq Ahmad, thereby emphasising that the Conservative Party was for everybody. Our first two Muslim Conservative MPs were elected in 2010; one of them, Sajid Javid, is now a Secretary of State.

The Conservative Muslim Forum exists to encourage British Muslims to participate in politics generally, preferably with the Conservative Party. Our activity in terms of events, membership and media presence has increased steadily since we were founded in 2005. Our simple goal is to make it commonplace for Muslims to vote Conservative and to be Conservative Party members and spokespersons.

One measure of progress is that I have attended the Party Conference each year since 2008, and each year ethnic minorities are more visible at the conference. At a personal level, the level of media enquiries I receive keeps rising.

At a national level, very few people – around one in ten – are very interested in politics, although that figure jumps to 45% when we include those 'very' and 'fairly' interested. There is a divergence between minority communities with Asian groups expressing a lower than average interest in politics, whilst Black groups have an above average interest.

Table 12.4: Level of interest in politics across different ethnic groups[125]

	Very	Fairly	Very + fairly	Not very	Not at all
White	11%	35%	46%	29%	26%
Indian	9%	29%	38%	34%	28%
Pakistani	8%	26%	34%	37%	29%
Bangladeshi	9%	26%	35%	32%	33%
Black African	13%	34%	47%	28%	25%
Black Caribbean	16%	33%	49%	27%	24%

Most minority groups show similar if not higher levels of trust and satisfaction in political institutions than the White British population. However, within these communities there remain significant differences – Black Caribbean groups express low levels of trust and satisfaction, especially with Parliament and the Police; but Bangladeshis and Black African groups show very high levels. Across all groups, only a minority of people trust politicians, but satisfaction with democracy remains quite high.

Table 12.5: Levels of trust in and satisfaction with different political institutions[126]

	Satisfied with Democracy	Trust In		
		Parliament	Politicians	Police
White	59%	34%	24%	68%
Indian	73%	45%	37%	70%
Pakistani	74%	44%	37%	70%
Bangladeshi	77%	54%	41%	68%
Black Caribbean	52%	21%	20%	42%
Black African	77%	51%	40%	62%
All Minorities	71%	43%	35%	64%

Government surveys also measure participation in civic life, through activities like political activism, volunteering, taking on a school governor role, becoming a magistrate, or participating in local community groups. The data shows that ethnic minorities as a group have increased their engagement in civic life over the years and now participate in similar levels as the White population.[127]

Khalsa Aid is a UK-based Sikh charity that normally provides international disaster relief in places like the Philippines and Haiti. The charity notably diverted its resources to help UK families affected by recent floods and was the first NGO to provide relief in some areas. The organisation and its many volunteers distributed sand bags, water, antiseptic fluid, and other essentials in parts of Berkshire, Surrey and Somerset. In an interview with Sky News, the charity's director Ravi Singh

125 Understanding Society, Wave 2, 2012

126 EMBES 2010

127 Cabinet Office, *Community Life Survey*, 2013

said: 'this is our community; these are our countrymen who are in dire need. I think people are a bit amazed to see us with turbans and flowing beards, but at the end of the day what they see is a human being, and we see our fellow countrymen suffering'.[128]

Figure 20: Percentage of population involved in any civic participation or formal volunteering[129]
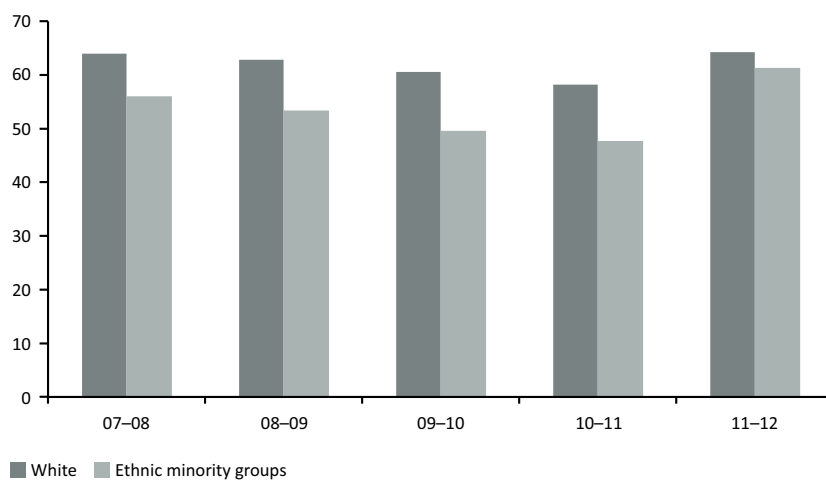
Pen portrait 22: From minority to mainstream services
Idil Hassan – Midaye Somali Development Network

In 2002 Waris Mahamoud, a single mother from Somalia, founded the Somali Mothers and Under Fives group in response to the barriers she had found in accessing mainstream services.

