

# Common Reading Series: Quotas, Links, and Chains: Lipi Turner Rahman on Global Diasporas

[MUSIC PLAYING]

KAREN WEATHERMAN: All right. Wow. We had no idea what to expect today. What a weird day we have. I'm Karen Weatherman. I'm director of first-year programs, and one of those is the Common Reading Program. And ironically enough, the very first year we had a common reading, it was about the 1918 flu pandemic. So I apparently had a job that prepared me for this, though it still seems very surreal to me. So I'm so glad that you could come today for our talk today by Dr. Lipi Turner Rahman on South Asian immigration.

So as I said, I'm Karen Weatherman, and one of the first-year programs that I direct is our Common Reading Program. And you probably know this, but in case you don't, every year what we do is select a text that becomes the basis for a campus conversation. It's used in courses, we use it for lots of programming. This year our book is *Refuge*. And so we've been looking throughout this academic year at policies of immigration, of refuge, of asylum, of borders, both in a historical context and in a contemporary context. It's been an important topic to work with, and it has been very fulfilling for me to be able to myself see all the different kinds of perspectives that faculty and others have brought to our campus.

Typically-- well, throughout the academic year, we offer one or more events each week around the topics for the book. And even though today's event is likely to be the last one that we host exactly in this format, we will continue offering Common Reading events. It may be that we're doing Zoom meetings. And so it'll be a time in a day, but instead of a room, there'll be a link where you can see it online. We'll have documentaries that would be an option to view as for a Common Reading event, and that you can get to through Canopy, through our library system.

So that will be going up on our Common Reading website in the next week or so, as we figure out exactly what that's going to be. But if you're in a class and you still could earn extra credit, or you are still lacking in regular credit for Common Reading, there will be ways for you to earn that throughout the rest of the semester. So we'll do our very best to make sure that that happens.

So those events and activities will be announced through WSU Announcements. I'll be sending it out to faculty to include in their Blackboard announcements, and also via our website, which is [commonreading.wsu.edu](http://commonreading.wsu.edu), and also our CougSync page. So all the places that we sort of announce about events, we'll keep that going about how those will continue.

Before I introduce our speaker, I just want to highlight that, while you are still on campus tomorrow and Friday, there is one additional thing that you could do, if you wish, while you're still on campus to earn Common Reading credit. And that is to visit Manuscripts, Archives and Special Collections, which is off the Terrell Library Atrium. And they have the exhibit

Grandfather's Trunk, which highlights three generations of one family's experience of having children forcibly relocated to boarding schools, Native boarding schools.

That exhibit has been slated to close March 16th, and I expect that it will, but this week it's still up. There's a place where you can sign in with your name and ID number, and we'll load that into CougSync for you. If you're attending for course credit, which I assume most of you are, at the end I'll provide you with directions of how to obtain that credit, and also show you where you can find it on CougSync where you can verify your attendance.

So now to introduce today's speaker. This afternoon's speaker, Dr. Lipi Turner Rahman, teaches for our history department, and she's also an alumna of WSU, having earned her BA in anthropology, a BS in microbiology, and a PhD in anthropology. So she is three times over a Cougar.

LIPI TURNER RAHMAN: I must really like it here.

KAREN WEATHERMAN: She grew up in Midlands, England, in a Muslim family originally from Bangladesh. And this personal background has given her a unique perspective on the history of Middle Eastern and South Asian cultures. She says that she's always been fascinated by religions and their interactions with and interpretations by different cultures. She teaches these topics and other courses in Middle Eastern, South Asian, and Southeast Asian history, in addition to being a reference librarian for the Holland Terrell Library. So please help me welcome Dr. Lipi Turner Rahman for this evening's event.

LIPI TURNER RAHMAN: Hey, how are you?

[CLAPPING]

All right, I'm glad you guys came. I've been dealing with, as all of you guys, the shock of not being online or offline or whatever. And also, I've kind of been like, every time I cough, I'm like, oh my god, I have it. So you know, sore throat, whatever.

OK, so thanks for coming. And this speech or talk or whatever is called Quotas, Links, and Chains. And it's about South Asian immigration to the UK and USA. And sometimes when I say UK, I'll interchange with Britain. I'm never really clear what does it mean, the UK or Britain. But I'll interchange sometimes.

And as Karen said, really I'm interested in that because I'm part of that immigration story. My parents immigrated from what is now Bangladesh to Britain, to the United Kingdom. And then I emigrated here to come to school at WSU. And obviously, like I said, I must really, really like WSU, or it must really like me, because I have not left. And so we're going to talk about those routes, immigration routes that people take, and also what it means, how to be British, to be American or whatever.

