

This thesis is about the current situation and dilemma of Pakistani immigration in Great Britain. It started in the 1950's but it didn't become a relevant political question until the 1980's, because of minorities' growing requirements. Due to the differences in habits, culture and religion from the British lifestyle, it creates anxiety and dissatisfaction in the society. This thesis is focused mainly on community identity. It considers the changing lifestyle of three generations. For muslims, Islam is everything and it pervades their entire lives.

The first part of this thesis is rather theoretical and introduces several different models of integration and immigration. Great Britain represents a bifurcationist model, in which immigrants are supposed to respect English institutions and culture, but still may follow their traditions in their private lives. The second part is focused on education, employment and religious life, which is specific and rich, because it reflects movements and trends coming from Pakistan. Emphasis is given mainly to the requirements specifically related to religion which conflicts with British and Western society. In the third part, negative trends are discussed which Pakistanis are faced with in their daily existence. This is not only physical violence and Islamophobic offences but mainly public institutions' disrespect of their beliefs. I consider discrimination in schools, jobs, hospitals but also their inclination towards terrorist groups. The last chapter analyzes the identity of second generation Pakistanis who were born in Great Britain. The significant fact is the changing opinion towards tradition, family and faith. The painful topics of polygamy and honour killing make up the last chapter.