In the beginning, this was an informal, once-a-week gathering but this user-led group quickly grew, due to the need of our users. Today we have our own office in Ladbroke Grove, where we run a 24-hour, seven days-a-week service for Somalis and other ethnic minority communities from across London and the South East. We also changed our name to the Midaye Somali Development Network and gained formal charitable status.

Midaye is a Somali word meaning unity. We aim to be an 'umbrella for the common good', helping our community to become healthier, better educated and more informed about support available to them. We help individuals to help themselves and have the knowledge to improve their life in a meaningful way. And we now work with all minority communities for whom English is a second language.

For over a decade, we have offered a solid programme of community targeted projects and activities. The core of our services is our advocacy and information provision work, which is accessed by up to 30 service users a week. As 95% of our service users are from refugee and migrant backgrounds, many are unprepared for life in the UK and many of which have a major language barrier to deal with. So we assist in rectifying any misunderstanding or problems caused by the language barrier – offering translation and document writing in multiple different languages and accompanying service users to appointments or home visits.

128 *Sky News*, 12 February 2014, and *Daily Express*, 'Sikh charity leads the way with sandbags to help Thames Valley and Somerset with flood victims, 16 February 2014

129 Cabinet Office, ibid

We work with the NHS, providing numerous community activities and training; and we provide mental health advocacy to people suffering from Post Traumatic Stress Disorders as a result of their experiences of the civil war in Somalia.

Due to the needs of our users, we set up Midaye Supplementary School 12 years ago and most of the children who attend are from refugee and migrant backgrounds. Their parents speak limited English, and this limits the support they can give their children at school. Our school bridges that gap; and we promote and encourage participation from all communities with similar needs to Somalis – with Arab, African and Eastern European children attending our school today.

Today 90% of our volunteers were former users of our services. For example, one of our former Supplementary School students currently works as a volunteer at the school – the eldest of a family of 5 boys, he is studying medicine to become a doctor and he helps other children in our community to achieve their fullest potential.

Midaye grew out of the confusion within our community in accessing services and support. Today, we provide the bridge to local and national services, as well as being a social hub for Somalis within London. We have an open door policy and we are proud to share our services with individuals and groups from any ethnicity who need them.

Appendix 1 – ONS Rural Urban Classification[130]

The Rural-Urban Classification categorises a range of statistical and administrative units on the basis of physical settlement and related characteristics.

The following sets out the principles of urban and rural definitions: the 'urban' domain comprises all physical settlements with a population of 10,000 or more. If the majority of the population of a particular Output Area (OA) – the smallest area for which data is available from the 2011 Census – live in such a settlement, that OA is deemed 'urban'; all other OAs are deemed 'rural'.

Output Areas are assigned to one of four urban or six rural categories:
- Urban: Major Conurbation
- Urban: Minor Conurbation
- Urban: City and Town
- Urban: City and Town in a Sparse Setting

- Rural: Town and Fringe
- Rural: Town and Fringe in a Sparse Setting
- Rural: Village
- Rural: Village in a Sparse Setting
- Rural: Hamlets and Isolated Dwellings
- Rural: Hamlets and Isolated Dwellings in a Sparse Setting

These are then clustered into wards with the following categories:
- Urban: Major Conurbation
- Urban: Minor Conurbation
- Urban: City and Town
- Urban: City and Town in a Sparse Setting
- Rural: Town and Fringe
- Rural: Town and Fringe in a Sparse Setting
- Rural: Village and dispersed
- Rural: Village in a Sparse Setting in a Sparse Setting

Table 1: Example wards for 2011 Census by rural-urban classification

Ward Classification	Example Ward
Urban: Major Conurbation	East Finchley, London
Urban: Minor Conurbation	St Helens, Barnsley
Urban: City and Town	Hatfield, Doncaster
Urban: City and Town in a Sparse Setting	Carmarthen Town South
Rural: Town and Fringe	Derwent, York
Rural: Town and Fringe in a Sparse Setting	Windermere Town, Lake District
Rural: Village and dispersed	Frome, Herefordshire
Rural: Village in a Sparse Setting in a Sparse Setting	Upper Yeo, Mid Devon