So I think one of the things, the topics I think the book *Refuge* really talks about is immigration or migration of people. And a lot of times, people, I think Americans want to know that, well, why do we need immigration? Why do we need people to come here and live here and stay here and work here? So I'm going to take the US as that example, but it could just as well be the UK or any other sort of country.

So simply put, you need new workers to keep the economy churning and to maintain the infrastructure and the quality of life that we in the US take for granted. That seems like an oxymoron, that you need more people to come in so you can have more. But really, that's how it really is. So the growth projections for the US economy, until this week, it was humming along quite nicely, but it's kind of doing a real big downer at the moment. But the growth projections for the US economy is based on, assumes that the population will keep growing. So no population growth, no economic growth.

But you can say, well, we've got lots of people here. They're having babies. But unfortunately, native citizens of the US have a declining birthrate and a rapidly aging population. So you have a declining birthrate and an aging population. So what are you going to do? First of all, any country has to expand its tax base. What that means is people have got to pay more taxes. And what you have here with an aging population is that seniors pay lower rates of taxes.

So to make up for that, the seniors-- so you're getting an older population, more and more people getting older, and then they're paying lower rates of taxes. And so what you've got to do is either you've got to get the people that are younger paying more taxes-- and that's something that we, in the States, don't seem to want to do. We just don't want to pay more taxes. Or, you've got to have more people to pay those taxes. So either you pay more money or you get more people.

So that's one, so increasing the tax. OK, hold on a minute. Increasing the tax base. Where am I? OK. Additionally, when you've got those aging seniors-- and I have my mother and father-in-law and my own parents in England are aging seniors-- and so they're collecting social security and Medicare. And those are programs that are partly pay as you go. What that means is that current workers are paying portion of those benefits that go to seniors. So I am paying for part of the benefits out of my paycheck or my taxes, if you will, that are going towards my mother and father-in-law, their social security and their Medicare.

So it's all good, right? Unfortunately, in 2030-- so that sounds a long way, but it's only 10 years away from now, so not that long-- we're going to have 35 seniors for every 100 workers. So that means that those 100 workers are going to have to contribute a lot more to pay for those seniors that are collecting benefits. And in 2060, 40 years from now, there's going to be 42 seniors to every 100 workers. So you really need to get more young workers into the workforce.

So what happens? How are you going to do that? I just said that our birth rate is going down. So to replace just the existing population, not get more population, but just the existing population that we have now, we have to have a birth rate of 2.1. So every person has to have 2.1 children.

It's not 2.1, but statistically speaking. Unfortunately, in 2017, the US's birth rate was 1.7. So that means, actually, our population is declining as we speak. But our population is getting older, and so they're wanting to collect their benefits, which they have rightly paid into, but we have to give a portion to.

So you have this quandary. So basically, you have to increase this population. And we're not doing it by ourselves, so you're going to have to import this population that's going to work, that's going to work, that's going to keep up these things. So the tax base, remember, pays for services, goods, street lights, roads, clean air, clean water, all those goods and services we take for granted that are just there. That comes out with somebody's taxes, our taxes.

Additionally, immigrants also bring to the table not just those, oh, they're just a tax base, just a body, and then working and taxes, but they also bring a broader perspective to the workplace. They bring innovation and new skills that we might not have in our population, in our working population. Additionally, immigrants are more likely than native-born populations to start a business, a small business. And those small businesses then are also hiring other people.

So to give an example, do you guys eat yogurt? That Chobani yogurt, it's everywhere, right? That guy, he's everywhere. He was an immigrant from Turkey, and he started that little yogurt thing, and now he's everywhere. He is one of the biggest employers in upstate New York and in Idaho. And not only that, but he does profit-sharing with his workers and gives back to that community.

Additionally, immigrants also do, besides opening Chobani yogurt businesses, they also take on jobs that native-born populations don't want to do. They're jobs that are low-paying, long hours, are sort of socially lower down on that rung, on the bottom. So which one of us want to say, yeah, I work in a meat packing factory? That's not something that you-- you can say that if you're going to college, oh, I'm just paying my way through college, but that's not what you want to say that's my life, that's what I do for full-time. That's like not as socially down on the social ladder. But immigrants are the ones that do that job because native-born populations don't want to do it.

Additionally, regardless of what people in Washington say, immigrants are less likely to commit crimes than native-born citizens. All right. So immigration, immigrants bring a lot to a country that we don't really think about. And we really wouldn't be able to have our standard of living without immigration.

All right, so I said that this talk is about immigration from South Asia. So when I'm talking about South Asia, what am I talking about? So here's South Asia. This is modern South Asia. And it comprises now of the modern-day countries of India, Pakistan-- I've included Afghanistan. It depends among South Asian scholars what day of the week it is if they include Afghanistan or not, if Afghanistan wants to be included, but I always include Afghanistan. Afghanistan, Nepal, Bhutan, Bangladesh, and Myanmar.