Appendix 2 – Geographic Breakdown of the BME Population

Indian

Rank	Area (& Local Authority)	Population Number	%	Cum %
1	**Greater London**	**476,436**	**33.7%**	**33.7%**
3	Harrow	63,051	4.5%	
4	Brent	58,017	4.1%	
5	Ealing	48,240	3.4%	
6	Hounslow	48,161	3.4%	
7	Redbridge	45,660	3.2%	
8	Newham	42,484	3.0%	
9	Hillingdon	36,795	2.6%	
12	Barnet	27,920	2.0%	
14	Croydon	24,660	1.7%	
23	Enfield	11,648	0.8%	
30	Waltham Forest	9,134	0.6%	
31	Wandsworth	8,642	0.6%	
33	Merton	8,106	0.6%	
36	Greenwich	7,836	0.6%	
37	Hackney	7,599	0.5%	
39	Barking and Dagenham	7,436	0.5%	
40	Westminster	7,213	0.5%	
43	Bexley	7,047	0.5%	
45	Tower Hamlets	6,787	0.5%	
2	**Greater Birmingham**	**151,783**	**10.7%**	**44.5%**
2	Birmingham	64,621	4.6%	
10	Wolverhampton	32,162	2.3%	
11	Sandwell	31,400	2.2%	
19	Walsall	16,502	1.2%	
42	Solihull	7,098	0.5%	

3		**Greater Leicester**	**113,498**	**8.0%**	**52.5%**
	1	Leicester	93,335	6.6%	
	28	Oadby and Wigston	9,938	0.7%	
	27	Charnwood	10,225	0.7%	
4		**Greater Leeds**	**50,482**	**3.6%**	**56.1%**
	17	Kirklees	20,797	1.5%	
	20	Leeds	16,130	1.1%	
	22	Bradford	13,555	1.0%	
5		**Greater Coventry**	**34,496**	**2.4%**	**58.5%**
	13	Coventry	27,751	2.0%	
	46	Warwick	6,745	0.5%	
6	15	**Slough**	**21,922**	**1.6%**	**60.1%**
7	16	**Bolton**	**21,665**	**1.5%**	**61.6%**
8	18	**Blackburn with Darwen**	**19,791**	**1.4%**	**63.0%**
9	21	**Preston**	**14,421**	**1.0%**	**64.0%**
10	24	**Manchester**	**11,417**	**0.8%**	**64.8%**
11	25	**Derby**	**10,907**	**0.8%**	**65.6%**
12	26	**Luton**	**10,625**	**0.8%**	**66.3%**
13	29	**Nottingham**	**9,901**	**0.7%**	**67.0%**
14	32	**Bedford**	**8,122**	**0.6%**	**67.6%**
15	34	**Milton Keynes**	**8,106**	**0.6%**	**68.2%**
16	35	**Cardiff**	**7,886**	**0.6%**	**68.8%**
17	38	**Gravesham**	**7,538**	**0.5%**	**69.3%**
18	41	**Medway**	**7,132**	**0.5%**	**69.8%**
19	47	**Southampton**	**6,742**	**0.5%**	**70.3%**
20	44	**Swindon**	**6,901**	**0.5%**	**70.8%**

		Population	
#	**Local authority**	**Number**	**% of pop**
1	Leicester	93,335	6.6%
2	Birmingham	64,621	4.6%
3	Harrow	63,051	4.5%
4	Brent	58,017	4.1%
5	Ealing	48,240	3.4%
6	Hounslow	48,161	3.4%
7	Redbridge	45,660	3.2%
8	Newham	42,484	3.0%
9	Hillingdon	36,795	2.6%
10	Wolverhampton	32,162	2.3%
11	Sandwell	31400	2.2%

12	Barnet	27,920	2.0%
13	Coventry	27,751	2.0%
14	Croydon	24,660	1.7%
15	Slough	21,922	1.6%
16	Bolton	21,665	1.5%
17	Kirklees	20,797	1.5%
18	Blackburn with Darwen	19,791	1.4%
19	Walsall	16,502	1.2%
20	Leeds	16,130	1.1%
21	Preston	14,421	1.0%
22	Bradford	13,555	1.0%
23	Enfield	11,648	0.8%
24	Manchester	11,417	0.8%
25	Derby	10,907	0.8%
26	Luton	10,625	0.8%
27	Charnwood	10,225	0.7%
28	Oadby and Wigston	9,938	0.7%
29	Nottingham	9,901	0.7%
30	Waltham Forest	9,134	0.6%
31	Wandsworth	8,642	0.6%
32	Bedford	8,122	0.6%
33	Merton	8,106	0.6%
34	Milton Keynes	8,106	0.6%
35	Cardiff	7,886	0.6%
36	Greenwich	7,836	0.6%
37	Hackney	7,599	0.5%
38	Gravesham	7,538	0.5%
39	Barking and Dagenham	7,436	0.5%
40	Westminster	7,213	0.5%
41	Medway	7,132	0.5%
42	Solihull	7,098	0.5%
43	Bexley	7,047	0.5%
44	Swindon	6,901	0.5%
45	Tower Hamlets	6,787	0.5%
46	Warwick	6,745	0.5%
47	Southampton	6,742	0.5%
			70.8%

Pakistani

Rank		Area (& Local Authority)	Population		
			Number	%	Cum %
1		**Greater Leeds**	**184,812**	**16.4%**	**16.4%**
	2	Bradford	106,614	9.5%	
	4	Kirklees	41,802	3.7%	
	11	Leeds	22,492	2.0%	
	22	Calderdale	13,904	1.2%	
2		**Greater Birmingham**	**183,207**	**16.3%**	**32.7%**
	1	Birmingham	144,627	12.9%	
	20	Walsall	14,289	1.3%	
	21	Sandwell	13,952	1.2%	
	29	Dudley	10,339	0.9%	
3		**Greater London**	**151,056**	**13.4%**	**46.2%**
	5	Redbridge	31,051	2.8%	
	6	Newham	30,307	2.7%	
	8	Waltham Forest	26,347	2.3%	
	17	Ealing	14,711	1.3%	
	19	Brent	14,381	1.3%	
	23	Hounslow	13,676	1.2%	
	27	Croydon	10,865	1.0%	
	30	Wandsworth	9,718	0.9%	
4		**Greater Manchester**	**87,855**	**7.8%**	**54.0%**
	3	Manchester	42,904	3.8%	
	10	Oldham	22,686	2.0%	
	12	Rochdale	22,265	2.0%	
5	7	**Luton**	**29,353**	**2.6%**	**56.6%**
6	9	**Slough**	**24,869**	**2.2%**	**58.8%**
7	13	**Sheffield**	**21,990**	**2.0%**	**60.8%**
8	14	**Blackburn with Darwen**	**17,801**	**1.6%**	**62.3%**
9	15	**Nottingham**	**16,771**	**1.5%**	**63.8%**
10	16	**Pendle**	**15,320**	**1.4%**	**65.2%**
11	18	**Derby**	**14,620**	**1.3%**	**66.5%**
12	24	**Wycombe**	**13,091**	**1.2%**	**67.7%**
13	25	**Peterborough**	**12,078**	**1.1%**	**68.7%**
14	26	**Bolton**	**12,026**	**1.1%**	**69.8%**
15	28	**Stoke-on-Trent**	**10,429**	**0.9%**	**70.7%**

#	Local authority	Population Number	% of pop
1	Birmingham	144,627	12.9%
2	Bradford	106,614	9.5%
3	Manchester	42,904	3.8%
4	Kirklees	41,802	3.7%
5	Redbridge	31,051	2.8%
6	Newham	30,307	2.7%
7	Luton	29,353	2.6%
8	Waltham Forest	26,347	2.3%
9	Slough	24,869	2.2%
10	Oldham	22,686	2.0%
11	Leeds	22,492	2.0%
12	Rochdale	22,265	2.0%
13	Sheffield	21,990	2.0%
14	Blackburn with Darwen	17,801	1.6%
15	Nottingham	16,771	1.5%
16	Pendle	15,320	1.4%
17	Ealing	14,711	1.3%
18	Derby	14,620	1.3%
19	Brent	14,381	1.3%
20	Walsall	14,289	1.3%
21	Sandwell	13,952	1.2%
22	Calderdale	13,904	1.2%
23	Hounslow	13,676	1.2%
24	Wycombe	13,091	1.2%
25	Peterborough	12,078	1.1%
26	Bolton	12,026	1.1%
27	Croydon	10,865	1.0%
28	Stoke-on-Trent	10,429	0.9%
29	Dudley	10,339	0.9%
30	Wandsworth	9,718	0.9%
			70.7%

Bangladeshi

Rank		Area (& Local Authority)	Population		
			Number	%	%
1		**Greater London**	**190,555**	**42.6%**	**42.6%**
	1	Tower Hamlets	81,377	18.2%	
	2	Newham	37,262	8.3%	
	5	Redbridge	16,011	3.6%	
	7	Camden	12,503	2.8%	
	9	Barking and Dagenham	7,701	1.7%	
	12	Westminster	6,299	1.4%	
	13	Hackney	6,180	1.4%	
	14	Enfield	5,599	1.3%	
	18	Islington	4,662	1.0%	
	19	Waltham Forest	4,632	1.0%	
	21	Haringey	4,417	1.0%	
	24	Southwark	3,912	0.9%	
2		**Greater Birmingham**	**44,314**	**9.9%**	**52.5%**
	3	Birmingham	32,532	7.3%	
	10	Sandwell	6,588	1.5%	
	15	Walsall	5,194	1.2%	
3		**Greater Manchester**	**31,385**	**7.0%**	**59.5%**
	4	Oldham	16,310	3.6%	
	11	Manchester	6,437	1.4%	
	22	Rochdale	4,342	1.0%	
	23	Tameside	4,296	1.0%	
4		**Greater Leeds**	**14,295**	**3.2%**	**62.7%**
	8	Bradford	9,863	2.2%	
	20	Leeds	4,432	1.0%	
5	**6**	**Luton**	**13,606**	**3.0%**	**65.8%**
6	**16**	**Cardiff**	**4,838**	**1.1%**	**66.9%**
7	**17**	**Newcastle upon Tyne**	**4,692**	**1.0%**	**67.9%**
8	**25**	**Portsmouth**	**3,649**	**0.8%**	**68.7%**
9	**26**	**Leicester**	**3,642**	**0.8%**	**69.5%**
10	**27**	**Northampton**	**3,367**	**0.8%**	**70.3%**