So my ancestry is from this little green bit here, Bangladesh. So this region is South Asia. And this region is important because the history of this region and its immigration, but a lot of other things. The history of migration out of South Asia is directly linked to its colonial past. So I'll go back again.

So I said about South Asia. So this whole area, what I just called South Asia, was ruled by the British for about 200 years. And before that, they had links and grips on various territories, for the short story, you just want to know that Britain ruled over this whole area as one sort of single entity. Sometimes parts of it got loose, but as a single entity. And it really was sort of known as British India. It now has this that this is that thing.

And so that links to British India is really important, the fact that Britain ruled this whole area of these different countries. So this lecture is really primarily going to look at immigration from just three countries. Sri Lanka will come in just a little bit, but really the main three countries that I'm going to talk about in this thing is India here, Pakistan here, and Bangladesh here. This is honking-- it looks small, but it's actually quite a large area. So India, Pakistan, and Bangladesh.

And during this period, it's just known as India. It's after 1947 that it splits up into these countries. So at this point, I'm just going to call it India. So when I said it has links to the British empire, so what happens is that the British empire during that 200 years did vast movements, moved people, vast movement of people from South Asia to other parts of its empire to serve the needs of its empire. And these different arrows represent different periods in time of that migration.

So in terms of the colonial period, so when Britain is moving people from South Asia to other parts of its empire, so it's these magenta arrows. So you're going from India, the British are moving people to Malaysia for the rubber plantations, to work in rubber plantations. And there are descendants of South Asian descendants in Malaysia, the Indian community there.

Then you're having movement here to the Caribbean for sugar plantations and other plantations that are going on there. The British are moving South Asians there. And they're moving to East Africa here, modern-day countries of Uganda, Tanzania, and Kenya for coffee plantations and to build their railroads, the networks to connect them, to move these goods.

And also you see moving good people to South Africa here for, again, the railroads and to plantations and workers. And one person that goes along on this migration is Mahatma Gandhi. And he was actually a failing lawyer in India at that time, so he goes along to Africa, South Africa. And he becomes quite famous, becomes quite a famous lawyer. And then he goes back to South Asia and starts sort of their independence movement. And the British really wanted him to go back to South Africa, and tried many times, but it just didn't work out.

And for this talk, what we're going to be looking at is really the dark green arrows that are going from South Asia to the UK directly, and then from South Asia to the US adirectly. We'll also talk a little bit about that blue arrow that's going to go here.

So going to the UK. So why did South Asians go to the UK-- I'm going to call them Indians at this point, because they're still Indians-- Indians go to the UK at this point? What made them go? First of all, let's look at what compromises British South Asians in UK. This is like from 2011, and it's not totally accurate, but we're just going to look at it for some of those things.

So this is that snapshot of British Asians at about nine years ago. 8% of the British populations are of Asian descent. That means someone in their family at some point came over from India and that portion of India. These people, the majority of them, they're young. Median age is about 29. They speak maybe one of five other languages besides English, so Gujarati, Punjabi, Hindi, Bengali, or Urdu. So the areas that their parents or grandparents came from. So they're still very much engaged with that part of the world that they come from.

They have a huge purchasing power. So they spend 147 billion pounds in the UK economy. And they earn for the UK 100 billion pounds. So their contribution is really a lot. But I want you to look at these areas. Asians are concentrated in these highlighted areas. So what's the deal? Because it's like 2020. Why are they concentrated here? They should be all over, right? This is the UK. They should be all over.

So what's the story? Why are they concentrated in these geographical areas? OK. So early migrants to the UK, so South Asian immigration to the UK has a long history, but not a lot of immigrants went and not a lot of them stayed for a long time. That immigration is not sustained, and it's not persistent.

The dirty secret about colonialism is that you really need the way the British did it. The French did it a different way, and there's a lot more manpower going on there. But the way that the British did colonialism-- they had it to a really good art form-- is you don't need a lot of people on the top. You don't need a lot of British to rule that vast expanse of things. What you do is you put a small amount of British on the top, and then you co-opt the Indian population, the colonized people to kind of run their own things.

So here, what you have is the British Navy used lascars. They're basically merchant seamen, up on the top here-- that were on all of their ships. So that meant every crew member didn't have to be British because the functioning portion that ran the ships were Indian. And so the lascars were actually from a specific area in India, which is now in modern-day Bangladesh, called Sylhet. And so those lascars, they were sort of the first immigrants to Britain.

They would get on the ship, and the ship would get to port in Britain, they'd hop off and maybe stay a couple of months. And they would set up families there, marry a British woman or live with a British woman, have some children. And then when they got itchy feet, they'd jump back up on the ship and then they'd just go. So when I'm talking about long and sustained, it's probably long, but not sustained. They didn't stay there for year after year after year.