#	Local authority	Population	
		Number	% of pop
1	Tower Hamlets	81,377	18.2%
2	Newham	37,262	8.3%
3	Birmingham	32,532	7.3%
4	Oldham	16,310	3.6%

5	Redbridge		16,011	3.6%
6	Luton		13,606	3.0%
7	Camden		12,503	2.8%
8	Bradford		9,863	2.2%
9	Barking and Dagenham		7,701	1.7%
10	Sandwell		6,588	1.5%
11	Manchester		6,437	1.4%
12	Westminster		6,299	1.4%
13	Hackney		6,180	1.4%
14	Enfield		5,599	1.3%
15	Walsall		5,194	1.2%
16	Cardiff		4,838	1.1%
17	Newcastle upon Tyne		4,692	1.0%
18	Islington		4,662	1.0%
19	Waltham Forest		4,632	1.0%
20	Leeds		4,432	1.0%
21	Haringey		4,417	1.0%
22	Rochdale		4,342	1.0%
23	Tameside		4,296	1.0%
24	Southwark		3,912	0.9%
25	Portsmouth		3,649	0.8%
26	Leicester		3,642	0.8%
27	Northampton		3,367	0.8%
				70.3%

Black African

Rank	Area	Population		
		Number	%	%
1	**Greater London**	**533,319**	**53.9%**	**53.9%**
	1 Southwark	47,413	4.8%	
	2 Newham	37,811	3.8%	
	3 Lambeth	35,187	3.6%	
	4 Greenwich	35,164	3.6%	
	5 Lewisham	32,025	3.2%	
	7 Croydon	28,981	2.9%	
	8 Barking and Dagenham	28,685	2.9%	
	9 Enfield	28,222	2.9%	
	10 Hackney	27,976	2.8%	
	12 Brent	24,391	2.5%	
	13 Haringey	23,037	2.3%	
	14 Barnet	19,392	2.0%	

	15	Waltham Forest	18,815	1.9%	
	16	Ealing	17,299	1.7%	
	17	Bexley	15,952	1.6%	
	19	Wandsworth	14,818	1.5%	
	22	Islington	12,622	1.3%	
	24	Redbridge	12,357	1.2%	
	27	Hillingdon	11,275	1.1%	
	28	Camden	10,802	1.1%	
	29	Hounslow	10,787	1.1%	
	30	Hammersmith and Fulham	10,552	1.1%	
	31	Merton	10,442	1.1%	
	33	Bromley	9,819	1.0%	
	35	Tower Hamlets	9,495	1.0%	
2	**6**	**Birmingham**	**29,991**	**3.0%**	**56.9%**
3	**11**	**Manchester**	**25,718**	**2.6%**	**59.5%**
4	**18**	**Leeds**	**14,894**	**1.5%**	**61.0%**
5	**20**	**Milton Keynes**	**13,058**	**1.3%**	**62.3%**
6	**21**	**Coventry**	**12,836**	**1.3%**	**63.6%**
7	**23**	**Leicester**	**12,480**	**1.3%**	**64.9%**
8	**25**	**Bristol, City of**	**12,085**	**1.2%**	**66.1%**
9	**26**	**Sheffield**	**11,543**	**1.2%**	**67.3%**
10	**32**	**Nottingham**	**9,877**	**1.0%**	**68.3%**
11	**34**	**Thurrock**	**9,742**	**1.0%**	**69.3%**
12	**36**	**Luton**	**9,169**	**0.9%**	**70.2%**