The second sort of immigration at this point is that over about 1.5 million Indians served in his Majesty's army. And a lot of them, after their tour of duty was over, would stay in Britain. But

just like the lascars, there's not a very sustained amount of presence there. A couple of them. People got homesick. So what we're really talking about here is very small numbers of immigration.

So when did this change? This changes after 1947. What happened in 1947? Why did the pattern of immigration change then? So in 1947, by that point World War II had ended, and Britain had basically bankrupted itself during World War II, and it couldn't administer its colonial lands. And so they put up a little bit of a fight and said, no, we want to still keep you guys, but they're secretly like please, please, go because we can't afford you. So they gave independence to this area that I just called India. So this area gets partitioned into three pieces. And this partition is based on religion, majority religion.

So it gets partitioned into this yellow portion, which is India, which is modern-day India, and it's Hindu majority. And then these two green portions are partitioned on the base of majority Muslim. The population is majority Muslim. And so this portion here was actually West Pakistan. It was one country. And this portion here was East Pakistan.

So it's one country separated by 600 miles of another country. So kind of like us and Alaska, right? But unlike us in Alaska, this bunch decided in 1971 they just didn't want to do it anymore, and for lots of reasons. And so I'll give a quick plug. If you want to know all the reasons and all things up to the thing, take one of my history classes in history. OK, plug over.

So in 1971, this portion here is Pakistan becomes what is now modern day Bangladesh. OK? So the take home here is the British leave. India gets partitioned really into three portions here. OK? And now, it's based on religion. Now, I don't want you to think not that there is no Muslims here, or there's no Hindus there, OK, or there's no Hindus here.

There is a lot of Muslims here. In fact, in 2030, this yellow bit, India, will become the largest Muslim nation in the world. The Muslims will be a minority here, but there will be more Muslims in this yellow portion than there are in the whole of the Middle East and in portions of Africa. OK? And there are about 16 million Hindus in Bangladesh and about 8 million Hindus in Pakistan. OK? So it's still, even though it's partitioned faith, there are still people of other faiths in those countries.

So the British partitioned it, OK? They said, oh, OK, all right. We're going to split you in three bits. They decided just as they were leaving to tell the people which three bits. Where the line, partition line happened. So mass confusion, mass migration, mass violence happened during a period of one month. 12 million people were forced to move, to migrate. They became refugees.

So Hindus left this green majority, this green portions and traveled into India. And then Muslims traveled from this portion and went to those green portions. OK? So they left everything. The only things they could carry. There was no trucks to take them. They had to do this all on foot. Left areas that, you know, their great, great grandfathers lived in.

And along the way, during that, as I said, mass communal violence, people were murdered. 2 million people were murdered. Women were raped. Left for dead. There was really some pretty atrocious stuff going on, /

Now, additionally, during this period, along the portion where it says Punjab there, you also had more displacement in addition to this because the Meghna dam was being constructed. So large portions of this area, Punjab, this here, were flooded. OK? So people again had to move. Were displaced.

So what you have is large displacement of people, and just really sort of chaos. Now, I said that part of the reason that that migration happened was because of its ties to Britain. One of the things that happens in South Asia that makes it a little bit more helpful for the migrants going to Britain and then eventually those coming to the US is that after independence, the prime minister of India, Nehru, he places a lot of emphasis on education.

And he's actually a Fabian socialist, so he feels like the government really should help the people. And so he does these five-year plans. And in the first five and then the next five-year plans, what he does is he puts the emphasis on technical education. He sets up these technical institutes of engineering and medicine. Additionally, there are Dhaka University opens, and medical schools, and so does Pakistan. So when the British leave, they leave chaos. But out of that chaos, they also leave a legacy of education.

The second portion to that is those 200 years that the British were ruling this area, the majority of the sort of upper and middle classes, their education was-- there was a twofold education. So the majority of those classes were conducted in English. So what you have is this large portion-- not only do they know their own native language, but this whole area then is highly fluent in English. And that is important when we're going to talk about immigration.

So then why did this bunch go to Britain? and why did Britain say hey, yeah, come on. You know, because we just left you. So why did they want more people? Well, so Britain's labor shortages are shaped by the post-war migration patterns. Basically, Britain got-- not only was it bankrupt, but it got bombed the hell out of, OK? It was flattened. And it needed a great deal of rebuilding. And it needed manual labor and unskilled labor. And so then it turned, and it didn't have the capacity, didn't have the population for that group. It needed more. Needed immigration to come in. And so it turned to its former colonies to say to them, come on in.

The other thing about those former colonies and why it's easier for those people in those colonies to go to Britain is that from 1948 to early '60s, British former subjects of the-- early '70s, sorry-- British former subjects of the British Raj, the British rule, were actually technically-- automatically became British citizens. So even if you lived in India and you were Indian citizen, you still were technically a British citizen because you had-- they hadn't did anything to their laws or anything.



So if you were going from India to Britain, you weren't really-- like, you didn't have passport control or anything because you were a British citizen. You were not only an Indian citizen or a Pakistani citizen, but you were also a British citizen. So it made it easier.

Now, there are about four waves of these immigration patterns. So obviously, the first lot, they went for better economic opportunities. The people that answered that call for uneducated, unskilled laborers were young men that were heavily hit from these regions that I talked about where the violence had happened. Right on the top-- Punjab, Miyapur, and in the Sylhet region. So they were already being displaced, and also, there's been fighting where the Meghna dam is.

So they're really poor, and they're looking for a job. And so Britain says, yeah, come on in. Come on. We want you. So those guys answered that call. They went to Britain. Now, they didn't go to Britain. They went with the mind of yeah, we're going to go. We're going to go for one year. And maybe we'll stay for two. But one year, we'll come back, and we'll visit our families. We'll visit mom and dad and grandma, whatever. But we're going to live frugally, and we're going to save a whole bunch of money, and then we're going to come back. And we're going to live like kings in our native homes.

That's not how it happened. So they went, and they got jobs in the mills, in the factories, in the foundries. Basically jobs that I talked about earlier that none of the native population of Britain wanted to do. British white people didn't want to do those jobs. They didn't want to work those jobs for really, really low pay. They didn't want to work night shift. All night long. And they didn't want to work day shift.

So these young men, they're the ones that did it. Additionally, they lived-- it's a little bit like New York. So on the top, you have those tenement housing. They lived, like, you know, maybe 10 men to a house, and they slept in shifts. Some slept during the daytime. And then the others that were doing the day shift. And then they swapped over when others went for the night shift. And those areas were actually condemned areas. So those tenement houses were condemned.

Now, so remember I said they thought they'd stay here, go home for the summer, kind of like college, and then come on back. But that's not how it happened. It's really very poor pay. They found they couldn't go home. Ship and airfare is terribly expensive at this time. So they stay on.

Not only do they stay on, but then they tell their relatives back home-- so South Asians are really tight with family. And that's one of their crowning glories, you could say. And so they're really tight. So they're there, and they tell their uncles and cousins and whatever, hey. Why don't you guys come?

And so what you get is you start doing a chain migration of relatives of the original guys that went there. So their brothers, or their uncles, and their cousins. And then really pretty soon, your whole village of males are over there.

Now, during this time, for at least 12 years, no women. Just males. So then we start to see female migration. So what changed? What happened? So what happened is a pair of-- a couple of immigration laws. So the Commonwealth Immigrant Act and the Immigration Act of 1971, there really are basically-- at its heart, there is a lot of racism and rise of anti-immigration thing going on during this period.

A lot of rhetoric going on. And so these two laws basically are-- at the heart, it's racist. And it's aimed at restricting immigration of Asians specifically. Not other kind of immigration, just immigration of Asians. So basically, what these laws are saying is you can't come in, or you can-- or you can't become a naturalized citizen unless you can prove that your grandfather or your great grandfather lived in Britain.

So now, if you're from Australia and you're white, you can probably prove that. But if you are from Bangladesh, that's pretty hard to prove. So it really is sort of-- and we'll see this type of law again in the US a little bit later on.

So basically, what these laws do is that these guys realize, oh my god. So they're going to restrict immigration. So that's when those that actually are married start bringing their wives and children to England. And those that aren't married hurry back home, get married, and then bring their wives.

So this is that portion until about-- and the last family reunification actually happened in the early '80s for this group. So this group has low education, low upwardly mobile. So they're not moving anywhere. But the thing that happens is when all those women come, they live in these tenement houses that their husbands had bought, you know, pieced together. And so what you do get is this huge community. So they're not integrated. That means they're not living among whites. Because they're all living in these condemned, previously condemned homes.

And so additionally, what I mean by integrated, I mean living among white Britons and also speaking English. Now, they're not learning English, because why would you? Because next door to you might be a neighbor who actually might have been your neighbor in the village in Pakistan or in India. You don't need to, as a woman, you don't need to know that. And then all your goods and services-- then they need goods and services. So they set up little corner stores and bring all those goods and services.

The next wave of immigration is little bit different. So in the mid '60s, again Britain has a labor shortage, but has a very specific labor shortage. It's expanding the National Health Service. So it needs really highly educated medical workers-- doctors and nurses. And again, it asks help from its past colonial territories. And again, remember what I said earlier that Nehru and those-- and people in Pakistan and Bangladesh had set up those technical schools and medical schools. They've got lots of doctors. And lots of nurses.