		Population	
#	**Local authority**	**Number**	**% of pop**
1	Southwark	47,413	4.8%
2	Newham	37,811	3.8%
3	Lambeth	35,187	3.6%
4	Greenwich	35,164	3.6%
5	Lewisham	32,025	3.2%
6	Birmingham	29,991	3.0%
7	Croydon	28,981	2.9%
8	Barking and Dagenham	28,685	2.9%
9	Enfield	28,222	2.9%
10	Hackney	27,976	2.8%
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12	Brent	24,391	2.5%
13	Haringey	23,037	2.3%
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15	Waltham Forest	18,815	1.9%
16	Ealing	17,299	1.7%
17	Bexley	15,952	1.6%
18	Leeds	14,894	1.5%
19	Wandsworth	14,818	1.5%
20	Milton Keynes	13,058	1.3%
21	Coventry	12,836	1.3%
22	Islington	12,622	1.3%
23	Leicester	12,480	1.3%
24	Redbridge	12,357	1.2%
25	Bristol, City of	12,085	1.2%
26	Sheffield	11,543	1.2%
27	Hillingdon	11,275	1.1%
28	Camden	10,802	1.1%
29	Hounslow	10,787	1.1%
30	Hammersmith and Fulham	10,552	1.1%
31	Merton	10,442	1.1%
32	Nottingham	9,877	1.0%
33	Bromley	9,819	1.0%
34	Thurrock	9,742	1.0%
35	Tower Hamlets	9,495	1.0%
36	Luton	9,169	0.9%
			70.2%

Black Caribbean

| | | Population | | |
Rank	Area	Number	%	%
1	**Greater London**	**305,783**	**51.4%**	**51.4%**
2	Croydon	31,320	5.3%	
3	Lewisham	30,854	5.2%	
4	Lambeth	28,886	4.9%	
5	Brent	23,723	4.0%	
6	Hackney	19,168	3.2%	
7	Waltham Forest	18,841	3.2%	
8	Haringey	18,087	3.0%	
9	Southwark	17,974	3.0%	
10	Enfield	17,334	2.9%	
11	Newham	15050	2.5%	
12	Ealing	13,192	2.2%	
13	Wandsworth	12,297	2.1%	

	18	Redbridge	9,064	1.5%	
	20	Merton	8,126	1.4%	
	21	Greenwich	8,051	1.4%	
	22	Islington	7,943	1.3%	
	23	Hammersmith and Fulham	7,111	1.2%	
	24	Harrow	6,812	1.1%	
	27	Bromley	6,609	1.1%	
	29	Tower Hamlets	5,341	0.9%	
2		**Greater Birmingham**	**68,530**	**11.5%**	**62.9%**
	1	Birmingham	47,641	8.0%	
	14	Sandwell	11,382	1.9%	
	16	Wolverhampton	9,507	1.6%	
3	15	**Manchester**	**9,642**	**1.6%**	**64.5%**
4	17	**Nottingham**	**9,382**	**1.6%**	**66.1%**
5	19	**Luton**	**8,177**	**1.4%**	**67.5%**
6	25	**Leeds**	**6,728**	**1.1%**	**68.6%**
7	26	**Bristol, City of**	**6,727**	**1.1%**	**69.8%**
8	28	**Sheffield**	**5,506**	**0.9%**	**70.7%**

		Population	
#	Local authority	Number	% of pop
1	Birmingham	47,641	8.0%
2	Croydon	31,320	5.3%
3	Lewisham	30,854	5.2%
4	Lambeth	28,886	4.9%
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7	Waltham Forest	18,841	3.2%
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9	Southwark	17,974	3.0%
10	Enfield	17,334	2.9%
11	Newham	15050	2.5%
12	Ealing	13,192	2.2%
13	Wandsworth	12,297	2.1%
14	Sandwell	11,382	1.9%
15	Manchester	9,642	1.6%
16	Wolverhampton	9,507	1.6%
17	Nottingham	9,382	1.6%
18	Redbridge	9,064	1.5%
19	Luton	8,177	1.4%

20	Merton	8,126	1.4%
21	Greenwich	8,051	1.4%
22	Islington	7,943	1.3%
23	Hammersmith and Fulham	7,111	1.2%
24	Harrow	6,812	1.1%
25	Leeds	6,728	1.1%
26	Bristol, City of	6,727	1.1%
27	Bromley	6,609	1.1%
28	Sheffield	5,506	0.9%
29	Tower Hamlets	5,341	0.9%
			70.7%

Appendix 3 –
Data Tables

Population

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Figure 1: 2001–2011 UK population growth split by ethnicity[131]

White	17%
Mixed	14%
Indian	9%
Pakistani	10%
Bangladeshi	4%
Black African	13%
Black Caribbean	1%
All other	32%

</div>

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Figure 2: Age structure by ethnicity[132]

	<10	10–20	20–30	30–60	60+
Total UK	12%	12%	14%	40%	22%
Black Carribean	10%	13%	13%	47%	17%

	<10	10–20	20–30	30–60	60+
White	11%	12%	13%	40%	25%
Mixed	31%	22%	18%	25%	4%
Indian	13%	11%	20%	44%	12%
Pakistani	22%	17%	19%	35%	6%
Bangladeshi	23%	19%	20%	33%	5%
Black African	20%	17%	17%	43%	4%
Black Caribbean	10%	13%	13%	47%	17%

</div>

131 ONS, Census 2011

132 ONS, Census 2001

Figure 3: Median age by ethnicity[133]

	White	Indian	Pakistani	Bangladeshi	Black African	Black Caribbean
Means						
Persons	41.53	34.68	27.42	25.95	27.97	39.26
Males	40.44	34.18	27.43	26.22	27.63	38.46
Females	42.59	35.20	27.41	25.67	28.30	39.95
Medians						
Persons	39.24	30.36	23.33	21.89	25.45	38.20
Males	38.25	29.87	23.32	22.16	24.91	37.41
Females	40.21	30.87	23.35	21.59	25.92	38.86

Geography

Figure 4: Urban split of population[134,135]

	Major Urban	Minor Urban	City/Town
White	36%	4%	60%
Indian	63%	2%	35%
Pakistani	67%	5%	28%
Bangladeshi	75%	1%	24%
Black African	75%	3%	22%
Black Caribbean	80%	3%	17%

Figure 5: Dispersal of each ethnic group across the UK's largest cities[136]

	London	West Midlands	Greater Manchester	Total
White	10%	4%	5%	19%
Indian	38%	13%	4%	55%
Pakistani	20%	18%	12%	50%
Bangladeshi	50%	11%	8%	69%
Black African	58%	6%	5%	69%
Black Caribbean	58%	13%	3%	74%

133 Bespoke table by Professor Rees, using ONS, Census 2011

134 ONS, Census 2011

135 See Appendix A for a definition and examples of these geographical areas

136 ONS, Census 2011

Citizenship and identity

Figure 6: Degrees of UK/Commonwealth citizenship[137]

	British (incl. dual)	Commonwealth	Other
Indian	51%	49%	0%
Pakistani	74%	25%	1%
Bangladeshi	76%	22%	2%
Black Caribbean	89%	8%	3%
Black African	58%	29%	14%

Figure 7: Importance of being British, ranked from 1–10[138]

	White	Indian	Pakistani	Bangladeshi	African	Caribbean
0	5%	5%	3%	4%	6%	5%
1	2%	1%	1%	1%	1%	2%
2	3%	1%	1%	2%	3%	1%
3	3%	2%	1%	1%	2%	2%
4	3%	2%	2%	1%	2%	2%
5	14%	10%	12%	17%	15%	13%
6	6%	7%	5%	3%	7%	6%
7	11%	10%	9%	12%	11%	11%
8	16%	17%	17%	14%	13%	15%
9	7%	11%	9%	10%	9%	9%
10	31%	34%	39%	36%	31%	33%
Total	**100%**	**100%**	**100%**	**100%**	**100%**	**100%**
8–10	**53%**	**62%**	**66%**	**60%**	**54%**	**57%**

Religion

Figure 8: Degree of difference religion makes to your life[139]

	Great	Some	Little	No
White	14%	20%	20%	46%
Indian	43%	30%	15%	12%
Pakistani	72%	18%	5%	5%
Bangladeshi	67%	19%	6%	8%
Black African	41%	23%	17%	18%
Black Caribbean	69%	19%	6%	7%

137 EMBES 2010

138 Understanding Society, Wave 1, 2011

139 Understanding Society, Wave 1, 2011

Household composition

Figure 9: English is main language spoken at home – 1997 compared to 2010[140]

	1997	2010
Indian	35%	54%
Pakistani	15%	45%
Bangladeshi	12%	38%
Black African	64%	67%
Black Caribbean	97%	99%

Figure 10: Competence in English by ethnicity by generation

	Competence in English in 2010	Competence in 2010 by generation			
		1st generation	1.5 generation	2nd generation	3+ generation
Indian	84%	81%	100%	100%	100%
Pakistani	71%	64%	80%	97%	100%
Bangladeshi	78%	73%	91%	100%	100%
Black African	84%	82%	100%	100%	100%
Black Caribbean	100%	100%	100%	100%	100%

Figure 11: Types of partnership among one family households[141]

	Married/Civil Partner	Cohabiting
White	76%	24%
Indian	95%	5%
Pakistani	95%	5%
Bangladeshi	95%	5%
Black African	80%	20%
Black Caribbean	71%	29%

Figure 12: Percentage of households with dependent children[142]

Indian	43%
Pakistani	64%
Bangladeshi	69%
Black African	53%
Black Caribbean	35%

140 EMBES 2010

141 ONS, Census 2011

142 ONS, Census 2011

Figure 13: Housing tenure by ethnicity[143]