And so in the mid '60s to the mid '70s, you get a large group of highly educated doctors that come to the National Health, to Britain. Now, they're different because I said they're really, really educated. They're also integrated.

That means they don't live with other Indians or Pakistanis or Bangladeshis, with other Asians, because they're working in a hospital. So they've been plucked wherever those hospitals are. They obviously know how to speak English. And so they're much more integrated. And also, the lag time between them and their wives coming is probably about six months to the year. So they initially came.

So this group-- this is where my dad comes. He actually came from a medical degree. But then he stayed because that's when they were starting to recruit doctors from that area. And they said, don't go. Just stay here. And so this is where they came.

This third group here is different. It's the Africanization. So remember I said that the British moved a whole bunch of South Asians here to East Africa-- Tanzania, Kenya, and Uganda? So their ancestors had lived in that area and obviously had retained their South Asian identity. But they became lawyers and businessmen and all sorts of good stuff.

But during the '70s, what you see is you see the rise of Africa for Africans only. And you see in 1972, the rise of a ruler in Uganda called Idi Amin. And one day, Idi Amin decided, OK. He decided that he's going to kick all South Asians out of Uganda. So regardless, whatever they could carry, all their property now belonged to the government.

So where are these bunch going to go? Remember, I said that this is still before that the law was implemented. So this group is still technically British citizens. So about 30,000 of South Asian Ugandans went to Canada, and about 30,000 came to Britain. And again, they had skills. They were lawyers and businessmen. But they had to leave everything.

And those qualifications were not acknowledged by Britain. So this group, again, they had to live sort of in tenements, but in different areas in condemned housing. And they, just like I told about making small businesses, they didn't have things, but they had business skills. So they set up tons of shops and businesses in Britain. And with the last group that I said, and I touched on it very [quickly], happens in 2000 where you get about 27,000 refugees from the Civil War that's going on in Sri Lanka.

So this is really, after 2000, you don't get any more mass immigration from South Asia to India. All the South Asian population that is currently, their ancestors immigrated either from the 1940s to the 1980s. And they are actually the third and fourth generation of those children.

Those areas-- so kind of funny thing that those sort of condemned areas that those populations first came and stayed in, they actually have pretty much stayed in those areas. They've made links. They have communities. And those areas are highly, highly revitalized. The little joke is

like, in Britain, there's a corner shop on every street corner, and it's manned by an Indian person, South Asian. And it's totally true.

And so here is South Hall area that's in London. And this is Leicester. I actually grew up in this area. And this city is actually the first major British European city that has a minority white population currently. Now to think about the revitalization and the influences is that do you know what the number 1 food in Britain is? What is the national dish in Britain? Fish and chips? No, it's curry. That's the thing that most people order or have. Number 1 thing.

So remember I said that for the most part, except for that community that was for the national health, the surgeons and the nurses, pretty much we're having an educated and skilled community of immigrants coming to Britain. And for a long time, the first and second generation, their educational attainment was pretty low. They were always playing catch up.

But in 2017, you can see that the Asian community have-- it's on par. So-- to the white community. So a GCSE, so these are the proportion-- so Asians 68% on white. So this GCSE is like high school diploma here, I guess. And this is university degrees. So 70%. There's still that 10% gap here, but it's basically educational attainment caught up.

And in terms of cultural influence, South Asians rank every class of people in Britain. You have entertainers. You have law, mayor of London. You have baking thing. Nadia, if you watch Great British Bake Off. Yes, my favorite. You have movie producers. You have pop stars. You have judges. So they have really integrated into British society. So it's kind of heartening to see.

So now, the other thing that's kind of strange now post-Brexit-- so you guys know about Brexit, right? It's a crazy thing. So I'm not really pro-Brexit. So post-Brexit, now we have changed forwarding immigration policy. So there's a lot of anti-European sentiment in Britain.

So Boris Johnson just sent out his new proposal for immigration law. And he's going to change the immigration to instead of having immigration from Europe coming, he's seeking immigration from countries that have highly educated workforce of doctors and engineers and technical people. That would be South Asia. So it's kind of funny because now we've gone back to going back to having immigration from South Asia.

Now going to the USA, The earliest South Asian to the USA was in 1790. And he was a manservant of a ship's captain in Massachusetts. But in about 1900 is when we start to see a little bit of immigration going on. So from 1900 to 1910, there are those lascars that jumped ship. Remember, I talked about the merchant seamen.

So about 1910, you get about 3,000 of them. They are on the west coast. They're working as agriculturalists. They're working on the Pacific railroads and the lumber yards in Washington. And just like those guys that I talked about in Britain, their sole aim is to make enough money, live really frugally, and go back home.

So now some of them did want to stay and make families. And many of those gentlemen married Mexican women and had families. And I just love this picture. They're so cute. Anyway, but what you do see during this period, though, in the 1910s onwards-- well, from 1882, you have the Chinese Exclusion Act. Basically, during this period, there's really a rise in America of anti-Asian sentiment.

And so the Chinese Exclusion Act, the Oregon State law, and in 1913 in California, the Alien Land Law. Basically, this says that if you're not white, you can't own land in California. So basically, all these laws saying, hey. If you're Asian of any sort, you cannot immigrate here. And you cannot hold land.

And then in 1923, the Supreme Court case, *The United States versus Bhagat Singh Thind*, really sort of tipped things. So only free white people could become naturalized citizens at this time. And some of the Indians had sort of got around the law, because it's all about racial laws. And in terms of racial laws, they'd got round it by saying that they were North Aryans, which is actually technically true. They are northern Aryan. That's what Indians are if you subscribe to all that racial stuff.

So this law case basically said that even though science holds that Indians are Caucasian, a common white man doesn't see that they are Caucasian. And so that Indians could not be naturalized citizens. So those Indians that had served in the US army and had become naturalized citizens lost their naturalization citizenship, and women that were married to Indians, American women, also lost their naturalization. Became stateless.

So from then on till 1965, there's no more immigration going on from South Asians. Very few. Probably like 500 between that whole time. Now you really start to see immigration of South Asians to the United States post-1965. What happened in 1965? The US passed The US Immigration and Nationality Act of 1965.

And what this act does is it abolishes discrimination based on race and nation of origin that was enshrined in that law, and it created three major categories which we've had for a long time until this administration came into power. It created the category of family reunification. That means if I am a citizen, then I can try to reunify my family. I can bring my mother, my father, or my siblings to come live with me. That's family reunification.

The second is professional skills. If I have certain professional skills that the US is looking for. And the third is refugee status. If I am a refugee, I am fleeing from some sort of persecution, I am in fear for my life, then I can enter the US. So

What made this change happen? Well, first of all, the civil rights movement was happening at this time. The 1960s civil rights movement. So you had progressive ideas about racial discrimination. And second, do you know what else was happening this time? The Cold War. Yay! So we were in a sort of a war, and-- with the Soviet Union. And the US was trying to accelerate its national economic growth.

And you need to do that because you need skilled workers. You need doctors. You need engineers. And where do those doctors and engineers-- which country has those? Yeah, South Asia, right? Which area? So that's where you start to see that.

So there are three phases to this immigration that happened. The first phase is in-- they're called the early movers. And it's before 1980s. So from 1965 to 1980. And they're, like, doctors and computer science and engineers. All sorts of engineers. Mechanical engineer. Electrical, whatever.

And then the second is the families. So they're in between. They're 1980 to 1994. So really, they're the families of this first bunch that came. I don't mean their wives and children. I mean say someone came here as an engineer and got a job in the states. Then they remembered that family unification that I talked about. So they could sponsor their brother or their sister to come. So this is when I'm talking about those families.

Now, again, this is a highly-- this is kind of self-selecting for highly skilled, highly educated people. Because if you've got an engineer or a doctor in your family from South Asia, it's probably 90% chance that your other siblings are going to be highly educated. So what you're doing is you're starting this pipeline of highly educated workers.

And this third portion is called the IT generation. And actually, about 1985 here, what you start to see, too, is another group. You start to see graduate students coming from South Asia for exactly the same reason. US universities didn't have enough native-born graduate students in engineering and computer sci to fill their graduate positions. And so they reached out to those, that south area, those regions. And so you have those graduate students coming to do their master's and PhD, and then staying and getting jobs in places like Intel and all these other things.

And then this last wave is the IT generation. They're called the IT generation. They're after 1994. And many of them come because those companies that I just talked about. Intel, Microsoft, Facebook, whatever-- they need a specific kind of skill. There's computer programming, there's computer sci, those engineer skills. And we don't produce in this country enough of those skills.

Native [INAUDIBLE] populations don't go into those, and we can't for some reason [INAUDIBLE]. So after 1994, there's a change to the laws. And there's a specific type of visa that's given out called a HB visa, and it's specifically for these technical workers that are asked. And every year, Congress has increased the amount because the need is so great from these companies.

All right. So remember, I said that initially-- so now, in Britain, the Asian population have sort of caught up. But that's taken about three generations in terms of educational achievement. Let's look at the educational achievement here.

So on the top, you have all US foreign born. So you can see that about 29% have some high school graduate. And then 31% of our population have some college. They didn't graduate college, but have some. And 31% have a bachelor's. Now-- or more. So they might have a masters or a PhD, too.