	Owned	Social Rented	Private Rented
White	66%	17%	17%
Indian	69%	7%	24%
Pakistani	63%	13%	24%
Bangladeshi	43%	35%	22%
Black African	24%	42%	34%
Black Caribbean	45%	40%	15%

Economic activity

Figure 14: Socio-economic groupings by ethnicity

Ethnic Group	National Statistic Socio-Economic Groupings						
	1	2	3	4	5	6	7
White	11%	24%	15%	11%	8%	17%	14%
Indian	20%	23%	14%	11%	5%	16%	11%
Pakistani	11%	17%	13%	19%	6%	19%	14%
Bangladeshi	8%	17%	14%	13%	14%	21%	14%
Black African	12%	27%	13%	7%	6%	22%	12%
Black Caribbean	8%	25%	17%	7%	8%	19%	15%

Figure 15: Incidence of and reasons for economic inactivity among different ethnic groups[144]

Inactive Population		Reasons For Inactivity	Retired	Student	Caring	Disability	Other
White	37%	White	63%	11%	9%	11%	5%
Indian	30%	Indian	34%	28%	18%	10%	10%
Pakistani	45%	Pakistani	14%	26%	34%	11%	15%
Bangladeshi	44%	Bangladeshi	13%	25%	36%	10%	15%
Black African	30%	Black African	10%	47%	17%	9%	17%
Black Caribbean	33%	Black Caribbean	47%	18%	9%	14%	11%

143 ONS, Census 2011

144 ONS, Census 2011

Additional Table: Cumulative percentage of population employed by size of enterprise[145]

	1–2	3–9	10–24	25–49	50–99	100–199	200–499	500–999	1000+
					Number of people employed at workplace				
White	4%	17%	33%	47%	59%	69%	81%	87%	100%
Indian	3%	14%	28%	42%	51%	61%	72%	80%	100%
Pakistani	5%	18%	34%	49%	57%	69%	80%	88%	100%
Bangladeshi	1%	21%	43%	55%	65%	77%	83%	88%	100%
African	2%	14%	28%	45%	56%	66%	79%	86%	100%
Caribbean	2%	13%	31%	46%	59%	66%	77%	84%	100%

Health

	Men	Women
All	78.93	83.07
White	78.93	83.07
Indian	79.03	82.07
Pakistani	77.33	80.77
Bangladeshi	77.13	80.97
Black African	79.83	83.17
Black Caribbean	77.13	81.67

Education

Figure 16: Percentage of pupils attending academy schools[146]

White	39%
Indian	41%
Pakistani	31%
Bangladeshi	27%
Black African	39%
Black Caribbean	36%

Figure 17: Eligibility of free school meals at Key Stage 1 (5–7 years old)[147]

White	18%
Indian	7%
Pakistani	21%
Bangladeshi	28%
Black African	38%
Black Caribbean	10%

145 Understanding Society, Wave 1, 2011

146 DfE, National Pupil Database

147 DfE, ibid

Figure 18: Destination of pupils after Key Stage 4[148]

	Sustained Education or Employment	Sustained Education	Of which:			
			Further Education College	Other Further Education Provider	School Sixth Form	Sixth Form College
White	79%	74%	32%	3%	30%	8%
Indian	95%	95%	17%	2%	58%	17%
Pakistani	90%	89%	25%	3%	40%	19%
Bangladeshi	92%	91%	25%	3%	40%	23%
Black African	92%	92%	22%	1%	46%	22%
Black Caribbean	89%	88%	38%	3%	33%	14%

Politics and civic engagement

Figure 19: Percentage of population involved in any civic participation or formal volunteering[149]

	2008	2009	2010	2011	2013
White	64%	63%	61%	58%	64%
Minorities	56%	53%	50%	48%	61%

148 DfE, ibid

149 Cabinet Office, ibid

Policy Exchange

The face of Britain has changed. Among the heroes of Britain's 2012 Olympic triumph were a Somali immigrant and a mixed-race girl from Yorkshire. Mo Farah and Jessica Ennis captured the spirit of the nation and came to represent Britain's incredible diversity. Black and Minority Ethnic (BME) communities now make up a significant and fast-growing part of the population.

From a political perspective, few attempts have been made to properly understand Britain's minority communities and there is a tendency to assume that all BME communities can be treated as a single political entity – as if all ethnic minorities held similar views and lived similar lives. But clearly there is no single 'BME community'. This report starts to answer the question: 'Who are Britain's BME communities?' It draws on an extensive set of data and individual case studies to build up a detailed portrait of the five largest minority communities in the UK.

BME communities will continue to become an ever more significant part of Britain. There are clear and striking differences between communities and these differences should be understood by policymakers and politicians. *A Portrait of Modern Britain* serves as a rich, authoritative and accessible reference guide to furthering that understanding.