Now South and East Asia are sort of clumped together here. But we're going to go with it. So the South Asian population in America-- about 18% have some college. But 51% of the South Asian population in the US have a bachelor's or more. So the baseline for them is they have a bachelor's, and the majority have a master's or a PhD. So really highly educated.

And in terms of their buying power or where they live, well, they're the highest annual median income. This was about six years ago. I'm sure it's shifted a lot, this, I think. Couldn't find it anymore. They're the highest annual median household income among all US ethnic groups. So out of all ethnic groups in US, there's is the highest median income.

And 64% have at least a bachelor's. We just talked about that. And 40% has a master's degree. They have a combined disposable income of \$88 billion dollars. And the estimated annual buying power of this group is about \$20 billion.

Now, let's look. I talked about how South Asians in Britain live in certain specific areas, remember? So those are those areas initially that were the industrial heartland of the UK. And that's where those guys initially came and built those communities, and now that's really where they live.

If you look, you can see there is actually-- there is a similar spatial pattern going on here in this South Asian community. I'm not saying that there aren't South Asians in North Dakota or whatever. But I'm talking about population density. So you can see largest, proportions are in California, Texas, New Jersey. Maryland here, I think. Is that Maryland?

So these are areas that-- what do they have in common? They have high-tech industries. New York. And the next ones you can see are the yellows. I think this has probably actually by now gone pink, because we have a large concentration that work for Microsoft and Amazon and all this. So again, we have concentrations, because remember what I said? That they like families. They like to bond close together. And they are living in terms of which specific industry they're highlighting.

And they're highly integrated. So even though they live in California, they're living among lots of other people. So they're mixed, upwardly mobile. There are about 6 million South Asians in the US. It's hard to pinpoint count exactly.

So South Asians have enriched all areas of American life. As I said, they're highly integrated. You can see, I guess he's the head, the CEO of Google. And we have Microsoft, and we have Mindy here, who I really like. So you have all. You have Nikki Haley, whose parents are from South Asia. We have Vanity Fair, the editor of Vanity Fair. We have Mary Kom. She's a heavyweight

boxer. Bobby Jindal. We have an astronaut. Kamala Harris. Kamala Harris. And Hasan Minhaj. He's very popular in my household. And Salman Khan.

So there is an explosive growth. There's 40% growth of South Asians from the year 2010 to 2017. So they've nearly doubled. And they are the largest immigrant population. Now, I'm going to stop there and say what I mean by immigrant population.

So yeah, I think, maybe-- I can't remember his name. Anyways, you guys know? No engineers here. I think it's Sundar [INAUDIBLE]. He is an immigrant. That means he wasn't born in this country. That's what I'm talking about an immigrant. That they are naturally citizen. That they're not born. But Mindy, Mindy is not an immigrant. Mindy is born in this country. So we can't count her in that immigrant.

So when I'm talking about they're the fastest growing immigrant and the largest immigrant, you can't count Mindy because she's an American of Asian descent. We're talking about individuals like this that were born in another country but immigrated.

So what you have now is a population that, remember, they started coming in 1965. So you have Americans second generation and starting to be third generation, and they're not counted in that number. But they are also the same because they're coming from highly educated, wealthy backgrounds. And so they're taking on all of those things. 10% of all green card holders awarded to immigrants go to South Asians.

And in terms of their-- I talked about their economic power and, you know, just their messaging power. But in terms of the other power that's very important, and it's going to be important in terms of things like laws and immigration laws that are now going to happen, 50% of that population voted in the last election that are of voting age. And more coming of voting age. So they're politically very active as a group, unlike lots of other immigrants. And they are really poised to perhaps influence America in other ways that we don't perhaps know about.

So in comparing these two groups, immigration to Britain and immigration to the UK, it may seem like that two different groups of people came, and their paths were divergent. But their paths are similar in that because of their history in colonialism, because of their history of learning English, of education, and because they might have come from different things. They landed, you know, one in the UK and one in Britain.

But those things have actually now propelled both populations in both countries into a sort of similar place now. They're both high achieving and highly educated, and have a lot of monetary power in all those communities.

The other thing that's similar about these communities that both the British and the American are is they still have really close ties-- so they are transnational. By that I mean they have still close ties to South Asia. Even that bunch that are third or fourth generation, many of them watch Bollywood movies. I know a lot of you, too, watch Bollywood movies.



But they watch Bollywood movies. They make yearly trips to see relatives that, you know-- and they know all their relatives names. And so do the South Asian community in America. So that they still have links and ties to South Asia. All right. I've talked enough. OK?

KAREN WEATHERMAN: Thank you very much, Lipi.

[APPLAUSE]